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Author Fra berner Thomas.

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73 ¶ Misapprehension.

Men. are not wiser in their True Interests,
 Nor in the Worth of what they long possess
 They know no more what is their Own
 Than they the Value oft have known.

4 They pine in Misery,
 Complain of Poverty,
 Reap not where they have sown,
 Grieve for Felicity,
 BlaspHEME the Deity;
 And all because they are not blest
 With Eys to see the Worth of Things:
 For did they know their Reall Interests,
 No doubt they'd all be Kings.

74— There's not a Man but covets & desires
 A Kingdom, yea a World; nay, he aspires
 To all the Regions he can spy
 Beyond the Heavns Infinity:
 The World too little is
 To be his Sphere of Bliss;
 Eternity must be
 The Object of his Views
 And his Possession too;
 Or else Infinity's a Dream
 That quickly fades away; He loves
 All Treasures; but he hates a failing Stream
 That dries up as it moves. Can

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Traherne

Poems of Felicity

Edited from the M^S. by
H. I. BELL



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INTRODUCTION

THE discovery by Mr. Bertram Dobell ten years ago¹ of the poems of Thomas Traherne was one of the most striking literary sensations of recent times and though Mr. Dobell's estimate of Traherne's poetical merits was far too *high*, it would doubtless be admitted by all that the publication of the poems (to say nothing of the still more notable *Centuries of Meditations*) has made a real addition to English literature. Traherne is a writer of such interest and originality that any facts throwing light on his history, intellectual development, or methods of work, and especially any additions to his literary remains, are to be welcomed. Such an addition is made by the present volume, which contains not only a considerably altered text of various poems found in Mr. Dobell's edition, but also thirty-eight * hitherto unpublished poems.

That a further discovery of Traherne's work should have been made ten years after Mr. Dobell's announcement of his find would in any case be somewhat remarkable; but it is the more so because the volume containing these poems has been for nearly a century accessible to the public in the British Museum. It is Burney MS. 391, which in the Catalogue of the Burney MSS. (1834) is fully catalogued as follows :—
c 391. Paper, small 8vo., pp. 133, xvii. Cent. ' Poems of

¹ More exactly, the announcement of the discovery, *Athenaeum* April 7 and 14, 1900. The MSS. came to light in 1896 or 1897. First edition of the poems, 1903. In the present volume this is throughout referred to as * Dobell '.

³ Thirty-nine including the cancelled one on p. 146 ; also two poems by Philip Traherne,

Felicity, containing divine reflections on the native objects of an infant eye, by Tho Traheron B.D, Author of the Roman Forgeries and Christian Ethics," with a dedication in verse by Philip Tiaheron.' References to the volume appear both in the printed index to the Arundel and Burney MSS and in the MS. index to the 'Class Catalogue' in the MSS. Students' Room; and it is certainly extraordinary that neither Mr. Dobell in his laborious search for means of identifying the writer of his MSS.¹ nor any of the numerous readers of his edition should have lighted upon it.

The British Museum MS., which was accidentally discovered by the present editor while searching for something else, is, as has been said, a MS. of the Burney collection, which was acquired by the Museum in 1818. There is unfortunately no indication as to the source from which Burney obtained it, but since it is in the handwriting of the poet's brother, Philip Traherne, to whom Thomas left his library,² and who died in 1723, it was presumably in his possession during his lifetime. Dobell states (p. Ixxxiv) that the Traherne MSS. seem to have belonged to a family called Skipp, living at Ledbury³ in Herefordshire & and he adds, 'in their hands they probably rested down to the year 1888, when it seems that the property belonging to the family was dispersed.' If he is right in this supposition, it follows that Burney MS, 391 and the two other Traherne MSS. to be mentioned later must have become separated from the rest of the collection, either at Philip Traherne's death or at some subsequent time not later than the early years of the nineteenth century,

¹ In the MSS. acquired by Mr. Dobell and containing both the poems and the prose *Centuries of Meditation* the author's name does not appear

² See his will, Dobell, p. 168.

It has been said that the MS. Is in the hand of the poet's brother Philip j and it seems worth while to collect here such facts as have come to light concerning him. Search has been made only in the more accessible sources, and doubtless it would be possible by more extended investigation to discover further facts; but for the present it seems sufficient to record those already discovered. This will give any subsequent searcher some indication of possible sources of information, which may perhaps be found to throw light also on the more important life of the poet himself.

In the poem entitled *On Leaping over the Moon* the poet speaks of a similar experience which had befallen his brother,

Just such another
Of late my Brother
Did in his Travel see, & saw by Night,
A much more strange & wondrous Sight:
Nor could the World exhibit such another,
So Great a Sight, but in a Brother.

The brother referred to is no doubt Philip Traherne, since it nowhere appears that the poet had more than one brother. It is therefore to Philip that reference is made in a later verse of the same poem :—

To the same purpos ; he, not long before
Brought home from Nurse, going to the door
To do som little thing
He must not do within,
With Wonder cries,
As in the Skies
He saw the Moon, *O yonder is the Moon*
Newly com after me to Town,
That shin'd at Lugwardin but yesternight,
Where I enjoy'd the self-same Light.

This suggests that the family may have had some connexion
with

with Lugwardine, near Hereford, and it is possible that seared in the parish registers there would throw light on their origin, perhaps even on the date of the poet's birth.¹ It is not clear whether Philip was the younger brother, but this is perhaps a likely conjecture.

On the title-page of the poems Philip Traherne describes himself as B.D.; and so he appears in *Graduati Cantabrigienses* (1823), p. 476, 'Traheron, Phil. S.T.B. 1670.' No college is given, and since, as will appear presently, the degree of B.D. was conferred on him by Royal Mandate, and his name does not occur in Foster's *Alumni Oxonienses*, it seems likely that he did not graduate at either University.² He was in holy orders by 1664, if a letter contained in Harl. MS. 3784 (f. 179) is really by him. This, which is addressed to Dr. Sancroft, then Dean of York, is dated 'Mountague Court, May 13, 1664,' and reads as follows:—

' Reverend Sr

At M^r Blemel's Request I have adventured to trouble yo^u this third time; Who (by me) p^esents his most humble Service to you, and entreats this favor at yo^r hands (if it may

¹ Another possible place of origin for the family is the above-mentioned Ledbury. The parish registers from 1556-76 have been published by the Parish Register Society (1899), and in the index three Skippes and Four Treyernes (*stc*, also Treherne) appear. See Dobell, p. xix. Harl. MS. 6135 contains (ff 15-18) extracts from Lugwardine registers for the sixteenth, seventeenth, and early eighteenth centuries, but they relate only to the Families of Walwyn, Hereford, and Hopton.

² A letter from him to Covell, Master of Christ's College, in which he speaks of 'the Obligations I received at your hands in Chrise-Colledg * (Add. MS. 22910, f 519 b) suggested to me that he might have been an undergraduate at that college (Covell graduated from Christ's in 1658); but the present Master, Dr. Peile, to whom I applied for information, kindly informed me that no such name as Philip Traherne occurs in the college books,

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consist wth yo^r good pleasure), That when yo^u shall see my L^d BPP of London, yo^u would vouchsafe to mention, (on his & my behalf) the* greatness of his Age, & Sufferings, also his readiness to execute his Ldpps Commands, but that he is rendred unable to perform the whole duty incumbent on him alone by reason of the Infirmities of his Years, or to maintain a preaching Curate for want of Maintenance 5 to supply both which defects he is pleased to elect me as one whom he esteems a meet Assistant for him both, in Conformity & Conversation, if it shall please my Lord to grant him this Priviledg, by empoweering me wth a Licence thereunto: I hope yo^r great Humanity will pardon this last though not least Presumption of

Your much obliged and
most gratefull Servant
PHILIP TRAHERN.'

The Mr. Blemel mentioned here was probably the John Blemell, M.A., who, according to Hennessy's *Novum Report. Eccles. Paroch. Londintnse* (1898, p. 84), became rector of Allhallows* the Great on Aug. 17, 1662, and died on Jan. 1, 1665. We may probably infer from the letter that its writer was a young man and but recently ordained. Was he the same as the Philip Traherne of Burney MS. 392^s That he was is a natural inference, since Traherne was not a specially common name, and it would be a somewhat striking coincidence to find at about the same period two Philip Trahernes, both in Orders* and both presumably fairly young men; for it seems certain that the poet's brother must at this date have been still quite young. The objection to the identification is that *the letter is in a different style of hand from that of Burney MS. 391 and of two letters by its writer, dated in 1701, to be mentioned later. This, however, is not quite so serious an objection as it would at first appear. The general appearance of the

the hand, apart from single letters, is not unlike that of the MSS. referred to; and, more important, the difference of single letters is due simply to the fact that this particular document (which is very carefully written) is in a formal semi-gothic script, whereas the two later letters and Burney MS. 391 (also certainly later) are in the italic hand which was by this time superseding the earlier gothic. It was a not uncommon practice to employ both types of hand concurrently; and as a matter of fact, in this very letter the proper names, subscription, and address are written in the italic hand, and that a hand not unlike the hand of Burney MS. 392. That the latter is in fact a later development of the hand seen in Harl. MS. 3784, f. 179, is strongly suggested by the facts to be recorded next.

Hennessy's *Nov. Repert.* above referred to contains on p. 105 the name of Philip Traherne as perpetual curate of St. Botolph's, Aldersgate. He was admitted on June 19, 1666.¹ Hennessy does not give the date of his vacation of the cure, but the next perpetual curate he records is Adam Littleton, S.T.P., admitted on May 20, 1685.² The Vestry Books of St. Botolph's are preserved, along with other records of the church, in the Guildhall Library; and in that which covers the years 1651-78 (Guildhall MS. 1453 (2)) appears the following entry³:—

' June 27^o: 1666. It is this day Ordered, That the sum of 13£ „ 6 „, 8 being Tamworth's gift for Reading Divine Service on the Week-Days, & the sum of 10£ as Additional thereto for

¹ Vicar-general's Books (*Somerset House*), Exton, p. 4j. He was licensed 'ad peragendum officium curati'.

² *Ibid.* p. 15-9 Hennessy gives the date March 17, and omits the degree (S T.P.).

³ No page reference can be given, since the folios of the MS. are not (at present) numbered.

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Reading on Sundays, & writing Parish Books, shall be paid yearly to Philip Traheron by the Churchwarden for the time being; to be divided into four æqual Portions, & paid at the four usuai quarterly ffeasts Together with the Sum of 12£ as a Donative from Mr. Wells the present Minister, to be paid yearly to the abovenamed P: Traheron in aequal portions, at the four fore-mentioned Seasons. And for further Expectations the said P: Traheron doth refer himself to the Bounty of the Parish'

This entry is written in a hand which has not previously occurred in the book, and the next minute in order of date (Aug. 17, 1666) is in the same hand. In the following one (Sept. 18, 1666) a new hand appears, and in the next (Oct. 14, 1666) a third, and the hand of the minute relating to Traherne does not occur again. The minute of Oct. 14 records, in wording very similar to that above quoted, the appointment of a certain James Clifford to perform the duties previously undertaken by Traherne¹; and the inference suggests itself that the minute relating to the latter and that which follows it are in Traherne's own hand. Now not only does the general appearance of this hand recall that of Burney MS. 391 (which, as already said, is not unlike that of Had. MS. 3784,

¹ In the churchwarden's accounts (Guildhall MS. 1455 (i)), under the year 1666-7, is an entry 'To M^r Traheron for writeing the parish bookes before Midsomer*. Next year we find 'three quarters Sallary' allowed by order of Vestry' to Mr. Clifford, and in following years he receives a year's salary each time. The Mr Wells mentioned above is given as Traherne's predecessor at St. Botolph's by Hennessy; but he seems to have continued to have some connexion with the church even after Traherne's appointment, since his name constantly occurs in following years in the Vestry Books ; cf. too the reference to him as 'the present Minister' in the passage quoted above. The exact position of Traherne at St. Botolph's seems indeed somewhat obscure ; perhaps simply assistant to Wells ?

f. 179), but several of the single letters, notably capital *T* and />, are identical in form with those used by Philip Traherne, the brother of the poet. On the other hand, most of the letters which differ from those in Burney MS. 391 are of the gothic type seen in Harl. MS. 3784, f. 179; and it seems a very probable conclusion that the writer is the same person throughout, Guildhall MS. 1453(1) representing an intermediate stage between Harl MS. 3784, f. 179, and Burney MS. 391.

It may be taken, then, as at least provisionally established, that our Philip Traherne was in orders in 1664, was in that year appointed assistant to the rector of Allhallows the Great, and in 1666 became perpetual curate (perhaps as assistant to Wells?) of St. Botolph's, Aldersgate. It may further be inferred that he had not long been in orders at the time of his letter to Sancroft, and perhaps that he was ordained in London. This last suggestion might have been tested by a reference to the Bishop of London's Ordination Books, which would possibly have thrown light also on Traherne's family⁵ but unfortunately the Ordination Books for the period 1618-75 appear to be missing.¹

How long Traherne remained at St. Botolph's I have been unable to discover. The parish registers preserved at the church are not in his hand, and his name appears but once, namely, on Feb. i, 1668, in connexion with a licence for a marriage; but in 1669 he once more comes into view, and this time there is no room for doubt that it is the brother of the poet with whom we have to deal. In the Court Book of the Levant Company,⁸ under the date Nov. ii, 1669, occurs the following entry:—

¹ This information was supplied by the Registrar, Mr. Lee.

² Record Office, S. P. For. Arch. 153, p. 13.

' Also Mr Governor acquainted the Court that M^r Solicitor Generall had recomended one M^r Traherne to goe Minister to Smyrna desiring he might be also named when the *Company* came to a choice.'

The Solicitor General referred to was Sir Heneage Finch, afterwards first Earl of Nottingham. How Traherne became acquainted with him does not appear, but it may conceivably have been through the Lord Keeper, Sir Qrlando Bridgman, to whom Thomas Traherne was private chaplain.

On March 14, 1670 (p. 41), is a minute stating that Traherne was ' to be heard preach on Tuesday next after the day appointed for M^r Colvil Vpon a Text which was now given him'. The Mr. Colvil referred to was John Covell, who was soon afterwards appointed chaplain at Constantinople, and was later Master of Christ's College, Cambridge. At this time probably was formed the friendship between Traherne and Covell which is to be mentioned later. On April 11, 1670 (p. 47), is a note that Traherne had been heard preach that day and had been appointed to go^e to either Smyrna or Aleppo as determined later*. Finally, on Aug. i, 1670 (p. tfi), he was appointed to Smyrna, where he took the place of Mr. Luke. Previous to this, in December, 1669, he had been created B.D. of Cambridge by Royal Mandate.¹

Thomas Traherne died at Teddington in October, 1674. In his will,⁹ made on Sept. 27 of the same year, he names as his

¹ J. B. Pearson, *Biogr. Sketch of the Cboftuns to the Levant Company, etc.*, Cambridge, 1883, pp. 18, 33. In the mandate, which is in cLt Registry at Cambridge, he is, according to Pearson, called Mr. Philip Traheron; in the Court Books of the Company he usually appears as Treherne 'until Nov. 1674, when he is called Mr Traheron' (Pearson, *Lc.*) He always (after the letter in Harl. MS. 3784) signs himself Philip Traheron.

* Dobell, pp. 167 f.

executors his brother Philip and the latter's wife Susan. It appears from this that Philip was already married, but I have been unable to discover any information concerning either the date of the marriage or the maiden name of his wife. His name does not appear in J. Foster's *London Marriage Licences*, in any of the London Parish Registers published by the Harleian Society, or (so early as this I see below, p. xix) in the *Calendar of Marriage Licences issued by the Faculty Office*, which has been published in the Index Library (xxxiii). Possibly he was married at Hereford. His wife was present at the making of Thomas Traherne's will, and administration was given to her alone as joint executor with her husband on Oct. 11, 1674.* Philip Traherne was at this time still at Smyrna, but he resigned his chaplaincy there on Oct. n, 1674.² Possibly the reason for his resignation was the news of his brother's serious illness and the desire to see him before his death, but Thomas Traherne had died before Oct. 11, and it may be that on receiving the news Philip delayed his departure for some time, since it appears from Burney MS. 24, to be mentioned directly, that he did not return to England till 1675. He brought with him, from the library of the Archbishop of Ephesus, a twelfth-century (A. D. 1150) MS. of the Greek New Testament, known as the Codex Ephesius or Ephesinus. This, together with a collation of it with the Oxford edition [of 1675], he presented on March 4, 1675, to the Lambeth Library, where the two volumes are now numbered Lambeth MSS. f 18, 19 b. A rough copy of the collation he retained, and this is now in the British

¹ It is a pleasant fancy that Susan Traherne may have been 'the friend of my best friend' to whom *Centuries of Meditation* was dedicated -, see *Cent. fffMed.* p. 2. The relations between the brothers were clearly very close and cordial.

* Pearson, /. c.

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Museum, Barney MS. 14. It has an inscription (f. 4) in Traherne's hand, which reads: ' Bibliothecæ Lambethanæ hanc Synopsin, una cum Codice Ephesino, D.D. Philippus Traheron. Mart. 4^o 1678.' On the following page (f. 4 b) is the title, which states that the Codex Ephesinus was brought by Traherne to England from the library of the Archbishop of Ephesus in 1675.

In 1677 Philip Traherne was presentee) to the rectory of Hinton Martell, co. Dorset.¹ As rector of this place his name appears among the marriage allegations in the register of the Vicar-General of the Archbishop of Canterbury (Harl. Soc. xxiii, p. 154), as alleging a marriage at Kensington on May 10, 1676. One of the parties is described as of St. Martin's in the Fields. He continued rector of Hinton Martell till his death, his successor, John Walker, being presented on March II, 1725.²

In 1685 he published, through W. Crooke, London, a manual of devotion entitled THE | Soul's Communion | With her | SAVIOR. | OR, | *The History of our Lord \ Jesus Chrif, | Written by the | FOUR EVANGELISTS, | Dip/ltd into * ©**Devotional** meditations. | *The Firfl Part*. Apparently no more was published; this, at least, is all that the British Museum possesses. In the preface he states that the book was originally written for the use of a most Excellent Person, eminent (not to mention her quallity, which is very considerabl) as wel for her Devotion as Intelligence, being, by a just

¹ J. Hutchins'* *Dorset* (2nd cd.), vol. ii, p. 5-01. In the Composition Books for the First Fruits in the Record Office his name appears (vol. iy, p. 64) on May 19, 1676; sureties himself and Henry Crooke, St. Mimin's in the Fields, co. Midd , Linendraperj dates for payment, Oct. t, 1676, Apr. i, 1677, Oct. i, 1677.

^a Hutchins's *Dorset* I.e.

and rational Conviction of those gross Errors and Forgeries, on and by which the *Church* (or rather, *Court*) of Rome hath founded and upheld her greatness, reclaimed from her Communion to that of the Church of *England* '.

In the previous year, 1684, he was appointed a minister of Wimborne Minster, co. Dorset.¹ In B. M. Add. MS. 22910, ff. 519 and 525, are two letters written by him on May 3 and July 25, 1701, to Dr. Covel, Master of Christ's College, Cambridge ; a facsimile of the second is given in the present volume (plate II). It appears from these letters that Covel and Traherne were close friends, for the latter addresses Covel as 'dearest Brother', and he speaks of himself as 'your Brother Phil: *'. It might even be supposed that they were kinsmen, perhaps brothers-in-law, in which case, as Covel died unmarried, it would appear that the 'Mrs Susan Traherne the wife of his brother Phillipp' mentioned in Thomas Traherne's will² was a sister of Covel ; but for this supposition I have no evidence, nor does it even appear from the various accounts of Covel which I have seen that he had a sister. The conjecture is therefore improbable. That the acquaintance between Covel and Traherne was formed in the Levant or at the time of their appointment as chaplains to the Levant Company has been already conjectured.

¹ Huechins, *q. dt.* ii, p. 556. Hutchins thus speaks of the church (p. yjrr): 'This church is a royal peculiar. The incumbents or ministers, who are three in number, are elected by the corporation ; they are obliged to reside (*de die in diem*) in the parish, and serve the church by rotation, each in his week. The corporation also appoint one of the three to hold courts, to grant licences, and to perform all other acts of ecclesiastical jurisdiction. He is styled the official.'

² Dobell, p. 168.

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From the first of the letters it appears that Philip Traherne was a numismatist ; the letter concerns a collection of coins and medals sold by him to Covell and apparently not regarded by the latter as worth the sum demanded. The purchase money was to be paid in quarterly instalments of £4 to Traherne's son (mentioned also in the second letter), who from an allusion in the postscript would appear to have been then at King's College.¹ It seems likely, therefore, that Traherne's circumstances were not very flourishing, and that in order to support his son at Cambridge he had thought it advisable to dispose of his collection.

