

UNIVERSITY OF TORONTO



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TO

William Ewart Gladstone, Esq., M.P.,

&c., &c., & .

SIR,

I have the honour to place in your hands the complete 'Poems' of SIR JOHN DAVIES—to be followed (*Deo favente*) by his 'Prose' writings: neither of which have hitherto been collected, or worthily edited.

That I should wish to inscribe the Works of a man renowned as a prescient and practical Statesman, as a philosophic Thinker, as an Orator, and as a Poet, to you, is extremely natural: for in you, Sir,—in common with Europe and America,—I recognize his equal, and England's foremost living name, in nearly every department wherein the elder distinguished himself; while transfiguring and ennobling all, is your conscience-ruled and stainless Christian 'life.' That you gave me permission so to do, with appreciative and kindly

words, adds to my pleasure. Trusting that my 'labour of love' (for which 'love of labour' has been and will be necessary) on this Worthy, may meet your approval.

I am, Sir,

With high regard and gratitude,

Yours faithfully and truly,

ALEXANDER B. GROSART.









### MEMORIAL-INTRODUCTION.

**I**NTENDING also to collect and edit the 'Prose' writings of SIR JOHN DAVIES, so as to produce—for the first time—his complete Works, I reserve for the subsequent volumes, Memoir that otherwise would have found its appropriate place here. The materials for his 'Life' have turned out perplexingly scanty: but my researches have already yielded new fruit, and they shall be continued with all perseverance and lovingness: and perhaps something more adequate may result than is now extant.

I propose to limit this 'Introduction' to a brief notice of the several 'Poems' that are embraced in our edition: and hence will now simply tabulate the main outward Facts of our Worthy's life:—

Born at Chisgrove, Parish of Tisbury, Wiltshire . . . . .	} 1569-70
Proceeded to Queen's College, Oxford, in 15th year . . . . .	} 1585
Entered 'Middle Temple' London . . . . .	1588 (?)

Called to the Bar . . . . .	1595
Published 'Orchestra' . . . . .	1596
Published 'Epigrams' . . . . .	1597 (?)
Quarrel with RICHARD MARTIN . . . . .	1597-8
Published 'Hymns to Astræa' . . . . .	1599
Published 'Nosce Teipsum' . . . . .	1599
Returned to the Bar . . . . .	1601
Entered Parliament (for Corfe Castle, Dorsetshire) . . . . .	} 1601
Went to Scotland to 'welcome' King JAMES . . . . .	
Solicitor-General and Attorney-Gen- eral (Ireland) . . . . .	} 1603
Sergeant-at-Law ( <i>ib.</i> ) . . . . .	
Knighted . . . . .	1607
Published 'True Causes' . . . . .	1612
Sergeant-at-Law (England) . . . . .	1612 <i>seq.</i>
Judge of Assize . . . . .	1620-21
M.P. for Newcastle-under-Lyne . . . . .	1620
Published 'A New Post' . . . . .	1620
Appointed Lord-Chief-Justice . . . . .	1626
Died December 7th . . . . .	1626

His marriage, and the extraordinary character of his 'wife', will fall to be fully elucidated hereafter.

The Poem by which SIR JOHN DAVIES is chiefly known is his 'Nosce Teipsum'. Originally published in a thin quarto in 1599, it met with instant recognition. A second edition followed in 1602:

*There*

a third in 1608. When he appeared before JAMES, 'the most learned fool of Christendom' caught eagerly his name, and pleasantly asked if he were 'Nosce Teipsum.' GEORGE BUCHANAN unquestionably gave his queer pupil a certain literary liking and even insight. In its place, account is given of the basis of our 'text' of this great Poem. It may be allowed me to refer here also, to the curious, pains-taking 'Notes' of BISHOP HACKET on it, which it is our privilege to publish for the first time. Appended to 'Nosce Teipsum' will be found the 'Preface' by a clerical friend of NAHUM TATE'S—prefixed to the edition of 1697. Somewhat laboured and stilted, it nevertheless merits preservation. In the after-Memoir I shall have much more to say of 'Nosce Teipsum'.

'Orchestra' or poem on Dancing is given by us for the first time as originally published by the Author, from the excessively rare first edition. The notorious quarrel with RICHARD MARTIN—of which more elsewhere—led to the mutilations in the 1622 edition.

This vivid, sprightly, and melodious Poem, was Sir John's earliest 'venture' of any extent: and it is important to remember this, as spurious capital for blame, has been found in the supposition that it was his latest. Thus in his Grace the

Duke of Manchester's 'Court and Society from Elizabeth to Anne' (2 vols 8vo., 1864) we read "This.....Templar.....who wrote a noble work on the immortality of the soul in the very hey-day of his young blood, who afterwards became famous for his gravity as a judge, his wisdom as a politician, and his soundness as a statesman, *terminated his literary career as the author of a poem in praise of dancing.*"\* This is precisely the reverse of the truth. In his earlier hot-blooded days he threw off his gay and self-named, 'light' Verses: in an interval of penitent self-inspection and worthier aspiration, he wrote his 'Nosce Teipsum' and he followed that up by ever-deepeningly grave, wise and weighty (prose) Books. It is a pity to spoil your brilliant bits of antithetic scandal: and more pity that they should be hazarded for inevitable spoiling. Or put it in another way: it is too bad to have your Cook serving up 'Roast Beef' as if it were strawberries (and cream). One need not use harder terms knowing who manipulated the ducal pages—not in this case certainly HEPWORTH DIXON, but blundering, if genial DR. DORAN,—who however, has not the poor merit of originality in

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\* Vol. i. page 289.

his blundering, as he steals therein from CAMPBELL in his "Specimens," under Davies.

'Orchestra' was welcomed as you welcome a great winged, vivid-coloured Moth into the summer sunshine. SIR JOHN HARRINGTON thus quaintly greeted the 'Singer':

OF MASTER JOHN DAUIES BOOKE OF  
DANCING. TO HIMSELFE.

While you the Planets all doe set to dancing,  
Beware such hap, as to the Fryer was chancing :  
Who preaching in a Pulpit old and rotten,  
Among some notes, most fit to be forgotten :  
Unto his Auditory thus he vaunts,  
To make all Saints after his pype to dance :  
It speaking, which as he himselfe advances,  
To act his speech with jestures, lo, it chances,  
Downe fals the Pulpit, sore the man is brusèd,  
Neuer was Fryer and Pulpit more abusèd.  
Then beare with me, though yet to you a stranger,  
To warne you of the like, nay greater danger.  
For though none feare the falling of those sparkes,  
(And when they fall, t'will be good catching  
larkes,)

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• From his 'Epigrams' Book II. 67. G.

Yet this may fall, that while you dance and skip,  
 With female Planets, sore your foote may trip,  
 That in your lofty caprioll and turne,  
 Their motion may make your dimension burne.

Following 'Orchestra' came the 'Hymns to Astræa' all glowing with that strange passion of regard—if love be not the true word—cherished by all her foremost statesmen and subjects, for great Elizabeth. Englishmen were proud of their magnificent Queen: and all historic criticism can't pale the lustre that lies on her memory. That the large and intense homage was genuine not simulated, spontaneous not mercenary, in the case of our Poet, might be argued from his own protestation towards the close, where with echo of the old 'exegi monumentum' or reminiscence of Shakespere's (then) not long published 'Sonnets' he apostrophizes 'Envy':

“Enuy, goe weepe: my Muse and I  
 Laugh thee to scorne: thy feeble eye  
 Is dazeled with the glory  
 Shining in this gay poesie  
 And little golden story.

Behold, how my proud quill doth shod  
 Eternall nectar on her head:  
 The pompe of coronation

Hath not such power her fame to spread  
As this my admiration.

Respect my pen as free and franke  
Expecting not reward nor thanke,  
Great wonder onely moues it;  
I neuer made it mercenary,  
Nor should my Muse this burthen carrie  
As hyr'd, but that she loues it."

But independent of this, it is our good hap to have come across a Manuscript of SIR JOHN DAVIES—one of the treasures of the TANNER MSS. in the BODLEIAN—which, never before used apparently, is now read by us with that glad surprise wherewith every genuine addition to our knowledge of the 'grand old days' of England, is taken to our hearts; and which attests, beyond suspicion, the lofty estimate and wealth of admiration, won by the 'starry Maid.' This recovered 'Memorial'—given *verbatim* from the Original—follows:

#### A DIALOGUE BETWEEN A GENTLEMAN- USHER AND A POST.

POST: Is Mr. Secretary Cceyll heare? Did you see Mr. Secretary? Gentlemen can you bring me to Mr. Secretary?

USHER: Mr. Secretary Cceyll is not heare: what business have you with him?

POST: Marry, Sir, I have letters that import her Maty<sup>es</sup> service.

USHER: Then you weare best stay till hee come; hee was here even now and will be agayne by and by, if you can have the patience to stay awhile.

POST: Stay! the matter requires such post-haste that I dare not for my life stay any where till I have delivered the lettres. Therefore I pray direct mee where I may finde him, for without doubt it is business that especially concernes the Queen's seruice.

USHER: What a business is here with you? If the lettres concern the Queene why should you not deliver them to the Queene? You see shee is present, and you could not have a better oportunity, if the intelligence be so important and concern herself, as you say.

POST: I cannot tell what I should doo. They concern the Queene's service indeede, but they tell mee they ought to bee delivered to one of them to whose place it is proper to receive them.

USHER: Queene's service! Post, what talk you? I know not what you think but I am sure the world thinks shee doth herself best service when all is done for all her many servants, though I



confesse (for Honor's sake) all greate Princes must have attendants for their businesses.

POST : Is it so ? Why then I pray thee tell mee what use doth shee make of her servants ?

USHER : Shee makes the same use of them as the Minde doth of the Sences : many things shee sees and heares through them, but the Judgment and Election is her own.

POST : If then the use of their service bee so small how comes it that the Reward of their Service is [so] greate.

USHER : Oh therein shee respecteth her own greatenes and goodnes which must needes be such as it is, though I finde no object that is proportionable; as for example, the Sun doth cast his beames upon dark and gross bodyes that are not alike capable of his light, as well as upon cleare and transparent bodyes, which do more multiply his beames. Or, if thou dost not understand this Demonstration, I will give thee one that is more familiar. Shee doth in this resemble some gentle Mrs. of children, who when they guide the hands of their schollers with their own hands and thereby do make them to wryte fayre letters, do yett to encorage them, give them as much prayse as if themselves had done it without direction.

POST : Well I am half perswaded to deliver the

lettres to her own hands : but S<sup>r</sup>, they come from the Emperor of Chyna, in a language that she understandeth not.

USHER : Why then you are very simple Post. Though it bee so, yet these Princes (as the Greate Turk and the rest) do alwayes send a translation with an Italian, French, Spanish or Lattine, and then all is one to her.

POST : Why doth shee understand these Languages and never crost the Seas ?

USHER : Art thou a Post, and hast ridden so many miles, and mett with so many men, and hast thou not heard that which all the world knowes, that shee speaks and understands all the languages in the world which are worthy to bee spoken or understood ?

POST : It may bee shee understands them in a sort well for a Lady, but not so well as Secretaryes should doo ; for shee hath had many Secretaryes that have been greate Travaylers and it is the part of every Secretarye's profession, to understand forrayne languages.

USHER : Tush, what talkest thou of Secretaryes ? as for one of them whome thou most askest for, if hee have anything that is worth talking of, the worlde knowes well inough where hee had it ; for hee kneeles every day where hee learnes a new

lesson. Go on, therefore, deliver thy letters:—I warrant thee shee will reade them if they bee in any Christian Language.

POST: But is it possible that a Lady born and bred in her own Iland, having but scene the confines of her own kingdomes, should bee able (without Int \* \*) to give Audience and answer still, to all forrayne Embassadors?

USHER: Yea, Post, wee have scene that so often tryed that it is heere no wonder. But to make an end:—Looke upon her, how thinkest thou, doest thou see her? Say truly, sawest thou ever more Majesty, or more Perfection mett together in one Body? Beleeve me, Post, for Wisdome and Pollicy, shee is as inwardly sutable as she is externally admirable.

POST: Oh S<sup>r</sup>! why now I stand back the rather, you have so daunted my speritts with that word. For first you say shee hath Majesty, and that you know never likes Audacity. Next, you say shee is full of Pollicy: now what do I know if Pollicy may not think fitt to hang upp a Post if hee bee sawyce. Noe, I have learned a better lesson at a Grammer Schoole. Non est bonum ludere cum sanctis. Farewell, good S<sup>r</sup>, I will goe to one of ye Secretaryes come what will of it.

USHER: Ah simple Post, thou art the wilfullest

creature that liveth: dost thou not know that (besides all her perfections) all the Earth hath not such a Prince for Affability; for all is one, come Gent., come serving-man, come plowman, come beggar, the hower is yett to come that ever shee refused Petition. Will she then refuse a letter, when it comes from so great an Emperour and for her service. No, do as I bid thee, I should know something that have beene a quarter-wayter these 15 yeares. Draw neere her, kneele down before her, kisse thy lettres and deliver them, and use no prating while shee is a reading, and if ever thou have worse words, then God have mercy fellow, and give thee a rewarde never trust mee while thou livest.

Post: Well, God bless mee, and God bless her, even God's will bee done. I am halfe of thy beleefe, and I will prove my destiny. Fayre Queene, heere are lettres from the Emperour of Chyna, who doth salute you, and I, your vassal, am joyfull to see you who never (s \* \* \* \* \*)<sup>1</sup> Match, neyther in the East Indyees, nor in the West, nor in any Country where there is man or beaste.

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<sup>1</sup> These are in cypher, as is one word *ante* 'instruction' (?): query 'saw her'? G.

'A Dialogue between a Gentleman Usher and a Post made by John Davies'. (Tanner MSS. 79)<sup>1</sup>.

The 'Epigrams'—rarest of rarities—I have 'compunctious visitings' in re-publishing, even though they have been included *in extenso* by the Rev. ALEXANDER DYCE in his two editions of CHRISTOPHER MARLOWE. But see more on these in our 'Note' prefixed to the 'Epigrams,' wherein is corrected Mr. Dyce's mis-assigning of 'Epigrams' in the HARLEIAN MSS. to DAVIES, that belong to HENRY HUTTON. The 'Epigrams' have dashes of the roughness, even coarseness, of the age, and belong to the 'Wild Oats' sowing, of the Poet's youthful period. Nevertheless—with the elision of not more than half-a-dozen (unbearable) words, two of them left blank as originally published—I have ventured their re-print, on four grounds:

(a) These 'Epigrams' from their subjects and style, are valuable, as expressing the *tone* of society at the time.

(b) It would be *suppressio veri* to withhold them, toward an accurate estimate of their Author.

<sup>1</sup> These words are contemporary with but in a different handwriting from the Dialogue ~~itself~~.

They furnish controlling elements for the 'Life.'

(c) They were what gained for the Poet 'a name': even when tartly spoken of by GUILPIN he is called the 'English Martial' from them.

(d) These 'Epigrams' belong to a section of our early Literature that contemporaneously was abundant: and it were well if characteristics of particular periods were more recognized in literary criticism.

Besides GUILPIN (*supra*) a very rare volume of early Verse by ASHMORE furnishes a hitherto overlooked 'Epigram' wherein 'Nosce Teipsum' and the 'Epigrams' being spoken of, are noticed with well-put 'praise.' I am fortunate enough to be able to give it, which I do in its English form only, the Latin being poor and inartistic. It is inscribed 'Ad D. Io. Davies, Milite Iudicem Itinerium.'

'If Plato lived and saw those heaven-breath'd Lines  
Where thou the Essence of the Soule confines;  
Or merry Martiale read thy Epigrammes  
Where sportingly, these looser times thou blames:  
Though both excell yet (in their severall ways  
They both ore-come, would yeeld to thee the Praise.'<sup>1</sup>

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<sup>1</sup> Ashmore (J). Certain Selected Odes of Horace Englished, with Poems of divers Subiects translated.

His name-sake, John Davies of Hereford similarly saluted him. His 'Lines' with others, will appear more fitly in the 'Life.' Meanwhile, as carrying within it, perhaps the most memorable circumstance appertaining to these 'Epigrams,' I must ask attention here, to one of WORDSWORTH'S finest minor poems—his

"POWER OF MUSIC.

An Orpheus! an Orpheus! yes, Faith may grow bold,  
 And take to herself all the wonders of old;—  
 Near the stately Pantheon you'll meet with the same  
 In the street that from Oxford hath borrowed its name. .

Whereunto are added, both in Latin and English, sundry new Epigrammes, Anagrammes, Epitaphes. 1621 sm. 4°. As this Volume is seldom to be met with, I take the opportunity of adding here the Anagram to BACON, which does not appear to have been known to his Editors or Biographers :

To the Right Honourable, Sir Francis Bacone, Knight,  
 Lord High Chancelor of England.

Anagr { Bacone  
           { Beacon

Thy Vertuous Name and Office, joyne with Fate.  
 To make thee the bright Beacon of the State.

I just observe, as my book passes through the Press, that ANTHONY-A WOOD quotes (probably) above, without naming the author.

His station is there ; and he works on the crowd,  
 He sways them with harmony merry and loud ;  
 He fills with his power all their hearts to the brim—  
 Was aught ever heard like his fiddle and him ?

What an eager assembly ! what an empire is this !  
 The weary have life, and the hungry have bliss ;  
 The mourner is cheered, and the anxious have rest ;  
 And the guilt-burthened soul is no longer opprest.

As the Moon brightens round her the clouds of the night,  
 So He, where he stands, is a centre of light ;  
 It gleams on the face, there, of the dusky-browed Jack,  
 And the pale-visaged Baker's, with basket on back.

That errand-bound 'Prentice was passing in haste—  
 What matter ! he's caught—and his time runs to waste ;  
 The Newsman is stopped, though he stops on the fret ;  
 And the half-breathless Lamp-lighter—he's in the net !

The Porter sits down on the weight which he bore ;  
 The Lass with her barrow wheels hither her store ;—  
 If a thief could be here he might pilfer at ease ;  
 She sees the Musician, 'tis all that she sees !

He stands, backed by the wall ; he abates not his din ;  
 His hat gives him vigour, with boons dropping in,  
 From the old and the young, from the poorest ; and there !  
 The one-pennied Boy has his penny to spare.

O blest are the hearers, and proud be the hand  
 Of the pleasure it spreads through so thankful a band ;  
 I am glad for him, blind as he is !—all the while  
 If they speak 'tis to praise, and they praise with a smile.

That tall Man, a giant in bulk and in height,



Not an inch of his body is free from delight ;  
 Can he keep himself still, if he would ? oh, not he !  
 The music stirs in him like wind through a tree.

Mark that Cripple who leans on his crutch ; like a tower  
 That long has leaned forward, leans hour after hour !—  
 That Mother, whose spirit in fetters is bound,  
 While she dandles the Babe in her arms to the sound.

Now, coaches and chariots ! roar on like a stream ;  
 Here are twenty souls happy as souls in a dream :  
 They are deaf to your murmurs—they care not for you,  
 Nor what ye are flying, nor what ye pursue !

What is this but a glorified version of a portion of  
 Epigram 38 ? Here it is :—

“As doth the Ballad-singer’s auditory,  
 Which hath at Temple-barre his standing chose,  
 And to the vulgar sings an Ale-house story :  
 First stands a Porter : then, an Oyster-wife  
 Doth stint her cry, and stay her steps to heare him ;  
 Then comes a Cut-purse ready with a knife,  
 And then a Countrey-clyent passeth neare him ;  
 There stands the Constable, there stands the whore,  
 And, listening to the Song, heed not each other ;  
 There by the Serjeant stands the debtor,  
 And doth no more mistrust him than his brother :  
 Thus Orpheus to such hearers giveth musick  
 And Philo to such patients giveth physick.”

Any charge of plagiarism were an outrage on  
 Genius : but the coincidence is remarkable. It is  
 just possible that the later Poet may have found

the 'Epigrams' in his bookish friend SOUTHEY'S, and that the rough lines lingered semi-unconsciously in his memory. The earlier is to the later, as a photograph of the actual coarse street-group to the idealizations of the Artist: nevertheless it has its own interest and value, neither are the Characters ill-chosen, nor without humour.

The Minor Pieces—not hitherto collected—are severally explained in their own places. Some of these are noticeable: quaint fancies, glances of wit and wisdom, felicitous epithet, racy similes, aphoristic sayings, bird-like notes of genuine music, and now and then, powerful sarcasm, will meet the studious reader.

I invite special attention to the important recovery and first printing in our volume, of hitherto unpublished MANUSCRIPTS of our Worthy, which include—besides secular poems—HIS LONG VAINLY-BOUGHT METAPHRASE OF THE 'PSALMS', mentioned by ANTHONY-A-WOOD. The 'Note' prefixed in its place, gives an account of these very valuable and remarkable MSS. for which I am indebted to DAVID LAING, Esq., LL.D., Edinburgh. If I regarded myself as fortunate in having been the first to publish the 'Epigrams' of dear old FULLER, much more do I reckon these Manuscripts as 'spoil' to be rejoiced over.

In a Postscript at end of this Volume will be found additional Notes and Illustrations.

So much for the present. Turn to the 'Prose' volumes—by-and-bye, and find yourself encreasingly conscious of the presence of one of England's finest intellects :

....."May his fair fame  
For ever travel, whilst his ashes rest."

*(Sir William Davenant).*

ALEXANDER B. GROSART.

15, ST. ALBAN'S PLACE,  
BLACKBURN, LANCASHIRE.



\* \* \* Prefixed to this Volume (in large paper copies) are Facsimiles of a portion of the MS. of the 'Metaphrase of the Psalms' and of Sir John Davies' autograph &c. Cf. Note pp. 356-362. G.



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Works  
of  
Sir John Davies :  
—  
Verse.

## Note.

'Nosce Teipsum' was originally published in 1599 (4to).  
The following is its title-page and collation :

Nosce teipsum

This Oracle expounded in two

Elegies

1. Of Humane knowledge.
2. Of the Soule of Man, and the immortalitie thereof.

[Wood-engraving of an anchor within a border and the motto Anchora Spei.]

London,

Printed by Richard Field for John Standish,  
1599.

Title-page—Dedication pp. 2—Of humane Knowledge pp. 1—8—Of the soule of man and the immortalitie there— pp. 9—101. A second appeared in 1602, whereof the following is title-page and collation.

Nosce teipsum,

This Oracle expounded in two

Elegies.

1. Of Humane knowledge.
2. Of the Soule of Man and the immortality thereof.

Newly corrected and amended.

London,

Printed by Richard Field for John Standish.

1602. [4to]

Title-page—Dedication pp. 2, signed 'Dauys':  
poem pp, 101.

A third edition was issued in 1608. I give the title-page and collation also :

## Nosce teipsum

This Oracle expounded in two

Elegies.

1. Of Humane Knowledge.
2. Of the Soule of Man and the immortalitie thereof.

Written by Sir Iohn Davis, his Maiesties

Attorney generall in Ireland.

London,

Printed by Henry Ballard for

Iohn Standish. 1608. [4to.]

Collation same with the others, *supra*.

The next edition known to me, bears the date of 1618, along with Orchestra and Hymnes to Astræa : and the last during the life-time of the Author, was in the sm. 8vo of 1622, which volume contained the same Poems with that of 1618.

By the kindness of my excellent friend and fellow book-lover, G. W. Napier, Esq., Alderley Edge, near Manchester—I have had the use of a copy of the first edition of 'Nosce Teipsum' (1599) formerly in the possession of and containing a multitude of MS. margin-notes by the celebrated Bishop Hacket. On the title-page at top is an autograph, 'A. Hacket.' Opposite the words 'This Oracle expounded in two Elegies,' is this note "written in the temple of Apollo, letters commendatory." On reverse of title-page is this memorandum of a former owner : "This Edition is extremely scarce. Vide Smith's Catgue Iron Bridge, 1822. Pr. o. 16. o. This Book came out of Mr. Hacket's Libry a Desc<sup>t</sup> of Bp. Hacket, whose Book it was, and the MS. Notes are by Him." The whole of these Notes of Bishop Hacket will be found in their

several places. I cannot say that they are of any great intrinsic value: but they can hardly fail to interest the student, were it no more than as evidencing the minute care with which the Bishop read the Poem.

Our text is a faithful reproduction of the last edition published by Sir John Davies, viz., that of 1622, with various readings from the first and subsequent editions. The following is the title-page and collation of 1622 edn.

*Nosce Teipsum*

This Oracle expounded in two  
*Elegies.*

1. Of Humane Knowledge.
2. Of the Soule of Man, and the immortallitie thereof.

---

Hymnes of *Astræa* in  
Acrosticke Verse.

---

Orchestra.

or

*A Poeme of Dauncing.*

In a Dialogue betweene *Penelope*  
and one of her Wooers.

*Not finished.*

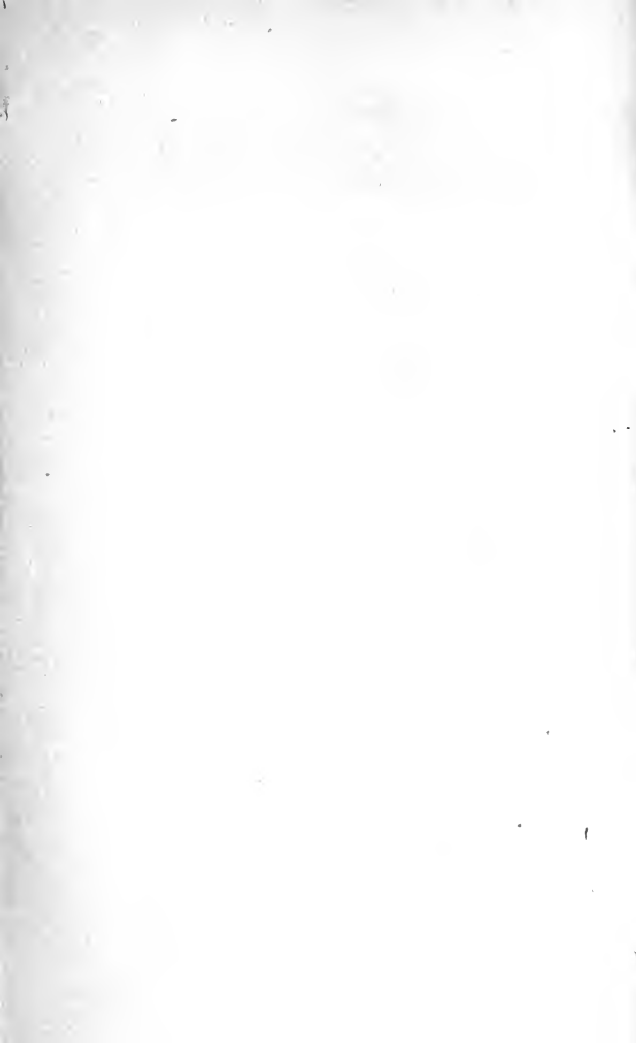
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London,

Printed by *Augustine Mathewes* for *Richard Hawkins*, and are to be sold at his Shop in  
Chancery Lane, neere Serieants  
Inne. 1622.

Title-page—Dedic<sup>n</sup> pp 2—Of Humane Knowledge pp 1—8—Of the Soule of Man and the Immortallitie thereof pp 9—81. Hymnes pp 26 [unpaged]—Orchestra pp 47 [unpaged]. G.

Nosce Teipsum.





## Dedication

TO MY MOST GRACIOVS DREAD  
SOVERAIGNE.<sup>1</sup>



TO that cleere maiestie<sup>2</sup> which in the North<sup>3</sup>  
Doth, like another sunne<sup>4</sup> in glory rise,  
Which standeth fixt, yet spreads<sup>5</sup> her  
heauenly worth;<sup>6</sup>

Loadstone to hearts, and loadstarre to all eyes :

Like Heau'n in all ; like th' Earth in this alone,<sup>7</sup>  
That though<sup>8</sup> great States by her support doe  
stand,

---

1 In margin 'Emmanuel.' H. [but as below Eliza-  
beth intended. G.)

2 Elizabetha: and near it, Richar(d) Yeorck. H.

3 Scotland. H. [but erased. G.]

4 James. H. [but erased. G.]

5 Spreds in 1st edn. G.

6 Shewes for thy glory. H.

7 Supported by none but by God. H.

8 Thomas Davies, as before, misprints 'thro' G.

9 Great affaires. H.

Yet she herselfe supported is of none,  
But by the finger of the Almighty's hand :<sup>1</sup>

*- Nature  
dote - Derry*  
To the diuineſt and the richeſt minde,  
Both by Art's purchase and by Nature's dowre,<sup>2</sup>  
That euer was from Heau'n to Earth confin'd,  
To ſhew the utmoſt of a creature's power :

To that great Spirit,<sup>3</sup> which doth great kingdomes  
mooue,  
The ſacred ſpring whence right and honour  
ſtreames,  
Diſtilling vertue, ſhedding peace and loue,  
In euery place, as Cynthia<sup>4</sup> ſheds her beames :

I offer up ſome ſparkles of that fire,  
Whereby wee reaſon, liue, and moue and be ;  
Theſe ſparkes by nature euermore aſpire,  
Which makes them to ſo high an highneſſe flee.

1 Per me reges regnant et dixi dii estis. H.

2 Arte's excellence the gif[t] of nature. H.

3 Deus H. [Bp. Hacket understands God by 'spirit': but perhaps the Queen only was (flatteringly) intended as her poetic name of Cynthia would seem to indicate This word 'spirit' is misprinted by Thomas Davies and by Southey and usually, 'spring'. G.]

4 Luna. H.



Faire soule, since to the fairest body knit,<sup>1</sup>  
 You giue such liuely life, such quick'ning  
     power,  
 Such sweet celestiall influences to it,<sup>2</sup>  
 As keeps it still in youth's immortall flower :

(As where the sunne is present all the yeere,  
 And neuer doth retire his golden ray,  
 Needs must the Spring bee euerlasting there,  
 And euery season like the month of May.)

O! many, many yeeres may you remaine  
 A happy angell<sup>3</sup> to this happie Land :  
 Long, long may you on Earth our empresse  
     raigne,  
 Ere you in Heauen a glorious angell<sup>4</sup> stand.

1 Misprinted by Davies and Southey, as before,  
 'join'd'. G.

2 Davies and Southey misread

'And influence of such celestial kind'

which I find supported by none of the author's own texts.

G.

3 [Ang]elus Pommi. H.

4 [Aγ]γγελλος φώτος. H.

Stay long (sweet spirit) ere thou to Heauen<sup>1</sup> depart,  
Which mak'st each place a heauen<sup>2</sup> wherein thou  
art.

Her Maiestie's least and vnworthiest subiect<sup>3</sup>

JOHN DAVIES. <sup>4</sup>

1 Superior: to the higher heaven. H.

2 Inferior. H.

3 Davies and Southey, as before, misread 'Her  
Maiesty's Devoted Subject and Servant' from Tate (1697).  
See our Memorial-Introduction. G.

4 In 1599 edition 'Dauies,' and in 1608 edition  
'Davis' and also in its title-page: in 1622 edition,  
as above. G.

\* \* \* TATE, and after him THOMAS DAVIES, dates this  
Dedication 'July 11th, 1592.' It is possible that the  
'Poem' was then in manuscript: but it was not printed  
or published until 1599 and there is no date to the Dedi-  
cation either in that edition or in those of 1602, 1608 or  
1622. G.



## Introduction.

---

### OF HUMANE KNOWLEDGE.

---



1 **W**HY did my parents send me to the Schooles,  
That I with knowledge might enrich my  
mind?

Since the desire to know<sup>1</sup> first made men fools,  
And did corrupt the root<sup>2</sup> of all mankind :

2 For when God's hand had written in the hearts  
Of the first parents, all the rules of good,  
So that their skill infusde<sup>3</sup> did passe all arts  
That euer were, before, or since the Flood ;

3 And when their reason's eye was sharpe and  
cleere,  
And (as an eagle can behold the sunne)

---

1 To knowe goode [and] euill in Paradise. H.

2 Adam was y roote of ma[n]. H.

3 Habitus infusus. H.

Could haue approcht th' Eternall Light as neere,  
As the intellectuall angels could haue done :<sup>1</sup>

4 Euen then to them the spirit of lyes<sup>2</sup> suggests  
That they were blind, because they saw not ill,<sup>3</sup>  
And breathes into their incorrupted brests  
A curious wish, which did corrupt their will.

5 For that same ill they straight desir'd to know :  
Which ill, being nought but a defect of good,  
In<sup>4</sup> all God's works the Diuell could not show<sup>5</sup>  
While man their lord in his perfection stood.<sup>6</sup>

6 So that themselues were first to doe the ill,  
Ere they thereof the knowledge could attaine ;<sup>7</sup>  
Like him that knew not poison's power to kill,  
Vntill (by tasting it) himselfe was slaine.

7 Euen so by tasting of that fruite forbid,  
Where they sought knowledge, they did error<sup>8</sup>  
find ;

1 Man could in his innoceney haue approche[d] as  
nigh God as y<sup>e</sup> angels. H.

2 Divell. H.

3 Malum boni carentu . . . . H.

4 Misprinted 'and' in 1st edition and in 1608. G.

5 Esset natura mali avoida. H.

6 Before his fall. H.

7 [Man] knewe none ill [befo]re he had done it. H.

Deathe for life. H.

Ill they desir'd to know, and ill they did ;  
And to giue Passion eyes, made Reason blind.

8 For then their minds did first in Passion see  
 Those wretched shapes of miserie and woe,  
 Of nakednesse, of shame, of pouertie,  
Which then their owne experience made them  
know.<sup>1</sup>

9 But then grew Reason darke, that she no more,  
 Could the faire formes of Good<sup>2</sup> and Truth  
 discern ;<sup>3</sup>  
 Battes they became, that eagles were before :  
 And this they got by their desire to learne.

10 But we their wretched of-spring, what doe we ?  
 Doe not we still taste of the fruit forbid  
 Whiles with fond<sup>4</sup> fruitlesse curiositie,  
 In bookes prophane we seeke for knowledge hid?

11 What is this knowledge but the sky-stolne fire,<sup>5</sup>  
 For which the thiefe<sup>6</sup> still chain'd in ice doth sit?

---

1 (Im)pi entia docet. H.

2 God in 1st edition. G. — *1. 1. 1. 1. 1.*

3 Illegible note by H. here. G.

4 Foolish. G.

5 (Cu)piditate distendi. H.

6 Like Prometheus, his fire. H. (In 1st edition  
 'Thief' is misprinted 'shie' G.) and again 'Prometheus  
 stole fire: qui in tulit in terram malum.' H.

↑  
 Justice  
 ↑  
 Intopi of  
 hypostol

And which the poore rude satyre did admire,  
 And needs would kisse but burnt his lips with  
 it.<sup>1</sup>

12 What is it? but the cloud of emptie raine,  
 Which when Ioue's guest imbrac't, hee monsters  
 got?<sup>2</sup>

Or the false payles<sup>3</sup> which oft being fild with  
 paine,<sup>4</sup>

Receiv'd the water, but retain'd it not!

13 Shortly, what is it but the fire coach  
 Which the youth sought, and sought his death  
 withal?<sup>5</sup>

Or the boyes wings, which when he did approach  
 The sunne's hot beames, did melt and let him  
 fall?<sup>6</sup>

14 And yet alas, when all our lampes are burnd,  
 Our bodyes wasted, and our spirits spent;  
 When we haue all the learnèd volumes turn'd,  
 Which yeeld mens wits both help and ornament:

1 Fable in Æsop [Babrius] G.

2 Ixion. G.

3 Danaides. G.

4 Painstaking. G.

5 Phaethon. H.

6 Icarus. H.

- 15 What can we know? or what can we discern? <sup>clerk?</sup>  
 When Error chokes the windowes of the minde,  
 The diuers formes of things, how can we learne,  
 That haue been euer from our birth-day blind?<sup>1 2</sup>
- 16 When Reason's lampe,<sup>3</sup> which (like the sunne in  
 skie)  
 Throughout man's little world her beames did  
 spread;  
 Is now become a sparkle, which doth lie  
 Vnder the ashes, halfe extinct, and dead:
- 17 How can we hope, that through the eye and eare,  
 This dying sparkle, in this cloudy place,  
 Can recollect these beames of knowledge cleere,  
 Which were infus'd in the first minds by grace?<sup>4</sup>
- 18 So might the heire whose father hath in play  
 Wasted a thousand pound of ancient rent,  
 By painefull earning of a<sup>5</sup> groate a day,  
 Hope to restore the patrimony spent.

1 Anima tanquam tabula, Aris[totle]. H.

2 In ignorance. H.

3 The light of Reason. H.

4 Reason given [by] grace. H.

5 'One' in 1599 and 1608 editions. G.

19 The wits that diu'd most deepe and soar'd most  
hie

Seeking man's pow'rs, haue found his weaknesse  
such :

“ Skill comes so slow, and life so fast doth flie,

“ We learne so little and forget so much.

20 For this the wisest of all morall<sup>1</sup> men<sup>2</sup>

Said, ‘ He knew nought, but that he nought did  
know’;<sup>3</sup>

And the great mocking-Master mockt not then,  
When he said, ‘ Truth was buried deepe<sup>4</sup> below.’

31 For how may we to others' things attaine,

When none of vs his owne soule vnderstands ?

For which the Diuell mockes our curious braine,

When, ‘ Know thy selfe ’ his oracle commands.<sup>5</sup>

22 For why should we the busie soule beleeeue,

When boldly she concludes of that and this,

When of her selfe she can no iudgement giue,

Nor how, nor whence, nor where, nor what she  
is ?

1 ‘Mortal’ in 1599 and 1608 editions. G.

2 Solomon. H.

3 Socrates : Arist[otle]. H.

4 Misprinted ‘here’ but corrected in the errata of  
1622 edition, as above, from 1599 and 1608 editions. G.

5 Oraculum Appollinis [f]uit Diabolicum. H.



- 23 All things without, which round about we see,  
 We seeke to knowe, and how therewith to doe :  
 But that whereby we reason, liue and be,  
 Within our selues, we strangers are thereto.
- 24 We seeke to know the mouing of each spheare,<sup>1</sup>  
 And the strange cause of th' ebs and flouds of  
 Nile ;<sup>2</sup>  
 But of that clocke<sup>3</sup> within our breasts we beare,  
 The subtill motions we forget the while.
- 25 We that acquaint our selues with euery Zoane<sup>4</sup> *Blake.*  
 And passe both Tropikes and behold the Poles  
 When we come home, are to our selues vnknown,  
 And vnacquainted still with our owne soules.
- 26 We study Speech but others we perswade ; *|| Sidney*  
 We leech-craft learne, but others cure with it ;  
 We interpret lawes, which other men haue  
 made,  
 But reade not those which in our hearts are writ.

1 Starre. H.

2 A riuer in Æg[gypt]. H.

3 The h[e]art. H.

4 Zonæ. H.

5 Thomas Davies, as before, misprints 'each' G.

6 Tropici duo : 2 Caprici 2 . . . . Poli duo : 2 Arcticus :

2 Antarcticus. H.

- 27 Is it<sup>1</sup> because the minde is like the eye,  
 Through which it gathers knowledge by degrees—  
 Whose rayes reflect not, but spread outwardly :  
 Not seeing itselfe when other things it sees ?
- 28 No, doubtlesse ; for the mind can backward cast  
 Vpon her selfe her vnderstanding light ;  
 But she is so corrupt, and so defac't,  
 As her owne image doth her selfe affright.
- 29 As in the fable of the Lady faire,  
 Which for her lust was turnd into a cow,<sup>2</sup>  
 When thirstie to a streame she did repaire,  
 And saw her selfe transform'd she wist not how :
- 30 At first she startles, then she stands amaz'd,  
 At last with terror she from thence doth flye,  
 And loathes the watry glasse wherein she gaz'd,  
 And shunnes it still, though she for thirst doe  
 die :
- 31 Euen so Man's soule which did God's image beare,  
 And was at first faire, good, and spotlesse pure,  
 Since with her sinnes her beauties blotted were,  
 Doth of all sights her owne sight least endure :

---

1 Misprinted 'It is' : corrected by H...G.

2 Similitude. H. (Io. G.)

31 For euen at first reflection she espies,  
 Such strange chimeraes, and such monsters  
 there,  
 Such toyes, such antikes, and such vanities,  
 As she retires, and shrinkes for shame and feare.

composit  
 explanation

32 And as the man loues least at home to bee,  
 That hath a sluttish house haunted with  
 spirits;<sup>1</sup>  
 So she impatient her owne faults to see,  
 Turnes from her selfe and in strange things  
 delites.

34. For this few know themselues: for merchants  
 broke  
 View their estate with discontent and paine;  
 And seas are troubled, when they doe reuoke  
 Their flowing waues into themselues againe.

35 And while the face of outward things we find,  
 Pleasing and faire, agreeable and sweet;  
 These things transport, and carry out the mind,  
 That with her selfe her selfe<sup>2</sup> can neuer meet.

1 In 1599 and 1608 more accurately 'sprites' G.

2 Davies and Southey substitute 'the mind' G.

36 Yet if Affliction once her warres begin,  
 And threat<sup>1</sup> the feebler Sense with sword and  
 fire,  
 The Minde contracts her selfe and shrinketh in,  
 And to her selfe she gladly doth retire :

37 As spiders toucht, seeke their webs inmost  
 part ;  
 As bees in stormes vnto their hiues returne ;  
 As bloud in danger gathers to the heart ;  
 As men seek towns, when foes the country  
 burn.

38 If ought can teach vs ought, Affliction's lookes,<sup>2</sup>  
 (Making vs looke<sup>3</sup> vnto ourselues so neere,)  
 Teach vs to know ourselues beyond all bookes,  
 Or all the learned S[c]hooles that euer were.

39 This mistresse<sup>4</sup> lately pluckt me by the eare,  
 And many a golden lesson hath me taught ;  
 Hath made my Sense quicke and Reason cleare,  
 Reform'd my Will and rectifide my Thought.

1 Misprinted 'thereat': corrected by H: (and so corrected in 1608 and 1622. G.)

2 Afflictions m(ake) us to know(e) (our) selves beyond(d) bookes as..(cut off.) H.

3 Davies and Southey, as before, mis-substitute 'pry' G

4 Affliction (bis) H.

46 So doe the winds and thunders cleanse the ayre :  
 So working lees<sup>1</sup> settle and purge the wine :  
 So lop't and pruned trees doe flourish faire :  
 So doth the fire the drossie gold refine.

41 Neither Minerua<sup>2</sup> nor the learned Muse,  
 Nor rules of Art, nor precepts of the wise,  
 Could in my braine those beames of skill infuse,  
 As but the glance of this Dame's angry eyes.<sup>3</sup>

47 She within lists<sup>4</sup> my ranging minde hath brought,  
 That now beyond my selfe I list<sup>5</sup> not goe ;  
 My selfe am center of my circling thought,<sup>6</sup>  
 Onely my selfe I studie, learne, and know.

43 I know my bodie's of so fraile a kind,  
 As force without, feauers within can kill :  
 I know the heauenly nature of my minde,  
 But 'ts icorrupted both in wit and will :

1 An overlooked misprint here is 'seas' : found in all the author's own editions, and repeated until now, *e. g.* by Thomas Davies and Southey, as before. G.

2 The goddesse of Wisdom. H.

3 Affliction. H.

4 Bounds : as in Race-courses. G.

5 Thomas Davies, as before, mis-reads 'will' G.

6 (I de)sire to know (m)y selfe. H.

I know my soule hath power to know all things,  
Yet is she blinde and ignorant in all ;  
I know I am one of nature's little kings,  
Yet to the least and vilest things am thrall.

115 I know my life's a paine and but a span,  
I know my Sense is mockt with euery thing :  
And to conclude, I know my selfe a MAN,  
Which is a proud, and yet a wretched thing.





OF THE SOULE OF MAN AND THE  
IMMORTALITIE THEREOF.

**T**HE lights of heau'n<sup>1</sup> (which are the World's  
fair eies)  
Looke downe into the World, the World  
to see :

And as they turne or wander in the skies,  
Suruey all things that on this center bec.<sup>2</sup>

And yet the lights which in my towre dos shine,  
Mine eyes which view all obiects, nigh and farre,  
Looke not into this little world of mine,<sup>3</sup>  
Nor see my face, wherein they fixed are.

Since Nature failes vs in no needfull thing,  
Why want I meanes my inward selfe to see?  
Which sight the knowledg of my self might bring,  
Which to true wisdome is the first degree.<sup>4</sup>

---

1 Stellæ. H.

2 Earth. H.

3 Man himselfe. H.

4 To knowe my selfe [is a] first steppe to [wisdome]. H

49 That Power<sup>1</sup> which gaue me eyes the World to  
view,

5.2 To see my selfe infus'd an inward light,  
Whereby my soule, as by a mirror<sup>2</sup> true,  
Of her owne forme may take a perfect sight,

50 But as the sharpest eye discerneth nought,  
Except the sunne-beames in the ayre doe shine:  
So the best soule<sup>3</sup> with her reflecting thought,  
Sees not her selfe without some light diuine.

51 O Light<sup>4</sup> which mak'st the light, which makes the  
day!  
Which set'st the eye without, and mind within;  
'Lighten my spirit with one cleare heauenly ray,  
Which now to view it selfe doth first begin.

52 For her true forme how can my sparke discern? *John/Art.*  
Which dimme by nature, Art did neuer cleare;  
When the great<sup>5</sup> wits, of whom all skill we  
learne,  
Are ignorant both what shee is, and where.

1 God. H.

2 Looking-glasse. H.

3 'Sense' in 1st edn. G.

4 God. G.

5 .... unt quid [ani] ma? H.



- 53 One thinks the soule is aire<sup>1</sup>; another, fire<sup>2</sup>;  
 Another blood, diffus'd about the heart<sup>3</sup>;  
 Another saith, the elements conspire,  
 And to her essence each doth giue a part.
- 54 Musicians thinke our soules are harmonies,<sup>4</sup>  
 Phisicians hold that they complexions bee;<sup>5</sup>  
 Epicures make them swarmes of atomies,<sup>6</sup>  
 Which doe by chance into our bodies flee.<sup>7</sup>
- 55 Some thinke one generall Soule fils euery braine,  
 As the bright sunne sheds light in euery starre;  
 And others thinke the name of soule is vaine,  
 And that we onely well-mixt bodies are.
- 56 In iudgement of her substance thus they vary;  
 And thus they vary in iudgement of her seat;  
 For some her chaire vp to the braine doe carrie,  
 Some thrust it downe into the stomackes heat.<sup>8</sup>

1 Aire. H.

2 Fire. H.

3 Blood. H.

4 Harmonie. H.

5 Complexion. H.

6 Swarmes of Atomies. H.

7 Nos. 1 to 6 are merely marginal notes of the topics. G.

8 The seate of y<sup>e</sup> soule so[me] say is in y<sup>e</sup> 1. Braine.  
 2. Stomacke. 3. Heart. H. [as in 7. G.]

- Some place it in the root of life, the heart ;  
 Some in the liuer<sup>1</sup> fountaine of the veines,<sup>2</sup>  
 Some say, she is all in all, and all in part :  
 Some say, she is not contain'd but all containes.<sup>3</sup>
- Thus these great clerks their little wisdome show,  
 While with their doctrines they at hazard play,  
 Tossing their light opinions to and fro,  
 To mocke the lewd,<sup>4</sup> as learn'd in this as they.
- For no craz'd braine could euer yet propound,  
 Touching the soule, so vaine and fond a thought,  
 But some among these masters haue been found,  
 Which in their Schooles the self-same thing  
 haue taught.
- God onely wise, to punish pride of wit,  
 Among mens' wits hath this confusion wrought,  
 As the proud towre<sup>5</sup> whose points the clouds  
 did hit,  
 By tongues' confusion was to ruine brought.
- But Thou<sup>6</sup> which didst man's soule of nothing make,  
 And when to nothing it was fallen agen,

---

1 Davies and Southey misprint egregiously 'river.' G.

2 4 Liuer w<sup>ch</sup> [is y<sup>e</sup>] fountaine of [y<sup>e</sup>] vaines. H.

3 Tota in toto . . . . in qualibet . . . . H.

4 Ignorant. H.

5 Of Babel: [con]fusion of [langua]ges. H.

6 God. H.

To make it new the forme of man didst take,  
 And God with God, becam'st a Man with men.<sup>1</sup>

62 Thou, that hast fashioned twice this soule of ours,  
 So that she is by double title Thine,<sup>2</sup>  
 Thou onely knowest her nature and her pow'rs,  
 Her subtile forme Thou onely canst define.

63 To iudge her selfe she must her selfe transcend,  
 As greater circles comprehend the lesse ;  
 But she wants power, her owne powers to extend,  
 As fettered men can not their strength expresse.

64 But Thou bright Morning Starre,<sup>3</sup> Thou rising  
 Sunne,  
 Which in these later times hast brought to light  
 Those mysteries, that since the world begun,  
 Lay hid in darknesse and eternall night ;

65 Thou (like the sunne) dost with indifferent ray,  
 Into the palace and the cottage shine,<sup>4</sup>  
 And shew'st the soule both to the clerke and lay,<sup>5</sup>  
 By the cleare lampe of Thy Oracle diuine.<sup>6</sup>

1 Verbum caro fac[it] 1 Joh. 14. H.

2 In creation and re-creation. H. [Redemption is written in a later (if not different) hand, and re-creation marked out. G.]

3 [Chri]st Jesus. H.


4 [Wi]th no respect [of] persons. H.

5 Laymen. G.

6 The Worde of God. H.

- 66 This Lampe through all the regions of my braine,  
 Where my soule sits, doth spread such beames  
 of grace,  
 As now, me thinks, I do distinguish plain,  
 Each subtile line of her immortall face.
- 67 The soule a substance, and a spirit is,  
 Which God Himselfe doth in the body make,  
 Which makes the Man: for euery man from this,  
 The nature of a man, and name doth take.<sup>1</sup>
- 68 And though this<sup>2</sup> spirit be to the body knit,  
 As an apt meane her powers to exercise,  
 Which are life, motion, sense, and will, and wit,  
 Yet she suruiues, although the body dies.<sup>3</sup>

THAT THE SOULE IS A THING SUBSISTING BY IT SELFE  
 WITHOUT THE BODY.<sup>4</sup>

- 69  HE is a substance, and a reall thing,  
 Which hath it selfe an actuall working  
 might,  
 Which neither from the senses' power doth spring,  
 Nor from the bodie's humors, tempred right.<sup>5</sup>

1 In margin by the Author here 'What the soule is.' G.

2 'The' in 1st. edn. G.

3 [Anim]a immortalis [co]rpus mortale. H.

4 In the margin. G.

5 The soule of man subsists by itselfe not [by the] body. H.

- 70 She is a vine, which doth no propping need  
 To make her spread her selfe or spring vpright;  
 She is a starre, whose beames doe not proceed  
 From any sunne, but from a native light.
- 71 For when she sorts things present with things past,  
 And thereby things to come doth oft foresee;  
 When she doth doubt at first, and chuse at last,  
 These acts her owne, without her body bee.<sup>1</sup>
- 72 When of the deaw,<sup>2</sup> which the eye and eare doe take  
 From flowers abroad, and bring into the braine,  
 She doth within both waxe and hony make:  
 This worke is her's, this is her proper paine.<sup>3</sup>
- 73 When she from sundry acts, one skill doth draw,  
 Gathering from diuers fights one art<sup>4</sup> of warre,  
 From many cases like, one rule of law;  
 These her collections, not the sense's are.
- 74 When in th' effects she doth the causes know,  
 And seeing the stream, thinks wher the spring  
 doth rise;

---

1 In margin here 'That the soule hath a proper operation without the body' repeated in M.S. by Hacket. G.

2 Dew: but so spelled also by the Fletchers and other contemporaries. G.

3 Painstaking. G.

4 Misprinted 'act' in the 1st edn.

And seeing the branch, conceiues the root below ;  
 These things she viewes without the bodie's  
 eyes.

75 When she, without a Pegasus,<sup>1</sup> doth flie  
 Swifter then lightning's fire from East to West,  
 About the center and aboue the skie,  
 She trauels then, although the body rest.<sup>2</sup>

76 When all her works she formeth first within,  
 Proportions them, and sees their perfect end,  
 Ere she in act does anie part begin ;  
 What instruments doth then the body lend?

*Apology  
 either in the  
 77* When without hands she doth thus<sup>3</sup> castles build,  
 Sees without eyes, and without feet doth runne  
 When she digests the world, yet is not fil'd:  
 By her owne power these miracles are done.

78 When she defines, argues, diuides, compounds,  
 Considers vertue, vice, and generall things,  
 And marrying diuers principles and grounds,  
 Out of their match a true conclusion brings.

1 [The] winged horse. H.

2 ..... oculi. H.

3 In 1st edition 'she thus<sub>u</sub> doth.' G.

- 79 These actions in her closet all alone,  
 (Retir'd within her selfe) she doth fulfill ;  
 Vse of her bodie's organs she hath none,  
 When she doth vse the powers of wit and will.<sup>1</sup>
- 80 Yet in the bodie's prison so she lies,  
 As through the bodie's windowes she must looke,<sup>2</sup>  
 Her diuers powers of sense to exercise,  
 By gath'ring notes out of the World's great book.<sup>3</sup>
- 81 Nor can her selfe discourse or iudge of ought,  
 But what the Sense collects and home doth bring;  
 And yet the power of her discoursing thought,  
 From these collections is a diuers thing.
- 82 For though our eyes can nought but colours see,  
 Yet colours giue them not their powre of sight:  
 So, though these fruits of Sense her obiects bee,  
 Yet she discernes them by her proper light.
- 83 The workman on his stuffe his skill doth show,  
 And yet the stuffe gives not the man his skill;  
 Kings their affaires do by their seruants know,  
 But order them by their owne royall will.

1 [Anim]a est morgánica : G.

2 [Ey]es, eares, &c. H

3 [Hea]uen and earth, [an]d all things in them contained. H.

84 So, though this cunning mistresse and this queene<sup>1</sup>  
 Doth, as her instrument the senses vse,  
 To know all things that are felt, heard, or seene,  
 Yet she her selfe doth onely iudge and chuse :

85 Euen as our great wise Emprresse<sup>2</sup> that raignes  
 By soueraigne title ouer sundry Lands,  
 Borrowes in meane affaires her subiects paines,  
 Sees by their eyes, and writeth by their hands ;

86 But things of waight and consequence indeed,  
 Her selfe doth in her chamber them debate,  
 Where all her counsellors she doth exceed  
 As farre in iudgement, as she doth in State.

87 Or as the man whom she doth now aduance,<sup>3</sup>  
 Vpon her gracious mercy-seat to sit,  
 Doth common things, of course and circumstance,  
 To the reports of common men commit :

1 Soule. H.

2 Q. Eliz[abeth]. H. [Davies and Southey, as before, substitute 'a prudent emperor.' G.]

3 [Ch]aunceloure. H. [Davies and Southey, as before, substitute 'whom princes do.' [Qu : Ellesmere? See sonnet addressed to him among 'Minor poems.' G.]



88 But when the cause it selfe must be decreed,  
 Himselfe in person, in his proper Court,<sup>1</sup>  
 To graue and solemne hearing doth proceed,  
 Of euery prooffe and euery by-report.

89 Then, like God's angell he pronounceth right,  
 And milke and hony from his tongue doth flow :  
 Happie are they that still are in his sight,  
 To reape the wisdome which his lips doe sow.

actually,  
 the Opera  
 on good  
 milke

90 Right so the Soule, which is a lady free,  
 And doth the iustice of her State maintaine,  
 Because the senses ready seruants be,  
 Attending nigh about her Court, the braine :<sup>2</sup>

91 By them<sup>3</sup> the formes of outward things she learnes,  
 For they returne into the fantasie:  
 What euer each of them abroad discernes,  
 And there inrole it for the Minde to see.

92 But when she sits to iudge the good and ill,  
 And to discerne betwixt the false and true,<sup>4</sup>

insal

1 [Ch]ancery. H.

2 [The Se]nses are seruants [to] the soule: [the] braine  
 her court. H.

3 Senses. H.

4 [Anima] quoad indicii ..... disceptationem  
 est ..... rganica. H.

She is not guided by the Senses' skill,  
 But doth each thing in her owne mirrour<sup>1</sup> view.

75 Then she the Senses checks, which oft do erre,  
 And euen against their false reports deercees;  
 And oft she doth condemne what they preferre,  
 For with a power about the sense, she sees.<sup>2</sup>

74 Therefore no sense the precious ioyes conceiues,  
 Which in her priuate contemplations bee;  
 For then the rauish't spirit the senses leaues,  
 Hath her owne powers, and proper actions free.

95 Her harmonies<sup>3</sup> are sweet, and full of skill,  
 When on the Bodie's instruments she playes:  
 But the proportions of the wit and will,  
 Those sweete accords, are euen the angels' layes.<sup>4</sup>

96 These tunes of Reason are Amphion's lyre,  
 Wherewith he did the Thebane citie found<sup>5</sup>:

1 Spectacle or looking-glasse. H.

2 Anima rational.....sensu.....percipi..H.

3 Musicke. H.

4 Tunes or notes.

5 An expert musitian who [caused] y<sup>o</sup> stoness to gat  
 [her] to build y<sup>o</sup> ci[ty]. H.

These are the notes wherewith the heauenly quire,  
The praise of Him<sup>1</sup> which made<sup>2</sup> the heauen  
doth sound.

Then her selfe-being nature shines in this,  
That she performes her noblest works alone ;  
The worke, the touch-stone of the nature is,  
And by their operations, things are knowne.<sup>3</sup>

THAT THE SOULE IS MORE THEN A PERFECTION OR  
REFLECTION OF THE SENCE.<sup>4</sup>

**A**RE they not sencelesse then, that thinke  
the Soule  
Nought but a fine perfection of the  
Sense,

Or of the formes which fancie doth enroule,  
A quicke resulting, and a consequence ?

What is it then that doth the Sense accuse,  
Both of false judgements, and fond appetites ?  
What makes vs do what Sense doth most refuse ?  
Which oft in torment of the Sense delights ?

1 God. H.

2 'Spreads' in 1st edn. G.

3 The soule.....pe....her noblest a....pers....sine  
ox....H.

4 Marginal note, as before. G.

100 Sense thinks the planets, spheares not much  
asunder :

What tels vs then their distance is so farre?

Sense thinks the lightning borne before the  
thunder :

What tells vs then they both together are ?<sup>1</sup>

101 When men seem crows farre off vpon a towre,  
Sense saith, th'are crows : what makes vs think  
them men ?

When we in agues, thinke all sweete things sowre,  
What makes vs know our tongue's false iudge-  
ment then ?

102 What power was that, whereby Medea saw,  
And well approu'd, and prais'd the better course,  
When her rebellious Sense did so withdraw  
Her feeble powers, as she pursu'd the worse<sup>2</sup> ?

103 Did Sense persawde Vlisses not to heare  
The mermaids' songs which so his men did please,

1 [Light]enning and thunder [are bot[h] together  
though [S]ense iudge them to be a sundere. H.

2 Meliora proboque.....iora....sequor....Sen'a. H.  
[Rather Ovid vii. 20.

....Video meliora, proboque  
Deteriora sequor'

Pathetically quoted by BYRON in his remarkable Letter  
to SHEPPARD. G.]

