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Title: Divine Songs and Meditacions (1653)

Author: active 17th century An Collins  
Editor: Stanley Stewart

Release date: October 27, 2011 [EBook #37867]  
Most recently updated: January 8, 2021

Language: English

Credits: Produced by Chris Curnow, Joseph Cooper, Stephen Hutcheson,  
and the Online Distributed Proofreading Team at  
<https://www.pgdp.net>

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THE AUGUSTAN REPRINT SOCIETY

AN. COLLINS  
DIVINE SONGS AND MEDITACIONS  
(1653)

Selected, with an  
Introduction, by  
Stanley N. Stewart

Publication Number 94

William Andrews Clark Memorial Library  
University of California  
Los Angeles  
1961

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## INTRODUCTION

In 1815, the library of Thomas Park, which had already passed from Park to Thomas Hill to Longman, was sold. In the catalog of that collection, a volume of devotional and autobiographical verse written by one Anne Collins, *Divine Songs and Meditacions* (1653), was described as “so rare as to be probably unique.”<sup>[1]</sup> That same year, Longman and his associates published an anthology of “Old Books in English Literature, Revived,” edited by Sir Egerton Brydges and entitled *Restituta*. Brydges, who acknowledged the help of Park in editing the four volume work,<sup>[2]</sup> reprinted long passages from the *Songs and Meditacions*. By mid-century, the book had passed through the possession of James Midgeley, Sir Mark Masterman Sykes, Thomas Thorpe,<sup>[3]</sup> and Richard Heber. In 1878, Alexander Dyce reprinted all but the last stanza of “Another Song exciting to spirituall Mirth,” and some twenty years later, S. Austin Allibone included reference to Anne Collins in his *Critical Dictionary of English Literature*. By this time, however, the remaining copy of *Divine Songs and Meditacions* seems to have slipped from sight; scholars were a long time finding it, but in 1924, the “unique” copy bearing the autograph of Thomas Park was removed from the library at Britwell Court and sold by Sotheby to A. S. W. Rosenbach, who acted in behalf of Henry E. Huntington, in whose memorial library it now remains. If a second edition of the work ever existed, as claimed by Allibone,<sup>[4]</sup> it has vanished (to my knowledge, without a further trace); for all practical purposes, Anne Collins and her *Divine Songs and Meditacions* are unknown even to scholars of seventeenth-century literature.

Though it appears that the verses of Anne Collins have been spared extinction, it is problematic whether they will escape obscurity. Dr. Johnson and Warton did not mention them. Yet knowledgeable, if lesser, men found the *Songs and Meditacions* worth reading. We may infer, for example, that Thomas Park, who was praised by Southey as the most distinguished authority on Old-English poetry, admired the *Songs*, for it seems probable that he recommended to Brydges the passages finally anthologized in *Restituta*. In any case, for their metrical variety, spiritual tone, and structural quaintness, Brydges found the *Songs and Meditacions* to be of value. Allibone [ii] reprinted Brydges’ commentary, implying (at least) that he had no strong quarrel with it; and in our own century, I. A. Williams, having read the single poem in Dyce, described the “lilt and diction” of the language as “charming,” and called for a new edition of the work.<sup>[5]</sup> It may be that a wider knowledge of her writing would rescue Anne Collins only from oblivion into abuse. But if that is so, it is only fair to say that she wrote with a full awareness of her poetic limitations. Referring to herself as “unskilfull,” she claimed to have written only to occupy her mind, and then only that, in her lingering illness, she might not fall victim to Sloth. Anne Collins may not have been a Puritan,<sup>[6]</sup> but her verses are, in several respects, a form of the diary. To her, questions of aesthetics, at least as we would normally think of them, were quite irrelevant. She was convinced that the expression of a dedicated heart was of greater value than a polished line. Even if that expression were in the form of somewhat unsteady verses, it would not be without merit: “*Yet for theyr matter, I suppose they bee / Not worthlesse quite, whilst they with Truth agree.*”

We are dependent upon the autobiographical quality of the work for all we know of its author. She might have been any one of the many Annes who, during the first half of the seventeenth century, married into or out of the Collins name (or the name might be a pseudonym). But especially in the first third of the work, in the prose “To the Reader” and the metrical “Preface” and “Discourse,” we recognize the autobiography of a woman who was, from early childhood, the chronic victim of disease. In “The Discourse” (omitted here because of its length and repetitiousness), she describes the life of one whose hope lay in her adjustment to pain. Drawing upon the imagery of spiritual autobiography, Anne Collins describes her youth as a wilderness, her soul as a withered flower. Only when she takes direction from her sorrow does her soul draw in the rain of grace. And that regenerating force is the recurrent theme of her writing, the sole enduring source of peace; the world offered only the appearance, the “counterfet” of satisfaction. Thus, as Anne Collins composes her devotional verses, she is impelled by four pious reasons. These are indicative, not only of how the author justifies her writing from a poetic point of view, but of how completely she has explained away all the claims of a world that had once tortured [iii] her with longing. First, all creatures had been ordained to praise God; this, in her songs and meditations, she attempts to do. Recognizing that her talents are few, she recalls that even the man with a single talent would be called to account. Third, she wishes that some kinsman out of interest in her writing might be encouraged to read the Scriptures. And last, she thinks of those who will never meet or know her; by reading the *Divine Songs and Meditacions*, they may look upon “the image of her mind,” and from that learn how God takes pity on even his most lowly servant.

The selections in this reprint have been made in the hope of fairly representing Anne Collins to the scholarly reader. Within the range of possibilities, an attempt was made to preserve the proportions in the original work among the various kinds of writing attempted by the author. Perhaps deletion of “The Discourse” defeated this purpose. But it was decided also that no individual poem would be cut. Thus, to have included the 102 stanzas of “The Discourse” would have required dropping several more songs and meditations.<sup>[7]</sup> The poem on the Civil War, like the paraphrase on the fifth chapter of Ecclesiastes, was eliminated because its subject matter was not thought representative of the work as a whole. The notes will direct the reader to parts of Anne Collins’ work which may be found in previous publications.

The Huntington copy of *Divine Songs and Meditacions* is a small octavo volume, measuring slightly larger than five by three inches. The pages have been cropped and the margins have worn away; thus, in some instances (pp. 50, 56, 68), text has been lost. The original volume is now sandwiched within protecting leaves of blank paper, and the entire volume is bound in thick, brown calf. The title page, once detached, has been backed and cemented to the second leaf, but this repair was made long before the blank leaves were inserted. The original volume is made up of 52 leaves; the first gathering consists of four, the remaining six of eight leaves. There are 102 pages of text.