It is possible that Traherne's wife Susan was now dead ; for in the *Calendar of Marriage Licences Issued by the Faculty Office* (Index Library, xxxiii. 1907), p. 194, appears an entry which may well refer to him. It is a note of the marriage on Oct. 16, 1701, of Philipp Traheron and Mary Turner. There is, however, no evidence that this is the Philip Traherne of Wimborne Minster.

Traherne was created official of Wimborne Minster in 1713, and he died the same year, being buried in the church.² In the *Catalogue of the Books in the Minster Library, Wimborne* (Wimborne, 1863, edited by W. G. W.), appears one, 'L'Estrange's Alliance of Divine Offices, London, 1659,' presented by him (p. 9), and in the case of another, 'Sanchez, Disputationes de Matrimonii Sacramento, Antwerp, 1614,'

¹ See below, p. xx.

² Huchins, *Dorset*, p. 555. In the parish register, which I consulted on a recent visit to Wimborne, his burial is entered as on July 27, 1723. Whether he left a will I am unable to say, but no will by him seems to be at Somerset House, nor does his name occur in *Dorset Wills and Administrations* (Index Library, xxii). His will, if one could be found, might be of value as showing what became of his MSS.

occur, as former owners, the names 'J. Madan, Philip Traheron, 1675'.

Reference was made above to a son of Philip Traherne at King's College, Cambridge. His name is given in *Graduati Cantabngienses* as follows: 'Traheron, Tho. *Regal.¹ A.B. 1704, A.M. 1708.' The following account of him is given by Cole in his 'History of King's College, Cambridge' (B. M. Add. MS. 5817), f 1611—

^c Thomas Traheron, was born at *Htnton-Martell in Dorsetshire*, admitted *Scholar* [^]tyr: 10. [ho: 5.]² in the place of *John Horsnell* of the year 1673. *He was Master of stint, & Master of the College-Schole & died in College of the Small-Pox in Dec. IJIO*, in w^{ch} Year *Benj: Glover* succeeded him. He gave for Arms, *Jtrgenty A Cheuron Gules, inter 3 Herons Sable y on a Canton Azure, 3 Barulets Or, over all a Lion rampant Gules.**

This entry is placed under the year 1700. The arms emblazoned by Cole are similar in character to the various Traherne and Treheron coats (Cornwall and Glamorgan) given in Burke's General Armory (1884), but they are not identical with any of them, and it is not clear how or when Thomas Traherne acquired them. A MS. which belonged to him is in the Burney Library (Burney MS. 116). It contains the inscription ^c Ex libris Tho Traherne', and consists of notes on Plato, probably in the hand of the owner. This was certainly not the poet, since the hand is quite different from, and later than, that of the facsimile given by Dobell; and there seems no reason to doubt that it was the son of Philip Traherne. Probably this MS., the poems, and Philip's collation of the Codex Ephesus came into Burney's possession simultaneously; but, as already said, there is no evidence as to the source from which he obtained them.

¹ The asterisk indicates a Fellow. ² ho: seems Co stand for *hero*.

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It remains to say something of the MS. from which the poems contained in the present volume are taken. The title-page seems to indicate that it was intended for press 5 and this is borne out by the introductory verses. There *is*, however, no trace of its ever having appeared, and we must conclude that for some reason Philip Traherne did not proceed with his plan of publishing the poems. In his dedicatory poem he speaks of having kept them 'too long in Privat', from which it seems clear that the poet had already been dead some years ; the hand of the MS., as will appear from the facsimiles, is very similar to that of the two letters written in 1701. It is, however, possible that the poems in the volume were copied at an earlier date and that the introductory poems were later additions. The third of them, at all events ('The Publisher to the Reader'), was certainly an afterthought, since it begins very close under 'The Author to the Critical Peruser', and is continued on the page containing the motto and on the back of the title-page. Another fact which may give some support to the supposition is that on the title-page ' & Christian Ethicks' seems to be a later insertion, and the comma following 'Forgeries' is corrected from a full-stop. Even so, it is of course possible that Philip Traherne accidentally omitted a reference to this book and inserted it later ; but it is also not unlikely that the title-page was written before the appearance of *Christian Ethicks* and the reference to that work inserted after its publication, *Roman Forgeries* was published in 1673 and *Christian Ethicks* not till after the author's death, namely in 1675. If then, the inference above suggested can legitimately be drawn from the title-page of Burney MS. 391, it would appear that the volume was written before 1675 and the title-page between 1673 and 1675. The volume itself may, of course,

have

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have been written before the title-page; if not, Traherne must, on the above supposition, have copied the poems either at Smyrna, presumably from copies sent him by his brother, or on his return to England, and consequently after his brother's death. It is, indeed, impossible to arrive at any certain conclusion, which is to be regretted, inasmuch as the question of date is important for its bearing on the corrections which are so numerous throughout the volume. Are these to be attributed to the poet himself or only to his brother? And (an even more important question) to which of the two brothers are we to assign the numerous variations from the text of the poems published by Dobell?

Many of the corrections undoubtedly suggest an author correcting his own work as he copies it out¹ so much so that one would naturally suppose the MS. to be the autograph of Thomas Traherne; but this is quite impossible, as a comparison of the facsimile (plate I) with that of Thomas Traherne's MS. in Dobell and with Philip Traherne's letter (plate II) will show. It is, therefore, not impossible that the corrections are due not to the poet but to Philip Traherne. The latter clearly thought himself something of a poet; and since his brother did not live to revise the poems himself, he may with some

¹ e g. p-56, l. 10, where *As that my Lord is in a Quire' was first written, a blank space being left for an adjective to 'Quire', and 'wherewith' was afterwards inserted; *ibid.* l. 15, where Traherne wrote 'Such Coft & Art it gra', and then broke off, not finishing the last word, and altered to *with fo much Art & Coft's p. 113, l. 17, where he wrote *For *thee** that glorious Orb of Light doth rife*, and then transferred 'doth rife*' to after *thee*' thus altering the rhyme-word; so too in the next line he wrote 'For thee it runs its Cour' and then broke off, altering the last three words to 'fets, & fo'. Several other similar instances might be given.

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justification have thought himself entitled to discharge the duty which Thomas would probably have undertaken had he lived. In this connexion it is important to notice an alteration in the introductory poems. ^c 'The Author to the Critical Peruser' (which certainly bears a strong resemblance in style to Thomas Traherne's work) seems at first to have been signed ' P. T.' as if by Philip. Afterwards the last four lines were crossed out together with the initials, and IT. T.' was inserted instead. The deleted four lines appear in an altered form in ^c 'The Publisher to the Reader', which was originally signed ' P. T.* (the initials were subsequently deleted) and is presumably by Philip. It may, of course, be that the four lines in question were an addition by Philip to Thomas Traherne's poem, and that the initials ' P. T.' were intended to refer only to them j but if this not very satisfactory supposition is ruled out, it follows that Philip first assigned a poem to himself, then to Thomas, and, extracting from it the last four lines, inserted them with alterations in a poem which he assigned to his own authorship j a proceeding which does not inspire implicit confidence in his faithfulness to his brother's MS.

On the other hand, it may be pointed out that there may not impossibly have been a good deal of communication between the two brothers. Mr. Dobell mentions (p. xci) that in his folio volume there are ^c a large number of prose essays and memoranda alphabetically arranged so as to form a kind of commonplace book. The greater part of these are in a handwriting which differs from Traherne's. They appear to have been written by a friend of the poet's, since Traherne has in many cases added remarks of his own to those in the other writer's handwriting.' It seems a very probable conjecture

ture that these notes are due to Philip Traherne¹; and if so the brothers must presumably have had fairly frequent communication with one another before Philip left for Smyrna. There is, therefore, no very serious improbability in the supposition that, if Burney MS. 391 was written, as regards its main portion, during Thomas Traherne's lifetime, the poet may have communicated corrections to his brother as they were made. It is to be noticed that both the original text and the corrections of the MS. are later than Dobell's MS., since in many cases readings found in that are here corrected.²

Again, even if the corrections which appear in the MS. were not communicated by Thomas Traherne during his lifetime, they might nevertheless be due to him. It is clear that there were MSS. of the poems which have not yet come to light. In many cases the text of Burney MS. 392, even where uncorrected, differs from that given by Dobell, a fact which naturally suggests that Philip was copying from a different archetype from Mr. Dobell's volumes. This is further supported by a few differences in the order of the poems, by the omission of some poems contained in the Dobell MS. (I refer especially to the folio volume; see Dobell, p. xci), and by the inclusion of many new ones. Again, Dobell mentions in a footnote (p. xc) that his folio volume contains certain references to other poems, e.g. 'An Infant Ey, p. i'; 'Adam, p. 12'. Most, but not all, of the poems thus mentioned are contained in the

¹ It is to be hoped that Mr. Dobell will some day see his way to publishing these notes, which should be of considerable interest.

² Such cases are recorded in the notes. Cf., however, 1. i on p. 76, where 'my', which agrees with Dobell, is a correction from 'the' p. 71, 1. 48 of the poem, 'vast' to 'wide' (Dobell) p. 74., stanza 4, 1. 3, 'are a curious Dress' to 'like a glorious Robe' (Dobell, 'are a glorious robe'). But these cannot seriously affect the inference in the text.

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present volume \$ but neither of the two page-references quoted agrees either with the pagination of this volume or with the marginal numbers (see below, p. xxvii). Thus the poems in question would seem to have been contained in some other volume than that_v from which the present one was copied. Lastly, in Burney MS. 392, p. 75, is a note,^c 'Infer here U Right Apprehension from page 81.' The poem so called is in this MS. on p. 85 and is not in Dobell.¹ Consequently it was taken not from a detached sheet of paper but from a volume, which was not that in Mr. Dobell's possession. The certain inference is that there was at least one other MS. than the folio volume acquired by Mr. Dobell, which contained many of the poems given in the latter but in a different text; and there may have been others, from which, after Traherne's death, his brother copied corrections into his own MS.

To sum up, it is impossible to be certain as to the provenance of the variations from Dobell's text in this volume j but perhaps the most likely inference is that the original text (in the main), and perhaps some of the corrections, are due to Thomas Traherne, but that in preparing the volume for press Philip did not scruple to revise and alter the text wherever he thought that correction was called for.

As regards both the alterations in this volume and the variations of the original reading from Dobell's text, it is to be noted that in many cases they are corrections of metrical defects¹ or bad rhymes.² In many cases there seems little to

¹ e- g' P. 4-stanza 5, l. 6, where the original reading was a foot too long; p. 26, stanza 4, ll. 8, 9, where the original lines were a foot too long and a foot too short respectively; p. 5, Eden, l. 4, where Dobell's text is a foot too long; &c.

² e. g. p. 8, stanza i, ll. 9, n, where the alterations were made in order to obtain a rhyme, as in the corresponding lines of the other
choose

choose between the original and the revised readings, but sometimes the later ones are undoubtedly improvements.¹ Not infrequently, however, the text loses rather than gains by revision. There is perhaps a tendency to substitute for the unconventional or daring word or phrase a more orthodox but less imaginative one.²

stanzas; p. 68, stanza i, l. 6, 'Be overcom' corrected to 'Be quite out-don' (rhyme, 'Sun'); &c.

¹ Note especially 'Dumness' (p. 7), which on the whole is greatly improved in the present version. There are indeed passages where Dobell's text has the advantage; one grudges the loss of the fine couplet (Dobell, p. 34),

To reign in Silence, and to sing alone,
To see, love, covet, have, enjoy and praise, in one.

⁸ e.g. p. 4, stanza 5, l. i, 'seem'd' — * were' in Dobell; p. 14, stanza 3, ll. 9, 10,

And all things fair
Delighted me that was to be their Heir,
as against Dobell,

And every thing
Delighted me that was their heavenly King-
p. 76, ll. 21, 22 on the page,

D'ye ask me What ? It was for to admire
The Satisfaction of all Just Desire,
as against Dobell,

D'ye ask me what ? It was with clearer eyes
To see all Creatures full of Deities
p. 84, last line,

Enlarged my Soul like to the Deity,
as against Dobell,

Did make my bosom like the Deity;
p. 98, stanza 4, ll. 1-3,

For this the Hev'ns were made as well
As Earth, the spacious Seas
Are ours,
as against Dobell,

We plough the very skies, as well
As earth ; the spacious seas
Are ours.

There

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There is clearly in the MS. an attempt to arrange the poems in a regular scauence.¹ This will account for several of the variations in order from Dobell's volume ; and the information given by Dobell in his note on p. xci² shows that some alterations with the same object were contemplated by Thomas Traherne.

In concluding this account of the MS. it should be mentioned that numbers have throughout been written in the margin. At first I took these to be the pages of the MS. from which Philip Traherne was copying but an examination of them shows this supposition to be exceedingly improbable. They follow one another in regular sequence, beginning with 2, which occurs opposite 1. 13 on p. i ; but after a double numeration begins, which later changes to a triple one. Clearly the numeration was several times altered in some cases a number has been twice corrected. The earlier written numbers, where they fall at a different place from the final one, have frequently, but not always, been deleted, and one set of numbers is marked by asterisks. Since, therefore, Philip Traherne was clearly in a state of considerable uncertainty as to the exact extent of the divisions (whatever their nature) which he was numbering, it seems clear that they cannot have been the pages of a book from which he

But it would be unsafe to found much on these and similar instances. For an instance of an alteration much for the worse see p. 71, 11. j, 6,

As soon as He my Spirit did inspire,
His Works He bid me in the World admire,

as against Dobell,

The very Day my Spirit did inspire,
The World's fair Beauty set my soul on fire.

¹ Cf. the note above (p. xxv) referred to, on p. 75-.

² Cf. the note 'An Infant Eye, p. i' at the end of 'Innocence'. In the present volume the poem so called does actually follow 'Innocence'.

copied

copied the poems. Possibly the numbers were intended to indicate to the printer the size of the pages in the published volume 5 but this certainly seems a curious proceeding.

It cannot be said that the newly discovered poems give grounds for modifying any conclusions as to Traherne's genius and place in English poetry which have been formed from a study of Mr. Dobell's volume. Some of the new poems fall below any of the oW, but on the other hand there are some, such as 'Solitude', 'Christendom', 'On Christmas-Day¹', 'Shadows in the Water', and 'Walking', which are equal to the best of those previously published. The many corrections, if they are really to be assigned to Thomas Traherne, show that he revised his poems more carefully than Mr. Dobell, from the evidence of his own MSS. only, inferred; but, as already said, there is some doubt whether they are really his.

That Mr. Dobell assigned to Traherne far too high a place as a poet is probably the opinion of many besides the present editor. To say, as he does (p. Ixvii) that 'neither Herbert, Crashaw, nor Vaughan can compare with Traherne in the most essential qualities of the poet', is surely going beyond even the licence allowed to the natural enthusiasm of a discoverer. It may be admitted that Traherne never falls so low as at times do the poets named, and he is comparatively free from the extravagant and tasteless conceits which were the besetting sin of religious poets in the seventeenth century 5 but all three poets, especially the last two, reach a far greater height than he ever attains. Indeed, it is probably true to say that Traherne is not primarily a poet at all. His verse is full of the material of poetry j it is continually preparing (so to say) to pass into poetry, and here and there for a few lines, sometimes for longer, it does so; but for the most part it remains im-
perfectly

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perfectly fused ; the lyrical impulse is insufficient to convert the thought into the fine gold of poetry, and we get the impression rather of imaginative thought turned into verse than of a naturally poetic inspiration finding its inevitable expression. Not infrequently we meet with the flattest of prose¹ ; and very rarely is there any vital connexion between form and content. The long stanza with lines of varying length was a fatal stumbling-block to Traherne, as to Vaughan ; but whereas Vaughan sometimes overcomes his self-imposed difficulty and makes the stanza the inevitable embodiment of his emotional impulse, Traherne practically never does so ; we are continually being made conscious of the *externality* of the form to the matter, a short or a long line being interposed not to express the varying rhythm of thought and emotion, but simply on metrical grounds. Even so fine a poem as ' News ' is marred by this inability to bring the form into organic correspondence with the matter ; such verse as the following is thoroughly bad :—

My Soul stood at the Gate
To recreate
It self with Bliss, & woo
Its speedier Approach ; a fuller view
It fain would take,
Yet Journeys back would make
Unto my Heart, &c.

Traherne writes best when he eschews these complicated metres ; he handles the heroic couplet with especial skill, and some of his finest work is in that metre.

¹ e- g. p. 57,

Of Ladies coo a shining Host,
If not on Hors-back, m a Coach,

(the icalics are mine).

Though,

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Though, however, we cannot follow Mr. Dobell in his estimate of the poet, all will doubtless admit that the poems are extremely interesting, and³ revealing as they do a personality of singular charm and originality, are a real addition to our literature. Sometimes, too, though never for long, Traherne rises into the highest regions of poetry, the expression being as perfect as the thought. Take, for example, the following lines:—

Drown'd in their Customs, I became
A Stranger to the Shining Skies,
Lost as a dying Flame.

A wide, magnificent, & spacious Sky,
A Fabrick worthy of the Deity 5
Clouds here & there like winged Chariots flying 5
Flowers ever flourishing, yet always dying 5
A day of Glory where I all things see
Enrich'd with Beams of Light as 'twere for me;
And that, after the Sun withdraws his Light,
Succeeded with a shady glorious Night.

Doth not each trembling Sound I hear
Make all my Spirits dance³

But He that cannot like an Angel see,
In Heaven its self shall dwell in Misery.

The Streets adorning with their Angel-faces,
Themselves diverting in those pleasant Places.

Here Traherne writes instinctively as a poet, and not infrequently he maintains, at a lower level indeed, a note of genuine poetry for a considerable time; but for the most part, as already said, his verse conveys the impression of a man writing in a medium not really natural to him. If we contrast his verse with his prose we see the difference at once. As a
prose-writer

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prose-writer he has little reason to fear comparison with any writer of his age. His prose shows a simplicity and lucidity, a balance and dignity, a beauty of rhythm, and a felicity of phrase altogether admirable 5 and it will indeed be wonderful if *Centuries of Meditations* does not become one of the classics of the language.

In conclusion, it will be well to explain the principles followed in editing the poems. The MS.* as already stated, was clearly prepared for press j and in printing it, it seemed best to treat it more or less as a contemporary printer would have done. Thus the long s (f) is used in the middle or at the beginning of words irrespective of the form actually to be found in the MS. Philip Traherne uses now s, now f, on no fixed principle 5 but since medial or initial s is several times corrected to f, it seems clear that the present edition represents his intention. The MS. is reproduced page by page, except in one place (pp. fo, f i, see the notes), where the original order has been altered in the MS., and in the introductory poem entitled 'The Publisher to the Reader'. Wherever corrections are made in the MS. the final form has been adopted in this edition; but in every case of any importance the original reading is given in the notes. It has not, however, seemed worth while, except in one or two cases, to record mere corrections of spellings, punctuation marks, or obvious slips of the pen. The notes are for the most part confined to the recording of corrections ; but references are given, in the case of all poems found also in Dobell's* edition, to the pages of that volume, and new poems are marked as 'not in Dobell'. A few references are given to *Centuries of Meditations*. Many more coincidences of thought or phrase between the poems and that work and between poems in this
volume

volume and others not contained in it might of course be given 5 but the present edition seems hardly the place for an elaborate commentary on the matter of the poems.

Lastly, I must express my thanks to all who have helped me—to my father, who has made researches at Somerset House and elsewhere, and has compiled the index of first lines, to several of my colleagues in the Department of MSS., who have given me advice and assistance on various points, and to the Delegates of the University Press for their kindness in undertaking the publication of the volume.