As they were all perswaded, through the eare  
To quit the ship and leape into the seas?

104 Could any power of Sense the Romane moue,  
To burn his own right hand with courage  
stout?<sup>1</sup>

Could Sense make Marius sit vnbound, and proue  
The cruell lancing of the knotty gout?

105 Doubtlesse in Man there is a nature found,  
Beside the Senses, and aboue them farre;  
“ Though most men being in sensuall pleasures  
drown’d,  
“ It seemes their Soules but in their Senses are.

106 If we had nought but Sense, then onely they  
Should haue sound minds, which haue their  
Senses sound:  
But Wisdome growes, when Senses doe decay,  
And Folly most in quickest Sense is found.

1 The allusion is to Mutius Scaevola who was taken in an attempt to assassinate Porsena and thrust his hand into the fire to prove his fortitude: Livy II. 12. G.

2 The story is told by Plutarch in his Life of Marius c vi. 415. G.

107 If we had nought but Sense, each living wight,  
Which we call brute, would be more sharp then  
we;

As hauing Sense's apprehensiuie might,  
In a more cleere and excellent degree.

108 But they doe want that quicke discoursing power,  
Which doth in vs the erring Sense correct;  
Therefore the bee did sucke the painted flower,  
And birds, of grapes, the cunning shadow peckt.<sup>1</sup>

109 Sense outsides knows; the Soule thro' al things  
sees:

Sense, circumstance; she, doth the substance  
view:

Sense sees the barke, but she, the life of trees:  
Sense heares the sounds, but she, the concords  
true.

110 But why doe I the Soule and Sense diuide?  
When Sense is but a power, which she extends,  
Which being in diuers parts diuersifide,  
The diuers formes of obiects apprehends?

---

<sup>1</sup> Pliny xxxv. 36 § 3: told of a picture of Zeuxis, as that of the horse neighing is of another by Apelles (*ib* § 17) G.

111 This power spreads outward, but the root doth grow  
 In th' inward Soule, which onely doth perceiue ;  
 For th' eyes and cares no more their obiects  
 know,  
 Then glasses know what faces they receive.

112 For if we chance to fixe our thoughts elsewhere,  
 Although our eyes be ope, we cannot see :  
 And if one power did not both see and heare,  
 Our sights and sounds would alwayes double be.

113 Then is the Soule a nature, which containes  
 The powre of Sense, within a greater power  
 Which doth imploy and vse the Senses paines,  
 But sits and rules within her priuate bower.

THAT THE SOULE IS MORE THEN THE TEMPERATURE<sup>1</sup>  
 OF THE HUMORS OF THE BODY.<sup>2</sup>



F shee doth then the subtile Sense excell,  
 How gross are they that drown her in  
 the blood !

Or in the bodie's humors tempred well,  
 As if in them such high perfection stood ?

115 As if most skill in that Musician were,  
 Which had the best, and best tun'd instrument :

1 Misprinted 'temparature' G.

2 Marginal note, as before. G.

As if the pensill neate<sup>1</sup> and colours cleare,  
Had power to make the Painter excellent.

116 Why doth not beautie then refine the wit?  
And good complexion rectifie the will?  
Why doth not health bring wisdom still with it?  
Why doth not sicknesse make men brutish still?

117 Who can in memory, or wit, or will,  
Or ayre, or fire, or earth, or water finde?  
What alchymist can draw, with all his skil,  
The quintessence<sup>2</sup> of these, out of the mind?

118 If th' elements<sup>3</sup> which haue nor life, nor sense,  
Can breed in vs so great a powre as this,  
Why giue they not themselues like excellence,  
Or other things wherein their mixture is?

119 If she were but the Bodie's qualitie<sup>4</sup>  
Then would she be with it sicke, maim'd and  
blind;  
But we perceiue where these priuations be<sup>5</sup>  
A healthy, perfect, and sharpe-sighted mind.

1 Clean, pure. G.

2 Quinta essentia. H.

3 Anima non est ele . . . . . H.

4 Anima non est quin . . . . . [cor]poris. H.

5 Sicknesse, maimeinge, blindnesse, are on[ely] priuations. H.



120 If she the bodie's nature did pertake,  
 Her strength would with the bodie's strength  
 decay :<sup>1</sup>

But when the bodie's strongest sinewes slake,<sup>2</sup>  
 Then is the Soule most actiue, quicke and gay.

21 If she were but the bodie's accident,<sup>3</sup>  
 And her sole being did in it subsist,  
 As white in snow, she might her selfe absent,  
 And in the bodie's substance not be mist.<sup>4</sup>

25 But it on her, not shee on it depends ;  
 For shee the body doth sustaine and cherish :  
 Such secret powers of life to it she lends,  
 That when they faile, then doth the body perish.

23 Since then the Soule works by her selfe alone,  
 Springs not from Sense, nor humors, well  
 agreeing :

Her nature is peculiar, and her owne :  
 She is a substance, and a perfect being.<sup>6</sup>

1 Anima non est . . . ticept ex na . . . corporis. H.

2 'Slacken.' G.

3 Anima non est accens . . . [corpo]ris. H.

4 Albedo gap . . pt . . pore cogitatione . . intellectu. H.


5 The body. H.

6 [Ani]ma est ex se . . . fecta substantia essentia. H.

THAT THE SOULE IS A SPIRIT.<sup>1</sup>

122 **B**UT though this substance be the root of  
Sense,

Sense knowes her not, which doth but  
bodies know :

She is a spirit, and heauenly influence,<sup>2</sup>   
Which from the fountaine of God's Spirit doth  
flow.

123 She is a spirit, yet not like ayre or winde,<sup>3</sup>  
Nor like the spirits about the heart or braine ;  
Nor like those spirits which alchymists do find,  
When they in euery thing seeke gold in vaine.

126 *central* For shee all-natures vnder heauen doth passe ;  
Being like those spirits, which God's bright face  
do see ;  
Or like Himselfe, Whose image once she was,  
Though now (alas!) she scarce His shadow bee,<sup>4</sup>

127 Yet of the formes, she holds the first degree,  
That are to grosse materiall bodies knit ;

1 Marginal note, as before. G.

2 ..... spiritu sancto. H.

3 Non est aër non .... non spiritus circa .... aut  
vox nec spi..... chimisticus .... non vexu feci ....  
rum. H.

4 .... semel Dei imago (j)am umbra. H.

Yet shee her selfe is bodillesse and free;<sup>1</sup>  
 And though confin'd, is almost infinite.

128 Were she a body<sup>2</sup> how could she remaine  
 Within this body, which is lesse then she?  
 Or how could she the world's great shape con-  
 tain,  
 And in our narrow brests containèd bee?

129 All bodies are confin'd within some place,  
 But she all place within her selfe confines;<sup>3</sup>  
 All bodies haue their measure, and their space,  
But who can draw the Soule's dimensiue lines?

130 No body can at once two formes admit,  
 Except the one the other doe deface;  
 But in the soule ten thousand formes doe sit,  
 And none intrudes into her neighbour's place.<sup>4</sup>

131 All bodies are with other bodies fild,  
 But she receiues both heauen and earth together;  
 Nor are their formes by rash incounter spild,  
 For there they stand, and neither toucheth either.

1 (Anim)a est incorporea. H.

2 In margin here 'That it cannot be a body.' G.

3 Anima est in loco def . . . . H.

4 Non duæ sunt animæ in corpore vel form . . . . infor-  
 mant unum. H.

132 Nor can her wide imbracements fillèd bee ;  
 For they that most, and greatest things embrace,  
 Inlarge thereby their minds' capacitie,  
 As streames inlarg'd, inlarge the channel's  
 space.<sup>1</sup>

133 All things receiu'd doe such proportion take,  
 As those things haue, wherein they are receiu'd :  
 So little glasses little faces make,  
 And narrow webs on narrow frames be weau'd ;

134 Then what vast body must we make the mind  
 Wherin are men, beasts, trees, towns, seas, and  
 lands :  
 And yet each thing a proper place doth find,  
 And each thing in the true proportion stands ?

135 Doubtlesse this could not bee, but that she turnes  
 Bodies to spirits, by sublimation strange ;<sup>2</sup>  
 As fire conuerts to fire the things it burnes,  
 As we our meats into our nature change.

1 'Time but the impression stronger makes  
 As streams their channels deeper wear.'

BURNS : to Mary in Heaven.

2 [Bod]ies are made spir[itual] by sublimation. H.

- 136 From their grosse matter she abstracts the formes,  
 And drawes a kind of quintessence from things;<sup>1</sup> ct 19  
 Which to her proper nature she transformes,  
 To beare them light on her celestiall wings :
- 137 This doth she, when, from things particular, |  
 She doth abstract the universall kinds,<sup>2</sup>  
 Which bodillesse and immateriall are,  
 And can be lodg'd but onely in our minds :
- 138 And thus from diuers accidents and acts,  
 Which doe within her obseruation fall,  
 She goddesses, and powres diuine, abstracts:  
 As Nature, Fortune, and the Vertues all.<sup>3</sup>
- 139 Againe, how can she seuerall bodies know,  
 If in her selfe a bodie's forme she beare?  
 How can a mirror<sup>4</sup> sundry faces show,  
 If from all shapes and formes it be not cleare?
- 140 Nor could we by our eyes all colours learne,  
 Except our eyes were of all colours voide;  
 Nor sundry tastes can any tongue discern,  
 Which is with grosse and bitter humors cloide.

1 . . . .nibus anima [t]rahit formas et . . . .essentia stam  
 . . . .H.

2 Anim[a] particular . . . .abstrahit univ'salia. H.

3 [Heat]henish goddesses. H.

4 Looking-glasse. H.

141 Nor may a man of passions iudge aright,  
 Except his minde bee from all-passions free ;  
 Nor can a Iudge his office well acquite,  
 If he possesst of either partie bee.

142 If lastly, this quicke power a body were,  
 Were it as swift as is<sup>2</sup> the winde or fire,  
 (Whose atomies doe th' one down side-waies  
 beare,

And make the other in pyramids aspire:)

143 Her nimble body yet in time must moue,  
 And not in instants through all places slide ;  
 But she is nigh, and farre, beneath, aboue,  
 In point of time, which thought cannot deuide ;

144 She is sent as soone to China as to Spaine,  
 And thence returnes, as soone as shee is sent ;  
 She measures with one time, and with one paine,  
 An ell of silke, and heauen's wide spreading tent.<sup>3</sup>

145 As then the Soule a substance hath alone,<sup>4</sup>  
 Besides the Body in which she is confin'd ;  
 So hath she not a body of her owne,  
 But is a spirit, and immateriall minde.

1 Soule. H.

2 Southey misprints 'in' G.

3 Heaven. H.

4 Incorporæa substantia. H.

146 Since body and soule haue such diuersities,  
 Well might we muse, how first their match  
 began ;  
 But that we learne, that He<sup>1</sup> that spread the  
 skies,  
 And fixt the Earth, first form'd the soule in  
 man.<sup>2</sup>

147 This true Prometheus first made Man of earth,<sup>3</sup>  
 And shed in him a beame of heauenly fire ;  
 Now in their mother's wombs before their birth,<sup>4</sup>  
 Doth in all sonnes of men their soules inspire.

148 And as Minerua is in fables said,  
 From Ioue, without a mother, to proceed ;<sup>5</sup>  
 So our true Ioue, without a mother's ay'd,  
 Doth daily millions of Mineruas breed.<sup>6</sup>

1 God. H.

2 Marginal notes here 'That the soule is created immediately by God.' Zech. xii 1. G.

3 [Secun]dum poetas. H.

4 [Secun]dum Scripturas. H.

5 . . . . is cerebro. H.

6 Jehouah. H.

## ERRONEOUS OPINIONS OF THE CREATION OF SOULES.



HEN neither from eternitie before,  
Nor from the time when Time's first  
point begun,

Made He all soules : which now He keeps in  
store,

Some in the moone and others in the sunne :

Nor in a secret cloyster doth Hee keepe

These virgin-spirits, vntil their marriage-day ;

Nor locks them vp in chambers, where they sleep,

Till they awake, within these beds of clay.

Nor did He first a certaine number make,

Infusing part in beasts, and part in men,

And, as vnwilling further paines to take,

Would make no more then those He framèd then.<sup>2</sup>

So that the widow Soule her body dying,

Vnto the next-borne body married was,<sup>3</sup>

1 Marginal Note, as before. G.

2 The substance of these three stanzas is summarized in the margin by Hacket thus . . . . 'Not from eterni[ty] nor kept in store [in the] moone or sunne [nor] in secret cloister [nor] lock't upp in cha[m]bers] nor did G[od] . . . make a [number], and gave ouer as [tho]gh He wea[ried]. G.

3 Nor is there a [με]τεμψύχωσις. H.



And so by often changing and supplying,  
Mens' soules to beasts,<sup>1</sup> and beasts to men did  
passe.<sup>2</sup>

153 (These thoughts are fond :<sup>3</sup> for since the bodies  
borne

Be more in number farre then those that dye,<sup>4</sup>  
Thousands must be abortiue, and forlorne,  
Ere others' deaths to them their soules supply.)

154 But as God's handmaid Nature,<sup>5</sup> doth create  
Bodies in time distinct, and order<sup>6</sup> due ;  
So God giues soules the like successiue date,  
Which Himselfe makes, in bodies formèd new :

155 Which Him selfe makes, of no materiall thing :  
For vnto angels He no power hath giuen,  
Either to forme the shape, or stuffe to bring  
From ayre or fire, or substance of the heauen.<sup>7</sup>

1 [Se]cundum poetas. H.

2 ....hæe vana. H.

3 Foolish. G.

4 More are bor[n] then doe die. H.


5 Natura est anci[lla]. H. [The 'Ancilla Pietatis'—  
that fine old book of devotion, pleasantly recalls the early  
(English) use of 'Ancilla,' as here. G.]

6 Misprinted in 1608 and 1622 edition 'other : ' cor-  
rectly, as above, in 1599 edition. G.

7 Anima filii ex anima p..... H.

157 Nor He in this doth Nature's service use ;  
 For though from bodies, she can bodies bring,  
 Yet could she neuer soules from Soules traduce,  
 As fire from fire, or light from light doth spring.

OBJECTION<sup>1</sup>:—THAT THE SOULE IS NOT TRADUCED  
 [FROM THE PARENTS.<sup>2</sup>]

157  LAS! that some, that were great lights of  
 old,  
 And in their hands the lampe of God did  
 beare,<sup>3</sup>

Some reuerend Fathers did this error hold,  
 Hauing their eyes dim'd with religious feare !

158 For<sup>4</sup> when (say they) by Rule of faith we find,  
 That euery soule vnto her body knit,  
 Brings from the mother's wombe, the sinne of  
 kind,  
 The roote of all the ill she doth commit

159 How can we say that God the Soule doth make,  
 But we must make Him author of her sinne ?

1 Marginal Note, as before : misplaced in 1622 edition  
 opposite next stanza and the words in brackets dropped  
 from 1599 and 1608 editions. G.

2 Anima non est traduce . . . . . ventibus. H.

3 Holy Scriptures. G.

4 Objection. H.

Then from man's soule she doth beginning take,  
 Since in man's soule corruption did begin.


160 For if God make her, first He makes her ill,  
 (Which God forbid our thoughts should yeeld  
 vnto !)

Or makes the body her faire forme to spill,<sup>1</sup>  
 Which, of it selfe it had not power to doe.

161 Not Adam's body, but his soule did sinne  
 And so her selfe vnto corruption brought ;  
 But our poore soule corrupted is within,  
 Ere shee had sinn'd, either in act, or thought :

162 And yet we see in her such powres diuine,  
 As we could gladly thinke, from God she came :  
 Faine would we make Him Author of the wine,  
 If for the dregs we could some other blame.

THE ANSWERE TO THE OBJECTION.<sup>2</sup>

163 HUS these good men with holy zeale were  
 blind,  
 When on the other part the truth did  
 shine ;

Whereof we doe cleare demonstrations find,  
 By light of Nature, and by light Diuine.

---

1 = Spoil. G. 2 Marginal Note, as before. G.

164 None are so grosse as to contend for this,  
That soules from bodies may traduced bee ;  
Betweene whose natures no proportion is,  
When roote and branch in nature still agree.

165 But many subtile wits haue iustifi'd,  
That soules from soules spiritually may spring ;  
Which (if the nature of the soule be tri'd)  
Will euen in Nature proue as grosse a thing.

REASONS DRAWNE FROM NATURE.<sup>1</sup>

166 **F**OR all things made, are either made of nought,  
Or made of stufte that ready made doth  
stand ;

Of nought no creature euer formèd ought,  
For that is proper to th' Almighty's hand.<sup>2</sup>

167 If then the soule another soule doe make,  
Because her power is kept within a bound,  
Shee must some former stufte or matter take :  
But in the soule there is no matter found.<sup>3</sup>

1 Marginal Note, as before. G.

2 Nulla creatura p<sup>t</sup> aliquid ex nihilo. H.

3 1<sup>o</sup> ratio H.

- 168 Then if her heauenly Forme doe not agree  
 With any matter which the world containes,  
 Then she of nothing must created bee,  
 And to create, to God alone pertaines.<sup>1</sup>
- 169 Againe, if soules doe other soules beget,  
 'Tis by themselues, or by the bodie's power :  
 If by themselues, what doth their working let,<sup>2</sup>  
 But they might soules engender euery houre ?
- 170 If by the body, how can wit and will  
 Ioyn with the body onely in this act ?<sup>3</sup>  
 Sith<sup>4</sup> when they doe their other works fulfill,  
 They from the body doe themselues abstract ?
- 171 Againe, if soules of soules begotten were,  
 Into each other they should change and moue,  
 And change and motion still corruption beare ;  
 How shall we then the soule immortall proue ?<sup>5</sup>

1 Creare, Dei est. H.

2 Hinder. G.

3 3<sup>rd</sup> H.

4 Here and elsewhere, the 1622 edn. alters 'since' of the 1599 and 1608 edns. to the earlier form 'sith': on which see Wright's Bible Word-Book. *s.v.* G.

5 4th ratio. H.

- 172 If lastly, soules doe<sup>1</sup> generation vse,<sup>2</sup>  
 Then should they spread incorruptible seed :  
 What then becomes of that which they doe lose,  
 When th' acts of generation doe not speed ?
- 173 And though the soule could cast spirituall seed,  
 Yet would she not, because she neuer dies ;  
 For mortall things desire their like to breed,  
 That so they may their kind immortalize.<sup>3</sup>
- 174 Therefore the angels, sonnes of God are nam'd,  
 And marry not, nor are in marriage giuen :  
 Their spirits and ours are of one substance fram'd,  
 And haue one Father, euen the Lord of heauen :
- 175 Who would at first, that in each other thing,  
 The earth and water liuing soules should breed ;  
 But that man's soule whom He would make  
 their king,<sup>4</sup>  
 Should from Himselfe immediatly proceed.

1 In 1599 and 1608 edns. 'did' G.

2 5th ratio. H.

3 ... ..li appellantur filii Dei. H.

4 [Huma]na anima a deo quia... ..est regina aliarum  
 [na]turarum. H.

76 And when He took the woman from man's side,  
 Doubtlesse Himselfe inspir'd her soule alone :  
 For 'tis not said, He did man's soule diuide,  
 But tooke flesh of his flesh, bone of his bone.<sup>1</sup>

77 Lastly, God being made Man for man's owne sake,  
 And being like Man in all, except in sin,  
 His body from the virgin's wombe did take ;  
 But all agree, God form'd His soule within.<sup>2</sup>

78 Then is the soule from God ; so Pagans say,  
 Which saw by Nature's light her heauenly kind :  
 Naming her kin to God, and God's bright ray,  
 A citizen of Heauen to Earth confined.<sup>3</sup>

79 But nowe, I feele, they plucke me by the eare 4 59  
 Whom my young Muse so boldly termèd blind,  
 And craue more heauenly light, that cloud to  
 clear,  
 Which makes them think God doth not make the  
 mind.

1 Anima Euae dedit (c)orpus eius erat de.....e costâ  
 Adami. H.

2 Anima Christi ex.....non Mariâ. H.

3 Pagans held that the soule was from H(eauen)....  
 Anima est ciuis coel..... H.

REASONS DRAWNE FROM DIUINITY.<sup>1</sup>

- 150 GOD doubtlesse makes her, and doth make  
her good,  
And graffes her in the body, there to  
spring ;  
Which, though it be corrupted, flesh and blood  
Can no way to the Soule corruption bring :<sup>2</sup>
- 181 And yet this soule (made good by God at first,<sup>3</sup>  
And not corrupted by the bodie's ill)  
Euen in the wombe is sinfull, and accurst,  
Ere shee can iudge by wit or chuse by will.<sup>4</sup>
- 182 Yet is not God the Author of her sinne<sup>5</sup>  
Though Author of her being, and being there<sup>6</sup> ;  
And if we dare to iudge our Iudge herein,<sup>7</sup>  
He can condemne vs, and Himselfe can cleare.

1 Marginal Note, as before. G.

2 Soule is corrupt, but yet no corrup(tion) can be brought.....soule. H.

3 By an unhappy oversight the whole of this stanza is dropped out of 1697 edition : and thence, by Davies, and generally. G.

4 Damnatuſ antequam....Augustine.

5 Davies and Southey, as before substitute 'ill.' G.

6 God is authour of (the) beeing of a soule, not of her sinne. H.

7 Davies and Southey, as before, substitute 'Maker's will.' G.



- 83 First, God from infinite eternitie  
 Decreed, that what hath beene, is, or shall bee  
 done ;  
 And was resolu'd, that euery man should bee,  
 Aud in his turne, his race of life should run :
- 84 And so did purpose all the soules to make,  
 That euer haue beene made, or euer shall ;  
 And that their being they should onely take  
 In humane bodies, or not bee at all.
- 85 Was it then fit that such a weake euent  
 (W[e]aknesse it selfe,—the sinne and fall of Man)  
 His counsel's execution should preuent,  
 Decreed and fixt before the World began ?
- 86 Or that one penall law by Adam broke,  
 Should make God breake His owne eternall Law,  
 The settled order of the World reuoke,  
 And change all forms of things which He  
 foresaw ?
- 87 Could Eue's weake hand, extended to the tree, of AS 63  
 In sunder rend that adamantine chaine,

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1 . . . .infundant. . . .fundendo creante. Aug(ustine).

Whose golden links, effects and causes be,  
And which to God's owne chair doth fixt  
remaine.<sup>1</sup>

168 O could we see, how cause from cause doth spring!  
How mutually they linkt and folded are!  
And heare how oft one disagreeing string  
The harmony doth rather make then marre?<sup>2</sup>

189 And view at once, how death by sinne is brought,  
And how from death, a better life doth rise,<sup>3</sup>  
How this God's iustice, and His mercy tought:  
We this decree would praise, as right and wise.

190 But we that measure times by first and last,  
The sight of things successiue, doe take,  
When God on all at once His view doth cast,  
And of all times doth but one instant make.<sup>4</sup>

1 Homer, Iliad VIII. 19: and cf. Tennyson ('Morte d' Arthur' p. 200: edition 1848.)

'For so the whole round world is every way  
Bound by gold chains about the feet of God.' G.

2 ....concordia rerum. H.

3 Peccatum infert mo....a morte melior....vita (1)  
coelestis. H.

4 Videt omnia uno act.....H.

191 All in Himselfe as in a glasse Hee sees,  
 For from Him, by Him, through Him, all  
 things bee :  
 His sight is not discoursiue, by degrees,  
 But seeing the whole, each single part doth see.<sup>1</sup>

192 He lookes on Adam, as a root, or well,  
 And on his heires, as branches, and as streames :  
 He sees all men as one Man, though they dwell  
 In sundry cities, and in sundry realmes :

193 And as the roote and branch are but one tree,<sup>2</sup>  
 And well and streame doe but one riuer make :  
 So, if the root and well corrupted bee,  
 The streame and branch the same corruption  
 take :

194 So, when the root and fountaine of Mankind<sup>3</sup>  
 Did draw corruption, and God's curse, by sin :  
 This was a charge that all his heires did bind,<sup>4</sup>  
 And all his off-spring grew corrupt therein.

2 Visione intuit(iva) non discursiua. H.

1 It is noticeable that the supreme Divine and Thinker of America—Jonathan Edwards—accepts this symbol of the 'Tree' and works it out marvellously in his great treatise on 'Original Sin' G.

3 Adam. H.

4 Wee. H.

195 And as when the hand doth strike, the Man  
offends,

(For part from whole, Law seuers not in this)

So Adam's sinne to the whole kind extends ;

For all their natures are but part of his.

196 Therefore this sinne of kind, not personall,

But reall and hereditary was ;<sup>1</sup>

The guilt whereof, and punishment to all,

By course of Nature, and of Law doth passe.

197 For as that easie Law was giuen to all,

To ancestor and heire, to first and last,

So was the first transgression generall,

And all did plucke the fruit and all did tast.<sup>2</sup>

198 Of this we find some foot-steps in our Law,

Which doth her root from God and Nature take :

not on law

Ten thousand men she doth together draw,

And of them all, one Corporation make :

199 Yet these, and their successors, are but one,

And if they gaine or lose their liberties,

They harme or profit not themselues alone,

But such as in succeeding times shall rise.

1 [The sinne] of Adam was of . . . . reall, heri[ditary]  
not personall. H.

2 Lawe to all, so [tr]ansgression to all. H.

100 And so the ancestor, and all his heires,  
 Though they in number passe the stars of  
 heauen

Are still but one; his forfeitures are theirs,  
 And vnto them are his aduancements giuen :

201 His ciuill acts doe binde and bar them all;  
 And as from Adam, all corruption take,  
 So, if the father's crime be capitall  
 In all the bloud, Law doth corruption make.<sup>1</sup>

202 Is it then iust with vs, to dis-inherit  
 The vnborn nephewes for the father's fault?  
 And to aduance againe for one man's merit,  
 A thousand heires, that have deservèd nought?

203 And is not God's decree as iust as ours,  
 If He, for Adam's sinne, his sonnes depriue,  
 Of all those natiue vertues, and those powers,  
 Which He to him, and to his race did giue?

204 For what is this contagious sinne of kinde  
 But a priuation of that grace within?  
 And of that great rich dowry of the minde  
 Which all had had, but for the first man's sin?

---

1 Y<sup>e</sup> father tainted, y<sup>e</sup> sonne is soe too. H.

205 If then a man, on light conditions gaine  
 A great estate, to him and his, for euer ;  
 If wilfully he forfeit it againe  
 Who doth bemone his heire or blame the giuer ?

206 So, though God make the Soule good, rich and  
 faire,  
 Yet when her forme is to the body knit,  
 Which makes the Man, which man is Adam's  
 heire  
 Iustly forth-with He takes His grace from it :<sup>1</sup>

207 And then the soule being first from nothing brought,  
 When God's grace failes her, doth to nothing  
 fall ;<sup>2</sup>  
 And this declining pronenesse unto nought,<sup>3</sup>  
 Is euen that sinne that we are borne withall.

208 Yet not alone the first good qualities,  
 Which in the first soule were, depriued are ;  
 But in their place the contrary doe rise,  
 And reall spots<sup>4</sup> of sinne her beauty marre.

1 God takes his [grace] from it after [entering] in ye  
 body. H.

2 ....gram....dei perit H.

3 .... inale peccatum est [inclin]atio ad malum. H.

4 Sinne is imputed [and so i]s Christ's righteous-  
 ness. H.

209 Nor is it strange, that Adam's ill desert  
Should be transferd vnto his guilty Race,  
When Christ His grace and iustice doth impart  
To men vniust, and such as haue no grace.<sup>1</sup>

210 Lastly, the Soule were better so to bee  
Borne slaue to sinne then not to be at all :<sup>2</sup>  
Since (if she do belieue) One<sup>3</sup> sets her free,  
That makes her mount the higher for her fall.

211 Yet this the curious wits will not content ;  
They yet will know (sith<sup>4</sup> God foresaw this ill)  
Why His high Prouidence did not preuent  
The declination of the first man's will.<sup>5</sup>

212 If by His Word He had the current staid  
Of Adam's will, which was by nature free,<sup>6</sup>  
It had bene one, as if His Word had said,  
I will henceforth that **M**an no man shall bee.

1 Misprinted in 1622 edition 'sports :' but as above, in 1599 and 1608 editions. G.

2 . . . . ius malum esse . . . . non . . . . omnino. H.

3 C. Iesus, a Sauour. H.

4 'Since,' as before in 1599 and 1608 editions. G.

5 [Why d]id not G[od] stay man [from] falling? H.

6 [He] had free will. H.

213 For what is Man without a moouing mind,  
 Which hath a iudging wit, and chusing will?  
 Now, if God's power should her election bind,  
 Her motions then would cease and stand all still.<sup>1</sup>

214 And why did God in man this soule infuse,  
 But that he should his Maker know and loue?  
 Now, if loue be compeld and cannot chuse,  
 How can it gratefull or thankeworthy proue?<sup>2</sup>

215 Loue must free-hearted be, and voluntary,<sup>3</sup>  
 And not enchanted, or by Fate constraind;  
 Nor like that loue, which did Ulisses carry,  
 To Circe's ile, with mighty charmes enchaind.

216 Besides, were we vnchangeable in will,<sup>4</sup>  
 And of a wit that nothing could mis-deeme;  
 Equall to God, Whose wisdom shined still,  
 And neuer erres, we might our selues esteeme.

217 So that if Man would be vnvariable,<sup>5</sup>  
 He must be God, or like a rock or tree;

1 Man hath these: 1. a judging [mind.] 2. a choosing [will.] H.

2 Man's choise was . . . ante lapsum. H.

3 Love is voluntar[y]. H.

4 Vnchangeableness. H.

5 Vnvariableness. H.



For euen the perfect Angels were not stable,  
But had a fall more desperate then wee.

218 Then let vs praise that Power, which makes vs be  
Men as we are, and rest contented so ;  
And knowing Man's fall was curiositie,<sup>1</sup>  
Admire God's counsels, which we cannot know.

219 And let vs know that God the Maker is  
Of all the Soules, in all the men that be :  
Yet their corruption is no fault of His,  
But the first man's that broke God's first decree.<sup>2</sup>

WHY THE SOULE IS UNITED TO THE BODY.<sup>3</sup>



220 HIS substance, and this spirit of God's  
owne making,

Is in the body plact, and planted heere,  
" That both of God, and of the world partaking,  
" Of all that is, Man might the image beare.

221 God first made angels<sup>4</sup> bodillesse, pure minds,  
Then other things, which mindlesse bodies be ;

1 Man's fall was from [curio]sity. H.

2 [Corru]ption is in Adam's [choice] and not in God's de[crec.] H.

3 Marginal Note, as before. G.

4 . . . .first made. H.

Last, He made Man, th' horizon 'twixt both  
kinds,

In whom we doe the World's abridgement see.<sup>1</sup>

222 Besides, this World below did need one wight,  
Which might thereof distinguish euery part,  
Make vse thereof, and take therein delight,  
And order things with industry and art:

223 Which also God might in His works admire,  
And here beneath, yeeld Him both praier and  
praise ;<sup>2</sup>

As there, aboue, the holy angels quire  
Doth spread His glory<sup>3</sup> with spirituall layes.

224 Lastly, the brute, unreasonable wights,  
Did want a visible king on<sup>4</sup> them to raigne :<sup>5</sup>  
And God, Himselfe thus to the World vnites,  
That so the World might endlesse blisse obtaine.

1 One of Heylin's numerous books is called '*Micro-cosmus* : a little Description of the great World. Oxon : 1st edn., 1622. The word is met with in other old title-pages and in theological (Puritan) writings. G.

2 [Pra]ise and prayer. H.

3 Davies and Southey, as before, insert 'forth' here. G.

4 Davies and Southey, as before, substitute 'o'er:' but 'on' is the Poet's own word here and elsewhere. G.

5 [Man] is a visible kinge [of] the beasts upon earth. H.

IN WHAT MANNER THE SOULE IS UNITED TO  
THE BODY.<sup>1</sup>



25. **B**UT how shall we this union well expresse?

Nought ties the soule; her subtiltie is  
such

She moues the bodie, which she doth possesse,  
Yet no part toucheth, but by vertue's touch.

26. Then dwels shee not therein as in a tent, ✓  
Nor as a pilot in his ship doth sit;  
Nor as the spider in his<sup>2</sup> web is pent;  
Nor as the waxe retaines the print in it;

27. Nor as a vessell water doth containe;  
Nor as one liquor in another shed;  
Nor as the heat doth in the fire remaine;  
Nor as a voice throughout the ayre is spread:

28. But as the faire and cheerfull Morning light,  
Doth here and there her siluer beames impart,  
And in an instant doth her selfe vnite  
To the transparent ayre, in all, and part:

29. Still resting whole, when blowes the ayre diuide;  
Abiding pure, when th' ayre is most corrupted;  
Throughout the ayre, her beams dispersing wide,  
And when the ayre is tost, not interrupted:

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2 Marginal note, as before. G.

3 In 1599 and 1608 editions 'her.' G.

230 So doth the piercing Soule the body fill,  
 Being all in all, and all in part diffus'd,  
 Indiuisible, incorruptible<sup>1</sup> still,  
 Not forc't, encountred, troubled or confus'd.

231 And as the sunne aboue, the light doth bring,  
 Though we behold it in the ayre below ;  
 So from th' Eternall Light the Soule doth spring,  
 Though in the body she her powers doe show.

HOW THE SOUL DOTH EXERCISE HER POWERS IN  
 THE BODY.<sup>2</sup>

232 **B**UT as the<sup>3</sup> world's sunne doth effects beget,  
 Diuers in diuers places euery day ;  
 Here Autumnes temperature, there Sum-  
 mer's heat,  
 Here flowry Spring-tide, and there Winter gray :  
 233 Here Euen, there Morne, here Noone, there Day,  
 there Night ;  
 Melts wax, dries clay, mak[e]s flowrs, som quick,<sup>4</sup>  
 som dead ;  
 Makes the More black, and th' Europcean white,  
 Th' American tawny, and th' East-Indian red :

1 In 1599 and 1608 editions 'vncorruptible' G.


2 Marginal Note, as before. G.

3 'This' in 1599 edition. G.

4 Living. G.

234 So in our little World: this soule of ours,  
 Being onely one, and to one body tyed,  
 Doth vse, on diuers obiects diuers powers,  
 And so are her effects diuersified.

THE VEGETATIVE OR QUICKENING POWER.

235  ER quick'ning power in euery liuing part, ✓  
 Doth as a nurse, or as a mother serue,  
 And doth employ her oeconomicke art,  
 And busie care, her houshold to preserue.

236 Here she attracts, and there she doth retaine,  
 There she decocts, and doth the food prepare;  
 There she distributes it to euery vaine,  
 There she expels what she may fitly spare.

237 This power to Martha may comparèd be,<sup>2</sup>  
 Which busie was, the houshold-things to doe;  
 Or to a Dryas, liuing in a tree:<sup>3</sup>  
 For euen to trees this power is proper too.

again the  
 parallel

---


1 Marginal Note, as before. G.

2 St. Luke, x. 40, 41. G.

3 On the *Δρυάδες* Cf. Paus. viii. 4. § 2 Apollon.  
 Rhod. ii. 477 &c. G.

138 And though the Soule may not this power extend  
 Out of the body, but still vse it there,  
 She hath a power which she abroad doth send,  
 Which views and searcheth all things euery  
 where.<sup>1</sup>

THE POWER OF SENSE.<sup>2</sup>

239  HIS power is Sense, which from abroad  
 doth bring<sup>3</sup>  
 The colour, taste, and touch, and sent,<sup>4</sup>  
 and sound,  
 The quantitie and shape of euery thing  
 Within th'Earth's center, or Heauen's circle  
 found.

140 This power, in parts made fit, fit obiects takes,  
 Yet not the things, but forms of things  
 receiues;  
 As when a seale in waxe impression makes,  
 The print therein, but not it selfe it leaues.

---

1 The vegetative po[wer in]tended not [for] y<sup>e</sup> body  
 but y<sup>e</sup> so[ule]. X.

2 Marginal note, as before. G.

3 Misprinted 'spring,' but corrected in the errata of  
 1622 edition, as above. G.

4 Scent. G.

241 And though things sensible be numberlesse,  
 But onely five the Sense's organs be ;  
 And in those five, all things their formes  
 expresse,  
 Which we can touch, taste, feele, or heare, or  
 see.

142 These are the windows throug the which she  
 views  
 The light of knowledge, which is life's load-  
 star:  
 "And yet while she these spectacles<sup>1</sup> doth vse,  
 "Oft worldly things seeme greater then they are."<sup>2</sup>

SIGHT.<sup>3</sup>

Ch. 23  
 A. 9.



IRST, the two EYES that haue the seeing  
 power,

Stand as one watchman, spy, or sentinell,  
 Being plac'd aloft, within the head's high tower ;  
 And though both see, yet both but one thing  
 tell.<sup>4</sup>

1 Senses are spectacles [to] the soule. H.

2 Knowledge come[s] from y<sup>o</sup> senses. H.

3 Marginal note, as before. G.

4 . . . .ambo simul et . . . .ad unum et . . . .tum, . . . .  
 kecker opt. . . . H.

244 These mirrors take into their little space  
 The formes of moone and sun, and euery starre,  
 Of euery body and of euery place,  
 Which with the World's wide armes embracèd  
 are :

245 Yet their best obiect,<sup>1</sup> and their noblest vse,  
 Hereafter in another World will be,  
 When God in them shall heauenly light infuse,  
 That face to face they may their Maker see.

246 Here are they guides, which doe the body lead,  
 Which else would stumble in eternal night ;  
 Here in this world they do much knowledge  
 read,  
 And are the casements which admit most light :

247 They are her farthest reaching instrument,  
 Yet they no beames vnto their obiects send,  
 But all the rayes are from their obiects sent,  
 And in the eyes with pointed angles end :<sup>2</sup>

248 If th'object be farre off, the rayes doe meet  
 In a sharpe point, and so things seeme but small :

1 God. H.

2 A Latin note by Hackett is here cut into, and so is illegible. G.



If they be neere, their rayes doe spread and fleet,  
And make broad points, that things seeme great  
withall.

249 Lastly, nine things to Sight requirèd are ;<sup>1</sup>

The power to see, the light, the visible thing,  
Being not too small, too thin, too nigh, too farre,  
Cleare space, and time, the forme distinct to  
bring.

250 Thus we see how the Soule doth vse the eyes,  
As instruments of her quicke power of sight ;  
Hence do th' Arts opticke and faire painting  
rise ;  
Painting, which doth all gentle minds delight.

#### HEARING.<sup>2</sup>

251 **N**OW let vs heare how she the Eares im-  
ployes :

Their offic is the troubled ayre to take,  
Which in their mazes formes a sound or noyse,  
Whereof her selfe doth true distinction make.<sup>3</sup>

1 9 things are re[quisite] to sight: 1 potentia: 2  
lumen: 3 ..... 4 Non admod[um]: 5 Non exila: 6  
Non prope: 7 Non ultra: 8 clara inter....inter visu:  
tempus ad....concep.... H.

2 Marginal Note, as before. G.

3 Mazes. H.

- 152 These wickets of the Soule are plac't on hie <sup>1</sup>  
 Because all sounds doe lightly mount aloft;  
 And that they may not pierce too violently,  
 They are delaied with turnes and windings oft.<sup>2</sup>
- 153 For should the voice directly strike the braine,  
 It would astonish and confuse it much;  
 Therefore these plaits and folds the sound  
 restraine,  
 That it the organ may more gently touch.
- 154 As streames, which with their winding banks doe  
 play,  
 Stopt by their creeks, run softly through the  
 plaine:  
 So in th' Eares' labyrinth<sup>3</sup> the voice doth stray,  
 And doth with easie motion touch the braine.
- 155 It is the slowest, yet the daintiest sense;  
 For euen the Eares of such as haue no skill,<sup>4</sup>  
 Perceiue a discord, and conceiue offence;  
 And knowing not what is good, yet find the ill.

1 Wickets. H.

2 Summarized by Hackett 'Eares are set on [high] be[cause] sounds mount: turnes and winding[s] in y<sup>e</sup> eares least y<sup>e</sup> sound pearce too violent.' G.

3 Labarinth. H.

4 [Eares] can discern [so]unds though the owner be ignorant. H.

256 And though this sense first gentle Musicke found,  
 Her proper obiect is the speech of men;<sup>1</sup>  
 But that speech chiefly which God's heraulds<sup>2</sup>  
 sound,  
 When their tongs vtter what His Spirit did pen.

257 Our Eyes haue lids, our Eares still ope we see,  
 Quickly to heare how euery tale is proouèd;  
 Our Eyes still moue, our Eares vnmouèd bee,  
 That though we hear quick we be not quickly  
 mouèd.

258 Thus by the organs of the Eye and Eare,  
 The Soule with knowledge doth her selfe endue:  
 "Thus she her prison may with pleasure beare,  
 "Hauing such prospects,<sup>3</sup> all the world to view.

259 These conduit-pipes of knowledge<sup>4</sup> feed the Mind,  
 But th' other three attend the Body still;<sup>5</sup>  
 For by their seruices the Soule doth find,  
 What things are to the body good or ill.

1 Two brief notes here cut into and rendered unintelligible. G.

2 Apostles. H.

3 Eies, eares. H.

4 [The] eares are [y<sup>e</sup> con]duit pipes of know[lodge]. H.

5 Tast: smelling, feeling. H.

TASTE.<sup>1</sup>

HE bodie's life with meats and ayre is fed,  
Therefore the soule doth vse the tasting  
power,

In veines, which through the tongue and palate  
spred,

Distinguish euery relish, sweet and sower.<sup>2</sup>

261 This is the bodie's nurse ; but since man's wit  
Found th' art of cookery to delight his sense,  
More bodies are consum'd and kild with it,  
Then with the sword, famine, or pestilence.<sup>3</sup>

SMELLING.<sup>4</sup>

EXT, in the nostrils she doth vse the smell :  
As God the breath of life in them did giue,  
So makes He now this power in them to  
dwell,

To iudge all ayres, whereby we breath and liue.

1 Marginal Note, as before. G.

2 [Meates] and ayre are foode [for y<sup>e</sup>] body. H.

3 More bodyes are [slaine] w<sup>th</sup> glutt[ony] and drunke  
[nesse than] w<sup>th</sup> 1 sworde, 2 famine, 3 pestilence. H.

4 Marginal Note, as before. G.

263 This sense is also mistresse of an Art,  
 Which to soft people sweete perfumes doth sell;  
 Though this deare Art doth little good impart,  
 Sith<sup>1</sup> they smell best, that doe of nothing smell.<sup>2</sup>

264 And yet good sents<sup>3</sup> doe purifie the braine,  
 Awake the fancie, and the wits refine;  
 Hence old Deuotion, incense did ordaine  
 To make mens' spirits apt for thoughts diuine.<sup>4</sup>

FEELING.<sup>5</sup>

265 **F**ASTLY, the feeling power, which is Life's  
 root,  
 Through euery liuing part it selfe doth shed,  
 By sinewes, which extend from head to foot,  
 And like a net, all ore the body spred.

266 Much like a subtill spider, which doth sit *spider 226*  
 In middle of her web, which spreadeth wide:  
 If ought doe touch the vtmost thred of it,  
 Shee feeles it instantly on euery side.

1 In 1599 and 1608 editions 'since', as before. G.

2 Perfuming....Molibus. H.


3 Scents. G.

4 Incense to incense m[an's] spirits to ma[ke him]  
 spirituall and..... H.


5 Marginal Note, as before. G.

267 By Touch, the first pure qualities we learne,  
 Which quicken all things, hote, cold, moist and  
 dry ;  
 By Touch, hard, soft, rough, smooth, we doe  
 discerne :  
 By Touch, sweet pleasure, and sharpe paine,  
 we try.<sup>1</sup>

THE IMAGINATION, OR COMMON SENSE.<sup>2</sup>

268  HESE are the outward instruments of Sense,  
 These are the guards which euery thing  
 must passe  
 Ere it approch the mind's intelligence,  
 Or touch the Fantasie, Wit's looking-glasse.

269 THE IMAGINATION OR COMMON SENSE.

 ND yet these porters, which all things admit,  
 Themselves perceiue not, nor discerne the  
 things ;  
 One common power doth in the forehead sit,<sup>3</sup>  
 Which all their proper formes together brings.

1 Qualitates: caliditas: frigiditas: humilitas.... H.

2 Marginal note, as before. G.

3 [Homin] is sensus in fronte. H.

27 For all those nerues, which spirits of Sence doe  
 beare,  
 And to those outward organs spreading goe,  
 Vnited are, as in a center there,  
 And there this power<sup>1</sup> those sundry formes  
 doth know.

27 Those outward organs present things receiue,  
 This inward Sense doth absent things retaine ;  
 Yet straight transmits all formes shee doth per-  
 ceiue,  
 Vnto a higher region of the braine.

THE FANTASIE.<sup>2</sup>

272 HERE FANTASIE, neere hand-maid to the  
 mind,  
 Sits and beholds, and doth discerne them<sup>3</sup>  
 all ;  
 Compounds in one, things diuers in their kind ;  
 Compares the black and white, the great and  
 small.

---

3 Common sense. H.


1 Marginal note, as before. G.

2 Misprinted 'then' in 1622 edition, but as above  
 correctly in 1599 and 1608 editions. G.

173 Besides, those single formes she doth esteeme,  
 And in her ballance doth their values trie;  
 Where some things good, and some things ill  
 doe seem,  
 And neutrall<sup>1</sup> some, in her fantasticke<sup>2</sup> eye.

174 This busie power is working day and night;  
 For when the outward senses rest doe take,  
 A thousand dreames, fantasticall and light,  
 With fluttring wings doe keepe her still awake.<sup>3</sup>

#### THE SENSITIUE MEMORIE.<sup>4</sup>

175  ET alwayes all may not afore her bee;  
 Successiue, she this and that intends;  
 Therefore such formes as she doth cease  
 to see,  
 To MEMORIE's large volume shee commends.

176 The lidger-booke lies in the braine behinde,<sup>5</sup>  
 Like Ianus' eye, which in his poll was set:  
 The lay-man's tables, the store-house of the  
 mind,  
 Which doth remember much, and much forget.

1 Neither good nor [bad]. H.

2 Misprinted 'Fancasticke' in 1622 edition. G.

3 Cf. Milton's *Il Penseroso*, lines 5—10. G.

4 Marginal note, as before. G.

5 Memory is behinde the heade. H.



277 Heere Sense's apprehension, end doth take;  
 As when a stone is into water cast,  
 One circle doth another circle make,  
 Till the last circle touch the banke at last.<sup>1</sup>

THE PASSIONS OF SENSE.<sup>2</sup>

278 **B**UT though the apprehensiu<sup>3</sup> power doe  
 pause,

The motiue vertue then begins to moue,  
 Which in the heart below doth PASSIONS cause,  
 Ioy, grieffe, and feare, and hope, and hate, and  
 loue.

279 These passions haue a free commanding might,  
 And diuers actions in our life doe breed;  
 For, all acts done without true Reason's light,  
 Doe from the passion of the Sense proceed.<sup>4</sup>

280 But sith<sup>5</sup> the braine doth lodge the powers of Sense,  
 How makes it in the heart those passions spring?

1 Cf. Phineas Fletcher: Purple Island c. v., stanza 47. G.

2 Marginal Note, as before. G.

3 Misprinted 'apprehension': corrected in the errata of 1622 edition from 1599 and 1608 editions. G.

4 Notes here by Hackett cut into and unintelligible. G.

5 In 1599 and 1608 editions 'since' as before. G.

The mutuall loue, the kind intelligence  
 'Twixt heart and braine, this sympathy doth  
 bring.<sup>1</sup>

281 From the kind heat, which in the heart doth  
 raigne,

The spirits of life doe their begining take ;  
 These spirits of life ascending to the braine,  
 When they come there, the spirits of Sense do  
 make.

282 These spirits of Sense, in Fantasie's High Court,  
 Iudge of the formes of obiects, ill or well ;  
 And so they send a good or ill report  
 Downe to the heart, where all affections dwell.

283 If the report bee good, it causeth loue,  
 And longing hope, and well-assurèd ioy :  
 If it bee ill, then doth it hatred moue,  
 And trembling feare, and vexing grieffe's annoy.

284 Yet were these naturall affections good :  
 (For they which want them, blockes or deuils be)  
 If Reason in her first perfection stood,  
 That she might Nature's passions rectifie.

1 Sympathy betwixt heart and braine. H.

THE MOTION OF LIFE.<sup>1</sup>

ESIDES, another motiue-power doth rise  
 Out of the heart: from whose pure blood  
 do spring

The VITALL SPIRITS; which, borne in arteries,  
 Continuall motion to all parts doe bring.

THE LOCALL MOTION.<sup>2</sup>

HIS makes the pulses beat, and lungs  
 respire,

This holds the sinewes like a bridle's  
 reines,

And makes the Body to aduance, retire,  
 To turne or stop, as she them<sup>3</sup> slacks, or straines.

287 ✓

Thus the soule tunes the bodie's instrument;  
 These harmonies she makes with life and sense;  
 The organs fit are by the body lent,  
 But th' actions flow from the Soule's influence.

1 Marginal note, as before, in 1599 and 1608 editions.<sup>3</sup> G.

2 Marginal Note, as before. G.

3 Misprinted 'them' in 1622 edition, corrected as above from 1599 and 1608 editions. G.



Which are enlightned by that part which acts,  
And so the formes of single things perceiues.<sup>1</sup>

292 But after, by discoursing to and fro,  
Anticipating, and comparing things;  
She doth all vniversall natures know,  
And all effects into their causes brings.<sup>2</sup>

REASON, UNDERSTANDING.<sup>3</sup>



WHEN she rates things and moues from ground  
to ground,

The name of Reason she obtaines by this:  
But when by Reason she the truth hath found,  
And standeth fixt, she VNDERSTANDING is.

OPINION, IUDGEMENT.<sup>4</sup>



WHEN her assent she lightly doth encline  
To either part, she is OPINION<sup>5</sup> light:

But when she doth by principles define  
A certaine truth, she hath true Judgement's  
sight.

1 Notes by Hacket cut into and unintelligible. G.

2 [Eff]ectibus ad causas. H. [Thomas Davies, as before, mis-prints 'bring' G.

3 Marginal Note, as before. G.

4 Marginal Note, as before. G.

5 Thomas Davies and Southey, as before, read

293 And as from Senses, Reason's worke doth spring,  
 So many reasons, understanding gaine;<sup>1</sup>  
 And many understandings, knowledge bring;  
 And by much knowledge, wisdome we obtaine.

296 So, many stayres we must ascend vpright<sup>2</sup>  
 Ere we attaine to Wisdome's high degree:<sup>3</sup>  
 So doth this Earth eclipse our Reason's light,  
 Which else (in instants) would like angels see.

297 Yet hath the Soule a dowrie naturall,  
 And sparkes of light,<sup>4</sup> some common things to  
 see;  
 Not being a blancke where nought is writ at all,  
 But what the writer will, may written be<sup>5</sup>

'opinion's light': but in all the Author's editions it is as above = light opinion: or query is 'hight' = named, meant? G.

1 Climax, or a gradation from Sense to Reason, from Reason to Understanding, from Understanding to Knowledge, from Knowledge to Wisdome. H.

2 Sense, reason, understanding, knowledge. H.

3 Davies, as before, 'decree' G.

4 Scintillæ quædam in animo. H.

5 Anima apta ad aliq....[cu]pienda impression....  
 verum est optum intell.... bonum est optum vo....H.

- 298 For Nature in man's heart her lawes doth pen ;  
 Prescribing truth to wit, and good to will ;  
 Which doe accuse, or else excuse all men,  
 For euery thought or practise, good or ill :
- 299 And yet these sparkes grow almost infinite,  
 Making the World, and all therein their food ;  
 As fire so spreads, as no place holdeth it,  
 Being nourisht still, with new supplies of wood.
- 300 And though these sparkes were almost quencht  
 with sin,  
 Yet they whom that Iust One<sup>1</sup> hath iustifide,  
 Haue them encreasd with heauenly light within,  
 And like the widowe's oyle still multiplide.

THE POWER OF WILL.<sup>1</sup>

AND as this wit should goodnesse truly  
 know,

We haue a Will, which that true good  
 should chuse :


Though Wil do oft (when wit false formes doth  
 show)

Take ill for good, and good for ill refuse.

1 Jesus Christ. H.

1 Marginal Note, as before. G.

## THE RELATIONS BETWIXT WIT AND WILL.

302  ILL puts in practice what the Wit deviseth :  
Will euer acts, and Wit contemplates still :  
And as from Wit, the power of wisdomeriseth,

All other vertues daughters are of Will.<sup>1</sup>

303 Will is the prince, and Wit the counsellor,  
Which doth for common good in Counsell sit ;  
And when Wit is resolu'd, Will lends her power  
To execute what is aduis'd by Wit.

304 Wit is the mind's chief iudge, which doth controule  
Of Fancie's Court the iudgements, false and vaine :  
Will holds the royall septer in the soule  
And on<sup>2</sup> the passions of the heart doth raigne.

305 Will is as free as any emperour,  
Naught can restraine her gentle libertie :  
No tyrant, nor no torment, hath the power,  
To make vs will, when we vnwilling bee.

1 Virtutes sunt in voluntate. H.

2 Here = o'er as on page 98 *ante*. G.



THE INTELLECTUALL MEMORIE. <sup>1</sup>

306 O these high powers, a store-house doth  
pertaine,<sup>2</sup>

Where they all arts and generall reasons  
lay,

Which in the Soule, euen after death, remaine  
And no Lethæan<sup>3</sup> flood can wash away.

307 This is the Soule, and these her vertues bee ;  
Which, though they haue their sundry proper ends  
And one exceeds another in degree,  
Yet each on other mutually depends.

308 Our Wit is giuen, Almighty God to know ;  
Our Will is giuen to loue Him, being knowne :  
But God could not be known to vs below,  
But by His workes which through the sense are  
shown.

309 And as the Wit doth reape the fruits of Sense,  
So doth the quickning power the senses feed :<sup>4</sup>  
Thus while they doe their sundry gifts dispence,  
“ The best, the seruice of the least doth need.

1 Marginal note, as before. G.

2 Some Greek words by Hacket cut into and  
unintelligible. G.

3 = forgetfulness : from Lethe. G.

4 Membro membr . . . . H.

310 Euen so the King his Magistrates do serue,  
 Yet Commons feed both magistrate and king :  
 The Commons' peace the magistrates preserue  
 By borrowed power, which from the Prince doth  
 spring.

311 The quickning power would be, and so would rest;  
 The sense would not be onely, but be well :  
 But Wit's ambition longeth to the best,  
 For it desires in endlesse blisse to dwell.<sup>1</sup>

312 And these three powers, three<sup>2</sup> sorts of men doe  
 make ;  
 For some, like plants, their veines doe onely fill ;  
 And some, like beasts, their senses' pleasure  
 take ;  
 And some, like angels, doe contemplate still.

313 Therefore the fables turnd some men to flowres,  
 And others, did with bruitish formes inuest ;  
 And did of others, make celestiall powers,  
 Like angels, which still trauell, yet still rest.

1 Anima vegetiua: anima sensitiua: anima rationalis. H.

2 A numeral '3' here, [and in the next stanza but one. G

314 Yet these three powers are not three soules, but  
one;<sup>1</sup>

As one and two are both containd in three,  
Three being one number by it selfe alone :  
A shadow of the blessed Trinitie.

## AN ACCLAMATION.



315 **O**H! what is man (great Maker of mankind!)  
That Thou to him so great respect dost  
beare!

That Thou adornst him with so bright a mind,  
Mak'st him a king, and euen an angel's peere!

316 O! what a liuely life, what heauenly power,  
What spreading vertue, what a sparkling fire,  
How great, how plentifull, how rich a dower  
Dost Thou within this dying flesh inspire!

317 Thou leau'st Thy print in other works of Thine,  
But Thy whole image Thou in Man hast writ :<sup>2</sup>  
There cannot be a creature more diuine,  
Except (like Thee) it should be infinit.

1 Tres potentiã s[ed] una anima. H.

2 Marginal Note, as before. G.

3 Imago in homine. H.

318 But it exceeds man's thought, to thinke how hie  
 God hath raisd man, since God a man became :<sup>1</sup>  
 The angels doe admire this Misterie,  
 And are astonisht when they view the same.

THAT THE SOULE IS IMMORTAL, AND CANNOT  
 DIE.<sup>2</sup>

319 **N**OR hath He giuen these blessings for a day,  
 Nor made them on the bodie's life depend :  
 The Soule though made in time, suruiues  
 for aye,  
 And though it hath beginning, sees no end.

320 Her onely end, is neuer-ending blisse ;  
 Which is, th' eternall face of God to see ;  
 Who Last of Ends, and First of Causes, is :<sup>3</sup>  
 And to doe this, she must eternall bee,<sup>4</sup>

321 How senselesse then, and dead a soule hath hee,  
 Which thinks his soule doth with his body die !

1 ....factus et ho....fuit Deus natu....[hu]manam  
 assumpsit. H.

2 Marginal Note, as before. G.

3 [A and] Ω est Deus. H.

4 Xanthus erectos ad sidera tollit ocellos. H.

Or thinkes not so, but so would haue it bee,  
That he might sinne with more securitie.<sup>1</sup>

322 For though these light and vicious persons say,  
Our soule is but a smoake or ayrie blast;  
Which, during life, doth in our nostrils play,  
And when we die, doth turne to wind at last :

323 Although they say, 'Come let us eat and drinke';  
Our life is but a sparke, which quickly dies :  
Though thus they say, they know not what to  
think,  
But in their minds ten thousand doubts arise.

324 Therefore no heretikes desire to spread  
Their light opinions, like these Epicures :<sup>2</sup>  
For so the staggering thoughts are comfortèd,  
And other mens' assent their doubt assures.

325 Yet though these men against their conscience  
strive,  
There are some sparkles in their flintie breasts  
Which cannot be extinct, but still reuiue ;  
That though they would, they cannot quite bee  
beasts ;

1 Wicked men would [have] their soules to die. [with their] bodies that they [may liue] in greater secur[itie] H.

2 = disciples of Epicurus's philosophy. G.

322 But who so makes a mirror of his mind,  
 And doth with patience view himselfe therein,  
 His Soule's eternitie shall clearely find,  
 Though th' other beauties be defac't with sin.

## REASON I.

DRAWNE FROM THE DESIRE OF KNOWLEDGE.<sup>1</sup>

327 **F**IRST in Man's mind we find an appetite  
 To learne and know the truth of euery  
 thing ;

Which is co-naturall and borne with it,  
 And from the essence of the soule doth spring.

328 With this desire, shee hath a natiue might  
 To find out euery truth, if she had time ;  
 Th' innumerable effects to sort aright,  
 And by degrees, from cause to cause to clime.<sup>2</sup>

329 But sith our life so fast away doth slide,  
 As doth a hungry eagle through the wind,  
 Or as a ship transported with the tide ;  
 Which in their passage leaue no print behind<sup>3</sup> ;

1 Marginal Note, as before. G.

2 Climbe. G.

3 [Eagl]es and shippes [leaue] no passage behind them. H.