## NOTES TO THE INTRODUCTION

- [1] A. F. Griffith, *Bibliotheca Anglo-Poetica* (1815), p. 67. Griffith quotes the first two stanzas of "The Preface" as "detailing the cause of the poems being written."
- [2] Sir Egerton Brydges, ed., *Restituta* (1815), IV, xi. Brydges reprints passages from "The Preface," "To the Reader," "The Discourse," "A Song declaring that a Christian may finde tru Love only where tru Grace is," "A Song shewing the Mercies of God to his people...," "Another Song exciting to spirituall Mirth," "Another Song (II)," and "The Fifth Meditacion," III, 123-127, 180-184.
- [3] *Catalogue of the Splendid, Curious, and Extensive Library of Sir Mark Masterman Sykes* (1824), p. 39. Thorpe bought a very large percentage of the books in the Sykes collection.
- [4] S. Austin Allibone, *A Critical Dictionary of English Literature* (1878), I, 411.
- [5] I. A. Williams, "Bibliographical Notes and News," *London Mercury*, IX (1924), 529.
- [6] Her poem on the Civil War suggests that she was not in sympathy with the left wing of the Puritan movement.
- [7] "The Discourse" relates Miss Collins' interest in "Theologicall employments," especially as these filled her once empty life. There are 29 stanzas treating of the nature of the Trinity and the Law. In ten more stanzas, she paraphrases each of the ten Commandments. The remaining 34 stanzas summarize the steps to salvation, and the joys of the Christian life. These theological verses follow the initial 26 stanzas, which are repetitious of "The Preface" in their autobiographical matter and pious observations. In addition to "The Discourse," the following titles have not been reprinted here:

A Song demonstrating The vanities of Earthly things;  
A Song manifesting The Saints eternall Happinesse;  
A Song exciting to spirituall Alacrity;  
A Song composed in time of Civill Warr, when the wicked did much insult over the godly;  
The third Meditacion;  
The fourth Meditacion;  
The fifth Meditacion;  
Verses on the twelvth Chapter of Ecclesiastes.

## Divine SONGS and MEDITACIONS

Composed  
By  
*An Collins.*

LONDON,  
Printed by *R. Bishop.* Anno Dom. 1653

To the Reader

I inform you, that by divine Providence, I have been restrained from bodily employments, suting with my disposicion, which enforced me to a retired Course of life; Wherin it pleased God to give me such inlargednesse of mind, and activity of spirit, so that this seeming desolate condicion, proved to me most delightfull: To be breif, I became affected to Poetry, insomuch that I proceeded to practise the same; and though the helps I had therein were small, yet the thing it self appeared unto me so amiable, as that it enflamed my faculties, to put forth themselvs, in a practise so pleasing.

Now the furtherances I had herein, was what I could gather (by the benifit of hearing,) at first from prophane Histories; which gave not that satisfactory contentment, before mencioned; but it was the manifestacion of Divine Truth, or rather the Truth it self, that reduced my mind to a peacefull temper, and spirituall calmnesse, taking up my thoughts for Theologicall employments.

Witnesse hereof, this Discourse, Songs and Meditacions following; which I have set forth (as I trust) for the benifit, and comfort of others, Cheifly for those Christians who are of disconsolat Spirits, who may perceive herein, the Faithfullnesse Love, & Tender Compassionatnesse of God to his people, in that according to his gracious Promise, *He doth not leave nor forsake them. Heb. 13.5.* But causeth *all things to work for theyr good. Rom. 8.28.* This I doubt not, but most Saints in som measure, do experimentally know, therefore I will not seek by argument, to prove a thing so perspicuous. And now (Courteous Reader) I have delivered unto you, what I intended, onely it remains that I tell you, That with my Labours, you have my Prayers to God through Jesus Christ; whose I am, and in him,

Yours,  
in all Christian affection  
AN COLLINS.

## The Preface.

*Being through weakness to the house confin'd,  
My mentall powers seeming long to sleep,  
were summond up, by want of wakeing mind,  
Their wonted course of exercise to keep,  
And not to waste themselves in slumber deep;  
Though no work can bee so from error kept  
But some against it boldly will except:*

*Yet sith it was my morning exercise  
The fruit of intellectuals to vent,  
In Songs or counterfets of Poesies,  
And haveing therein found no small content,  
To keep that course my thoughts are therfore bent,  
And rather former workes to vindicate  
Than any new conception to relate.*

*Our glorious God his creatures weaknesse sees,  
And therefore deales with them accordingly,  
Giveing the meanes of knowledg by degrees,  
Vnfoulding more and more the Mystery,  
And opening the Seales successively,  
So of his goodnesse gives forth demonstracions,  
To his Elect in divers Dispensacions.*

Rev. 6.

*In legall wise hee did himself expresse  
To be the only Lord Omnipotent  
A just avenger of all wickednesse,  
A jealous God in power emminent,  
Which terror workes, and pale astonishment;  
Sith plagues for sin are holden forth thereby,  
But with no strength to crush iniquity.*

*Now with the Law the Gospell oft appeares,  
But under vailes, perspicuous unto few  
Who were as those which of good tydings heares,  
Rejoyceing much at the report or show  
Of that the Saints now by possessing know;  
Oft spake the Prophets Evangelicall,  
Whose words like kindly drops of rain did fall.*

*But when the plenerie of time was come  
The springs of grace their plesant streams out deald*

*Felicitee did evidence on her some  
Salvacion and the way thereto reveald,  
Who wounded were in spirit, might be heald;  
Here God declares the Beauties of his Face,  
Great Love, rich Mercy, free Eternall Grace.*

*This time was when the Sonne of Righteousnesse  
His Luster in the world began to spread,  
Which more and more to his he doth expresse  
In tearms so large that they that run may read,  
And to himselfe he doth the weaker lead;  
He to his bosom will his Lambs collect,  
And gently those that feeble are direct.*

Isa. 40. 11

*And so in them a life of grace instill  
Whereby they shall be able to obey  
All Gospell precepts suting with his will,  
And that without regard of servill pay,  
But with free hearts, where Christ alone doth sway  
Causing the apprehensions of his love,  
To gender love, which still doth active prove.*

*Where Christ thus ruleth, I suppose remaines  
No heart that hankers after Novelties  
Whose ground is but the Scum of frothy braines  
Perhaps extracted from old Heresies,  
New formd with Glosses to deceive the eyes  
Of those who like to Children, do incline  
To every new device that seemes to shine.*

*I am perswaded they that relish right,  
The Dainties of Religion, Food divine,  
Have therby such a permanent delight,  
And of best Treasures, such a lasting mine,  
As that their hearts to change do not incline,  
I therefore think theyr tastes of Truth is ill,  
Who Truths profession, quickly alter will.*

*I speak not this to manifest despight  
To tru Religions growth or augmentation,  
Nor do I take offence of greater Light  
Which brings probatum est, or commendacion  
From Truth it selfe, having therto relacion,  
But rather with the Saints I doe rejoyce,  
When God appeares to his in Gospel-voyce.*