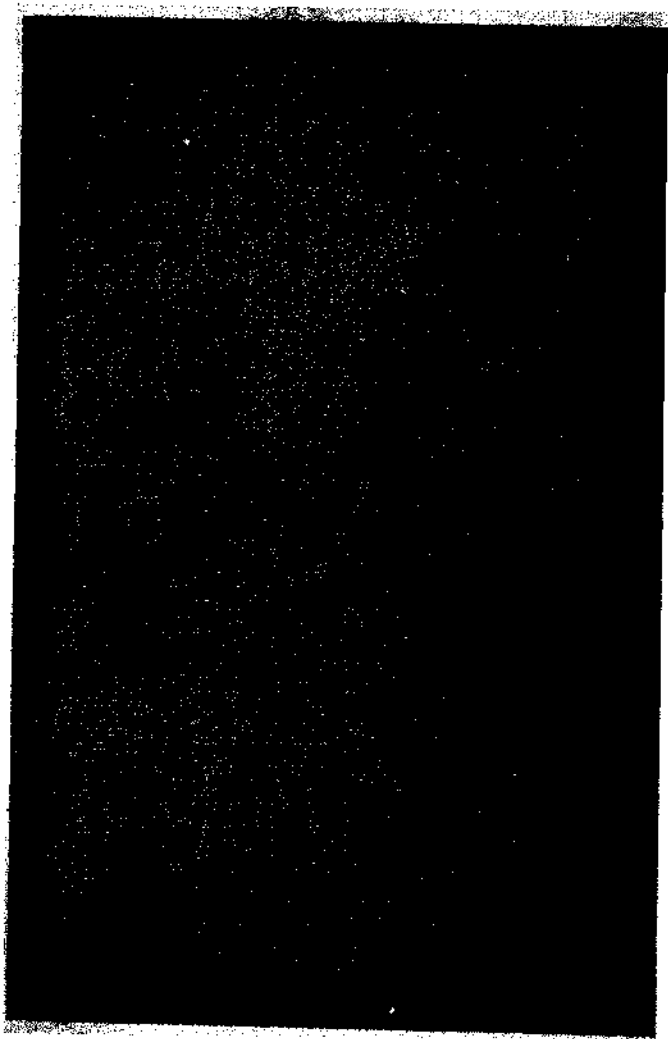
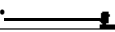


Plate II: Letter of Philip Traherne, Add. MS. .2910, f 525.

P O E M S
OF
FELICITY.

Vol. I.

Containing
Divine Reflections
On the
NATIVE OBJECTS
OF
An Infant-Ep.

BY
Tho: Traheron.B.D. 
*Author of the **Roman** Forgeries,*
far Christian Ethiks. 

Printed for ph.Traheron B.D.
And an to be fold by 

THE DEDICATION.

To GOD, my Sov'raign Lord,
My Heart & Hand accord
Thefe Holy Firft-fruits of a Pious Mind
To DEDICATE.
At any Rate
I can't be fo Injurious or Unkind
To the Memory of my Brother,
As to devote to any Other
Thefe Sacred Relicks he hath left behind.

My GOD ! Thou art the Heir
Of all the Prais & Pray'r
Which he, or I, can offer at Thy Throne.
DIVINITY
And POETRY
We call Our Gifts: Indeed they are Thine Own:
These Faculties from Thee do flow;
And therefore, that to Thee we ow
Both Them, Our selves, & All, I needs must own.
Thy

Thy Prais a Subject is
Fitter for Souls in Blifs,
Whofe more unclouded Senfe may beft defcry
Those Depths & Hights,
To mortal Wights
Unknown, which in Thy Glorious Godhead ly.
This well the Author did perceiv,
And therfore haftned *Flesh* to leav,
That by the shift, he might becom All Ey.

Be pleaf'd then to accept
This Off'ring I hav kept
Too long in Privat; since it may becom
A Publick Good,
If understood
Aright, and Thy good Spirit fet it home
On Hearts, to propagat Thy Fear,
Till, *as in Hev'n it is, Jo here*
On Earth, Thy Will be don, Thy Kingdom com.
Amen.

Philip Traheron

The Author

to the Critical Peruser.

The naked Truth in many faces fhewn,
Whose inward Beauties very few hav known,
A simple Light, transparent Wor4s, a Strain
That lowly creeps, yet maketh Mountains plain,
Brings down the higheft Myfteries to fenfe
And keeps them there; that is Our Excellence:
At that we aim; to th' end thy Soul might fee
With open Eys thy Great *Felicity*
Its Objects view, and trace the glorious Way
Wherby thou may'ft thy Highest Blifs enjoy.

No curling Metaphors that gild the Sence,
Nor Pictures here, nor painted Eloquence;
No florid Streams of Superficial Gems,
But real Crowns & Thrones & Diadems!
That Gold on Gold should hiding fhining ly
May well be reckon'd bafer Heraldry.

An eafy Stile drawn from a native vein,
A clearer Stream than that w^{ch} Poets feign,
Whofe bottom may, how deep fb'ere, be feen,
Is that w^{ch} I think fit to win Esteem:
Els we could speak *ZamzMmmim* words, & tell
A Tale in tongues that found like *Babel-Hell* ;
In Meteors speak, in blazing Prodigies,
Things that amaze, but will not make us wife.

On

The Preface.

On shining Banks we could nigh *Tagus* walk;
In flow'ry Meads of rich *Paffolus* tali;;
Bring in the *Druids*, & the *Sybitts* view;
See what the Rites are w^{ch} the *Indians* do;
Derive along the channel of our Quill
The Streams that flow from high *Pamajfus* hill;
Ranfact all Nature's Rooms, & add the things
Which *Perfian* Courts enrich; to make Us Kings:
To make us Kings indeed! Not verbal Ones,
But reall Kings, exalted Unto Thrones;
And more than Golden Thrones! Tis this I do,
Letting Poetick Strains & Shadows go.

I cannot imitat their vulgar Sence
Who Cloaths admire, but not the Man they fence
Against the Cold; and while they wonder at
His Rings, his precious Stones, his Gold & Plate;
The middle piece, his Body & his Mind,
They over-look; no Beauty in them find:
God's Works they flight, their own they magnify,
His they condemn, or careless pass them by;
Their woven Silks & wel-made Suits they prize,
Valu their Gems, but not more precious Eys:
Their Usefull Hands, their Tongues & Ruby Lips,
Their polilht Flesh where wliiteft Lillies mix
With feuftiing Rofes & with saphire Veins,
The Bones, the Joints, & that w^{ch} els remains
Within that curious Fabrick, *Life* & Strength,
F th' wel-compacted bredth & depth & length

Of

The Preface.

Of various Limbs, that living Engins be
Of glorious worth; God's Work they will not fee:
Nor yet the *Soul*, in whose concealed Face,
Which comprehendeth all unbounded Space,
GOD may be feen; tho fhe can understand
The Length of Ages & the Trails of Land
That from the *Zodiac* do extended ly
Unto the *Poles*, and view *Eternity*.
Ev'n thus do idle Fancies, Toys, & Words,
(Like gilded Scabbards fheathing rufty Swords)
Take vulgar Souls; who gaze on rich Attire
But God's diviner Works do ne'r admire.

T. T.

THE TUB USHER

To the tyader.

The faithful Watch-man being gon to reft
From 's pious Labors, w^{ch} he did not spare
To spend himself in; as All thofe attest
Who e'r converf'd with him, & know the Care
And earnest Pains w^{ch} he did always take
To keep their drouzy Faculties awake:

Left thy dull Soul Ihould fleep the Sleep of Death,
For lack of fuch Means to ope thine Eys;
Lo, *be yet speaks, tho dead & void of Breath,*
In fuch a manner as may *make thee wife*
Unto Salvation; if a ierious Thought
Thou fix upon what in this Book is wrote.

Which I do for no other End produce,
But that his lively Notions of God's Lov,
(Whofe Works & Ways it was his conftant Use
By Night to contemplat, by Day improv
In all his Talk) may cure that grofs Neeleft
Of *our trujays* w^{ch} doth the Earth infect.

Truths coffion, tho not heeded, to thy View
I here prefent; And, that they mayn't do lefs
Than nw thy Sens, if not thy Sight renew,
Shew the *Divine* cloath'd in a *Poet's* Drefs,
To win Acceptance: for we all defcry,
When Precepts cannot, *Poems* take the Ey.

And

The Publisher to the Deader.

And let the Soul that borrows hence a Spark
Of Light, fb blow it up into a Flame
Of Holy Lov^ as may not in the Dark
Supprefs the Benefit: but to God's Name
GivalltheThanks&Prais (whom the Author meant
To honor) & not me the Inftrument.

Pfal. 51. 15.

*0 Lord, open thou my Lips,
and my Mouth Jhailjhew forth
Thy Prais.*

(I)

Divine Reflections
ON THE
NATIVE OBJECTS
OF
An Infant-Ey.

5 *The Salutation.*

Thefe little Limbs,
Thefe Eys & Hands w^{ch} here I find,
This panting Heart wherwith my Life begins ;
Where have ye been ? Behind
What Curtain were ye from me hid fb long !
Where was, in what Abyfs, my new-made Tongue ?

When silent I
So many thousand thousand Years
Beneath the Dust did in a *Chaos* ly,
How could I *Smiles*, or *Tears*,
Or *Lips*, or *Hands*, or *Eys*, or *Ears* perceiv ?
Welcom ye Treafures w^c I now receiv.

(2)

I that fo long
Was *Nothing* from Eternity,
Did little think such Joys as Ear & Tongue
To celebrat or fee:
Such Sounds to hear, such Hands to feel, such Feet,
Such Eys & Objects, on the Ground to meet.

New burnisht Joys!
Which fineft Gold & Pearl excell!
Such facred Treafures are the Limbs of Boys
In which a Soul doth dwell:
Their organized Joints & azure Veins
More Wealth include than the dead World conteins.

From Duft I rife
And out of Nothing now awake;
These brighter Regions w^{ch} falute mine Eys
A Gift from God I take:
The Earth, the Seas, the Light, the lofty Skies,
The Sun & Stars are mine; if thefe I prize.

A Stranger here
Strange things doth meet, flrange Glory fee,
Strange Treafures lodg'd in this fair World appear,
Strange all & New to me:
But that they *mine* ftiould be who Nothing was,
That Strangest is of all; yet brought to pass.
Wonder.

(3)

Wonder.

How like an Angel came I down '
How bright are all things here^r
When first among his Works I did appear
O how their Glory did me crown !
The World resembled his ETERNITY,
In which my Soul did walk ;
And evry thing that I did fee
Did with me talk.

The Skies in their Magnificence,
The lovly lively Air,
Oh how divine, how foft, how fweet, how fair^f
The Stars did entertain my Senfe ;
And all the Works of God fo bright & pure,
So rich & great, did feem,
As if they ever muft endure
In my Efleem.

A Nativ Health & Innocence
Within my Bones did grow,
And while my God did all his Glories show
I felt a vigor in my Senfe
That was all SPIRIT : I within did flow
With Seas of Life like Wine;
I nothing in the World did know
But 'twas Divine.

Harfti

(4)

Harsh rugged Objects were conceal'd,
Oppressions, Tears, & Cries,
Sins, Grievs, Complaints, Dissentions, weeping Eys,
Were hid: And only things reveal'd
Which heavenly Spirits & the Angels prize:
The State of Innocence
And Blifs, not Trades & Poverties,
Did fill my Sense.

The Streets seem'd paved wth golden Stones,
The Boys & Girls all mine;
To me how did their lovly faces fhine!
The Sons of men all Holy ones,
In Joy & Beauty, then appeared to me;
And evry Thing I found
(While like an Angel I did fee)
Adorn'd the Ground.

Rich Diamonds, & Pearl, & Gold
Might evry where be seen;
Rare Colors, yellow, blew, red, white, & green
Mine Eys on evry fide behold:
All that I faw, a Wonder did appear,
Amazement was my Blifs:
That & my Wealth met evry where.
No Joy to this!

Curf'd

(5)

Curf'd, ill-devif'd Proprieties
With Envy, Avarice,
And Fraud, (thofe Fiends that fpoil **ev'n** Paradife)
Were not the **Object** of mine **Eys**;
Nor Hedges, Ditches, Limits, narrow **Bounds**:
I dreamt not ought of thofe,
But in **furveying** all **mens** Grounds
I found **Repose**.

For Property its **self** was mine,
And Hedges, **Ornaments**:
Walls, Houfes, **Coffers**, & their rich Contents,
To make me Rich combine.
Cloaths, **costly** Jewels, Laces, I **esteem'd**
My Wealth by others worn,
For me they all to wear them **feem'd**,
When I was born.

5 *Eden.*

A learned & a happy Ignorance
Divided me
From all the Vanity,
From all the Sloth, Care, Sorrow, that advance
The **Madnefs** & the Mifery
Of Men. No Error, no **Distraction**, I
Saw cloud the Earth, or **over-caft** the Sky.

(6)

I knew not that there was a Serpent's Sting,
Whose Poyfon shed
On Men, did overspread
The World: Nor did I dream of fuch a thing
As Sin, in w^{ch} Mankind lay dead.
They all were brikf & living Things to me,
Yea pure, & full of Mortality.

Joy, Pleasure, Beauty, Kindness, charming Lov,
Sleep, Life, & Light,
Peace, Melody, my Sight
Mine Ears & Heart did fill & freely mov;
All that I faw did me delight:
The Universe was then a *world* of Treasure
To me an Universal World of Pleasure.

Unwelcom Penitence I then thought not on;
Vain coftly Toys,
Swearing & roaring Boys,
Shops, Markets, Taverns, Coaches, were unknown,
So all things were that drown my Joys:
No Thorns choakt-up my Path, nor hid the face
Of Bliss & Glory, nor eclypst my place.

Only what Adam in his firft Eftate
Did I behold;
Hard Silver & dry Gold
As yet lay under-ground: My happy Fate
Was more acquainted with the old
And innocent Delights w^{ch} he did fee
In his Original Simplicity.

Those

(7)

Those things w^{ch} firft his *Eden* did adorn,
My Infancy
Did'crown: Simplicity
Was my Protection when I firft was born.
Mine Eys those Treasures firft did fee
Which God firft made: The first Effects of Lov
My first Enjoyments upon Earth did prov.

And were fo Great, & so Divine, fo Pure,
So fair & sweet,
So tru; when I did meet
Them here at first, they did my Soul allure,
And drew away mine Infant-feet
Quite from the Works of Men, that I might fee
The glorious Wonders of the DEITY.

I *Innocence*,

i.

But that w^{ch} most I wonder at, w^{ch} most
I did esteem my Bliss, w^{ch} most I boast
And ever shall applaud, is, that within
I felt no Stain, no Spot of Sin,

No Darkness then did over-shade,
But all within was pure & bright,
No Guilt did crush, nor Fear invade,
But all my Soul was full of Light,

(8)

A joyful Sense exempt from Fear
Is all I can remember;
The very Night to me was clear,
Twas Summer in *December*.

2.

A serious Meditation did employ
My Soul within, w^{ch}, taken up with Joy,
Did seem no outward thing to note, but fly
All Objects that do feed the Ey:

While it those very Objects did
Admire, & prize, & prais, & lov,
Which in their Glory ~~most~~ are hid;
Which Presence only doth remov:

Their constant daily Presence I
Rejoicing at did see;
And that which takes them from the Ey
Of others, offer'd them to me.

3.

No inward Stain inclin'd my Will
To Avarice or Pride: My Soul was fill
With Admiration fill'd; no Luft nor Strife
Polluted then my Infant-Life.

No Fraud nor Anger in me mov'd,
No Malice, Jealousy, or Spight;
All that I saw I truly lov d.
Contentment only & Delight

Were

(p)

Were in my Soul. O Hev'n, what Bliss
Did I enjoy & feel!
What powerful Delight did this
Inspire! For this I daily kneel.

4-

Whether it be that Nature is so pure,
And Custom only vicious; or to cure
Its Depravation, God did Guilt remov
To fix in me a Senfe of 's Lov

So early; or that 'twas one Day
Wherin this Happiness I found,
Whose Strength oc Brightness fo do ray
That still it teems me to surround:

What e'r it was, it is a Light
So endless unto me,
That I a World of tru Delight
Did then, & to this day do, fee.

5.

That Prospect was the Gate of Hev'n; *that Day*
The ancient Light of *Eden* did convey
Into my Soul: I was an *Adam* there,
A little *Adam* in a Sphere

Of Joys: o there my ravisht Sense
Was entertained in Paradise;
And had a Sight of Innocence
Which was to mee beyond all Price.

An Antepast of Heven sure!
 For I on Earth did reign:
 Within, without me, all was pure:
 I must becom a Child again.

¶ *An Insant-Ey.*

A fimple Light from all Contagion free,
 A Beam that's purely Spiritual, an Ey
 That's altogether Virgin, Things doth fee
 Ev'n like unto the Deity:
 That is, it shineth in an heavenly Sence,
 And round about (unmov'd) its Light dispenche.

The visiv Rays are Beams of Light indeed,
 Refined, fubtil, piercing, quick & pure;
 And as they do the sprightly Winds exceed,
 Are worthy longer to endure:
 They far out-fhoot the Reach of Grosser Air,
 Which with such Excellence may not compare.

But being once debaf'd, they soon becom
 Lets activ than they were before; & then
 After ~~distracting~~ Objects out they run,
 Which make us wretched Men.
 A simple Infant's Ey is such a Treasure
 That when 'tis loft, w' enjoy no reall Pleasure.

(II)

O that my Sight had ever simple been^f
And never faln into a grosser ftate!
Then might I evry Object ftill hav feen
 (As now I fee a golden Plate)
In such an hev'nly Light, as to defcry
In it, or by it, my Felicity.

As easily might fbar aloft as mov
On Earth; & things remote as well as nigh
My Joys should be; & could difcern the Lov
 Of God in my Tranquility,
But Streams are heavy w^{ch} the Winds can blow;
Whose grosser body must needs move below.

The *East* was once my Joy; & so the Skies
And Stars at fir ft I thought; the Weft was mine:
Then Praises from the Mountains did arise
 As well as Vapors: Evry Vine
Did bear me Fruit; the Fields my Gardens were;
My larger Store-house all the Hemisphere.

But Wantonness & Avarice got in
And fpoiTd my Wealth; (I never to complain
Can ceafe, till I am purged from my Sin
 And made an Infant once again:)
So that my feeble & disabled Sense
Reacht only Near Things with its Influence.

A House, a Woman's Hand, a piece of Gold,
 A Feast, a costly Suit, a beauteous Skin
 That vy'd with Ivory, I did behold;
 And all my Pleasure was in Sin:
 Who had at first with fimple Infant-Eys
 Beheld as mine ev'n all Eternities.

O dy! dy unto all that draws thine Ey
 From its first Objects: let not fading Pleasures
 Infect thy Mind; but fee thou carefully
 Bid them adieu. Return: Thy Treasures
 Abide thee *still*, & in their places stand
 Inviting yet, & waiting thy Command.

*

The Return.

To Infancy, O Lord, again I com,
 That I my Manhood may improv:
 My early Tutor is the Womb;
 I *still* my Cradle lov.
 'Tis strange that I should Wisest be,
 When *least* I could an Error fee.

Till I gain strength against Temptation, I
 Perceiv it safest to abide
 An Infant ftill; & therfore fly
 (A lowly State may hide
 A man from Danger) to the Womb,
 That I may yet New-born becom.

My

(13)

My God, thy Bounty then did ravish me!
Before I learned to be poor,
I always did thy Riches fee,
And thankfully adore:
Thy Glory & thy Goodness were
My fweet Companions all the Year.

¶ *The Preparative.*

My Body being dead, my Limbs unknown;
Before I skill'd to prize
Those living Stars, mine Eys;
Before or Tongue or Cheeks I call'd mine own.
Before I knew these Hands were mine,
Or that my Sinews did my Members join;
When neither Nostril, foot, nor Ear,
As yet could be discern'd, or did appear;
I was within
A House I knew not, newly cloath'd wth Skin.
Then was my Soul my only All to me,
A living endless Ey,
Scarce bounded with the Sky,
Whofe Power, & Ad, & Eflence was to fee:
I was an inward Sphere of Light,
Or an interminable Orb of Sight,
Exceeding that w^{ch} makes the Days?
A *vital* Sun that shed abroad his Rays:
All Life, all Sense,
A naked, simple, pure Intelligence.

I then no Thirst nor Hunger did perceiv;
 No dire Necessity
 Nor Want was known to me:
 Without disturbance then I did receiv
 The tru Ideas of all Things,
 The Hony did enjoy without the Stings.
 A meditating inward Ey
 Gazing at Quiet did within me ly,
 And all things fair
 Delighted me that was to be their Heir.

For *Sight* inherits Beauty; *Hearing*, Sounds;
 The *Nostril*, sweet Perfumes,
 All *Tastes* have secret Rooms
 Within the *Tongue*; the *Touching* feeleth Wounds
 Of Pain or Pleasure; and yet I
 Forgat the reft, & was all Sight or Ey,
 Unbody'd & devoid of Care,
Just as in Hev'n the Holy Angels are:
 For simple Sense
 Is Lord of all created Excellence.