- 330 Of which swift little time so much we spend,  
 While some few things we through the sense  
 doe straine ;  
 That our short race of life is at an end,  
 Ere we the principles of skill attaine.
- 331 Or God (which to vaine ends hath nothing done)  
 In vaine this appetite and power hath giuen ;  
 Or else our knowledge, which is here begun,  
 Hereafter must bee perfected in heauen.<sup>1</sup>
- 332 God neuer gaue a power to one whole kind,  
 But most part of that kind did vse the same ;  
 Most eies haue perfect sight, though some be  
 blind ;  
 Most legs can nimble run, though some be lame :
- 333 But in this life no soule the truth can know  
 So perfectly, as it hath power to doe :<sup>2</sup>  
 If then perfection be not found below,  
 An higher place must make her mount thereto.

1 . . . . lus scit anima . . . ra cupit scire : videtur anima . .  
 rtalis, quia, ad . . . inum scientiæ gradum [a]ttingit in  
 hæc vita . . . plus scientiæ indi . . . et quærit. H.

2 2 No p'fection in this [life]. H.

## REASON II.

DRAWN FROM THE MOTION OF THE SOULE.<sup>1</sup>

334



GAINNE how can shee but immortall bee?

When with the motions of both Will and  
Wit,

She still aspireth to eternitie,

And neuer rests, till she attaine to it?

335

Water in conduit pipes, can rise no higher

Then the wel-head, from whence it first doth  
spring :

Then sith to eternall God shee doth aspire,

Shee cannot be but an eternall thing.<sup>2</sup>

336

“ All mouing things to other things doe moue,

“ Of the same kind, which shews their nature  
such :

So earth falls downe and fire doth mount aboue,

Till both their proper elements doe touch.

337

And as the moysture, which the thirstie earth<sup>3</sup>

Suckles from the sea, to fill her emptie veines,

---

1 Marginal Note, as before. G.

2 Note here by Hacket cut into and unintelligible. G.

3 Margin Note ‘The Soul compared to a riuer.’ G.



From out her wombe at last doth take a birth,  
And runs a Nymph<sup>1</sup> along the grassie plaines :<sup>2</sup>

338 Long doth shee stay, as loth to leaue the land,  
From whose soft side she first did issue make :  
Shee tastes all places, turnes to euey hand,  
Her flowry bankes vnwilling to forsake :

339 Yet Nature so her streames doth lead and carry,  
As that her course doth make no finall stay,<sup>3</sup>  
Till she her selfe vnto the Ocean marry,  
Within whose watry bosome first she lay :

340 Euen so the Soule which in this earthly mold  
The Spirit of God doth secretly infuse ;  
Because at first she doth the earth behold,  
And onely this materiall world she viewes :<sup>4</sup>

341 At first her mother-earth she holdeth deare,  
And doth embrace the world and worldly things :  
She flies close by the ground, and houers here,  
And mounts not vp with her celestiall wings.

1 Davies and Southey, as before have the extraordinary misprint here of 'lymph.' Cf. 'Orchestra' stanza 63, which explains the personification. G.

2 A Springe. H.

3 Aquæ a mari....currunt ad ma....ita omnia a Deo et in Deum redibunt. H.

4 [The s]oule is secretly [infu']sd into y<sup>e</sup> body. H.

- 342 Yet vnder heauen she cannot light on ought  
 That with her heavenly nature doth agree ;  
 She cannot rest, she cannot fix her thought,  
 She cannot in this world contented bee :
- 343 For who did euer yet, in honour, wealth,  
 Or pleasure of the sense, contentment find ?  
 Who euer ceas'd to wish, when he had health ?  
 Or hauing wisdome was not vex't in mind ?
- 344 Then as a bee which among weeds doth fall,  
 Which seeme sweet flowers, with lustre fresh and  
 gay :  
 She lights on that, and this, and tasteth all,  
 But pleas'd with none, doth rise, and soare away ;
- 345 So, when the Soule finds here no true content,  
 And, like Noah's doue, can no sure footing take,  
 She doth returne from whence she first was sent,  
 And flies to Him that first her wings did make.
- 346 Wit, seeking Truth, from cause to cause ascends,  
 And neuer rests, till it the first attaine :  
 Will, seeking Good, finds many middle ends,  
 But neuer staves, till it the last doe gaine.
- 347 Now God, the Truth, and First of Causes is :  
 God is the Last Good End, which lasteth still,  
 Being Alpha and Omega nam'd for this ;  
 Alpha to Wit, Omega to the Will.

348 Sith<sup>1</sup> then her heauenly kind shee doth bewray,  
 In that to God she doth directly moue ;  
 And on no mortall thing can make her stay,  
 She cannot be from hence, but from aboue.

349 And yet this First True Cause, and Last Good  
 End,  
 Shee cannot heere so well, and truely see ;  
 For this perfection shee must yet attend,  
 Till to her Maker shee espoused bee.

350 As a king's daughter, being in person sought  
 Of diuers princes, who doe neighbour neere,  
 On none of them can fixe a constant thought,  
 Though shee to all doe lend a gentle eare :

351 Yet she can loue a forraine emperour,  
 Whom of great worth and power she heares to be,  
 If she be woo'd but by embassadour,  
 Or but his letters, or his pictures see :

352 For well she knowes, that when she shall be brought  
 Into the kingdome where her spouse doth raigne.  
 Her eyes shall see what she conceiu'd in thought,  
 Himselfe, his state, his glory, and his traine.

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—1 In 1599 and 1608 editions 'since', as before. G.

353 So while the virgin soule on Earth doth stay,  
 She woo'd and tempted is ten thousand wayes,  
 By these great powers, which on the Earth beare  
 sway ;  
 The wisdom of the world, wealth, pleasure,  
 praise :

354 With these sometime she doth her time beguile,  
 These doe by fits her Fantasie possesse ;  
 But she distastes them all within a while,  
 And in the sweetest finds a tediousnesse.

355 But if upon the World's Almighty King  
 She once doe fixe her humble louing thought,  
 Who by His picture, drawne in euery thing,  
 And sacred messages, her loue hath sought ;

356 Of Him she thinks, she cannot thinke too much ;  
 This hony tasted still, is euer sweet ;  
 The pleasure of her rauisht thought is such,  
 As almost here, she with her blisse doth meet :

357 But when in Heauen she shall His Essence see,  
 This is her soueraigne good, and perfect blisse :  
 Her longings, wishings, hopes all finisht be,  
 Her ioyes are full, her motions rest in this :

358 There is she crownd with garlands of content,  
 There doth she manna eat, and nectar drinke :  
 That Presence doth such high delights present,  
 As neuer tongue could speake, nor heart could  
 thinke.

REASON III.<sup>1</sup>

FROM CONTEMPT OF DEATH IN THE BETTER SORT  
 OF SPIRITS.

359 **F**OR this the better Soules doe oft despise  
 The bodie's death, and doe it oft desire ;  
 For when on ground, the burdened bal-  
 lance lies

The emptie part is lifted vp the higher :

360 But if the bodie's death the soule should kill,  
 Then death must needs against her nature bee ;  
 And were it so, all soules would flie it still,  
 For Nature hates and shunnes her contrary.

361 For all things else, which Nature makes to bee,  
 Their being to preserue, are chiefly taught ;  
 And though some things desire a change to see,  
 Yet neuer thing did long to turne to naught.

---

1 Marginal Note, as before. G.

- 362 If then by death the soule were quenched quite,  
 She could not thus against her nature runne ;  
 Since euery senselesse thing, by Nature's light,  
 Doth preseruatiō seeke, destruction shunne.
- 363 Nor could the World's best spirits so much erre,  
 If death tooke all—that they should all agree,  
 Before this life, their honour to preferre ;  
 For what is praise to things that nothing bee ?
- 364 Againe, if by the bodie's prop shee stand ;  
 If on the bodie's life, her life depend,  
 As Meleager's on the fatall brand<sup>1</sup>,—  
 The bodie's good shee onely would intend :
- 365 We should not find her halfe so braue and bold,  
 To leade it to the Warres and to the seas ;  
 To make it suffer watchings, hunger, cold,  
 When it might feed with plentie, rest with ease.
- 366 Doubtlesse all soules have a suruiuing thought ;  
 Therefore of death we thinke with quiet mind ;  
 But if we thinke of being turn'd to nought,  
 A trembling horror in our soules we find.

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1 Apollod I., 8, § 2, *et alibi* : Ovid, *Met.* VIII., 450 *et seq.* :  
 531 : *Diod.* IV., 34. G.

REASON IV.<sup>1</sup>

FROM THE FEARE OF DEATH IN THE WICKED  
SOULES.

367 **A**ND as the better spirit, when shee doth  
beare

A scorne of death doth shew she cannot  
die ;

So when the wicked soule death's face doth  
feare,

Euen then she proues her owne eternitie.

368 For when Death's forme appeares, she feareth not  
An vtter quenching or extinguishment ;  
She would be glad to meet with such a lot,  
That so she might all future ill preuent :

369 But shee doth doubt what after may befall ;  
For Nature's law accuseth her within,  
And saith, 'tis true that is affirm'd by all,  
That after death there is a paine for sin.

370 Then she which hath bin hud-winkt from her birth,  
Doth first her selfe within Death's mirror see ;  
And when her body doth returne to earth,  
She first takes care, how she alone shall bee.

---

1 Marginal Note, as before. G.

371 Who euer sees these irreligious men,  
 With burthen of a sicknesse weake and faint,  
 But heares them talking of Religion then,  
 And vowing of their soules to euery saint ?

372 When was there euer cursed atheist brought  
 Vnto the gibbet,<sup>1</sup> but he did adore  
 That blessed Power, which he had set at nought,  
 Scorn'd and blasphemèd all his life before ?

373 These light vaine persons still are drunke and mad,  
 With surfettings and pleasures of their youth ;  
 But at their deaths they are fresh,<sup>2</sup> sober, sad ;  
 Then they discerne, and then they speake the  
 truth.

374 If then all soules, both good and bad, doe teach,  
 With generall voice, that soules can neuer die ;  
 'Tis not man's flattering glosse, but Nature's  
 speech,  
 Which, like God's Oracle, can neuer lie.

1 Spelled in 1622 edition 'Liebbet,' but in 1599 and 1608 as above. G.

2 = active, vigorous : an uncommon use of the word here. G.



## REASON V.

FROM THE GENERALL DESIRE OF IMMORTALITIE.<sup>1</sup>

375 HENCE springs that vniuersall strong desire,  
Which all men haue of Immortalitie:  
Not some few spirits vnto this thought  
aspire,

But all mens' minds in this vnited be.

376 Then this desire of Nature is not vaine,  
"She couets not impossibilities;  
"Fond thoughts may fall into some idle braine,  
"But one assent of all, is euer wise.

377 From hence that generall care and study springs,  
That launching and progression of the mind,  
Which all men haue so much, of future things,  
That they no ioy doe in the present find.

378 From this desire, that maine desire proceeds,  
Which all men haue suruiuing Fame to gaine,  
By tombes, by bookes, by memorable deeds;  
For she that this desires, doth still remaine.

379 Hence lastly, springs care of posterities,  
For things their kind would euerlasting make:  
Hence is it that old men do plant young trees,  
The fruit whereof another age shall take.


---

1 Marginal Note, as before. G.

380 If we these rules unto our selues apply,  
 And view them by reflection of the mind;  
 All these true notes of immortalitie  
 In our heart's tables we shall written find.

REASON VI.<sup>1</sup>

FROM THE VERY DOUBT AND DISPUTATION OF  
 IMMORTALITIE.

381 ND though some impious wits do questions  
 moue,  
 And doubt if soules immortall be, or no;  
 That doubt their immortalitie doth proue,  
 Because they seeme immortall things to know.

382 For he which reasons on both parts doth bring,  
 Doth some things mortall, some immortall call;  
 Now, if himselfe were but a mortall thing,  
 He could not iudge immortall things at all.

383 For when we iudge, our minds we mirrors make:  
 And as those glasses which materiall bee,  
 Formes of materiall things doe onely take,  
 For thoughts or minds in them we cannot see:

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1 Marginal Note, as before. G.


384 So, when we God and angels do conceiue,  
 And thinke of truth, which is eternall too ;  
 Then doe our minds immortall formes receiue,  
 Which if they mortall were, they could not doo :

385 And as, if beasts conceiu'd what Reason were,  
 And that conception should distinctly show,  
 They should the name of reasonable beare ;  
 For without Reason, none could Reason know :

386 So, when the Soule mounts with so high a wing,  
 As of eternall things she doubts can moue ;  
 Shee proofes of her eternitie doth bring,  
 Euen when she striues the contrary to proue.

387 For euen the thought of immortalitie,  
 Being an act done without the bodie's ayde  
 Shewes, that her selfe alone could moue and bee,  
 Although the body in the graue were layde.

THAT THE SOULE CANNOT BE DESTROYED.<sup>1</sup>

388  ND if her selfe she can so liuely moue,  
 And neuer need a forraine helpe to take,  
 Then must her motion euerlasting proue,  
 Because her selfe she neuer can forsake.

---

<sup>1</sup> Marginal Note. as before : and all those that follow  
 in this Section are also from the margins. G.

589 <sup>1</sup>But though corruption cannot touch the minde  
 By any cause that from it selfe may spring,  
 Some outward cause Fate hath perhaps designd,  
 Which to the Soule may vtter quenching bring.

590 <sup>2</sup>Perhaps her cause may cease, and she may die ;  
 God is her cause, His Word her Maker was ;  
 Which shall stand fixt for all eternitie  
 When Heauen and Earth shall like a shadow  
 passe.

391 Perhaps some thing repugnant to her kind,  
 By strong antipathy, the soule may kill :  
 But what can be contrary to the minde,  
 Which holds all contraries in concord still ?

392 She lodgeth heat, and cold, and moist, and dry,  
 And life, and death, and peace, and war together ;  
 Ten thousand fighting things in her doe lye,  
 Yet neither troubleth, or disturbeth either

393 <sup>3</sup>Perhaps for want of food the soule may pine ;  
 But that were strange, sith all things bad and  
 good,  
 Sith all God's creature's mortall and divine,  
 Sith God Himselfe, is her eternall food.

1 Her cause ceaseth not.

2 She hath no contrary.

3 She cannot die for want of food.

- 394 Bodies are fed with things of mortall kind,  
 And so are subiect to mortalitie :  
 But Truth which is eternall, feeds the mind ;  
 The tree of life, which will not let her die.
- 395 <sup>1</sup>Yet violence, perhaps the soule destroyes :  
 As lightning, or the sun-beames dim the sight ;  
 Or as a thunder-clap, or cannon's noyse,  
 The power of hearing doth astonish quite.
- 396 But high perfection to the soule it brings,  
 T' encounter things most excellent and high ;  
 For, when she viewes the best and greatest things  
 They do not hurt, but rather cleare her<sup>2</sup> eye,
- 397 Besides,—as Homer's gods 'gainst armies stand,—  
 Her subtill forme can through all dangers slide :  
 Bodies are captive, minds endure no band,  
 And Will is free, and can no force abide.
- 398 <sup>3</sup>But lastly, Time perhaps at last hath power  
 To spend her liuely powers, and quench her  
 light ;

1 Violence cannot destroy her.

2 Thomas Davies and Southey, as before, misread  
 'the' G.

3 Time cannot destroy her.

But old god Saturne which doth all deuoure,  
Doth cheerish her, and still augment her might.

399 Hauen waxeth old, and all the spheres about  
Shall one day faint, and their swift motion stay ;  
And Time it selfe in time shall cease to moue ;  
Onely the Soule suruives, and liues for aye.

400 " Our Bodies, euery footstep that they make,  
" March towards death, vntill at last they die ;  
" Whether we worke, or play, or sleepe, or  
wake,  
" Our life doth passe, and with Time's wings  
doth flie :

401 But to the soule Time doth perfection giue,  
And ads fresh lustre to her beauty still ;  
And makes her in eternall youth to liue,  
Like her which nectar to the gods doth fill.<sup>1</sup>

402 The more she liues, the more she feeds on Truth ;  
The more she feeds, her strength doth more in-  
crease :  
And what is strength, but an effect of youth ?  
Which if Time nurse, how can it euer cease ?

OBJECTIONS AGAINST THE IMMORTALITIE OF  
THE SOULE.



UT now these Epicures begin to smile,  
And say, my doctrine is more false then  
true ;  
And that I fondly doe my selfe beguile,  
While these receiu'd opinions I ensue.

OBJECTION I.<sup>2</sup>



OR what, say they, doth not the Soule  
waxe old ?  
How comes it then that agèd men doe dote ;  
And that their braines grow sottish, dull and  
cold,  
Which were in youth the onely spirits of note ?

405 What ? are not soules within themselues corrupted ?  
How can there idiots then by nature bee ?  
How is it that some wits are interrupted,  
That now they dazeled are, now clearly see ?

---

1 Marginal Note, as before. G.

2 Ibid. G.

ANSWERE. <sup>1</sup>

THESE questions make a subtill argument,  
To such as thinke, both sense and reason  
one :

To whom nor agent, from the instrument,  
Nor power of working, from the work is known.

407 But they that know that wit can shew no skill,  
But when she things in Sense's glasse doth  
view,  
Doe know, if accident this glasse doe spill,  
It nothing sees, or sees the false for true.

408 For, if that region of the tender braine,  
Where th' inward sense of fantasie should sit,  
And the outward senses gatherings should  
retain,  
By Nature, or by chance, become vnfit :

409 Either at first vncapable it is,  
And so few things, or none at all receiues ;  
Or mard by accident, which haps amisse  
And so amisse it euery thing perceiues.

410 Then, as a cunning prince that vseth spyes,  
If they returne no newes doth nothing know ;



But if they make aduertisement of lies,  
The Prince's counsel all awry doe goe.

4/11 Euen so the soule to such a body knit,  
Whose inward senses vndisposèd be,  
And to receiue the formes of things vnfit ;  
Where nothing is brought in, can nothing see.

4/12 This makes the idiot, which hath yet a mind,  
Able to know the truth, and chuse the good,  
If she such figures in the braine did find,  
As might be found, if it in temper stood.

4/13 But if a phrensie doe possesse the braine,  
It so disturbs and blots the formes of things,  
As Fantasie prooues altogether vaine,  
And to the Wit no true relation brings.

4/14 Then doth the Wit, admitting all for true,  
Build fond<sup>1</sup> conclusions on those idle grounds :  
Then doth it flie the good, and ill pursue,  
Beleeuing all that this false spie propounds.

1/15 - But purge the humors, and the rage appease,  
Which this distemper in the fansie wrought,  
Then shall the Wit, which never had disease,  
Discourse, and iudge discreetly, as it ought.

416 So, though the clouds eclipse the sunne's faire  
light,

Yet from his face they doe not take one beame ;  
So haue our eyes their perfect power of sight,  
Euen when they looke into a troubled streame.

417 Then these defects in Senses' organs bee,  
Not in the soule or in her working might :  
She cannot lose her perfect power to see,  
Thogh mists and clouds do choke her window  
light.

418 These imperfections then we must impute,  
Not to the agent but the instrument :  
We must not blame Apollo, but his lute,  
If false accords from her false strings be sent.

419 The Soule in all hath one intelligence ;  
Though too much moisture in an infant's braine,  
And too much drinesse in an old man's sense,  
Cannot the prints of outward things retaine :

420 Then doth the soule want worke, and idle sit,  
And this we childishnesse and dotage call ;  
Yet hath she then a quicke and actiue Wit,  
If she had stuffe and tooles to worke withall :

421 For, giue her organs fit, and obiects faire ;  
Giue but the aged man, the young mau's sense ;

Let but Medea, Æson's youth repaire,<sup>1</sup>  
 And straight she shewes her wonted excellence. —

422 As a good harper stricken farre in yeares,  
 Into whose cunning hand the gowt is fall :<sup>2</sup>  
 All his old crotchets in his braine he beares,  
 But on his harpe playes ill, or not at all.

423 But if Apollo takes his gowt away,  
 Thut hee his nimble fingers may apply,  
 Apollo's selfe will enuy at his play,  
 And all the world applaud his minstralsie.

434 Then dotage is no weaknesse of the mind,  
 But of the sense ; for if the mind did waste,  
 In all old men we should this wasting find,  
 When they some certain terme of yeres had  
 past :

435 But most of them, euen to their dying howre,  
 Retaine a mind more liuely, quicke, and strong,  
 And better vse their vnderstanding power,  
 Then when their braines were warm, and lims  
 were yong.

1 Ovid, *Met.* vii. 163, 250 *et alibi.* G.

2 *Sic* : and also onward. G.

426 For, though the body wasted be and weake,  
 And though the leaden forme of earth it beares,  
 Yet when we heare that halfe-dead body speake,  
 We oft are raiisht to the heauenly spheares.

## OBJECTION II.

427 **Y**ET say these men, If all her organs die,  
 Then hath the soule no power her powers  
 to vse :

So, in a sort, her powers extinct doe lie,  
 When vnto act shee cannot them reduce.

428 And if her powers be dead, then what is shee ?  
 For sith from euey thing some powers do spring,  
 And from those powers, some acts proceeding  
 bee,  
 Then kill both power and act, and kill the thing.

ANSWERE.<sup>2</sup>

429 **D**OUTBLESS, the bodie's death when once  
 it dies,  
 The instruments of sense and life doth  
 kill ;

So that she cannot vse those faculties,  
 Although their root rest in her substance still.

- 430 But (as the body liuing) Wit and Will  
 Can iudge and chuse, without the bodie's ayde ;  
 Though on such obiects they are working still,  
 As through the bodie's organs are conuayde :
- 431 So, when the body serues her turne no more,  
 And all her senses are extinct and gone,  
 She can discourse of what she learn'd before,  
 In heauenly contemplations, all alone.
- 432 So, if one man well on a lute doth play,  
 And haue good horsemanship, and learning's  
 skill :  
 Though both his lute and horse we take away,  
 Doth he not keep his former learning still ?
- 433 He keepes it doubtlesse, and can vse it to[o] ;  
 And doth both th' other skills in power retaine ;  
 And can of both the proper actions doe,  
 If with his lute or horse he meet againe.
- 434 So (though the instruments by which we liue,  
 And view the world, the bodie's death doe kill;)'  
 Yet with the body they shall all reuiue,  
 And all their wonted offices fulfill.

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1 The parenthetic marks are as *supra* : but perhaps they ought to begin at 'by' and end with 'world.' G.

OBJECTION III.<sup>1</sup>

435 **B**UT how, till then, shall she herselfe  
employ?



Her spies are dead which brought home  
newes before :

What she hath got and keepes, she may enioy,  
But she hath meanes to vnderstand no more.

436 Then what do those poore soules, which nothing  
get?

Or what doe those which get, and cannot keepe?  
Like buckets<sup>2</sup> bottomlesse, which all out-let  
Those soules, for want of exercise, must sleepe.

ANSWERE.<sup>3</sup>

437 **S**EE how man's soule against it selfe doth  
strive :



Why should we not haue other meanes  
to know?

As children while within the wombe they liue,  
Feed by the nauill : here they feed not so.

1 Marginal note, as before. G.

2 Davies and Southey, as before, oddly misprint  
'bucklers.' G.

3 Marginal note, as before. G.

438 These children, if they had some vse of sense,  
And should by chance their mothers' talking  
    heare,  
That in short time they shall come forth from  
    thence,  
Would feare their birth more then our death  
    we feare.

439 They would cry out, 'If we this place shall  
    leauē,  
Then shall we breake our tender nauill strings :  
How shall we then our nourishment receiue,  
Sith our sweet food no other conduit brings ?'

440 And if a man should to these babes reply,  
That into this faire world they shall be brought,  
Where they shall see the Earth, the Sea, the  
    Skie,  
The glorious Sun, and all that God hath  
    wrought :

441 That there ten thousand dainties they shall meet,  
Which by their mouthes they shall with plea-  
    ture take ;  
Which shall be cordiall too, as wel as sweet,  
And of their little limbes, tall bodies make :

142 This would<sup>1</sup> they thinke a fable, euen as we  
 Doe thinke the story of the Golden Age ;  
 Or as some sensuall spirits amongst vs bee,  
 Which hold the world to come a fainèd stage :

143 Yet shall these infants after find all true,  
 Though then thereof they nothing could conceiue :  
 As soone as they are borne, the world they view,  
 And with their mouthes, the nurses' milke  
 receiue.

144 So, when the soule is borne (for Death is nought  
 But the soule's birth, and so we should it call)  
 Ten thousand things she sees beyond her thought,  
 And in an vnknowne manner knowes them all.

145 Then doth she see by spectacles no more,  
 She heares not by report of double spies ;  
 Her selfe in instants doth all things explore,  
 For each thing present, and before her, lies.

1 Misprinted 'world.' but corrected in the errata of 1622 edition. Davies and Southey, as before, repeat the misprint, and accomodate 'they' to it by reading 'they'd': so rare is it to recur to an author's own text. G.



OBJECTION IV.<sup>1</sup>

**B**UT still this crue with questions me pursues:  
 If soules deceas'd (say) they) still liuing  
 bee,

Why do they not return, to bring vs newes  
 Of that strange world, where they such wonders  
 see ?<sup>2</sup>

ANSWER.<sup>3</sup>

**F**OND<sup>4</sup> men ! If we beleeeue that men doe liue  
 Vnder the Zenith of both frozen Poles,  
 Though none come thence aduertisement  
 to giue,

Why beare we not the like faith of our soules ?

The soule hath here on Earth no more to doe,  
 Then we haue businesse in our mother's wombe :  
 What child doth couet to returne thereto ?  
 Although all children first from thence do come ?

1 Marginal Note, as before. G.

2 ' Tell us, ye dead, will none of you in pity,  
 To those you left behind, disclose the secret ?  
 Oh ! that some courteous ghost would blab it out ;  
 What 'tis you are, and we must shortly be.'

ROBERT BLAIR: 'The Grave.' G.

3 Marginal Note, as before. G.


4 Foolish. G.

449 But as Noah's pidgeon, which return'd no more,  
 Did shew, she footing found, for all the Flood ;  
 So when good soules, departed through Death's  
 dore,  
 Come not againe, it shewes their dwelling good.

450 And doubtlesse, such a soule as vp doth mount,  
 And doth appeare before her Maker's Face,  
 Holds this vile world in such a base account,  
 As she looks down, and scorns this wretched  
 place.

451 But such as are detrued downe to Hell,  
 Either for shame, they still themselues retire ;  
 Or tyed in chaines, they in close prison dwell.  
 And cannot come, although they much desire.

OBJECTION. V.<sup>1</sup>

452 ELL, well, say these vaine spirits, though  
 vaine is is  
 To thinke our soules to Heauen or Hell  
 to<sup>2</sup> go ;  
 Politike men haue thought it not amisse,  
 To spread this lye, to make men vertuous so.

1 Marginal note, as before. G.

2 In 1599 and 1608 editions 'do.' G.

ANSWERE.<sup>1</sup>

453 **D**OE you then thinke this morall vertue  
good?



I thinke you doe, euen for your priuate  
gaine,

For Common-wealths by vertue euer stood,  
And common good the priuate doth containe.

454 If then this vertue you doe loue so well,  
Haue you no meanes, her practise to maintaine,  
But you this lye must to the people tell,  
That good soules liue in ioy, and ill in paine?

455 Must vertue be preseruèd by a lye?  
Vertue aud Truth do euer best agree;  
By this it seemes to be a veritie,  
Sith the effects so good and vertuous bee.

456 For, as the deuill father is of lies,  
So vice and mischief doe his lyes ensue:  
Then this good doctrine did not he deuise,  
But made this lye, which saith it is not true.

---

1 Marginal Note, as before. G.

THE GENERALL CONSENT OF ALL.<sup>1</sup>

157 **OR**, how can that be false, which euery  
tongue



Of euery mortall man affirmes for true?

Which truth hath in all ages been so strong,  
As lodestone-like, all hearts it euer drew.

258 For, not the Christian, or the Iew alone,  
The Persian, or the Turke, acknowledge this:  
This mysterie to the wild Indian knowne,  
And to the Canniball and Tartar is.

259 This rich Assyrian drugges growes euery where;  
As common in the North, as in the East:  
This doctrine does not enter by the eare,  
But of it selfe is natie in the breast.

260 None that acknowledge God, or prouidence,  
Their soule's eternitie did euer doubt;  
For all Religion takes her root from hence,  
Which no poore naked nation liues without.

261 For sith the World for Man created was,  
(For onely Man the vse thereof doth know)

---

1 Marginal Note, as before. G.

If man doe perish like a withered grasse,  
How doth God's Wisdom order things below?

462 And if that Wisdom still wise ends propound,  
Why made He man, of other creatures King;  
When (if he perish here) there is not found  
In all the world so poor and vile a thing?

463 If death do quench vs quite, we haue great wrong,  
Sith for our seruice all things else were wrought,  
That dawes, and trees, and rocks, should last so  
long,  
When we must in an instant passe to nought.

464 But blest be that Great Power, that hath vs blest  
With longer life then Heauen or Earth can haue;  
Which hath infus'd into our mortall breast  
Immortall powers, not subiect to the graue.

465 For though the Soule doe seeme her graue to beare,  
And in this world is almost buried quick,<sup>1</sup>  
We haue no cause the bodic's death to feare,  
For when the shell is broke, out comes a chick.

THREE KINDS OF LIFE ANSWERABLE TO THE THREE  
POWERS OF THE SOULE.<sup>1</sup>



FOR as the soule's essentiall powers are three,  
The quickning power, the power of sense  
and reason :

Three kinds of life to her designèd bee,  
Which perfect these three powers in their due<sup>s</sup>  
season.

1167 The first life, in the mother's wombe is spent,  
Where she her nursing power doth onely vse ;  
Where, when she finds defect of nourishment,  
Sh' expels her body, and this world she viewes.

1168 This we call Birth ; but if the child could speake,  
He Death would call it ; and of Nature plaine,<sup>s</sup>  
That she would thrust him out naked and weake,  
And in his passage pinch him with such paine.

1169 Yet, out he comes, and in this world is plac't  
Where all his Senses in perfection bee :  
Where he finds flowers to smell, and fruits to  
taste ;  
And sounds to heare, and sundry formes to see.

1 Marginal Note, as before, G.

2 Numeral '3,' as before, in 1622 edition. G.


3 *Id est* 'complain.' G.

470 When he hath past some time vpon this stage,  
 His Reason then a litle seemes to wake ;  
 Which, thogh the spring, when sense doth fade  
 with age,  
 Yet can she here no perfect practise make.

471 Then doth th' aspiring Soule the body leauc,  
 Which we call Death ; but were it knowne  
 to all,  
 What life our soules do by this death receiue,  
 Men would it birth or gaole<sup>1</sup> deliucry call.

472 In this third life, Reason will be so bright,  
 As that her sparke will like the sun-beames  
 shine,  
 And shall of God enioy the reall sight.  
 Being still increast by influence diuine.

AN ACCLAMATION.<sup>2</sup>

473  IGNORANT poor man! what dost thou  
 beare  
 Lockt vp within the casket of thy brest?  
 What iewels, and what riches hast thou there !  
 What heauenly treasure in so weake a chest !

---

1 'Goale' in 1608 edition. G.

2 Marginal Note, as before. G.

474 Looke in thy soule, and thou shalt beauties find,  
Like those which drownd Narcissus in the  
flood :<sup>1</sup>

Honour and Pleasure both are in thy mind,  
And all that in the world is couuted Good.

475 Thinke of her worth, and think that God did  
meane,  
This worthy mind should worthy things imbrace ;  
Blot not her beauties with thy thoughts vnclean,  
Nor her dishonour with thy passions base :

476 Kill not her quickning power with surfettings,  
Mar not her sense with sensualitie ;  
Cast not her serious<sup>2</sup> wit on idle things :  
Make not her free-will, slaue to vanitie.

477 And when thou think'st of her eternitie,  
Thinke not that Death against her nature is ;  
Thinke it a birth : and when thou goest to die,  
Sing like a swan, as if thou went'st to blisse.<sup>3</sup>

1 See Ovid, *Met.* iii., 341 *et alibi*, and Eustathius (ad Hom. p. 266). G.

2 'Serious' dropped by Davies and Southey, as before. G.

3 Cf. Sir Thomas Browne: 'Vulgar Errors,' *s.v.* G.



478 And if thou, like a child, didst feare before,  
 Being in the darke, where thou didst nothing  
 see;  
 Now I haue broght thee torch-light, feare no  
 more;  
 Now when thou diest, thou canst not hud-winkt  
 be.

479 And thou my Soule, which turn'st thy curious eye,  
 To view the beames of thine owne forme diuine,  
 Know, that thou canst know nothing perfectly,  
 While thou art clouded with this flesh of mine.

480 Take heed of ouer-weening, and compare  
 Thy peacock's feet with thy gay peacock's traine:<sup>1</sup>  
 Study the best and highest things that are,  
 But of thy selfe an humble thought retaine.

481 Cast downe thy selfe, and onely striue to raise  
 The glory of thy Maker's sacred Name:  
 Vse all thy powers, that Blessed Power to  
 praise,  
 Which giues thee power to bee, and vse the  
 same.<sup>2</sup>

1 More usually applied to the swan: an ancient WORSHIP puts it 'The whitest swanne hath a blacke foot': 'Christian's Mourning Garment.' G.

2 On reverse of page 101 of Hacket's copy from which the Notes bearing his initial (H) have been taken, *ante*

.... are these sentences, written hither and thither over the page: 'Lord be merciful unto [short-hand characters] and spare at the last:' 'As blinde in soule as Bar-timæus was in body'—'for thy deare loue's sake, Jesus Christ' 'Musica Plentis medicina moestus'—'Studium Ingenii cibus'—'Nullus [erased] nemo malus fælix. Iuven 4. Satyra—A signature, cut right across, is illegible. G.

**Finis.**



## Appendix.

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REMARKS PREFIXED TO NAHUM TATE'S  
EDITION (1697) OF 'NOSCE TEIPSUM.\*'

“**T**HERE is a natural love and fondness in Englishmen for whatever was done in the reign of Queen Elizabeth. We look upon her time as our golden age; and the great men who lived in, as our chiefest heroes of virtue, and greatest examples of wisdom, courage, integrity and learning.

Among many others, the author of this poem merits a lasting honour; for, as he was a most eloquent lawyer, so, in the composition of this piece, we admire him for a good poet and exact

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\* The Original, Nature, and Immortality of the Soul. A Poem. With an Introduction concerning Humane Knowledge. Written by Sir John Davies, Attorney-General to Q. Elizabeth. With a Prefatory Account concerning the Author and Poem. London, Printed by W. Rogers at the Sun against St. Dunstan's Church in

philosopher. 'Tis not rhyming that makes a poet, but the true and impartial representing of virtue and vice, so as to instruct mankind in matters of greatest importance. And this observation has been made of our countrymen, That Sir John Suckling wrote in the most courtly and gentleman-like style; Waller in the most sweet and flowing numbers; Denham with the most accurate judgment and correctness; Cowley with pleasing softness and plenty of imagination: none ever uttered more divine thought than Mr. Herbert; none more philosophical than Sir John Davies. His thoughts are moulded into easy and significant words; his rhymes never mislead the sense, but are led and governed by it: so that in reading such useful performances, the wit of mankind may be refined from its dross, their memories furnished with the best notions, their judgments

---

Fleet street. 1697'—TATE informs us that the 'Remarks' were 'written by an ingenious and learned Divine'—It will be noticed that they finish somewhat abruptly: and while there is 'account' of the Poem, none of the Author.—Dr. BLISS in his edition of Anthony-a-Wood's *ATHENÆ* describes above as containing only the second portion: but he is mistaken: the Poem is given complete.

strengthened, and their conceptions enlarged : by which means the mind will be raised to the most perfect ideas it is capable of in this degenerate state.

But as others have laboured to carry out our thoughts, and to entertain them with all manner of delights abroad ; 'tis the peculiar character of this author, that he has taught us (with Antoninus) to meditate upon ourselves ; that he has disclosed to us greater secrets at home ; self-reflection being the only way to valuable and true knowledge, which consists in that rare science of a man's self, which the moral philosopher loses in a crowd of definitions, divisions and distinctions : the historian cannot find it among all his musty records, being far better acquainted with the transactions of a thousand years past, than with the present age, or with himself : the writer of fables and romances wanders from it, in following the delusions of a wild fancy, chimeras and fictions that do not only exceed the works, but also the possibility of Nature. Whereas the resemblance of truth is the utmost limits of poetical liberty, which our author has very religiously observed ; for he has not only placed and connected together the most amiable images of all those powers that are in our souls, but he has furnished and squared his

matter like a true philosopher; that is, he has made both body and soul, colour and shadow of his poem, out of the store-house of his own mind, which gives the whole work a real and natural beauty; when that which is borrowed out of books, (the boxes of counterfeit complexion) shews well or ill, as it has more or less likeness to the natural. But our author is beholding to none but himself; and by knowing himself thoroughly, he has arrived to know much; which appears in his admirable variety of well-chosen metaphors and similitudes that cannot be found within the compass of a narrow knowledge. For this reason the poem, on account of its intrinsic worth, would be as lasting as the *Iliad* or the *Æneid*, if the language 'tis wrote in were as immutable as that of the Greeks and Romans.

Now it would be of great benefit to the beaux of our age to carry this glass in their pocket, whereby they might learn to think rather than dress well. It would be of use also to the wits and virtuosoës to carry this antidote against the poison they have sucked in from *Lucretius* or *Hobbes*. This would acquaint them with some principles of religion; for in old times the poets were the divines, and exercised a kind of spiritual authority amongst the people. Verse in those

days was the sacred style, the style of Oracles and Lawes. The vows and thanks of the people were recommended to their gods in songs and hymns. Why may they not retain this privilege? for if prose should contend with verse, it would be upon unequal terms, and (as it were) on foot against the wings of Pegasus. With what delight are we touched in hearing the stories of Hercules, Achilles, Cyrus, and Æneas? Because in their characters we have wisdom, honour, fortitude and justice, set before our eyes. It was Plato's opinion, that if a man could see virtue, he would be strangely enamoured on her person. Which is the reason why Horace and Virgil have continued so long in reputation because they have drawn her in all the charms of poetry. No man is so senseless of rational impressions, as not to be wonderfully affected with the pastorals of the ancients, when under the stories of wolves and sheep, they describe the misery of people under hard masters, and their happiness under good. So the bitter and wholesome Iambick was wont to make villainy blush; the Satire invited men to laugh at folly; the Comedian chastised the common errors of life; and the Tragedian made kings afraid to be tyrants, and tyrants to be their own tormentors.

Wherefore, as Sir Philip Sidney said of Chaucer, that he knew not which he should not wonder at, either that he in his dark time should see so distinctly, or that we in this clear age should go so stumblingly after him; so may we marvel at and bewail the low condition of poetry now, when in our Plays scarce any one rule of decorum is observed, but in the space of two hours and a half we pass through all the fits of Bedlam; in one scene we are all in mirth, in the next we are all in sadness; whilst even the most laboured parts are starved for want of thought; a confused heap of words, and empty sound of rhyme.

This very consideration should advance the esteem of the following poem, wherein are represented the various movements of the mind; at which we are as much transported as with the most excellent scenes of passion in Shakespear, or Fletcher: for in this, as in a mirror (that will not flatter) we see how the soul arbitrates in the understanding upon the various reports of sense, and all the changes of imagination: how compliant the will is to her dictates, and obeys her as a queen does her king: at the same time acknowledging a subjection, and yet retaining a majesty: how the passions move at her command, like a well-disciplined army; from which regular



composure of the faculties, all operating in their proper time and place, there arises a complacency upon the whole soul, that infinitely transcends all other pleasures.

What deep philosophy is this! to discover the process of God's art in fashioning the soul of man after His own image; by remarking how one part moves another, and how those motions are varied by several positions of each part, from the first springs and plummets, to the very hand that points out the visible and last effects. What eloquence and force of wit to convey these profound speculations in the easiest language, expressed in words so vulgarly received, that they are understood by the meanest capacities.

For the poet takes care in every line to satisfy the understandings of mankind: he follows step by step the workings of the mind, from the first strokes of sense, then of fancy, afterwards of judgment, into the principles both of natural and supernatural motives: hereby the soul is made intelligible, which comprehends all things besides; the boundless tracks of sea and land, and the vaster spaces of heaven; that vital principle of action, which has always been busied in enquiries abroad, is now made known to itself; insomuch that we may find out what we ourselves are, from

whence we came, and whither we must go; we may perceive what noble guests those are, which we lodge in our bosoms, which are nearer to us than all other things, and yet nothing further from our acquaintance.

But here all the labyrinths and windings of the human frame are laid open: 'tis seen by what pullies and wheels the work is carried on, as plainly as if a window were opened in the breast: for it is the work of God alone to create a mind. The next to this is to shew how its operations are performed."



Orchestra.

## NOTE.

In the Registers of the Stationer's Company, under date 25th June 1594, a Mr. Harrison entered for copy-right of 'Orchestra' (Notes and Queries 3 S. II., p. 461 : Dec. 13, '62): but it was not published till 1596. The following is the original title-page :

" O R C H E S T R A  
OR  
A P O E M E O N D A U N -  
C I N G

Iudicially proving the  
true observation of time and  
measure, in the Authentick  
and laudable use of Daun-  
cing.

Ouid. Art. Aman. lib 1.  
Si vox est, canta : si mollia  
brachia, salta  
Et quacunq; potes dote  
placere, place.

AT LONDON :

Printed by J. Robarts  
for N. Ling.  
1596 "

[18mo : pp 46 : register A B C of 8 leaves each.]  
In the Bodleian copy there is this inscription at top of title-  
page " Ex dono Wilti. Burdett, amici sui primo die  
Decembr. 1596 36. E. R. "

Instead of the after-dedication 'To the Prince' there was the 'Sonnet' to Martin which we have placed before it. The title-page from the edition of 1622 may be added here:—

“ O R C H E S T R A .

OR

A Poeme expressing the An-  
*tiquitie and Excellencie.*

OF DAVNCING.

In a Dialogue betweene *Penelope*  
and one of her Wooers.

*Not Finished.*

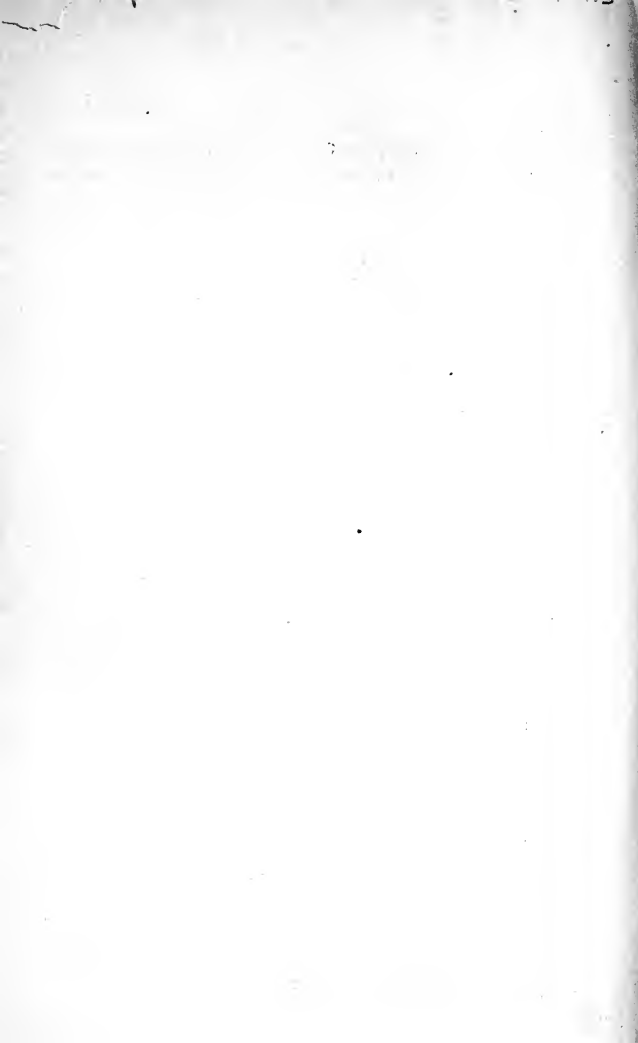
· LONDON.

Printed by A. M. for Richard Hawkins.

1622.

With reference to 'Not finished' placed on the later title page (1622), it is explained by the stanzas restored from the first edition. These shew that the Poet had intended to pursue his subject further; even the hitherto omitted stanzas reading more like a fresh 'invocation' than a 'conclusion.'

Our text, as with 'Nosce Teipsum,' is from the edition of 1622: but compared throughout with above very rare, if not unique, first edition from the Bodleian. At close by recurrence to the original edition we are able to supply the blanks of all the subsequent editions and reprints. See our Memorial-Introduction and after-Memoir, for explanation of the omission: and for Sir John Harington's 'Epigram' on 'Orchestra' G.





## [Dedications.]

I. TO HIS VERY FRIEND, MA. RICH.  
MARTIN.<sup>1</sup>

**T**O whom shall I this dauncing Poem send,  
This suddaine, rash, half-capreol<sup>2</sup> of my  
wit?

To you, first mouer and sole cause of it,  
Mine-owne-selues better halfe, my deerest frend.  
O, would you yet my Muse some Honny lend  
From vour mellifluous tongue, whereon doth sit  
Suada in Maiestie, that I may fit  
These harsh beginnings with a sweeter end.  
You know the modest Sunne full fifteene times  
Blushing did rise, and blushing did descend,  
While I in making of these ill made rimes,  
My golden howers unthriftilly did spend :  
Yet, if in friendship you these numbers prayse,  
I will mispend another fifteene dayes.

---

<sup>1</sup> See our after-Memoir of Sir John Davies to be prefixed to his 'Prose' Works, for his notice of MARTIN and their reconciliation. G.

<sup>2</sup> See stanza 68, line 6, for this word. G.

II. TO THE PRINCE.<sup>1</sup>

IR, whatsoeuer you are pleas'd to doo  
It is your special praise that you are  
bent,

And sadly<sup>2</sup> set your princely mind thereto :  
Which makes you in each thing so excellent.

Hence is it that you came so soon to bee  
A man-at-armes in euery point aright ;  
The fairest flowre of noble chivalrie ;  
And of Saint George, his band, the brauest  
knight.

And hence it is, that all your youthfull traine  
In actiueness and grace, you doe excell,  
When you doe courtly dauncings entertaine  
Then Dauncing's praise may be presented well

To you, whose action adds mere praise thereto,  
Then all the Muses with their pensns can doo.

<sup>1</sup> Query . . . Henry, son of James I? He died 1612.  
Or Prince Charles, afterwards Charles I. (?) G.

<sup>2</sup> = seriously. Cf. Milton: *Paradise Lost*, vi.541, and  
*Comus* 509. So in Shakspeare frequently. G.





## Orchestra,

OR

A POEME OF DAUNCING.

1.



HERE liues the man that neuer yet did  
heare

Of chaste Penelope, Ulisses' Queene?

Who kept her faith vnspotted twenty yeere,  
Till he return'd that farre away had beene,  
And many men, and many townes had seen :  
Ten yeare at siege of Troy he lingring lay,  
And ten yeare in the Mid-land-Sea did stray.

2.

Homer, to whom the Muses did carouse  
A great deepe cup with heauenly nectar filld,  
The greatest, deepest cup in Ioue's great house,  
(For Ioue himselfe had so expresly willd)  
He dranke off all, ne let one drop be spilld;  
Since when, his braine that had before been drie,  
Became the well-spring of all Poetrie.

## 3.

Homer doth tell in his abundant verse,  
 The long laborious trauailes of the man :  
 And of his lady too he doth reherse,  
 How shee illudes with all the art she can,  
 Th' vngratefull loue which other lords began ;  
 For of her lord, false Fame long since had sworn,  
 That Neptune's monsters had his carkase torne.

## 4.

All this he tells, but one thing he forgot,  
 One thing most worthy his eternall song :  
 But he was old, and blind, and saw it not,  
 Or else he thought he should Ulisses wrong,  
 To mingle it his tragike acts among :  
 Yet was there not in all the world of things,  
 A sweeter burden for his Muses wings.

## 5.

The courtly loue Antinous did make,  
 Antinous that fresh and iolly knight,  
 Which of the gallants that did vndertake  
 To win the widdow, had most wealth and might,  
 Wit to perswade, and beautie to delight :  
 The courtly loue he made vnto the Queene,  
 Homer forgot, as if it had not beene.

## 6.

Sing then Terpsichore, my light Muse sing  
 His gentle art, and cunning curtesie :  
 You lady can remember euery thing,  
 For you are daughter of Queene Memorie ;  
 But sing a plaine and easy melodie :

For the soft meane that warbleth but the ground,  
 To my rude eare doth yeeld the sweetest sound.

## 7.

One onely night's discourse I can report,  
 When the great Torch-bearer of Heauen was gone  
 Downe in a maske vnto the Ocean's Court,  
 To reuell it with Thetis<sup>1</sup> all alone ;  
 Antinous disguisèd and vnknowne,

Like to the Spring in gaudie ornament,  
 Vnto the Castle of the Princesse went.

## 8.

The soueraine Castle of the rockie Ile,  
 Wherein Penelope the Princesse lay,  
 Shone with a thousand lamps, which did exile  
 The shadowes darke,<sup>2</sup> and turn'd the night to day:  
 Not Ioue's blew tent, what time the sunny ray  
 Behind the Bulwarke of the Earth retires,  
 Is scene to sparkle with more twinckling fires.

---

1 Misprinted 'Tethis.' G.

2 In 1st edition 'dim darke shades.' G.

## 9.

That night the Queen came forth from far within,  
 And in the presence of her Court was seene;  
 For the sweet singer Phæmius<sup>1</sup> did begin  
 To praise the worthies that at Troy had beene:  
 Somewhat of her Ulisses she did weene.

In his graue hymne the heau'nly man would  
 sing,  
 Or of his warres, or of his wandering.

(See poetry  
by prof. etc.)

## 10.

Pallas that houre with her sweet breath diuine  
 Inspir'd immortall beautie in her eyes,  
 That with cælestiall glory she did shine,  
 Brighter<sup>2</sup> then Venus when shee doth arise  
 Out of the waters to adorne the skies;  
 The Wooers all amazèd doe admire  
 And checke their owne presumptuous desire.

## 11.


Onely Antinous when at first he view'd  
 Her starbright eyes, that with new honour shind,

1 Phæmius, a great singer at the court of Ulysses: Odys. i., 154, 337: the latter contains the allusion *supra*, where Penelope stands at the door of the hall and listens to the song. G.

2 Misprinted. 'brigher.' G.

Was not dismayd, but there-with-all renew'd  
 The noblesse and the splendour of his mind ;  
 And as he did fit circumstances find,  
 Unto the throne he boldly gan aduance,  
 And with faire maners wooed the Queen to  
 dance.


## 12.

ODDESSE of women, sith your hear'nli-  
 ' nesse  
 ' Hath now vouchsaft it selfe to represent  
 ' To our dim eyes, which though they see the lesse  
 ' Yet are they blest in their astonishment :  
 ' Imitate heau'n, whose beauties excellent  
 ' Are in continuall motion day and night,  
 ' And moue thereby more wonder and delight.

## 13.

' Let me the moouer be, to turne about  
 ' Those glorious ornaments, that Youth and Loue  
 ' Haue fixed in you, euery part throughout:  
 ' Which if you will in timely measure moue,  
 ' Not all those precious iemms in heau'n aboue  
 ' Shall yeeld a sight more pleasing to behold,  
 ' With all their turnes and tracings manifold.'

## 14.

ITH this the modest Princesse blusht and  
 smil'd,  
 Like to a cleare and rosie euentide

And softly did returne this answer mild :

- ‘ Faire Sir, you needs must fairely be denide  
 ‘ Where your demaund cannot be satisfide :  
 ‘ My feet, which onely Nature taught to goe,  
 ‘ Did neuer yet the art of footing know.

## 15.

- ‘ But why perswade you me to this new rage ?  
 ‘ (For all disorder and misrule is new)  
 ‘ For such misgouernment in former age,  
 ‘ Our old diuine Forefathers neuer knew ;  
 ‘ Who if they liu’d, and did the follies view,  
 ‘ Which their fond nephews make their chiefe  
     affaires,  
 ‘ Would hate themselues that had begot such  
     heires.’

## 16.

- ‘ Sole heire of Vertue and of Beautie both,  
 ‘ Whence cometh it (Antinous replies)  
 ‘ That your imperious vertue is so loth  
 ‘ To graunt your beauty her chiefe exercise ?  
 ‘ Or from what spring doth your opinion rise  
 ‘ That dauncing<sup>1</sup> is a frenzy and a rage,  
 ‘ First knowne and vs’d in this new-fangled age ?

---

1 Misprinted in 1622 edition ‘danching.’ G.

## 17.

' Dauncing<sup>1</sup> (bright Lady) then began to bee,  
 ' When the first seeds whereof the World did  
   spring,  
 ' The fire, ayre, earth, and water—did agree,  
 ' By Loue's perswasion,—Nature's mighty King,—  
 ' To leaue their first disordred combating,  
   ' And in a daunce such measure to obserue,  
   ' As all the world their motion should preserue.

## 18.

' Since, when, they still are carried in a round,  
 ' And changing, come one in another's place :  
 ' Yet doe they neither mingle nor confound,  
 ' But euery one doth keepe the bounded space  
 ' Wherein the Daunce doth bid it turne or trace :  
   ' This wondrous myracle did Loue deuise,  
   ' For Dauncing is Love's proper exercise.

## 19.

' Like this, he fram'd the gods' eternall Bower,  
 ' And of a shapelesse and confused masse,  
 ' By his through-piercing and digesting power,  
 ' The turning vault of heauen formèd was :

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1 Margin- Note here 'The antiquitie of dancing.' G.

‘ Whose starry wheelles he hath so made to passe,  
 ‘ As that their mouungs do a musicke frame,  
 ‘ And they themselues still daunce vnto the same.

## 20.

‘ Or if this All which round about we see,  
 ‘ (As idle Morpheus some sicke braines hath  
   taught)  
 ‘ Of vndeuided notes compacted bee :  
 ‘ How was this goodly Architecture wrought ?  
 ‘ Or by what meanes were they together brought ?  
   ‘ They erre that say they did concurre by chance :  
   ‘ Loue made them meet in a well-ordered daunce.

## 21.

‘ As when Amphion with his charming lire  
 ‘ Begot so sweet a syren of the ayre,  
 ‘ That with her Rethorike made the stones conspire  
 ‘ The ruines of a citie to reaire :  
 ‘ (A worke of wit and reason’s wise affaire)  
 ‘ So Loue’s smooth tongue, the notes such mea-  
   ‘ sure taught  
   ‘ That they ioyn’d hands ; and so the world was  
   ‘ wrought.

## 22.

‘ How iustly then is Dauncing tearmèd new,  
 ‘ Which with the World in point of time begun ?



' Yea Time it selfe, (whose birth Ioue neuer knew,  
 ' And which indeed is elder then the sun)<sup>1</sup>  
 ' Had not one moment of his age outrunne,  
   ' When out leapt Dauncing from the heap of  
     ' things,  
 And lightly rode vpon his nimble wings.

## 23.

' Reason hath both their pictures in her treasure,  
 ' Where Time the measure of all mouing is ;  
 ' And Dauncing is a moouing all in measure ;  
 ' Now if you doe resemble that to this,  
 ' And thinke both one, I thinke you thinke amis :  
   ' But if you iudge them twins, together got,  
   ' And Time first borne, your iudgement erreth  
     ' not.

## 24.

' Thus doth it equall age with age inioy,  
 ' And yet in lustie youth for euer flowers ;  
 ' Like loue his sire, whom Paynters make a boy,  
 ' Yet is the eldest of the heau'nly powers :  
 ' Or like his brother Time whose winged howers  
   ' Going and comming will not let him dye,  
   ' But still preserve him in his infancie.'

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1 In first edition reads: 'And which is far more ancient then the sun.' G.

## 25.

This said ; the Queene with her sweet lips diuine,  
 Gently began to moue the subtile ayre,  
 Which gladly yeelding, did itselſe incline  
 To take a ſhape betweene thoſe rubies fayre ;  
 And being formèd, ſoftly did repayre  
     With twenty doublings in the emptie way,  
     Vnto Antinous eares, and thus did ſay :

## 26.

‘ What eye doth ſee the heau’n but doth admire  
 ‘ When it the moouings of the heau’ns doth ſee ?  
 ‘ My ſelſe, if I to heau’n may once aſpire,  
 ‘ If that be dauncing, will a Dauncer be :  
 ‘ But as for this your frantick iollitie  
     ‘ How it began, or whence you did it learne,  
     ‘ I neuer could with Reason’s eye diſcerne.

## 27.

Artinous answered : ‘ Iewell of the Earth,  
 ‘ Worthy you are that heau’nly daunce to leade ;  
 ‘ But for you thinke our dauncing baſe of birth,  
 ‘ And newly-borne but of a braine-ſicke head,  
 ‘ I will foorthwith his antique gentry read ;  
     ‘ And for I loue him, will his herault<sup>1</sup> be,  
     ‘ And blaze his Armes, and draw his petigree.<sup>2</sup>

## 28.

'When Loue had shapt this World,—this great  
     faire wight,  
 'That all wights else in this wide womb containes :  
 'And had instructed it to daunce aright,<sup>1</sup>  
 'A thousand measures with a thousand straines,  
 'Which it should practise with delightfull paines,<sup>2</sup>  
     'Vntill that fatall instant should reuolue,  
     'When all to nothing should againe resolue :

## 29.

'The comely order and proportion faire  
 'On euery side, did please his wandring eye :  
 'Till glauncing through the thin transparent ayre,  
 'A rude disordered rout he did espie  
 'Of men and women, that most spightfully  
     'Did one another throng, and crowd so sore,  
     'That his kind eye in pittie wept therefore.

## 30.

'And swifter then the lightning downe he came,  
 'Another shapelesse Chaos to digest :  
 'He will begin another world to frame,

1 Margin-Note here 'The original of dancing.' G.

2 'Painstaking.' G.

‘ (For Loue till all be well will neuer rest)  
 ‘ Then with such words as cannot be exprest,  
   ‘ He cutts the troups, that all a sunder fling,  
   ‘ And ere they wist, he casts them in a ring.

## 31.

‘ Then did he rarifie the element,  
 ‘ And in the center of the ring appeare ;  
 ‘ The beams that from his forehead spreading<sup>1</sup> went,  
 ‘ Begot an horrour, and religious feare  
 ‘ In all the soules that round about him weare ;  
   ‘ Which in their eares attentiueness procures,  
   ‘ While he, with such like sounds, their minds  
     ‘ allures.

## 32.

‘ How doth Confusion’s mother, headlong Chance,<sup>2</sup>  
 ‘ Put Reason’s noble squadron to the rout ?  
 ‘ Or how should you that haue the gouernance  
 ‘ Of Nature’s children, Heauen and Earth  
     throughout,  
 ‘ Prescribe them rules, and liue your selues without ?  
   ‘ Why should your fellowship a trouble be,  
   ‘ Since man’s chiefe pleasure is societie ?