*Now touching that I hasten to expresse  
Concerning these, the ofspring of my mind,  
Who though they here appeare in homly dresse  
And as they are my works, I do not find  
But ranked with others, they may go behind,  
Yet for theyr matter, I suppose they bee  
Not worthlesse quite, whilst they with Truth agree.*

*Indeed I grant that sounder judgments may  
(Directed by a greater Light) declare  
The ground of Truth more in a Gospel-way,  
But who time past with present will compare  
Shall find more mysteries unfolded are,  
So that they may who have right informacion  
More plainly shew the path-way to Salvacion.*

*Yet this cannot prevayl to hinder me  
From publishing those Truths I do intend,  
As strong perfumes will not concealed be,  
And who esteemes the favours of a Freind,  
So little, as in silence let them end,  
Nor will I therefore only keep in thought,  
But tell what God still for my Soule hath wrought.*

*When Clouds of Melancholy over-cast  
My heart, sustaining heavinesse therby,  
But long that sad condicion would not last  
For soon the Spring of Light would blessedly  
Send forth a beam, for helps discovery,  
Then dark discomforts would give place to joy,*

*Which not the World could give or quite destroy.*

*So sorrow serv'd but as springing raine  
To ripen fruits, indowments of the minde,  
VWho thereby did abillitie attaine  
To send forth flowers, of so rare a kinde,  
VWhich wither not by force of Sun or VVinde:  
Retaining vertue in their operacions,  
VWhich are the matter of those Meditacions.*

*From whence if evill matter be extracted  
Tis only by a spider generacion,  
Whose natures are of venom so compacted,  
As that their touch occasions depravacion  
Though lighting in the fragrantest plantacion:  
Let such conceale the evill hence they pluck  
And not disgorg themselves of what they suck.*

*So shall they not the humble sort offend  
Who like the Bee, by natures secret act  
Convert to sweetnesse, fit for some good end  
That which they from small things of worth extract,  
Wisely supplying every place that lackt,  
By helping to discover what was meant  
Where they perceive there is a good intent.*

*So trusting that the only Sov'rain Power  
Which in this work alwaies assisted mee,  
Will still remain its firme defensive Tower,  
From spite of enemies the same to free  
And make it useful in some sort to bee,  
That Rock I trust on whom I doe depend,  
Will his and all their works for him defend.*

### *A Song expressing their happinesse who have Communion with Christ.*

When scorched with distracting care,  
My minde finds out a shade  
Which fruitlesse Trees, false fear, despair  
And melancoly made,  
Where neither bird did sing  
Nor fragrant flowers spring,  
Nor any plant of use:  
No sound of happynesse,  
Had there at all ingresse,  
Such comforts to produce,  
But *Sorrow* there frequents,  
The Nurce of Discontents,  
And *Murmering* her Mayd  
Whose harsh unpleasant noise  
All mentall fruits destroyes  
Whereby delight's convayd.

Whereof my judgment being certifide  
My mind from thence did move,  
For her conception so to provide,  
That it might not abortive prove,  
VWhich fruit to signifie  
It was conceived by  
Most true intelligence  
Of this sweet truth divine  
*Who formed thee is thine,*  
Whence sprang this inference;  
He too, thats Lord of all  
Will thee beloved call,  
Though all else prove unkind;  
Then chearfull may I sing  
Sith I enjoy the Spring,  
Though Sesterns dry I find.

For in our Vnion with the Lord alone,  
Consists our happinesse.  
Certainly such who are with Christ at one  
He leaves not comfortlesse.  
But come to them he will  
Their Souls with joy to fill.  
And them to Fortifie  
Their works to undergo  
And beare their Crosse also,  
VWith much alacrity:  
VWho his assisting grace  
Do feelingly imbrace,  
VWith confidence may say,  
Through Christ that strengthens me  
No thing so hard I see  
But what perform I may.

*Phil. 4. 14*

But when the Soul no help can see  
Through sins interposicion,  
Then quite forlorn that while is she,  
Bewailing her condicion;  
In which deplored case  
Now such a Soul hath space,  
To think how she delayd  
Her Saviour to admit  
Who shu'd to her for it,  
And to this purpose sayd,  
Open to me my Love,  
My Sister, and my Dove,  
My Locks with dew wet are  
Yet she remissive grew,  
Till he himselfe with-drew  
Before she was aware.

*Can. 5*

But tasting once how sweet he is,  
And smelling his perfumes,  
Long can she not his presence misse,  
But grieffe her strainth consumes:  
For when he visits one  
He cometh not alone,  
But brings abundant grace  
True Light, and Holynesse  
And Spirit to expresse  
Ones wants in every case;  
For as he wisdom is,  
So is he unto his  
VWisdom and Purity,  
Which when he seemes to hide,  
The soul missing her guide,  
Must needs confused lie.

*1 Cor. 1.30*

Then let them know, that would enjoy  
The firme fruition,  
Of his Sweet presence, he will stay  
With single hearts alone,  
Who but their former mate,  
Doe quite exterminate:  
With all things that defile  
They that are Christs, truly,  
The Flesh do Crucifie  
With its affections vile  
Then grounds of truth are sought  
New Principles are wrought  
Of grace and holinesse,  
Which plantings of the heart  
Will spring in every part,  
And so it selfe expresse.

*Gal. 5.*

Then shall the Soul like morning bright  
Vnto her Lord appeare,  
And as the Moone when full of Light  
So fayr is she and cleare,  
With that inherent grace  
Thats darted from the Face  
Of Christ, that Sunne divine,

*Can. 6.10*

Which hath a purging power  
Corruption to devour,  
And Conscience to refine;  
Perfection thus begun  
As pure as the Sonne,  
The Soul shall be likewise  
With that great Blessednesse,  
Imputed Righteousnesse  
Which freely Justifies.

They that are thus compleat with Grace  
And know that they are so,  
For Glory must set Sayle apace  
Whilst wind doth fitly blow,  
Now is the tide of Love,  
Now doth the Angell move;  
If that there be defect  
That Soul which sin doth wound,  
Here now is healing found,  
If she no time neglect;  
To whom shall be reveald  
What erst hath been conceald,  
When brought unto that Light,  
Which in the Soul doth shine  
When he thats most divine,  
Declares his presence bright.

Then he will his beloved shew  
The reason wherefore she  
Is seated in a place so low,  
Not from all troubles free;  
And wherefore they do thrive  
That wicked works contrive;  
Christ telleth his also  
For who as friends he takes  
He of his Councell makes,  
And they shall secrets know:  
Such need not pine with cares  
Seeing all things are theirs,  
If they are Christs indeed;  
Therefore let such confesse  
They are not comfortlesse,  
Nor left in time of Need.