Being thus prepared for all Felicity;
 Not ~~proposet~~ with Drofs,
 Nor bafely glued to grols
 And dull Materials that might ruin me,
 ' Nor fetter'd by an Iron Fate,
 By vain Affections in my earthy State,
 To any thing that should feduce
 My Sense, or els bereav it of its Use;

I was as free
 As if there were nor Sin nor Misery.
 Pure nativ Powers that Corruption loath,
 Did, like the fairest Glaſs
 Or ſpotleſs poliſht Braſs,
 Themſelves ſoon in their Object's Image cloath:
 Divine Impressions, when they came,
 Did quickly enter & my Soul enflame.
 'Tis not the Object, but the Light,
 That maketh Hev'n: 'Tis a clearer Sight,
 Felicity
 Appears to none but them that purely ſee.
 A diſentangled & a naked Senſe,
 A Mind that's unpofleſt,
 A diſengaged Breaſt,
 A quick unprejudiced Intelligence
 Acquainted with the Golden Mean,
 An even Spirit, quiet, & ſerene,
 Is that where Wiſdom's Excellence
 And Pleasure keep their Court of Residence.
 My Soul get free,
 And then thou may'ſt poſſeſs Felicity.

5 *The Instruction.*

Spew out thy Filth, thy Fleſh abjure,
 Let not Contingents thee defile;
 For Tranſients only are impure,
 And empty Things thy Soul beguile.

Unfelt

(Id)

Unfelt, unseen let those things be,
Which to thy Spirit were unknown,
When to thy blefled Infancy
The World, thy Self, thy God, was shewn.

All that is Great & stable stood
Within thy harmless View at first;
All that in Visibles is Good,
Or Pure, or Fair, or Unaccurfth.

Whatever els thou now dost fee
In Custom, Action, or Desire,
Is but a part of Misery
Wherin all Men at once conspire.

5 *The Vision.*

Flight is but the Preparative: the Sight
Is deep & insinit.
Indeed, 'tis all the Glory, Light, & Space,
The Joy & blest Variety
That doth adorn the Godhead's Dwelling-place:
¹ Tis all that Ey can fee.
Even Trades themselv's, view'd with celestial Sight,
And Cares, & Sins, & Woes, giv Light.
Order

Order the Beauty ev'n of Beauty is,
 It is the Rule of Blifs,
 The very Life & Form & Caus of Pleasure;
 Which if we do not understand,
 Ten thousand heaps of vain, tho masly, Treasure
 Will but opprefs the Land:
 In Bleffedness its fell we that shall miss
 (Being blind) w^{ch} is the Sum of Blifs.

First then behold the World as thine, & well
 Note that where thou doft dwell:
 See all the Beauty of the spacious Cafe;
 Lift up thy pleaf'd & ravifht Eys;
 Admire the Glory of this heavenly Place,
 And all its Blessings prize.
 That Sight well seen thy Spirit fhall prepare
 To make all other things more rare.

Mens Woes fhall be but Foils unto thy Blifs,
 Thou once enjoying this:
 Trades fhall adorn & beautify the Earth;
 Their Ignorance fhall make thee bright:
 Were not their Grievs *Democritus's* Mirth?
 Their Slips fhall keep thee right:
 All fhall be thine Advantage; all confpire
 To make thy Blifs & Virtu higher.

To fee the glorious Fountain & the End;
To fee all Creatures tend
To thy Advancement, & fo sweetly close
In thy Repose: To fee them shine
In serviceable Worth; and even Foes,
Among the reft, made Thine:
To fee all these at once unite in thee
Is to behold Felicity.

To fee the Fountain is a Blessed thing;
It is to fee the King
Of Glory face to face: But yet the End,
The deep & wondrous End, is more;
In *that* the Fount we alfb comprehend,
The Spring we *there* adore:
For in the End the Fountain is *best* shewn,
As by Effects the Caus is known.

From One, to One, in One, to fee *All things*;
Perceiv the King of Kings
My God & Portion; to fee his Treasures
Made all mine own, my Self the End
Of his great Labors! 'Tis the Life of Pleasures!
To fee my self His *Friend* !
Who *All Things* finds convey'd to him alone,
Mult needs adore *The Holy One*.

¶ *The Rapture.*

Sweet Infancy!
O Heavenly Fire! O Sacred Light!
How fair & bright!
How Great am I
Whom the whol World doth magnify!

O heavenly Joy!
O Great & Sacred Bleffednefs
Which I possess!
So great a Joy
Who did into my Arms convey ?

From God abov
Being fent, the Gift doth me enflame
To prais his Name;
The Stars do mov,
The Sun doth shine, to (hew his Lov.

O how Divine
Am I! To all this Sacred Wealth,
This Life & Health,
Who raif'd? Who mine
Did make the fame! What hand divine!

¶ *News.*

News from a forein Country came,,
 As if my Treasures & my Joys lay there;
 So much it did my Heart enflame,
 Twas wont to call my Soul into mine Ear;
 Which thither went to meet
 Th' approaching Sweet,
 And on the Threfhold flood
 To entertain the secret Good;
 It hover'd there
 As if 'twould leav mine Ear,
 And was so eager to embrace
 Th' expected Tidings, as they came,
 That it could change its dwelling-place
 To meet the voice of Fame.

As if new Tidings were the Things
 Which did comprife my wiflied unknown Treasure,
 Or els did bear them on their wings,
 With so much Joy they came, with so much Pleasure,
 My Soul flood at the Gate
 To recreate
 It self with Bliss, & woo
 Its speedier Approach; a fuller view
 It fain would take,
 Yet Journeys back would make
 Unto my Heart, as if 'twould fain
 Go out to meet, yet flay within,
 Fitting a place to entertain
 And bring the Tidings in.

What

(21)

What Sacred **I**nstinct did inspire
My Soul in Childhood with an hope so strong ?
What secret Force mov'd my Desire
T^f expect my Joys beyond the Seas, f^r yong ?
Felicity I knew
Was out of view;
And being left alone,
I thought all Happiness was gon
From Earth: for this
I longed-for absent Bliss,
Deeming that fure beyond the Seas,
Or els in something near at hand
Which I knew not, since nought did pleas
I knew, my Bliss did stand.

But little did the Infant dream
That all the Treasures of the World were by,
And that himself was so the Cream
And Crown of all which round about did ly.
Yet thus it was! The Gem,
The Diadem,
The Ring enclosing all
That flood upon this Earthen Ball;
The hev'nly Ey,
Much wider than the Sky,
Wherin they All included were;
The Lov, the Soul, that was the King
Made to possess them, did appear
A very little Thing.

Felicity.

5 *Felicity.*

Prompted to seek my Blifs abov the Skies,
How often did I lift mine Eys
Beyond the Spheres!
Dame Nature told me *there* was endless Space
Within my Soul; I fpy'd its very face:
Sure it not for nought appears.
What is there w^{ch} a Man may fee
Beyond the Spheres ?
FELICITY.

There in the Mind of God, that Sphere of Lov,
(In nature, hight, extent, abov
All other Spheres,)
A Man may fee Himself, the World, the Bride
Of God *His Church*, w^{ch} as they there are ey'd
Strangely exalted each appears:
His Mind is higher than the Space
Abov the Spheres,
Surmounts all Place.

No empty Space; it is all full of Sight,
Ail Soul & Life, an Ey moft bright,
All Light & Lov;
Which doth at once all things possess & giv,
Heaven & Earth, with All that therin llv;
It refts at quiet, & doth mov;
Eternal is, yet Time includes;
A Scene abov
All Interludes,

Adam.

§ *Adam's Fall.*

God made Man upright at the first;
 Man made himself by Sin accurst:
 Sin is a Deviation from the Way
 Of God: 'Tis that wherein a Man doth fray
 From the first Path wherein he was to walk,
 From the first Theme he was to talk.

His Talk was to be all of Prais,
 Thanksgiving, Rapture, Holy-days;
 For nothing else did with his State agree;
 Being full of Wonder & Felicity,
 He was in thankful fort to meditate
 Upon the Throne in w^{ch} he late.

No Gold, nor Trade, nor Silver there,
 Nor Cloaths, nor Coin, nor Houses were,
 No gaudy Coaches, Feasts, or Palaces,
 Nor vain Inventions newly made to pleas;
 But Native Truth, and Virgin-Purity,
 An uncorrupt Simplicity.

His faithful Heart, his Hands, & Eys
 He lifted up unto the Skies;
 The Earth he wondring kneel'd upon; the Air,
 He was surrounded with; the Trees, the fair
 And fruitful Fields, his needful Treasures were;
 And nothing else he wanted there.

(24)

The World its self was his next Theme,
Wherof himself was made Supream:
He had an Angel's Ey to fee the Price
Of evry Creature; that made Paradise:
He had a Tongue, yea more, a Cherub's Sense
To feel its Worth & Excellence.

EncompafTd with the Fruits of Lov,
He crowned was with Heven above,
Supported with the Foot-ftool of God's Throne,
A Globe more rich than Gold or precious Stone,
The fertil Ground of Pleasure & Delight,
Encircled in a Sphere of Light.

The Sense of what He did possess
Fill'd him with Joy & Thankfulness;
He was transported even here on Earth,
As if he then in Heven had his Birth:
The truth is, Heven did the Man surround,
The Earth being in the middle found.

¶ The World.

When *Adam* first did from his **Dust** arise.
He did not fee,
Nor could there be
A greater Joy before his Eys:
The Sun as bright for me doth shine;
The Spheres above
Do shew his Lov,
While they to kiss the Earth incline,
The Stars as great a Service do;
The Moon as much I view
As *Adam* did, & all God's Works divine
Are Glorious still, & Mine.

Sin spoil'd them; but my Savior's precious Blood
Sprinkled I fee
On them to be,
Making them all both safe & good;
With greater Rapture I admire
That I from Hell
Redeem'd, do dwell
On Earth as yet; and here a Fire
Not scorching but refreshing glows,
And living Water flows,
Which *Dives* more than Silver doth request,
Of Crystals far the best.

What

What shal I render unto thee, my God,
 For teaching me
 The Wealth to fee
 Which doth enrich thy Great Abode ?
 My virgin-thoughts in Childhood were
 Full of Content,
 And innocent,
 Without disturbance, free & clear,
 Ev'n like the Streams of Cryftal Springs,
 Where all the curious things
 Do from the bottom of the Well appear
 When no filth or mud is there.

For fo when firft I in the Sumer-fields
 Saw golden Corn
 The Earth adorn,
 (This day that Sight its Pleasure yields)
 No Rubies could more take mine Ey;
 Nor Pearls of price,
 By man's Device
 In Gold fet artificially,
 Could of more worth appear to me,
 How rich fbe'r they be
 By men efteem'd; nor could thefe more be mine
 That on my finger shine.

The azure Skies did with so sweet a smile,
 Their Curtains fpread
 Abov my Head
 And with its hight mine Ey beguile;

So lovly did the diftant Green
That fring'd the field
Appear, & yield
Such pleasant Prospects to be feen
From neighboring Hills; no precious Stone,
Or Crown, or Royal Throne,
Which do bedeck the Richefl Indian Lord,
Could fuch Delight afford.

The Sun, that gilded all the bordering Woods,
Shone from the Sky
To beautify
My Earthly & my Hevenly Goods;
Exalted in his Throne on high,
He shed his Beams
In golden Streams
That did illuftrat all the Sky;
Thole Floods of Light, his nimble Rays,
Did fill the glitt ring Ways,
While that unfiifferable piercing Ey
The Ground did glorify.

The choicft Colors, Yellow, Green, & Blew
Did all this Court
In comly Sort
With mixt varieties beftrew;
Like Gold with Emeralds between;
As if my God
From his Abode
By thefe intended to be feen.

And fo

(28)

And so He was: I Him defcry'd
In's Works, the fureft Guide
Dame Nature yields; His Lov, His Life doth there
For evermore appear.

No Houfe nor Holder in this World did I
Obferv to be;
What I did fee
Seem'd all *Mine Own*; wherin did ly
A Mine, a Garden, of Delights;
Pearls were but Stones;
And great King's Thrones,
Compared with fuch Benefits,
But empty Chairs; a Crown, a Toy
Scarce apt to pleas a Boy.
All other are but petty trifling Shews,
To that w^{ch} God bellows.

A Royal Crown, inlaid with precious Stones,
Did lefs surprize
The Infant-Eys
Of many other little Ones,
Than the great Beauties of this Frame,
Made for my fake,
Mine Eys did take,
Which I Divine, & *Mine*[^] do name.
Surprizing Joys beyond all Price
Compof'd a Paradife,
Which did my Soul to lov my God enflame,
And ever doth the fame,

The

§ *The Apostacy.*

One Star
Is better far
Than many Precious Stones:
One Sun, which is by its own luftre seen,
Is worth ten thoufand Golden Thrones:
A juicy Herb, or Spire of Grafs,
In ufeful Virtu, native Green,
An Em'rald doth surpass;
Hath in 't more Valu, tho iefs feen.

No Wars,
Nor mortal Jars,
Nor bloody Feuds, nor Coin,
Nor Griefs w^{ch} *those* occasion, faw I then;
Nor wicked Thievs w^{ch} *this* purloin:
I had no Thoughts that were impure;
Efleeming both Women & Men
God's Work, I was fecure,
And reckon'd Peace my choicefl Gem.

As *Eve*
I did believ
My self in Edem fet,
Affecting neither Gold, nor Ermin'd Crowns,
Nor ought els that I need forget;
No Mud did foul my limpid Streamy
No Mift eclypft my Sun with frowns;
Set off with hev'nly Beams,
My Joys were Meadows, Fields, & Towns.
Those

Those things
 Which *Cberubins*
 Did not at first behold
 Among God's Works, w^{ch} *Adam* did not see;
 As Robes, & Stones enchain'd in Gold,
 Rich Cabinets, & fitch like fine
 Inventions; could not ravish me:
 I thought not Bowls of Wine
 Needful for my Felicity.

All Blifs
 Confists in this,
 To do as *Adam* did;
 And not to know those superficial Joys
 Which were from him in *Eden* hid:
 Those little new-invented Things,
 Fine Lace & Silks, such Childish Toys
 As Ribbons are & Rings,
 Or worldly Pelf that Us destroys.

For God,
 Both Great & Good,
 The Seeds of Melancholy
 Created not: but only foolish Men,
 Grown mad with customary Folly
 'Which doth increase their Wants, fo dote
 As when they elder grow they then
 Such Baubles chiefly note;
 More Fools at Twenty Years than Ten.
 But

(31)

But I,
I know not why,
Did learn among them too
At length ; & where I once with blemifht Eys
Began their Pence & Toys to view,
Drown'd in their Cuftoms, I became
A Stranger to the Shining Skies,
Loll as a dying Flame;
And Hobby-horses brought to prize.

The Sun
And Moon forgon,
As if unmade, appear
No more to me; to God & Heaven dead
I was, as tho they never were:
Upon som ufelefs gaudy Book,
When what I knew of God was fled,
The Child being taught to look,
His Soul was quickly murthered.

Ofine!
O most divine!
O brave! they cry'd; & fhew'd
Som Tinfel thing whose Glittering did amaze,
And to their Cries its beauty ow'd; ,
Thus I on Riches, by degrees,
Of a new Stamp did learn to gaze;
While all the World for thefe
I loft: my Joy turn'd to a Blaze.

¶ *Solitude.*

How desolate!
 Ah ! how forlorn, how fadly did I stand
 When in the field my wofuil State
 I felt! Not all the Land,
 Not all the Skies,
 Tho Heaven fhin'd before mine Eys,
 Could Comfort yield in any Field to me,
 Nor could my Mind Contentment find or fee.

Remov'd from Town,
 From People, Churches, Feasts, & Holidays,
 The Sword of State, the Mayor's Gown,
 And all the Neighb'ring Boys;
 As if no Kings
 On Earth there were, or living Things,
 The filent Skies salute mine Eys, the Seas
 My Soul fiirround; no Reft I found, or Eas.

My roving Mind
 Searched evry Corner of the fpacious Earth,
 From Sky to Sky, if it could find,
 (But found not) any Mirth:
 Not all the Coasts,
 Nor all the great & glorious Hofts,
 In Hev'n or Earth, did any Mirth afford;
 No welcom Good or needed Food, my Board.

(3 3)

I do believ,
The Ev'ning being shady & obfcure,
The very Silence did me griev,
And Sorrow more procure:
A secret Want
Did make me think my Fortune fcant
I was fb blind, I could not find my Health,
No Joy mine Ey could there efpy, nor Wealth.

Nor could I ghefs
What kind of thing I long'd for: But that I
Did fomewhat lack of Bleflednefs,
Befide the Earth & Sky,
I plainly found;
It griev'd me much, I felt a Wound
Perplex me fore; yet what my Store should be
I did not know, nothing would (hew to me.

Ye Men Things!
Ye dumb, ye fdent Creatures, & unkind!
How can I call you Pleasant Springs
Unlefs ye eas my Mind!
Will ye not speak
What 'tis I want, nor Silence break ?
O pity me, and let me fee fom Joy;
Som Kindness flew to me, altho a Boy.

They

(34)

They silent flood;
Nor Earth, nor Woods, nor Hills, nor Brooks, nor Skies,
Would tell me where the hidden Good,
Which I did long for, lies:
The shady Trees,
The Ev'ning dark, the humming Bees,
The chirping Birds, mute Springs & Fords, conspire,
While they deny to answer my Desire.

Bells ringing I
Far off did hear; fom Country Church they fpake;
The Noise re-ecchoing throu the Sky
My Melancholy brake;
When't reacht mine Ear
Som Tidings thence I hop'd to hear:
But not a Bell me News could tell, or fhew
My longing Mind, where Joys to find, or know.

I griev'd the more,
'Caus I therby somewhat encorag'd was
That I from thence should learn my Store;
For Churches are a place
That nearer stand
Than any part of all the Land
To Hev 'n; from whence som little Sense I might
To help my Mind receiv, & find som Light.
They

(35)

They louder found
Than men do talk, somthing they should Disclose;
The empty Sound did therfore wound
Becaus not shew Repose.

It did revive
To think that Men were there alive;
But had my Soul, call'd by the Toll, gon in,
I might have found, to eas my Wound, a Thing.

A little Eas
Perhaps, but that might more moleft my Mind;
One flattering Drop would more diseases
My Soul with Thirft, & grind
My Heart with grief:
For Peeple can yield no Relief
In publick fort when in that Court they shine,
Except they mov my Soul with Lov divine.

TV External Rite,
Altho the face be wondrous fweet & fair,
Can fatiate my Appetit
No more than empty Air
Yield solid Food.
Muft I the beft & highest Good
Seek to possess; or Blessedness in vain
(Tho 'tis alive in som place) strive to gain ?

O! what would I
Diseased, wanting, melancholy, giv
To find *that tru* Felicity,
The place where Blifs doth liv ?
Those Regions fair
Which are not lodg'd in Sea nor Air,
Nor Woods, nor Fields, nor Arbour yields, nor Springs,
Nor Hev'ns fhew to us below, nor Kings.

I might hav gon
Into the City, Market, Tavern, Street,
Yet only chang'd my Station,
And strove in vain to meet
That Eas of Mind
Which all alone I long'd to find:
A comon Inn doth no such thing betray,
Nor doth it walk in Peeple's Talk, or Play.

O Eden fair!
Where shall I feek the Soul of Holy Joy
Since I to find it here despair;
Nor in the shining Day,
Nor in the Shade,
Nor in the Field, nor in a Trade
I can it fee ? Felicity! Oh, where
Shall I thee find to eas my Mind! Oh, where!
*Poverty**

(3 7)

5 *Poverty.*

As in the House I fate
Alone & defblate,
No Creature but the Fire & I,
The Chimney & the Stool, I lift mine Ey
Up to the Wall,
And in the silent Hall
Saw nothing mine
But fom few Cups & Dishes shine
The Table & the wooden Stools
Where Peeple uf'd to dine:
A painted Cloth there was
Wherin som ancient Story wrought
A little entertain'd my Thought
Which Light discover'd throu the Glafs.

I wonder'd much to fee
That all my Wealth should be
Confined in such a little Room,
Yet hope for more I scarcely durst presume.
It griev'd me fore
That such a scanty Store
Should be my All:
For I forgat my Eas & Health,
Nor did I think of Hands or Eys,
Nor Soul nor Body prize;
I neither thought the Sun,
Nor Moon, nor Stars, nor Peeple, *mine*,
Tho they did round about me fhine;
And therefore was I quite undon.

Som

(38)

Som greater things I thought
Muft needs for me be wrought,
Which till my craving Mind could fee
I ever should lament my Poverty :
I fain would have
Whatever Bounty gave;
Nor could there be
Without, or Lov or Deity:
For, should not He be Infinit
Whofe Hand created me ?
Ten thousand absent things
Did vex my poor & wanting Mind,
Which, till I be no longer blind,
Let me not fee the King of Kings.