1 In 1st edition ‘shining’ G.

2 Margin-Note here ‘The speech of Love, perswading men to learn Dancing.’ G.

## 33.

' If sence hath not yet taught you, learne of me  
 ' A comely moderation and discreet :  
 ' That your assemblies may well ordered bee  
 ' When my vniting power shall make you meet,  
 ' With heau'nly tunes it shall be tempered sweet :  
     ' And be the modell of the World's great frame,  
     ' And you Earth's children, Dauncing shall it  
         name.

## 34.

' Behold the World how it is whirled round,  
 ' And for it is so whirl'd, is namèd so ;  
 ' In whose large volume many rules are found  
 ' Of this new Art, which it doth fairely show :  
 ' For your quicke eyes in wandring too and fro  
     ' From East to West, on no one thing can glaunce,  
     ' But if you marke it well, it seemes to daunce.

## 35.

' <sup>1</sup>First you see fixt in this huge mirrour blew,  
 ' Of trembling lights, a number numberlesse :<sup>2</sup>  
 ' Fixt they are nam'd, but with a name vntrue,

1 Margin-Note here 'By the orderly motion of the fixed stars.' G.

2 Cf. 'Paradise Regained' iii. 310. G.

' For they all mooue<sup>1</sup> and in a Daunce expresse  
 ' That great long yeare, that doth containe no lesse  
 ' Then threescore hundreds of those yeares in  
 all,  
 ' Which the sunne makes with his course  
 naturall.

## 36.

*cl recty  
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 E*

' What if to you these sparks disordered seeme  
 ' As if by chaunce they had beene scattered there?  
 ' The gods a solemne measure doe it deeme,  
 ' And see a iust proportion euery where,  
 ' And know the points whence first their mouings  
 ' were;  
 ' To which first points when all returne againe,  
 ' The axel-tree of Heau'n shall breake in twaine.

## 37.

' Vnder that spangled skye five wandring flames<sup>2</sup>  
 ' Besides the King of Day, and Queene of Night,  
 ' Are wheel'd around, all in their sundry frames,  
 ' And all in sundry measures doe delight,  
 ' Yet altogether keepe no measure right:

1 In 1st edition 'are mov'd'. G.

2 Margin-Note here 'Of the planets.' G.

‘ For by it selfe each doth it selfe aduance,  
 ‘ And by it selfe each doth a galliard<sup>1</sup> daunce.

## 38.

Venus, the mother of that bastard Loue,  
 ‘ Which doth vsurpe the World’s great Marshal’s  
     ‘ name,  
 ‘ Iust with the sunne her dainty feete doth moue,  
 ‘ And vnto him doth all the iestures frame:  
 ‘ Now after, now afore, the flattering Dame,  
     ‘ With diuers cunning passages doth erre,  
     ‘ Still him respecting that respects not her.

## 39.

‘ For that braue Sunne the Father of the Day,  
 ‘ Doth loue this Earth, the Mother of the Night;  
 ‘ And like a reuellour in rich aray,  
 ‘ Doth daunce his galliard in his lemman’s sight,  
 ‘ Both back, and forth, and sidewaies, passing light;  
     ‘ His princely<sup>2</sup> grace doth so ~~the gods~~ amaze,  
     ‘ That all stand still and at his beauty gaze.

## 40.

‘ But see the Earth, when she approacheth neere,  
 ‘ How she for ioy doth spring, and sweetly smile;

1 A French ‘dance’: the name meaning gay or brisk, and so a quick lively dance, introduced into England about 1541. Thomas Wright’s ‘Dictionary’ *s.v.* G.

2 In 1st edition ‘gallant.’ G.

' But see againe her sad and heauy cheere  
 ' When changing places he retires a while :  
 ' But those blake<sup>1</sup> cloudes he shortly will exile,  
   ' And make them all before his presence flye,  
   ' As mists consum'd before his cheerefull eye.

## 41.

' Who doth not see the measures of the Moone,  
 ' Which thirteene times she daunceth euery yeare ?  
 ' And ends her pauine,<sup>2</sup> thirteene times as soone  
 ' As doth her brother, of whose golden haire<sup>3</sup>  
 ' She borroweth part, and proudly doth it weare ;  
   ' Then doth she coyly turne her face aside,  
   ' Then halfe her cheeke is scarce sometimes  
     discride.

## 42.

' Next her, the pure, subtile, and clensing Fire<sup>4</sup>  
 ' Is swiftly carried in a circle euen :  
 ' Though Vulcan be prouounst by many, a lyer,  
 ' The only halting god that dwels in heauen :

1 Black. G.

2 Spanish *pavana* : a solemn Spanish dance. G.

3 Spelled in first edition, 'heire' G.

4 Margin-Note here 'Of the Fire.' G.



' But that foule name may be more fitly giuen  
   ' To your false Fire, that farre from heauen is  
     ' fall :<sup>1</sup>  
   ' And doth consume, waste, spoile, disorder all.

## 43.

' And now behold your tender nurse the Ayre<sup>2</sup>  
 ' And common neighbour that ay runs around :  
 ' How many pictures and impressions faire  
 ' Within her empty regions are there found,  
 ' Which to your sences Dauncing doe propound !  
   ' For what are Breath, Speech, Ecchos, Musicke,  
     ' Winds,  
   ' But Dauncings of the Ayre in sundry kinds ?

## 44.

' For when you breath, the ayre in order moues,  
 ' Now in, now out, in time and measure trew ;  
 ' And when you speake, so well she dauncing loues,  
 ' That doubling oft, and oft redoubling new,  
 ' With thousand formes she doth her selfe endew :  
   ' For all the words that from our lips repaire  
   ' Are nought but tricks and turnings of the ayre.

1 Cf. 'Nosce Teipsum' page 147, *ante*: st. second, line second. G.

2 Margin-Note here 'Of the Ayre' G.

## 45.

' Hence is her prating daughter Eccho borne,  
 ' That daunces to all voyces she can heare :  
 ' There is no sound so harsh that shee doth scorne,  
 ' Nor any time wherein shee will forbear  
 ' The ayrie pauement with her feet to weare :  
   ' And yet her hearing sence is nothing quick,  
   ' For after time she endeth euery trick.

## 46.

' And thou sweet Musicke, Dauncing's onely life,  
 ' The eare's sole happinesse, the ayre's best speach,  
 ' Loadstone of fellowship, charming-rod of strife,  
 ' The soft mind's Paradise, the sicke mind's leach,  
 ' With thine own tong, thou<sup>1</sup> trees and stons canst  
   ' teach,  
   ' That when the Aire doth dance her finest mea-  
   ' sure,  
   ' Then art thou borne, the gods and mens sweet  
   ' pleasure.

## 47.

' Lastly, where keepe the Winds their reuelry,  
 ' Their violent turnings, and wild whirling hayes,<sup>2</sup>

1 In first edition 'ye=the, and so elsewhere. G.

2 A round country dance. G.

' But in the Ayre's tralucent<sup>1</sup> gallery ?  
 ' Where shee herselfe is turnd a hundreth<sup>2</sup> wayes,  
 ' While with those Maskers wantonly she playes ;  
   ' Yet in this misrule, they such rule embrace,  
   ' As two at once encomber not the place.

## 48.

' If then fire,<sup>2</sup> ayre, wandring and fixed lights  
 ' In euery prouince of the imperiall skie,  
 ' Yeeld perfect formes of dauncing to your sights,  
 ' In vaine I teach the eare, that which the eye  
 ' With certaine view already doth descrie.  
   ' But for your eyes perceiue not all they see,  
   ' In this I will your Senses master bee.

## 49.

' For loe the Sea<sup>3</sup> that fleets about the Land,  
 ' And like a girdle clips her solide waist,  
 ' Musicke and measure both doth vnderstand :  
 ' For his great chrystall eye is alwayes cast  
 ' Vp to the Moone, and on her fixèd fast :  
   ' And as she daunceth in her pallid spheere,  
   ' So daunceth he about his center heere.

1 Translucent. Cf. Milton, *Samson Agonistes* 548, and *Comus*, 861. G.

2 In first edition spelled 'fier.' G.

3 Margin-Note here 'Of the sea.' G.

## 50.

‘ Sometimes his proud greene waues in order set,  
 ‘ One after other flow vnto the shore,  
 ‘ Which, when they haue with many kisses wet,  
 ‘ They ebbe away in order as before;  
 ‘ And to make knowne his courtly loue the more,  
   ‘ He oft doth lay aside his three-forkt mace,  
   ‘ And with his armes the timorous Earth embrace.

## 51.

‘ Onely the Earth doth stand for euer still :  
 ‘ Her rocks remoue not, nor her mountaines meet,  
 ‘ (Although some wits enricht with Learning’s skill  
 ‘ Say heau’n stands firme, and that the Earth doth  
   ‘ fleet,  
 ‘ And swiftly turneth vnderneath their feet)  
   ‘ Yet though the Earth is euer stedfast scene,  
   ‘ On her broad breast hath Dauncing euer beene.

## 52.

“ For those blew vaines that through her body  
   “ spred,  
 ‘ Those saphire streames which from great hils do  
   ‘ spring.<sup>1</sup>  
 ‘ (The Earth’s great duggs : for euery wight is fed

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1 Margin-Note here ‘Of the riuers.’ G.

With sweet fresh moisture from them issuing) :  
 ' Obserue a daunce in their wilde wandering ;  
 ' And still their daunce begets a murmur sweet,  
 ' And still the murmur with the daunce doth  
 ' meet.

## 53.

' Of all their wayes I love Meander's path,  
 ' Which to the tunes of dying swans doth daunce :<sup>1</sup>  
 ' Such winding sleights, such turns and tricks he  
 ' hath,  
 ' Such creeks, such wrenches, and such daliaunce,  
 ' That whether it be hap or heedlesse chaunce,  
 ' In this indented course and wriggling play  
 ' He seemes to daunce a perfect cunning hay.<sup>2</sup>

## 54.

' But wherefore doe these streames for euer runne ?  
 ' To keepe themselues for euer sweet and cleare :  
 ' For let their euerlasting course be donne,

1 Ovid (Heroides vii. 1, 2)

' Sic ubi fata vocant, udis abjectus in herbis,  
 Ad vada Maeandri concinit albus olor.'

Cf. Sir Thomas Browne 'Enquiries into Vulgar and Common Errors' Book III c xxvii: Works by Wilkin, Vol. II pp 517, 518 (edition Pickering 1835.) G.

2 A round country dance, as before. G.

' They straight corrupt and foule with mud appeare.  
 ' O yee sweet Nymphs that beautie's losse do feare,  
 ' Contemne the drugs that Physicke doth deuise,  
 ' And learne of Loue this dainty exercise.

## 55.

' See how those flowres that have sweet beauty too,  
 ' (The onely jewels that the Earth doth weare,<sup>1</sup>  
 ' When the young Sunne in brauery her doth woo):  
 ' As oft as they the whistling wind doe heare,  
 ' Doe waue their tender bodies here and there ;  
 ' And though their daunce no perfect measure is,  
 ' Yet oftentimes their musicke makes them kis.

## 56.

' What makes the vine about the elme to daunce,  
 ' With turnings, windings, and embracements  
 ' round ?  
 ' What makes the loadstone to the North aduaunce  
 ' His subtile point, as if from thence he found  
 ' His chiefe attractiue vertue to redound ?  
 ' Kind Nature first doth cause all things to loue,  
 ' Loue makes them daunce and in iust order moue.

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1 Margin-Note here ' Of other things upon the earth.' G.

## 57.

' Harke how the birds doe sing, and marke then how  
 ' Iumpe<sup>1</sup> with the modulation of their layes,  
 ' They lightly leape, and skip from bow to bow :  
 ' Yet doe the cranes deserue a greater prayse  
 ' Which keepe such measure in their ayrie wayes,  
   ' As when they all in order rankèd are,  
   ' They make a perfect forme triangular.

## 58.

' In the chiefe angle flyes the watchfull guide,  
 ' And all the followers their heads doe lay  
 ' On their foregoers backs, on eyther side ;  
 ' But for the captaine hath no rest to stay,  
 ' His head forewearied with the windy way,  
   ' He back retires, and then the next behind,  
   ' As his lieuetenant leads them through the wind.

## 59.

' But why relate I euery singular ?  
 ' Since all the World's great fortunes and affaires  
 ' Forward and backward rapt and whirled are,  
   ' According to the musicke of the spheares :  
 And Chaunge<sup>2</sup> herselfe her nimble feete vpbeares

1 'Exact' : this illustrates Hamlet i., 1, and Othello ii., 3. G.

1 In first edition a probable misprint is, 'Chaunce.' G.

‘ On a round slippery wheele that rowleth ay,  
 ‘ And turnes all States with her imperuous<sup>1</sup>  
 ‘ sway.

## 60.

‘ Learne then to daunce, you that are Princes  
 ‘ borne,  
 ‘ And lawfull lords of earthly creatures all ;  
 ‘ Imitate them, and thereof take no scorne,  
 ‘ For this new art to them is naturall—  
 ‘ And imitate the starres cælestiall :  
 ‘ For when pale Death your vital twist shall  
 ‘ seuer,  
 ‘ Your better parts must daunce with them for  
 euer.

## 61.

‘ Thus Loue perswades, and all the crowd<sup>2</sup> of men  
 ‘ That stands around doth make a murmuring :  
 ‘ As when the wind loosd from his hollow den,  
 ‘ Among the trees a gentle base<sup>3</sup> doth sing,

1 In first edition ‘ impetuous.’ G.

2 In first and 1622 editions there is a probable misprint of ‘ crowne’ here. G.

3 Bass. G.



‘Or as a brooke through pebbles wandering :  
 ‘But in their looks they vttered this plain  
 ‘speach,  
 ‘That they would learn to daunce, if Loue  
 would teach<sup>1</sup>.

## 62.

‘Then first of all he doth demonstrate plaine  
 ‘The motions seauen that ar in Nature found,  
 ‘Upward and downward, forth and backe againe,  
 ‘To this side and to that, and turning round ;<sup>2</sup>  
 ‘Whereof a thousand brawles he doth compound,  
 ‘Which he doth teach vnto the multitude,  
 ‘And euer with a turne they must conclude.

## 63.

‘As when a Nymph<sup>3</sup> arysing from the land,  
 ‘Leadeth a daunce with her long watery traine  
 ‘Down to the Sea, she wries to euery hand,  
 ‘And euery way doth crosse the fertile plaine :  
 ‘But when at last shee falls into the maine,  
 ‘Then all her traueses concluded are,  
 ‘And with the Sea her course is circulare.

1 Margin-Note here : ‘How Loue taught men to dance.’ G.

2 Margin-Note here ‘Rounds or Country Dances.’ G.

3 This interprets ‘Nosce Teipsum,’ Reason II, st. 4, page 129 *ante*.

## 64.

' Thus when at first Loue had them marshallèd,  
 ' As earst he did the shapeless masse of things,  
 ' He taught them rounds and winding heyес to  
   ' tread,  
 ' And about trees to cast themselues in rings :  
 ' As the two Beares, whom the First Mouer flings  
   ' With a short turn about heauen's axel tree,  
   ' In a round daunce for ever wheeling bee.

## 65.

' But after these, as men more cruell grew,  
 ' He did more graue and solemn measures frame,<sup>1</sup>  
 ' With such faire order and proportion true,<sup>2</sup>  
 ' And correspondence euey way the same,  
 ' That no fault-finding eye did euer blame ;  
   ' For euey eye was mouèd at the sight  
   ' With sober wondring, and with sweet delight,

## 66.

' Not those yong<sup>3</sup> students of the heauenly booke,  
 ' Atlas the great, Promethius the wise,

1 Margin-Note here 'Measures.' G.

2 In 1st edition spelled 'trew' G.

3 In 1st edition 'old': 'young' in 1622 must be a misprint, unless used in the grand meaning of SIR THOMAS BROWNE. In 1622 it is mis-spelled 'yong'. G.

' Which on the starres did all their life-time looke,  
 ' Could euer finde such measures in the skies,  
 ' So full of change and rare varieties ;  
   ' Yet all the feete whereon these measures goe,  
   ' Are only spondeis, solemne, graue and sloe.

## 67.

' But for more diuers and more pleasing show,  
 ' A swift and wandring daunce she did inuent,  
 ' With passages vncertaine to and fro,  
 ' Yet with a certaine answer and consent  
 ' To the quicke musicke of the instrument.<sup>1</sup>  
   ' Fiue was the number of the Musick's feet,  
   ' Which still the daunce did with fiue paces meet.

## 68.

' A gallant daunce, that lively doth bewray  
 ' A spirit and a vertue masculine ;  
 ' Impatient that her house on earth should stay  
 ' Since she her selfe is fiery and diuine :  
 ' Oft doth she make her body vpward flie,<sup>2</sup>  
   ' With lofty turnes and capriols<sup>3</sup> in the ayre,  
   ' Which with the lusty tunes accordeth faire.

1 Margin-Note here ' Galliards' G.

2 In 1st edition spelled ' flyne': A.S. ' to fly'. G.

3 A ' capriole' is a ' lady's head-dress' (Wright): but here seems to mean ' springings and turnings': degenerated into ' capers' at this later day. G.

## 69.

' What shall I name those currant trauases,<sup>1</sup>  
 ' That on a triple dactile foot doe runne  
 ' Close by the ground with sliding passages,  
 ' Wherein that Dauncer greatest praise hath wonne  
 ' Which with best order can all orders shunne :  
   ' For euery where he wantonly must range,  
   ' And turne, and wind, with vnexpected change.

## 70.

' Yet is there one, the most delightfull kind,  
 ' A loftie iumping, or a leaping round,<sup>2</sup>  
 ' Where arme in arme two dauncers are entwined  
 ' And whirle themselues with strict embracements  
   ' bound,  
 ' And still their feet an anapest do sound :  
   ' An anapest is all their musick's song,  
   ' Whose first two feet are short, and third is long.

## 71.

' As the victorious twinnes of Læda and Ioue  
 ' That taught the Spartans dauncing on the sands  
 ' Of swift Eurotas, daunce in heaun<sup>3</sup> aboue,  
 ' Knit and vnited with eternall hands;

4 Margin-Note here, 'Courantoes'. G.

1 Margin-Note here 'Lavoltaes.' G.

‘ Among the starres their double image stands,  
 ‘ Where both are carried with an equall pace,  
 ‘ Together iumping in their turning race.

## 72.

‘ This is the net wherein the Sunn’s bright eye  
 ‘ Venus and Mars entangled did behold ;  
 ‘ For in this daunce, their armes they so imply<sup>1</sup>  
 ‘ As each doth seeme the other to enfold :  
 ‘ What if lewd wits another tale haue told  
 ‘ Of icialous Vulcan, and of yron chaynes ?  
 ‘ Yet this true sence that forgèd lye containes.

## 73.

‘ These various formes of dauncing, Loue did frame  
 ‘ And beside these, a hundred millions moe ;  
 ‘ And as he did inuent, he taught the same,  
 ‘ With goodly iesture, and with comly show,  
 ‘ Now keeping state, now humbly honoring low :  
 ‘ And euer for the persons and the place  
 ‘ He taught most fit and best according grace.<sup>2</sup>

<sup>1</sup> There is a misprint of ‘employ’ in Thomas Davies’ edition, as before. G.

<sup>2</sup> Margin-Note here ‘Grace in dauncing.’ G.

## 74.

' For Loue, within his fertile working braine  
 ' Did<sup>1</sup> then conceiue those gracious Virgins three,  
 ' Whose ciuell moderation does maintaine  
 ' All decent order and conueniencie,  
 ' And faire respect, and seemlie modestie :  
     ' And then he thought it fit they should be  
         ' borne,  
     ' That their sweet presence ¶dauncing might  
         ' adorne.

## 75.

' Hence is it that these Graces painted are  
 ' With hand in hand dauncing an endlesse round ;  
 ' And with regarding eyes, that still beware  
 ' That there be no disgrace amongst them found ;  
 ' With equall foote they beate the flowry ground,  
     ' Laughing, or singing, as their passions will :  
 ' Yet nothing that they doe becomes them ill.

## 76.

' Thus Loue taught men, and men thus learnd of  
     ' Loue  
 ' Sweet Musick's sound with feet to counterfaite ;

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1 In the errata of 1622 edition 'doo' is substituted for 'did', itself a misprint, perhaps, for 'does.' G.

' Which was long time before high thundering Ioue  
 ' Was lifted vp to Heauen's imperiall seat :  
 ' For though by birth he were the Prince of  
     ' Creete,  
 ' Nor Creet, nor Heau'n should the yong  
     ' Prince haue seen,  
 ' If dancers with their timbrels had not been.

## 77.

' Since when all ceremonious misteries,  
 ' All sacred orgies and religious rights,<sup>1</sup>  
 ' All pomps, and triumphs, and solemnities,  
 ' All funerals, nuptials, and like publike sights,  
 ' All Parliaments of peace, and warlike fights,  
     ' All learned arts, and euery great affaire  
     ' A liuely shape of dauncing seemes to beare.<sup>2</sup>

## 78.

' For what did he who with his ten-tong'd lute  
 ' Gaue beasts and blocks an vnderstanding care?  
 ' Or rather into bestiall minds and brute  
 ' Shed and infus'd the beames of reason cleare?

1 'Rites' G.

2 Margin-Note here 'The use and formes of dauncing  
 in sundry affaires of man's life.' G.

‘ Doubtlesse for men that rude and sauage were  
 ‘ A ciuill forme of dauncing he deuiz’d,  
 ‘ Wherewith vnto their gods they sacrific’d.

## 79.

‘ So did Musæus, so Amphion did,  
 ‘ And Linus with his sweet enchanting song ;  
 ‘ And he whose hand the Earth of monsters rid,  
 ‘ And had men’s eares fast chaynèd to his tongue  
 ‘ And Theseus to his wood-borne slaues among,  
 ‘ Vs’d dauncing as the finest policie  
 ‘ To plant religion and societie.

## 80.

‘ And therefore now the Thracian Orpheus lire  
 ‘ And Hercules him selfe are stellified ;<sup>1</sup>  
 ‘ And in high heau’n amidst the starry quire,  
 ‘ Dauncing their parts continually doe slide ;  
 ‘ So on the Zodiake Ganimed doth ride,  
 ‘ And so is Hebe with the Muses nine  
 ‘ For pleasing Ioue with dauncing, made diuine.

## 81.

‘ Wherefore was Proteus sayd himsel fe to change  
 ‘ Into a streame, a lyon, and a tree,

---

1 Made stellæ = stars or constellations. G.



' And many other formes fantastique, strange,  
 ' As in his fickle thought he wisht to be?  
 ' But that he daunc'd with such facilitie,  
   ' As like a lyon he could pace with pride,  
   ' Ply like a plant, and like a riuer slide.

## 82.

' And how was Cæneus<sup>2</sup> made at first a man,  
 ' And then a woman, then a man againe,  
 ' But in a daunce? which when he first began  
 ' Hee the man's part in measure did sustaine :  
 ' But when he chang'd into a second straine,  
   ' He daunc'd the woman's part another space,  
   ' And then return'd into his former place.

## 83.

' Hence sprang the fable of Tiresias,  
 ' That he the pleasure of both sexes tryde :  
 ' For in a daunce he man and woman was  
 ' By often change of place from side to side :  
 ' But for the woman easily did slide  
   ' And smoothly swim with cunning hidden art,  
   ' He tooke more pleasure in a woman's part.

2 Virgil, *Æneid* VI., 448, calls hlm Cænis :

.... ' et juvenis quondam, nunc femina, Cænis,  
 Rursus et in veterem fato revoluta figuram.'

He is mentioned again in Homer, *Iliad* I. 264. G.

## 84.

' So to a fish Venus herselfe did change,  
 ' And swimming through the soft and yeelding  
     ' waue,  
 ' With gentle motions did so smoothly range,  
 ' As none might see where she the water draue :  
 ' But this plaine truth that falsèd fable gaue,  
     ' That she did daunce with slyding easines,  
     ' Plyant and quick in wandring passages.

## 85.

' And merry Bacchus practis'd dauncing to[o],  
 ' And to the Lydian numbers,<sup>1</sup> rounds did make :  
 ' The like he did in th' Easterne India doo,  
 ' And taught them all when Phœbus did awake,  
 ' And when at night he did his coach<sup>2</sup> forsake :  
     ' To honor heaun, and heau'ns great roling eye  
     ' With turning daunces, and with melodie.

## 86.

' Thus they who first did found a Common-weale,  
 ' And they who first Religion did ordaine,  
 ' By dauncing first the peoples hearts did steale :

1 *Met.* III., 320, &c., &c. G.

2 Cf. L'Allegro 'Lap me in soft Lydian airs.'  
(l 136.) G.

3 Qu: couch? G.

' Of whom we now a thousand tales doe faine ;  
 ' Yet doe we now their perfect rules retaine  
   ' And vse them stil in such deuises new,  
 ' As in the World, long since their withering,  
   grew.

## 87.

' For after townes and kingdomes founded were,  
 ' Betweene greate States arose well-ordered War ;  
 ' Wherein most perfect measure doth appeare,  
 ' Whether their well-set rankes respected are  
 ' In quadrant forme or semicircular :  
   ' Or else the march, when all the troups aduance,  
   ' And to the drum in gallant order daunce.

## 88.

' And after Warrs, when white-wing'd Victory  
 ' Is with a glorious tryumph beautified,  
 ' And euery one doth Io Io cry,  
 ' Whiles all in gold the conquerour doth ride ;  
 ' The solemne pompe that fills the Citty wide  
   ' Obserues such ranke and measure euerywhere,  
   ' As if they altogether dauncing were.

## 89.

' The like iust order mourners doe obserue,  
 ' (But with vnlike affection and atire)

' When some great man that nobly did deserue,  
 ' And whom his friends impatiently desire,  
 ' Is brought with honour to his latest fire :<sup>1</sup>  
 ' The dead corps too in that sad daunce is mou'd  
 ' As if both dead and liuing, dauncing lou'd.

## 90.

' A diuers cause, but like solemnitie  
 ' Vnto the Temple leads the bashfull bride :  
 ' Which blusheth like the Indian iuory  
 ' Which is with dip of Tyrian purple died :  
 ' A golden troope doth passe on euery side,  
 ' Of flourishing young men and virgins gay,  
 ' Which keepe faire measure all the flowry way.

## 91.

' And not alone the generall multitude,  
 ' But those choise Nestors which in councill  
 ' graue  
 ' Of citties, and of kingdomes doe conclude,  
 ' Most comly order in their sessions haue :  
 ' Wherefore the wise Thessalians euer gaue  
 ' The name of leader of their Countrie's daunce  
 ' To him that had their Countrie's gouernance.

## 92.

‘ And those great masters of their liberall arts,  
 ‘ In all their seeurall Schooles doe Dauncing teach :  
 ‘ For humble Grammer first doth set the parts  
 ‘ Of congruent and well-according speach :  
 ‘ Which Rethorike whose state the clouds doth  
     reach,  
     ‘ And heau’nly Poetry, doe forward lead,  
     ‘ And diuers measures diuersly doe tread.

## 93.

‘ For Rhetorick, clothing speech in rich aray  
 ‘ In looser numbers teacheth her to range,  
 ‘ With twenty tropes, and turnings euery way,  
 ‘ And various figures, and licencious change ;  
 ‘ But Poetry with rule and order strange,  
     ‘ So curiously doth moue each single pace,  
     ‘ As all is mard if she one foot misplace.

## 94.

‘ These Arts of speach, the guidis and marshals are ;  
 ‘ But Logick leadeth Reason in a daunce :  
 ‘ (Reason the cynosure and bright load-star,  
 ‘ In this World’s sea t’ auoid the rock of chaunce.)  
 ‘ For with close following and continuance  
     ‘ One reason doth another so ensue,  
     ‘ As in conclusion still the daunce is true.

## 95.

' So Musicke to her owne sweet tunes doth trip  
 ' With tricks of 3, 5, 8, 15, and more :  
 ' So doth the Art of Numbering seeme to skip  
 ' From eu'n to odd in her proportion'd score :  
 ' So doe those skills, whose quick eyes doe explore  
     ' The iust dimension both of Earth and Heau'n,  
     ' In all their rules obserue a measure eu'n.

## 96.

' Loe this is Dauncing's true nobilitie :  
 ' Dauncing, the child of Musicke and of Loue ;  
 ' Dauncing it selfe, both loue and harmony,  
 ' Where all agree, and all in order moue ;  
 ' Dauncing, the Art that all Arts doe approue :  
     ' The faire character of the World's consent,  
     ' The Heau'ns true figure and th' Earth's orna-  
     ' ment.

## 97.

The Queene, whose dainty eares had borne too  
     ' long,  
 The tedious praise of that she did despise,  
 Adding once more the musicke of the tongue  
 To the sweet speech of her alluring eyes,  
 Began to answer in such winning wise,  
     As that forthwith Antinous' tongu[e] was tyde,  
     His eyes fast fixt, his eares were open wide.

## 98.

' Forsooth (quoth she) great glory you haue won,  
 ' To your trim minion, Dauncing, all this while,  
 ' By blazing him Loue's first begotten sonne ;  
 ' Of euery ill the hateful father vile  
 ' That doth the world with sorceries beguile :  
   ' Cunningly mad, religiously prophane,  
   ' Wit's monster, Reason's canker, Sence's bane.

## 99.

' Loue taught the mother that vnkinde desire  
 ' To wash her hands in her owne infant's blood ;  
 ' Loue taught the daughter to betray her sire  
 ' Into most base vnworthy seruitude ;  
 ' Loue taught the brother to prepare such foode  
   ' To feast his brothers that the all-seeing sun  
   ' Wrapt in a clowd, that wicked sight did shun. '

## 100.

' And euen this self same Loue hath dauncing  
   ' taught,  
 ' An Art that shows th' Idea of his minde  
 ' With vainesse, frenzie, and disorder fraught ;  
 ' Sometimes with blood and cruelties vnkinde :

---

1 The Cenci of Shelley has ' married ' this tragical crime to ' immortal verse '. G.

‘ For in a daunce, Tereus’ mad wife did finde  
 ‘ Fit time and place by murther<sup>1</sup> of her sonne,  
 ‘ T’ auenge the wrong his trayterous sire had  
 done.

## 101.

‘ What meane the mermayds when they daunce  
 and sing  
 ‘ But certaine death vnto the marriner ?  
 ‘ What tydings doe the dauncing dilphins<sup>2</sup> bring,  
 ‘ But that some dangerous storme approcheth nere ?  
 ‘ Then sith both Loue and Dauncing lyueries beare  
 ‘ Of such ill hap, vnhappy may I<sup>3</sup> proue,  
 ‘ If sitting free I either daunce or loue.’

## 102.



ET once again Antinous did reply ;  
 ‘ Great Queen, condemn not Loue<sup>4</sup> the  
 innocent,  
 ‘ For this mischeuous lust, which traterously  
 ‘ Vsurps his name, and steales his ornament :

1 In first edition, ‘murdering’ G.

2 In first edition also spelled ‘dilphins’ = dolphins G.

3 In first edition ‘they’ G.

4 Note here ‘True Loue inventor of dauncing.’ G.



‘ For that true Loue which Dauncing did inuent,  
 ‘ Is he that tun’d the World’s whole harmony,  
 ‘ And linkt all men in sweet societie.

## 103.

‘ He first extracted from th’ earth-mingled mind  
 ‘ That heau’nly fire, or quintessence diuine,  
 ‘ Which doth such simpathy in beauty find,  
 ‘ As is betweene the elme and fruitful vine,  
 ‘ And so to beauty euer doth encline :  
 ‘ Life’s<sup>1</sup> life it is, and cordiall to the heart,  
 ‘ And of our better part, the better part.

## 104.

‘ This is true Loue, by that true Cupid got,  
 ‘ Which daunceth galliards in your amorous eyes,  
 ‘ But to your frozen hart approacheth not—  
 ‘ Onely your hart he dares not enterprise ;  
 ‘ And yet through euery other part he flies,  
 ‘ And euery where he nimbly daunceth now,  
 ‘ Though<sup>2</sup> in your selfe, your selfe perceiue not  
 ‘ how.

1 Spelled ‘Liues’ G.

2 Thomas Davies and Southey, as before, misprint egregiously ‘that’ G.

## 105.

' For your sweet beauty daintily transfus'd  
 ' With due proportion throughout euery part,  
 ' What is it but a daunce where Loue hath vs'd  
 ' His finer cunning, and more curious art?  
 ' Where all the elements themselues impart,  
     ' And turne, and wind, and mingle with such  
         measure,  
     ' That th' eye that sees it, surfeits with the  
         pleasure?

## 106.

' Loue in the twinckling of your eylids daunceth,  
 ' Loue daunceth in your pulses and your vaines,  
 ' Loue when you sow, your needle's point aduanceth  
 ' And makes it daunce a thousand curious straines  
 ' Of winding rounds, whereof the forme remains :  
     ' To shew, that your faire hands can daunce the  
         ' hey,  
     ' Which your fine feet would learne as well as  
         ' they.

## 107.

' And when your iuory fingers touch the strings  
 ' Of any siluer-sounding instrument,  
 ' Loue makes them daunce to those sweete mur-  
     ' merings,

' With busie skill, and cunning excellent :  
 ' O that your feet those tunes would represent  
   ' With artificiall motions to and fro,  
   ' That Loue this art in ev'ry part might sho[w]e !

## 108.

' Yet your faire soule, which came from heau'n  
   ' aboue  
 ' To rule thys house, another heau'n below,  
 ' With diuers powers in harmony doth moue,  
 ' And all the vertues that from her doe flow,  
 ' In a round measure hand in hand doe goe :  
   ' Could I now see, as I conceiue thys Daunce,  
   ' Wonder and Loue would cast me in a traunce.

## 109.

' The richest iewell in all the heau'nly treasure  
 ' That euer yet vnto the Earth was showne,  
 ' Is perfect Concord, th' onely perfect pleasure<sup>1</sup>  
 ' That wretched earth-borne men haue euer knowne,  
 ' For many harts it doth compound in one :  
   ' That when so one doth will, or speake, or doe,  
   ' With one consent they all agree thereto.

---

1 Margin-Note here 'Concord.' G.

## 110.

' Concord's true picture shineth in this art,  
 ' Where diuers men and women rankèd be,  
 ' And euery one doth daunce a seuerall part,  
 ' Yet all as one, in measure doe agree,  
 ' Obseruing perfect vniformitie ;  
     ' All turne together, all together trace,  
     ' And all together honour and embrace.

## 111.

' If they whom sacred Loue hath link't in one,  
 ' Doe as they daunce, in all their course of life,  
 ' Neuer shall burning grieffe nor bitter mone,  
 ' Nor factious difference, nor vnkind strife,  
 ' Arise betwixt the husband and the wife :  
     ' For whether forth or bake<sup>1</sup> or round he goe  
     ' As the man doth, so must the woman doe.

## 112.

' What if by often enterchange of place  
 ' Sometime the woman gets the vpper hand ?  
 ' That is but done for more delightfull grace,  
 ' For one<sup>2</sup> that part shee doth not euer stand :

2 'Back,' same as 'blake,' page 192, *ante*, for black' G.

1 = on. G.

‘ But, as the measure’s law doth her command,  
 ‘ Shee wheelles about, and ere the daunce doth  
   ‘ end,  
 ‘ Into her former place shee doth transcend.

## 113.

‘ But not alone this correspondence meet  
 ‘ And vniform consent doth dauncing praise ;  
 ‘ For Comlines the child of order sweet,<sup>1</sup>  
 ‘ Enamels it with her eye-pleasing raies :  
 ‘ Fair Comlines, ten hundred thousand waies,  
   ‘ Through dauncing shedds it selfe, and makes  
   shine  
 ‘ With glorious beauty, and with grace diuine.

## 114.

‘ For Comliness is a disposing faire  
 ‘ Of things and actions in fit time and place ;  
 ‘ Which doth in dauncing shew it selfe most cleere,  
 ‘ When troopes confus’d, which here and there  
   ‘ doe trace  
 ‘ Without distinguishment or bounded space :  
   ‘ By dauncing’s rule, into such ranks are  
   ‘ brought,  
 ‘ As glads the eye, as rauisheth the thought.

---

1 Margin-Note here ‘Comlines.’ G.

## 115.

- ' Then why should Reason iudge that reasonles  
 ' Which is wit's ofspring, and the worke of art,  
 ' Image of concord and of comlines ?  
 ' Who sees a clock mouing in euery part,  
 ' A sayling pinnesse,<sup>1</sup> or a wheeling cart,  
   ' But thinks that Reason, ere it came to passe  
   ' The first impulsie cause and mouer was ?

## 116.

- ' Who sees an Armie all in ranke aduance,  
 ' But deemes a wise Commaunder is in place,  
 ' Which leadeth on that braue victorions daunce ?  
 ' Much more in Dauncing's Art, in Dauncing's  
   ' grace,  
 ' Blindnes it selfe may Reason's footstep trace :  
   ' For of Loue's maze it is the curious plot,  
   ' And of Man's fellowship the true-loue knot.

## 117.

- ' But if these eyes of yours, (load-starrs of Loue,  
 ' Shewing the World's great daunce to your mind's  
   ' eye !)  
 ' Cannot with all their demonstrations moue

---

1 In first edition, spelled 'pinnesse' also, = pinnace., G.

' Kinde apprehension in your fantasie,  
 ' Of Dauncing's vertue, and nobilitie :  
   : How can my barbarous tongue win you there to  
   ' Which Heav'n and Earth's faire speech could  
     ' neuer do ?

## 118.

' O Loue my king : if all my wit and power  
 ' Haue done you all the seruice that they can,  
 ' O be you present in this present hower,  
 ' And help your seruant and your true Leige-man,  
 ' End that perswasion which I earst began :  
   ' For who in praise of Dauncing can perswade  
   ' With such sweet force as Loue, which Dancing  
     ' made ?

## 119.

Loue heard his prayer, and swifter then the wind,  
 Like to a page, in habit, face, and speech,  
 He came, and stood Antinous behind,  
 And many secrets to his thoughts did teach :<sup>1</sup>  
 At last a christall mirrou he did reach  
   Vnto his hands, that he with one rash view,  
   All formes therein by Loue's reuealing knew.

---

1 Margin-Note here ' A passage to the description of dauncing in this age.' G.

## 120.

And humbly honouring, gaue it to the Queene  
 With this faire speech : ‘ See fairest Queene (quoth  
     ‘ he)  
 The fairest sight that euer shall be seene,  
 ‘ And th’ onely wonder of posteritie,  
 ‘ The richest worke in Nature’s treasury ;  
     ‘ Which she disdaines to shew on this World’s  
     ‘ stage,  
 ‘ And thinkes it far too good for our rude age.

## 121.

‘ But in another World deuided far :  
 ‘ In the great, fortunate, triangled Ile,  
 ‘ Thrise twelue degrecs remou’d from the North  
     ‘ star,  
 ‘ She will this glorious workemanship compile,  
 ‘ Which she hath beene conceiuing all this while  
     ‘ Since the World’s birth, and will bring forth  
     ‘ at last,  
 ‘ When sixe and twenty hundred yeares are  
     ‘ past.’

## 122.

Penelope, the Queene, when she had view’d  
 The strange eye-dazeling, admirable sight,  
 Faine would have praisd the state and pulchritude,



But she was stricken dumbe with wonder quite,  
 Yet her sweet minde retain'd her thinking might :  
 Her rausht minde in heaunly thoughts did  
     dwel,  
 But what she thought, no mortall tongue can  
     tel.

## 123.

You lady Muse, whom Ioue the Counsellour  
 Begot of Memorie, Wisdom's treasuresse,  
 To your diuining tongue is giuen a power  
 Of vttering secrets large and limitlesse :  
 You can Penelope's strange thoughts expresse  
     Which she conceiu'd, and then would faine haue  
     told,  
 When shee the wond'rous christall did behold.

## 124.

Her wingèd thoughts bore vp her minde so hie,  
 As that she weend shee saw the glorious throne  
 Where the bright moone doth sit in maiesty :  
 A thousand sparkling starres about her shone,  
 But she herselfe did sparkle more alone,  
     Then all those thousand beauties would haue  
     done  
 If they had been confounded all in one.

## 125.

And yet she thought those starrs mou'd in such  
 measure,  
 To do their soueraigne honor and delight,  
 As sooth'd her minde, with sweet enchanting  
 plesure,  
 Although the various change amaz'd her sight,  
 And her weake iudgement did entangle quite :  
 Beside, their mouing made them shine more  
 cleare,  
 As diamonds mou'd more sparkling do appeare.

## 126.

This was the picture of her wondrous thought ;  
 But who can wonder that her thought was so,  
 Sith Vulcan king of fire that mirror wrought,  
 (Who things to come, present, and past, doth know)  
 And there did represent in liuely show  
 Our glorious English Court's diuine image,  
 As it should be in this our Golden Age.

\* \* \* \*

*Here are wanting some Stanzaes describing Queens  
 Elizabeth. Then follow these.*

## 127.

Her brighter dazeling beames of maiestie  
 Were laid aside, for she vouchsaft awhile  
 With gracious, cheereful, and familiar eye  
 Vpon the reuels of her Court to smile ;  
 For so Time's journeis she doth oft beguile :  
 Like sight no mortall eye might elsewhere see,  
 So full of State, Art, and varietie.

## 128.

For of her barons braue, and ladies faire,—  
 Who had they been elsewhere, most faire had  
 been :  
 Many an incomparable louely payre,  
 With hand in hand were interlinkèd seene,  
 Making faire honour to their soueraigne Queene ;  
 Forward they pac'd, and did their pace apply  
 To a most sweet and solemne melody.

## 129.

So subtile and curious was the measure,  
 With such<sup>1</sup> vnlookt for change in euery straine ;  
 As that Penelope rapt with sweet pleasure,  
 Weend<sup>2</sup> shee beheld the true proportion plaine

1 Thomas Davies, as before, drops 'such.' G.

2 Thomas Davies and Southey misread 'when.' G.

Of her owne webb, weavd and unweavd againe ;  
 But that her art was somewhat lesse she thought,  
 And on a meere ignoble subiect wrought.

## 130.

For here like to the silke worme's industry,  
 Beauty it selfe out of it selfe did weave  
 So rare a worke, and of such subtilty,  
 As did all eyes entangle and deceiue,  
 And in all mindes a strange impression leave :  
 In this sweet laborinth did Cupid stray,  
 And neuer had the power to passe away.

## 131.

As when the Indians, neighbours of the morning,  
 In honour of the cheerefull rising sunne,  
 With pearle and painted plumes themselues  
 adorning,  
 A solemne stately measure haue begun ;  
 The god well pleas'd with that faire honour done,  
 Sheds foorth his beames, and doth their faces  
 kis  
 With that immortal glorious face of his.

## 132.

So, &c., &c.

\* \* \*

*Such is 'Orchestra' as given by the Author in 1622: but in the first edition (1596) no fewer than five omitted stanzas are found. They here follow.*

## 127.

Away, Terpsechore, light Muse away !  
 And come Vranie, prophetesce diuine ;  
 Come, Muse of heau'n, my burning thirst allay :  
 Euen now for want of sacred drinke I tine :  
 In heau'nly moysture dip thys pen of mine,  
 And let my mouth with nectar ouerflow,  
 For I must more then mortall glory show.

## 128.

O, that I had Homer's abundant vaine,  
 I would hierof another Ilias make ;  
 Or els the man of Mantua's charmèd braine,  
 In whose large throat great Joue the thunder spake.  
 O that I could old Gefferie's<sup>2</sup> Muse awake,  
 Or borrow Colin's<sup>3</sup> fayre heroike stile,  
 Or smooth my rimes with Delia's servant's file.<sup>4</sup>

1 Virgil. G.

2 Chaucer. G.

3 Spenser. G.

4 Daniel: The allusion being to his 'Sonnets to Delia'. G.

## 129.

O, could I, sweet Companion, sing like you,  
 Which, of a shadow, under a shadow sing;<sup>1</sup>  
 Or, like Salve's sad lover true,  
 Or like the Bay, the Marigold's darling,<sup>2</sup>  
 Whose suddaine verse Loue covers with his wing:  
 O that your braines were mingled all with mine,  
 T' inlarge my wit for this great worke diuine!

## 130.

Yet, Astrophell might one for all suffice,  
 Whose supple Muse Camelion-like doth change  
 Into all formes of excellent devise:  
 So might the Swallow,<sup>3</sup> whose swift Muse doth  
 range

1 Edward Guilpin calls his volume 'Skialetheia or a *Shadowe* of Truth in certain Epigrams and Satyres' (1598). G.

2 I hazard a guess, that this may refer to *Charles Best*, an associate of DAVIES in the 'Rhapsody,' and author of certain vivid lines called 'A Sonnet of the Sun: a jewell, being a sun shining upon the *Marigold* closed in a heart of gold, sent to his mistress, named Mary, among others. See *Nicolas's* edition of the 'Rhapsody' Vol. I pp 183, 184. G.

3 Perhaps a play on his (then) friend's name of *Martin*. G.

Through rare Idæes, and inuentions strange,  
 And euer doth enioy her ioyfull Spring,  
 And sweeter then the Nightingale doth sing.

131.

O, that I might that singing Swallow heare,  
 To whom I owe my seruice and my loue !  
 His sugred tunes would so enchant mine care,  
 And in my mind such sacred fury moue,  
 As I should knock at Heau'ns gate aboue,  
 With my proude rimes, while of this heau'nly  
     state  
 I doe aspire the shadow to relate.\*

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\*Collie gives *supra* in his 'Bibliographical Account of Early English Literature' *s.n.*

Finis.





Hymnes of Astrœa.

## NOTE.

The following is the original title-page of 'Astrocea':

HYMNES OF  
ASTRŒA, IN  
Acrostickæ versæ

London  
Printed for J. S.  
1599

[4° pp. 27: register A. B. C. D. of 4 leaves each.]

Throughout, the Poet spells 'Astrocea': probably Asteria ('Ἀστερία) were more accurate. Our text for these 'Hymnes' is, as in Nosce Teipsum, the edition of 1622: but throughout, compared with the first, as *supra*. Title-page in 1622 edition is as follows:

HYMNES  
of  
ASTRŒA

*In Acrostickæ Versæ.*

London  
Printed by A. M. for Richard Hawkins.  
1622.

See our Memorial-Introduction [8vo] where will be found a hitherto unpublished Manuscript of SIR JOHN DAVIES, 'glowing' with the same passionate admiration of Elizabeth. In DAVISON'S 'Rhapsody' this is *the* name for the great Queen.

With reference to Elizabeth who is so glorified in these 'Hymnes' as 'Astroea,' cf. the 'Conference between a Gentleman-Usher and a Post' in our Memorial-Introduction, above alluded to. I have since found that another copy of this interesting MS. is preserved among the Harleian MSS.: No. cclxxxvi fol. 248. I would here call attention to the correspondence between the metaphor of the Senses serving the Intellect in 'Nosce Teipsum' and in the 'Conference' as flatteringly descriptive of the position held by her 'ministers' to the Queen. G



# Hymnes to Astrœa.

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## HYMNE I.

### OF ASTRŒA.<sup>1</sup>

E ARLY before the day doth spring,  
L et us awake my Muse, and sing :  
I t is no time to slumber,  
S o many ioyes this time doth bring,  
A s Time will faile to number.

B ut whereto shall we bend our layes ?  
E uen vp to Heauen, againe to raise  
T he Mayd, which thence descended :  
H ath brought againe the golden dayes,  
A nd all the world amended.

B udenesse it selfe she doth refine,  
E uen like an Alchymist diuine,  
G rosse times of yron turning  
I nto the purest forme of gold :  
N ot to corrupt, till heauen waxe old,  
A nd be refined with burning.

---

<sup>1</sup> Here is printed 'Astrea.' G.

## HYMNE II.

To ASTRŒA.

ETERNALL Virgin, Goddess true,  
 Let me presume to sing to you.  
 Youe, euen great Ioue hath leasure  
 Sometimes to heare the vulgar crew,  
 And heares them oft with pleasure.

Blessèd Astroëa, I in part  
 Enjoy the blessings you impart,  
 The Peace, the milke and hony,  
 Humanitie, and civil Art,  
 A richer dower then money.

Right glad am I that now I liue,  
 Euen in these dayes whereto you giue  
 Great happinesse and glory ;  
 If after you I should be borne,  
 No doubt I should my birth-day scorne,  
 Admiring your sweet storie.

## HYMNE III.

## TO THE SPRING.

**E**ARTH now is greene, and heauen is blew,  
**F**iuely Spring which makes all new,  
**S**olly Spring, doth enter;  
**S**weete yong sun-beames doe subdue  
**A**ngry, agèd Winter.

**F**lasts are milde, and seas are calme,  
**E**very meadow flowes with balme,  
**E**he Earth weares all her riches;  
**H**armonious birdes sing such a psalme,  
**A**s eare and heart bewitches.

**R**eserue (sweet Spring) this Nymph of ours,  
**E**ternall garlands of thy flowers,  
**G**reene garlands neuer wasting;  
**I**n her shall last our State's faire Spring,  
**F**low and for euer flourishing,  
**A**s long as Heauen is lasting.

## HYMNE IV.

TO THE MONETH OF MAY.

E ACH day of thine, sweet moneth of May,  
 G oue makes a solemne holy-day.  
 I will performe like duty,  
 S ith thou resemblest euery way  
 A strœa, Queen of beauty.

B oth you fresh beauties do pertake,  
 G ither's aspect doth Summer make,  
 T houghts of young Loue awaking;  
 H earts you both doe cause to ake,  
 A nd yet be pleas'd with akeing.

R ight deare art thou, and so is shee,  
 G uen like attractiue sympathy,  
 G aines vnto both like dearenesse;  
 I weene this made Antiquitie  
 H ame thee, sweet May of Maiestie,  
 A s being both like in clearnesse.



## HYMNE V.

## TO THE LARKE.

**C**ARLEY, cheerfull, mounting Larke,  
**E**ight's gentle vsher, Morning's clark,  
**I**n merry notes delighting :  
**S**tint awhile thy song, and harke,  
**A**nd learne my new inditing.

**B**eare vp this hymne, to heau'n it beare,  
**G**uen vp to heau'n, and sing it there,  
**T**o heau'n each morning beare it ;  
**H**auc it set to some sweet sphere,  
**A**nd let the Angels heare it.

**R**enownd Astœa, that great name,  
**E**xceeding great in worth and fame,  
**G**reat worth hath so renownd it ;  
**I**t is Astœa's name I praise,  
**N**ow then, sweet Larke, do thou it raise,  
**A**nd in high Heauen resound it.

## HYMNE VI.

## TO THE NIGHTINGALE.

E VERY night from euen till morne,  
 Y oue's Quirister amidde the thorne  
 I s now so sweet a singer :  
 S o sweet, as for her song I scorne  
 A pollo's voice, and finger.

B ut Nightingale, sith you delight  
 E uer to watch the starrry night :  
 T ell all the starres of heauen,  
 H eauen neuer had a starre so bright,  
 A s now to Earth is giuen.

B oyall Astroea makes our day  
 E ternall with her beames, nor may  
 Grosse darknesse ouercome her ;  
 I now perceiue why some doe write,  
 N o countrey hath so short a night,  
 A s England hath in Summer.

## HYMN VII.

## TO THE ROSE.

EYE of the Garden, Queene of flowres,  
Love's cup wherein he nectar powres,  
Engendered first of nectar :  
Sweet nurse-child of the Spring's young howres,  
And Beautie's faire character.

Best iewell that the Earth doth weare,  
Euen when the braue young sunne draws neare,  
To her hot Loue pretending ;  
Himselfe likewise like forme doth beare,  
At rising and descending.

Rose of the Queene of Loue belou'd ;  
England's great Kings diuinely mou'd,  
Gauē Roses in their banner ;  
It shewed that Beautie's Rose indeed,  
Now in this age should them succeed,  
And raigne in more sweet manner.

## HYMNE VIII.

TO ALL THE PRINCES OF EUROPE.

EUROPE, the earth's sweet Paradise,  
 Let all thy kings that would be wise,  
 In politique deuotion :  
 Sayle hither to obserue her eyes,  
 And marke her heaunly motion.

Braue Princes of this ciuill age,  
 Enter into this pilgrimage :  
 This saint's tongue is an oracle,  
 Her eye hath made a Prince a page,  
 And works each day a miracle.

Raise but your lookes to her, and see  
 Euen the true beames of maiestie,  
 Great Princes, marke her duly ;  
 If all the world you doe suruey,  
 No forehead spreads so bright a ray,  
 And notes a Prince so truly.

## HYMNE IX.

TO FLORA.

E MPRESSE of flowers, tell where away  
 Lies your sweet Court this merry<sup>1</sup> May,  
 In Greenewich Garden allies?<sup>2</sup>  
 Since there the heauenly powers do play  
 And haunt no other vallies.

Beautie, vertue, maiestie,  
 Eloquent Muses, three times three,  
 The new fresh Houres, and Graces,  
 Gave pleasure in this place to be,  
 Aboue all other places.

Roses and lillies did them draw,  
 Ere they diuine Astrœa saw ;  
 Gay flowers they sought for pleasure :  
 Instead of gathering crownes of flowers,  
 Now gather they Astrœa's dowers,  
 And beare to heauen that treasure.

---

1 Thomas Davies, as before, drops 'merry.' G.

2 'Alleys.' G.

## HYMNE X.

TO THE MONETH OF SEPTEMBER.

EACH moneth hath praise in some degree ;  
 Yet May to others seeme to be  
 In sense the sweetest Season ;  
 September thou are best to me,  
 And best dost please my reason.

But neither for thy' corne nor wine  
 Extoll I those mild dayes of thine,  
 Though corne and wine might praise thee ;  
 Heauen gives thee honour more diuine,  
 And higher fortunes raise thee.

Knownd art thou (sweet moneth) for this,  
 Among thy dayes her birth-day is ;  
 Grace, plenty, peace and honour,  
 In one faire hour with her were borne,  
 Now since they still her crowne adorne,  
 And still attend vpon her.

## HYMNE XI.

## TO THE SUNNE.

EYE of the world, fountaine of light,  
Life of Day, and death of Night :  
I humbly seeke thy kindnesse :  
Sweet, dazle not my feeble sight,  
And strike me not with blindnesse.

Behold me mildly from that face,  
Euen where thou now dost run thy race,  
The spheare where now thou turnest ;  
Fauing like Phaeton chang'd thy place,  
And yet hearts onely burnest.

Bled in her right cheeke thou dost rise,  
Exalted after in her eyes,  
Great glory there thou shewest :  
In th' other cheeke when thou descendest,  
New rednesse vnto it thou lendest,  
And so thy round thou goest.

## HYMNE XII.

## TO HER PICTURE.

E XTREAME was his audacitie,  
 T ittle his skill, that finisht thee;  
 I am asham'd and sorry,  
 S o dull her counterfeit should bee,  
 A nd she so full of glory.

B ut here are colours red and white,  
 E ach line, and each proportion right;  
 T hese lines, this red and whitenesse,  
 H ave wanting yet a life and light,  
 A maiestie, and brightnesse.

B ude counterfeit, I then did erre,  
 E ven now when I would needs inferre  
 G reat boldnesse in thy maker:  
 I did mistake, he was not bold,  
 N or durst his eyes her eyes behold:  
 A nd this made him mistake her.



## HYMNE XIII.

## OF HER MINDE.

EARTH, now adiew, my rausht thought  
 Ifted to Hea'u sets thee at nought ;  
 Infinite is my longing,  
 Secrets of angels to be taught,  
 And things to Heau'n belonging.

Brought downe from heau'n of angels kind,  
 Euen now doe I admire her mind :  
 This is my contemplation,  
 Her cleare sweet spirit, which is refin'd  
 A boue humane creation.

Rich sun-beame of th' Æternall light,  
 Excellent Soule, how shall I wright ;  
 Good angels make me able ;  
 I cannot see but by your eye,  
 Nor, but by your tongue, signifie  
 A thing so admirable.

## HYMNE XIV.

## OF THE SUN-BEAMES OF HER MIND.

reflects
**E**XCEEDING glorious is the starre,  
**L**et vs behold her beames afarre  
**I**n a side line reflected;  
**S**ight bears them not, when neere they are,  
**A**nd in right lines directed.

**B**ehold her in her vertues' beames,  
**E**xtending sun-like to all realmes;  
**T**he sunne none viewes too neerly;  
**H**er well of goodnes in these streames,  
**A**ppears right well and clearely.

**R**adiant vertues, if your light  
**E**nfeeble the best iudgement's sight,  
**G**reat splendor aboue measure  
**I**s in the minde from whence you flow:  
**N**o wit may haue accesse to know,  
**A**nd view so bright a treasure.

## HYMNE XV.

## OF HER WIT.

EYE of that mind most quicke and cleere,—  
 Like Heauen's eye, which from his spheare  
 Into all things prieth :  
 Sees through all things euery where,  
 And all their natures trieth.

Right image of an angel's wit,  
 Exceeding sharpe and swift like it,  
 Things instantly discerning :  
 Hauing a nature infinit,  
 And yet increas'd by learning.

Bound vpon thy selfe thy light,  
 Enioy thine own sweet precious sight  
 Giue us but some reflection ;  
 It is enough for vs if we  
 Now in her speech, now policie,  
 Admire thine high perfection.

## HYMNE XVI.

## OF HER WILL.

Euer well affected will,  
 Louing goodnesse, loathing ill,  
 Inestimable treasure!  
 Since such a power hath power to spill,  
 And save vs at her pleasure.

Be thou our law, sweet will, and say  
 Euen what thou wilt, we will obay  
 This law, if I could reade it:  
 Herein would I spend night and day,  
 And study still to plead it.

Royall free will, and onely free,  
 Each other will is slaue to thee;  
 Glad is each will to serue thee:  
 In thee such princely power is seene,  
 No spirit but takes thee for her Queene,  
 And thinkes she must obserue thee.

## HYMNE XVII.

## OF HER MEMORIE.

E XCELLENT iewels would you see,  
 E ouely ladies ? come with me,  
 I will (for loue I owe you).  
 S hew you as rich a treasure,  
 A s East or West can shew you.

B ehold, if you can iudge of it,  
 E uen that great store-house of her wit :  
 T hat beautiful large Table,  
 H er Memory, wherein is writ  
 A ll knowledge admirable.

B eade this faire book and you shall learne  
 E xquisite skill ; if you discern,  
 G aine heau'n by this discerning ;  
 I n such a memory diuine,  
 N ature did forme the Muses nine,  
 A nd Pallas Queene of Learning.

## HYMNE XVIII.

## OF HER PHANTASIE.

E XQUISITE curiositie,  
 Looke on thy selfe with iudging eye,  
 If ought be faultie, leaue it:  
 So delicate a phantasie  
 As this, will straight perceiue it.

B ecause her temper is so fine,  
 E ndewed with harmonies diuine;  
 T herefore if discord strike it,  
 H er true proportions doe repine,  
 A nd sadly<sup>1</sup> do mislike it.

R ight otherwise a pleasure sweet  
 E uer she takes in actions meet,  
 G racing with smiles such meetnesse;  
 I n her faire forehead beames appeare,  
 N o Summer's day is halfe so cleare,  
 A dorn'd with halfe that sweetnesse.

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1 Misprinted 'to.' G.

## HYMNE XIX.

## OF THE ORGANS OF HER MIND.

ECLIPSED she is, and her bright rayes,  
 Lie under vailes, yet many wayes  
 Is her faire forme reuealed;  
 She diuersly her selfe conueyes,  
 And cannot be concealed.