*John 15.15*

*Cor. 3.21.*

*A Song shewing the Mercies of God to his people, by interlacing cordiall  
Comforts with fatherly Chastisements.*

As in the time of Winter  
The Earth doth fruitlesse and barren lie,  
Till the Sun his course doth run  
Through Aries, Taurus, Gemini;  
Then he repayres what Cold did decay,  
Drawing superfluous moistures away,  
And by his luster, together with showers,  
The Earth becoms fruitful & plesant with flowers  
That what in winter seemed dead,  
Thereby the Sun is life discovered.

So though that in the Winter  
Of sharp Afflictions, fruits seem to dy,  
And for that space, the life of Grace  
Remayneth in the Root only;  
Yet when the Son of Righteousnesse clear  
Shall make Summer with us, our spirits to chear,  
Warming our hearts with the sense of his favour,  
Then must our flowers of piety savour,  
And then the fruits of righteousnesse  
We to the glory of God must expresse.



And as when Night is parted;  
The Sun ascending our Hemisphear,  
Ill fumes devouers, and opes the powers  
Which in our bodies are, and there  
He draws out the spirits of moving and sence  
As from the center, to the circumference;  
So that the exterior parts are delighted,  
And unto mocion and action excited,  
And hence it is that with more delight  
We undergo labor by day then by night.

So though a Night of Sorrows  
May stay proceedings in piety  
Yet shall our light like morning bright  
Arise out of obscurity,  
Then when the Sun that never declines  
Shall open the faculties of our mindes,  
Stirring up in them that spirituall mocion  
Whereby we make towards God with devocion  
When kindled by his influence  
Our Sacrifice is as pleasing incense.

Now when we feel Gods favour  
And the communion with him we have,  
Alone we may admit of joy  
As having found what most we crave,  
Store must we gather while such gleams do last  
Against our tryalls sharp winterly blasts  
So dispairacion shall swallow us never,  
Who know where God once loves, there he loves ever  
Though sence of it oft wanting is  
Yet still Gods mercies continue with his.

So soon as we discover  
Our souls benumbed in such a case,  
We may not stay, without delay  
We must approach the Throne of Grace,  
First taking words to our selves to declare  
How dead to goodnesse by nature we are,  
Then seeking by him who for us did merit  
To be enliv'd by his quickening Spirit,  
Whose flame doth light our spark of Grace,  
Whereby we may behold his pleased face.

From whence come beams of comfort,  
The chiefest matter of tru Content,  
Who tast and see, how sweet they be,  
Perceive they are most excellent,  
Being a glimce of his presence so bright,  
Who dwelleth in unapproachable light:  
Whoso hath happily this mercy attayned,  
Earnest of blessednesse endlesse hath gayned,  
Where happinesse doth not decay  
There Spring is eternall, and endlesse is day.

*A Song declaring that a Christian may finde tru Love only where tru Grace  
is.*

No Knot of Friendship long can hold  
Save that which Grace hath ty'd,  
For other causes prove but cold  
VVhen their effects are try'd;  
For God who loveth unity  
Doth cause the onely union,  
Which makes them of one Family  
Of one mind and communion.

Commocions will be in that place,

VWhere are such contraries,  
As is iniquity and grace,  
The greatest enimies,  
Whom sin doth rule shee doth command  
To hold stiff opposicion  
Gainst grace and all the faithfull band  
Which are in her tuition.

This is the cause of home debates,  
And much domestick woes,  
That one may find his houshold mates  
To be his greatest foes,  
That with the Wolfe the Lamb may 'bide  
As free from molestacion,  
As Saints with sinners, who reside  
In the same habitacion.

By reason of the Enmity  
Between the womans Seed  
And mans infernall enemy,  
The Serpent and his breed,  
The link of consanguinity  
Could hold true friendship never,  
Neither hath neare affinity  
United freinds for ever.

For scoffing *Ishmael* will scorn  
His onely true born brother:  
*Rebeckahs* sonns together born  
Contend with one another,  
No bond of nature is so strong  
To cause their hearts to tarry  
In unity, who do belong  
To masters so contrary.

The wicked ordinarily  
Gods dearest children hate,  
And therefore seek (though groundlesly)  
Their credits to abate,  
And though their words and works do show  
No colour of offences  
Yet are their hearts most (they trow)  
For all their good pretences.

And those that strongest grace attain,  
Whereby sin is vanquished,  
By Sathan and his cursed train  
Are most contraried;  
Because by such the Serpent feeles,  
His head to be most bruised,  
He turnes and catches at their heeles,  
By whom he is so used.

His agents he doth instigate,  
To vex, oppose, and fret,  
To slander and caluminate,  
Those that have scap't his net,  
Who servants are so diligent,  
That like to *Kain* their father  
They whose works are most excellent  
They mischief will the rather.

Yet there are of the gracelesse crew  
Who for some private ends  
Have sided with preffessors tru  
As trusty pious friends,  
But to the times of worldly peace  
Their friendship was confined.  
Which when some crosses caus'd to cease  
The thred of league untwined.

Such friends unto the *Swallow* may  
Be fitly likened,  
Who all the plesant Summer stay  
But are in Winter fled:  
They cannot 'bide their freind to see,

In any kind of trouble,  
So pittypfull (forsooth) they bee  
That have the art to double.

Such will be any thing for one  
Who hath of nothing need,  
Their freindship stands in word alone,  
And none at all in deed,  
How open mouth'd so e're they are,  
They bee as closely handed,  
Who will (they know) their service spare,  
They're his to be commanded.

Therefore let no true hearted one  
Reliefe at need expect,  
From opposits to vertue known,  
Who can him not affect:  
For his internall ornaments,  
Will ever lovely make him  
Though all things pleasing outward sence  
Should utterly forsake him.

In choise of Freinds let such therefore  
Prefer the godly wise,  
To whom he may impart the store  
That in his bosome lies:  
And let him not perniciously  
Communicate his favours,  
To all alike indifferently,  
Which shewes a mind that wavers.

Gods children to each other should  
Most open hearted bee;  
Who by the same precepts are rul'd,  
And in one Faith agree,  
Who shall in true felicity,  
Where nothing shall offend them  
Together dwell eternally,  
To which I do commend them.

### *Another Song exciting to spirituall Mirth.*

The Winter being over  
In order comes the Spring,  
Which doth green Hearbs discover  
And cause the Birds to sing;  
The Night also expired,  
Then comes the Morning bright,  
Which is so much desired  
By all that love the Light;  
This may learn  
Them that mourn  
To put their Griefe to flight.  
The Spring succeedeth Winter,  
And Day must follow Night.

He therefore that sustaineth  
Affliction or Distresse,  
Which ev'ry member paineth,  
And findeth no relese;  
Let such therefore despaire not,  
But on firm Hope depend  
Whose Griefes immortall are not,  
And therefore must have end:  
They that faint  
With complaint  
Therefore are too blame,  
They ad to their afflictions,  
And amplify the same.