His Lov must surely be
Rich, infinit, & free;
Nor can He be thought a God
Of Grace & Pow'r, that mis not his Abode,
His Holy Court,
In kind & liberal Sort;
Joys & Pleasures,
Plenty of Jewels, Goods, & Treasures,
(To enrich the Poor, cheer the forlorn)
His Palace must adorn,
And given all to me:
For till *His Works my Wealth* became,
No Lov, or Peace, did me enflame:
But now I have a DEITY.
Dissatisfaction

(39)

¶ *Dissatisfaction.*

In Cloaths confin'd, my weary Mind
Perfu'd Felicity;
Throu ev'ry Street I ran to meet
MyBlifs:
But nothing would the fame disclose to me.
What is,
O where, the place of holy Joy !
Will nothing to my Soul som Light convey!
In ev'ry House I fought for Health,
Searcht ev'ry Cabinet to Ipy my Wealth,
I knockt at ev'ry Door,
Afkt ev'ry Man I met for Blifs,
In ev'ry School, & Colledg, fought for this:
But ftill was deftitute & poor.
My piercing Eys unto the Skies
I lifted up to fee;
But no Delight my Appetit
Would fate;
Nor would that Region shew Felicity:
My Fate
Deny'd the fame. Abov the Sky,
Yea all the Hev'n of Hev'ns, I lift mine Ey;
But nothing more than empty Space
Would there discover to my Soul its face.
Then backdissatisfy'd
To Earth I came; among the Trees,
In Taverns, Houses, Feasts, & Palaces,
1 (ought it, but was ftill deny'd.
E Panting

(40)

Panting & faint, full of Complaint,
I it perfu'd again
In Diadems, & Eastern Gems,
In Bags
Of Gold & Silver: But got no more Gain
Than Rags,
Or empty Air, or Vanity;
Nor did the Temples much more signify:
Dirt in the Streets; in Shops I found
Nothing but Toil. Walls only me surround
Of worthlefs Stones or Earth;
Dens full of Thievs, & those of Blood,
Complaints & Widows Tears: no other Good
Could there descry, no Hev'nly Mirth.

Mens Customs here but vile appear;
The Oaths of Roaring Boys,
Their Gold that shines, their sparkling Wines,
Their Lies,
Their gawdy Trifles, are mistaken Joys:
To prize
Such Toys I loath'd. My Thirst did burn ;
But where, O whither should my Spirit turn!
Their Games, their Bowls, their cheating Dice,
Did not compleat, but spoil, my Paradise,
On things that gather Ruft,
Or modifli Cloaths, they fix their minds,
Or sottish Vanity their Fancy blinds,
Their Eys b'ing all put out with Duft.

Sure

(41)

Sure none of these, fenflefs as Trees,
Can fheew me tru Repose.
Philosophy ! canst thou descry
My Blifs?
Will Books or Sages it to me disclose?
I mifs
Of this in all: They tell me Pleasure,
Or earthly Honor, or a fading Treafure,
Will never with it furnish me.
But then, Where is? What is, Felicity?
Here Men begin to doat,
Stand unresolv'd, they cannot speak
What 'tis; & all or most that Silence break
Discover Nothing but their Throat.

Weary of all that since the Fall
Mine Eys on Earth can find,
I for a Book from Heven look,
Since here
No Tidings will salute or eas my Mind:
Mine Ear,
My Ey, my Hand, my Soul, doth long
For fom fair Book fill'd with Eternal Song,
O *that* \ my Soul: for *that* I burn:
That is the Thing for w^{ch} my Heart did yern.
Diviner Counfelsthere;
The Joys of God, the Angels Songs,
The fecret Caufes w^{ch} employ their Tongues,
Will surely pleas when they appear.
E 2 What

(42)

What Sacred Ways! What hev'nly Joys!
Which Mortals do not see?
What hidden Springs! What glorious Things
Above!
What kind of Life among them led may be
In Lov!
What Causes of Delight they have!
What pleasing joyous Objects God them gave!
This mightily I long'd to know;
Oh, that som Angel thefe would to me (hew!
How foil, divine, & pure,
Their Blifs may be, including All
Things visible or invifible, which shall
To Everlasting firm endure.

O this! In this I hop'd for Blifs;
Of this I dreamt by Night:
For this by Day I gafping lay;
Mine Eys
For this did fail: For this, my great Delight
The Skies
Became, in hopes they would disclose
My Sacred Joys, & my defir'd Repofe.
Oh! that fom Angel would bring down
The fame to me; That Book should be my Crown.
I breathe, I long, I feek:
Fain would I find, but still deny'd,
I fought in ev'ry Library & Creek
Until *the Bible* me supply'd.

The

¶ *The Bible.*

That! That! There I was told
 That I *the Son of God am* made, -
His Image. O Divine ! And that fine Gold,
 With all the Joys that here do fade,
 Are but a Toy, compared to the Blifs
 Which Hev'nly, God-like, & Eternal is.

That We on earth are Kings;
 And, tho we're cloath'd with mortal Skin,
 Are Inward Cherubins; hav Angels Wings;
 Affections, Thoughts, & Minds within,
 Can foar throu all the Goaf Is of Hev'n & Earth;
 And shall be fated with Celestial Mirth.

¶ *Christendom.*

When firft mine Infant-Ear
 Of *Christendom* did hear,
 I much admir'd what kind of Place or Thing
 It was of which the Folk did talk:
 What Coaft, what Region, what therin
 Did mov, or might be feen to walk.
 My great Desire
 Like ardent fire
 Did long to know what Things did ly behind
 That *Mystic Name*, to w^{ch} mine Ey was blind.
 Som

(44)

Som Depth it did conceal,
Which till it did reveal
Its self to me, no Quiet, Peace, or Reft,
Could I by any Means attain;
My earneft Thoughts did me moled
Till fbm one should the thing explain:
I thought it was
A Glorious Place,
Where Souls might dwell in all Delight & Blifs;
So thought, yet fear'd that I the Truth might mifs:

Among ten thoufand things,
Gold, Silver, Cherub's Wings,
Pearls, Rubies, Diamonds, a Church wth Spires,
Mafks, Stages, Games & Plays,
That then might fuit my yong Desires,
Feathers, & Farthings, Holidays,
Cards, Musick, Dice,
So much in price;
A City did before mine Eys prefent
Its self, wherein there reigned sweet Content.

A Town beyond the Seas,
Whofe Prospect much did pleas,
And to my Soul so sweetly raise Delight
As if a long expected Joy,
Shut up in that transforming Sight,
Would into me its Self convey;
And Blessedness
I there possess,

As

(45)

As if that City flood on my own Ground,
And all the Profit mine w^{ch} there was found.

Whatever Force me led,
My Spirit sweetly fed
On thefe Conceits; That 'twas a City strange,
Wherin I faw no gallant Inns,
No Markets, New or Old Exchange,
No Childifli Trifles, ufelefs Things;
Nor any Bound
That Town furround;
But as if all its Streets ev'n endlefs were;
Without or Gate or Wall it did appear.

Things Native fweetly grew,
Which there mine Ey did view,
Plain, simple, cheap, on either fide the Street,
Which was exceeding fair & wide;
Sweet Manfions there mine Eys did meet;
Green Trees the (haded Doors did hide:
My chiefeft Joys
Were Girls & Boys
That in thole Streets **still** up & down did play,
Which crown'd the Town with constant Holiday.

A sprightly pleasant Time,
(Ev'n Summer in its prime)
Did gild the Trees, the Houses, Children, Skies,
And made the City all divine;
It ravished my wondring Eys
To fee the Sun so brightly shine:

The

' (46)

The Heat & Light
Seem'd in my fight
With such a darling Luftre fhea on them,
As made me think 'twas th' *Afew Jerusalem.*

Beneath the lofty Trees
I faw, of all Degrees,
Folk calmly fitting in their doors; while fom
Did ftanding with them kindly talk,
Som fmile, lorn fing, or what was don
Obferv, while others by did walk;
They view'd the Boys
And Girls, their Joys,
The Streets adorning with their Angel-faces,
Themselves diverting in those pleasant Places.

The Streets like Lanes did seem,
Not pav'd with Stones, but green,
Which with red Clay did partly mixt appear;
'Twas Holy Ground of great Ef teem;
The Springs choice Liveries did wear
Of verdant Grafs that grew between
The purling Streams,
Which golden Beams
Of Light did varnish, coming from the Sun,
By w^{ch} to distant Realms was Service don.

In frefh & cooler Rooms
Retir'd they dine: Perfumes
They wanted not, having the pleasant Shade,
And Peace to blefs their House within,

By

(41)

By sprinkled Waters cooler made,
For those incarnat Cherubin.
This happy Place,
With all the Grace
The Joy & Beauty which did it befeem,
Did ravish me & highten my Esteem.

That here to rais Desire
All Objects do conspire,
People in Years, & Yong enough to play,
Their Streets of Houfes, comon Peace,
In one continued Holy day
Whose gladfom Mirth shall never ceafe:
Since thefe becom
My *Christendom*,
What learn I more than that *Jerusalem*
Is *mine*, as 'tis *my Makers*, choicest Gem.

Before I was aware
Truth did to me appear,
And represented to my Virgin-Eys
Th' unthought of Joys & Treasures
Wherin my Blifs & Glory lies;
My God's Delight, (w^{ch} givs me Meafure)
His Turtle Dov,
Is Peace & Lov
In Towns: for holy Children, Maids, & Men
Make up the King of Glory's Diadem.

On

¶ *On Christmas-Day.*

Shall Dumpifti Melancholy fpoil my Joys
 While Angels sing
 And Mortals ring
 My Lord & Savior's Prais !
 Awake from Sloth, for that alone deftroys,
 Tis Sin defiles, 'tis Sloth puts out thy Joys.
 See how they run from place to place,
 And feek for Ornaments of Grace;
 Their Houses deckt with sprightly Green,
 In Winter makes a Summer seen;
 They Bays & Holly bring
 As if 'twere Spring!

Shake off thy Sloth, my drouzy Soul, awake;
 With Angels fing
 Unto thy King,
 And pleasant Mufick make;
 Thy Lute, thy Harp, or els thy Heart-frings take,
 And with thy Musick let thy Senfe awake.
 See how each one the other calls
 To fix his Ivy on the walls,
 l"Transplanted there it seems to grow
 As if it rooted were below:
 Thus He, who is thy King,
 Makes Winter, Spring.

Shall

UP)

Shall Houses clad in Summer-Liveries

His Praises ling

And laud thy King,

And wilt not thou arise ?

Forfake thy Bed, & grow (my Soul) more wife,

Attire thy self in cheerful Liveries:

Let pleafant Branches ftill be feen

Adorning thee, both quick & green;

And, which with Glory better flats,

Be laden all the Year with Fruits;

Inserted into Him,

For ever spring.

Tis He that Life & Spirit doth infufe:

Let ev'ry thing

The Praifes fing

Of Christ the King of Jews;

Who makes things green, & with a Spring infuse

A Seafon w^{ch} to lee it doth not ufe:

Old Winter's Froft & hoary hair,

With Garland's crowned, Bays doth wear;

The nipping Froft of Wrath b'ing gon,

To Him the Manger made a Throne,

Du Praises let us fing,

Winter & Spring.

See how, their Bodies clad with finer Cloaths,

They now begin

His Prais to fing

Who purchaf'd their Repose:

Wherby

Wherby their inward Joy they do disclose;
 Their Dress alludes to better Works than thofe:

His gayer Weeds & finer Band,
 New Suit & Hat, into his hand
 The Plow-man takes; his neateft Shoos,
 And warmer Glovs, he means to use:
 And fhall not I, my King,
 Thy Praises sing ?

See how their Breath doth fmoak, & how they halte

His Prais to fing
 With Cherubim;

They fcarce a Break-faft tafte ;
 But throu the Streets, left precious Timeshouldwafle,
 When Service doth begin, to Church they hafte.

And fhall not I, Lord, com to Thee,
 The Beauty of thy Temple fee ?
 Thy Name with Joy I will confefs,
 Clad in my Savior's Righteoufnefs;
 'Mong all thy Servants sing
 To Thee my King.

'Twas thou that gav'ft us Caus for fine Attires;

Ev'n thou, O King,
 As in the Spring,

Doft warm us with thy fires
 Of Lov: Thy Blood hath bought us new Defires;
 Thy Righteoufnefs doth cloath with new Attires.
 Both frefh & fine let me appear
 This Day divine, to clofe tne Year;

Among

(51)

Among the reft let me be seen
A living Branch & always green,
Think it a pleafant thing
Thy Prais to fing.

At break of Day, O how the Bells did ring ?
To thee, my King,
The Bells did ring;
To thee the Angels sing:
Thy Goodnefs did produce this other Spring.,
For this it is they make the Bells to ring:
The founding Bells do throu the Air
Proclaim thy Welcom far and near;
While I alone with Thee inherit
All thefe Joys, beyond my Merit.
Who would not always fing
To fuch a King ?

I all thefe Joys, abov my Merit, fee
By Thee, my King,
To whom I fing,
Entire conveyed to me.
My Treasure, Lord, thou mak'ft the Peeple be
That I with pleasure might thy Servants fee.
Ev'n in their rude external ways
They do fet forth my Savior's Prais,
And minifter a Light to me;
While I by them do hear to Thee
Praises, my Lord & King,
Whole Churches ring.

Hark

Hark how remoter Parishes do found!
 Far off they ring
 For thee, my King,
 Ev'n round about the Town:
 The Churches scatter'd over all the Ground
 Serv for thy Prais, who art with Glory crown'd.
 This City is an Engin great
 That makes my Pleasure more compleat;
 The Sword, the Mace, the Magistrate,
 To honor Thee attend in State;
 The whole Assembly sings;
 The Minster rings.

5 *Bells.* I.

Hark! hark, my Soul! the Bells do ring,
 And with a louder voice
 Call many Families to sing
 His publick Praises, & rejoice:
 Their shriller Sound doth wound the Air,
 Their grofser Strokes affect the Ear,
 That we might thither all repair
 And more Divine ones hear.
 If lifeless Earth
 Can make such Mirth,
 What then shall Souls abov the starry Sphere!
Bells

Bells are but Clay that men refine
 And rais from duller Ore;
 Yet now, as if they were divine,
 They call whole Cities to adore;
 Exalted into Steeples they
 Disperse their Sound, & from on high
 Chime-in our Souls; they ev'ry way
 Speak to us throu the Sky:
 Their iron Tongues
 Do utter Songs,
 And shall our stony Hearts make no Reply!

From darker Mines & earthy Caves
 At laft let Souls awake,
 And leaving their obscurer Graves
 From lifeless Bells example take;
 Lifted abov all earthly Cares,
 Let them (like thefe) raif'd up on high,
 Forfaking all the bafer Wares
 Of dull Mortality,
 His Praifes ling,
 Tunably ring,
 In a lefs Diftance from the peaceful Sky.

II.

From Clay, & Mire, & Dirt, my Soul,
From vile & common Ore,
Thou muft ascend; taught by the Toll
In what fit place thou mayft adore;
Refin'd by fire, thou fhalt a Bell
Of Prais becom, in Mettal pure;
In Purity thou muft excell,
No Soil or Grit endure.
Refin'd by Lov,
Thou still *abov*
Like them muft dwell, & other Souls allure.

Doth not each trembling Sound I hear
Make all my Spirits dance ?
Each Stroak 's a Meflage to my Ear
That cafts my Soul into a Trance
Of Joy: They're ufd to notify
Religious Triumphs, & proclaim
The Peace of Chriftianity,
In *Jcfus* holy Name.
Authorities[^] .
And Victories*
Protect, increas, enrich, adorn the fame.

Kings

(55)

Kings, O my Soul, & Princes now
Do prais His holy Name,
Their golden Crowns & Scepters bow
In Honor of my Lord: His Fame
Is gon throu-out the World, who dy'd
Upon the Crofs for me: And He
That once was bafely crucisy'd
Is own'd a Deity.
The Higher Powers
Hav built these Towers
Which here aspiring to the Sky we fee*

Those Bells are of a piece, & found,
Whofe wider mouths declare
Our Duty to us: Being round
And fsmooth & whole, no Splinters are
In them, no Cracks, nor holes, nor flaws
That may let out the Spirits thence
Too soon ; *that* would harih Jarring caus
And lose their Influence.
We muft unite
If we Delight
Would yield or feel, or any Excellence.

¶ Churches. I.

Those (lately Structures w^{ch} on Earth I view
 To GOD erected, whether Old or New;
 His Sacred Temples w^{ch} the World adorn,
 Much more than Mines of Ore or Fields of Corn
 My Soul delight: How do they pleas mine Ey
 When they are fill'd with His Great Family!
 Upon the face of all the peepl'd Earth
 Tthere *s no fuch facred Joy or fblemn Mirth,
 To pleas & fatiffy my Heart's Defire,
 As that wherewith my Lord is in a Quire,
 In holy Hymns by warbling Voices prais'd,
 With Eys lift up, & joint Affe&ions raif'd.

The Arches built (like Hev'n) wide & high
 Shew his Magnificence & Majefty
 Whofe Houfe it is: With so much Art & Cost
 The Pile is sram'd, the curious Knobs embost,
 Set off with Gold, that me it more doth pleas
 Than Princes Courts or Royal Palaces;
 Great Stones pil'd up by costly Labors there
 Like Mountains carv'd by human Skill appear;
 Where Towers, Pillars, Pinnacles, & Spires
 Do all concur to match my great Desires,
 Whose Joy it is to fee such Structures rais'd
 To th' end my God & Father should be prais'd.

(57)

H.

Were there but one alone
Wherin we might approach his Throne,
One only where we should accepted be,
As in the Days of old
It was, when *Solomon* of Gold
His Temple made; we then should fee
A numerous Hoft approaching it,
Rejoicing in the Benefit:
The Queen of *Sheba* com
With all her glorious Train,
The *Pope* from *Rome*
The Kings beyond the Main;
The Wife men of the East from far,
As guided by a Star,
With Rev'rence would approach that Holy Ground,
At that sole Altar be adoring found.

Great Lords would thither throng,
And none of them without a Song
Of Prais; Rich Merchants also would approach
From ev'ry forein Coaft;
Of Ladies too a shining Hoft,
If not on Hors-back, in a Coach;
This Single Church would crouded be
With Men of Great & High Degree:
Princes we might behold
With glittering Scepters there

In-laid with Gold
 And precious Stones, draw near.
 No Room for mean Ones there would be,
 Nor place for Thee & Me:
 An endless Troop would crouding there appear,
 Bringing new Presents daily ev'ry Year.

But now we Churches have
 In ev'ry Coall, which Bounty gave
 Moil freely to us; now they sprinkled Hand
 With fo much Care & Lov,
 Tokens of Favor from abov,
 That men might com in ev'ry Land
 To them with greater Eas; lo, we
 Thofe bleft Abodes neglefted fee:
 As if our God were worse
 Becaus His Lov is more,
 And doth disburse
 Its self in greater Store;
 Nor can object with any face
 The Diftance of the place;
 Ungrateful We with flower hafte do com
 Unto his Temple, 'caus 'tis nearer home.

5 *Misapprehension.*

Men are not wise in their True Interest,
 Nor in the Worth of what they long possess:
 They know no more what is their Own
 Than they the Value oft have known.
 They pine in Misery,
 Complain of Poverty,
 Repent where they have frowned,
 Grieve for Felicity,
 Blaspheme the Deity;
 And all because they are not blest
 With Eyes to see the Worth of Things :
 For did they know their Real Interest,
 No doubt they'd all be Kings.

There's not a Man but covets & desires
 A Kingdom, yea a World; nay, he aspires
 To all the Regions he can fly
 Beyond the Heavens' Infinity:
 The World too little is
 To be his Sphere of Bliss;
 Eternity must be
 The Object of his View
 And his Possession too;
 Or else Infinity's a Dream
 That quickly fades away; He loves
 All Treasures; but he hates a failing Stream
 That dries up as it moves.

Can Fancy make a Greater King than God ?

Can Man within his Sovereign's Abode

Be dearer to himself than He

That is the Angels Deity ?

Man is as wel belov'd

As they, if he improved

His Talent as we fee

They do; and may as well

In Blessedness excell.

But Man hath loft the ancient Way,

That Road is grown into Decay;

Brambles fhut up the Path, & Briars tear

Thofe few that pafs by there.

They think no Realms nor Kingdoms theirs,

No Lands nor Houses, that have other Heirs.

But native Senfe taught me more Wit,

The World did too, I may admit:

As soon as I was born

It did my Soul adorn,

And was a Benefit

That round about me lay;

And yet without Delay

'Twas seated quickly in my Mind,

Its Ufes also I yet find

Mine own: for God, that All things would impart,

Centered it in my Heart.