By instruments her powers appeare  
 Exceedingly well tun'd and cleare.  
 This lute is still in measure,  
 Holds still in tune, euen like a spheare,  
 And yeelds the world sweet pleasure.

Resolue me, Muse, how this thing is,  
 Curer a body like to this  
 Cane Heau'n to earthly creature?  
 I am but fond<sup>1</sup> this doubt to make  
 No doubt the angels bodies take,  
 Above our common nature.

## HYMNE XX.

## OF THE PASSIONS OF HER HEART.

E XAMINE not th' inscrutable heart,  
 I ght Muse of her, though she in part  
 I mpart it to the subiect ;  
 S earch not, although from Heau'n thou art,  
 A nd this an heauenly obiect.

B ut since she hath a heart, we know,  
 E uer some passions thence doe flow,  
 T hough ever rul'd with Honor ;  
 H er judgment raignes, they waite below,  
 A nd fixe their eyes vpon her.

R ectified so, they in their kind  
 E ncrease each vertue of her mind,  
 G ouern'd with mild tranquilitie ;  
 I n all the regions vnder heau'n,  
 N o State doth beare it selfe so euen,  
 A nd with so sweet facilitie.



## HYMNE XXI.

OF THE INNUMERABLE VERTUES OF HER MINDE.

ERE thou proceed in these sweet paines,  
 Earne Muse how many drops it rains  
 In cold and moist December;  
 Sum up May flowres, and August graines,  
 And grapes of mild September.

Beare the Sea's sand in memory,  
 Earth's grasses and the starres in skie,  
 The little moates<sup>1</sup> which mounted,  
 Hang, in the beames of Phœbus' eye,  
 And neuer can be counted.

Be count these numbers numberlesse,<sup>2</sup>  
 Ere thou her vertue canst expresse,  
 Great wits this count will, cumber.  
 Instruct thy selfe in numbring Schooles;  
 How courtiers vse to begge for fooles,  
 All such as cannot number.

1 Motes. G.

2 Cf. 'Paradise Regained,' iii., 310. G.

## HYMNE XXII.

## OF HER WISDOME.

E [A]GLE-eyed Wisdome, life's loadstarre,  
 Looking neere on things afarre;  
 Your's best beloued daughter,  
 Showes to her spirit all<sup>1</sup> that are,  
 As Ioue himselfe hath taught her.

By this straight rule she rectifies  
 Each thought that in [her] heart doth rise:  
 This is her cleane true mirror,  
 Her looking-glasse, wherein she spies  
 A [ll] forms of Truth and Error.

Right princely vertue fit to raigne,  
 Enthroniz'd in her spirit remaine,  
 Guiding our fortunes euer;  
 If we this starre once cease to see,  
 No doubt our State will shipwrackt bee  
 And torne and sunke for euer.

---

1 In first edition 'things.' G.

## HYMNE XXIII.

## OF HER JUSTICE.

C HIL'D Astroea is come againe,  
 T o here she doth all things maintaine  
 I n number, weight, and measure :  
 S he rules vs with delightfull paine,  
 A nd we obey with pleasure.

B y Loue she rules more then by Law,  
 E uen her great mercy breedeth awe ;  
 T his is her sword and scepter ;  
 B erewith she hearts did euer draw,  
 A nd this guard euer kept her.

B eward doth sit in her right-hand,  
 E ach vertue thence taks her garland  
 G ather'd in Honor's garden :  
 I n her left hand (wherein should be  
 B ought but the sword) sits Clemency  
 A nd conquers Vice with pardon.

## HYMNE XXIV.

## OF HER MAGNANIMITIE.

E UEN as her State, so is her mind,  
 L ifted aboue the vulgar kind :  
 I t treads proud Fortune vnder ;  
 S un-like it sits aboue the wind,  
 A boue the stormes and thunder.

B raue spirit, large heart, admiring nought,  
 E steeming each thing as it ought,  
 T hat swelleth not, nor shrinketh :  
 H onour is alwayes in her thought,  
 A nd of great things she thinketh

R ocks, pillars, and heauen's axel tree,  
 E xemplifie her constancy ;  
 G reat changes neuer change her :  
 I n her sexe, feares are wont to rise,  
 N ature permits, Vertue denies,  
 A nd scornes the face of Daunger.

## HYMNE XXV.

## OF HER MODERATION.

**E**MPRESSE of kingdomes though she be,  
**L**arger is her soueraigntie  
**I**f she her selfe doe gouerne;  
**S**ubiect vnto her self is she,  
**A**nd of her selfe true soueraigne.

**B**eautie's crowne though she do weare,  
**E**xalted into Fortune's chaire,  
**T**hron'd like the Queene of Pleasure:  
**H**er vertues still possesse her eare,  
**A**nd counsell her to measure.

**R**eason, if shee incarnate were,  
**E**uen Reason's selfe could neuer beare  
**G**reatnesse with moderation;  
**I**n her one temper still is seene,  
**N**o libertie claimes she as Queene,  
**A**nd shoves no alteration.

## HYMNE XXVI.

To ENUY.

ENUY, goe weepe ; my Muse and I  
 Laugh thee to scorne : thy feeble eye  
 Is dazeled with the glory  
 Shining in this gay poesie,  
 And little golden story.

Behold how my proud quill doth shed  
 Eternall nectar on her head ;  
 The pompe of coronation  
 Hath not such power her fame to spread,  
 As this my admiration.

Respect my pen as free and franke  
 Expecting not reward nor thanke,  
 Great wonder onely moues it ;  
 I never made it mercenary,  
 Nor should my Muse this burthen carrie  
 As hyr'd, but that she loues it.

*Finis.*

Minor Poems.







## Minor Poems.

---

### I. Yet other Twelve Wonders of the World.\*

BY SIR JOHN DAVIS.

#### I. THE COURTIER.

**H**ONG haue I liu'd in Court, yet learn'd not  
all this while  
To sel poore sutors, smoke : nor where I  
hate, to smile ;  
Superiors to adore, inferiors to despise,  
To flye from such as fall, to follow such as rise ;  
To cloake a poore desire vnder a rich array,  
Not to aspire by vice, though 'twore the quicker  
way.

---

\* This and the three following, are from the celebrated collection of early English poetry called the 'Rhapsody' by Davison. Our text is from the third edition (1621) which in our case is preferable, as having presumably been revised (in his contributions) by Sir John : It will be noted that in this edition the original

## II. THE DIVINE.

My calling is Diuine, and I from God am sent ;  
 I will no chop-church be, nor pay my patron rent ;  
 Nor yeeld to sacriledge ; but like the kind, true  
 mother,

Rather will loose all the child, than part it with  
 another.

Much wealth, I will not seeke ; nor worldly mas-  
 ters serue,

So to grow rich and fat, while my poore flock doth  
 sterue.

simple I. D. is in the second poem changed to Sir I. D., and that to the third his name is given in full. I have included the Hymn on Music, though the initials I. D. have been assigned to Dr. John Donne by Sir Egerton Brydges and others. It seems to me that as (1) I. D. is our Poet's designation in the 'Rhapsody' throughout, and as (2) the Lines were not claimed for Donne by himself, or by his son when he collected his father's Poems—we are warranted in assigning them to *Sir John Davies*. Sir Egerton favours their Donne authorship simply because "they seem rather to partake of the conceits of Donne than of the simple vigour of Davies" but he forgot the 'Hymnes to Astroea' and 'Orchestra'; which are in the same vein. The 'Ten Sonnets to Philomel' may have been by Donne and so fulfil Davison's memorandum of a contribution to be received from him for the 'Rhapsody' I do not claim them for Sir John Davies, for reasons given in foot-note

## III. THE SOLDIER.

My occupation is the noble trade of Kings,  
 The tryall that decides the highest right of things;  
 Though Mars my master be, I doe not Venus loue,  
 Nor honour Bacchus oft, nor often sweare by Joue;  
 Of speaking of myselfe I all occasion shunne,  
 And rather loue to doe, then boast what I huae  
 done.

## IV. THE LAWYER.

The Law my calling is; my robe, my tongue, my  
 pen,  
 Wealth and opinion gaine, and make me Iudge of  
 men.

to the Hymn on Music, onward. It is to be regretted that Sir Nicholas Harris Nicolas *modernized* his reprint of the 'Rhapsody': 2 vols. crown 8vo. 1826 (Pickering): and perhaps equally so, that Mr. Collier in his careful and beautiful private one, has selected the first incomplete edition. The following is the title-page of the edition of the 'Rhapsody' used by us:

DAVISON'S  
 POEMS,

OR

A POETICALL RAPSODIE.

Deuided into sixe Bookes.

The first, contayning Poems and Deuises.

The second, Sonets and Canzonets.

The knowne dishonest cause I neuer did defend,  
 Nor spun out sutes in length, but wisht and sought  
     an end :  
 Nor counsell did bewray, nor of both parties take :  
 Nor euer tooke I fee for which I neuer spake.

#### V. THE PHYSICIAN.

I study to vphold the slippery state of man,  
 Who dies, when we haue done the best and all we  
     can.  
 From practise and from bookes, I draw my learnèd  
     skill,  
 Not from the knowne receipt of 'Pothecaries bill.  
 The earth my faults doth hide, the world my cures  
     doth see ;  
 What youth and time effects is oft ascribde to me.

The third, Pastoralls and Elegies.  
 The fourth, Madrigalls and Odes.  
 The fift, Epigrams and Epitaphs.  
 The sixt, Epistles and Epithalamions.

For variety and pleasure, the like neuer published.  
 The Bee and Spider by a diners power,  
 Sucke hony and poyson from the selfe same flower.

The fourth Impression,

Newly corrected and augmented, and put into  
 a forme more pleasing to the Reader.

London,

Printed by B. A. for Roger Iackson, 1621. 12°. G.

## VI. THE MERCHANT.

My trade doth euery thing to euery land supply,  
 Discouer unknowne coasts, strange countries to  
 ally ;

I neuer did forestall, I neuer did ingrosse,  
 No custome did withdraw, though I return'd with  
 losse.

I thriue by faire exchange, by selling and by buying,  
 And not by Iewish vse, reprisall, fraud, or lying.

## VII. THE COUNTRY GENTLEMAN.

Though strange outlandish spirits praise towns, and  
 country scorn,

The country is my home, I dwel where I was born :  
 There profit and command with pleasure I pertake,  
 Yet do not haukes and dogs my sole companions  
 make.

I rule, but not oppresse; and quarrels not maintaine;  
 See towns, but dwel not there, t'abridge my charg  
 or train.

## VIII. THE BACHELOR.

How many things as yet are deere alike to me,  
 The field, the horse, the dog, loue, armes or liberty!  
 I haue no wife as yet, whom I may call mine owne,  
 I haue no children yet, that by my name are  
 knowne.

Yet if I married were, I would not wish to thrive,  
 If that I could not tame the veriest shrew aliue.

## IX. THE MARRIED MAN.

I only am the man, among all married men,  
 That do not wish the priest, to be unlinckt agen.  
 And though my shoo did wring, I wold not make  
     my mone,  
 Nor think my neighbors chance more happy then  
     mine own,  
 Yet court I not my wife, but yeeld obseruance due,  
 Being neither fond<sup>1</sup> nor crosse, nor iealous nor  
     vntrue.

## X. THE WIFE.

The first of all our sex came from the side of man,  
 I thither am return'd, from whence our sex began :  
 I doe not visite oft, nor many, when I doe,  
 I tell my mind to few, and that in counsell too.  
 I seeme not sick in health, nor sullen but in sorrow ;  
 I care for somewhat else, then what to weare to-  
     morrow.

## XI. THE WIDOW.

My husband knew how much his death would  
     griue me<sup>2</sup>  
 And therefore left me wealth to comfort and relieue  
     me :

1 Foolish. G.

2 In Sir Egerton Brydges edition of the Rhapsody  
 this line stands

Though I no more will haue, I must [not loue  
disdaine;

Penelope herselfe did sutors entertaine,  
And yet to draw on such as are of best esteeme,  
Nor yonger then I am, nor richer will I seeme.

## XII. THE MAID.

I marriage would forswear, but that I heare men  
tell,

That she that dies a maid must leade an ape in  
hell.

Therefore if Fortune come, I will not mock and  
play,

Nor driue the bargaine on, till it be driuen away.

Tithes and land I like, yet rather fancy can

A man that wanteth gold, then gold that wants a  
man. (pp. 1—4.)

“My *dying* husband knew,” &c.

an interpolation which, though perhaps called for by the metre does not appear to be justified by either of the four editions supposed to have been printed during the lifetime of the original editor. Nicolas.

## II. A Contention

BETWIXT A WIFE, A WIDDOW,  
AND A MAIDE.\*

WIFE.

Widdow, well met; whither goe you to day?  
Will you not to this solemne offering go?  
You know it is ASTREA's holy day,  
The saint to whom all hearts deuotion owe.

WIDOW.

Marry, what else? I purpos'd so to doe:  
Doe you not marke how all the wiues are fine,  
And how they haue sent presents ready too,  
To make their offering at ASTREA's shrine?

\* See Introductory Note to the first of these Minor Poems, *ante*. In Mr. Collier's History of English Dramatic Poetry, Vol. i. p. 323 *seqq.* interesting details are given of an Entertainment to the Queen at Sir Robert Cecil's "newe house in the Strand" at which she was "royally entertained". From Extracts from a Barrister's Diary among the Harleian MSS. adduced herein, we glean a notice of the present Poem, *e.g.* "Sundry devises at hir entrance: three women, a maid, a widow and a wife, each contending [for] their own states, but the virgin preferred." In Nichol's Progr. of Elizabeth (iii. 601) the poem is also



See then, the shrine and tapers burning bright!

¶ Come, friend, and let vs first ourselues advance;

We know our place, and if we haue our right,

To all the parish we must leade the dance.

But soft! what means this bold presumptuous

Maid,

To goe before, without respect of vs?

Your frowardnesse (proude maide!) must now be  
staide :

Where learnd you to neglect your betters thus?'

MAID.

Elder you are, but not my betters here :

This place to maids a priuiledge must giue ;

The Goddesse, being a maid, holds maidens deare,

And grants to them her own prerogatiue.

Besides, on all true virgins, at their birth,

ascribed on authority of John Chamberlain to Davies (6th December, 1602). See Letters of Chamberlain published by CAMDEN Society, p. 169: December 23rd., 1602. Miss Sarah Williams in her careful edition of CHAMBERLAIN'S Letters for the Camden Society, by an oversight, has annotated this reference *in loco* as to Davies of Hereford. Chamberlain calls it a "pretty dialogue." The Barrister's Diary *supra* [Manningham] is being edited for the Camden Society by my admirable friend, Mr. John Bruce of London. G.

Nature hath set<sup>1</sup> a crowne of excellence,  
 That all the wiues and widdowes of the earth,  
 Should giue them place, and doe their reuerence ?

## WIFE.

If to be borne a maide be such a grace,  
 So was I borne, and grac't by Nature to ;  
 But seeking more perfection to embrace,  
 I did become a wife as others doe.

## WIDOW.

And if the maid and wife such honour haue  
 I haue beene both, and hold a third degree ;  
 Most maides are wardes, and euery wife a slaue :  
 I haue my livery sued, and I am free.

## MAID.

That is the fault, that you haue maidens beenc,  
 And were not constant to continue so ;  
 The fals of angels did increase that sinne,  
 In that they did so pure a state forgoe :  
 But, wife and widdow, if your wits can make  
 Your state and persons of more worth then mine,  
 Aduantage to this place I will not take ;  
 I will both place and priuiledge resign.

## WIFE.

Why marriage is an honourable state !

## WIDOW.

And widdow-hood is a reuerend degrec !

## MAID.

But maidenhead, that will admit no mate,  
Like maiestie itselſe muſt ſacred be.

## WIFE.

The wife is miſtreſſe of her family :

## WIDOW.

Much more the widdow, for ſhe rules alone :

## MAID.

But miſtreſſe of mine owne deſires am I,  
When you rule others wils, and not your owne.

## WIFE.

Onely the wife enjoys the vertuouſ pleaſure :

## WIDOW.

The widow can abſtaine from pleaſures known ;

## MAID.

But th' vncorrupted maid preſerues<sup>1</sup> ſuch meaſure,  
As being by pleaſures wooed, ſhe cares for none.

1 Nicolas, as before, has 'observes.' G.

## WIFE.

The wife is like a faire supported vine ;

## WIDOW.

So was the widdow, but now stands alone,  
For being growne strong, she needs not to incline.

## MAID.

Maids, like the earth, supported are of none.

## WIFE.

The wife is as a diamond richly set ;

## MAID.

The maide vnset doth yet more rich appeare ;

## WIDOW.

The widdow a iewel in the cabinet,  
Which though not worn is still esteem'd as deare.

## WIFE.

The wife doth loue and is belou'd againe ;

## WIDOW.

The widdow is awakt out of that dreame,

## MAID.

The maid's white minde had neuer such a staine ;  
No passion troubles her cleare vertue's streame ;

Yet, if I would be lou'd, lou'd would I be,  
 Like her whose vertue in the bay is seene:  
 Loue to wife fades with satietie,  
 Where loue neuer enioy'd is euer greene.

WIDOW.

Then what's a virgin but a fruitlesse bay?

MAID.

And what's a widdow but a rose-lesse bryer?  
 And what are wiues but woodbinds which decay  
 The stately oakes by which themselues aspire?  
 And what is marriage but a tedious yoke?

WIDOW.

And what's virginitic but sweete selfe loue?

WIFE.

And what's a widdow but an axell broke,  
 Whose one part failing, neither part can mooue?

WIDOW.

Wiues are as birds in golden cages kept

WIFE.

Yet in those cages cheerfully they sing:

WIDOW.

Widdowes are birds out of these cages left  
 Whose joyfull notes makes all the forrest ring.

## MAID.

But maides are birds amidst the woods secure,  
 Which neuer hand could touch, nor yet<sup>1</sup> could take;  
 Nor whistle could deceiue, nor baite allure,  
 But free vnto themselues doe musicke make.

## WIFE.

The wife is as the turtle with her mate ;

## WIDOW.

The widdow as the widdow done alone,  
 Whose truth shines most in her forsaken state ;

## MAID.

The maid a Phœnix, and is still but one.

## WIFE.

The wife's a soule vnto her body tyed ;

## WIDOW.

The widdow a soule departed into blisse.

## MAID.

The maid, an angell, which was stellified,<sup>2</sup>  
 And now t' as faire a house descended is.

1 Nicolas, as before reads, 'net.' G.

2 Cf. 'Orchestra' page 208, *ante*. G.

## WIFE.

Wives are faire houses kept and furnisht well ;

## WIDOW.

Widdowes old castles voide, but full of state :

## MAID.

But maids are temples where the gods do dwell,  
 To whom alone themselues they dedicate ;  
 But marriage is a prison during life,  
 Where one way out, but many entries be :

## WIFE.

The nun is kept in cloyster, not the wife,  
 Wedlocke alone doth make the virgin free.

## MAID.

The maid is euer fresh, like morne in May ;

## WIFE.

The wife with all her beames is beautified,  
 Like to the high noone, the glory of the day ;

## WIDOW.

The widow, like a milde sweet, euen-tide.

## WIFE.

An office well supplide is like the wife ;

WIDOW.

The widow, like a gainfull office voide ;

MAID.

But maids are like contentment in this life,  
Which al the world haue sought, but none enioy'd.  
Go, wife, to Dunmow, and demaund your fitch.

WIDOW.

Goe, gentle maide, goe, leade the apes in hell.

WIFE.

Goe, widow, make some younger brother rich,  
And then take thought and die, and all is well.  
Alas, poor maid ! that hast no help nor stay.

WIDOW.

Alas, poore wife ! that nothing dost possesse.

MAID.

Alas, poore widdow ! Charitie doth say,  
Pittie the widow and the fatherlesse !

WIDOW.

But happy widdowes haue the world at will.

WIFE.

But happier wiues, whose ioyes are euer double.



## MAID.

But happiest maids, whose hearts are calme and still;  
Whom feare, nor hope, nor loue, nor hate doth  
trouble.

## WIFE.

Euery true wife hath an indented heart,  
Wherein the covenants of loue are writ;  
Whereof her husband keepes the counterpart,  
And reads his comforts and his ioyes in it.

## WIDOW.

But euery widdowe's heart is like a booke,  
Where her ioyes past, imprinted doe remaine;  
But when her iudgement's eye therein doth looke,  
She doth not wish they were to come againe.

## MAID.

But the maid's heart a faire white table is,  
Spotlesse and pure, where no impressions be,  
But the immortal characters of blisse,  
Which onely God doth write, and angels see.

## WIFE.

But wiues haue children: what a ioy is this!

## WIDOW.

Widows haue children too; but maids haue none.

## MAID.

No more haue angels; yet they haue more blisse  
Then euer yet to mortall man was knowne.

## WIFE.

The wife is like a faire manurèd field;

## WIDOW.

The widow once was such, but now doth rest;

## MAID.

The maide, like Paradice, vndrest, vntil'd,  
Beares crops of natiue vertue in her breast.

## WIFE.

Who would not dye as wife, as Lucrece died?

## WIDOW.

Or liue a widdow, as Penelope?

## MAID.

Or be a maide, and so be stellified,<sup>1</sup>  
As all the Vertues and the Graces be.

## WIFE.

Wiues are warme Climates well inhabited;  
But maids are frozen zones where none may dwel.

## MAID.

But fairest people in the North are bred,  
Where Africa breeds Monsters blacke as hell.

## WIFE.

I haue my husband's honour and his place.

## WIDOW.

My husband's fortunes all suruiue to me,

## MAID.

The moone doth borrow light: you borrow grace:  
When maids by their owne vertues gracèd be.  
White is my colour; and no hew but this  
It will receiue; no tincture can it staine.

## WIFE.

My white hath tooke one colour; but it is  
My honourable purple dyed in graine.

## WIDOW.

But it hath beene my fortune to renue  
My colour twice from that it was before;  
But now my blacke will take no other hue,  
And therefore now I meane to change no more.

## WIFE.

Wiues ar faire apples seru'd in golden dishes;

## WIDOW.

Widows good wine, which time makes better much;

## MAID.

But maids are grapes, desired by many wishes,  
But that they grow so high as none can touch.

## WIFE.

I haue a daughter equals you, my girle,

## MAID.

The daughter doth excell the mother, then :  
As pearles are better then the mother of pearle ;  
Maids loose their value when they match with  
men.

## WIDOW.

The man with whom I matcht, his worth was  
such

As now I scorne a maide should be my peare :<sup>1</sup>

## MAID.

But I will scorne the man you praise so much,  
For maids are matchlesse, and no mate can beare.  
Hence is it that the virgine neuer loues,  
Because her like she finds not anywhere ;

For likenesse euermore affection moues,  
Therefore the maide hath neither loue nor peeres.

WIFE.

Yet many virgins married wiues would be ;

WIDOW.

And many a wife would be a widdow faine.

MAID.

There is no widdow but desires to see,  
If so she might, her maiden daies againe.

WIDOW.\*

There neuer was a wife that liked her lot :

WIFE.

Nor widdow but was clad in mourning weeds.

MAID.

Doe what you will, marry or marry not,  
Both this estate and that, repentance breeds.

\* In the previous editions of the RHAPSODY, this line has always been imputed to the *Wife*, and the following one to the *Widow*; but as throughout the CONTENTION each party praises her own state, whilst she ridicules that of the others, the transposition in the text appeared to be imperiously called for. Nicolas.

## WIFE.

But she that this estate and that hath seene,  
Doth find great ods betweene the wife and girle.

## MAID.

Indced she doth, as much as is betweene  
The melting haylestone and the solid pearle.

## WIFE.

If I were widdow, my merry dayes were past ;

## WIDOW.

Nay, then you first become sweete Pleasure's guest.

## WIFE.\*

For maydenhead is a continuall fast,  
And marriage is a continual feast.

## MAID.

Wedlock indeed hath oft comparèd bin  
To publike Feasts, where meete a publike rout,  
Where they that are without would faine go in,  
And they that are within would faine go out.  
Or to the iewell which this vertue had,

---

\* By the rule of note *\*supra*, WIFE seems necessary to be here prefixed. G.

That men were mad till they might it obtaine ;  
 But when they had it, they were wise as mad,  
 Till they were disposest of it againe.

## WIFE.

Maids cannot iudge, because they cannot tell,  
 What comforts and what ioyes in marriage be.

## MAID.

Yes, yes; though blessed saints in heauen do dwell,  
 They doe the soules in Purgatory see.

## WIDOW.

If euery wife do liue in Purgatory,  
 Then sure it is that Widdowes liue in blisse,  
 And are translated to a state of glory ;  
 But Maids as yet haue not attaind'd to this.

## MAID.

Not maids ? To spotlesse maids this gift is giuen,  
 To liue in incorruption from their birth :  
 And what is that, but to inherit heauen  
 Euen while they dwell vpon the spotted earth ?  
 The perfectest of all created things ;  
 The purest gold, that suffers no allay ;  
 The sweetest flower that on th' earth's bosome  
 springs ;

The pearle vnbord, whose price no price can pay ;  
 The christall glasse that will no venome hold ;  
 The mirror, wherein Angels loue to looke :  
 Dianae's bathing Fountaine, cleere and cold ;  
 Beautie's fresh rose, and Vertue's living booke,  
 Of loue and fortune both, the mistresse borne,  
 The soueraigne spirit that will be thrall to none :  
 The spotlesse garment that was neuer worne ;  
 The princely eagle that still flyes alone.  
 She sees the world, yet her cleere thought doth  
     take

No such deepe print as to be chang'd thereby ;  
 As when we see the burning fire doth make  
 No such impression as doth burne the eye.

## WIFE.

No more (sweete maid) our strife is at an end,  
 Cease now ; I fear we shall transformèd be  
 To chattering pies, as they that did contend  
 To match the Muses in their harmony.

## WIDOW.

Then let vs yeeld the honour and the place,  
 And let vs both be sutors to the Maid ;  
 That, since the goddesse giues her speciall grace,  
 By her cleere hands the offering be conuaide



## MAID.

Your speech I doubt hath some displeasure mou'd;  
 Yet let me haue the offering, I will see:  
 I know she hath both wiues and widdowes lou'd,  
 Though she would neither wife nor widdow be  
 (pp 5—15.)

## III. A Lottery.\*

Presented before the late Queene's Maiesty at the  
 Lord Chancelor's House, 1601.†

A Marriner with a boxe under his arme, contayning  
 all the seuerall things following, supposed to come

\* See Introductory-note to the preceding poem. G.

† This Lottery was presented to the Queen in the year 1601, at York House, the residence of Thomas Egerton, Lord Keeper. Nichol's *Progresses*, vol iii. p. 570. Nicolas. See foot-note to preceding poem. COLLIER, as before, supplies interesting *memorabilia* relating to the Elizabethan Entertainments and of the present 'Lottery' verses. But the other verses between the 'Bayly and the Dairy-Mayd' which he describes as in Davison's 'Rhapsody' does *not* appear therein. He mis-names the poet-compiler throughout Davidson.' G.

from the Carrick\* came into the Presence, singing this Song :

Cynthia Queene of Seas and Lands,  
That Fortune eury where commands,  
Sent forth Fortune to the Sea,  
To try her fortune eury way.

There did I Fortune meet, which makes me now  
to sing,

There is no fishing to the Sea, nor seruice to the  
King.

All the Nymphs of Thetis' traine  
Did Cynthia's Fortunes entertaine ;  
Many a iewell, many a iem,  
Was to her fortune brought by them.

Her fortune sped so well, as makes me now to  
sing,

There is no fishing to the Sea, nor seruice to the  
King.

\* Or *Caract*, a large ship. Chaucer speaks of Satan having "a taylor, broder than of a Carrike is the sayl." Sir Walter Raleigh,—a contributor to the *Rhapsody*,—observes "in which river the largest *Carack* may, &c." Nicolas.

Fortune, that it might be seene  
 That she did serue a royall Queene  
 A franke and royall hand did beare,  
 And cast her fauors euery where.

Some toyes fell to my share, which makes me now  
 to sing,

There is no fishing to the Sea, nor seruice to the  
 King.\*

And the Song ended, he vttered this short Speech :

God saue you faire ladies all : and for my part,  
 if euer I be brought to answer [for] my sinnes, God  
 forgiue my sharking, and lay usury to my charge.  
 I am a Marriner, and am now come from the sea,  
 where I had the fortune to light upon these few  
 trifles. I must confesse I came but lightly by  
 them; but I no sooner had them, but I made a  
 vow, that as they came to my hands by Fortune,

---

\* Mr. Nichols, in his *Progresses of Queen Elizabeth*,  
 cites the following passage from a speech made at her  
 entertainment at Cowdray, to prove that the line in the  
 text was an "olde saying." "Madame it is an olde saying  
 'There is no fishing to the sea, nor service to the King;' but  
 it holds when the sea is calm, and the King virtuous."  
 .... Vol. iii., pp. 95—571. Nicolas.

so I would not part with them but by Fortune. To that end I have euer since carried these Lots about me, that if I met with fit company, I might deuide my booty among them. And now, (I thanke my good fortune)! I am lighted into the best company of the world, a company of the fairest ladies that euer I saw. Come Ladies, try your fortunes ; and if any light upon an unfortunate blanke, let her thinke that fortune doth but mock her in these trifles, and meanes to pleasure her in greater matters.

### The Lots.

#### I. FORTUNE'S WHEELLE.

Fortune must now no more on triumph ride ;  
The Wheelles are yours that did her Chariots guide.

#### II. A PURSE.

You thriue, or would, or may ; your Lot's a Purse  
Fill it with gold, and you are nere the worse.

#### III. A MASKE.

Want you a Maske ? heere Fortune giues you one,  
Yet Nature giues the Rose and Lilly none.

#### IV. A LOOKING-GLASSE.

Blinde Fortune doth not see how faire you be,  
But giues a glasse, that you your selfe may see.

## V. A HANKERCHEFE.

Whether you seeme to weepe, or weepe indeed,  
This Handkerchiefe will stand you well in steed.

## VI. A PLAINE RING.

Fortune doth lend you, hap it well or ill,  
This plaine gold Ring, to wed you to your will.

## VII. A RING, WITH THIS POESIE :

As faithfull as I find

Your hand by Fortune on this Ring doth light,  
And yet the words do hit your humour right.

## VIII. A PAIR OF GLOUES.

Fortune these Gloues to you in challenge sends,  
For that you loue not Fooles, that are her friends.

IX. A DOZEN OF POINTS.<sup>1</sup>

You are in euery point a louer true,  
And therefore Fortune giues the Points to you.

## X. A LACE.

Giue her the Lace, that loues to be straight lac'd :  
So Fortune's little gift is aptly plac'd.

<sup>1</sup> A tagged lace used for shoes, &c. G.

## XI. A PAIRE OF KNIUES.

Fortune doth giue this paire of Kniues to you,  
To cut the thred of Loue, if't be not true.

## XII. A GIRDLE.

By Fortune's girdle you may happy be,  
But they that are lesse happy, are more free.

## XIII. A PAYRE OF WRITING-TABLES.

These Tables may containe your thoughts in part,  
But write not all that's written in your heart.

## XIV. A PAYRE OF GARTERS.

Though you haue Fortune's Garters, you mnst be  
More staid and constant in your steps then she.

## XV. A COIFE AND CROSSE-CLOTH.

Frowne in good earnest, or be sick in iest,  
This Coife and Crosse-cloth will become you best.

## XVI. A SCARFE.

Take you this Scarfe, bind Cupid hand and foote;  
So Loue must aske you leaue, before he shoote.

## XVII. A FALLING BAND.

Fortune would have you rise, yet guides your  
hand  
From other Lots to take the Falling band.

## XVIII. A STOMACHER.

This Stomacher is full of windowes<sup>1</sup> wrought,  
Yet none through them can see into your thought.

## XIX. A PAIR OF SIZZERS.

These scissars do your huswifery bewray,  
You loue to work though you were borne to play.

## XX. A CHAINE.

Because you scorne Loue's Captiue to remaine,  
Fortune hath sworne to leade you in a chaine.

## XXI. A PRAYER-BOOKE.

Your Fortune may prooue good another day ;  
Till Fortune come, take you a Booke to pray.

XXII. A SNUFTKIN.<sup>2</sup>

'Tis Summer yet, a Snuftkin is your Lot !  
But 'twill be Winter one day, doubt you not.

## XXIII. A FANNE.

You loue to see, and yet to be vnseen ;  
Take you this Fanne to be your beautie's skreene.

1 Query—diamonds or crystals ? G

2 A small muff for Winter-wear. G.

## XXIV. A PAIR OF BRACELETS.

Lady! your hands are fallen into a snare,  
For Cupid's manicles these bracelets are.

## XXV. A BODKIN.

Euen with this Bodkin you may liue unharmèd,—  
Your beauty is with vertue so well armèd.

## XXVI. A NECKLACE.

Fortune giues your faire neck this lace to weare;  
God grant a heauier yoke it neuer beare!

## XXVII. A CUSHINET.

To her that little cares what Lot she wins,  
Chance gives a little Cushinet to stick pinnes.

## XXVIII. A DYALLE.

The Dyal's your's; watch Time, least it be lost;  
Yet they most lose it that do watch it most.

XXIX. A NUTMEG WITH A BLANKE PARCHMENT  
IN IT.

This Nutmeg holds a blanke, but chance doth  
hide it;  
Write your owne wish, and Fortune will prouide it.

## XXX. BLANKE.

Wot you not why Fortune giues you no prize?  
Good faith! she saw you not—she wants her eyes.



## XXXI. BLANKE.

You are so dainty to be pleazd, God wot,  
Chance knowes not what to giue you for a Lot.

## XXXII. BLANKE.

'Tis pittie such a hand should draw in vaine ;  
Though it gaine nought, yet shall it pittie gaine.

## XXIII. BLANKE.

Nothing's your Lot, that's more then can be told,  
For nothing is more precious then gold.

## XXXIV. BLANKE.

You faine would haue, but what, you cannot tell.  
In giuing nothing, Fortune serues you well.

SIR I. D. (pp. 42—46.)

## IV. Canzonet.

## A HYMNE IN PRAISE OF MUSICKE.\*

Praise, pleasure, profite, is that threefold band,  
Which ties mens minds more fast then Gondion's  
knots :

---

\* See Introductory-Note to the first of these Minor Poems. I include this 'Canzonet' but not the 'Sonnets' because originally the former bore the initials of Davies'

Each one some drawes, all three none can withstand,  
Of force conioynd, conquest is hardly got.

Then Musicke may of hearts a monarch be,  
Wherein prayse, pleasure, profite so agree.

Praise-worthy Musicke is, for God it praiseth,  
And pleasant, for brute beasts therein delight;  
Great profit from it flowes, for why it raiseth  
The mind ouerwhelmed with rude passions might:  
When against reason passions fond rebell,  
Musicke doth that confirme, and those expell.

If Musicke did not merit endlesse praise,  
Would heauenly Spheares delight in siluer round?\*

If ioyous pleasure were not in sweet layes  
Would they in Court and Country so abound?  
And profitable needes we must that call,  
Which pleasure linkt with praise, doth bring to  
all.

Heroicke minds with praises most incited,  
Seeke praise in Musicke and therein excell:  
God, man, beasts, birds, with Musicke are delighted,

other pieces in the 'Rhapsody' viz., I. D. whereas the latter were signed 'Melophilus' and were only initialed 'I. D.' when DONNE had become therein a contributor. G.

\* Qu: sound? G.

And pleasant t'is which pleaseth all so well :  
 No greater profit is then self-content,  
 And this will Musicke bring, and care preuent.

When antique Poets Musick's praises tell,  
 They say it beasts did please, and stones did moue :  
 To proue more dull then stones, then beasts more  
 fell

Those men which pleasing Musicke did not loue,  
 They fain'd, it cities built, and States defended,  
 To show the profite great on it depended.

Sweet birds (poor men's Musicians) neuer slake  
 To sing sweet Musicke's praises day and night :  
 The dying Swans in Musicke pleasure take,  
 To shew that it the dying can delight :  
 In sicknesse, health, peace, warre, we do it need  
 Which proues sweet Musick's profit doth exceed.

But I by niggard praising do dispraise,  
 Praise-worthy Musicke in my worthlesse rime :  
 Ne can the pleasing profit of sweet laies,  
 Any saue learned Muses well define,  
 Yet all by these rude lines may clearely see,  
 Praise, pleasure, profite in sweet Musicke be.

[pp. 138—9.]

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N.B.—The edition of the 'Rhapsody' 1621, which is our  
 text of *supra*, is a small 12mo. G.

## V. Reason's Moane.\*

---

When I peruse heauen's auncient written storie,  
 part left in bookes, and part in contemplation :  
 I finde Creation tended to God's glory :  
 but when I looke upon the foule euasion,  
 Loe then I cry, I howle, I weepe, I moane,  
 and seeke for truth, but truth alas! is gone.

Whilom of old before the earth was founded,  
 or hearbs or trees or plants or beasts, had being,  
 Or that the mightie Canopie of heauen surrounded  
 these lower creatures; ere that the eye had  
 seeing,  
 Then Reason was within the mind of Ioue,  
 embracing only amitie and loue.

The blessed angels' formes and admirable natures,  
 their happie states, their liues and high per-  
 fections,  
 Immortall essence and vnmeasured statures,  
 the more made known their falls and low  
 directions.

---

\* From close of 'A New Post' consisting of 'Essayes'  
 by Sir John Davies. See 'Prose Works.' G.

These things when Reason doth peruse  
she finds her errors, which she would excuse.

But out alas! she sees strife is all in vaine;  
it bootes not to contend, or stand in this defence  
Death, sorow, grief, hell and torments are her  
gaine,  
and endlesse burning fire, becomes our recom-  
pence.

Oh heauie moane! oh endlesse sorrowes anguish,  
neuer to cease but euer still to languish.

When I peruse the state of prime created man  
his wealth, his dignitie and reason:  
His power, his pleasure, his greatnesse when I scan  
I doe admire and wonder, that in so short a  
season,  
These noble parts, should haue so short conclusion:  
and man himselfe, be brought to such confusion.

In seeking countries far beyond the seas, I finde,  
euen where faire Eden's pleasant garden stood:  
And all the coasts vnto the same confinde,  
gall to cruell wars; men's hands embru'd in  
blood,  
In cutting throats, and murders, men delight:  
so from these places Reason's banisht quite.

O Ierusalem ! that thou shouldst now turn Turke,  
 and Sions hil, where holy rites of yore were  
 vs'd,

Oh ! that within that holy place should lurke  
 such sacrilege : whereby Ioue's name's abusde.

What famous Greece, farewell : thou canst not bost  
 thy great renowne : thy wit, thy learning's  
 lost.

The further search I make, the worse effect I finde,

All Asia swarmes with huge impietie :

All Affrick's bent vnto a bloody minde :

all treachers' gainst Ioue and his great deitie.

Let vs returne to famous Britton's king,

whose worthy praise let all the world goe sing,

Great Tetragramaton out of thy bounteous loue

let all the world and nation's truely know,

That he plants peace, and quarrell doth remoue :

let him be great'st on all the earth belowe.

Long may he liue, and all the world admire,

that peace is wrought as they themselues desi re.

What Vnion he hath brought to late perfection,

twixt Nations that hath so long contended :

Their warres and enuies by him receiue correction,  
 And in his royal person all their iars are ended.  
 And so in briefe conclude, ought all that liue  
 giue thanks to him for ioy that peace doth giue.

By power and will of this our mightie king  
 reason doth shewe it, that God wrought a  
 wonder :

Countries distract he doth to Vnion bring  
 and ioynes together States which others sunder:  
 God grant him life till Shiloe's comming be  
 in heauen's high seate he may enthronized be.

## VI. On the Death of Lord Chancellor Ellesmere's Second Wife in 1599.\*

You that in Judgement passion neuer show,  
 (As still a Judge should without passion bee),  
 So judge your self; and make not in your woe  
 Against your self a passionate decree.

---

\* I take this Sonnet from Collier's 'Bibliographical Catalogue' *sub nomine* [Vol. I. p. 192]. It is thus introduced by him 'It is stated correctly by the biographers of [Sir] John Davys that he was patronized by Lord Ellesmere, and among the papers of his lordship is preser-

Griefe may become so weake a spirit as mine :

My prop is fallne, and quenched is my light :  
But th' Elme may stand, when with'red is the  
vine,

And, though the Moone eclipse, the Sunne is  
bright.

Yet were I senselesse if I wisht your mind,

Insensible, that nothing might it moue ;  
As if a man might not bee wise and kind.

Doubtlesse the God of Wisdome and of Loue,  
As Solomon's braine he doth to you impart,  
So hath he given you David's tender hart.

Yr. Lps in all humble Duties  
and condoling with yr. Lp. most affectionately  
Jo. Davys.

ved the following autograph Sonnet, which appears to have been addressed to the Lord Chancellor, on the death of his second wife in 1599." Further: "The following note is also appended, in the hand-writing of Sir John Davys:—"A French Writer (whom I love well) speaks of three kindes of Companions, Men, Women, and Bookes: the losse of this second makes you retire from the first : I haue, therefore presum'd to send yr. Lp one of the third kind wch (it may bee), is a stranger to your Lp. yet I persuade me his conversation will not be disagreeable to yr Lp." G



VII. *Tityrus to his Faire Phillis.\**

The silly swaine whose loue breeds discontent,  
 Thinkes death a trifle, life a loathsome thing,  
 Sad he lookes, sad he lies.

But when his Fortune's mallice doth inuent, †  
 Then of Loue's sweetnes he will sweetly sing,  
 Thus he liues, thus he dies.

Then Tityrus whom Loue hath happy made,  
 Will rest thrice happy in this mirtle shade  
 For though Loue at first did greeue him :  
 Yet did Loue at last releue him. I.D.

\* From 'England's Helicon:'

*Casta placent superis  
 pura cum Veste venite,  
 Et manibus puris  
 sumite fontis aquam.*

At London

Printed by I. R. for Iohn Flasket, and are  
 to be sold in St. Paules Church-yard at the  
 signe of the Beare. 1600.

† Qu : 'relent'? G.

## VIII. A Riddle upon a Coffin.

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There was a man bespake a thing,  
Which when the owner home did bring,  
He that made it did refuse it ;  
And hee that brought it would not vse it ;  
And he that hath it doth not know,  
Whether hee hath it, yea or no.

From the "Philosopher's Banquet,  
second edit. 1614, 8vo., p. 261.

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\* I have to acknowledge the kindness of Mr. W. C. Hazlitt in sending me this slight addition to the minor poems of Davies. G.



Epigrams, with Additions.

## NOTE.

I am indebted to the Bodleian copy—among Malone's books—for my text of these 'Epigrams.' I have preferred this edition to the two others that preceded, inasmuch as, while it, like them, bears the imprint of 'Middlebourgh,' there seems no reason to doubt that it was printed in London: therefore most probably under the author's eye. The volume is a small 12mo. and the following is the title-page:—

All  
OVIDS ELEGIES  
3 Bookes  
By C. M.  
EPIGRAMS BY J. D.  
At Middlebourgh.

Malone has filled in in MS. 'Christopher Marlowe and 'John Davis.' Cf. Collier's *Bibliographical Account of Early English Literature*: Vol I. *s.n.*

The Rev. Alexander Dyce in his collective edition of the Works of Marlowe, has given Davies' "Epigrams" *in extenso*, with a painstaking collection of the various readings from the other two editions (both undated) together with similar various readings from a Manuscript discovered by him in the Harleian Collection (1836.) Mr. Dyce with reference to his reprint of the 'Epigrams,' and the foregoing MS. says, "I have given them with the text considerably improved by means of one of the Harleian MSS" ('Some Account of Marlowe and his Writings: p. xl: edition 1862.) I must demur to this alleged 'improvement.' The

MS. has no authority whatever, the Scribe being an extremely ignorant and blundering one. These nine examples out of many, taken at random, will suffice to prove the charge:

[1] Epigram 1, line first.

'Fly, merry Muse unto that merry towne &c.

he actually reads, spite of its heading 'Ad Musam'

'Fly, merry Newes....

[2] Epigram 2, line 14

'And stands, in Presence, stroaking up his haire'

he gives, to neglect of the rhyme with 'yeare'

'.....stroaking up his heade'

[3] Epigram 3, line 5, for 'fry' he stupidly reads 'cry.'

[4] Epigram 13, line 9, for 'sectaries' he gives nonsensically 'scituaries.'

[5] Epigram 15. line 3.

'Thou with harsh noise the ayre doth rudely breake,'

he transmogrifies into

'.....horse nor sea the ayre doth.'

[6] Epigram 26, line 11, he substitutes 'sweete' for 'hot' oblivious of the rhyme with 'petticoat.'

[7] Epigram 36, line 19, for 'rarifie' he reads ratiffie. [!]

[8] Epigram 41, line 2,

'Paulus, in spite of enuy, fortunate'

he gives thus

'Paulus, in fight of envy'.....

[9] Epigram 43, line 3, for 'Paris-garden' he has 'Parish-garden:' and so on ludicrously, with numerous proper names.

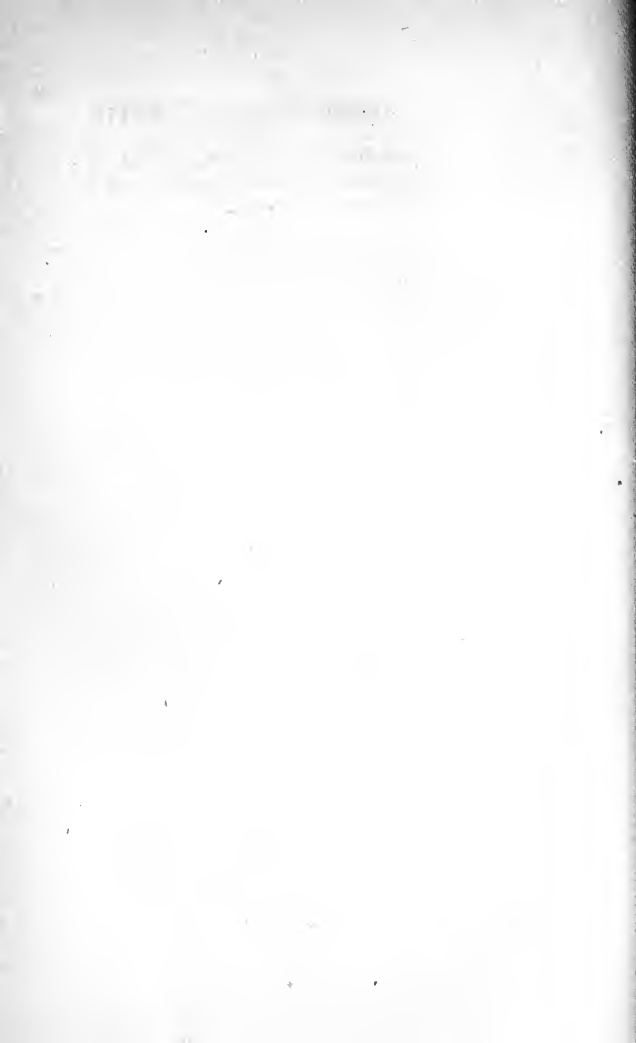
Any one capable of perpetrating such stupidities as these, ought not in my opinion, to be allowed to displace a text printed for the Author, more especially his cannot for a moment be allowed to over-bear the third edition, our text.

From a confused inscription on the first page of the MS. its probable writer is ascertained. It is as follows "Ex spoliis Richardi Wharfe, ex . . . . . It is much trouble and much . . . . . Ex spoliis R. W."

Underneath is the book-plate of John, Duke of Newcastle. The general title runs "Epigramma in Musam, like Buckminster's Allmanacks servinge generallie for all England: but especially for the meridian of this famous Cittie of London." I regret that besides these (mis-called) 'improvements,' so admirable an Editor should have *modernized* throughout, the ORTHOGRAPHY equally of MARLOWE and of DAVIES: and all the more, that in his 'Notes' he adheres to the original orthography whenever he quotes from his wealth of illustrative extracts. The annotation condemns the text. Without any hesitation therefore, I have set aside Mr. Dyce's reprints, and returned [as *supra*] to Davies' own text and orthography, saving a slight reduction of capitals and italics. None the less do I owe thanks to Mr. Dyce for his kind permission kindly given, to use any 'Notes' that might be deemed interesting. Those that I have taken are marked with his initial, D. I have to add another important correction of Mr Dyce. After describing the HARLEIAN MS. he observes "Though it is of a date considerably posterior to the first appearance in print of *Epigrams by I. D.*, perhaps ALL THE PIECES WHICH IT EXHIBITS ARE

FROM THE PEN OF DAVIES. [page 353.] HOMER nods here: for on reading these additional 'Epigrams' thus assigned to Davies, I at once discovered that they consisted merely of a like blundering transcript of the "Satyricall Epigrams" of HENRY HUTTON, Dunelmensis, that were appended to his "Follie's Anatomic or Satyres" [1619]. The oversight is the more noticeable in that all these were reprinted in 1842, [edited by Rimbault], for the Percy Society, whereof Mr. Dyce was one of the most effective members of Council.

I confess that it was far from a disappointment to find that the 'Epigrams' of Davies were not to be increased to the extent they would have been had I accepted Mr. Dyce's opinion, and failed to discover the Hutton-authorship of nearly all those in the Manuscript, additional to his acknowledged ones. Nevertheless in our Appendix to our reprint of the 'Epigrams' I give certain additions from this Manuscript, that are found neither in Davies's nor Hutton's publications, but which seem to me to have the *ring* of Davies in them. The remainder—prefixed and affixed—may well be left in Manuscript. G.







## Epigrammes.

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AD MUSAM. 1.

Fly, merry Muse unto that merry towne,  
Where thou maist playes, revels, and triumphs see ;  
The house of Fame, and theater of renowne,  
Where all good wits and spirits loue to be.  
Fall in betweene their hands that loue and praise  
thee,<sup>1</sup>

And be to them a laughter and a jest :  
But as for them which scorning shall reprove thee  
Disdaine their wits,<sup>2</sup> and thinke thine one<sup>3</sup> the best :  
But if thou finde any so grosse<sup>3</sup> and dull,  
That thinke I do to priuate taxing<sup>4</sup> leane,

---

1 MS. "seeme to loue thee." D.

2 Own. G.                      3 Gross. G.

4 Blaming, censure. G. [i.e. censuring of individuals.

MS. "priuate talkinge." Compare the Induction to  
The Knight of the Burning Pestle :

"Fly from hence

All priuato taxes !" &c.

Beaumont and Fletcher's WORKS, ii. 136. ed. Dyce. D.]

Bid him go hang, for he is but a gull,  
 And knows not what an Epigramme does meane,  
 Which taxeth,<sup>1</sup> under a peculiar name,<sup>2</sup>  
 A generall vice, which merits publick blame.

## OF A GULL. 2.

Oft in my laughing rimes, I name a Gull ;  
 But this new terme will many questions breed ;  
 Therefore at first I will expresse<sup>3</sup> at full,  
 Who is a true and perfect Gull indeed :  
 A Gull is he who feares a veluet gowne,  
 And, when a wench is braue,<sup>4</sup> dares not speak to  
 her ;  
 A Gull is he which trauerseth the towne,  
 And is for marriage known a common woer ;  
 A Gull is he which while he proudly weares,  
 A siluer-hilted rapier by his side,  
 Indures the lyes and knocks about the eares,  
 Whilst in his sheath his sleeping sword doth bide ;  
 A Gull is he which weares good handsome cloaths,  
 And stands, in Presence, stroaking up his haire,

1 MS. "carrieth" G.

2 Other editions 'particular': and so MS. G.

3 MS. "Wherefore.....disclose. D.

4 'Fine, richly dressed.' D.

And fills up his unperfect speech with oaths,  
 But to define a Gull in termes precise,—  
 A Gull is he which seemes, and is not wise.<sup>1</sup>

IN RUFFUM. 3.

Rufus the Courtier at the theater,  
 Leaving the best and most conspicuous place,

1 In our Introductory-Note it is stated that the original edition of the 'Epigrams' is undated. From contemporary allusions the date is determined to have been prior to 1598. Among these allusions is an 'Epigram' by E. Guilpin in his 'Skialetheia' [1598] on the same subject with this by Davies. It follows here :

TO CANDIDUS [EPIGRAM.] 20.

"Friend Candidus, thou often doost demaund  
 What humours men by gulling understand :  
 Our English Martiall hath full pleasantly,  
 In his close nips describde a gull to thee :  
 I'le follow him, and set downe my conceit  
 What a gull is: oh word of much receipt !  
 He is a gull, whose indiscretion  
 Cracks his purse strings to be in fashion ;  
 He is a gull, who is long in taking roote  
 In baraine soyle, where can be but small fruite :  
 He is a gull, who runnes himselfe in debt,  
 For twelue dayes wonder, hoping so to get ;  
 He is a gull, whose conscience is a block,  
 Not to take interest, but wastes his stock :

Doth either to the stage<sup>1</sup> himselfe transferre,  
 Or through a grate<sup>2</sup> doth shew his double face :  
 For that the clamorous fry of Innes of Court,  
 Fills up the priuate roomes of greater price :  
 And such a place where all may haue resort,  
 He in his singularity doth dispise.  
 Yet doth not his particular humour shun  
 The common stews and brothells of the towne,  
 Though all the world in troops doe hither<sup>3</sup> run,  
 Cleane and uncleane, the gentle and the clowne :  
 Then why should Rufus in his pride abhorre,  
 A common seate, that loues a common whore.

---

He is a gull, who cannot haue a whore,  
 But brags how much he spends upon her score :  
 He is a gull, that for commoditie  
 Payes tenne times ten, and sells the same for three :  
 He is a gull, who passing finicall,  
 Peiseth each word to be rhetoricall :  
 And to conclude, who selfe conceitedly,  
 Thinkes al men guls ; ther's none more gull then  
 he." G.

1 See Note on Epigram 28. G.

2 Malone has cited this passage (Shakespeare, by Boswell iii. 81) and, if he explains it rightly, the allusion is to one of the two boxes (sometimes called *private boxes*.) which were situated on each side of the balcony or upper stage. D.

3 Mr. Dyce misprints 'thither.' G.

## IN QUINTAM. 4.

Quintus the dancer useth euermore,  
 His feet in measure and in rule to moue :  
 Yet on a time he call'd his Mistresse, ' whore '  
 And thought<sup>1</sup> with that sweet word to win her  
     loue :

Oh had his tongue like to his feet beene taught  
 It neuer would haue uttered such a thought.

IN PLURIMOS.<sup>2</sup> 5.

Faustinus, Sextus, Cinnæ, Ponticus,  
 With Gella, Lesbia, Thais, Rhodope,  
 Rode all to Stanes<sup>3</sup> for no cause serious,  
 But for their mirth, and for their leachery :  
 Scarce were they settled in their lodging, when  
 Wenches with wenches, men with men fell out,  
 Men with their wenches, wenches with their men ;  
 Which straight dissolues<sup>4</sup> their ill-assembled rout.<sup>5</sup>  
 But since the Deuill brought them thus together,  
 To my discovrsing<sup>6</sup> thoughts it is a wonder,

1 MS. " Thinkinge " D.

2 MS. " In meretriculas [*sic*] Londinensis." D.

3 MS. " Ware." D.

4 MS. " dissolv'd." D.

5 " Rabble, set." D.

6 MS. " discerninge." D.

Why presently as soone as they came thither,  
The selfe same deuill did them part asunder.

Doubtlesse it seemes it was a foolish deuill,  
That thus did<sup>1</sup> part them e're they did some  
euill.

IN TITAM.<sup>2</sup> 6.

Titus, the braue and valorous<sup>3</sup> young gallant,  
Three yeares together in this towne hath beene ;  
Yet my Lord Chancellor's tombe he hath not seene  
Nor the new water-worke,<sup>4</sup> nor the Elephant.

I cannot tell the cause without a smile,—  
He hath beene in the counter all this while.

IN FAUSTUM. 7.

Faustus, nor lord, nor knight, nor wise, nor old,  
To euery place about the towne doth ride ;  
He rides into the fields, Playes to behold,  
He rides to take boat at the water side:  
He rides to Pauls',<sup>5</sup> he rides to th' Ordinary

1 MS. "straight would." D.

2 Mr. Dyce corrects to 'Titum' and line 1st 'Titus.' G.

3 MS. "Valient." G.

4 Recently described by SMILES in his lives of the  
Engineers. s. v. G.

5 Other editions "Powles." G. [MS. "Powels." D.]

He rides unto the house of bawdery too,—  
 Thither his horse doth him so often carry,  
 That shortly he will quite forget to goe.

IN KATUM.<sup>1</sup> 8.

Kate being pleas'd wisht that her pleasure could  
 Indure as long as a buffe-jerkin would :  
 Content thee, Kate; although thy pleasure wasteth,  
 Thy pleasure's place like a buffe-jerkin lasteth,  
 For no buffe-jerkin hath beene oftner worne,  
 Nor hath more scrapings or more dressings  
 borne.

## IN LIBRUM. 9.

Liber doth vaunt how chastly he hath liu'd,  
 Since he hath bin seuen yeares in towne, and  
 more,<sup>2</sup>  
 For that he swears he hath four onely——  
 A maid, a wife, a widdow, and a whore :  
 Then, Liber, thou hast —— all women-kinde,  
 For a fifth sort, I know thou canst not finde.

1 Mr. Dyce reads 'Katam': being feminine the Poet is here put right. G.

2 MS. "Knowne this towne 7 yeares." G.

## IN MEDONTEM. 10.

Great captaine Mædon weares a chaine of gold,  
 Which at fve hundred crownes is valuèd ;  
 For that it was his grand sire's chaine of old,  
 When great King Henry, Bulloigne conquerèd.  
 And weare it Mædon, for it may ensue,  
 That thou, by vertue of this<sup>1</sup> massie chaine,  
 A stronger towne than Bulloigne maist subdue,  
 If wise men's sawes be not reputed vaine ;  
 For what said Philip king of Macedon ?  
 There is no castle so well fortified,  
     But if an asse laden with gold comes on,  
     The guard will stoope, and gates flye open  
     wide.

## IN GELLAM. 11.

Gella, if thou dost loue thy selfe, take heed,  
 Lest thou my rimes<sup>2</sup> unto thy louer read ;  
     For straight thou grin'st, and then thy louer ;  
     seeth  
 Thy canker-eaten gums and rotten teeth.

1 MS. "wearing of that." D.

2 MS. "lynes" D.



## IN QUINTAM. 12.

Quintus his wit<sup>1</sup> infused into his braine,  
 Mislukes<sup>2</sup> the place, and fled into his feet ;  
 And there it wandered up and downe the street,  
 Dabled in the dirt, and soaked in the raine,  
 Doubtlesse his wit intends not to aspire,  
 Which leaues his head, to travell in the mire.

## IN SEVERUM. 13.

The Puritan Severus oft doth read  
 This text, that doth pronounce vain speech a sin,—  
 “That thing defiles a man, that doth proceed,  
 From out the mouth, not that which enters in.”  
 Hence it is, that we seldome heare him sweare :  
 And thereof as a Pharisie he vaunts :  
 But he devours more capons in one yeare,  
 Then<sup>1</sup> would suffice an hundred Protestants.  
 And sooth, those sectaries are gluttons all,  
 As well the thred-bare cobler, as the knight ;  
 For those poore slaues which haue not wherewithall,  
 Feed on the rich, till they devour them quite ;  
 And so, as Pharoe's kine, they eate up clean,  
 Those that be fat, yet still themselues be lean.