For if they could with patience  
A while possesse the minde,  
By inward Consolacions  
They might refreshing finde,  
To sweeten all their Crosses  
That little time they 'dure;  
So might they gain by losses,  
And harp would sweet procure;  
But if the minde  
Be inclinde  
To Vnquietnesse  
That only may be called  
The worst of all Distresse.

He that is melancolly  
Detesting all Delight,  
His Wits by sottish Folly  
Are ruinated quite;  
Sad Discontent and Murmors  
To him are insident,  
Were he posest of Honors,  
He could not be content:  
Sparks of joy  
Fly away,  
Floods of Cares arise,  
And all delightfull Mocions  
In the conception dies.

But those that are contented  
However things doe fall,  
Much Anguish is prevented,  
And they soon freed from all;  
They finish all their Labours  
With much felicity,  
Theyr joy in Troubles savours  
Of perfect Piety,  
Chearfulnesse  
Doth expresse  
A setled pious minde  
Which is not prone to grudging  
From murmoring reffinde.

Lascivious joy I prayse not,  
Neither do it allow,  
For where the same decayes not  
No branch of peace can grow;  
For why, it is sinister  
As is excessive Griefe,  
And doth the Heart sequester  
From all good: to be briefe,  
Vain Delight  
Passeth quite  
The bounds of modesty,  
And makes one apt to nothing  
But sensuality.

*This song sheweth that God is the strength of his people, whence they have support and comfort.*

My straying thoughts, reduced stay,  
And so a while retired,  
Such observacions to survay  
Vvhich memory hath registred,  
That were not in oblivion dead.

In which reveiw of mentall store,  
One note affordeth comforts best,  
Cheifly to be preferd therfore,

As in a Cabinet or Chest  
One Jewell may exceed the rest.

God is the Rock of his Elect  
In whom his grace is incoate,  
This note, my soule did most affect,  
It doth such power intimate  
To comfort and corroboreate.

God is a Rock first in respect  
He shadows his from hurtfull heat,  
Then in regard he doth protect  
His servants still from dangers great  
And so their enimies defeat.

In some dry desart Lands (they say)  
Are mighty Rocks, which shadow make,  
Where passengers that go that way,  
May rest, and so refreshing take,  
Their sweltish Wearinesse to slake.

So in this world such violent  
Occasions, find we still to mourn.  
That scorching heat of Discontent  
VVould all into combustion turn  
And soon our soules with anguish burn,

Did not our Rock preserve us still,  
Whose Spirit, ours animates,  
That wind that bloweth where it will  
Sweetly our soules refrigerates,  
And so destructive heat abates.

*John 3.8*

From this our Rock proceeds likewise,  
Those living streames, which graciously  
Releives the soule which scorched lies,  
Through sence of Gods displeasure high,  
Due to her for inniquity.

So this our Rock refreshing yeelds,  
To those that unto him adhere,  
Whom likewise mightily he sheilds,  
So that they need not faint nor fear  
Though all the world against them were.

Because he is their strength and tower,  
Whose power none can equalize.  
VVhich onely gives the use of power  
Which justly he to them denies,  
Who would against his servants rise.

Not by selfe power nor by might,  
But by Gods spirit certainly,  
Men compasse and attain their right,  
For what art thou, O mountain high!  
Thou shalt with valleys, evenly.

*Zach. 4.*

Happy was *Israell*, and why,  
Jehovah was his Rock alone,  
The *Sword of his Excellency*,  
*His sheild of Glory* mighty known,  
In saving those that are his own.

*Deu. 33.29*

Experience of all age shewes,  
That such could never be dismayd  
Who did by Faith on God repose,  
Confessing him their onely ayd,  
Such were alone in safty stayd.

One may have freinds, who have a will  
To further his felicity,  
And yet be wanting to him still,  
Because of imbecility,  
In power and ability.

But whom the Lord is pleas'd to save,  
Such he is able to defend,

His grace and might no limmits have,  
And therefore can to all extend  
Who doe or shall on him depend.

Nor stands he therefore surely,  
Whose Freinds most powerfull appeare,  
Because of mutability  
To which all mortalls subject are,  
Whose favours run now here, now there.

But in our Rock and mighty Fort,  
Of change no shadow doth remain,  
His favours he doth not Transport  
As trifles movable and vain,  
His Love alone is lasting gain.

Therefore my soule do thou depend,  
upon that Rock which will not move,  
When all created help shall end  
Thy Rock impregnable will prove,  
Whom still embrace with ardent Love.

### *Another Song.*

The Winter of my infancy being over-past  
Then supposed, suddenly the Spring would hast  
Which useth every thing to cheare  
With invitation to recreacion  
This time of yeare.

The Sun sends forth his radiant beames to warm the ground  
The drops distil, between the gleams delights abound,  
Vèr brings her mate the flowery Queen,  
The Groves shee dresses, her Art expresses  
On every Green.

But in my Spring it was not so, but contrary,  
For no delightfull flowers grew to please the eye,  
No hopefull bud, nor fruitfull bough,  
No moderat showers which causeth flowers  
To spring and grow.

My Aprill was exceeding dry, therefore unkind;  
Whence tis that small utility I look to find,  
For when that Aprill is so dry,  
(As hath been spoken) it doth betoken  
Much scarcity.

Thus is my Spring now almost past in heavinesse  
The Sky of pleasure's over-cast with sad distresse  
For by a comfortlesse Eclips,  
Disconsolacion and sore vexacion,  
My blossom nips.

Yet as a garden is my mind enclosed fast  
Being to safety so confind from storm and blast  
Apt to produce a fruit most rare,  
That is not common with every woman  
That fruitfull are.

A Love of goodnesse is the cheifest plant therin  
The second is, (for to be briefe) Dislike to sin.  
These grow in spight of misery,  
Which Grace doth nourish and cause to flourish  
Continually.

But evil mocions, currupt seeds, fall here also  
whenc springs prophanesse as do weeds where flowers grow  
VWhich must supplanted be with speed

These weeds of Error, Distrust and Terror,  
Lest woe succeed

So shall they not molest, the plants before exprest  
Which countervails these outward wants, & purchase rest  
Which more commodious is for me  
Then outward pleasures or earthly treasures  
Enjoyd would be.

My little Hopes of worldly Gain I fret not at,  
As yet I do this Hope retain; though Spring be lat  
Perhaps my Sommer-age may be,  
Not prejudiciall, but beneficiall  
Enough for me.

Admit the worst it be not so, but stormy too,  
He learn my selfe to undergo more then I doe  
And still content my self with this  
Sweet Meditation and Contemplacion  
Of heavenly blis,

VVhich for the Saints reserved is, who persevere  
In Piety and Holynesse, and godly Feare,  
The pleasures of which blis divine  
Neither Logician nor Rhetorician

### *Another Song.*

Having restrained Discontent,  
The onely Foe to Health and Witt,  
I sought by all meanes to prevent  
The causes which did nourish it,  
Knowing that they who are judicious  
Have alwaies held it most pernicious.