The World fet in Man's Heart, & yet not His!

Why, all the Compass of this great Abyfs,

The

Th' united Service & Delight,
 Its Beauty that attracts the Sight,
 That Goodnefs which I find,
 Doth gratify my Mind;
 The comon Air & Light
 That fhines, doth me a Pleafure
 And liirely is my Treasure:
 Of it I am th' inclusive Sphere,
 It doth entire in me appear
 As well as I in it: It givs me Room,
 Yet lies within my Womb.

The Improvment.

Tis more to *recollec*f than *make*; the one
 Is but an Accident without the other:
 We cannot think the World to be the Throne
 Of God, unless his *Wisdom* shine as Brother
 Unto his *Power*, in the Fabrick, so
 That we the one may in the other know.

His *Goodness* also *must* in both appear,
 And All the Children of his *Lov* be found,
 In the Creation of the Starry Sphere,
 And in the framing of the fruitful Ground,
 Before we can that *Happiness* descry
 Which is the Daughter of the DEITY.

His

His *Wisdom* 's seen in ord'ring this Great House ;
 His *Power* shines in governing the Sun;
 His *Goodness* doth exceeding Marvellous
 Appear in ev'ry Thing His Hand hath don:
 And all his Works, in their Variety,
 United or asunder, pleas the Ey.

But neither *Goodness*, *Wisdom*, *Power*, nor *Lov*,
 Nor *Happiness* its self, in things could be,
 Did they not all in *one fair Order* mov,
 And jointly by their Service *end* in Me.
 Had He not made an Ey to be the Sphere
 Of all thefe Things, How could their Use appear ?

His *Wisdom*, *Goodness*, *Power*, as they unite
 All Things in *One*, that they may be the Treasures
 Of *one Enjoyer*, reach the utmoft Hight
 They can attain; & are then Our Pleasures,
 When all the Univers combines in *One*
 T' exalt a Creature, as if *that* alone.

To make the Product of far distant Seas
 Meet in a *point*, be present to *mine Ey*
 In Virai, not in Bulk; one Man to pleas
 With His wife Conduit of the Hevens high;
 From Eaft, & Weft, & North, & South to bring
 The uleful Influence of ev'ry Thing;

Is far more *Great* than to create them where
 They now do stand; His *Wisdom* more approv'd,
 So do His *Might & Goodness* more appear,
 In *recollecting* All that should be lov'd,
 That *All* might be a Gift to ev'ry *One*,
 Than in the fev'ral Parts of His wide Throne.

By *wife Contrivance* He doth All things guide,
 And so dispose them, that while they unite,
 For *Man* He endless Pleasures doth provide,
 And fliews that *Happiness* is His Delight;
 His Creature's Happiness, as well as *His*:
 For *that* in Truth he seeks; and *that's* his Blifs.

O Rapture! Wonder! Ecstafy! Delight!
 How Great then must His *Glory* be! How great
 Our Blessedness ! How vaft & infinit
 Our Pleasure ! How transcendent! How compleat!
 If We the *Goodness* of our GOD possess,
 And all *His Joy* be in *Our Blessedness*.

Almighty Power, when it is employ'd
 For *One*, that he with *Glory* might be crown'd;
Eternal Wisdom, when it is enjoy'd
 By *One*, whom all its Beauties ao furround;
 Produce a Creature that will all his Days
 Return the Sacrifice of *Endkfi Prais*.

But

But, Oh! The Vigor of mine Infant-Senfe
 Drives me too far: I had not yet the Ey,
 The Apprehenfion, or Intelligence,
 Of things fo very Great, Divine, & High.
 To me the Offspring of Eternity
 And *mine* they were, & therfore pleaf 'd mine Ey.

That was enough at first. *Eternity*,
Infinity, & *Lov*, were silent Joys;
Pwo'r, *Wisdom*, *Goodness*, & *Felicity*;
 All thefe, which now our Care & Sin destroys,
 By Intinit *virtually* I did discern,
 And by their *Representatives* did learn.

As Sponges gather Moisture from the Earth
 Wheron there is scarce any Sign of Dew;
 As Air infecteth Salt; so at my Birth
 All thefe were unperceiv'd, yet near & tru:
 Not by Reflexion, or diftinfly known;
 But, by their *Efficacy*', all mine own.

¶ The Odour.

Thefe Hands are Jewels to the Ey,
 Like Wine, or Oil, or Hony, to the Taſte:
 Theſe Feet which here I wear beneath the Sky
 Are uſ'd, yet never waſte.
 My Members all do yield a fweet Perfume ;
 They miniſter Delight, yet not confume.

(65)

Ye living Gems, how Tru! how Near!
How Reall, Useful, Pleasant! O how Good!
How Valuable ! yea, how Sweet! how Fair'
 B'ing once well understood!
A Gem retains its Worth by being intire,
Sweet Scents diffuf'd do gratify Desire.

Can melting Sugar sweeten Wine ?
Can Light cofhunicated keep its Name ?
Can Jewels solid be, tho they do shine ?
 Embody'd Fire flame ?
Ye solid are, & yet do Light difpence;
Abide the fame, tho yield an Influence.

Your Uses flow while ye abide:
The Services which I from you receiv
Like fweet Infafions throu me daily glide
 Ev'n while they Senfe deceiv,
B'ing unobferv'd: for *only Spiritsfee*
Ifhat Treasures Services & Uses be.

The Services w^{ch} from you flow
Are such diffufiv Joys as know no measure;
Which fhew His boundless Lov who did beftow
 These Gifts to be my Treasure.
Your Substance is the Tree on which it grows;
Your Uses are the Oil that from it flows.

Thus

(66)

Thus Hony flows from Rocks of Stone;
Thus Oil from Wood; thus Cider, Milk, & Wine,
From Trees & Flesh; thus Corn from Earth; to one
That's hev'nly & divine.
But He that cannot like an Angel lee,
In Heven its felf shall dwell in Misery.

If first I learn not what's *Your Price*
Which are alive, & are to me fb near;
How shall I all the Joys of Paradise,
Which are so Great & Dear,
Esteem? Gifts ev'n at distance are our Joys,
But lack of Sense the Benefit destroys.

Liv to thy Self; thy Limbs esteem:
From Hev'n they came; with Mony can't be bought:
And b'ing such Works as God himself befeem,
May *precious* well be thought.
Contemplat then the Valu of this Treasure;
By *that* alone thou feeleft all the Pleasure.

Like Amber fair thy Fingers grow;
With fragrant Hony-fucks thy Head is crown'd;
Like Ikrs, thine Eys; thy Cheeks like Rofes fhew:
All are Delights profound.
Talk with thy felf; thy felf enjoy & fee:
At once the Mirror & the Object be.

What's

What's Cinnamon, compared to thee ?
 Thy Body is than Cedars better far:
 Thofe Fruits & Flowers which in Fields I fee,
 With *thine* can not compare.
 Where thou haft mov'd aright, the Scent I find
 Of fragrant Myrrh & Aloes left behind.

But what is Myrrh ? What Cinnamon ?
 What Aloes, Caffia, Spices, Hony, Wine ?
 O facred *Uses* ! You to think upon
 Than these I more incline.
 To fee, tafte, fmell, obferv; is to no End,
 If I *the Ufe* of each don't apprehend.

5 *Admiration*

Can Human Shape fb taking be,
 That Angels com & fip
 Ambrofia from a Mortal Lip!
 Can Cherubims descend with Joy to fee
 God in his Works beneath!
 Can Mortals breath
 FELICITY!
 Can Bodies fill the hev'nly Rooms
 With welcom Odours & Perfumes!
 Can Earth-bred Flow'rs adorn Celestial Bowers
 Or yield fuch Fruits as pleas the hev'nly Powers!
 Then

Then may the Seas with Amber flow;
The Earth a Star appear;
Things be divine & heavenly here.
The Tree of Life in Paradiſe may grow
Among us now: the Sun
Be quite out-don
By Beams that (hew
More bright than his: Celeſtial Mirth
May yet inhabit all this Earth.
It cannot be! Can Mortals be ſo blind ?
Hav Joys ſo near them, w^{ch} they never mind ?

The Lilly & the Rofy-Train
Which, ſcatter'd on the ground,
Salute the Feet which they ſurround,
Grow for thy fake, O Man; that like a Chain
Or Garland they may be
To deck ev'n thee:
They all remain
Thy Gems; & bowing down their head
Their liquid Pearl they kindly fhed
In Tears; as if they meant to waſh thy Feet,
For Joy that they to ferv thee are made meet.

The Sun doth fmile, & looking down
From Hev'n doth blufli to fee
Himſelf excelled here by Thee:
Yet frankly doth difpers his Beams to crown
A Creature fb divine;

He

(69)

He lovs to shine,
Nor lets a Frown
Eclyps his Brow, becaus he givs
Light for the Use of one that livs
Abov himself Lord! What is Man that he
Is thus admired like a Deity!

The Approach.

That Childifh Thoughts fuch Joys inspire
Doth make *my* Wonder & *his* Glory higher;
His Bounty & My Wealth more great;
It {hews his Kingdom & his Work compleat,
In which there is not any thing
But what may be improv'd by God my King.

He in our Childhood with us walks,
And with our Thoughts mysteriously He talks;
He often vifiteth our Minds,
But cold Acceptance frequently He finds:
We often fend Him griev'd away,
Els He would oftner com & longer ftay.

O Lord, I wonder at thy Lov
Which did my Infancy fb early mov :
But more at that which did forbear
And mov'd fo long, tho flighted many a Year:
But moft of all, O God, that thou
Shouldft me at laft convert I fcarce know how.
Thy

Thy Gracious Motions oft in vain
 Assaulted me: My Heart did hard remain
 Long time: I sent my God away
 Much griev'd y^{fc} He could not impart His Joy.
 I careless was, nor did regard
 The End for which He all these Thoughts prepared.

But now with new & open Eys
 I fee beneath as if abov the Skies:
 When I on what is pafl reflect
 His Thoughts & Mine I plainly recollect;
 He did approach me, nay, did woo;
 I wonder that my God so much would do.

From Nothing taken first I was:
 What wondrous things His Goodness brought to pass.
 Now in this World I Him discern,
 And what His Dealings with me meant I learn,
 He fow'd in me Seeds of Delights
 That might grow up to future Benefits.

Of Thoughts His Goodness long before
 Prepar'd a precious & celestial Store;
 And with such curious Art in-laid,
 That Childhood might its self alone be said
 My Tutor, Teacher, Guide to be;
 Ev'n then instructed by the Deity.

Nattuc

¶ *Nature.*

That *Custom* is a Second *Nature*, we
 Most plainly find by Nature's Purity:
 For Nature teacheth nothing but the Truth;
 I'm fure *mine* did fo, in my Virgin-Youth.
 As fbon as He my Spirit did infpire,
 His Works He bid me in the World admire.
 My Senses were Informers of my Heart,
 The Conduits of His Glory, Pow'r, & Art:
 His Greatnefs, WifHom, Goodnefs, I did fee,
 Endearing Lov, & vaft Eternity,
 Almost as foon as born; & ev'ry Sense
 Was in me like to fom Intelligence.
 I was by nature prone & apt to lov
 All Light & Beauty, both in Hev'n above
 And Earth beneath; was ready to admire,
 Adore & prais, as well as to delire.
 My Inclinations raif d me up on high,
 And guided me to trace Infinity.
 A fecret Self I had enclof'd within,
 That was not bounded with my Cloaths or Skin,
 Or terminated with my Sight, whose Sphere
 Ran parallel with that of Heaven here:
 And did, much like the subtil piercing Light,
 Whenfenc'd from rough & boiftrous Storms by night,
 Break throu the Lanthorn-fides, & with its Ray
 Diffufe its Glory spreading evry way:

Whose steddy Beams, too fubtil for the Wind,
 Are fuch that we their Bounds can hardly find.
 It did encompass & poffefs Rare Things,
 But yet felt more; & on Angelick Wings
 Pierc'd throu the Skies iifediatly, & fought
 For all that could beyond all Worlds be thought.
 It did not go or mov, but in me ftood,
 And by dilating of its self, all Good
 It try'd to reach; I found it present there,
 Ev'n while it did remain conversing here;
 And more fiiggested than I could difcern,
 Or ever fince by any means could learn.
 Vaft, unaffected, wonderful, Desires,
 Like nativ, ardent, inward, hidden Fires,
 Sprang up, with Expectations very ftrange,
 Which into stronger Hopes did quickly change;
 For all I law beyond the Azure Round
 Seem'd endlefs Darkness, with no Beauty crown'd.
 Why Light should not be there as well as here;
 Why Goodness should not likewise there appear;
 Why Treasures & Delights fhould bounded be
 Since there is fuch a wide Infinity:
 Thefe were the Doubts & Troubles of my Soul,
 By w^{ch} we may perceiv (without controul)
 A World of endless Joys by Nature made
 That needs muft always flourifti, never fade.
 A wide, magnificent, & fpacious Sky,
 A Fabrick worthy of the Deity;
 Clouds here & there like winged Chariots flying;
 Flowers ever flourishing, yet always dying;

(73)

A Day of Glory where I all things see
Enrich'd with Beams of Light as 'twere for me;
And that, after the Sun withdraws his Light,
Succeeded with a shady glorious Night;
The Moon & Stars shedding their Influence
On all things, as appears to common Sense:
With secret Rooms in Times & Ages more
Pall & to come, enlarging my great Store.
These all in Order present unto me
My happy Eyes were able then to see,
With other Wonders, to my Soul unknown
Till they by Men & Reading first were shewn.
And yet there were many new Regions more
Into all which my new-fledg'd Soul did soar,
Whose endless Spaces, like a Cabinet,
Were fill'd with various Joys in order set.
The *Empty*, like to wide & vacant Room
For Fancy to enlarge in, & presume
A Space for more, not fathom'd yet, implies
The Boundlessness of what I ought to prize.
Here I was feated to behold New Things
In th' August-Mansion of the King of Kings;
And All was *mine*. The Author yet not known,
But that there must be one was plainly shewn;
Which Fountain of Delights must needs *be Lov'd*
As all the Goodness of the Things did prove:
Of whose Enjoyment I am made the End,
While, how the fame is so, I comprehend.

Eas

How easily doth *Nature* teach the Soul!
 How irrefittible is her Infufion !
 There's Nothing found that can her Force controll
 But Sin. How weak & feeble's all Delufion !

Things falfe are forc'd & moft elaborate;
 Things pure & tru are obvious unto Senfe:
 The firft Impressions in our earthly State
 Are made by Things of higheft Excellence.

How easy is it to believ the Sky
 Is wide, & great, & fair! How soon may we
 Be made to know the Sun is bright, & high,
 And very glorious, when its Beams we fee!

That all the Earth is one continued Globe;
 And that all Men therin are Living Treafures;
 That Fields & Meadows like a glorious Robe
 Adorn it with variety of Pleasures.

That all we fee is *Ours*, & evry *One*
 Poffeffibr of the whole; That evry Man
 Is like a God incarnat in his Throne,
 Ev'n as *the first* for whom the World began.

Whom All are taught to honor, serv, & lov,
 Becaus he is Belov'd of God moft High,
 And therefore ev'ry Man is plac'd abov
 His Brother, for the Proof ot Charity.

That

(75)

That all may happy be, each one most blest
Both in himself & others; All fapream,
While All by Each, & Each by All pofleft;
Are inter-mutual Joys, beyond a Dream.

This fliews a wife Contrivance, & discovers
A Great Creator fitting on the Throne,
Who fo difpofeth things for all His Lovers,
That evry One might reign, like God, Alone.

¶ *Dumness.*

Sure Man was born to meditat on things,
And to contemplat the Eternal Springs
Of God & Nature, Glory, Blifs, & Pleasure;
That Life & Lov might be his chiefest Treasure:
And therfore *Speechkfi* made at firft, that he
Might in himfelf profoundly bufied be;
Not giving vent before he hath ta'n in
Such Antidotes as guard his Soul from Sin.

Wife Nature made him *Deaftoo*, that he might
Not be difturb'd while he doth take Delight
In inward Things; nor be deprav'd with Tongues,
Nor injured by the Errors & the Wrongs
That *mortal Words* convey: For Sin & Dēath
Are moft infufed by accufed Breath
That, flowing from corrupted Intrails, bear
Thofe hidden Plagues w^{ch} Souls may iuftly fear.
This,

This, (my dear Friends) this was my blefled Cafe;
 For, nothing fpake to me but the fair Face
 Of Hev'n & Earth, when yet I could not speak:
I did my Blifi, when I did Silence, break.
 My Non-Intelligence of Human Words
 Ten thoufand Pleasures unto me affords:
 For, while I knew not what to me they faid;
 Before *Their* Souls were into *Mine* convey'd;
 Before *that* Living Vehicle of Wind
 Did breathe into me their infected Mind;
 Before My Thoughts with *Theirs* were leavened,
 The Gate of Souls as yet not opened:
 Then did I dwell within a World of Light
 Retir'd & feparat from all mens Sight;
 Where I did feel strange Thoughts, & Secrets fee
 That were (or feem'd) only reveal'd to Me:
 There I saw all the World enjoy'd by One;
 There All Things feem'd to end in Me alone:
 No Bufinefs serious deem'd, but that w^{ch} is
 Defign'd to perfeft my Eternal Blifs.

D'ye afk me What? It was for to admire
 The Satisfaction of all **Just** Desire:
 'Twas to be pleaf'd with all that God had don:
 'Twas to enjoy All that's beneath the Sun:
 'Twas with a fteady, quick, & lively Sense
 Duly to estimat the Excellence
 Of all bod's Works: T' inherit endlefs Treasure,
 And to be fill'd with Everlafting Pleasure:
 To prize, & prais. Thus was I shut within
 A Fort impregnable to any Sin,

Till

(77)

Till the Avenues being open laid,
Whole Legions enter'd, oc the Fort betray'd.
Yer which unhappy time, within my Mind
A Temple & a Teacher I could find,
With a large Text to coment on: No Ear,
But Eys themselvs were all the Hearers there ;
And evry Stone & evry Star a Tongue,
And evry Gale of Wind a Pfalm or Song:
The Hevens were an Oracle, & spake
Divinity; the Earth did undertake
The Office of a Priest; and I b'ing dumb,
(Nothing besides was fo) All things did com
With Voices & Infructions. But when I
Had learnt to {peak, their Pow'r began to dy:
Mine Ears let other Noises in, not theirs;
A Noise disturbing all my Hymns & Pray'rs:
My Foes pull'd down my Temple to the ground,
And my untainted Soul did deeply wound;
Marr'd all my inward Faculties; destroy'd
The Oracle, & all I there enjoy'd.

Yet to mine Infancy what firft appeared;
Those Truths w^{ch} (being Speechless) I had heard,
Preventing all the reft, got such a Root
Within my Heart, & flick fo clofe unto \;
It may be trampled on; but still will grow,
And Nutriment to Soil its self will ow.
The first Impressions arc immortal all:
And let my Foes cry ne'r fo loud, or call;
Yet these still whisper, if I will but hear,
And penetrat the Heart, if not the Ear.

My Spirit.

5 *My Spirit.*

My naked fimple Life was I:
 That Aft fo ftrongly flrin'd
 Upon the Earth, the Sea, the Sky,
 It was the Subftance of the Mind;
 The Senfe its felf was I.

I felt no Drofs nor Matter in my Soul,
 No Brims nor Borders, fuch as in a Bowl
 We fee: My Effence was *Capacity*.
 That felt all things;
 The Thought that fprings
 There-from's its Self: It hath no other Wings
 To fpread abroad, nor Eys to fee,
 No pair of Hands to feel,
 Nor Knees to kneel:
 But being Simple, like the Deity,
 In its own Center is a Sphere,
 Not limited, but evry-w nere.

It acts not from a Center to
 Its Object, as remote;
 But prefent is, where it doth go
 To view the Being it doth note:
 « Whatever it doth do,
 It doth not by another Engin mov,
 But by & of its felf doth Activ prov:
 Its Essence is tranfform'd into a tru

And

(79)

And perfect Aft.
And so exact
Hath God appear'd in this mysterious Fact,
That 'tis all Ey, all Aft, all Sight;
Nay, what it pleas can be;
Not only fee
Or do: for 'tis more voluble than Light,
Which can put on ten thousand Forms,
Being cloath'd with what its felf adorns.

This made me prefent evermore
With whatfoere I faw.
An Objec^t, if it were before
Mine Ey, was by Dame Nature's Law
Within my Soul: Her Store
Was all at once within me; all her Treasures
Were my immediat & internal Pleasures;
Substantial Joys, which did inform my Mind.
With all fhe wrought
My Soul was fraught,
And evry Object in my Heart, a Thought
Begot or was: I could not tell
Whether the Things did there
Themselves appear,
Which in my *Spirit truly* seem'd to dwell:
Or whether my conforming Mind
Were not ev'n all that therin shin'd.