1 = Quintus's wit. G.

2 Qu: 'mislikt' ? G.

1 Mr. Dyce modernizes to 'than'. G.

## IN LEUCAM. 14.

Leuca, in Presence once, a —— did let ;  
 Some laught a little ; she refus'd the place ;  
 And mad with shame, did then her gloue forget,  
 Which she return'd to fetch with bashfull grace ;  
 And when she would haue said " my gloue<sup>1</sup>"  
 My —— (qd. she :) which did more laughter  
 moue.

## IN MACRUM. 15.

Thou canst not speake yet, Macer, for to speake,  
 Is to distinguish sounds significant :  
 Thou with harsh noise the ayre dost rudely breake ;  
 But what thou utterest common sence doth want,—  
 Halfe English words, with fustian termes among  
 Much like the burthen of a Northerne song.

IN FASTUM.<sup>2</sup> 16.

" That youth," saith Faustus, " hath a lyon seene,  
 Who from a dicing-house comes money-lesse" :  
 But when he lost his haire, where had he beene ?  
 I doubt me he had seene a Lyonesse ?

1 Mr. Dyce says here, " something has dropt out" :  
 but it is not so, as every-day usage shews. G.

1 *Sic.* but should be Faustum (1st line) and is so given  
 by Mr. Dyce. G.

## IN COSMUM. 17.

Cosmus hath more discoursing in his head  
 Than love, when Pallas issued from his braine ;  
 And still he strives to be deliveréd  
 Of all his thoughts at once, but all in vaine ;  
 For, as we see at all the play-house doores,  
 When ended is the play, the dance, and song,  
 A thousand townes-men, gentlemen and whores,  
 Porters and serving-men, together throng,—  
 So thoughts of drinking, thriuing, wenching,  
     warre,  
 And borrowing money, raging,<sup>1</sup> in his mind,  
     To issue all at once so forward are,  
     As none at all can perfect passage find.

## IN FLACCUM. 18.

The false knave Flaccus once a bribe I gaue :  
     The more foole I to bribe so false a knaue :  
     But he gaue back my bribe ; the more foole he,  
     That for my folly did not cousen me.

## IN CINEAN. 19.

Thou doggèd Cineas, hated like a dogge,  
 For still thou grumblest like a masty<sup>2</sup> dogge,

1 MS. "ranging" G.      2 Mastiff. D.

Compar'st thyself to nothing but a dogge;  
 Thou saith thou art as weary as á dogge,  
 As angry, sicke, and hungry as a dogge,  
 As dull and melancholly as a dogge,  
 As lazy, sleepy, and as idle as a dogge :  
 But why dost thou compare thee to a dogge  
 In that, for which all men despise a dogge ?  
 I will compare thee better to a dogge ;  
 Thou art as faire and comely as a dogge,  
 Thou art as true and honest as a dogge,  
 Thou art as kind and liberall as a dogge,  
 Thou art as wise and valiant as a dogge.  
 But Cineas, I have [often]<sup>1</sup> heard thee tell,  
 Thou art as like thy father as may be :  
 'Tis like enough ; and faith I like it well ;  
 But I am glad thou art not like to me.

IN GERONTEM. 20.

Geron's<sup>2</sup> mouldy memory corrects  
 Old Holinshed, our famous Chronicler,  
 With morall rules ; and policy collects  
 Out of all actions done these fourscore yeares ;  
 Accounts the time of euery old event,

1 Supplied from MS. by Dyce. G.

2 MS. Geron, his. D.

Not from Christ's birth, nor from the Prince's  
raigne,

But from some other famous accident,

Which in mens generall notice doth remaine,—

The siege of Bulloigne and the Plaguy Sweat,

The going to St. Quintin's and New-haven,

The rising in the North, the Frost so great

That cart-wheeles' prints on Thamis face were  
graven,<sup>1</sup>

The fall of money, and burning of Paul's steeple;

The blazing starre, and Spaniard's ouerthrow:

By these events, notorious to the people,

He measures times, and things forepast doth  
show:

But most of all, he chiefly reckons by

A priuate chance,—the death of his curst<sup>2</sup> wife;

This is to him the dearest memory,

And the happiest accident of all his life.

1 The reading in our text, and in all the editions, is 'seene': but above from MS, as rhyming with Newhaven seems preferable. G,

2 Ill-natured: D. [which is a good-natured explanation. I fear it means more and worse than this. G]

## IN MARCUM. 21.

When Marcus comes from Minnes,<sup>1</sup> hee still doth  
 sweare,

By "come on seauen," that all is lost and gone;  
 But that's not true; for he hath lost his haire,  
 Onely for that he came too much ~~at~~ one. *ew*

IN CIPRUM.<sup>2</sup> 22.

The fine youth Ciprius is more tierse and neate,  
 Than the new garden of the Old Temple is;  
 And still the newest fashion he doth get,  
 And with the time doth change from that to this;  
 He weares a hat of the flat-crowne block,  
 The treble ruffles, long cloake, and doublet French;  
 He takes tobacco, and doth weare a lock,  
 And wastes more time in dressing than a wench:  
 Yet this new fangled youth, made for these times,  
 Doth aboue all praise old George Gascoine's rimes?

1 MS. "for newes."—The first edition reads 'from Mins': the other two as *above*. Mins' (which perhaps should be written Min's) is, I presume, the name of some person who kept an Ordinary where gaming was practised. D.

2 *Sic*: but should be Ciprium (line 1st): Mr Dyce reads Cyprium. G.

3 Died October 7th 1577. G.

## IN CINEAM. 23.

When Cineas comes amongst his friends in morning,  
 He slyly spies<sup>1</sup> who first his cap doth moue ;  
 Him he salutes, the rest so grimly scorning,  
 As if for euer they had lost his loue.  
 I seeing<sup>2</sup> how it doth the humour fit  
 Of this fond<sup>3</sup> gull to be saluted first,  
 Catch at my cap, but moue it not a whit :  
 Which to[o]<sup>4</sup> perceiuing, he seemes for spite to  
 burst.

But Cineas, why expect you more of me,  
 Than I of you? I am as good a man,  
 And better too by many a quality,  
 For vault, and dance, and fence and rime I can :  
 You keep a whore at your own charge, men  
 tell me,  
 Indeed friend (Cineas) there in you excell me.

## IN GALLUM. 24.

Gallas hath beene this Summer-time in Friesland,  
 And now return'd, he speaks such warlike words,

1 MS. "notes" D. [first edition "looks": others as above. G.]

2 In first edition "Knowing" and MS. G.

3 Foolish. G.

4 Dyce's text is 'he': but 'to' is often in Davies' time printed for 'too.' G.

As, if I could their English understand,  
 I feare me they would cut my throat like swords ;  
 He talkes of counter-scarfes and casomates,  
 Of parapets, of curteneyes, and palizadoes ;  
 Of flankers, ravelings, gabions he prates,  
 And of false-baits, and sallies<sup>1</sup> and scaladoes.  
 But, to requite such gulling tearmes as these,  
 With words of my profession I reply ;  
 I tell of fourching,<sup>2</sup> vouchers, and counterpleas,  
 Of withermans<sup>3</sup> essoynes, and Champarty.  
 So, neither of us understanding one another,  
 We part as wise as when we came together.

1 With this passage compare the following lines :

“See Captaine Martio he i’ th’ ‘Renounce me’ band,  
 That in the middle region doth stand  
 Wo’ th’ reputation steele ! Faith, lets remoue  
 Into his ranke (of such discourse you loue) :  
 Hee’l tell of basilisks, trenches, retires,  
 Of pallizadoes, parapets, frontires,  
 Of caluerins, and baricadoes too.

What to bee harquebazerd, to lye in perdue” &c.

Fitzgeoffrey’s *Notes from Black-Fryers’ Sig.* E 7, a portion  
 of the volume entitled *Certain Elegies, &c.* ed. 1620. D.

2 MS. “forginge.” D.

3 Other editions and MS. “Withernams.” G.



IN DECIUM.<sup>1</sup> 25.

Audacious painters have Nine Worthies made;  
 But poet Decius,<sup>2</sup> more audacious farre,  
 Making his mistris march with men of warre,  
 With title of "Tenth Worthy" doth her lade.

Me thinks that gull did use his tearmes as fit,  
 Which tearm'd his loue "a gyant for her wit."

1 Drayton is here meant. [Malone's Manuscript-note in Bodlcian copy. G.]

2 [Ben] Jonson told Drummond "That S[ir] J[ohn] Davies played in ane Epigrame on Draton's, who in a sonnet, concluded his Mistress might [have] been the Ninth [Tenth] Worthy; and said, he used a phrase like Dametas in [Sir Philip Sidney's] Arcadia, who said For wit his Mistressse might be a gyant." 'Notes of Ben Jonson's conversations with William Drummond, of Hawthornden' p. 15 (Shakespere Society). The sonnet by Drayton, which our author here ridiculos, is as follows:

## "TO THE CELESTIALIALL NUMBERS.

"Vnto the World, to Learning, and to Heauen,  
 Three Nines there are, to euery one a Nine,  
 One Number of the Earth, the other both Diuine;  
 One Woman now makes three odde numbers euen:  
 Nine Orders first of Angels be in Heauen,  
 Nine Muses doe with Learning still frequent,  
 These with the Gods are euer Resident;  
 Nine Worthy Ones vnto the World were giuen:

## IN GELLAM. 26.

If Gella's beauty be examinèd,  
 She hath a dull, dead eye, a saddle nose,  
 And<sup>1</sup> ill-shap't face, with morpew ouer-spread,  
 And rotten teeth, which she in laughing shows ;  
 Briefly, she is the filthiest wench in towne,  
 Of all that doe the art of whoring use :  
 But when she hath put on her sattin gowne,  
 Her out<sup>2</sup> lawne apron, and her velvet shooes,  
 Her greene silke stockins and her petticoat  
 Of taffaty, with golden fringe a-round,  
 And is withall perfumed with civet hot,<sup>3</sup>  
 Which doth her valiant stinking breath confound,—  
 Yet she with these additions is no more  
 Than a sweet, filthy, fine, ill-favoured whore.

My Worthy One to these Nine Worthies addeth,  
 And my faire Muse one Muse vnto the Nine,  
 And my good Angell (in my soule Diuine)  
 With one more Order these Nine Orders gladdeth :  
 My Muse, my Worthy, and my Angell, then,  
 Makes euery one of these three Nines a Ten."

*Idea* : Sonnet 18 ed. 8vo. n. d. D.

1 The other editions and MS. 'an' G.

2 MS. 'cut' D.

3 MS. 'sweete' D.

## IN SYLLAM. 27.

Sylla is often challenged to the field,  
 To answer as a gentleman, his foes :  
 But then he doth this<sup>1</sup> answer onely yeeld,—  
 That he hath livings and faire lands to lose.  
     Silla, if none but beggars valiant were,  
     The King of Spaine would put us all in feare.

## IN SILLAM. 28.

Who dares affirme that Silla dares not fight?  
 When I dare sweare he dares adventure more  
 Than the most braue and all-daring<sup>2</sup> wight,<sup>3</sup>  
 That euer armes with resolution bore ;  
 He that dares touch the most unwholsome whore  
 That euer was retir'd into the Spittle<sup>4</sup>  
 And dares court wenches standing at a doore,  
 (The portion of his wit being passing little) ;  
 He that dares give his dearest friends offences,

1 In first edition "when doth he his." G. [MS.  
 "he doth all this." D.]

2 MS. "valiant and all-daring." D. [First edition  
 "braue, most all daring." G.]

3 MS. "Knight." D.

4 Hospital : or query prison? G.

Which other valiant fooles doe feare to doe :  
 And when a feaver doth confound his sences,  
 Dare eate raw beefe, and drink strong wine  
                   thereto :

He that dares take tobacco on the stage,<sup>1</sup>  
 Dares man a whore at noone-day through the  
                   street :

Dares dance in Paul's, and in this formall age,  
 Dares say and doe whateuer is unmeet ;

Whom feare of shame could neuer yet affright,  
 Who dares affirme that Sylla dares not fight?

1 Probably most readers are aware that it was formerly the custom of gallants to smoke tobacco on the stage, during the performance, either lying on the rushes or sitting upon hired stools. D. [In Hutton's 'Satyres' and 'Epigrams' (1619) well edited by RIMBAULT for the Percy Society, there are various passages illustrative of above, *e.g.*

“Dine with Duke Humfrey in decayed Paules  
 Confound the streetes with chaos of old braules,  
 Dancing attendance on the Black-friers stage  
 Call for a stoole with a commanding rage, &c.

[pp. 68, 69.] Cf.

also Ben Jonson's *Devil is an Ass* (1616) who censures the conduct of the gallants allowed seats on the stage. G.]

IN HAYWODUM,<sup>1</sup> 29.

Haywood, that did<sup>2</sup> in Epigrams excell,  
 Is now put downe since my light Muse arose;  
 As buckets are put downe into a well,  
 Or as a schoole-boy putteth downe his hose.<sup>3</sup>

---

1 Mr. Dyce spells Heywodum. G.

2 1st edition, "which in epigrams did" G. [The Epigrams of John Heywood are well known. An allusion to this epigram of Davies occurs in Sir John Harington's *Metamorphosis of Ajax*, 1596: "This Heywood for his proverbs and epigrams is not yet put down by any of our country, though one [*Marginal Note*, M[aster] Davies] doth indeed come near him, that graces him the more in saying he puts him down, p. 41, edition 1814. (In the same work we find, "But, as my good, M. Davies said of his epigrams, that they were made, like doublets in Birchin-lane, for every one whom they will serve, &c. p. 133. D.) [I add from T. BASTARD'S 'Chrestoleros' [Lib II: Epigram 15] an answer to this:

Heywood goes downe saith Dauis, sikerly,  
 And downe he goes, I can it not deny:  
 But were I happy did not fortune frowne  
 Were I in heart I would sing Daury downe.

Cf. also lib iii. Ep. 3. Mr. DYCE also quotes from Freeman's *Rubbe and a great Cast*, 1614. G.]

3 Breeches. D.

IN DACUM.<sup>1</sup> 30.

Amongst the poets Dacus numbred is,  
 Yet could he neuer make an English rime,  
 But some prose speeches I haue heard of his,  
 Which haue been spoken many an hundreth time ;  
 The man that keeps the Elephant hath one,  
 Wherein he tells the wonders of the beast :  
 Another Bankes pronouncèd long agon,  
 When he his curtailes<sup>2</sup> qualities exprest :  
 He first taught him that that keeps the monu-  
                   ments,  
 At Westminster, his formall tale to say,  
 And also him which Puppets represents,  
 And also him which with the Ape doth play :  
     Though all his Poetry be like to this,  
     Amongst the poets Dacus numbred is.

1 Is this Decius, that is, Drayton again? See note to Epigram 25. G.

2 *Id est*, horse's [the word means properly— a docked horse. So much may be found in various books concerning Banks and his wonderful horse, that any account of them is unnecessary here. D. [The 'wonderful horse' is referred to by Shakespeare. G.]

## IN PRISCUM. 31.

When Priscus, rais'd from low to high estate,  
 Rode through the street in pompous jollity,  
 Caius, his poore familiar friend of late,  
 Bespake him thus : " Sir, now you know not me."  
 "'Tis likely friend," (quoth Priscus) " to be so,  
 For at this time myselfe I do not know."

## IN BRUNUM. 32.

Brunus, which deems himselfe a faire sweet youth  
 Is thirty nine yeares of age at least ;  
 Yet was he neuer, to confesse the truth,  
 But a dry starveling when he was at best :  
 This gull was sicke to shew his night-cap fine,  
 And his wrought pillow over-spread with lawne ;  
 But hath beene well since his griefe's cause hath  
 line<sup>1</sup>  
 At Trollup's by Saint Clements Church, in  
 pawne.

## IN FRANCUM. 33.

When Francus comes to sollace with his whore,  
 He sends for rods, and strips himselfe stark naked ;

1 Lien, lain. D.

For his lust sleeps and will not rise before,  
By whipping of the wench it be awakèd.

I enuie him not, but wish I had the powre  
To make myselfe his wench but one halfe houre.

IN CASTOREM. 34.

Of speaking well why doe we learne the skill,  
Hoping thereby honour and wealth to gaine;  
Sith rayling Castor doth, by speaking ill,  
Opinion of much wit and gold obtaine?

IN SEPTIMIUM. 35.

Septimius lues, and is like garlick seene,  
For though his head be white, his blade is greene:  
This old mad coult deserves a Martyr's praise,  
For he was burnèd in Queene Marie's daies.

OF TOBACCO. 36.

Homer, of Moly and Nepenthe sings;  
Moly, the gods' most soueraigne hearb diuine,  
Nepenthe, Heauen's<sup>1</sup> drinke, most gladnesse brings,

<sup>1</sup> Mr. Dyce reads 'Helen's' and confirms from Milton's *Comus* (1675)

Not that Nepenthes, which the wife of Thone  
In Egypt gave to Jove-born Helena &c.

In first edition there is a misprint "Hekens": in the other editions, as *above* "Heauens": in MS. "helvs":



Heart's grieffe expells, and doth the wits refine.  
 But this our age another world hath found,  
 From whence an hearb of heauenly power is  
 brought;

Moly is not so soueraigne for a wound,  
 Nor hath Nepenthe so great wonders wrought.  
 It is Tobacco, whose sweet substantiall<sup>2</sup> fume  
 The hellish torment of the teeth doth ease,  
 By drawing downe, and drying up the rheume,  
 The mother and the nurse of each disease;  
 It is Tobacco, which doth cold expell,  
 And cleares the obstructions of the arteries,  
 And surfeits, threatning death, dijesteth well,  
 Decocting all the stomack's crudities;  
 It is Tobacco, which hath power to clarifie  
 The cloudy mists before dimme eyes appearing;  
 It is Tobacco, which hath power to rarifie  
 The thick grosse humour which doth stop the  
 hearing;  
 The wasting hectick, and the quartaine feuer,

Helen is admissible but "Heavens" what Davies himself printed. G.

2 M.S. "subtle" D. [A too 'subtle' reading, reversing the antithesis of the Poet who 'contrasts the substantive 'fume' of tobacco with the un-substantial 'fume' of mere smoke or per-fume. G.]

Which doth of Physick make a mockery ;  
 The gout it cures, and helps ill breaths for euer,  
 Whether the cause in teeth or stomack be ;  
 And though ill breaths were by it but confounded,  
 Yet that [vile] medicine it doth farre excell,  
 Which by Sir Thomas Moore<sup>1</sup> hath beene pro-  
 pounded :

For this is thought a gentleman-like smell.  
 O, that I were one of those Mountebankes,  
 Which praise their oyles and powders which they  
 sell !

My customers would giue me coyne with thanks ;  
 I for this ware, for sooth a tale would tell :  
 Yet would I use none of these tearmes before ;

1 Mr. Dyce quotes an 'Epigramma' of Sir Thomas More, which, as it is evidently alluded to by Davies, may be here given :

"Medicinæ ad tollendos foetores, anhelitus, provenientes  
 a cibus quibusdam."

"Sectile ne tetros porrum tibi spiret odores,  
 Protenus a porro fac mihi cepe vores.

Denuo foetorem si vis depellere cepœ,  
 Hoc facile efficient allia mausa tibi.

Spiritus at si post etiam gravis allia restat,  
 Aut nihil, aut tantum tollere merda potest."

*T. Mori Lucubrationes*, &c. p. 261, edition, 1563. G.

I would but say, that it the — will cure ;  
 This were enough, without discoursing more,  
 All our braue gallants in the towne t'allure.

IN CRASSUM. 37.

Crassus, his lyes,<sup>1</sup> are not pernicious lyes,  
 But pleasant fictions, hurtfull unto none  
 But to himselfe ; for no man counts him wise,  
 To tell for truth that which for false is knowne.  
 He swears that Gaunt is three score miles about,  
 And that the bridge at Paris on the Seyn  
 Is of such thicknesse, length and breadth through-  
 out,

That sixe score Arches can it scarce sustaine ;  
 He swears he saw so great a dead man's scull  
 At Canterbury, dig'd out of the ground,  
 That would containe of wheat three bushels full ;  
 And that in Kent are twenty yeomen found,  
 Of which the poorest eüery yeare dispends,  
 Fiue thousand pounds : these and fiue thousand  
 mo,

So oft he hath recited to his friends,  
 That now himselfe perswades himselfe 'tis so.

---

1 That is, Crassus's lies. G.

But why doth Crassus tell his lyes so rife,  
 Of Bridges, Townes, and things that haue no life?  
 He is a Lawyer, and doth well espie,  
 That for such lyes an Action will not lye.

## IN PHILONEM. 38.

Philo the Lawyer and the Fortune-teller ;  
 The Schoole-master, the Midwife, and the Bawd,  
 The conjurer, the buyer, and the seller  
 Of painting, which with breathing will be thaw'd,  
 Doth practise Physicke; and his credit growes,  
 As doth the Ballad-singer's auditory,<sup>1</sup>  
 Which hath at Temple-barre his standing chose,  
 And to the vulgar sings an Ale-house story :  
 First stands a Porter ; then an Oyster-wife  
 Doth stint her cry, and stay her steps to heare him ;  
 Then comes a Cut-purse ready with a knife,  
 And then a Countrey clyent passeth neare him ;  
 There stands the Constable, there stands the whore,  
 And, listening to the song, heed<sup>2</sup> not each other ;  
 There by the Serjeant stands the debtor,  
 And doth no more mistrust him than his brother :  
 Thus Orpheus to such hearers giueth musick,  
 And Philo to such patients giueth physick.

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1 See our Memorial-Introduction with reference to Wordsworth's splendid filling up of this earlier sketch. G.

2 1st edition, harkning . . . . . mark.' G.

## IN FUSCUM. 39.

Fuscus is free, and hath the world at will ;  
 Yet, in the course of life that he doth lead,  
 He's like a horse which, turning round a mill,  
 Doth always in the self-same circle tread :  
 First, he doth rise at ten ; and at eleuen  
 He goes to Gylys,<sup>1</sup> where he doth eate till one ;  
 Then sees a Play till sixe ; and sups at seven ;  
 And, after supper, straight to bed is gone ;  
 And there till ten next day he doth remaine,  
 And then he dines ; and sees a Comedy ;  
 And then he suppes, and goes to bed againe ;  
 Thus round he runs without variety,  
 Saue that sometimes he comes not to the Play,  
 But falls into a whore-house by the way.

## IN AFRAM. 40.

The smell-feast Afer, trauailes to the Burse<sup>2</sup>  
 Twice euery day, the newest<sup>3</sup> newes to heare ;  
 Which, when he hath no money in his purse,  
 To rich men's tables he doth often beare :

1 No doubt some Ordinary near St. Giles, Cripplegate. G.

2 Bourse, =Exchange. G.

3 1st edition and MS. 'flying.' G.

He tells how Gronigen<sup>1</sup> is taken in,<sup>2</sup>  
 By the braue conduct of illustrious Vere,<sup>3</sup>  
 And how the Spanish forces Brest would win,  
 But that they doe victorious Norris feare.  
 No sooner is a ship at sea surpris'd,  
 But straight he learnes the news, and doth disclose  
 it:

No sooner hath the Turk a plot deuic'd  
 To conquer Christendom, but straight he knows  
 it:<sup>4</sup>

Faire written in a scrowle he hath [the] names  
 Of all the widdows which the Plague hath made;  
 And persons, times, and places still he frames,  
 To euery tale, the better to perswade:  
 We call him Fame for that the wide-mouth slaue  
 Will eate as fast as he will utter lies;  
 For Fame is said an hundred mouths to haue,  
 And he eates more than would fiew score suffice.

1 Groningen. G.

2 Conquered and added to or 'taken in' with other conquests. G.

3 To the truly 'illustrious' VERE—one of the noblest of England's earlier generals—DR. RICHARD SIBBES dedicated his 'Soul's Conflict' in very loving words to him and his Lady. See my edition of SIBBES *in loco*. G.

4 This couplet is given by Mr. Dyce from the MS. G.

## IN PAULUM. 41.

By lawfull mart, and by unlawfull stealth,  
 Paulus in spite of enuy, fortunate,  
 Deriues out of the Ocean so much wealth,  
 As he may well maintaine a lord's estate;  
 But on the land a little gulfe there is,  
 Wherein he drowneth all the wealth of his.

## IN LICUM. 42.

Lycus, which lately<sup>1</sup> is to Venice gone,  
 Shall if he doe returne, gaine three for one<sup>2</sup> :  
 But ten to one, his knowledge and his wit  
 Will not be bettered or increas'd a whit.

## IN PUBLIUM. 43.

Publius [a] student at the Common-law,  
 Oft leaves his Bookes, and for his recreation,

1 Recently : the MS. reads 'that is of late'. G.

2 In our author's days, it was a common practice for persons, before setting out on their travels, to deposit a sum of money, on condition of receiving large interest for it on their return : if they never returned, the deposit was forfeited. Innumerable allusions to 'putters out' occur in the works published during the reigns of Elizabeth and James D.

To Paris-garden<sup>1</sup> doth himselfe withdrawe ;  
 Where he is rausht with such delectation,  
 As downe among the beares and dogges he goes ;  
 Where, whilst he skipping cries "to head to  
 head,"

His satten doublet and his veluet hose<sup>2</sup>  
 Are all with spittle from aboue be-spread :  
 When he is like his father's countrey hall,<sup>3</sup>  
 Stinking with dogges, and muted<sup>4</sup> all with haukes ;  
 And rightly too on him this filth doth fall,  
 Which for such filthy sports his bookes forsakes,  
 Leaving old Ployden,<sup>5</sup> Dyer, Brooke alone,  
 To see old Harry Hunkes, and Sacarson.<sup>6</sup>

That is, to the Bear-garden on the Bank-side, South-wark. D. [near the Globe Theatre : referred to as Palace garden by Hutton, as before. G.]

2 Breeches. G.

3 Misprinted 'countrey' shall : Qu—country-Hall, as above. G.

4 Dinged. D.

5 Plowden. D.

6 Harry Hunkes and Sacarson were two bears at Paris-Garden : the latter was the more famous, and is mentioned by Shakespeare in *The Merry Wives of Windsor*, Act I., sc. 1. D.



## IN SILLAM. 44.

When I this proposition had defended,  
 "A coward cannot be an honest man,"  
 Thou, Silla, seem'st forthwith to be offended,  
 And holds the contrary, and swears he can ;  
 But when I tell thee that he will forsake  
 His dearest friend, in perill of his life,  
 Thou then art chang'd, and sayst thou didst mis-  
     take ;  
 And so we end our argument and strife :  
 Yet I think oft, and thinke I thinke aright,  
 Thy argument argues thou wilt not fight.

IN DACUM.<sup>1</sup> 45.

Dacus with some good colour and pretence,  
 Tearmes his love's beauty "silent eloquence :"  
 For she doth lay more colour on her face  
 Than ever Tully us'd his speech to grace.

1 Daniel, I believe : [Malone's Manuscript note in Bod-lean copy. See Epigrams 25 and 30. G.] Mr. Dyce adds here, "I am sorry to believe that by Dacus (who is spoken of with great contempt in Epigram xxx.) our author means Samuel Daniel : but the following lines in that very pleasing writer's *Complaint of Rosamond* (which was

## IN MARCUM. 46.

Why dost thou, Marcus, in thy misery,  
 Raile and blasphemee, and call the heauens unkind?  
 The heauens doe owe no kindnesse unto thee,  
 Thou hast the heauens so little in thy minde ;  
 For in thy life thou neuer usest prayer  
 But at primero to encounter faire.

## MEDITATIONS OF A GULL. 47.

See, yonder melancholy gentleman,  
 Which, hood-wink'd with his hat, alone doth sit !  
 Thinke what he thinks, and tell me if you can,  
 What great affaires troubles his little wit.  
 He thinks not of the warre 'twixt France and  
     Spaine,  
 Whether it be for Europe's good or ill,  
 Nor whether the Empire can itselſe maintaine  
 Against the Turkish power encroaching still ;

first printed in 1592) certainly would seem to be alluded to here,

“ Ah beauty syren, faire enchanting good,  
 Sweet, silent rhetorique of perswading eyes,  
*Dumb eloquence*, whose power doth moue the blood  
 More then the words or wisdom of the wise, &c. 1611.  
 P. 39,—Daniel's *Certaine Small Works*, &c. 1611.”) G.

Nor what great towne in all the Netherlands,  
 The States determine to beseige this Spring,  
 Nor how the Scottish policy now stands,  
 Nor what becomes of the Irish mutining.  
 But he doth seriously bethinke him whether  
 Of the gull'd people he be more esteem'd  
 For his long cloake or [for] his great black feather,  
 By which each gull is now a gallant deem'd;  
 Or of a journey he deliberates,  
 To Paris-garden,<sup>1</sup> Cock-pit or the Play;  
 Or how to steale a dog he meditates,  
 Or what he shall unto his mistriss say:  
 Yet with these thoughts he thinks himself most  
 fit  
 To be of counsell with a king for wit.

## AD MUSAM. 48.

Peace, idle Muse, haue done! for it is time,  
 Since lousie Ponticus enuies my fame,  
 And swears the better sort are much to blame  
 To make me so well nowne for my ill rime:  
 Yet Bankes, his horse,<sup>2</sup> is better knowne than he.

---

1 See note on this under Epigram 43. G.

2 See note on this under Epigram 30. G.

So are the Cammels and the westerne Hay,  
 And so is Lepidus his printed Dog<sup>1</sup> :  
 Why doth not Ponticus their fames enuie ?  
 Besides, this Muse of mine, and the blacke feather

---

1 That is 'Lepidus's printed dog.' The following epigram by Sir John Harington determines that he is the Lepidus of this passage, and that his favourite dog Bungey is the "printed dog." In a compartment of the engraved title-page to Harington's *Orlando Furioso*, 1591, is a representation of Bungey (see too the Annotations on Book xli. of that poem); and hence he is termed by Davies the "printed dog."

"AGAINST MOMUS, IN PRAISE OF HIS  
 DOG BUNGEY."

Because a witty writer of this time  
 Doth make some mention in a pleasant rime  
 Of Lepidus and of his famous dog,  
 Thou, Momus, that dost loue to scoffe and cog,  
 Prat'st amongst base companions, and giv'st out  
 That unto me herein is meant a flout.  
 Hate makes thee blind, Momus : I dare be sworn,  
 He meant to me his loue, to thee his scorn.  
 Put on thy envious spectacles, and see  
 Whom doth he scorn therein, the dog or me ?  
 The dog is grac'd, comparèd with great Banks,  
 Both beasts right famous for their pretty pranks ;  
 Although in this I grant the dog was worse,  
 He only fed my pleasure, not my purse :

Grew both together [fresh]<sup>1</sup> in estimation :  
 And both growne stale, were cast away together :  
 What fame is this that scarce lasts out a fashion ?  
 Onely this last in credit doth remaine,  
 That from henceforth, each bastard cast-forth rime,  
 Which doth but savour of a libell vaine,  
 Shall call me father, and be thought my crime ;  
     So dull, and with so little sence endu'd,  
     Is my grose-headed Judge, the multitude.

---

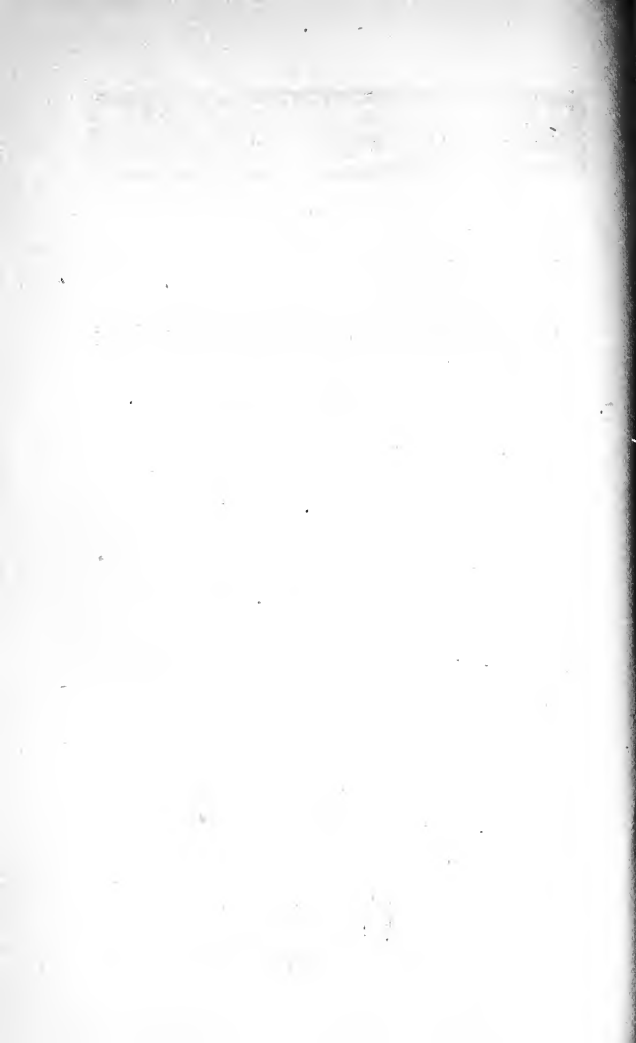
Yet that same dog, I may say this and boast it,  
 He found my purse with gold when I haue [had] lost it.  
 Now for myself: some fooles (like thee) may judge  
 That at the name of Lepidus I grudge :  
 No sure ; so far I think it from disgrace,  
 I wisht it cleare to me and to my race.  
 Lepus, or Lepos, I in both haue part ;  
 That in my name I beare, this in mine heart.  
 But Momus, I perswade myself that no man  
 Will deigne thee such a name, English or Roman.

He wage a but of sack, the best in Bristo,  
 Who cals me Lepid, I will call him Tristo."

Epigrams, Book iii. Ep. 21. edition folio D.

1 In other editions: but dropped out inadvertently  
 from our text. G

**Finis** I. D.





## Appendix to Epigrams:

(FROM THE HARLEIAN MSS. 1836.)

As explained in the Note, page 311 *ante*, I have gleaned a few additions to these Epigrams. At close of those of HUTTON,— in the MS, marked 60 and in Hutton's own volume 56,—on folio 15*d*, is the word 'finis'. Immediately under this, the MS is continued in the same handwriting on to folio 19, whereon 'finis' is again placed: and on folios 19 and 20 Lines 'of Tobacco' with 'finis' once more. These Lines on 'Tobacco' are curious: and somewhat resemble those on 'Moly' given in the Hitherto Unpublished Poems of Davies, onward. G.

### 1. IN SUPERBIAM. Epi. 4.

I tooke the wall, one thrust me rudely by,  
And tould me the King's way did open lye.  
I thankt him y<sup>e</sup> he did me so much grace,  
to take the worse, leave me the better place ;  
For if by th' owners wee esteeme of things,  
the wall's the subjects, but the way's the King's.

## 2. Epi. 5.

NIX	}	SNOW
IX		9
CORNIX		A CROW.

NIX : . I that the Winter's daughter am  
 whilst thus my letters stand,  
 Am whiter then the plumbe<sup>1</sup> of swan  
 or any ladye's hand ;

IX : . Take but away my letter first,  
 and then I doe encline  
 That stood before for milke white snowe  
 to be the figure nine.

And if that further you desire  
 by change to doe som trickes,  
 As blacke as any bird I am.

CORNIX : by adding COR to NIX.

## 3. Epi. 6.

Health is a jewell true, which when we buy  
 Physitians value it accordingly.

## 4. IN AMOROSUM. Epi. 7.

A wife you wisht me (sir) rich , faire and young  
 with French, Italian, and the Spanish tongue :



I must confesse yo<sup>r</sup> kindnesse verie much  
 but yet in truth, Sir, I deserve none such.  
 for when I wed—as yet I meane to tarry—  
 A woman of one language i'le but marry,  
 and with that little portion of her store,  
 expect such plenty, I would wish no more.

## 5. Epi. 9.

Westminster is a mill that grinds all causes,  
 but grinde his cause for mee there, he y<sup>t</sup> list :  
 For by demures and errours, stayes and clauses,  
 the tole is oft made greater then the grist.

## 6. Epi. 10.

He that doth aske St. James they [?] say, shall  
 speed :  
 O y<sup>t</sup> Kinge James would answer to my need.



## V. Epitaph and Epigram.

---

Sir John Davies had a son who became, if not born, an idiot. Anthony-a-Wood states "The son dying, Sir John made an epitaph of four verses on him, beginning

Hic in visceribus terræ &c."

It is much to be wished that these 'four verses' were recovered. Further, he had a daughter named 'Lucy' and of her the same authority writes: "So that the said Lucy being sole heiress to her father, Ferdinando, Lord Hastings, (afterwards Earl of Huntington) became a suitor to her for marriage; whereupon the father made this Epigram:

LUCIDA VIS OCULOS teneri perstrinxit amantis,  
Nec tamen erravit nam VIA DULCIS erat."

On this WATTS remarks: "This is a remarkable anagram of Lucy Davies. See as remarkable ones on the mother Eleanor Davies, *Reveal O Daniel*, by herself, the other made on her by DR. LAMB, *Dame Eleanor Davies, Never so mad a Lady*. Heylin's *Life of Laud* p 266." Wood's *Athenæ*, (edn. by Bliss) Vol II. p. 404. G.

Hitherto  
Unpublished Poems.

---

Metaphrase  
of  
Some of the Psalms.  
&c.

## NOTE.

The MANUSCRIPT VOLUME from which the following hitherto unpublished POEMS are taken, is the property of DAVID LAING, Esq., LL.D., EDINBURGH, who purchased it, or perhaps obtained it in exchange many years ago from the Rev. John Jamieson, D.D., author of the "Scottish Dictionary" and other learned works—a scholar of full learning and penetrative insight. It was parted with to his like-minded friend as containing the hitherto unprinted 'Psalms,' &c., by SIR JOHN DAVIES; but no memorial remains to ascertain the quarter from whence Dr. Jamieson obtained the Volume. Mr. Laing states that, if anything was said at the time on the subject, it has escaped his recollection; and this cannot be wondered at, as it must have been from thirty to forty years ago.

Along with eminent Experts I have carefully compared our Manuscript with undoubted holographs of SIR JOHN DAVIES, preserved in Her Majesty's State Paper Office (State Papers: Domestic. James I. Vol. 173. No. 54: Oct. 18, 1624.) and among the Harleian MSS. in the British Museum—the former being preferable as being of the same year-date with ours: and I feel constrained to pronounce it throughout non-autograph. There are at least FIVE handwritings in the volume—as more particularly described *in locibus*: but none bears a resemblance to SIR JOHN DAVIES'. Our Manuscript, therefore, belongs to a class that abounds at the Period, viz, a Scribe's transcript, and which closely resembles that of MS. Speeches and other writings of DAVIES preserved among the HARLEIAN MSS. This is further, in accord with SIR JOHN

DAVIES' practice, as appears by 'The Egerton Papers' of Mr. Collier, where in a letter to ELLESMERE he apologizes for his own 'ill hand' and substitutes his 'man's.' The evidence for DAVIES' authorship of these POEMS IS INTERNAL.

- (a) The existence of the versification of the 'Psalms'—which composes the greater portion of the Manuscript—has long been on record. Thus ANTHONY-A-WOOD in his *ATHENÆ* states "Besides the before-mentioned things (as also Epigrams, as 'tis said) which were published by, and under the name of Sir John Davies, are several MSS of his writing and composing, which go from hand to hand, as (1) Metaphrase of several of K. David's Psalms . . . ." (edn. BLISS ii., 403.)

The others are MSS.—some in part since published—which WOOD describes as formerly in the Library of Sir James Ware and then in that of the Earl of Clarendon. The 'Psalms' MS. was in possession of Sir John's own daughter.

- (b) The handwriting of the Manuscript is exactly correspondent with that of its date '1624.' Our fac-simile prefixed to the present Volume (in large paper copies) is from the 'Psalms,' and the MS is uniform from Psalm I. to L.\*

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\* Our fac-similes as *supra* shew (1) the dated title of the Psalm's version: (2) a portion of Psalm 4th, as presenting most of the peculiarities of the MS. in its contractions *e.g.* the sign of the plural *s* and *es* and the *h*: (3) Close of the Letter *supra*, with autograph, also of 1624.

(c) Throughout the 'Psalms' and other Poems, favourite words of SIR JOHN DAVIES' occur: in part peculiar to him or used in a peculiar way. I must refer the Student to the Poems themselves for the great majority of examples: but note here half-a-dozen—all our references being to our own edition of the previous Poems.

1. '*Withall*': "... that sinne that we are borne *withall*." ('Nosce Teipsum' page 94, stanza 3d, line 4th.) So in the 'Psalms':

"Be merciful and hear my prayer *withall*."

(Ps. 4th, line 4th.)

2. '*Wight*': "... this World below did need one *wight*." (page 98: stanza 2nd, line 1st.) So in the 'Psalms': "... measures Iustice vnto euery *wight*." (Ps. 9th, line 16th)

3. '*gray Winter*': "Here flow'ry Spring-tide and there *Winter gray*." (page 100, stanza 3d, line 4th.) So in 'A Maid's Hymne in praise of Virginity': "To whome *graye Winter* neuer doth apeare." (line 7th.)

4. '*On*' meaning 'o'er': "Will holds the royall scepter *on* the soul" ('Nosce Teipsum' (page 120, stanza 3rd line 3rd) "And *on* the passions of the heart doth raigne." (page 120, stanza 3d, line 4th). So in the 'Psalms': "Let not my [foes triumph *on* mee againe." (Ps. 35th, line 37th). "In that my foe doth not triumph *on* me." (Ps. 41st, line 22d.)

5. '*Detruded*': "... such as me *detruded* downe to Hell." (page 154, stanza 3d, line 1st.) So in the 'Psalms': "Therefore although my soule

*detruded* were euen to Hell's gates . . . . " (Ps. 23rd, line 7th.)

6. '*Center*' meaning '*Earth*': "Suruey all things that on this *ceuter* here." (page 55th, stanza 1st, line 4th.) So in the '*Psalms*': "And all that dwell on his round *Center* here." (Ps. 23rd, line 16th.)

It were easy to multiply these instances from the '*Psalms*' and the other Poems.

- (d) The secular Poems contain personal allusions that authenticate their authorship. In the '*Elegie of Loue*' and in the lines "To the Kinge vpon his Maties first comming into England" these are of singular interest and value. The latter harmonizes with the fact that SIR JOHN DAVIES proceeded North to meet the King: and it has a direct reference to his '*Nosce Teipsum*.' Speaking of his Muse hee exclaims

"Thy sight had once an influence diuine

Which gave it power the Soul of man to vew"

Another personal allusion is found in his address to the "Ladies of Founthill" in his native Wilts.

- (e) The "Verses sent to the Kinge with ffiges" is inscribed "by Sir John Davis" and the "Elegeical Epistle" which immediately follows these '*Verses*' naturally closes a Volume containing the compositions of our Worthy. '*Davis*' is his own spelling in the 1608 edition of '*Nosce Teipsum*' and in Davi's '*Rhapsody*'.

- (f) Exclusive of the '*Psalms*'—the Davies authorship of which admits of no doubt—the other Poems

have Sir John Davies' characteristics in choice of subjects and style, and specific wording, as above. 'Elegie' is here used as in the title-page of 'Nosce Teipsum'

The Manuscript is a thin folio of forty-one leaves and one page: but reverse of 35th leaf consists of Memoranda headed "The State of England before the Conquest, briefly. By Henry, Lord Hastings, amongst his Notes found": and leaves 36 and 37 and page 38 [reverse blank] contain 'Notes' on "William Bastarde, the Norman Conquerour of England." The former is in a handwriting different from all the rest: the latter same as the Poems that follow "Part of an Elegie in prayse of Marriage". There are a number of contemporary and of more recent blank leaves. It is bound in dark calf, with tooled ornament in the centre.

In preparing this Manuscript for the Press, my anxious endeavour has been faithfully to reproduce the original: only I have extended the contractions 'wh and wch' for 'with' and 'which' and 'or, yr' for 'our' and 'your' and the like. I have somewhat modified the capitals: but in the Divine names (nouns and pronouns) and impersonations, have employed capitals. The punctuation of the Manuscript is almost *nil*: I have adopted present usage on a uniform principle; and also the apostrophe of the possessive case, &c. Only one point perplexed me a little, viz. the sign of the plural. At the period the form in our facsimile of part of Psaim 4th, line 10th ('heartes') represented 'es' as denoting plural, but examination shewed our Manuscript using it with 'e'



immediately before, as in line 11th ('workes') Hence it is apparent our Scribe used it arbitrarily. My rule has been to represent it simply by 's' for our plural, except in the cases—pointed out where they occur—in which 'es' as an additional syllable is required for the rhythm. Throughout, the orthography is literally preserved: and besides six collations of my transcript with the Original, by myself, I have had the advantage of a minute comparison by my experienced and erudite friend John Bruce, Esq., of London, and in part by W. Aldis Wright, Esq, M.A., Trinity College, Cambridge. So that our first printing of the Manuscript may be relied on as absolutely true to the Original. It may be added that I have adhered to the order in which the several Poems are given, with the single exception of placing the anonymous very noticeable 'Elegiacal Epistle' on the death of Davies last. The two short pieces that precede it in our Volume, occupy in the MS. the closing page, which is a kind of fly-leaf.

I feel assured that every admirer of our Worthy will agree with me that a deep debt of gratitude is due to Mr. Laing for his generous consent to have the Manuscript included in our edition of the 'Poems'. Independent of the interest attaching to their illustrious authorship the 'Psalms' seem to me to possess rare merits, being as a whole strikingly faithfull to the Original, and not paraphrastic—hence Anthony-a-Wood's 'Metaphrase'—simple yet picturesque, 'smooth' but melodious, and in every quality infinitely superior to the attempts of BACON, JEREMY TAYLOR, Rous, and others. Some of the

Versions must find a place in the Church Psalmody and Hymnology.

I must not omit to acknowledge the courteous attention of Mr. W Carew Hazlitt in informing me of the existence and ownership of the Manuscript. Anything further requiring to be said, will be found in the footnotes. G.



HITHERTO

Unpublished Poems.

---

Metraphase of Some Psalms.

---

PSALM I. \*



**T**HAT man is blest which hath not walkt  
aside,

Takeinge ungodly counsell for his guide ;  
Nor in the way of synners stood and staid,  
Nor in the couch of Scorners downe him layed,  
But in God's Lawe hath plac't his whole delight,  
And studieth to performe it, day and night :  
Hee, like a plant which by a streame doth growe,  
His timely fruite shall in due season showe ;  
Whose leafe shall not decay but flourish euer,  
And all things prosper which hee doth endeaour

---

\*As shewn in the fac-simile [in large paper copies]  
there is a title here, "The Psalmes translated into verse  
An<sup>d</sup> dn<sup>i</sup> 1624." G.

But with th'vngodly it shall not bee soe,  
 But as the dust, which as the whirlewindes to and fro  
 Uppon the surface of the earth doth driue,  
 They shall a restless life and fruitles liue ;  
 Nor shall they stand vpright when they are tride,  
 Nor in the assembly of the just abide :  
 But in his way God doth the good man cherish,  
 When wicked men in their bad way shall perish.

## P S A L M I I.

WHY doe the nations thus in furie rise ?  
 Why doe the people such vaine plotts deuise ?  
 MONARCHES stand vp and PRINCES doe conspire  
 Against the Lord, and His Annoynted Heire :  
 ' Let vs in sunder breake their bandes, ' say they,  
 ' And let vs lightly cast their yokes away.'  
 But Hee that sitts in Heauen shall them deride,  
 And laugh to scorne their follie and their pride ;  
 And in His wrath Hee shall reprove them sore,  
 And vex them in His anger, more and more :  
 Sayinge, ' I sett on SION hill My KINGE,  
 To preach my LAWE, and shew this heauenly thinge ;  
 Thou art My SONNE, this day I Thee begott,  
 Aske, and I will assigne thee for Thy Lott  
 Of heritage the Landes and Nations all,  
 Betweene the Sunne's vprisinge & his fall.'  
 Thou with an iron rodd shalt keepe them vnder,

And breake them like an earthen pott in sunder,  
 Bee wise, yee MONARCHES, and yee PRINCES then;  
 Bee learnèd, yee that judge the sonnes of men;  
 Serue yee the Lord, with humble feare Him serue;  
 Rejoyce in Him, yet tremblinge Him obserue;  
 Kisse yee the SONNE, lest yee Him angrie make,  
 And perish, while His just wayes yee forsake,  
 If His just wrath but once enkinled bee:  
 Who trust in Him, a blessed man is hee.

## P S A L M I I I .

Lord! how my foes in number doe encrease,  
 That rise against mee, to disturbe my peace!  
 MANY there are which to my soule haue said,  
 His God to him not safety yeilds nor aid;  
 But God is my defence, my SUCCOUR nigh,  
 My glory, and my head Hee lifteth high:  
 To Him with earnest praier appealèd I,  
 And from His Holy Hill Hee heard my erie:  
 I layed mee downe and slept, and rose againe,  
 For mee the Lord doth euermore sustaine:  
 Though Thousand of my foes besett mee round,  
 Noe feare of them my courage shall confound:  
 Rise Lord! and saue mee; Thou hast giuen a stroke  
 On my foes cheeke, that all his teeth are broke:  
 SALUATION cometh from this Lord of ours,  
 Who blessings on His people daily powers.

## P S A L M I V.\*

O God! whose righteousnes by grace is mine,  
 A gracious care vnto my voyce encline :  
 Thou that hast set mee free when I was thrall,  
 Bee mercifull, and heare my prayer withall.  
 Vaine, worldly men, how long will yee dispise  
 God's honour, and His truth, and trust in lies ?  
 God for Himselfe, the good man doth select,  
 And when I crie Hee doth not mee reject.  
 Bee angrie, but bee angrie without synne ;  
 Try your owne hearts in silence, close within.  
 To God, of godly workes, an offeringe make,  
 Then trust in Him that will not His forsake.  
 For that which good is, many seeke and pray,  
 ' And who shall shew the same to vs' ? say they,  
 Lord! shew to vs thy countenance diuine,  
 And cause the BEAMES thereof on vs to shyne :  
 Soe shall my heart more joyfull bee and glad,  
 Then if encrease of corne and wine I had.  
 To peace therefore lye down will I and sleepe<sup>1</sup>  
 For God alone doth mee in safetie keepe.

\* Our fac-simile (as before, in large paper copies,) presents the first eleven lines of this Psalm. G,

1 'rest' is written and erased here. G.

## P S A L M V.

LORD weigh my words, and take consideration  
Of my sad thoughts and silent meditation :  
My God, my KINGE, bowe downe Thine care to mee,  
While I send vp mine humble prayer to Thee.  
Early, before the morne doth bringe the day,  
I will O Lord, look vp to Thee and pray :  
For Thou with synne art neuer pleasèd well,  
Nor any<sup>1</sup> ill may with Thy goodnes dwell :  
The foole may not before thy wisdome stand,  
Nor shall the impious scape Thy wrathfull hand :  
Thou wilt destroy all such as vtter lies ;  
Blood and deceit are odious in Thine eyes ;  
But, trustinge in Thy manie mercies deare,  
I will approch Thy house with holy feare.  
Teach me Thy plaine and righteous way to goe,  
That I may neuer fall before my foe,  
Whose flatteringe tongue is false and heart jmpure,  
And throat, an open place of SEPULTURE.  
Destroy them, Lord, and frustrate their devices,  
Cast out those REBELLS for their manie vices ;  
But all that trust in Thee and loue Thy name,

---

1 An illegible word erased here. G.

Make them rejoyce and rescue them from shame.  
 Thou wilt Thy blessinge to the righteous yeild  
 And guard them with Thy grace as with a SHEILD.

PSALM VI.

To iudge mee, Lord, in Thy just wrath forbear,  
 To punish mee in Thy displeasure spare ;  
 O ! I am weake ; haue mercie, Lord, therefore,  
 And heale my bruised bones which payne mee sore.  
 My SOULE is alsoe trubled and dismayed ;  
 But, LORD, how long shall I expect Thine aid !  
 Turne Thee, O Lord, my SOULE from death deliuer,  
 Euen for Thy mercie's sake which lasteth euer :  
 They which are dead remember not Thy name,  
 Nor doth the silent GRAVE thy praise proclaime ;  
 I faint and melt away with greifes and feares,  
 And euery night my bed doth swymme with teares.  
 Myne eyes are suncke and weaknèd is my sight ;  
 My foes haue vexed mee with such dispight.  
 Away from mee, yee sinfull men, away !  
 The LORD of HEAVEN doth heare mee when I pray.  
 The Lord hath my petition heard indeed :  
 Receaue my prayer and I shall surely speed ;  
 But shame and sorrow on my foes shall light,  
 They shall be turn'd and put to suddaine flight.



## P S A L M V I I .

O Lord, my God! I put my trust in Thee,  
From all my PERSECUTORS rescue mee :  
Lest my proud foe doth like a lyon rend mee,  
While there is non to succour and defend mee :  
Lord God! if I bee guilty found in this,  
Wherewith my foes haue chargèd mee amisse,  
If I did vse my freind vnfreindly soe,  
Nay, if I did not helpe my causlesse foe,  
Let him preuaile, although my cause bee just,  
And lay my life and honnour in the dust.  
Vp, Lord! and stand against my furious foes,  
Thy JUDGEMENT against them for mee disclose ;  
Soe shall Thy PEOPLE flocke about Thee nigh,  
For their sakes therefore lift Thy selfe on high.  
Judge of the world, giue sentence on my parte,  
Accordinge to the cleanes of my heart :  
Let wickednes be brought vnto an end,  
And guide the just, that they may not offend.  
Thou God art just, and Thou Searcher art  
Of hart and raynes, and euery inward part :  
My helpe proceedeth from the Lord of Might,  
Who saueth those which are of hart vpright ;  
A powerfull and a patient JUDGE is Hee,  
Though euery day His wrath prouokèd bee :  
But, if men will not turne, His sword Hee whets,

And bends His bowe, and to the stringe Hee sett  
 The INSTRUMENTS of death, His arrowes keene,  
 GAINST such as rebells to His will haue beene.  
 The jmpious man conceaues jniquity,  
 Trauailes with mischief, and brings forth a ly:  
 The RIGHTEOUS to entrapp hee digs a pitt,  
 But hee himselfe first falls and sinks in it.  
 The wicked plotts his workinge braine doth cast,  
 Light with a mischeife on himselfe at last.  
 MY THANKES WITH GOD'S GREAT JUSTICE SHALL  
 ACCORD,  
 AND I WILL HIGHLY PRAISE THE HIGHEST LORD.

### PSALM VIII.

O GOD, OUR LORD! HOW LARGE IS THE EXTENT  
 Of Thy great name and glorie excellent!  
 It fills this world, but it doth shyne most bright  
 Aboue the heauens, in th' vnapproachèd light.  
 BY SUCKINGE BABES THOU DOST THY STRENGTH DIS-  
 CLOSE,  
 And by their mouth to silence put Thy foes.  
 When I see HEAVEN wrought by Thy mighty hand,  
 And all those glorious lights in order stand,  
 Lord! what is man that Thou on him dost looke!  
 Or of the SONNE OF MAN such care hast tooke!  
 Next ANGELLS in degrec Thou hast him plac't,

And with a crowne of honour hast him grac't :  
Thou hast him made lord of Thy CREATURES all,  
Subjectinge them to his commaund and call ;  
All birds and aiery fowles are vnder him,  
And fishes all which in the Sea doe swymme.  
O Lord, our God ! how large is the extent  
Of Thy great name and glorie excellent !

## P S A L M I X .

Thee will I thanke euer with my hart entire,  
And make the world Thy wondrous workes admire ;  
In Thee rejoyce, in Thee triumph will I,  
My songs shall praise Thy name, O God, most  
High !

While my proud foes are put to shamefull flight,  
And fall and perish at Thy dreadfull sight.  
Thou, righteous JUDGE, dost sitt vpon Thy THRONE  
And dost maintaine my rightfull cause alone ;  
Thou checkst the HEATHEN ; and the wicked race  
Thou dost destroy, and all their names deface.  
O ENEMY ! behould thy finall fall,  
Thy CITTIES perish and their names withall ;  
But God, our Lord, for euer shall endure,  
His judgement SEATE, Hee hath establisht sure,  
Where Hee judges the World with equall right,

And measures JUSTICE vnto euery weight :<sup>1</sup>  
 He likewise will become a BULWARKE strong  
 And tymely aide to them that suffer wrong.  
 Who knowes Thy name in Thee His trust will  
     place,  
 Who neuer failest them that seeke Thy face.  
 O, praise the Lord ! you that in SION dwell,  
 His noble Acts among the NATIONS tell ;  
 When of oppression Hee enquiry makes,  
 Of euery poore man's plaint Hee notice takes.  
 Haue mercy, Lord ! and take into Thy thought  
 My troubles, which my hatefull foes haue wrought.  
 Thou from the gates of death my SOULE dost raise,  
 That I in SION'S GATES may sing Thy praise ;  
 The sweet saluation which Thou dost impart  
 Shall bee the joy and comfort of my heart.  
 The INFIDELLS make pitts, and sinke therein,  
 Their feet are caught in their owne proper synne ;  
 Thy judgement Lord, Thou hast thereby declar'd  
 When wicked men in their owne workes are snar'd :  
 Hell is a place for impious men assign'd  
 And such as doe cast GOD out of their minde ;  
 But poore men shall not bee forgotten euer  
 Nor meeke mens' patience, if they doe perseuer.

Rise Lord! and let [not]<sup>1</sup> man about Thee rise  
And judge the Infidel with angry eyes:  
Strike them with feare, that, though they know  
not Thee,  
Yet they may know that mortall men they bee.

## PSALM X.

Why standest Thou O Lord! so farr away  
And hid'st Thy face when troubles mee dismay?  
The wicked for his lust the poore man spoyle;  
Lord! take him in the trap of his owne wiles.  
Hee makes his boaste of his profane desires  
Contemninge God, while hee himselfe admires:  
Hee is soe proud, that God hee setts at naught,  
Nay rather, God comes neuer in his thought.  
Thy judgements Lord, are farr about his sight  
This makes him to esteeme his foes soe light,  
And in his hart to say, I cannot fall,  
Nor can misfortune light on mee at all:  
His mouth is full of execrat[i]ons vile;  
Under his tongue doth sit ungodly guile;  
Close in the corners of the waies he lies,  
And lurkes, and waits, the simple to surprize:

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<sup>1</sup> This 'not' I supply as evidently by inadvertence left unwritten. G.



## PSALM XI.

I TRUST in God: to mee why should you say,  
'Fly like a bird to mountaines farr away'  
Their bowes and arrowes wicked men prepare,  
To peirce the hearts of them that faithfull are:  
Euen him whome God hath made a corner-stone  
They haue cast downe; but what hath Hee mis-  
done?  
God in His holy temple doth remaine,  
The heauen of HEAVENS: where Hee doth sitt and  
raigne.  
Upon the poore He casteth downe His eye,  
The sonnes of MEN he doth discerne and trie;  
The just and righteous men hee doth approue,  
But hateth synners which their sinnes doe loue;  
On them he rayneth snares, brimstone and fire,  
This is their cup, their wages, and their hire;  
The righteous God loues him whose way is right,  
And on the just His gracious eye doth light.