Looking to outward things, I found  
Not that which Sorrow might abate,  
But rather cause them to abound  
Then any Greife to mitigate  
Which made me seek by supplicacion  
Internall Peace and Consolacion

Calling to mind their wretchednesse  
That seem to be in happy case  
Having externall happinesse  
But therewithall no inward grace;  
Nor are their minds with knowledg pollisht  
In such all vertues are abollisht

For where the mind 's obscure and dark  
There is no vertu resident,  
Of goodnesse there remains no spark;  
Distrustfullnesse doth there frequent  
For Ignorance the cause of error  
May also be the cause of terror

As doth the Sun-beames beutify  
The Sky, which else doth dim appeare  
So Knowledg doth exquisitly  
The Mind adorn, delight and cleare  
Which otherwise is most obscure,  
Full of enormities impure.

So that their Soules polluted are  
That live in blockish Ignorance.  
Which doth their miseries declare  
And argues plainly that their wants  
More hurtfull are then outward Crosses  
Infirmities, Reproach, or Losses.

Where saving Knowledg doth abide,  
The peace of Conscience also dwels  
And many Vertues more beside  
Which all absurdities expels,  
And fills the Soule with joy Celestiall  
That shee regards not things Terrestiall.

Sith then the Graces of the Mind  
Exceeds all outward Happinesse,  
What sweet Contentment do they find  
Who are admitted to possesse  
Such matchlesse Pearles, so may we call them;  
For Precious is the least of all them.

VVhich when I well considered  
My greife for outward crosses ceast,  
Being not much discouraged  
Although afflictions still encreast,  
Knowing right well that Tribulacion  
No token is of Reprobacion.

### *Another Song.*

Excessive worldly Greife the Soule devourers  
And spoyles the activnesse of all the Powers,  
Through indisposing them to exercise  
What should demonstrate their abilities,  
By practicall improvment of the same  
Unto the Glory of the givers name.  
Though Envy wait to blast the Blossoms green  
Of any Vertu soon as they are seen,  
Yet none may therefore just occasion take  
To shun what Vertu manifest should make,  
For like the Sun shall Vertu be beheld  
VVhen Clouds of Envy shall be quite dispeld;  
Though there be some of no disart at all  
Who no degree in worth can lower fall,  
Prefer'd before the Verteous whom they taunt  
Onely because of some apparent want,  
Which is as if a Weed without defect  
Before the Damask Rose should have respect,  
Because the Rose a leafe or two hath lost,  
And this the Weed of all his parts can boast;  
Or elce as if a monstrous Clout should be  
Prefer'd before the purest Lawn to see,  
Because the Lawn hath spots and this the Clout  
Is equally polluted throughout  
Therefore let such whose vertu favours merits,  
Shew their divinly magnanimious spirits  
By disregarding such their approbacion  
Who have the worthlesse most in estimacion,  
For who loves God above all things, not one  
Who understands not that in him alone  
All causes that may move affection are,  
Glimpses wherof his creatures doe declare,  
This being so, who can be troubled  
When as his gifts are undervalued,  
Seeing the giver of all things likewise  
For want of knowledg many underprise.

### *Another Song*



Time past we understood by story  
The strength of Sin a Land to waste,  
Now God to manifest his Glory.  
The truth hereof did let us taste,  
For many years, this Land appears  
Of usefull things the Nursery,  
Refresht and fenc'd with unity.

But that which crown'd each other Blessing  
Was evidence of Truth Divine,  
The Word of Grace such Light expressing,  
Which in some prudent Hearts did shine,  
Whose Flame inclines those noble minds  
To stop the Course of Prophanacion  
And so make way for Reformation.

But He that watcheth to devour,  
This their intent did soon discry,  
For which he strait improves his power  
This worthy work to nullify  
With Sophistry and Tiranny,  
His agents he forthwith did fill  
Who gladly execute his will.

And first they prove by Elocution  
And Hellish Logick to traduce  
Those that would put in execucion,  
Restraint of every known abuse;  
They seperate and 'sturb the State,  
And would all Order overthrow,  
The better sort were charged so.

Such false Reports did fill all places,  
Corrupting some of each degree,  
He whom the highest Title graces  
From hearing slanders was not free,  
Which Scruple bred, and put the Head  
With primest members so at bate  
Which did the Body dislocate.

A Lying Spirit mis-informed  
The common people, who suppose  
If things went on to be reformed  
They should their ancient Customs lose,  
And be beside to courses ty'd  
Which they not yet their Fathers knew,  
And so be wrapt in fangles new.

Great multitudes therefore were joyned  
To Sathans plyant instruments,  
With mallice, ignorance combined,  
And both at Truth their fury vents;  
First Piety as Enemy  
They persecute, oppose, revile,  
Then Freind as well as Foe they spoyle.

The beuty of the Land's abollisht,  
Such Fabericks by Art contriv'd,  
The many of them quite demollisht,  
And many of their homes depriv'd  
Some mourn for freinds untimely ends,  
And some for necessaries faint,  
With which they parted by constraint.

But from those storms hath God preserved  
A people to record his praise,  
Who sith they were therefore reserved  
Must to the heigth their Spirits raise  
To magnify his lenity  
Who safely brought them through the fire  
To let them see their hearts desire

Which many faithfull ones deceased  
With teares desired to behold,  
Which is the Light of Truth professed  
Without obscuring shaddowes old,

When spirits free, not tyed shall be  
To frozen Forms long since compos'd,  
When lesser knowledg was disclos'd.

Who are preserv'd from foes outrageous,  
Noteing the Lords unfound-out wayes,  
Should strive to leave to after-ages  
Some memorandums of his praise;  
That others may admiring say  
Unsearchable his judgments are,  
As do his works always declare.

## *Meditacions*

### *The first Meditation.*

The Morning is at hand, my Soule awake,  
Rise from the sleep of dull security;  
Now is the time, anon 'twill be to late,  
Now hast thou golden opportunity  
For to behold thy naturall estate  
And to repent and be regenerate.

Delay no longer though the Flesh thee tell,  
Tis time enough hereafter to repent,  
Strive earnestly such mocions to expell,  
Remember this thy courage to augment  
The first fruits God requir'd for sacrifice,  
The later he esteemed of no price.

First let's behold our natural estate  
How dangerous and damnable it is,  
And thereupon grow to exceeding hate  
With that which is the onely cause of this;  
The which is Sin, yea Disobedience  
Even that which was our first parents offence.

The reasonable Soule undoubtedly  
Created was at first free from offence,  
In Wisdom, Holinesse, and Purity,  
It did resemble the Divine Essence,  
Which being lost, the Soule of man became  
Like to the Serpent, causer of the same.