But

(80)

But yet of this I was moil sure,
That at the utmost length
(So worthy is it to endure)
My Soul could **best** express its Strength:
It was fo quick & pure
That all my Mind was wholly Evry-where;
What-e'r it faw, twas actually *there* ;
The Sun, ten-thousand Stages off was nigh;
The utmost Star,
Tho feen from far,
Was present in the Apple of mine Ey:
There was my Sight, my Life, my Senfe,
My Substance, ev'n my Mind:
My Spirit shin'd
Ev'n there, not by a *transeunt* Influence.
The Act was immanent, yet *there*;
The Thing remote, yet felt ev'n *here*.

O Joy ! o Wonder & Delight!
O sacred Mystery!
My Soul a Spirit wide & bright!
An Image of the Deity!
A most Substantial Light!
That being Greatest which doth Nothing seem!
Why, 'twas my All: I nothing did esteem
But *that* alone; A strange, a living Sphere!
A deep Abyfs
That fees & is
The only proper Place of hev'nly Blifs.

To

(81)

To its Creator 'tis fo near
In Lov & Excellence,
In Life & Sense,
In spiritual Worth & Frame; fo Dear:
That it, without *Hyperbole*,
Is own'd *His Son & Friend* to be.

A strange extended Orb of Joy
Proceeding from within,
Which did on evry fide display
Its force; & being nigh of Kin
To God, did evry way
Dilate its Self ev'n *instantaneously*,
Yet an Indivisible Center ftay,
In it surrounding all Eternity.
'Twas not a Sphere;
Yet did appear
One infinit: 'Twas fbmwhat evry-where.
And what it had a Power to fee,
On that it always fhin'd:
For 'twas a Mind
Exerted, reaching to Infinity:
'Twas not a Sphere; but 'twas a Power
More high & faffing than a Tower.

O wondrous Self! O Sphere of Light!
Emblem of Day most fair !
O Pow'r & Act, *next Infinit*,
Like subtil & unbounded Air !
O Living Orb of Sight!

Thou

Thou that within me art, my Self! An Ey
 Or Temple of a wide Infinity!
 O What a World art Thou! 'a World within!
 In thee appear
 All Things, & are
 Alive in Thee ! super-substantial, rare,
 Abov themselves, & near a-kin
 To those pure Things we find
 In His Great Mind
 Who made the World! Tho now eclypf d by Sin,
 Yet this within my Intellect
 Is found, when on it I reflect.

¶ *Silence.*

A quiet silent Perfon may possess
 All that is Great or Good in Bleffednefs:
 The Inward Work is the Supream; for all
 The other were occafion'd by the Fall.
 A man, that feemeth Idle to the view
 Of others, may the greateft Bufinefs do:
 Thofe Acts which *Adam* in his Innocence
 Was to perform, had all the Excellence:
 Others which he knew not (how good fo-e'r)
 Are meaner Matters, of a lower Sphere;
 Building of Churches; Giving to the Poor;
 In Duft & Ashes lying on the floor;
 Adminiftring of Justice; Preaching Peace;
 Plowing & Toiling for a forc'd Increas;

With

With Visiting the Sick, or Governing
 The Rude & Ignorant. This was a thing
 As then unknown: for neither Ignorance,
 Nor Poverty, nor Sickness, did advance
 Their Banner in the World, till Sin came in;
 Since *that*, *these* to be needful did begin.

The first & only Work he had to do,
 Was, of his Blifs to take a grateful View;
 In all the Goods he did poffess, rejoice;
 Sing Praifes to his God with cheerful voice;
 T' exprefs his hearty Thanks, & inward Lov,
 Which is the best accepted Work above
 Them all. And this at first was *mine*: These were
 My Exercises of the higheft Sphere.
 To see, approv, take pleasure, & rejoice
 In Heart; is better than the loudest Nois.
 No Melody in Words can equal *that*:
 The sweetest Organ, Lute, or Harp, is flat
 And dull, compared therto. O! that I *still*
 Could prize my Father's Lov & Holy Will!
 This is to honor, worship, & adore;
 This is to fear Him; nay, it is far more:
 'Tis to enjoy him, & to imitate
 The very Life & Blifs of His High 'State:
 'Tis to receiv with holy Reverence
 His mighty Gifts, & with a fitting Sense
 Of pure Devotion, & Humility,
 To prize his Works, his Lov to magnify.

O happy Ignorance of other Things,
 Which made me present with the King of Kings,
And

(84)

And like Him too! All Spirit, Life, & Power,
Wreathed into a never-fading Bower.
A World of Innocence as then was mine,
In which the Joys of Paradise did shine;
And while I was not here, I was in Heaven,
Not Resting One, but evry Day, in *Seven*:
At all times minding with a lively Senfe
The Univers in all its Excellence.
No other Thoughts did intervene, to cloy,
Divert, extinguiſh, or eclyps my Joy:
No Worldly Customs, new-found Wants or Dreams
Invented here, polluted my pure Streams:
No Wormwood-Star into my Sea did fall;
No rotten Seed, or Bitternefs of Gall,
Tainted my Soul. From all Contagion free,
I could difcern with an unclouded Ey,
In that fair World One onely was the Friend,
One Spring, one living Stream, one only End;
There only One did ſacrifice & ſing
To only One Eternal Hev'nly King:
The Union was fo ſtrict betwixt the Two,
That All was Either's which my Soul did view;
His Gifts, & my Poſſeſſions, both our Treasures;
He *Mine*, & I the Ocean of *His* Pleasures:
He was an Ocean of Delights, from whom
The Springs of Life & Streams of Blifs did com;
My Bofom was an Ocean into which
They all did run, that me they might enrich.
A vaſt & measure-leſs Capacity
Enlarg'd my Soul like to the Deity,

In

In whose mysterious Mind & potent Hand
 All Ages & all Worlds together ftand;
 Who, tho He nothing/i/V, did always reign,
 And in Himself *Eternity* contain.
 When in my Soul the King of Kings did fit,
 The World was more *in me*^ than I *in it*.
 And to Himself, in Me, He ever gave
 All that He takes Delight to fee me have.
 Ev'n thus my Spirit was an Endlefs Sphere,
 Like Godhimself; He, Hev'n, & Earth, being there.

RightApprehension.

Giv but to things their tru Efleem,
 And thofe which now fo vile & worthlefs feem
 Will fo much fill & pleas the Mind,
 That we fhall there the only Riches find.

How wife was I

In Infancy!

I then faw in the cleared Light;
 But corrupt Cuftom is a fecond Night.

Cuftom; that muft a Trophy be
 When Wifdom fhall compleat her Victory:
 For Trades, Opinions, Errors, are
 Falfe Lights, but yet received to fet off Ware
 Morefalfe: We're fold
 For worthlefs Gold.

Diana was a Goddefs made
 That Silver-Smiths might have the better Trade.
 But

(96)

But giv to Things their tru Esteem,
And then what's magnify'd moft vile will seem:

What commonly's defpif'd, will be
The trueft & the greateft Rarity.

What Men fhould prize
They all defpife;
The beft Enjoiments are abus'd;
The Only Wealth by Madmen is refus'd.

A Globe of Earth is better far
Than if it were a Globe of Gold: A Star
Much brighter than a precious Stone:
The Sun more Glorious than a Costly Throne;
His warming Beam,
A living Stream
Of liquid Pearl, that from a Spring
Waters the Earth, is a moft precious thing.

What Newnefs once suggested to,
Now clearer Reafon doth improv, my View:

By Novelty my Soul was taught
At firft; but now Reality my Thought
Infpires: And I
Perspicuoufly

Each way infbruted am; by Senfe
Experience, Reafon, & Intelligence.

A Globe of Gold muft Barren be,
Untill'd & Useless: We should neither fee
Trees, Flowers, Grafs, or Corn
Such a Metalline Mafiy Globe adorn:

As

(87)

As Splendor blinds,
So Hardness binds;
No Fruitfulness it can produce;
A Golden World can't be of any Use.

Ah me! This World is more divine:
The Wisdom of a God in this doth shine.
What ails Mankind to be false crosses?
The Useful Earth they count vile Dirt & Dross:
And neither prize
Its Qualities,
Nor Donor's Love. I fain would know
How or why Men God's Goodness disallow.

The Earth's rare ductile Soil,
Which duly yields unto the Plow-man's Toil,
Its fertile Nature, gives Offence;
And its Improvement by the Influence
Of Heaven; For, these
Do not well please,
Because they do upbraid Men's hardened Hearts,
And each of them an Evidence imparts

Against the Owner; whose Design
It is that Nothing be reputed fine,
Nor held for any Excellence,
Of which he hath not in himself the Sense..
He too well knows
That no Fruit grows
In him, Obdurate Wretch, who yields
Obedience to Heaven, less than the Fields:

H

But

(88)

But being, like his loved Gold,
Still barren, & impen'trable; tho told
He should be otherwife: He is
Uncapable of any hev'nly Blifs.
His Gold & he
Do well agree;
For he's a formal Hypocrite,
Like *that* Unfruitful, yet on th' outside bright.

Ah! Happy Infant! Wealthy Heir!
How blefled did the Hev'n & Earth appear
Before thou knew'ft there was a tiling
Call'd Gold! Barren of Good; of 111 the Spring
Beyond Compare!
Most quiet were
Those Infant-Days, when I did fee
Wisdom & Wealth couch'd in Simplicity.

II.

If this I did not evry moment fee,
And if my Thoughts did stray
At any time, or idly play,
And fix on other Objects: yet
This *Apprehension* set
In me
Secur'd my Felicity.

Fulness

¶ *Fulness.*

That Light, that Sight, that Thought,,
Which in my Soul at first He wrought,
Is sure the only Aft to which I may

Assent this day:

The Mirror of an endlefs Life;

The Shadow of a Virgin-Wife;

A Spiritual Creation within;

An Universe enclos'd in Skin:

My Power exerted, or my perfect Being,

If not Enjoying, yet an Aft of Seeing:

My Bliss

Confits in this;

My Duty too

In this I view.

It is a Fountain, or a Spring

Refreihing me in evry thing;

From whence those living Streams I do derive,

By which my thirfty Soul is kept alive.

The Center & the Sphere

Of my Delights are here:

It is my David's Tower

Where all my Armor lies,

The Fountain of my Power,

My Blifs, my Sacrifice;

A little Spark

That shining in the dark

Makes & encorages my Soul to rife.

H a

The

(90)

The Root of Hope, the Golden Chain;
Whole End is, as the Poets feign,
Faften'd to the very Throne
Of JOVE:
It is a Stone
On which I fit;
An endlefs Benefit,
That, being made my Regal Throne,
Doth prov
An Oracle of His Eternal Lov.

5 *Speed.*

The liquid Pearl in Springs,
The ufeul & the precious Things,
Are in a moment Known:
Their very Glory does reveal their Worth;
(And *that* doth fet their Glory forth.)
As foon as I was born they all were (hewn.

Tru living Wealth did flow
In Cryftal-Streams below
¹ My feet; & trilling down
In tru, fubftantial, & iftaculat Pleasure,
(A precious & diffiifiv Treafure,)
At once my Body fed, & Soul did crown.

(91)

I was as high & great
As Kings are in their Seat:
All other Things were mine;
The World my House, the Creatures were my Goods;
Fields, Mountains, Vallies, Woods,
Men & their Arts, to make me Rich combine.

Great, fair, & valuable,
Various & innumerable,
Most useful & divine,
(Such as to be my Treasures fittest were,)
The Sacred Objects did appear,
All full of Worth, as well as *Mine*.

New all! New polisht Joys;
Tho now by other Toys
Eclypft: *New all, & mine*.
This Sacred Truth more welcom seem'd to me,
Because the Best of Things I see
Were mine, w^{ch} flew'd my State to be divine.

Nor did the Angels Faces,
The Glories & the Graces,
The Beauty, Peace, & Joy
Of Heav'n its self, more Sweetness yield to me.
Till curst Sin did all destroy,
These were the Off-spring of the Deity.

The

¶ *The Choice.*

When first *Eternity* ftoopt down to *Nought*
 And in the Earth its Likeneſs fought;
 When firſt it out of Nothing fram'd the Skies,
 And form'd the Moon & Sun
 That we might ſee what it had don;
 It was ſb wife
 That it did prize
 Things truly Greateſt, fitteſt, faireſt, beſt;
 All fiich it made, & left the reſt.

Then did it take ſuch Care about the Truth,
 Its Daughter, that, ev'n in her Youth,
 Her Face might ſhine upon us, & be known;
 That by a better Fate
 It other Toys might antedate,
 As ſoon as ſhewn;
 And be our own,
 While we are Hers: And that a Virgin-Lov
 Her beſt Inheritance might prov.

Thoughts undefiled, holy, good, & pure,
 Thoughts worthy ever to endure,
 Our firſt & diſengaged Thoughts it loves;
 And therefore made the Truth,
 In Infancy & tender Youth,
 So obvious to
 Our native View
 That it doth prepoſſeſs our Soul, & provs
 The Cauſ or what it always movs.

By

By Merit & Desire it doth allure,
 For Truth is so divine & pure,
 So rich & acceptable, being feen,
 (Not parted, but i' th' whole)
 That it doth draw & force my Soul,
 As the Great Queen
 Of Blifs; between
 Whom & the Soul no one Pretender ought
 Thruft in, to captivat a Thought.

Hence did *Eternity* contrive to make
 The Truth so winning for our fake,
 That being *Truth*, & *fair*, & *easy* too,
 While it on all doth mine,
 We might by it becom divine;
 B'ing led to woo
 The thing we view,
 And as chaste Virgins early with it join,
 That by it we might likewife shine.

Eternity doth giv the Richeft Things
 To evry Man, & makes *all* Kings:
 The Belt & Choicest Things it doth convey
 To *All* & evry *One*.
 It raifed Me unto a Throne!
 Which I enjoy
 In fitch a way,
 That *Truth* her Daughter is my Only Bride,
 Her Daughter Truth's my chierest Pride.

All

All mine ! And seen so easily! How blest!
 How fbon am I of all pofleft!
 My Infancy no fooner opes its Eys
 But ftrait the fpacious Earth
 Abounds with Glory, Peace, & Mirth.
 If thou be Wife,
 The very Skies
 And all abov them are Thine Own; posset
 In fuch a way as is the *Beft*.

¶ *The Person.*

Ye fared Limbs,
 A richer Blazon I will lay
 On you, than firft I found:
 That, like Celestial Kings,
 Ye might with Ornaments of joy
 Be always crown'd.
 A deep Vermilion on a Red,
 On *that* a Scarlet, I will lay;
 With Gold I'll crown your Head,
 Which like the Sun fhall ray:
 With Robes of Glory & Delight
 I'll make you bright.
 Miftake me not: I do not mean to bring
 New Robes, but to difplay the thing;
 Nor *painty* nor *chalk*, nor *crown*, nor add a *Ray*;
 But glorify by taking all away.

The

(95)

The Naked Things
Are molt fiiblime, & brighteft fliew,
When they alone are seen:
Mens Hands than Angels Wings
Are truer Wealth, tho here below;
For those but feem.
Their Worth they then do beft reveal
When we all *Metaphors* remov;
For, *Metaphors* conceal,
And only Vapors prov.
They beft are blazon'd when we fee
Th' Anatomy,
Survey the Skin, cut up the Flesh, the Veins
Unfold; the Glory there remains:
The Muscles, Fibres, Arteries, & Bones,
Are better far than Artificial Stones.

Shall I not then
Delight in this most Sacred Treasure,
Which my Great Father gave,
Far more than other men
Delight in Plate ? Since these do pleasure
And make us brave!
Much braver than the Pearl & Gold
That glitter on a Lady's Neck.
The Rubies we behold,
The Diamonds that deck
The Hands of Queens, compared unto
The Limbs we view;
The whitest Lillies, blufhing Rofes, are
Left Ornaments to those that wear

The

The fame, than are the Hands, & Lips, & Eys
Of them who those falfe Ornaments fo prize.

Let Verity
Be thy Delight: Let me efteem
Tru Wealth far more than Toys:
Let Sacred Riches be,
While the fictitious only feem,
My Reall Joys:
For Golden Chains & Bracelets are
But gilded Manacles, wherby
Old *Satan* doth enfnare,
Allure, bewitch the Ey.
Thy Gifts, O God, alone 111 prize,
My Tongue, my Eys,
My Cheeks, my Lips, mine Ears, my Hands, my Feet;
Their Harmony is far more fweet,
Their Beauty tru. And these, in all my Ways,
Shall be the Themes & Organs of thy Prais.

¶ *The Estate.*

But shall my Soul no Wealth poflefs ?
 No Outward Riches have ?
 Shall Hands & Eys alone exprefs
 Thy Bounty, which the Grave
 Will soon devour ? Shall I becom
 Within my self *a Living Tomb*
 Of ufelefs Wonders ? Shall the fair, & brave,
 And great Endowments of my Soul ly waste;
 Which ought to be a Fountain & a Womb
 Of Praises unto Thee?
 Shall there no Outward Objects be
 For thefe to fee & talte ?
 Not fo, my God, for other Joys & Pleasures
 Are the Occasion that my Limbs are Treasures.

My Palat is a Touch-ftone fit
 To tafte how Good Thou art;
 My other Members fecond it,
 Thy Praises to impart:
 There's not an Ey that's fram'd by Thee
 But is thy Life & Lov to fee:
 Nor is there, Lord, upon mine Head, an Ear,
 But that the Mufick of Thy Works fliould hear:
 Each Toe, each Finger, by thy pow'rfol Skill
 Created, should diffill
 Ambrofia; more than Nectar flow
 From evry Joint I ow,
 B'ing well-employ'd; for they Thy Holy Will
 Are activ Instruments made to fulfill.

Elixirs

(98)

Elixirs richer are than Drofs;
The End is more divine
Than are the Means: But Dung & Lofs
Materials (tho they shine
Like Gold & Silver) are, compared
To what Thy Spirit doth regard,
Thy Will require, Thy Lov embrace, thy Mind
Esteem, thy Wisdom most illustrious find.
Thefe are the Things God reckons His Reward;
A grateful Heart that pays
Homage to Him without Delays;
A Tongue that's ufd to prais;
A bended Knee; an Ey fixt on the Skies;
A du Employment of our Faculties.

For this the Hev'ns were made as well
As Earth, the spacious Seas
Are ours: the Stars that Gems excell,
And Air, design'd to pleas
Our Earthly part; the very Fire
For Uses which our Needs require:
The Orb of Light in its wide Circuit movs;
Corn for our Food springs out of very Mire;
Fences and Fewel grow in Woods & Groves;
Choice Herbs & Flow'rs aspire
To kiss our Feet; Beafts court our Lovs.
How Glorious is Man's Fate!
The Laws of God, the Works He did create,
His ancient Ways, are *His* and *My Estate*.

The

5 *The Evidence.*

His *Word* confirms the Sale:
Those Sheets enfold my Blifs:
Eternity its felf's the Pale
Wherin my tru Estate enclosed is:
Each ancient Miracle's a Seal:
Apostles, Prophets, Martyrs, Patriarchs are
The Witneffes; and what their Words reveal,
Their written Records do declare.
All may well wonder fiich a 'State to fee
In such a folemn fort fettled on me.

Did not his *Word* proclaim
My Title to th' Estate,
His *Works* themselvs affirm the fame
By what they do; my With they antedate.
Before I was conceived, they were
Allotted for my great Inheritance;
As soon as I among them did appear
They did surround me, to advance
My Intereft & Lov. Each Creature fays,
God made us Thine, that we might shew His Prais.

The Services they do,
Aloud proclaim them *Mine*;
In that they are adapted to
Supply my Wants; wherin they all combine
To pleas & ferv me, that I may
God, Angels, Men, Fowls, Beafths, & Fish enjoy
Both

Both in a natural & transcendent way;
And to my Soul the Sense convey
Of Wisdom, Goodness, Power, & Lov Divine,
Which made them *all*, & made them to be *mine*.

¶ *The Enquiry.*

Men may delighted be with Springs,
(While Trees & Herbs their Senses pleas,)
Reap a rich Harveft from the Earth & Seas;
May think their Members things
Of *earthly* Worth at leaft, if not *divine*-,
And fing, becaus the Sun doth for them fhine:

But can the Angels take Delight
To fee fuch Faces here beneath ?
Or can Perfumes from fordid Dunghills breath ?
Or is the World a Sight
Worthy of them ? Then may we Mortals be
Joint-Heirs with them of wide Eternity.