## PSALM XII.

HELPE Lord! for all the godly men are gon,  
And of the faithfull, fewe there are, or non;  
Each man to other doth vaine things impart,  
With lipps deceitfull, and with double hart;

The Lord will soone cutt of the lipps that lie,  
 And root out tongues that speake proud words  
 and high.

‘With mighty words wee will preuale’ say they :  
 What Lord is Hee that dareth us gainesay ?

‘Now for the troubles and oppressions sore  
 The gronings and the sighings of the poore,  
 I will arise’ sayth God, ‘and quell their foes  
 That swell with pride ; and them in rest repose.’  
 God’s words are pure, and chaste, like siluer tride  
 Which hath with seauen fires bene purified.

Thou wilt preserue them Lord ! and guard them  
 still,

From this vile race of men which wish them ill.  
 The ungodly walke in circles, yet goe free  
 When such as feare not God, exalted bee.

### PSALM XIII.

How long O Lord ! shall I forgotten bee ?  
 How long wilt Thou Thy bright Face hide from  
 mee ?

How long shall I my thoughts tosse to and fro  
 And bee thus vext by my insultinge foe ?  
 Giue ease, O Lord ; giue light unto mine eyes,  
 Lest death in endlesse sleepe doth mee surprise ;  
 Lest my proud foe vaunt that hee doth preuaile,



And laugh at mee when I shall faint or faile ;  
But in Thy mercie all my trust is pight<sup>1</sup>  
And thy saluation is my heartes delight ;  
Of Thy sweet kindnes therefore sing will I,  
And highly praise the name of God, Most High.

## PSALM XIV.

‘THERE IS NOE GOD,’ THE FOOLE SAYTH IN HIS  
HEART,

Yet dares not with his tongue his thought impart ;  
All are corrupt and odious in God's sight,  
Not one doth good, not one doth well, vpright.  
God cast His eyes from heauen on all mankinde,  
And lookt if Hee one righteous man could finde ;  
But all were wicked, all from God were gone,  
Not one did good, in all the world, not one ;  
Their throat an open graue, their flattering tongue  
And lying lips, like stinge of wasps haue stung.  
With bitter cursing, they their mouthes doe fill ;  
Their feet are swift the guiltles blood to spill ;  
Sad, wretched mischeife, in their wayes doth lye  
But for the wayes of peace they passe them by ;  
Noe feare of God haue they before their eyes,

Nor knowledge, while these mischeifes they devise ;  
 While they God's people doe with might oppresse  
 And eat them up like bread with greedines ;  
 And since on God they neuer vse to call,  
 They fear'd when cause of feare was non at all.  
 But to the righteous man and to his race,  
 God present is with His protectinge grace ;  
 Though fooles doe mocke the counsell of the poore,  
 Because in God hee trusted euermore.  
 Who shall saluation out of SION giue  
 To ISRAELL but God? Who shall releiue  
 His people and of CAPTIUES make them free :  
 Thou JACOB joyfull, Israell glad shall bee,

## PSALM XV.

LOED ! WHO SHALL DWELL IN THY BRIGHT TENT  
 WITH THEE

And of Thy rest in heauen pertaker bee ?  
 Euen hee that is vpright in all his wayes<sup>1</sup>  
 And from his hart speakes<sup>2</sup> truth in all hee sayes ;  
 Who hath forborne to doe his neighbour wrong

1 Written here, as elsewhere, not by the contraction-sign of the plural 'es' but in full. G.

2 Another example in the MS, of the plural 'es' in contraction-sign, preceded by 'e.' G.

Nor him deceau'd or slaunderèd with his tong ;  
 Who of himselfe an humble thought doth beare  
 But highly valewes them which God doe feare ;  
 Who of his promis doth himselfe acquitt,  
 Though losse hee suffer by performinge it ;  
 Nor hath from bitinge vse his monie lent,  
 Nor tooke reward against the innocent ;  
 Who shall obserue these poynts, and doe them all,  
 Assuredly that man can neuer fall.

## PSALM XVI.

MEE thy poore seruant Lord! preserue and saue,  
 For all my trust in Thee repos'd I haue :  
 Lord! said my soule, Thou art my God, to Thee  
 My goods are nothings when they offered bee ;  
 But my delight[s] are in those saints of Thine,  
 Which liue on Earth, and doe in vertue shine ;  
 But they which runn to worshipp idolls vaine,  
 Shall multiply their sorrow and their paine.  
 Of their blood offerings will I not pertake,  
 Nor of their names shall my lipps mention make.  
 The portion of mine heritage and cupp  
 Is God Himselfe who houlds and keepes<sup>1</sup> mee upp ;

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1 Another example of 'e' before the contraction-sign  
 of 'es.' G.

In a faire ground to mee my lott did chance,  
 Soe I possesse a rich Inheritance :  
 Thankes<sup>1</sup> bee to God His warninge giues mee light,  
 My raynes with paine doe chasten me by night ;  
 I looke to God in my endeauors all,  
 Hee stands soe neare mee that I cannot fall ;  
 This hath my heart and tongue with joyes possest,  
 And now my flesh in hope to rise, shall rest ;  
 My soule shall not bee buryed in the graue,  
 Nor shall Thy Holy One corruption haue ;  
 Shew mee the path of life ; for in Thy sight  
 Doth endles pleasure rest and full delight.

### PSALM XVII.

HEARE my just cause Lord! heare my prayer and  
 crie,  
 Which come from lipps not vs'd to faine or lie :  
 Lord, let my sentence from Thy mouth be giuen,  
 For Thou regards't things only just and euen ;<sup>2</sup>

1 In full 'es' here, as before. Having now given several examples of the arbitrary use of the 's,' and 'es' in full and by contraction-sign, it will not be needful to note more in the sequel. G.

2 A later handwriting substitutes for the respective rhymes of this couplet 'proceed' and 'right indeed.' G.

In the darke night of my aduersitie,  
Thou did'st my heart examine, proue and trie ;  
And yet vpon this triall did'st not finde  
My heart or tongue to any ill enclinde ;  
For that their workes against Thy Word are done  
I doe their wayes which tend to ruine, shunn.  
Lord ! in Thy pathes doe Thou my goings guide,  
Lest in this slippery life my footsteps slide :  
Thy name haue I invok't, Thou shalt mee heare  
And to my humble words incline Thy eare ;  
O Sauour ! of all those that trust in Thee  
Thy mercies full of wonder shew to mee ;  
Preserue mee as the apple of Thine eye,  
Under Thy winges in safetie let me lie ;  
Saue mee from them which Thy right hand oppose,  
And from my ungodly circumuenting foes ;  
Their fatt estates doe them soe fortifie  
As they presume to speake proud words and high ;  
In all my wayes in wait for mee hee lies,  
To cast mee downe hee downewards casts his eyes  
Euen like a lyon, watching for his prey,  
Or lyon's whelpes which lurke beside the way.  
Vp Lord ! defeat, defeat this foe of mine,  
That wicked man who is a sword of Thyne ;  
From worldly men vouchsafe my soule to saue,  
Who in their mortall life their portion haue ;

Whose bellies with Thy treasure Thou dost fill,  
 Who children haue, and leaue them wealth at will;  
 But I Thy face in righteousnes shall see  
 And with Thy presence shall contented bee.

PSALM XVIII.

Thou art my strength, O Lord! Thee will I loue,  
 Thou art my Rocke, which nothing can remoue:  
 My God, in Whome my trust I will repose,  
 My Sauour, sheild and horne, against my foes;  
 Lord, most praise worthy, pray will I to Thee  
 Soe shall I from my foes protected bee;  
 When deadly sorrowes did besett mee round,  
 And floods of wickednes did mee surhound<sup>1</sup>  
 When paines of hell I felt in my disease,  
 And pangs of death upon my soule did sease;  
 On God I callèd in that instant truble,  
 And my complaints unto the Lord did dubble:  
 But when His wrath and vengeance kindled were,  
 The Earth did quake, and mountaines shooke for  
     feare,  
 And coles grew redd with His inflaminge jre;

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1 = surround: as 'trihumph' for triumph. G.

Hee bowed the heauens, and did descend withall,  
 And shadowes darke beneath His feet did fall :  
 Hee ridinge on the CHERUBINS did fly,  
 And with the wingèd windes was borne on high ;  
 Darkness His clossett, His paulion wide  
 Made of blaekè clouds, His face a while did hide ;  
 But at His presence right away they flew  
 When haile and coles of fire abroad Hee threw ;  
 The Lord from heauen did send His thunder lowd  
 With fire and haile from out the broken cloud ;  
 A shower of arrowes on His foes did fall,  
 His thunderboults and lightnings slewe them all ;  
 Fountaines were dride and the earthe's foundation  
 mou'd

When synners, in His wrath, the Lord reproc'd ;  
 But Hee from heauen shall send His angell's downe  
 And take mee vp when waters would mee drowne ;  
 Hee from my foe, too mightie and too strong,  
 Shall saue mee when Hee doth mee mightie wrong,  
 Preuentinge mee my disastrous day :  
 But then the Lord was my support and stay ;  
 When I was captiue, Hee did sett mee free,  
 And brought mee forth because Hee fauoured mee  
 Hee shall reward mee as my dayes bee right.  
 And hands bee cleare<sup>r</sup> : soc shall Hee mee requite ;

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1 We would expect 'cleane' here as it is a few lines on : but it is 'cleare,' as above. G.

For I still kept His pathes, and did not shunn  
 To walke therein, as other men haue done :  
 But euer sett<sup>1</sup> His lawes before mine eyes,  
 And neuer did His holy words dispise.  
 My heart was vncorrupt before Him still,  
 Pursuinge goodnes and eschewinge ill ;  
 Hee shall reward mee as my deeds bee right,  
 And hands bee cleane : soe shall he mee requite.  
 Unto the good Thou wilt thy goodnes show,  
 And righteous men Thy righteousnes shall know ;  
 The pure of heart shall Thee behold most pure  
 But froward men Thy curses shall endure ;  
 Them will God raise, which under pressures ly,  
 And proud men humble which doe looke soe high ;  
 Hee shall sett up for mee a candle bright,  
 My God shall turne my darkness vnto light.  
 Through Thee, an host of men, I conquere shall,  
 And with Thy helpe transcend the highest wal ;<sup>2</sup>  
 God's way is pure, His word is tride with fire ;  
 All those that trust in Him will Hee vphould ;<sup>3</sup>  
 Hee heals all them which unto Him retire ;  
 For who is God ? or who hath strength and power

1 'My' written and erased here. G.

2 'Wal' is supplied in a more recent hand. G.

3 It will be noticed that this word is inadvertently left without its companion rhyme. G.



Except our Lord, our God and only our ?  
 Hee girdeth mee with furniture to fight  
 And guideth mee, and houldeth mee upright ;  
 My feet as swift as HART's feet Hee doth make,  
 And vp to honor's tower Hee doth mee take ;  
 Hee giues such strength unto my fingers weake,  
 As that my arme a bowe of steele shall breake  
 Thy hands shall bee my safety and protection,  
 Thou shalt aduance mee with Thy sweet correction ;  
 Thou for my feet shalt make a passage wide,  
 Soe as my steps shall neuer goe aside ;  
 I shall pursue, and in pursuite outgoe,  
 And neuer turne till I haue quelld my foe ;  
 When I him smite<sup>1</sup> hee shall not rise at all,  
 If, once at my victorious feet hee fall.  
 Thou hast girded mee with a sword of strength,  
 Wherewith I shall subdue my foes at length ;  
 For thou shalt turne the stubburne necke about  
 Of them that hate mee till I root them out ;  
 Then shall they crie (but helpe there shall be non)  
 Euen to the Lord, Who shall not heare their mone.  
 My foes to powder I shall breake and bray  
 And tread them down like mire amid the way.

---

<sup>1</sup> The MS reads 'suto' but as above, Query—contracted for 'smite'? G.

Thou my rebellious subjects shalt accord,  
 And ouer Heathen Nations make mee Lord ;  
 A people whome I knowe not shall mee serue,  
 And with base adulation mee obserue ;  
 These Aliens all, shall faint and bee dismaied  
 And in their strongest Castles bee afraid.  
 Liue Lord ! my strength : and blessed bee therefore,  
 And praisèd bee my Sauour euermore,  
 Who doth repay my foes with vengeance due,  
 And unto mee my vassals doth subdue ;  
 Who doth not only saue but sett mee high  
 Aboue my foes, and there feirce crueltie.  
 For this, both of my thanks and praise to Thee,  
 The Heathen Nations witnesses shall bee ;  
 For wealth and power and blessings manie moe,  
 On Dauid and his race Thou shalt bestowe.

PSALM XIX.

THE workmanship of heauen soe bright and faire,  
 Thy power O Lord, and glorie doth declare ;  
 One day Thy praise doth to another preach,  
 One night another doth in order teach ;  
 Where euer any tongue or voyce doth sound,  
 In all the world their speech is heard around.  
 In midst of heauen, the hands of God hath pight<sup>1</sup>

For the sunne's lodgeinge, a paultion bright ;  
 Who as a bridegroom from his chamber goes ;  
 Or GIANT, marchinge forth against his foes,  
 Hee issues ; and from EAST TO WEST doth runne :  
 His peircinge heat noe liueinge weight<sup>1</sup> can shun.  
 God's lawe is perfect and man's soule renues,  
 And simple mindes with knowledge it endues ;  
 Right are His statutes and rejoyce the heart,  
 Light to the eyes His precepts pure impart ;  
 His feare is cleane and soe endures for aye ;  
 His judgements true and righteous euery way ;  
 More sweet then honie, to bee valewed more  
 Then many heapes of finest goulden oare.  
 They rectifie withall Thy seruants minde,  
 And who soe keeps them great reward shall finde ;  
 But Lord who knowes how oft hee doth transgresse ?  
 O clense mee from my secret wickednos !  
 Nor let presumptuous sinns beare rule in mee,  
 Soe shall I from the great offence bec free ;  
 And Lord ! my strength and Sauour ! soe direct  
 My words and thoughts as Thou maiest them accept.

---

2 A later hand has placed above this, 'wight' : which is only a different spelling. Mr. Bruce, (as before) adds Qu: It seems to have stood originally 'weigh.' The Corrector added a 't' and then perhaps thinking it not quite clear, or not liking the incorrect spelling, wrote 'wight' above it. G.

## P S A L M   X X .

The Lord giue eare to thee in thy distresse !  
 And bee thy Sheilde, when troubles thee oppresse !  
 And let His help come downe from heauen for  
                   thee !

And strength from Syon Hill imparted bee !  
 Let Him remember, and accept withall,  
 Thine offerings and thy sacrifices all ;  
 And of His bountie euermore fulfill  
 Thy hearts desire ; and satisfie thy will.

But wee will glory in our great God's name  
 And joy in our saluation through the same ;  
 And pray unto the Lord our God, that Hee  
 The effect of all thy prayers will graunt to thee.  
 Hee now I know will heare, and helpe will bringe,  
 With His strong hand to His annoynted KINGE ;  
 On chariots some, on horses some, rely,  
 But wee inuoke the name of God Most High.  
 Those others are bowed downe and fall full lowe,  
 When wee are risen and vpright doe goe.  
 Saue us O Lord of Heauen ! and heare us then ce,  
 When wee inuoke Thy name for our defence.

## P S A L M   X X I .

Glad is the kinge, and joyfull in his hart,  
 That Thou O Lord, his strength and safety art ;

That Thou hast giuen him what his heart desired,  
And not denied him what his lipps required ;  
Preuentinge him with blessings manifold,  
And crowninge him with pure refinèd gould.  
Hee askt Thee life, Thou gauest him length of  
daies,

Euen endlesse life, to giue Thee endlesse praise ;  
His safety, through Thy prouidence deuine  
With honour great and glorie makes him shine ;  
Blisse without end Thou wilt to him impart,  
The sunn-beames of Thy face will cheare his hart :  
For in Thy mercy hee doth trust withall,  
Which stayes his steps that hee shall neuer fall ;  
But Thy long hand shall reach Thy flyinge foe  
And finde him when he most secure doth goe,  
Thine enimies shall (when kindled is Thine ire)  
As in a furnace be consumed with fire ;  
Their ofspringe from the Earth shall rotted bee,  
Their second generation non shall see :

For against Thee and Thine their counsell was,  
Yet could not bringe their wicked plott to passe,  
But turn'd their backes and put themselues to  
chase,

When Thou hadst bent Thy bowe against their face ;  
Bee pleased in Thine owne strength Thyselfe to  
raise

Soc shall wee Lord, Thy power and mercie praise.

## P S A L M   X X I I.

MY God! my God! why leauest Thou mee? and  
why

Dost Thou soe farr withdraw Thee from my crie?

I cry all day, but Thou dost not giue eare;

At night I cease not, yet Thou wilt not heare;

Yet Thou art holy still, Thou God of might,

Thy people's great renowne and glory bright;

When our forefathers plac't their hope in Thee

From cruell bondage Thou didst sett them free;

In Thee they trusted, and to Thee they prayed,

And neuer faild of Thy celestiall aid;

But as for mee, a worme not man, am I;

A scorne to euey man that passeth by;

They laugh and mocke, my poore estate to see;

They draw their mouth and shake their heads

at mee;

And say, 'hee hop't in God, that Hee should saue

him,

Now let God rescue him if Hee will haue him.'

But Thou Lord from my mother's wombe didst

take mee,

And when I suck't her brest didst not forsake

mee;

Euen from my birth I was to Thee bequeathèd,

And Thou hast bene my God since first I breathèd.

O leaue mee not when trubles doe mee presse,  
And there is non to helpe mee in distresse ;  
Many strong beasts haue mee invironèd  
As fatt and feirce as bulls IN BASHAN fedd ;  
They runne on mee with open mouthes and wide;  
Like hungry lyons rampinge in their pride.  
My soule, like water on the earth is spilt,  
My joynts are loosed, my heart like wax doth  
    melt,  
My synewes shrunke are, like a potsheard drie,  
My tongue cleaues to my jawes, dead dust am I.  
For many doggs haue compast me about,  
I am besett with a malitious rout ;  
They peirce My hands and feet, and stare on Mee,  
And euery ribb of My leane bodie see ;  
They spoyle Mee of My GARMENTS, and beside,  
The parts thereof by lotts they doe deuide.  
Lord! bee not farr, when I Thy help shall need,  
Thou art My strength, O succour Mee with speed!  
And sheild Mee from the sword and from the power  
Of doggs, which would My dearest SOULE deuoure!  
And from the lyon's mouth, and from the hornes  
Of many, fearce, insultinge unicornes!  
Among My kinn will I declare Thy name,  
And in the great Assembly spread the same.  
Yee that feare Him His praise and glory tell,  
And honnour Him yee seed of ISRAELL ;

Hee scorneth not the poore, nor hides His face,  
 But heares his suit when hee laments his case.  
 When all Thy faithfull folke assembled bee,  
 I sound Thy praise and pay my vowes to Thee.  
 The Lord shall fully satisfie the meeke,  
 Their soule shall liue which His light face doe  
     seeke ;

The EAST AND WEST shall turne to their right minde,  
 And to the true God's worshipp be inclinde ;  
 Who doth, of all the world the SCEPTER beare,  
 Rules and commaunds the nations euery where ;  
 The fatt shall eate and worshipp Him therefore,  
 And they that lye in dust shall Him adore.  
 Euen hee which cannot his own life preserue,  
 Nor quicken his owne soule the Lord shall serue.  
 Their seed, O Lord ! shall serue to worshipp Thee,  
 And with Thy chosen people numbred bee ;  
 And to their children's children, shall expresse  
 Thine euerlasting truth and righteousnes.

### PSALM XXIII.

THE Lord my SHEAPERD is, Hee doth mee feed,  
 His bounty euermore supplies my need ;  
 When I in pastures greene my fill haue tooke,  
 Hee leads mee forth into the siluer brooke ;  
 Hee turnes my soule, when it is gon astray,



For His name's<sup>1</sup> glory, to His right way ;  
 Therefore although my soule detruded were,  
 Euen to Hell's gates, yet I not ill should feare ;  
 When Thou art with mee, what should mee dismay ?  
 Thy crooke, my comfort is ; Thy staffe, my stay ;  
 My table Thou hast spread and furnisht soe,  
 As glads my heart, and greiues my enuious foe ;  
 Thy balme powr'd on my head, doth sweetly smell ;  
 Thou makst my cup about the brimme to swell.  
 Thy mercy, while I breathe, shall follow mee,  
 And in Thy house my dwellinge-place shall bee.

## PSALM XXIV.

THE Earth, and all things which on the Earth  
 remaine,  
 Euen all the world, doth to the Lord pertaine ;  
 Amid the Sea, Hee founded hath the Land  
 And made this GLOBE about the floods to stand.  
 Who shall unto JEHOVAH'S MOUNT ascend ?  
 Or who shall in his holy place attend ?  
 Euen hee whose hands are cleane, whose heart  
 is pure,  
 Whose tongue is true, whose oath is just and sure.

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<sup>1</sup> Requires to be read as a dissyllable: in MS is the  
 'es' in full. G.

He shall receaue both righteousnes and blisse  
 From God, Whose mercy his saluation is.  
 Such are the seed of JACOB'S faithfull race,  
 Which seeke the Lord, and loue to see His face ;  
 Ye euerlasting GATES, your heads upreare,  
 And let the King of Glory enter there.  
 That glorious name, to Whome doth it belong ?  
 To God Most Mightie and in warr most stronge.  
 Eternall dores, lift [up] your heads, I say  
 That there, the King of Glorie enter may.  
 The King of Glory enters, what is Hee ?  
 The Lord of Hosts is knowne that Kinge to bee.

PSALM XXV.

MINE humble soule O Lord! I lift to Thee,  
 On Whome my trust shall euer fixed bee ;  
 O suffer not my cheekes with shame to glowe,  
 Nor make me slaue to my insultinge foe ;  
 For they which hope in Thee incurr noe blame,  
 But wilfull synners shall bee clothed with shame.  
 To mee, O Lord! vouchsafe Thy wayes to show,  
 And Thy right pathes, that I therein may goe ;  
 Teach mee the way of truth, direct my will ;  
 Thou art my SAUIOUR, I attend Thee still ;  
 Receaue mee Lord, and to remembrance call  
 Thy ould compassions, and Thy mercies all ;

But of Thy wanted grace to mee, O Lord  
 Of the errours of my youth keepe noe record ;  
 The Lord is good, and for His goodnes' sake  
 Hee teaches sinners, godly wayes to take ;  
 Yet Hee His learninge doth to non impart  
 But to the meeke and to the humble hart ;  
 His pathes are grace and truth ; that only way  
 Hee leads all those which doe His will obey.  
 For Thy name's glorie, I doe Thee intreat  
 To my great sinns, extend Thy mercie great  
 To him which feares the Lord, the Lord doth shewe  
 How in his callinge hee may safely goe ;  
 His soule shall bee at ease and all his race,  
 Shall in the Land possesse a blessed place ;  
 His couenant and His counselles<sup>1</sup> neare,  
 God shewes to them in whome Hee plants His  
     feare ;  
 My looke to Him shall euer raised bee,  
 Who from the nett my captiue feet doth free.  
 Haue mercy Lord on mee ! and turne Thy face  
 To see my desolate and wither'd case ;  
 Enlargèd is my greife and heauines,

---

1 Though not written with the contraction-sign of 'es' it is spelled therewith, and the measure requires the word to be here also read as a trisyllable. G.

2 A trisyllable, as *ante*. G.

But Lord, enlarge Thou mee from my distresse !  
 Looke on the wofull STATE that I am in ;  
 REMITT the cause thereof, which is my synne ;  
 My foes consider, and their multitude  
 Which mee with deadly hatred hath pursude ;  
 And keepe my soule<sup>1</sup> from sinne, my face from  
 shame,  
 Who trust in Thee and call upon Thy name.  
 Let truth and righteousnes without deceit  
 Still wait on mee, because on Thee I wait ;  
 And sett Thy faithfull ISRAELL at rest  
 From all the trubles which doe him molest.

## PSALM XXVI.

BEE thou my IUDGE, O LORD ! my cause is just ;  
 I shall not stagger while in Thee I trust.  
 Weigh and examine mee, search all my vaines,  
 The bottom of my heart and inward raines ;  
 I sett<sup>2</sup> Thy goodnes euer in my sight,  
 Which in Thy truth doth guide my stepps aright ;  
 I use not to conuerse with persons vaine,  
 Nor with dissemblers fellowship retaine ;

---

1 'face' previously written and erased. G.

2 'Shame' for 'sinne' : but also erased. G.

My soule the assembly of the wicked hates,  
 Nor will I sitt among ungodly MATES ;  
 REPENTANCE haueing made my conscience cleare,  
 Then will I Lord, approach Thine ALTER neare ;  
 That I may thanke [Thee] both with harte and  
     voyce,

And tellinge of Thy wondrous workes rejoyce  
 Thy temple Lord, I loue exceeding well,  
 Wherein Thy MAJESTIE AND GLORIE dwell.  
 O let not sinfull men my soule enclose,  
 Nor of my life let sinfull men dispose ;  
 Whose hands are foule, their sinnes them foule  
     doe make,

And full of guifts which they coruptly take ;  
 But I to leaue a blamelesse life entend :  
 O Lord therein with mercie mee defend.  
 My foot stands right and therefore all my dayes  
 In all assemblies I the Lord will praise.

## PSALM XXVII.

GOD IS MY LIGHT, SALUATION, strength and aid  
 Of whome and what shall I then bee afraid?  
 The wicked came to haue devour'd mee quite,  
 But stumbled in their way, and fell downe-right.  
 Though mighty armies in my wayes were laid,  
 I stand secure, I cannot bee dismaid.

One thinge I wish, euen while I liue to dwell,  
In God's faire House, where beauty doth excell ;  
His tent, in time of truble, shall mee hide,  
And I shall on His rocke of safety bide ;  
Now shall Hee lift my head aboue my foes,  
Which mee with armèd multitudes, enclose ;  
And now will I His praise in triumph singe,  
And joyfull offerings to His temple bringe ;  
And let my cries approach Thy gracious care  
Vouchsafe in mercie my complaints to heare ;;  
My heart doth tell that Thou bidst mee still  
Thy face to seeke: Lord! seek Thy face I will.  
Then doe not hide from mee Thy face soe bright,  
Nor in Thy wrath exclude mee from Thy sight ;  
Thou euer wast mine aid, since I was borne :  
God of my safety leaue me not forlorne.  
My father and my mother both forsooke mee,  
But then the Lord to his tuition tooke mee ;  
Teach mee the way that I therein may goe,  
Soe shall I neuer fall before my foe ;  
Nor fall into their power which doe me hate,  
And brought false oathes against mee in the gate.  
My heart had fail'd but that my hope to see.  
God's endlesse blisse in heauen did comfort mee.  
Then stay God's time, Hee shall thee stay at length  
And Hee till then shall arme thy heart with strength.

## PSALM XXVIII.

Heare (Lord my strength!) the crie I make to  
Thee!

I am but dead, if Thou seeme deafe to mee :  
Heare, when with humble prayer, I Thee entreat,  
With lifted hands before Thy mercy seate.

But rancke mee not with those which wicked are,  
Whose lipps speake peace, whose hearts are full of  
warr ;

Accordinge to their actions let them speed,  
And as their merrit is, soe make their need ;  
For that they see Thy workes, and yet neglect  
them,

Thou shalt destroy and neuer more erect them,  
The Lord bee praised Who hath vouchsaft to heare,  
And lend unto my prayer a gracious eare ;

HIS SHEILD protects, His strength doth mee  
duance ;

My tongue shall sing His praise, my heart shall  
adance ;

Hee to His seruants, force and vertue giues ;  
Through Him in safetie His annoynted liues.

Saue Thy peculier people, Lord ! and blesse them,  
And lift their heads aboue them that oppresse  
them.

## PSALM XXIX.

Yee kings, since by God's power and grace, yee  
     raigne  
 Glory and power ascribe to Him againe ;  
 Yeild Him the honnour due to His great name,  
 And in His glorious COURTS, His praise proclaime ;  
 His voyce doth cause the Seas, to swell and shake,  
 And in the heauens the dreadfull thunder make ;  
 JEHOVAH's voice effects of power doth breed,  
 It is a stronge and glorious voyce indeed ;  
 His voyce the cedar doth in sunder teare,  
 The Cedars which MOUNT LEBANUS doth beare ;  
 Makes LEBANUS, and HERMON hill, to tremble  
 And skipinge CALUES and UNICORNES, resemble ;  
 Doth breake the clouds, and flames of fire deuide,  
 The deserts shake, euen CADER['s]<sup>1</sup> desert wide ;  
 Makes hindes to calue, for feare makes forrests bare,  
 While in His temple wee His praise declare ;  
 The Lord vpon the water-floods doth raigne.  
 The Lord a KINGE for euer doth remaine ;  
 The Lord shall still His people's strength encrease,  
 And giue to them the blessinge of His peace.

---

1 Kedar ? G.



## PSALM XXX.

Highly the Lord I praise Who setts mee high  
 About my proud insultinge enimie ;  
 Sicke to the death, I cried to God for ease,  
 And Hee hath cur'd my dangerous disease ;  
 Hee from the graue hath lifted up my head  
 And hath reduc't mee from among the dead.  
 Yee SAINTS of His in songs His praise expresse,  
 With thankes<sup>1</sup> make mention of His holines ;  
 For momentarie His displeasure is,  
 When in His fauour there is life and blisse ;  
 Sad sorrow may continue for a night,  
 But joy returneth with the morninge light.  
 When my estate did prosper, then said I  
 I shall not fall, my seat is fixt on high.  
 But when Thou Lord, dost<sup>2</sup> turne Thy face aside,  
 Then was I trubled, and to Thee I cride ;  
 To Thee be gan I then againe to pray,  
 And in my humble prayer thus did say :

1 With reference to the 'es' here and elsewhere, it is given only when written in full and not by contraction-sign : the latter except where the rhythm demands it, is represented by the simple 's' of our modern plural. Cf prefatory Note to these 'Psalms,' ante. G.

2 Qu : did'st? G.

What profit can there by my death arise,  
 When buried in the graue my body lies?  
 Shall dust and ashes celebrate Thy name?  
 Or shall the silent Toombe Thy truth proclaime?  
 Lord, heare my prayer, and then Thy mercie show  
 In aidinge mee against my cruell foe!  
 Loe now to dancinge,<sup>1</sup> Thou hast turn'd my sadnes,  
 Out<sup>2</sup> of my sackloth guarded<sup>3</sup> mee with gladnes.  
 For this shall euerie good man singe Thy praise,  
 And I shall thanke and blesse Thee all my dayes.

PSALM XXXI.

In Thee, O Lord! haue I put all my trust,  
 Then rescue mee from shame, as Thou art just;  
 Giue eare, and soone from perill sett mee free;  
 Bee Thou a Rocke and stronge defence to mee;  
 Thou art my Rocke and Castle when I stray;  
 Bee Thou my Guide, and leade mee in the way.  
 Thou art my strength; O cleare mee from that net  
 Which priuily my foes for mee haue sett!  
 Into Thy handes<sup>4</sup> my soule I doe committ:

---

1 'sadnes' written and erased here. G.

2 I am uncertain whether this is 'But' or 'Out.' G.

3 'Girded'? G.

4 In MS., another example of the contraction-sign of 'es' with 'e' preceding. Cf. prefatory Note, as *supra*. G.

LORD GOD of truth Thou hast redeemèd it.  
I hate all those which in vain lies delight,  
For all my trust is in the Lord of might.  
Thy mercies glad my heart : for in my woe  
Thou hast vouchsaft my [weary] soule to knowe.  
Thou hast not left mee prisoner with my foe,  
But sett mee free that I at large may goe.  
Yeild to my troubles mercifull releife,  
My eares waxe deafe, my heart doth melt with  
greife.

Few are my yeares, in number to be tould,  
Yet sorrow, care, and greife, hath made mee ould ;  
My strength with prayer and anguish doth decay,  
My joynts growe weake, my bones consume away ;  
I am a scorne to all my enimies,  
But specially my NEIGHBOURS mee dispise ;  
My very presence did my freinds affright,  
And all my ould acquaintance shun my sight.  
I am forgott as if I buried lay  
And viler then a broken pott of clay.  
I heard the waylings of the multitude  
And trembled while they did my death conclude  
But all my hope hath beene O Lord in Thee,  
Whome I professe my only Lord to bee ;  
My tyme is in Thy hand, O doe not leaue  
Mee in their hands which would my life bereue.  
O turne to mee the brightnes of Thy face,

And saue mee through Thy mercy and Thy grace ;  
 Make not mee blush which did inuoke Thy name,  
 But put my foes to silence and to shame ;  
 And let the lipps bee dumbe which vtter lyes  
 Against the righteous in spightfull-wise.

O what blessings, dost Thou keepe in store  
 For them that feare and loue Thee euermore ;  
 Thou shalt protect them from the great mens'  
     pride,  
 And in Thy Tent from stormes of tongues them  
     hide.

Blest bee the Lord Whose mercies manifold  
 Doe keepe mee safer then the strongest hold ;  
 When I with passion was transported quite  
 I said I was sequester'd from His sight ;  
 And yet for all my weaknes, heard was I,  
 When to my MAKER I did make my crie.  
 Loue Him yee SAINTS of His who guardeth those  
 Who trust in Him : and pay'st<sup>1</sup> their proudest foes.  
 Yee that rely on Him be strong of hart  
 And Hee to you shall heauenly strength jmpart.

---

<sup>1</sup> This word has been altered in the MS. by the (original) writer, and the reading cannot be very certainly made out. G.

## PSALM XXXII.

HAPPY indeed and truly blest is hee  
Whose sinnes remitted and faults couerèd bee ;  
To whome the Lord doth not jmpute his sinne,  
Whose single heart hath not deceipt therein.  
When I was silent I consum'd away,  
And pynninge greife did waste mee day by day ;  
Thy hand on mee was heauy still, whereby  
My moisture grewe like draught in Summer drie.  
My sinne I will acknowledge Lord to Thee,  
My secret faults shall not concealèd bee ;  
I said, I will my synnes to God confesse,  
And God forthwith forgaue my wickednesse.  
If good men seeke Him when Hee may be found  
The world's high waues shall neuer them surround ;  
Thou hid'st mee close and sauest mee from annoy,  
And dost enquire me with songs of joy ;  
When thou hast sett mee in Thyne owne right  
way,  
Thine eye doth guide mee that I doe not stray.  
Then must I not be brute, as horse and mule  
Which men with bitt and bridle only rule.  
With many whippes, God doth the wicked chase  
But doth with mercies faithfull men embrace ;  
Bee glad, rejoyce, and glory in the Lord  
All yee whose hearts doth with His will accord.

## PSALM XXXIII.

REJOYCE yee righteous in the Lord, and singe ;  
 To giue God thanks, it is a comely thinge :  
 Singe prayes unto him and sett your songs  
 To harpe and lute, that speaketh with ten tongues ;  
 Singe to the Lord a new composèd songe,  
 With chearefull heart and with affection stronge ;  
 For His most holy Word is euer true,  
 And all His workes His constancie doe shew.  
 Hee loueth right and justice euermore,  
 And with His blessinge Hee the earth doth store ;  
 For by His word the heauens created were ;  
 His breath made euery STARR and euery sp'ere ;<sup>1</sup>  
 The Seas, as in a STOREHOUSE Hee doth keepe,  
 And heapes them up as treasures in the deepe ;  
 The earth before the LORD shall quake for feare,  
 And all that dwell on His round CENTER here :  
 Hee spake, and they were made ; at His commaund  
 The heauens began to moue, the earth to stand.  
 COUNSELLS of princes and of NATIONS great,  
 And peoples' plotts, His wisdome doth defeat ;  
 But God's owne counsell, purpose and decree,  
 Eternall stand, and cannot frustrate bee.

---

1 Qu : = sphere? G.

That NATION hath true happines and blisse,  
Whose GOD and LORD, the LORD JEHOUAH is ;  
Downe from the highest heauen the Lord did  
    looke,

And of all men a full suruey Hee tooke ;  
From Heauen aboue the Lord did cast His eye,  
And all mens wayes and wanderings did espie.  
Hee formèd all their hearts, and undertands  
Their thoughts, their words and workes of all their  
    hands.

The greatest armies cannot saue a KINGE,  
Nor strength unto a stronge man safety bringe ;  
His trust is vaine who trusteth in his horse,  
And seekes deliuerance by soe small a force ;  
With gracious eye the Lord behoulds the just,  
Which Him doe feare and in His mercie trust :  
In tyme of dearth their hungrie soules to feed  
And from deathe's jawes to rescue them with  
    speed.

Our soules with patience for the Lord haue staid,  
Who is our only sheild, support and aid ;  
Our hearts shall Him as our true joy embrace,  
For wee our only trust in Him doe place.  
Thy mercie Lord to us exceeded bee  
According to the hope wee haue in Thee.

## PSALM XXXIV.

Lord euermore will I giue thanks to Thee,  
And in my mouth Thy praise shall euer bee ;  
My soule shall boast that shee Thy seruant is,  
The humble shall bee glad to heare of this ;  
Come then, O come, and let vs praise the Lord  
And magnifie His name with sweet accord.  
I sought the Lord by prayer which He did heare,  
And saued mee from that ill my soule did feare.  
Looke towards God, thou shalt enlightenèd bee,  
And noe foule shame shall euer light on thee.  
The poor man's crie, the Lord doth quickly heare,  
And doth for all his troubles quitt him cleare ;  
Such as feare God His Angell guards them all,  
From euery mischeife that may them befall.  
O taste the Lord, and see how sweet Hee is,  
The man that trusts in Him liues still in bliss.  
O feare the Lord, yee that are SAINTS of His,  
Who feare the Lord noe needfull thinge shall misse.  
Rich become poore, and Lyons hungrie bee,  
But such as feare the Lord noe want shall see.  
Come then yee children, listen and giue eare,  
And I will teach you this religious feare :  
What man art thou that longest long to liue,  
And wouldst that God to thee good dayes should  
giue ;



Refraine thy tongue from speaking ill the while,  
 And from thy lipps let there proceed noe guile ;  
 Doe that is good, decline from that is ill  
 Seeke peace with God and men, and hould it still.  
 Upon good men God casts a gentle eye,  
 And bends a gentle eare unto their crye.  
 But to the wicked shewes an angrie browe,  
 Till they bee quite exterpèd, root and bow ;<sup>1</sup>  
 But when the righteous cry, the Lord doth heare  
     them

And from all trubles absolutely cleare them ;  
 God's present helpe the Lord doth finde  
 And such Hee saues as are of humble minde.  
 The righteous into many trubles fall,  
 But God's sweet mercy brings them out of all ;  
 Their very bones so keepe and count doth Hee,  
 As not one broken nor one lost, shall bee.  
 But some foule death shall on the wicked light,  
 And they which hate the just, shall perish quite ;  
 But of his seruants, God the SAUIOUR is ;  
 They trust in Him ; their hope they cannot misse.

## PSALM XXXV.

PLEAD Thou my cause, O Lord my Advocate !  
 Against all those with whome I haue debate ;

Fight against them that doe against mee fight,  
 Take up Thy shield, and helpe mee with Thy  
     might;  
 Lift up Thy lance, stopp them which mee pursue,  
 Say to my soule, I am Thy SAUIOUR true;  
 Let shame on them which seeke my ruin light,  
 And with confusion turne them all to flight.  
 Let them bee like the dust before the winde,  
 With God's feirce angell followinge them behinde ;  
 Set them in slipperie wayes, and darke withall,  
 And let God's Angell smite them as they fall ;  
 For they have spred a nett and dig'd a pitt,  
 Even without cause to catch my soule in it :  
 But in that pitt let them fall vnawares,  
 And bee entangled in their proper snares ;  
 But thou my soule, whom God<sup>1</sup> thus guides from  
     ill,  
 Rejoyce in Him, and His saluation still ;  
 My bones shall say, Lord who is like to Thee ?  
 Who poore weake men from their strong foe dost  
     free :  
 False witnesses arose with oathes untrue,  
 And chargèd mee with things I neuer knew ;

---

1 Written with a small 'g' : the Scribe varies much  
 in this. We have given the capital uniformly in Divine  
 names, nouns and pronouns. G.

They to my greife<sup>r</sup> did ill for good requite,  
 And recompene't my kindnes with dispiht ;  
 Yet in their sicknes I did sackcloth weare,<sup>1</sup>  
 And fast and pray with many a secret teare ;  
 I could not more for freind or brother mourne,  
 Or if my mother to her graue were borne :  
 But in my woe they made great mirth and glee,  
 The very abjects mockt and mowde<sup>2</sup> at mee ;  
 Base flatterers and jesters came withall,  
 [And] gnasht their teeth to show their bitter gall.  
 How long shall this bee Lord ? my soule withdraw  
 From these men's wrongs, and from the lyon's jaw :  
 Soe in Thy CHURCH shall I my thankes proclaime,  
 And in our Great Assembly praise Thy name ;  
 Let not my foes triumph on mee againe,  
 Nor with their mockinge eyes shew their disdain ;  
 They meet and parte, but p<sup>r</sup>ace they doe not seeke  
 But to supplant the peaceable and meeke ;  
 They gape and drawe their mouthes in scornefull  
     wise  
 And cry, fie, fie, wee sawe it with our eyes.  
 But Thou their deed (O Lord !) dost alsoe see ;  
 Then bee not silent soe, nor farr from mee.

---

1 'Ware' written and erased. G.

2 = to wry the mouth. G.

Awake, stand up O God and LORD OF MIGHT,  
 Auenge my quarrell, judge my cause aright ;  
 To Thy DOOME rather lett mee fall or stand  
 Then subject bee to their insultinge hand ;  
 Then they should say, soe, soe, these things goe  
     right,

We haue our will, aud haue deuour'd him quite.  
 Shame bee to them that joy in my mischance,  
 Aud which to cast mee downe themselues aduance ;  
 Let them bee glad that my wellwishers bee  
 And blesse the Lord that hath soe blessèd mee.  
 As for my tongue it shall sett forth Thy praise,  
 And celebrate Thy justice all my dayes.

### PSALM XXXVI.

THE wicked man's bould sinnes my heart doe tell,  
 Noe feare of God before his eyes doth dwell ;  
 Yet flattereth hee himselve in his owne sight  
 Untill his hatefull deeds bee brought to light ;  
 His words are lies, and most deceiptfull too,  
 He leaues of[f] quite all honest deeds to doe ;  
 Hee on his bed doth nought but mischeife muse,  
 Hee shunns noe ill and noe good way doth choose ;  
 Thy mercie Lord doth to the heauens extend,  
 Thy faithfullnes doth to the CLOUDES assend ;  
 Thy justice stedfast as a MOUNTAINE is,

Thy JUDGEMENTS deepe as is the great Abisse ;  
 Thy noble mercies saue all liueinge thinges,  
 The sonnes of men creepe underneath Thy winges :  
 With Thy great plenty they are fedd at will,  
 And of Thy pleasure's streame they drinke their  
 fill;

For euen the well of life remaines with Thee,  
 And in Thy glorious light wee light shall see ;  
 To them that know Thee, Lord, bee loveinge still,  
 And just to them whose heart intends noe ill ;  
 Let not the foot of pride tread on my Crowne  
 Nor the hand of the vngodly cast mee downe :  
 False are the wicked in ther slippery wayes,  
 And haue noe power againe themselues to raise.

PSALM XXXVII.

If ill men prosper doe not Thou repine,  
 Nor enuy them though they<sup>1</sup> in glory shyne ;  
 For as the grasse they shall be mowen away,  
 And as greene hearbes shall turne to withered hay :  
 Trust thou in God and still bee doinge good,  
 And thou shalt neuer want noe house nor food ;  
 Delight in Him, Hee shall to thee jmparte,

---

1 Miswritten ' thou ' in the MS. G.

The full desires and wishes of Thy heart ;  
 On Him rely, to Him thy way commend,  
 And Hee shall bringe it to a blessed end ;  
 Thine vpright light shall shine like the morninge  
           light ;

And Thy just dealinge like the noone-day bright ;  
 Bee still and frett not, but God's leasure stay  
 Though wicked men doe prosper in their way ;  
 Suppressse Thine anger, let offences die,  
 Lest thou be mouèd to offend thereby ;  
 Expect a while, obserue what will befall ;  
 Th' ungodly shall bee gon, their place and all .  
 The Lord shall root out sinners out of hand,  
 When good men and their heires shall hould their  
           Land.

Meeke persons shall enjoy the earthe's encrease,  
 And shall abound in plentie and in peace ;  
 Against the just the wicked haue combin'd,  
 And in dispight their teeth at them they grinde ;  
 But God with scorne behoulds them from the skie,  
 For that Hee sees their day of ruin nigh ;  
 The vngodly drawes his sword and bends his  
           bowe

To slay the just, the weake to ouerthrowe :  
 But his bent bowe shall breake and make him  
           start,  
 And his owne sword shall peirce his wicked heart ;  
 That little which the just enioyes with peace,

'Tis better then th' ungodlic's great encrease ;  
For th' armes of jmpious men the LORD will breake,  
And giue the righteous strength when they are  
weake ;

The just man's dayes the LORD doth know and see,  
That his inheritance shall endlesse bee ;  
The tymes of danger shall not him confound  
And in the dayes of dearth, hee shall abound ;  
Thy foes O Lord, shall perish and consume  
Like fatt of lambes, and vanish into fume ;  
Th' ungodly want and borrow, but repay not,  
The good men frankly giue, [and] yet decay not ;  
Their seat is firme whome God hath best belou'd  
But such as Hee doth<sup>1</sup> curse shall bee remou'd.  
The good man's goings soe directeth Hee  
As it most pleasinge to Himselfe may bee ;  
Oft falls the just, yet is not cast away,  
For God's owne hand is his support and stay ;  
Though I am ould, the just man or his seed  
I neuer sawe forsaken or in need ;  
Hee doth giue daily almes, and frankly lend,  
Which makes his offspringe blessèd in the end ;  
Shun to doe ill, bee euer doinge well  
And euermore thou shalt in safety dwell ;

---

1 'Shall' written and erased. G.

The LORD who loueth right, forsaketh neuer,  
 Those that are His, but keepeth them for euer ;  
 His children Hee correcteth now and then  
 But roots out quite the race of wicked men.  
 As long as HEAVEN shall moue and Earth shall  
           stand

The righteous men inherit shall the Land ;  
 The just man's mouth is wisdom's flowinge well,  
 His tongue, of truth and judgement loues to tell ;  
 And in his heart the lawe of God doth bide  
 Which makes him walke vpright and neuer slide ;  
 The wicked sees the just with enuious eye,  
 And lie's in waite to wound him mortally ;  
 But God will neuer leaue him to his hands  
 Nor him condemne when hee in judgement stands :  
 Then wait thou on the Lord, and keepe His way,  
 Hee shall thy patience with promotion pay ;  
 Thy dwellinge in the Land shall<sup>1</sup>stabilisht bee  
 When thou the fall shalt of the wicked see.  
 The vngodly in great power myselfe haue seene  
 Soe that hee flourisht like a bay-tree greene ;  
 But soone's<sup>1</sup> I passèd by, and gon was hee,  
 His place I sought, but noe where could it see ;  
 Keepe a cleare conscience, right and truth intend,

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1 Another example of 'e' before 'es' as *ante*. G.



For that brings peace and comfort in the end ;  
When sinners shall at once together fall,  
And in the end shall bee exterpèd all ;  
But good mens' safety doth from God proceed  
Who is their strength in truble, helpe at need ;  
Against the wicked Hee assists the just,  
And rescues them, because in Him they trust.

## PSALM XXXVIII.

IF for my sinnes Thine anger kindled bee,  
Lord ! let not then Thy justice chastise mee ;  
Thine arrowes fixèd in my flesh doe stand,  
I feele the pressure of Thy heauie hand ;  
I haue noe health Thine anger is soe much,  
My bones noe rest ; my greiuous synne is such,  
My wickednes doth mount aboue my head  
And fallinge presse mee like a load of lead ;  
My ulcers are corrupted and doe smell.  
Caus'd by my folly which I blush to tell.  
I am with greife soe broken and soe torne,  
As I all day in heart and habit mourne.  
My loynes are fillèd with a sore disease,  
Noe parte of all my bodie feeleth ease ;  
I am soe faint, soe feeble, and soe sore,  
As paine and anguish make mee erie and roare ;  
Thou Lord ! the longings of my heart dost see,

My sighes and groanings are not hidd from Thee.  
 My heart doth pant, my sinewes faile mee quite,  
 My weeping eyes haue lost their power of sight ;  
 Meane while, my freinds and neighbours they  
           looke on,

My nearest kinsmen farthest of[f] are gon :  
 And they which seeke my life haue layed their  
           snares

And sett their trapps to catch mee vnawares.

They that to doe mee mischeife lye in wait

Doe plott and practise nothings but deceit ;

But as for mee in silent patience

I seemèd deafe and dumbe and voyd of sence,

As one whose eare admitts not any sound,

And in whose mouth there<sup>1</sup> is noe answeare found.

For on the Lord I euermore rely,

Though I stand mute, Thou shalt for mee replie :

My suite is that my foes may not preuaile

Who greatly joy to see my footing faile ;

For in a place of stumblinge sett am I,

My sad estate is still before mine eye ;

But I with sorrow will confesse my synne,

And greiue that I offend my God therein ;

And yet my foes doe liue and grow in might,

1 Miswritten 'their' G.

They grow in numbers which do beare mee spight.  
 They which doe ill for good, doe hate mee too,  
 Because I loue good turnes for ill to doe ;  
 Lord leaue mee not nor from mee farr depart  
 Saue mee with speede : for Thou my safety art

## PSALM XXXIX.

I said I will bee wary in my way ;  
 lest I offend in that my tongue should say,  
 I will my mouth as with a bridle hould,  
 While wicked men with enuy mee behould :  
 I dumbe did stand and from all speech refraine,  
 Euen from good words, which was to mee a paine :  
 My heart was hott : while I such doubts did cast  
 The fire brake out, and thus I spake at last :  
 ' Lord of my life reueale to mee the end,  
 The period showe, to which my dayes doe tend '!  
 My life is but the measure of a spann,  
 Nought as to Thee, so vaine a thinge is man :  
 Who dreaminge walks, and toyles for wealth in  
 vaine,  
 And doth not know to whome it shall remaine.  
 But what doe I expect ? what is my hope !  
 Of my desires Thou art the only scope.  
 Lord ! from my synnes Thine indignation turne  
 And make mee not to wicked fooles a scorne.

When Thou didst strike I silent was and dum[b]  
 Because I knewe the blowe from Thee did come.  
 Remoue Thy hand, withdrawe Thy plague from me  
 Wherewith my vitall spirrits consumèd bee :  
 Thy plagues for sinne doth like a moth consume  
 Man's beauty vaine, which is nought else but fume.  
 Lord! heare my prayer, and listen to my cries,  
 Let not Thy gracious eye my teares dispise :  
 For I am but Thy guest, and sojourne heare,  
 On earth a pilgrim as my fathers were ;  
 O spare a little, and my strength restore  
 Before I goe from hence to come noe more.

### PSALM XL.

Long on the Lord, I waited patiently,  
 Till He enclin'd His eare, and heard my cry :  
 Drew mee from out the pitt of mire and clay  
 Did sett mee on firme ground and guide my way :  
 Put in my mouth a new and joyfull song  
 Of thankes<sup>1</sup> and praise, that to Himselfe belong.  
 Of this great mercie, many shall haue sense,

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<sup>1</sup> Another example of 'e' preceding the contraction 'es', as also on line 5th, below this, in 'workes' and in Psalm xli, line 19th, 'evenings'. See prefatory Note to these Psalms. G.

And of the Lord haue feare and confidence.  
Blest is the man who hath on God relide,  
Not turninge vnto lies or worldly pride ;  
O Lord ! Thy workes of wonder, they are such  
Thy care and loue to vsward is soe much,  
They are soe great, they are soe numberlesse,  
As if I would, I could not them expresse.  
My sacrifice of meates Thou would'st not take,  
But Thou mine eare didst peirce and open make.  
Thou didst not aske burnt-offerings at my hand  
Then LORD said I ' I come at Thy commaund ;  
Thy Booke eternall, doth of mee record,  
That I should come to doe Thy will O Lord !  
To doe Thy will my heart is pleasèd well,  
For in my heart Thy lawe doth euer dwell ;  
Thy truth I haue to all Thy people tould,  
Therein Thou knowest my tongue I cannot hould :  
Thy justice in my heart is not conceal'd,  
Thy mercy to the world I haue reueal'd ;  
I haue not spar'd to make Thy bounty knowne,  
But in the Great Assembly haue it showne.  
Take not Thy wonted mercy Lord, from mee,  
But let Thy goodnes still my safety bee.  
My troubles numberlesse such hould haue tooke  
On my weake soule, as vp I cannot looke :

My sinnes beinge more then<sup>1</sup> haire upon my head,  
 Make my heart faint and vitall spirrits dead :  
 But bee it Lord, Thy pleasure and Thy will,  
 With speed to saue and rescue mee from ill :  
 Bringe them to shame that would my life destroy,  
 Reproue them Lord that wish my soule's annoy :  
 Let them bee left to scorne and pride, which blame  
 Which scorninge say to me, fie, fie, for shame.  
 But let all those that seeke their blisse in Thee  
 Rejoyce and say, the Lord's name praised bee'.  
 For mee who am contentible and poore,  
 The Lord takes care, and feeds mee euermore :  
 Thou Lord art my protection, and my aid,  
 Let not Thy gracious helpe bee long delay'd.

PSALM XLI.

THAT man is blest who doth the poore regard ;  
 In tymes of truble God shall him reward,  
 Prolong his life, and blesse him in the Land,  
 And free him from his foes' oppressing hand :  
 Shall comfort him when sicke and weake hee lies,  
 And make his bedd till hee in health doe rise ;  
 My synne hath giuen my soule a greiuous wound,

---

1 'On my' written here and erased. G.

Apply Thy mercy Lord, and make it sound ;  
Thus speakes my foe of mee to show his spight,  
' When shall his life and honnour perish quite '?  
Hee vissitts mee, but with false heart and tongue  
And thereof vaunts, his complices amonge :  
Euen all my foes against mee doe conspire,  
And with one minde my ruin doe desire ;  
' Let him,' say they of mee, ' in judgement fall  
And when hee once is downe not rise at all.'  
The freind I trusted, which did eat my bread,  
Hath lifted vp his heele against my head.  
Thy mercie's winges on mee O Lord display ;  
Raise mee againe, and I shall them repay.  
By this I doe Thy gracious fauour see,  
In that my foe doth not triumph on mee.  
Thou in my health upholdst mee with Thy  
hand,  
And in Thy presence I shall euer stand.  
The name of JACOB'S GOD bee blessèd then,  
From age to age for euermore : Amen.

## PSALM XLII.

As for the streames the hunted hart doth bray,  
Soe for God's grace my heart doth pant and pray.  
My soule doth thirst (O God of life !) for Thee

When shall I come Thy blessed<sup>1</sup> face to see?  
My teares are all my food both night and day,  
While 'where is now thy God?' the wicked say.  
I powrèd out my hart, while thus I thought  
And to God's House the multitude I brought:  
With songs of praise and thankfullnes withall,  
To celebrate the Lord's great festiuall:  
Then why art thou my soule soe full of woe,  
Vnquiet in thyselfe and vexèd soe?  
O put thy trust in God and thankfull bee,  
For his sweet helpe His presence yeilds to Thee.  
My soule is greiu'd remembringe all the ill  
I felt in JORDAN'S vale and HERMON hill.  
One depth of sorrow doth to another call,  
Thy waves O God haue ouergon mee all:  
I prais'd at night God's bounty of the day,  
And vnto Him that giues mee life did pray.  
God of my strength, why hast Thou left mee soe,  
With heauy hart oppressèd by my foe?  
My foe doth cut my bones as with a sword,  
While hee in scorne repeats this bitter word,  
'Where is thy God?' his speech to mee is such:  
'Where is thy God, of which thou talk'st soe  
much?'

---

1 'Life from thee, written and erased. G.



But why art thou my soule dejected soe?  
 Why art thou trubled and soe full of woe?  
 Trust thou in God, and giue Him thankfull praise<sup>1</sup>  
 Who is Thy present helpe in all thy wayes.

## PSALM XLIII.

JUDGE thou my<sup>2</sup> cause, [O God!] and right mee then  
 Against vngodly and deceptfull men.

O God, my strength, why sett'st Thou mee aside  
 And leau'st mee to my foes' oppressinge pride?  
 Send forth Thy light and truth and guide mee  
 still

In the right way to Thy most holy hill.  
 God of my<sup>3</sup> joy, before Thine Alter high,  
 My thankfull harte, my harpe shall justifie.  
 Then why art thou my soule dejected soe?  
 Why art thou trubled and soe full of woe?  
 O put thy trust in God and thankfull bee  
 For that sweete aide His presence giues to thee.

1 'O put thy trust in God and thankfull bee' written  
 and erased. G.

2 'Mee' miswritten. G.

3 'Thy' mis-written and corrected in a later hand. G.

## PSALM XLIV.

Lord! of Thy workes, our fathers haue vs tould,  
 Some in their dayes, and former times of ould ;  
 How Thou hast rooted out the PAGAN race,  
 And Thy choice people planted in their place :  
 Who did not with their owne sword winne the  
     Land,  
 Nor make the conquest with their proper hand ;  
 But by Thine Arme, Thy fauour and Thy grace,  
 Thy countenance and brightness of Thy face,  
 Thou art my KINGE, O God, and royall Guide,  
 And Thou for JACOB'S safety dost prouide.  
 Wee through Thine aid our foes doe bouldly meet  
 And by Thy vertue<sup>1</sup> cast them at our feet ;  
 Therefore my trust I place not in my bowe,  
 Nor in my sword, to saue mee from my foe.  
 Thou only sau'st vs from our enimies,  
 Confoundinge them that doe against vs rise.  
 Wee boast and glory in our strength therefore,  
 And to Thy name singe praises euermore ;  
 But now Thou standest of[f] and leau'st vs quite,  
 And dost not lead our armies out to fight ;  
 Thou mak'st vs fly before our foes with feare,

---

1 = The Latin 'virtus' strength. G.

While they from vs rich spoyles away doe beare ;  
 Like sheepe, to feed them Thy poore flock is giuen,  
 Or scatterèd into seuerall NATIONS driuen.  
 Thyne owne deare people Thou dost sell for naught,  
 And setts on them noe price when they are bought ;  
 Thou hast vs made vnto our NEIGHBOURS all,  
 An object of reproch and scorne withall :  
 To NATIONS which doe worship Idolls dumbe  
 Wee are<sup>1</sup> a byword of contempt become ;  
 All the day long my shame is in my sight,  
 Which makes mee hide my face and shun the light,  
 Not able to endure the blasphemies  
 And scornes of my reuengefull enimies.  
 For all these ills wee doe not Thee forgett,  
 Thy blessed COUENANT wee renounce not yet.  
 Our hearts recede not from the LAWE deuine,  
 Nor doe our footsteps from Thy pathes declyne,  
 Though wee in dennes of dragons haue bene plac't,  
 And with death's fearefull shadowes<sup>2</sup> ouercast.  
 If wee the name of our true God forgett,  
 And Idolls false wee in His place doe sett,  
 Shall not Hee search [it] out, Whose eye doth see  
 The heart of man whose thoughts most trubled  
 bee ?