The Understanding, Will, Affections cleare,  
Each part of Soule and Body instantly  
Losing their purity, corrupted were  
Throughout as by a loathsom Leprocy  
The rayes of Vertu were extinguisht quite  
And Vice usurpeth rule with force and might.

This sudden change from sanctitude to sin  
Could but prognosticat a fearfull end,  
Immediatly the dollour did begin,  
The Curse that was pronounc'd, none might defend,  
Which Curse is in this life a part of some,  
The fulnesse thereof in the life to come.

The Curse that to the Body common is  
The sence of Hunger, Thirst, of Sicknes, Pain:  
The Soules Calamities exceedeth this,  
A Tast of Hell shee often doth sustain,  
Rebukes of Conscience, threatning plagues for sin,  
A world of Torments oft shee hath within.

Unlesse the Conscience dead and feared be,  
Then runs the soule in errors manifold,  
Her danger deep shee can in no wise see,  
And therefore unto every sin is bold,

The Conscience sleeps, the Soule is dead in sin,  
Nere thinks of Hell untill shee comes therein.

Thus is the Conscience of the Reprobate,  
Either accusing unto desperacion,  
Or elce benumbed, cannot instigate  
Nor put the Soule in mind of reformation;  
Both work for ill unto the castaway,  
Though here they spent their time in mirth and play.

Yet can they have no sound contentment here,  
In midst of laughter oft the heart is sad:  
This world is full of woe & hellish feare  
And yeelds forth nothing long to make us glad  
As they that in the state of nature dy  
Passe but from misery to misery.

Consider this my soule, yet not despaire,  
To comfort thee again let this suffice,  
There is a Well of grace, whereto repaire,  
First wash away thy foul enormities  
With teares proceeding from a contrite heart,  
With thy beloved sins thou must depart.

Inordinate affections, and thy Will,  
And carnall wisdom, must thou mortify,  
For why, they are corrupt, prophane and ill,  
And prone to nothing but impiety,  
Yet shalt thou not their nature quite deface,  
Their ruines must renewed be by grace.

If that thou canst unfainedly repent,  
With hatred therunto thy sins confesse,  
And not because thou fearest punishment  
But that therby thou didst Gods Laws transgress  
Resolving henceforth to be circumspect,  
Desiring God to frame thy wayes direct.

Each member of thy body thou dost guide,  
Then exercise them in Gods service most  
Let every part be thoroughly sanctifide  
As a meet Temple for the Holy Ghost;  
Sin must not in our mortall bodies raign  
It must expelled be although with pain

Thou must not willingly one sin detain,  
For so thou mayst debarred be of blis,  
Grace with inniquity will not remain,  
Twixt Christ and Belial no communion is,  
Therefore be carefull every sin to fly,  
And see thou persevere in piety.

So mayst thou be perswaded certainly,  
The Curse shall in no wise endanger thee,  
Although the body suffer misery  
Yet from the second death thou shalt be free;  
They that are called here to Holinesse  
Are sure elected to eternall blisse.

A Taste of blessednesse here shalt thou say,  
Thy Conscience shall be at Tranquility,  
And in the Life to com thou shalt enjoy  
The sweet fruition of the Trinity,  
Society with Saints then shalt thou have,  
Which in this life thou didst so often crave.

Let this then stir thee up to purity,  
Newnesse of life, and speedy Conversion,  
To Holinesse and to integrity,  
Make conscience of impure thoughts unknown  
Pray in the Spirit with sweet Contemplacion  
Be vigilant for to avoid Temptacion.

The Preamble.

*Amid the Ocean of Adversity,  
Nearewhelmed in the Waves of sore Vexation,  
Tormented with the Floods of Misery,  
And almost in the Guise of Despairacion,  
Neare destitute of Comfort, full of Woes,  
This was her Case that did the same compose:*

*At length Jehovah by his power divine,  
This great tempestious Storm did mitigate.  
And cause the Son of Righteousnesse to shine  
Upon his Child that seemed desolate,  
Who was refreshed, and that immediatly,  
And Sings as follows with alacrity.*

### *The Second Meditation.*

The storm of Anguish being over-blown,  
To praise Gods mercies now I may have space,  
For that I was not finally overthrowen,  
But was supported by his speciall grace;  
The Firmament his glory doth declare,  
Yet over all his works, his mercies are.

*Psal. 19. 1  
Psal. 145. 9*

The Contemplacion of his mercies sweet,  
Hath ravished my Soule with such delight  
Who to lament erst while was onely meet,  
Doth now determine to put griefe to flight,  
Being perswaded, hereupon doth rest,  
Shee shall not be forsaken though distrest.

Gods Favour toward me is hereby proved,  
For that he hath not quite dejected me;  
VVhy then, though crosses be not yet removed  
Yet so seasoned with pacience they be,  
As they excite me unto godlinesse,  
The onely way to endlesse happinesse.

W<sup>ch</sup> earthly muckworms can in no wise know  
Being of the Holy Spirit destitute,  
They savour onely earthly things below;  
Who shall with them of saving Grace dispute,  
Shall find them capable of nothing lesse  
Though Christianity they do professe.

Let *Esaus* porcion fall onto these men,  
The Fatnesse of the Earth let them possesse  
No other thing they can desire then,  
Having no taste of Heavens happinesse,  
They care not for Gods Countenance so bright,  
Their Corn and Wine and Oyle is their delight.

To compasse this and such like is their care,  
But having past the period of their dayes,  
Bereft of all but miseries they are,  
Their sweet delight with mortall life decayes,  
But godlinesse is certainly great gain,  
Immortall blisse they have, who it retain.

*1. Tim. 6. 6*

They that are godly and regenerate,  
Endu'd with saving Knowledg, Faith, and Love,  
When they a future blisse premeditate,  
It doth all bitter passion quite remove;  
Though oft they feel the want of outward things  
Their heavenly meditacions, comfort brings.

They never can be quite disconsolate,  
Because they have the onely Comforter  
Which doth their minds alway illuminate,  
And make them fleshy pleasures much abhorr,  
For by their inward light they plainly see  
How vain all transitory pleasures bee.

Moreover, if they be not only voyd  
Of earthly pleasures and commodities,

But oftentimes be grievously annoyd  
With sundry kinds of great Calamities,  
Whether it be in Body, Goods, or Name,  
With pacience they undergo the same.

And why? because they know and be aware  
That all things work together for the best,  
To them that love the Lord and called are,

*Ro. 8.28.*

According to his purpose; therefore blest  
Doubtlesse they be, his knowledg that obtain,  
No Losse may countervail their blessed Gain.

Which makes them neither murmor nor repine  
When God is pleasd with Crosses them to try,  
who out of darknesse caused light to shine,  
Can raise them Comfort out of Misery  
They know right well and therefore are content  
To beare with patience any Chastisement.

*2 Cor. 4.6.*

This difference is betwixt the good and bad;  
When as for sin the godly scourged are,  
And godly Sorrow moves them to be sad,  
These speeches or the like they will declare:  
O will the Lord absent himselfe for ever?  
Will he vouchsafe his mercy to me never?

What is the cause I am afflicted so?  
The cause is evident I do perceive.  
My Sins have drawn upon me all this woe,  
The which I must confesse and also leave,  
Then shall I mercy find undoubtedly,  
And otherwise no true prosperity.

*Pro. 28.13.*

Whilst sin hath rule in me, in vain I pray,  
Or if my Soule iniquity affects,  
If this be true, at tis, I boldly say,  
The prayer of the wicked, God rejects;  
If in my heart I wickednesse regard  
How can I hope my prayer shall be heard.

*Pro. 15.8.*

*Psal. 66*

If I repent, here may I Comfort gather,  
Though in my prayers there be weaknesse much  
Christ siteth at the right hand of his Father  
To intercede and make request for such,  
Who have attained to sincerity,  
Though something hindered by infirmity.

*Rom. 8.33*

I will forthwith abandon and repent,  
Not onely palpable iniquities,  
But also all allowance or consent  
To sinful motions or infirmities;  
And when my heart and wayes reformed be,  
God will with-hold nothing that's good from me.

*Psal. 84.*

So may I with the *Psalmist* truly say,  
Tis good for me that I have been afflicted,  
Before I troubled was, I went astray,  
But now to godlinesse I am adicted;  
If in Gods Lawes I had not took delight,  
I in my troubles should have perisht quite.

*Psal. 119*

Such gracious speeches usually proceed  
From such a Spirit that is Sanctifide,  
Who strives to know his own defects and need  
And also seekes to have his wants supplide;  
But certainly the wicked do not so  
As do their speeches and distempers show.

At every crosse they murmor, vex and fret,  
And in their passion often will they say,  
How am I with Calamities beset!  
I think they will mee utterly destray,  
The cause hereof I can in no wise know  
But that the *Destinies* will have it so.

Unfortunate am I and quite forlorn,  
Oh what disastrous Chance befalleth me!  
Vnder some hurtfull Plannet I was born  
That will (I think) my Confusion be,  
And there are many wickeder then I  
Who never knew the like adversity.

These words do breifly show a carnall mind  
Polluted and corrupt with Ignorance,  
Where godly Wisdom never yet hath shin'd  
For that they talk of *Destiny* or *Chance*;  
For if Gods Power never can abate,  
He can dispose of that he did create.

If God alone the True Almighty be  
As we beleive, acknowledg, and confesse,  
Then supream Governor likewise is he  
Disposing all things, be they more or lesse;  
The eyes of God in every place do see  
The good and bad, and what their actions bee.

The thought hereof sufficeth to abate  
My heavinesse in great'st extremity,  
When Grace unto my Soul did intimate  
That nothing comes by *Chance* or *Destiny*,  
But that my God and Saviour knowes of all  
That either hath or shall to me befall.

VVho can his servants from all troubles free  
And would I know my Crosses all prevent,  
But that he knowes them to be good for me  
Therefore I am resolv'd to be content,  
For though I meet with many Contradictions  
Yet Grace doth alwayes sweeten my Afflictions.

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12. Essays on the Stage, selected, with an Introduction by Joseph Wood Krutch.

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13. Sir John Falstaff (pseud.), *The Theatre* (1720).  
14. Edward Moore's *The Gamester* (1753).  
15. John Oldmixon's *Reflections on Dr. Swift's Letter to Harley* (1712); and Arthur Mainwaring's *The British Academy* (1712).  
16. Nevil Payne's *Fatal Jealousy* (1673).  
17. Nicholas Rowe's *Some Account of the Life of Mr. William Shakespeare* (1709).  
18. "Of Genius," in *The Occasional Paper*, Vol. III, No. 10 (1719); and Aaron Hill's Preface to *The Creation* (1720).

1949-1950

19. Susanna Centlivre's *The Busie Body* (1709).  
20. Lewis Theobald's *Preface to The Works of Shakespeare* (1734).  
22. Samuel Johnson's *The Vanity of Human Wishes* (1749) and Two *Rambler* papers (1750).  
23. John Dryden's *His Majesties Declaration Defended* (1681).

1950-1951

26. Charles Macklin's *The Man of the World* (1792).

1951-1952

31. Thomas Gray's *An Elegy Wrote in a Country Church Yard* (1751); and *The Eton College Manuscript*.

1952-1953

41. Bernard Mandeville's *A Letter to Dion* (1732).

1953-1954

43. John Baillie's *An Essay on the Sublime* (1747).

44. Mathias Casimire Sarbiewski's *The Odes of Casimire*, Translated by G. Hils (1646).

45. John Robert Scott's *Dissertation on the Progress of the Fine Arts*.

46. Selections from Seventeenth-Century Songbooks.

1954-1955

49. Two St. Cecilia's Day Sermons (1696-1697).

50. Hervey Aston's *A Sermon Before the Sons of the Clergy* (1745).

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55. Samuel Say's *An Essay on the Harmony, Variety, and Power of Numbers* (1745).

56. *Theologia Ruris, sive Schola & Scala Naturae* (1686).

1956-1957

61. Elizabeth Elstob's *An Apology for the Study of Northern Antiquities* (1715).

62. *Two Funeral Sermons* (1635).

1958-1959

74. *Seventeenth-Century Tales of the Supernatural*.

75. John Joyne, *A Journal* (1679).

76. André Dacier, *Preface to Aristotle's Art of Poetry* (1705).

77-8. David Hartley, *Various Conjectures on the Perception, Motion, and Generation of Ideas* (1746).

1959-1960

79. William Herbert, Third Earl of Pembroke's *Poems* (1660).

80. [P. Whalley's] *An Essay on the Manner of Writing History* (1746).

82. Henry Fuseli's *Remarks on the Writings and Conduct of J. J. Rousseau* (1767).

83. *Sawney and Colley* (1742) and other Pope Pamphlets.

84. Richard Savage's *An Author to be Lett* (1729).

1960-1961

85-6. *Essays on the Theatre from Eighteenth-Century Periodicals*.

87. Daniel Defoe, *Of Captain Misson and his Crew* (1728).

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## Publications for 1961-1962

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John Norris, *Cursory Reflections Upon a Book Call'd, An Essay Concerning Human Understanding* (1690). Introduction by Gilbert D. McEwen.

An. Collins, *Divine Songs and Meditations* (1653). Introduction by Stanley Stewart.

*An Essay on the New Species of Writing Founded by Mr. Fielding* (1751). Introduction by Alan D. McKillop.

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