---

1 'Become' written and erased. G.

2 'Spelled 'Shawdowes' and corrected. G.

But for Thy cause LORD wee are martir'd still,  
 Like sheep which SLAUGHTER-MEN cull out to kill.  
 Up Lord ! why dost Thou seeme to slumber thus ?  
 Awake and bee not alwayes farr from vs :  
 Why hidest Thou from vs Thy blessed face,  
 Forgettinge our distresse and wretched case ?  
 Our soules euen to the dust are humbled lowe,  
 Our prostrate bodies to the ground doe growe.  
 Arise and helpe vs Lord ! defend vs still,  
 And saue vs for Thy mercie's sake from ill.

## PSALM XLV.

My heart is mou'd to vtter some good thinge  
 Which I entend to offer to the kinge.  
 My tongue shall bee the pen, and swiftly write  
 What in my heart deuotion doth endite.  
 Fairest of men, whose lipps with grace abound,  
 Whom with eternall blessings God hath crown'd  
 Gird Thy sharp sword vpon Thine armed thigh,  
 And shew Thyselfe in power and MAJESTIE.  
 Ride on with Thy great honnour prosperously,  
 Raigne and trihumph, and bee Thou mounted  
     high,  
 Borne vp with justice, truth and meeknes' wings :  
 And Thy right hand shall teach Thee dreadfull  
     things ;

Thine arrowes sharpe shall make Thy foes to fall,  
Which Thou shalt shoote and peirce their hearts  
withall.

Eternall is Thy judgement-seat O God!  
Thy scepter is a true directinge rod,  
Right hast Thou lou'd and loth'st vnrighteousnes,  
And therefore GOD Thy GOD Who doth Thee blesse,  
Hath powr'd on Thee O PRINCE OF PRINCES best,  
More oyle of gladnes then on all the rest:  
Thy garments, which Thy person shall aray,  
Brought out of Iuory wardrobes where they lay,  
Of MYRRH, of ALLOES, and of CASHA smell;  
Which odours doe refresh and please Thee well.  
The queene all cladd in gould at Thy right hand,  
Daughters of Kings attendinge her, shall stand.  
Attend faire daughter, listen and giue care  
Forgett thy father's house and Cuntry deare.  
Soe shall the Kinge take pleasure in thy beautie;  
Hee is thy Lord, yeild him both loue and duty.  
The TYRIAN virgins shall bringe giufts to thee,  
And MERCHANTS rich, thy suppliants shall bee.  
The daughter of the kinge is rich without,  
Her gownes embroidered all with gould about;  
And yet within, shee is more glorious farr,  
The jewells of her minde more precious are.  
In finest dressinge with the needle wrought,  
Shee with her fellow virgins shall bee brought.

They shall with joy, O Kinge bee brought to Thee,  
 And in Thy princely COURTE receauvèd bee.  
 Thou in thy father's stead, O Bride shalt gaine  
 Sonnes, which in sundry PROUVNCES shall raigne.  
 Thee Lord, will I remember, all my dayes,  
 And all the world shall giue Thee endlesse praise.

PSALM XLVI.

God is our hope and strength, which neuer failes ;  
 Our present helpe, when mischeife vs assailes.  
 Though the earth remouèd, and the mountaines  
     were  
 Amid the Ocean cast, wee would not feare.  
 Though raginge Seas a dreadfull noise doe make,  
 Thou[gh] floodes and tempestes<sup>1</sup> hills doe shake,  
 There is a streame, which though it bee not great,  
 Makes glad God's CITTIE, and His holy seate.  
 God in her CENTER dwells, and makes His place  
 Unmouceable, by His preuentinge grace.  
 They were<sup>2</sup> enrag'd which heathen kingdomes sway  
 But when God spake, the Earth did melt away.

---

1 The 'es' given twice here, as required by the measure :  
 and so in Psalm xlvii. line 13 'kingdomes' must be read as  
 a trisyllable. G.

2 Mis-written 'warr.' G.

The Lord of Hosts assists vs with His power,  
 And JACOB'S GOD to vs becomes a Tower.  
 Come, and behold what workes the Lord hath  
     wrought,  
 And Hee, His foes hath to destruction brought.  
 In all the world Hee warr to peace doth turne,  
 The bowe and speare doe breake and chariotts burne;  
 Bee quiet then and still, and know that I  
 Am Lord of the world and God Most High :  
 The Lord of Hosts assists vs with His power,  
 And JACOB'S GOD to vs becomes a Tower.

## PSALM XLVII.

CLAP hands yee people, with applause rejoyce,  
 Singe to the Lord with loud and chearfull voyce ;  
 His throne is high, his judgement breedeth feare,  
 On all the earth Hee doth the SCEPTER beare.  
 Hee makes much people our commaund obey,  
 And many NATIONS at our feet doth lay ;  
 And hath for vs an heritage in store,  
 Euen JACOB'S portion whom Hee lou'd before.  
 In glorious triumph GOD is mounted high,  
 The Lord with trumpet's sound ascends the SKIE.  
 Singe, singe, vnto our God, vnto our Kinge,  
 All praises due, euen all due praises singe.  
 KINGDOMES of the earth to Him belonge,

Singe wisely then, and vnderstand your song.  
 In all the heathen Hee doth raigne alone,  
 And sitts in judgment in His holy throne.  
 The heathen princes which were seuerd farr,  
 To Abraham's faithfull seed now joynèd are.  
 And God, Whose highnes doth the heauens transcend  
 As with a buckler doth the earth defend.

PSALM XLVIII.

GREAT is the Lord and highly to bee praised  
 In God's owne CITTIE, SYON hill is rays'd ;  
 The beautie and the joy of all the Land,  
 The great king's CITTIE on the NORTH doth stand ;  
 In his faire PALLACES God's name is knowne,  
 Where Hee doth cherish and protect His owne.  
 Though manie kings against her gathred bee,  
 They stand astonisht her great strength to see.  
 As when a woman doth in trauell fall,  
 A suddaine feare and tremblinge takes them all ;  
 And God shall breake them though they bee  
     combin'd,  
 As shippes are broken with an EASTERNE winde.  
 What wee haue heard, wee see Thou dost fullfill  
 Thou GOD OF HOSTS vphoulds't Thy CITTIE still :  
 Amidst Thy temple Lord, wee doe attend  
 Till Thou to vs Thy grace and fauour send.



Great is Thy name, O God, Thy praise noe lesse,  
 And Thy right hand is full of righteousnes.  
 Rejoyce O Sion, and your joyes renew,  
 Daughters of JUDAH,<sup>1</sup> for His judgements true.  
 About the walls of Sion walke yee round,  
 And tell the towers wherewith that forte is crownd;  
 Obserue her bulwarks and her turrets high,  
 And tell the same to your posterity.  
 This euer liuinge God our God is Hee,  
 And shall our Guide while we haue liuinge, bee.<sup>2</sup>

## PSALM XLIX.

HEARE this yee people, all yee people heare;  
 Listen to<sup>4</sup> mee and giue attentiuē care,  
 All yee that in the world residinge bee,  
 Both rich and poore, of high and low degree:  
 My mouth shall vtter, and my heart deuise,  
 Matters of greatest skill, profound and wise.  
 Mine eares to parables will I encline,  
 And singe vnto my harpe, of things deuine.  
 Then why should I in ill times fearfull bee,

1 'judgement' written here and erased. G.

2 A later hand substitutes another line 'And while we live, our only guide shall be' G.

3 'Unto' written and the 'un' erased. G.

When mischeife at my heeles doth follow mee.  
 Howbeit, some doe in their riches trust,  
 And glory in their wealth, which is but dust;  
 Yet non from death his brother's life can stay,  
 Nor vnto God for Him a ransome pay.  
 For it cost more the soule of man to saue,  
 Then all the wealth is worth, which worldlyngs  
     haue.

Nor may men hope to liue on earth for euer,  
 Though long they last, ere soule and body seuer.  
 That fooles and wise men die alike, they finde  
 And vnto strangers leaue their wealth behinde.  
 Their houses yet they thinke shall euer stand,  
 They giue their proper names vnto their land;  
 Yet noe man can in honnour euer bee,  
 But as the brute beast dies, euen soe does hee.  
 This is their follie, this their stumblinge wayes;  
 And yet the children doe their fathers praise.  
<sup>5</sup>They are shut vp in graues as sheepe in folde,  
 And hungry death feeds on their bodies cold.  
 The just shall rule them when the sunne doth rise,  
 With them their pride and beauty buried lies;  
 But God shall from Deathe's power my soule  
     deliuer,

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<sup>5</sup> The MS begins here with 'and': but is struck out. G.

When Hee shall take it to Himselfe for euer.  
 Then let not feare and enuy thee surprize,  
 When thou seest men in wealth and honnour rise,  
 For to their graues they naught away shall beare,  
 Nor shall their glory waite vpon them there ;  
 Yet they themselues thought happie all their  
     dayes,  
 For him who helps himselfe others will praise.  
 As his forefathers all are gon before,  
 Soe shall hee die and see the light noe more.  
 Soe man on honnour little doth foresee,  
 But as brute beasts doe perish, soe dies hee.

## PSALM L.

THE Lord, the God of Gods, the world doth call,  
 Euen from the sunn's vprisinge to his fall ;  
 From out of Sion doth the Lord appeare,  
 And shewes the brightnes of his beauty cleare.  
 In trihumph, not in silence come shall hee,  
 His vsher fire, his guard a storme shall bee.  
 Hee by His summons heauen and earth will call  
 That Hee [may]<sup>1</sup> judge at once his creatures all.

---

1 I have filled in 'may' as evidently overlooked: a later hand has written 'will' and another 'for' in the place of 'That' G.

To Mee, saith Hee, let all My saints repaire,  
 Which worshipp Mee with sacrifice and prayer,  
 God's justice shall from heauen declarèd bee.  
 For Who is judge of all the world but Hee ?  
 Harke ISRAELL ! I am thy God, giue eare ;  
 I will against thee speake and witnes beare.  
 Not for the dailie taske of sacrifice,  
 Or that burnt offerings shine not in Mine eyes :  
 I want them not, nor will I take at all  
 Goat from thy fould or bullocke from thy stall ;  
 All beasts are Mine within the forrest wide,  
 And cattle on a thousand hills beside ;  
 I knowe all fowles which in the aire doe fly,  
 And see all beasts which in the feild doe lye.  
 If I were hungrie would I begg of thee,  
 When all things in the world belong to Mee.  
 Art thou O man, soe simple as to thinke  
 That bulls' flesh is my meat, goats' blood my  
 drinke ?<sup>1</sup>

\* \* \* \* \*

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1 The Manuscript thus far, is in one handwriting : and since the prefatory Note to these Psalms was written, I have discovered among the Harleian MSS a very remarkable document by Sir John Davies, viz. his "Plea spoken at the Bar of the House of Lords" on "the King's power

## PSALM LXVII.

Shew us Thy mercy, Lord, and grace diuine :  
 Turne Thy bright face that it on vs may shine,  
 That all the men on Earth enlight'ned so  
 Their owne saluation and Thy wayes may know.  
 O let Thy people praise Thy blessed name,

---

to impose Ship-money" (126. B 10—4266) and it is *identically the same holograph with that of these Fifty Psalms*, presenting precisely the same forms and contractions throughout. So that the Scribe of the one must have been the Scribe of the other: no doubt one of Sir John's Secretaries or 'men' as he himself calls them. I shall give above important historical Paper—which never has been published or even referred to, so far as I am aware—in my edition of DAVIES' Prose Works, and therein also a fac-simile for comparison with the one in the present Volume (large paper copies) from the Psalms. Meanwhile I need not point out how valuable is this additional verification of the Davies authorship of our Manuscript.

The Psalms that follow have interposed a half-page and one leaf, blank, and another leaf, filled with the secular Poems that succeed them: but it was deemed better to place all the Psalms together. These other Psalms have the same orthography: but the handwriting is different and plainer. It will be noticed that Psalm L *supra*, is imperfect, extending only to v 13. G.

And let all tongues and nations doe the same ;  
 And let all mortall men reioyce in this,  
 That God[’s] their iudge, and iust His iudgment, is  
 O let Thy people praise Thy blessed name,  
 And let all tongues and nations doe the same :  
 Then shall the Earth<sup>1</sup> bringe forth a rich encrease,  
 And God shall blesse vs with a fruitfull peace.  
 Euen God shall bless vs and<sup>2</sup> His holy feare,  
 Possesse the harts of all men euery where.

PSALM XCV.<sup>3</sup>

Come let vs hartily reioyce and singe  
 To God our mightie Sauour, and our Kinge ;  
 Present the prayse which doth to Him belonge,  
 And show our gladnes in a cheerfull songe ;  
 For God our Lord, the greatest God is Hee,  
 And Monarch of all gods that worshipt bee.  
 The Earth’s round globe, Hee holdeth in His  
                   hand :  
 And the highest mountaynes are at His command.

---

1 ‘Nations’ written and erased. G.

2 ‘W<sup>th</sup>’ written and erased. G.

3 Written in centre of the page XCV. G.

The sea is His, Hee hath it made of old,  
And the dry land His blessed hands did mould :  
Come let vs worship then, and humble fall  
Before our mightie God which made vs all.  
Hee is our Lord, and wee His people bee ;  
Our shepheard, and His proper sheep are wee.  
This day yf you His holy voice will heare,  
Let not your hearts bee hardned as they were,  
When in the desert you His wrath did moue,  
And temptinge Him His mightie power did proue.  
Full forty yeeres this nation greעד mee so,  
Their erringe harts my wayes would neuer know ;  
Therefore displeas'd by oath I did protest  
They neuer should possesse my Land of rest.

## PSALM C.

BEE ioyfull in the Lord, yee nations all,  
Cheer vp your harts in mirth, and songs withall ;  
The Lord is God, not wee but Hee alone  
Hath made vs all, and feeds vs euey one.  
Then enter yee His gates and courts with prayse,  
And striue with hart and voice His name to  
raise.  
For why? the Lord is sweet, His mercy rare,  
His truth for euer constant shall endure.

## PSALM CIII.

MY soule with all thy powers thy Maker praise ;  
 Forget not all His benefits to thee,  
 Who pardons all thy sinnes, and doth thee rayse  
 When thou art fal'n through any infirmitie :  
 Who doth thee saue from mischeifs that would kill  
     thee  
 And crowneth thee with mercies euer more.  
 And with the best of thinges doth feed and fill  
     thee,  
 And egle-like thy youth and strength restore.  
 When men oppressèd doe to Him appeale,  
 Hee righteth euery one against His foe ;  
 Hee vnto Moses did His lawes reueale,  
 And vnto Jacob's care His workes did show.  
 Hee is more full of grace then wee of sinne ;  
 To anger slowe, compassionate and kind ;  
 Hee doth not euer chide, and neuer linne<sup>1</sup>,  
 Nor keepes displeasure alwayes in His minde,  
 Nor after our misdeedes doth Hee vs charge ;  
 Nor takes Hee of our faults a strict account,  
 But as the space from earth to heauen is large,  
 So farr His merrey doth our sinnes surmount.

---

1 Qu: line = protect? G.



As east from west is distant farr away,  
 Soe farr doth Hee from vs our sinnes remoue :  
 As fathers, kindnes to their sonnes bewray,  
 Soe God to them that feare Him showes His loue.  
 For Hee that made vs and knowes all, doth know  
 The matter whereof man was made of old ;  
 That wee were formèd heer on earth below  
 Of dust and clay, and of noe better mold.  
 Man's age doth wither as the fadinge grasse ;  
 He flourisheth, but as y<sup>e</sup> flower in May,  
 Which when the South-wind ouer it doth passe  
 Is gone ; and where it grew noe man can say.  
 But God's sweet kindnes<sup>1</sup> euer doth consist ;  
 His truth, from age to age, continew shall  
 To them that in His righteous lawes persist  
 And thinke vpon them to performe them all.  
 Heauen is God's seat ; there doth His glorie dwell,  
 But ouer all, His empire doth extend ;  
 Praise Him yee angells which in strength excell,  
 And His command doe euermore attend.

---

1 'to mankind for' written here and erased: 'doth consist' and its corresponding rhyme two lines below, 'persist,' written in a later hand. Originally the former line read 'But God's sweet kindness to mankind for euer' and to rhyme with this, the corresponding line ended with 'perseuer.' G.

Praise Him yee hosts of heauen which serue Him  
there,

Whose seruice with His pleasure doth accord ;  
And praise Him all His creatures euery where ;  
And thou my soule for thy part, praise the Lord.

### PSALM XCI.

- 1 Who vnder the Most High Himselfe doth hide,  
In most assurèd safety shall abide.
- 2 Thou art, O Lord, my hope and my defence,  
My God, in Thee is all my confidence.
- 3 Hee shall preserue thee from the hunter's snare,  
And from the pestilent contagious aier.
- 4 His winges shall both protect and cherish thee,
- 5 His faithfull promise shall thy buckler bee.  
Noe terror of the night shall thee dismay,  
Nor Satan's arrow flyinge in the day,
- 6 Nor mortall plague which in the darke annoyes,
- 7 Nor that ill angell which at none<sup>1</sup> destroyes<sup>2</sup>  
Thousands, ten thousands shall about thee fall,  
Yet noe such ill shall thee approach at all ;
- 8 Yea with thine eyes thou shalt behould and see,  
The iust reward of such as impious bee,

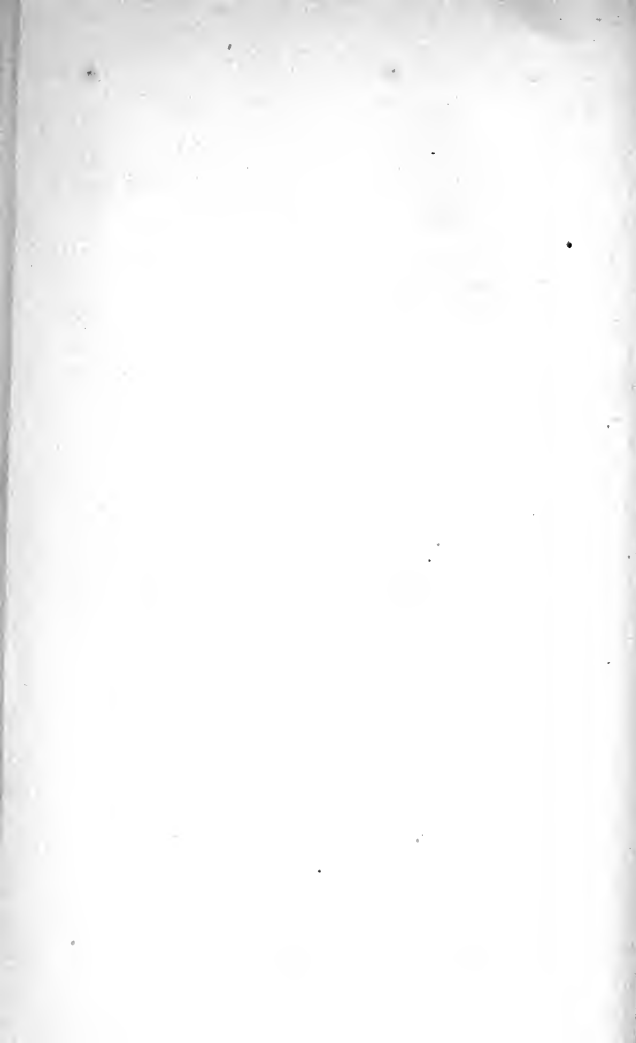
1 = noon ? G.

2 *Sic.* Qu : =departs ? G.

- 9 Thou art my hope, I will on Thee rely,  
Thy tower of safety, Lord, is sett soe high.
- 10 Noe mischeefe, noe mischance shall Thee betide  
No plague come near the place where Thou  
shalt bide.
- 11 The Lord his angells will Thy keepers make,  
In all Thy righteous wayes which Thou shalte  
take ;
- 12 They in their hands shall thee sustaine and stay  
That Thou shalt neuer stumble in Thy way.
- 13 Uppon the basilisk and adder's head,  
Dragon and lyon Thou shalt safely tread.
- 14 Thy loue to Mee shall saue Thee from mischance,  
Thy knowledge of My name shall Thee aduance.
- 15 I will Him hear, and help him in His trouble ;  
I will protect Him and His honour duple.  
With length of dayes, Hee satisfied shall bee,  
And Hee at last shall my saluation see.

## PSALM CL.

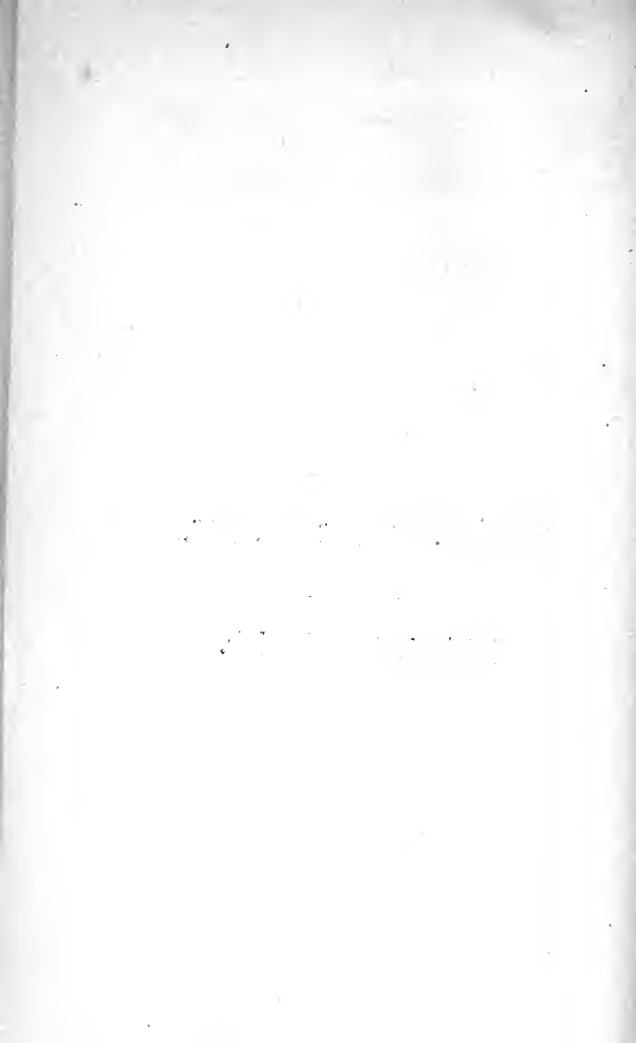
To Him with trumpets and with flutes,  
With cornets, clarions and with lutes ;  
With harpes, with organs and with shawmes,  
With holy anthems and with psalmes ;  
With voice of angells and of men  
Sing ! Alelugia ! Amen, Amen.



Miscellaneous Poems.

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Hitherto Unpublished.





## Miscellaneous Poems.

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### OF FAITH THE FIRST THEOLOGICALL VERTUE.

Faith is a sunbeame of th' Æternall light,  
That in man's soule infusd by grace doth shine :  
Which giues her dazled eye soe cleare a sight  
As evidently sees the truth divine ;  
This beame that cleares our eyes, inflames our  
    hearts,

And Charitie's kind fire doth there begett ;  
For sunlike, it both light and heate imparts :  
Faith is the light, and Charitie the heate :  
This light of faith the noblest wisdom is,  
For it the onely truth allowes and a'plyes :  
The virgin's lamp, that lights the soule to blisse ;  
    The Jacob's scales,<sup>1</sup> whereby shee clymes the  
    skyes ;

    The eye that sees, the hand that apprehends ;  
    The cause of causes, and the end of ends.

---

<sup>1</sup> Scala = ladder. G.

## A SONGE OF CONTENTION

BETWEENE FOWRE MAIDS CONCERNINGE THAT WHICH  
ADDETH MOST PERFECTION TO THAT SEXE.

## THE FIRST FOR BEAUTY.

Our fairest Garland, made of beautye's flowers,  
Doth of it selfe supply all other dowers :  
Women excell the perfects' men in this,  
And therefore herein their perfection is :  
For beautye wee the glorious heaüens admire ;  
Faire feilds, faire howses, gold and pearle, desire.  
Beautye doth alwayes health and youth employ  
and doth delight the noblest sense, the eye.

## THE SECOND FOR WITTE.

Beautye delights the soule, but witte the Reason :  
Witte lasts an age, and beautye but a season :  
The sense is quickly cloyd with beautye's tast ;  
When witt's delight still quicke and fresh doth  
last :  
Beautye, weake eyes with her illusion blindes,  
Witte conquers spirits and triumphs ouer minds :  
Deade things haue beautye, onely man hath witte,  
and man's perfection doth consist in it.



## THE THIRD FOR WEALTH.

Wealth is a power that passeth nature farre :  
 Makes euery goose a swanne, and sparke a starre  
 Queene money, bringes and giues with royall  
 hands  
 Freinds, kindred, honour, husband, house and lands ;  
 Not a faire face, but fortune faire, I craue,  
 Lett mee want witte soe I fooles' fortune haue.

## THE FOURTH FOR VERTUE.

Yet those perfections most imperfect bee,  
 If there bee wantinge vertuous modestye ;  
 Vertue's aspect would haue the sweetest grace  
 If wee could see as wee conceaue her face :  
 Vertue guides witte, with well affected will,  
 Which if witte want, it proues a dangerous ill :  
 Vertue gaines wealth with her good gouernment  
 If not, sh'is rich, because shee is content.<sup>1</sup>

A MAID'S HYMNE IN PRAISE OF  
VIRGINITY.

Sacred virginity, vnconquered Queene !  
 Whose kingdome never hath invaded beene ;

---

1 The preceding are in a third hand-writing. G.

Of whose sweete rosy crowne noe hand hath power  
 Once but to touch, much lesse to plucke a flower:

Gainst whome proud love,—which on the world  
 doth raigne,—

With armies of his passions fights in vaine;  
 In whome gray Winter neuer doth appeare  
 To whome greene Springtide lasteth all the yeare.

O fresh immortall baye, vntroubled well,  
 Or violett, which vntoucht doest sweetest smell;  
 Faire vine, which without prop<sup>1</sup> doest safely stand  
 Pure gold, new coynd, which neuer past a hand.

O temperance, in the supreame degree  
 And hiyest pitch that vertue's winges can flee:  
 O more then humane spirit, of Angells' kind:  
 O white, unspotted garment of the mind,

Which first cloathed man, before hee was forlorne;  
 And wherein God Himselfe chose to bee borne.  
 Within my soule, O heavenly vertue rest,  
 Untill my soule with heaven it selfe bee blest.<sup>2</sup>

<sup>1</sup> Miswritten 'drop' in MS. G.

<sup>2</sup> At bottom of this page in the MS 'Thomas Bakewell' is scribbled twice. G.

PART OF AN ELEGIE IN PRAISE OF  
MARRIAGE.

When the first man from Paradise was driven,  
Hee did from thence his onely comfort beare :  
Hee still enioyes his wife, which God had giuen,  
Though hee from other joyes deuorced were.

This cordiall comfort of societie,  
This trueloue knott, that tyes the heart and will,  
When man was in th' extremest miserye  
To keepe his heart from breakinge, existed still<sup>1</sup>

There is a tale [when] then the world beganne,  
Both sex in one body did remaine :  
Till Joue, offended with that double man  
Caused Vulcan to divide him into twayne.

In this diuision, hee the hart did seuer,  
But cunningly hee did indent the heart,  
That if they should be reunited euer,  
Each part might knowe which was the counter-  
part

Since when, all men and woman thinke it longe  
Each of them their other part haue mett :

1 Written 'x'ested.' G.

2 Miswritten 'There is a tale then' G.

Sometimes the[y] meete y<sup>e</sup> right, some times y<sup>e</sup>  
wrong

This discontent, and that doth ioy begett.

It ioye begetts in there indented harts,  
When like indentures they<sup>1</sup> are matcht aright:  
Each part to other mutuall joy imparts,  
And thus the man which Vulcan did deuide,

Is nowe againe by Hymen made entire,  
And all the ruine is rædified,  
Two beeing made one by their diuine desire.  
Sweete marriage is the honny neuer cloyinge,

The tune, which beinge still plaid, doth euer please,  
The pleasure which is vertue's in inioyinge.  
It is the band of peace and yoake of ease,  
It is a yoake, but sweete [and] light it is;

The fellowship doth take away the trouble,  
For euery greife is made halfe lesse by this,  
And euery ioy is by reflection double.

It is a band, but one of loue's sweete bands,

Such as hee binds the world's great parts withall:  
Whose wonderous frame by there convention stands  
But beinge disbanded would to ruine fall.<sup>2</sup>

---

1 Miswritten 'y<sup>e</sup>' G.

2 Two preceding are apparently in the same handwriting with those before them. G.

## [A FRAGMENT OF A LOVE ELEGIE.]

But those impressions by this forme are staynde,  
 and blotted out as if they had not beene :  
 And yet if nothing else in mynde I beare,  
 makes me not lesse learn[è]d then before :  
 For that in her as in a memour cleare,  
 I see and learne far better things and more.

The students of the world and Natur's booke,  
 Beauty and order in the world doe noate ;  
 She is my little world ; on her I looke,  
 and doe in her the same p'fections quate :  
 For in her eyes the beames of beauty shine,  
 and in her sweete behaviour and her grace,  
 Order appears, and comlines divine,  
 Befitting every tyme and every place.

## 3.

Vnto that sparkling wit, that spirit of fire,  
 That pointed diomond looke, that ægle's eye  
 Whose lyghtning makes audacity retire  
 and yet drawes on respectiue modesty,  
 With wings of feare and loue, my spirit doth fly  
 and doth therein a flame of fire resemble ;  
 Which, when it burnes most bright and mounts  
 most high,

then doth it waver most and most doth tremble.  
 O that my thoughts were words, or could I speake  
 The tongue of Angles, to expresse my mynde :  
 For mortall speach is far too faint and weeke  
     to utter passion of so high a kynde.  
 You have a beauty of such life and light  
     As it hath power all wandring eyes to stay :  
     To move dombe tongues to speake, lame hands  
         to write,  
     Stayde thoughts to run, hard harts to melt a way :  
 Yet painters' can of this draw every line  
     And every wittles person that hath eyes,  
 Can se[e] and judg and sweare it is divine :  
 For in these outwarde formes all fooles are wise.  
 But that which my admireing spirit doth veiwe,  
 I[n] thought whereof it would for ever dwell,  
 Eie never saw, the pensill never drew,  
 Pen neuer coulde describe, tongue never tell :  
     It is the invisible beauty of your mynde  
     Your cleare immagination, lively witt,  
     So tuncd, so temp'rd, of such heavenly kind,  
     As all mens spirits ar charmd and rapt with it.  
 This life within begetts your lively looke,  
 As fier doth make all metalls looke like fier ;  
 Or your quicke soule by choise this body tooke,  
 As angells w<sup>th</sup> bright formes themselves attire.

O that my brest might ope, and hart might  
cleave

That so you might my silent wondring veiw :

O that you might my soreing spirit p'ceive,

How still with trembling wings it waites on you.

Then should you se[e] of thoughts an endles chaine,

Whose links are<sup>1</sup> vertues, and yor vertues bee;

Then should you see how your faire forme doth  
raigne

Through all the regions of my fantesie.

Then should you fynde that I was yours as much

As ar your sharpe conceits borowd of none;

Or as your native beautyes, that are such

As all the world will sweare it is your owne.

## 4.

As they that worke in mines, rich vaines beray,

By some few garaines<sup>2</sup> of ore whereon the[y] hit :

And as one letter found is oft a kay

To many lines that ar in cipher writt ;

So I by your few loveing lines descry

Of your long hiden love the golden mine ;

And reade therein with a true lover's eye

Of the hart's volume, every secrett line.

But what availes it now, alas to know

That once a blessed man I might haue beene ?

---

1 Miswritten 'y:' G.      2 Qu : Grains. G.

Since I haue lett, by lookeing downe too low  
My highest fortunes sore away vnscene :

And yett if I had raisd my humble eyes  
As high as heauen I could not haue discer[n]d  
Of invisible thoughts which in your hart did  
rise,

Unles of you I had my lesson learnd.  
But all was darke and folden vp to me ;  
As soon might I my selfe, my selfe haue taught  
To read y<sup>e</sup> blacke records of destiny,  
As read the ridles of the silent thought :

But whereto may I best resemble this ?

Your loue was like the springing of a tree :

We cannot see the growing when it is,

But that it hath sprunge up and growne, we see  
Or it is like to wealth by fairyes brought,  
Which they bring still while they invisible goe ;  
But all doth vanish and doth turne to nought,  
If once a man enricht, those fairyes know :  
But now your loue (say you) is dead and gone ;  
But my strong faith shall giue it life againe.

By strength of fancy miricles are done,  
And true beleefe doth seldom hope in vaine.

Your Phoenix loue is vnto ashes turnd

But now the fier of my affection true,

Which long within my hart hath kyndly burnd,

Shall spreade such heate as it shall liue anew.



Or if the fyer of your celestiall loue,  
Be mounted vp to heauen and cannot dye :  
Another slye Prometheus will I prove,  
and play the theife to steale it from the skye.

When you vouchsaft to love vnworthy me,  
Your loue discended like a shower of raine ;  
Which on the earth, euen senceles though she  
bee,

when once it falls, returneth not againe.

Then why should you withdraw the heauenly dew  
Which fell sometymes on your despairing lover ?

Though then his earthly spirit full little knew  
How good an Angle did about him houer.

O you the glory of your sex and race !

You that all tymes and places hapie make !

You that in beeing vertuous vertue grace,  
and make men love it better for your sake :

One sunbeame yet of favour cast on mee,

Let one kinde thought in your cleare fancy rise :

Loue but a thought, or if that may not be

Be pleasd that I may love, it shall suffice.

### TO THE Q: [UEENE.]

---

What Musicke shall we make to you ?

To whome the strings of all men's harts

Make musicke of ten thousand parts :  
 In tune and measure true,  
 With straines<sup>1</sup> and changes new.

How shall wee fraime a harmony  
 Worthie your eares, whose princely<sup>2</sup> hands  
 Keepe harmony in sundry lands :  
 Whose people divers be,  
 In station and degree ?

Heauen's tunes may onely please,  
 and not such aires as̄theise.

For you which downe from heauen are sent  
 Such peace vpon the earth to bring,  
 Haue h[e]ard y<sup>e</sup> quire of Angells sing :  
 and all the sphæres consent,  
 like a sweete instrument.

How then should these harsh tunes you<sup>s</sup> heare

1 Miswritten 'strainest' in MS. G.

2 'heavenly' written and erased. G.

3 Spelled here and elsewhere 'yu.' It may be noted here, that throughout these Poems, as with the Psalms, my rule has been to extend mere contraction-forms. The few left have a place for philological ends. A kind of flourish at the end of a number of words, I was disposed to regard as intended to represent 's' but instances occur in the MS, to shew, that it is a mere ornamental addition : and so I leave it unrepresented. G.

Created of y<sup>e</sup> troubled ayer  
 breed but distast—when you repaire—  
     to your celestially eare ?  
 So that this center here  
     for you no musicke fynds,  
     but harmony of mynd.

[TO FAIRE LADYES.]

Ladyes of Founthill,<sup>1</sup> I am come to seeke  
 My hart amongst you, which I late did leese ;  
 but many harts may be perhaps alike :  
 Therefore of mine, the proper markes, are theise.  
 It is not hard, though true as steele it be,  
 And like y<sup>e</sup> diomond, cleare from any spot ;  
 Transmixt with many darts you shall it se[e]  
 but all by vertue, not by Cupid, shot ;  
 It hath no wings, because it needeth none,  
 Being now arived and settled where it would ;  
 Wingèd desires and hopes from it gon are,  
 but it is full of joyes as it can hold.  
 Faine would I find it where it doth remaine  
 but would not haue it though I might againe.

---

1 Founthill or Fonthill in Wilts. See Prefatory Note  
 to these hitherto unpublished MSS. G.

## UPON A PAIRE OF GARTERS.

Go loveinge wood-bynde clip with louely grace,  
 those two sweete plants which beare y<sup>e</sup> flowers of  
 loue ;

Go silken vines, those tender elmes embrace,  
 Which flourish still, although their roots doe moue.  
 As soone as you possess your blessed places,  
 You are advancèd and ennobled more  
 Then dyodemes, which were white silken laces  
 That ancient kings about there forehead wore :  
 Sweete bands, take heed lest you vnge[n]tly bynd,  
 Or with your stricktnes make too deepe a print :  
 Was neuer tree had such a tinder rynd,  
 Although her inward hart be hard as flynt ;  
 And let your knots be fast and loose at will,  
 she must be free, though I stand bounden still.

## [TO HIS LADY-LOVE.]

In his sweete booke, y<sup>e</sup> treasury of witt,  
 All virtues, beautyes, passions, written be :  
 And with such life they are sett forth in it  
 as still methinkes yt which I read I see.

But this booke's Mrs. is a liveing booke,  
 Which hath indeed those vertues in her mynde,  
 And in whose face though envye's selfe do looke,  
 Even envye's eye shall all those beautyes fynd.

Onely y<sup>e</sup> passions y<sup>t</sup> are printed here  
 In her calme thoughts can no impression make :  
 She will not love, nor hate, nor hope, nor feare,  
 Though others seeke theise passions for her sake.  
 So in y<sup>e</sup> sonne, some say there is no heate  
 though his reflecting beames doe fire begett.

[TOBACCO.]<sup>1</sup>

Honnour<sup>2</sup> of Moly and Nepen-the singes :  
 Moly, the gods most soveraigne hearbe divine.  
 Nepen, y<sup>e</sup> Hellen's<sup>3</sup> drink, which gladnes brings  
 Hart's greife repells, and doth y<sup>e</sup> witts refine.  
 But this our age another world hath found,  
 From whence an hearbe of heavenly power is  
 brought :

Moly is not soe soveraigne for a wound  
 Nor hath Nepenth[e] so great wonders wrought.  
 It is tobacco : whose sweete subtile fume  
 The hellish torment of y<sup>e</sup> teeth doth ease,  
 By drawing downe and drieing vp y<sup>e</sup> rume<sup>4</sup>  
 The mother and the nurse of each disease.<sup>5</sup>

1 Cf. Harleian MS, lines 'Of Tobacco' in Epigrams  
 pp 336—338, *ante* : and additional Note in Postscript. G.

2 Qu: Homer? G.

3 Greeks. G.

4 Rheum. G.

5 The handwriting of the six preceding pieces seems  
 to be the same. G.

## ELEGIES OF LOUE.

Like as the diuers fretchled Butter-flye,  
 When Winter's frost is fallne upon his winge,  
 Hath onely left life's possibility,  
     and lies halfe dead untill the chere full Spring :

But then the Sunne from his all quickning eye,  
 Darts forth a sparkle of the liuinge fire :  
 Which<sup>1</sup> with kinde heate, doth warme the frozen  
     flye  
     and with newe spirit his little breast inspire :

Then doth hee lightly rise and spread his winges,  
 And with the<sup>2</sup> beames that gaue him life doth  
     playe :  
 Tasts euery flower that on th' earthe's bososome  
     springs,  
     and is in busye motion all the day :

Soe my gaye Muse, which did my heart possesse,  
 And in my youthful fantasie doth raigne :  
 Which cleard my forehead with her cheerefullnes  
     and gaue a liuely warmth unto my brayne :

1 Miswritten 'with which'. G.

2 Miswritten 'they'. G.

With sadder<sup>1</sup> studye, and with graue conceite  
 Which late my Immagination entertaynd :  
 Beganne to shrinke, and loose her actiue heate  
 and dead as in a læthargy remaynd.

Long in that senseles' sleepe congeald shee laye,  
 Untill euen now another heauenly eye,  
 And cleare as that which doth begett the daye,  
 and of a like reuiuinge simpathy :

Did cast into my eyes a subtile beame,  
 Which peiricinge<sup>2</sup> deepe, into my fancy went,  
 And did awake my muse out of her dreame,  
 and unto her new life and vertue lent :

Soe that shee now begins to raise her eyes  
 Which yett are dazled with her beautye's raye ;  
 And to record her wonted melodyes,  
 Although at first shee bee not full so gaye.

### TO THE KINGE

UPON HIS MA'TIES FIRST COMMING INTO ENGLAND.

O now or neuer, gentle Muse, be gaye :  
 And mount up higher with thy paper winges,

3 = more serious. See p. 176. and related Note in Postscript: G.

2 *Sic* : not peircinge. G.

Than doth the larke when hee sallutes the daye,  
And to the morne a merry wellcome singes.

Thou must goe meete King James, upon the way  
Advancing Southward, with his golden trayne ;  
And know him too thou maist at first survaye,  
by proper noates and by distinctions plaine.

By his faire outward formes, and princely port,  
By honour done to him with cap and knee,  
Hee is distinguisht to the vulgar sort :  
but truer characters will rise to thee.

Thy sight had once an influence divine,  
Which gaue it power the Soule of man to vew :  
Wipe and make cleare that dazled eye of thine,  
and thou shalt see his reall markes and true.

Looke over all that divers troope, and finde  
Who hath his spirits most joviall and free ;  
Whose body is best tempred, and whose mind  
is ever best in tune ; and that is hee.

See who it is, whose actions doe bewraye  
That threefold power, which rarely mixt wee see ;  
A judgment grave, and yett a fancy gaye  
joynd with a rich remembrance, That is hee.

Marke who it is, that hath all noble skill,  
Which may to publicke good referrèd bee :



The sharpest witte and best affected will,  
whence floes a streame of vertues, That is hee.

If any more then other clearely wise,  
Or wisely just, or justly valiant bee ;  
If any doe faint pleasure more dispise  
or bee more maister of himselfe, its hee.

But soft, thine eagle's eye will soone bee dim,  
If thou this risinge sonne directly vewe :  
Looke sideways on the beames that spread from  
him,<sup>1</sup>

Faire peace, with Plenty, and Religion true.

With that strong g'ard of Angells which doe houer  
About his sacred person, daye and night :  
And with invissible winges his head doe cover,  
that danger's darts thereon may neuer light.

Now on, for wingèd Time with thee goes on,  
Which like old Æson hath his youth renewed,  
His hower glasse turnd, and his sickle gon,  
and all his graye and broken feathers mewd.

On, for the brave young sonne above his head  
Comes North ward, that hee may his glory meete ;

---

1 Miswritten ' them'. G.

While the fresh Earth in all her pride doth spread,  
greene velvett carpetts underneath his feete.

On, for the birdes will helpe to fill the songe,  
Whereto all English hartstringes will a gree :  
An' th' Irish harpstringes that have jarrd soe  
longe,  
to make the Musicke full, now tunèd bee.

There is noe eye cast downe, there is no voyce  
Which to expresse the harts assent, is dumbe :  
The world of thinges doth every where rejoyce  
In certaine hope of blessed times to come.

While thousands doe posses and fill the wayes,  
The[y] both desire and hinder his repaire ;  
They fill the emptie aire with prayer and praise,  
which hee requitts with demonstrations faire.

#### TO THE QUEENE AT THE SAME TIME.

If wee in peace had not received the kinge  
Wee see wee had beene conquered, since wee see  
The Queene such armyes doth of beauties bringe  
As all our eyes and hearts her vassals bee.

The Danish armyes once great honnour wonne  
Upon this Land ; yett conquered but a part.  
But you greate Lady more, alone, haue done  
For at first sight you conquer'd every heart.

Starre of the North ! upon these Northerne Realmes  
 Long may your vertues and your beauties raigne :  
 Beyond our Cinthiac's yeares, whose golden Beames  
 Ar[e] sett with vs, and cannot shine againe :

Well may it bee ; though sunne and moone goe  
 downe

Seas haue noe power the North pole starre to  
 drowne

MIRA LOQUOR SOL OCCUBUIT NOX  
 NULLA SECUTA EST.

By that Eclipse which darkned our Appollo,  
 Our sunne did sett, and yett noe night did follow ;  
 For his successor's vertues shone soe bright,  
 As they continued still, there former light ;  
 And gaue the world a farther expectation  
 To adde a greater splendor to our Nation.

CHARLES HIS WAINE.

Brittaine doth vnder those bright starres remaine,  
 Which English Shepherds, Charles his waine, doe  
 name ;

But more this Ile is Charles, his waine,  
 Since Charles her royall wagoner became.

For Charles, which now in Arthure's seate doth  
 raigne,

Is our Arcturus, and doth guide the waine.

OF THE NAME OF CHAROLUS, BEING THE  
DIMINATIVE OF CHARUS.

The name of Charles, darlinge signifies :  
A name most fitte, for hee was ever such.  
Neuer was Prince soe deare in all mens eyes,  
Soe highly valued or esteemd soe much :  
Edgar was England's darlinge, once wee find,  
But Charles the Darlinge is of all mankind.

VERSES SENT TO THE KINGE WITH  
FIGGES : BY Sr JOHN DAVIS.

To add unto the first man's happiness,  
His maker did for him a garden make ;  
And placd him there, that hee the same might  
    dresse,  
And pleasure great with little labour take.  
And this with nature stands, and reason right,  
That man who first was formèd of the earth  
In trimminge of the earth should take delight,  
And her adorne from whom hee tooke his birth.  
Nor her for this doth hee ungratefull finde ;  
For shee in gardens her best fruites doth yealde.  
The Earth in gardens is a mother kinde,  
When shee is but a steepdame in the feild.  
Sir, in your service God hath mee soe blest  
As I haue beene enabled to acquire

A garden, ready planted, trimd and drest,  
 Whereto in vacant times I doe retire.  
 This garden, and the fruite thereof, indeede  
 Are fruites of your great favour unto mee ;  
 And therefore all the fruites which thence proceed  
 A proper offeringe to your Highnes bee :  
 But if this verse or boldness, meritt blame,  
 Those figge leaues, S<sup>r</sup> I hope shall hide the  
 same.<sup>1</sup>

[LOVE-LINES.]

Stay lovely boy! why flyest thou mee  
 that languish in theis flames for thee?  
 I'me black 'tis true—why so is night,  
 yet louers in darke shades delight:  
 the whole World, doe but close thyne eye  
 will appeare as black as I;  
 or open'd view but what a shade  
 is by thyne owne fayre body made,  
 that follows thee where ere thou goe:  
 Ah, who alow'd would not doe so?  
 lett mee for euer dwell so nigh,  
 and thou shalt need no shade but I.

---

1 The six preceding pieces and the Elegiecall Epistle  
 are in the same handwriting with the 'Maid's hymne in  
 praise of Virginitie'. G.

## [LOVE-FLIGHT.]

Black Mayel, complayne not yt I flye,  
 since fate commaunds antipathy :  
 prodigious must yt vnion proue,  
 where day and night together moue :  
 and the commotion of our lipps  
 not kisses make but an eclipps ;  
 where the commixèd blacke and white  
 portend more terrour then delight :  
 yet if thou wilt my shaddow bee,  
 enioy thy deerest wish, but see  
 that like my shaddow's property  
 thou hast away as I come nye :  
 els[e] stay till death hath blinded mee  
 then Ile bequeath my selfe to thee.<sup>1</sup>

AN ELEGIECALL EPISTLE ON SIR JOHN  
DAVIS DEATH.

Morgan ! to call thee sadd and discontente  
 Were to proclaime thee weake ; twere an evente  
 Of more then folly, since the obscurest eye  
 Is witness of thy magnanimity :  
 And yett to tell thee that thou hast noe cause  
 To greife, were to belye thy worth, because

---

1 These two are in a new and apparently less-trained handwriting. G.

The gaping wound speakes out the sovldiers fame,  
And deepe despites giue fortitude a name.

Tis true hee's dead, and the sterne fates (accurst)  
There browes haue wrinkled, and haue done their  
    worst

To spite this State and thee, in tearinge hence  
That Nature's Accademy, that Starre, from whence  
Streamd such full influence, of what the mind  
Accounteth quintisentiall; and the vnkinde  
And cruell Death, hath blasted such a flower,  
Stolne such a gemme, as makes the sad Earth  
    poore.

And yett alasse<sup>1</sup> hee is not fledd for want  
Of what could make the ambitious, proud soule  
    vaunt:

For whilst hee liv'd hee brocke up Honour's gates  
And pluckt bright fame from snarling Envie's grates  
Doomd to obliuion; and his unmatched penne  
(Drop'd from the winge of some bright Seraphin)  
Inculpes him thus to all eternitye  
The eldest of the Muses proginie.

Said I hee's dead? not soe; he could not die,  
But findinge that curst luere, bribery

<sup>1</sup> Cf. Glossary *s v* of my *SIBBES*—for the use of 'alas,'  
as here. G.

And puffed<sup>1</sup> ambition were the scarlett crimes  
Of the Tribunall's tenants, and the times  
Not suiteing with his vertues, cause his manner  
Was to deserue and not desire, an honour  
Hee's sor'd aloft, where nought but virtue's pris'd,  
And where base Mammon is not idoliz'd:  
To that Kinge's Bench where Iustice is not gould,  
Nor honours with old Ladies bought and sould;  
To heauen's Exchequer, with intent to paye,  
And render thence the Royall subsidaye  
Of his rich spirit, which his soueraigne tooke  
Without subscription, and crost Nature's booke.

---

1 I am not quite certain as to this word. It may be 'pust': query from pus = poisonous matter? and so intended to characterize ambition? G.







## Postscript.

WITH all the care and vigilance that I have exercised, there will no doubt be 'escapes' as the old divines used to say. Concerning these 'bruises' which 'the body of the book, in its birth' may have 'suffered' they are such—in the words of good PHILIP GOODWIN (in his *Dies Dominica Redivivus*: 1655) "which yet thou mayest much heal, by applying thereunto thy charitable interpretations, which he humbly entreats who heartily desires God's honour herein, and thy benefit hereby." Besides I add this 'Postscript' giving a few things half-supplementary, half-corrective, in order.

- (a) The early sheets containing my Dedication, were printed before the illustrious man, under whose patronage I place this first complete edition of SIR JOHN DAVIES' Writings, was called to his supreme office of Premier: and so his titular, 'Right Honourable' is wanting therein. I might have cancelled the sheet and reprinted: but truth to tell it is to the man and not his outward honour I pay allegiance: and as GILES FLETCHER said of EDMUND SPENSER, than the simple name of 'William Ewart Gladstone'—apart from all political divergencies or agreements—"I know none more glorious."

- (b) By an oversight the head-line or running title of the first (shortest) portion of 'Nosce Teipsum' which ought to have been 'Nosce Teipsum' like the second portion, is given as 'Introduction.' It is introductory: but the 1622 text is as *supra*.
- (c) Memorial-Introduction p. 9, line 4th. put 'a' before 'Memoir.'
- (d) With reference to the foot-notes by Bishop Hacket I discovered in the British Museum Library another copy of the first (1599) edition containing certain contemporary margin-notes. They are not numerous, and correspond very much with the Bishop's filling in of names and the like, referred to. I subjoin them, appending the places in our edition :

Page 43, stanza 1st, line 3d, is written 'Arbor scientiæ.'

Page 43, stanza 2nd, line 3rd is written "Adam in his [cut through] kn'we all arts: all knowledges ..... have beene reac[hed] ..... any by the opin[ions]....."

Page 44, stanza 2d, line 1st, is written 'Diabolus.'

Page 44, stanza 5th, line 1st, is written 'Eua.'

Page 45, stanza 2d, line 3d, is written 'nudus .....  
fin ..... Adam .....

Page 45, stanza 5th, line 2d, is written 'Prometheus.'

Page 46, stanza 2d, line 3d, is written 'Belides.'

Page 46, stanza 3d, line 2d, is writteu 'Phæton.'

Page 46, stanza 3d, line 3d, is written 'Icarus.'

Page 47, stanza 2d, line 1st, is written 'microcosmos.'

Page 47, stanza 3d, line 3d, is written 'reminiscentiæ scientiæ : sed philosophi opinio.'

Page 48, stanza 1st, line 3d, is written, 'breuis ars longa.'

Page 48, stanza 2d, line 1st, is written 'Socrates : q<sup>d</sup> nihil scio.' ..... 'tu s in abdito.'

Page 48, stanza 3d, line 4th, is written 'Nosce teipsum.'

Page 49, stanza 4th, line 1st, is written 'non procul ab ..... est in uno quoque.'

Page 50, stanza 3d, line 1st, is written 'Io.'

Page 57, stanza 1st, line 1st, is written 'opinio de ..... quid est.'

Page 57, stanza 3d, line 3d, is written 'a<sup>θ</sup>ei.'

Page 58, stanza 1st, line 3d, is written 'Q<sup>d</sup> tota sit in toto ..... in qualibet parta.'

Page 64, stanza 2d, line 1st, is written 'Elizabetha Reg .....'

(e) Page 101 foot-note read 'as' for 'an.'

(f) P. 126, foot-note 1. The name 'Minnes' as in Epigram occurs in the Satires of The Restoration ; if I remember rightly one of our naval heroes. So that Mr. Dyce's conjecture is probably a mistake.

(g) Page 175 foot-note 1, line 2d, read 'a notice' for 'his notice.'

(h) Page 176, stanza 1st, line 3d. SKELTON furnishes a fine example of the use of 'sadly' as = seriously :

' Where my pen hath offended,  
I pray you it may be amended  
By discreet consideration  
Of your wise reformation :

I have not offended, I trust,  
If it be *sadly* discust.'

[Inserted in 'Mottoes' of 'The Doctor.']

- (i) Page 234: I have since seen an edition of the 'Hymnes of Astræa' of date 1618: but it appeared to be a fragment of an edition that probably contained the same poems as the 1622 edition.
- (j) Page 235. The reference to the parallel passages in the 'Conference' is to p. 17 of our Memorial-Introduction and in 'Nosce Teipsum' pp. 63—64.
- (k) Page 300; 'Reason's Moane' appeared at least twice elsewhere, anonymously, previous to its publication in Sir John's own little book. Cf. Mr. Hazlitt's 'Hand-Book' under Robert Mason. See also the 'Elegy' on Sir John Davies *ante*, line 12th, where he is designated 'Nature's Academy'. This seems to point to the second title of the 'New Post' viz 'Reason's Academie'. It confirms his authorship of it to too. Page 303, line sixth, has been mis-given. Read as follows "reason doth shew that God hath wrought a wonder."
- (l) Page 305. The DAVIES authorship of this little hilt, is confirmed by a contemporary (Harleian) MS list of contributors to 'England's Helicon' (280) wherein his name is placed against it.
- (m) Page 331 foot-note, read 'Collier.'
- (n) Page 331, foot-note 4. So late as Thomson's Castle of Indolence (c. l. 77) we have the word, "all the diseases which the spittles know."
- (o) P. 336. It will be observed on comparison that the Lines on Tobacco are only a first rough jotting of

the Epigram-version. I note this here, as another confirmation of the Davies-authorship and authority of the MS. The foot-note of Mr. Dyce pp. 336-337 on 'Helen's' is corrected by the 'Hellens' of the MS.=Greeks.

- (p) Page 354. This ought to have been marked VI. instead of V. and V. placed at head of Epigrams, on page 307.
- (q) Page 357; By an over-look the reference to the 'Egerton Papers' has been omitted. It is as follows p. 416. The Letter extends over pp. 410—416. See 'The Egerton Papers' by Mr Collier for the Camden Society 1 vol. 4o. 1840.
- (r) Page 359, line 3rd from bottom read 'Davison's.'
- (s) Page 367, line 2nd., HENRY MORE supplies an excellent example of like use of this word 'pight' in one of his Hymns.

" Lord ! stretch Thy tent in my strait breast  
 Enlarge it downward, that sure rest  
 May there be *pight* ; for that pure fire  
 Wherewith Thou wontest to inspire  
 All self-dead souls. My life is gone,  
 Sad Solitude is my irksome wonne."

- (t) Page 382, Psalm xviii, line 8th, foot note: for 'trihumph' see Psalm xxxv, line 37th.

**Finis.**





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In my Introduction I propose to shew the indebtedness of MILTON to PHINEAS and GILES FLETCHER, and to present critical judgments of their merits by the foremost names. All who know anything of our earliest Poets know the 'Purple Island' but comparatively few are aware of the fullness, the brilliance, the quaint beauty, the melody, the power, of his other much more numerous productions. As there has never been a collective edition, and as even the portions reprinted, are abridged, modernized in orthography, and otherwise mangled, I rejoice in the measure wherein I am being seconded in this weightier and larger effort to add the complete Poems of these two brothers to our collections of good books. It is found that the large new materials obtained for the 'Memoir and the unexpected extent of the Poems hitherto uncollected and inedited (No. V. to XI.), demands that our edition consist of three volumes instead of one as originally contemplated, each still exceeding by an estimated average of 50 pages our GILES FLETCHER.

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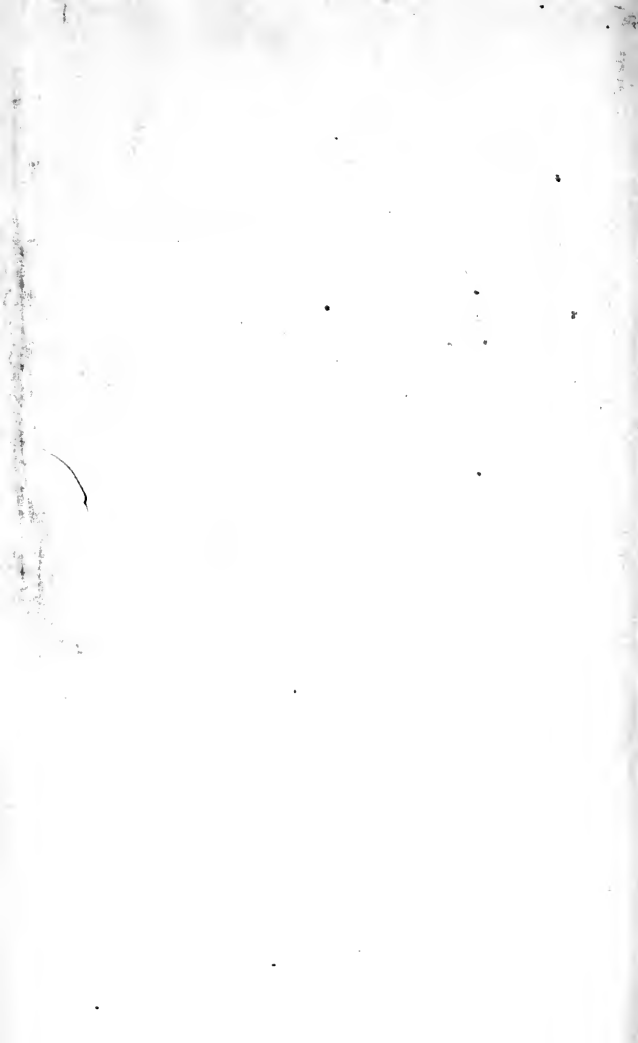
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