Ev'n Holy Angels may com down
To walk on Earth, & find Delights
That feed & pleas, ev'n here, their Appetites;
Our Joys compose a Crown
For them. Men in God's Tabernacle may be,
Where Palm-Trees with the Cherubs mix'd we lee.
Men's

Both in a natural & transcendent way;
And to my Soul the Sense convey
Of Wisdom, Goodness, Power, & Lov Divine,
Which made them *all*, & made them to be *mine*.

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Our Joys compose a Crown
For them. Men in God's Tabernacle may be,
Where Palm-Trees with the Cherubs mix'd we lee.
Men's

Mens Senses are indeed the Gems;
 Their Praises the most sweet Persumes;
 Their God-like Souls do fill the hev'nly Rooms
 Where Angels walk: the Pens
 And Eys of those bleft Spirits are employ'd
 To Note *our* Virtues, wherwith *they* are joy'd.

The Wonders that our God hath don;
 The Glory of His Attributes,
 Like dangling Apples, or much better Fruits,
 Angelici Joys becom:
 They fee His Wifdom & His Lov doth flow
 Like Myrrh or Incense, even here below.

And Shall not We thofe Joys poffefs
 Which God for Man did chiefly make ?
 The Angels have them only for Our fake!
 And yet, They do confefs
 His Glory here on Earth to be fublime,
 His *God-head* in His Works appears Divine.

¶ *Shadows in the Water.*

In unexperienc'd Infancy
 Many a sweet Mistake doth ly:
 Mistake tho false, intending tru;
 A *Seeming* fomewhat more than *View*;
 That doth *instruct* the Mind
 In Things that ly behind,

And

And many Secrets to us (how
Which afterwards we com to know.

Thus did I by the Water's brink •
Another World beneath me think;
And while the lofty fpacious Skies
Reversed there abuf'd mine Eys,
 I fancy'd other Feet
 Came mine to touch or meet;
As by fom Puddle I did play
Another World within it lay.

Beneath the Water Peeple drown'd,
Yet with another Hev'n crown'd,
In spacious Regions feem'd to go
As freely moving to & fro:
 In bright & open Space
 I faw their very face;
Eys, Hands, & Feet they had like mine;
Another Sun did with them shine.

'Twas strange that Peeple there should walk,
And yet I could not hear them talk:
That throu a little watry Chink,
Which one dry Ox or Horse might drink,
 We other Worlds should fee,
 Yet not admitted be;
And other Confines there behold
Of Light & Darkness, Heat & Cold.

I call'd them oft, but call'd in vain;
 No Speeches we could entertain:
 Yet did I there expect to find
 Som other World, to pleas my Mind.

I plainly faw by these
 A new *Antipodes*,
 Whom, tho they were so plainly feen,
 A Film kept off that flood between.

By walking Men's reverfed Feet
 I chanc'd another World to meet;
 Tho it did not to View exceed
 A Phantasm, 'tis a World indeed,
 Where Skies beneath us Ihine,
 And Earth by Art divine
 Another face presents below,
 Where Peeple's feet againfl Ours go.

Within the Regions of the Air,
 Compaff'dabout with Hev'ns fair,
 Great Trails of Land there may be found
 Enricht with Fields & fertil Ground;
 Where many numerous Hofls,
 In thofe far diflant Coafls,
 For other great & glorious Ends,
 Inhabit, my yet unknown Friends.

O ye that fland upon the Brink,
 Whom I fb near me, throu the Chink,

With Wonder fee: What Faces there,
Whose Feet, whose Bodies, do ye wear ?
I my Companions fee
In You, another Me.
They seemed Others, but are We;
Our second Selvs those Shadows be.

Look how far off thofe lower Skies
Extend themselv's! scarce with mine Eys
I can them reach. O ye my Friends,
What *Secret* borders on those Ends ?
Are lofty Hevens hurl'd
'Bout your inferior World ?
Are ye the Representatives
Of other Peopl's distant Lives ?

Of all the Play-mates w^{ch} I knew
That here I do the Image view
In other Selvs; what can it mean?
But that below the purling Stream
Som unknown Joys there be
Laid up in Store for me;
To which I shall, when that thin Skin
Is broken, be admitted in.

¶ *On Leaping over the Moon.*

I faw new Worlds beneath the Water ly,
New Peeple; yea, another Sky

And

(105)

And Sun, which seen by Day
Might things more clear display.

Just such another
Of late my Brother
Did in his Travel fee, & faw by Night,
A much more strange & wondrous Sight:
Nor could the World exhibit such another,
So Great a Sight, but in a Brother.

Adventure strange ! No such in Story we
New or old, tru or feigned, fee.
On Earth he feem'd to mov
Yet Heven went abov;
Up in the Skies
His Body flies
In open, vifible, yet Magick, fort:
As he along the Way did sport,
Over the Flood he takes his nimble Cours
Without the help of feigned Horfe.

As he went tripping o'r the King's high-way,
A little pearly River lay
O'r which, without a Wing
Or Oar, he dar'd to fwim,
Swim throu the Air
On Body fair;
He would not use nor trust *Icarian* Wings
Left they should prov deceitful things;
For had he fain, it had been wondrous high,
Not from, but from abov, the Sky:

(106)

He might hav dropt throu that thin Element
Into a fathomlefs Defcent;
Unto the nether Sky
That did beneath him ly,
And there might tell
What Wonders dwell
On Earth abov. Yet doth he brif kly run,
And bold the Danger overcom;
Who, as he leapt, with Joy related foon
How *happy* he o'r-leapt the Moon.

What wondrous things upon the Earth are don
Beneath, & yet abov, the Sun ?
Deeds all appear again
In higher Spheres; remain
In Clouds as yet:
But there they get
Another Light, & in another way
Themlelvs to us *abov* difplay.
The Skies themfelvs this earthly Globesurround;
W' are even here within them found.

On hev'nly Ground within the Skies we walk,
And in this middle Center talk:
Did we but wifely mov,
On Earth in Hev'n abov,
Then foon should we
Exalted be
Abov the Sky: from whence whoever falls,
Through a long difmall Precipice,

Sinks

(107)

Sinks to the deep Abyfs where *Satan* crawls
Where horrid Death & Despair lies.

As much as others thought themselvs to ly
Beneath the Moon, fo much more high
Himself he thought to fly
Abov the starry Sky,
As *that* he fpy'd
Below the Tide.

Thus did he yield me in the shady Night
A wondrous & infructiiv Light,
Which taught me that under our Feet there is,
As o'r our Heads, a Place of Blifs.

To the fame purpos; he, not long before
Brought home from Nurfe, going to the door
To do som little thing
He must not do within,
With Wonder cries,
As in the Skies

He faw the Moon, *O yonder is the Moon*
Newly com after me to Town,
That shin'd at Lugwardin butyesternight,
Where I enjoy' d the self-fame Light.

As if it had ev'n twenty thousand faces,
It shines at once in many places;
To all the Earth so wide
God doth the Stars divide

With

(108)

With so much Art
The Moon impart,
They serv us all; ferv wholly ev'ry One
As if they served him alone.
While evry fingle Person hath such Store,
'Tis want of Sense that makes us poor.

¶ *Sight.*

Mine Infant-Ey
Abov the Sky
Difcerning endlefs Place,
Did make me fee
Two *Sights* in me,
Three Eys adorn'd my Face:
Two Luminaries in my Flefh
Did me refrefti;
But one did lurk within,
Beneath my Skin,
That was of greater Worth than both the other;
For thofe were Twins; but this had ne'r a Brother.

Those Eys of Sense
That did difpense
Their Beams to natural things,
I quickly found
In narrow Bound
To know but earthly Springs.

But

But *that* which throu the Hevens went
Was excellent,
And Endless; for the Ball
Was Spirit'all:
A viliv Ey things vihble doth fee;
But with th' Invifible, Invisibles agree.

One World was not
(Be't ne'r forgot)
Ev'n then enough for me:
My better Sight
Was infinit,
New Regions I must fee.
In distant Coasts new Glories I
Did long to fpy:
What this World did present
Could not content;
But, while I look'd on Outward Beauties *here*,
Moft earnestly expected Others *there*.

I know not well
What did me tell
Of endless Space: but I
Did in my Mind
Som such thing find
To be beyond the Sky
That had no Bound; as certainly
As I can fee
That I have Foot or Hand
To feel or stand:

Which

(no)

Which I discerned by another Sight
Than that which grac'd my Body much more bright.

I own it was
A Looking-Glafs
Of figural Worth; wherin,
More than mine Eys
Could fee or prize,
Such things as Virtues win,
Life, Joy, Lov, Peace, appeared: a Light
Which to my Sight
Did Objects represent
So excellent;
That I no more without the fame can fee
Than Beafts that have no tru Felicity.

This Ey alone,
(That peer hath none)
Is such, that it can pry
Into the End
To which things tend,
And all the Depths descry
That God & Reason do include.
By this are view'd
The very Ground & Caus
Of facred Laws,
All Ages too, Thoughts, Counfels, & Defigns;
So that no Light in Hev'n more clearly shines.

(III)

¶ *Walking.*

To *walk* abroad is, not with Eys,
But Thoughts, the Fields to fee & prize;
 Els may the silent Feet,
 Like Logs of Wood,
Mov up & down, & fee no Good,
 Nor Joy nor Glory meet.

Ev'n Carts & Wheels their place do change,
But cannot fee; tho very strange
 The Glory that is by:
 Dead Puppets may
Mov in the bright & glorious Day,
 Yet not behold the Sky.

And are not Men than they more blind,
Who having Eys yet never find
 The Blifs in which they mov:
 Like Statues dead
They up & down are carried,
 Yet neither fee nor lov.

To *walk* is by a Thought to go;
To mov in Spirit to & fro;
 To mind the Good we fee;
 To tafte the Sweet;
Observing all the things we meet
 How choice & rich they be.

To

To note the Beauty of the Day,
And golden Fields of Corn survey ;
 Admire each pretty Flow'r
 With its sweet Smell;
To prais their Maker, & to tell
 The Marks of His Great Pow'r.

To fly abroad like activ Bees,
Among the Hedges & the Trees,
 To cull the Dew that lies
 On evry Blade,
From evry Blossom; till we lade
 Our *Minds*^ as they their *Thighs*.

Obferv thofe rich & glorious things,
The Rivers, Meadows, Woods, & Springs,
 The fructifying Sun ;
 To note from far
The Rifing of each Twinkling Star
 For us his Race to run.

A little Child thefe well perceivs,
Who, tumbling in green Grafs & Leavs,
 May Rich as Kings be thought:
 But there's a Sight
Which perfect Manhood may delight,
 To w^{ch} we (hall be brought.

While in thofe pleafant Paths we talk
'Tis *that* tow'rds w^{ch} at laft we walk ;
But

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For we may by degrees
Wifely proceed
Pleasures of Lov & Prais to heed,
From viewing Herbs & Trees.

¶ *The Dialogue.*

Q Why doft thou tell me that the fields are mine?

A. Becaus for thee the fields fo richly (hine.

Q Am I the Heir of the Works of Men ?

A. For thee they drefs, for thee manure them.

CL Oid I my felf by them intended fee,
That I the Heir of their Works fliould be,
It well would pleas; But they themfelvs intend:
I therfore am not of their Works the End.

A. The reall Benefit of all their Works,
Wherin such mighty Joy & Beauty lurks,
Derives its self to *thee*; to *thee* doth com,
As do the Labors of the Shining Sun;
Which doth not think on *thee* at all, my Friend,
Yet all his Beams of Light on *thee* do tend:
For *thee* they fhine & do themfelvs difplay;
For *thee* they do both make & gild the Day;
For *thee* doth rife that glorious Orb of Light;
For thee it fets, & fo givs way for Night;
That glorious Bridegroom daily fhews his face,
Adorns the World, & fwiftly runs his Race,
Disperseth

Difperfeth Clouds, & raifeth Vapors too,
 Exciteth Winds, difHUs the Rain & Dew,
 Concoð Mines, & makes the liquid Seas
 Contribute Moisture to the neighboring Leas,
 Doth quicken Beasts, revive thy vital Powers,
 Thrtilts forth the Grafs, & beautifies thy Flowers,
 By tacit Causes animats the Trees,
 As they do Thee fb he doth cherifh Bees,
 Digeileth Mettals, raifeth Fruit & Corn,
 Makes Rivers flow, & Mountains doth adorn:
 All these it doth, not by its own Defign,
 But by thy God's, w^{ch} is far more divine;
 Who so difpofeth Things, that they may be
 In Hev'n & Earth kind Ministers to Thee:
 And tho the Men that toil for Meat, & Drink,
 And Cloaths, or Houses, do not on Thee think;
 Yet all their Labors by His heavenly Care
 To Thee, in Mind or Body, helpful are:
 And that God thus intends thy single Self,
 Should pleas thee more, than ifto heap up Wealth
 For Thee, all Men did work, & sweat, & bleed;
 Mean Thee alone (my Friend) in ev'ry Deed.

Dreams.

Tis strange ! I saw the Skies;
 I saw the Hills before mine Eys;
 The Sparrow fly;

The

The Lands that did about me ly;
The reall Sun, *that* hev'nly Ey!
Can clofed Eys ev'n in the darkeft Night
See throu their Lids, & be informed with Sight ?

The Peeple were to me
AstruasthosebydayIfee;
As tru the Air,
The Earth as fweet, as frefh, as fair
As that which did by day repair
Unto my waking Sense! Can all the Sky,
Can all the World, within my Brain-pan ly ?

What sacred Secret's this,
Which feems to intimat my Blifs ?
What is there in
The narrow Confines of my Skin,
That is alive & feels within
When I am dead ? Can Magnitude poflefs
An activ Memory, yet not be lefs ?

May all that I can fee
Awake, by Night within me be ?
My Childhood knew
No Difference, but all was Tru,
As Reall all as what I view; (strange
The World its Self was there. 'Twas wondrous
That Hev'n & Earth should fo their place exchange.
Till

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Till *that* which vulgar Senſe
Doth falſly call Experience,
Distinguish't things:
The Ribbons, & the gaudy Wings
Of Birds, the Virtues, & the Sins,
That reprefented were in Dreams by night
As really my Senſes did delight,

Or griev, as thoſe I ſaw
By day: Things terrible did aw
My Soul with Fear;
The Apparitions ſeem'd as near
As Things could be, & Things they were:
Yet were they all by Fancy in me wrought,
And all their Being founded in a Thought.

O what a Thing is Thought!
Which ſeems a Dream; yea, ſeemeth Nought,
Yet doth the Mind
Affect as much as what we find
Moſt near & tru! Sure Men are blind,
And can't the forcible Reality
Of things that Secret are within them ſee.

Thought! Surely *Thoughts* are tru;
They pleas as much as *Things* can do;
Nay Things are dead,
And in themſelves are fevered
From Souls; nor can they fill the Head
Without our Thoughts. Thoughts are the Reall things
From whence all Joy, from whence all Sorrows ſprings.
The

("7)

¶ *The Inference.* I.

Well-guided *Thoughts* within possesse
The Treasures of all Blessedness.
Things are indifferent; nor giv
Joy of themselves, nor griev.
The very Deity of God torments
The male-contents
Of Hell; To th'Soul alone it provs
A welcom Object, that Him lovs.
Things tru affect not, while they are unknown :
But *Thoughts* most sensibly, tho quite alone.

Thoughts are the inward Balms or Spears;
The living Joys, or Grievs & Fears;
The Light, or els the Fire; the Theme
On which we pore or dream.
Thoughts are alone by Men the Objects found
That heal or wound.
Things are but dead: they can't dispense
Or Joy or Grief: Thoughts! Thoughts the Sense
Affect touch. Nay, when a Thing is near
It can't affect but as it doth appear.

Since then by Thoughts I only fee;
Since Thought alone affecteth me;
Since these are Reall things when fhewn;
And fince as Things are known

Or

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Or thought, they pleas or kill: What Care ought I
 (Since Thoughts apply
 Things to my Mind) thofe Thoughts aright
 To frame, & watch them day & night;
Suppreffing fiich as will my Confcience ftain,
That *Hev'nty Thoughts* me *hw'nly Things* may gain.

Ten thousand thousand Things are dead;
Ly round about me; yet are fled,
Are abfent, loft, & from me gon;
 And thofe few Things alone,
Or griev my Soul, or gratify my Mind,
 Which I do find
 Within. Let then the Troubles dy,
 The noifom Poifons buried ly:
Ye Cares & Griefs avaunt, that breed Diftreffs;
Let only thofe remain w^{ch} God will blefs.

How many Thousands fee the Sky,
The Sun & Moon, as well as I ?
How many more that view the Seas,
 Feel neither Joy nor Eas ?
Those Things are dead & dry & banished.
 Their Life is led
As if the World were yet unmade:
A Feaft, fine Cloaths, or els a Trade,
Take up their Thoughts; &, like a grofler Skreen
Drawn o'r their Soul, leav better Things unfeen.
But

But O! let me the Excellence
 Of God, in all His Works, with Sense
 Discern; Oh! let me celebrat
 And feel my bleft Estate:
 Let all my Thoughts be fixt upon His Throne;
 And Him alone
 For all His gracious Gifts admire,
 Him only with my Soul desire:
 Or griev for Sin. That with du Sense, the Pleasure
 I may possess of His Eternal Treasure.

II

David. Temple in his Mind conceived;
 And that Intention was fb well receiv'd
 By God, that all the Sacred Palaces
 That ever were did lefs His Glory pleas.
 If Thoughts are fiich; fuch Valuable Things;
 Such reall Goods; such human Cherubins;
 Material Delights; tranfcendent Objects; Ends
 Of all God's Works, w^{ch} moft His Ey intends.
 O! What are Men, who can such Thoughts produce,
 So excellent in Nature, Valu, Use ?
 Which not to Angels only grateful feem,
 But God, moft Wife, himself doth them esteem
 Worth more than Worlds? How many thousand may
 Our Hearts conceiv & offer evry Day ?
 Holy Affections, grateful Sentiments,
 Good Resolutions, virtuous Intents,

Seed-plots of activ Piety; He values more
 Than the Material World He made before.
 To such as thefe the Blefled-Virgin-Mother
 Of God's own Son, (rather than any other)
 Apply'd her Mind; for, of her pious Care
 To treasure up thofe Truths w^{ch} fhe did hear
 Concerning Chrift, in thoughtful Heart, w're told;
 But not that e'r with Offerings of Gold
 The Temple she enrich. This underftood,
 How glorious, how divine, how great, how good
 May we becom! How like the Deity
 In managing our Thoughts aright! A Piety
 More grateful to our God than building Walls
 Of Churches, or the Founding Hospitalls:
 Wherin He givs us an Almighty Power
 To pleas Him fo, that could we Worlds create,
 Or more new vifTble Earths & Hev ens make,
 Twould be far fhort of this; w^{ch} is the Flower
 And Cream of Strength. This we might plainly fee,
 But that we Rebels to our Reason be.
 Shall God fuch f acred Might on us beftow?
 And not employ't to pay the Thanks we ow?
 Such grateful Offerings able be to giv;
 Yet them annihilat, & God's Spirit griev?
 Consider that for All our Lord hath don,
 All that He can receiv is this bare Sum
 Of God-like Holy Thoughts: Thefe only He
 Expects from Us, our Sacrifice to be.

The City.

What Structures here among God's Works appear!
 Such Wonders *Adam* ne'r did see
 In Paradife among the Trees,
 No Works of Art like thefe,
 Nor Walls, nor Pinnacles, nor Houses were.
 All these for me,
 For me these Streets & Towers,
 These stately Temples, & these solid Bowers,
 My Father rear'd:
 For me I thought they thus appear'd.

The City, fill'd with Peopl?, near me flood;
 A Fabrick like a Court divine,
 Of many Mansions bright & fair;
 Wherin I could repair
 To Blessings that were Comon, Great, & Good:
 Yet all did shine
 As burnisht & as new
 As if before none ever did them view:
 They seem'd to me
 Environed with Eternity.

As if from Everlasting they had there
 Been built, more gallant than if gilt
 With Gold, they fhew'd: Nor did I know
 That they to Hands did ow

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Themselves. Immortal they did all appear
Till I knew Guilt.
As if the Public Good
Of all the World for me had ever flood,
They gratify'd
Me, while the Earth they beautify'd.

The living Peeple that mov'd up & down,
With ruddy Cheeks & sparkling Eys;
The Mufick in the Churches, w^{ch}
Were Angels Joys (tho Pitch
Defil'd me afterwards) as my chief crown
I then did prize:
These only I did lov
As do the blessed Hosts in Heaven abov:
No other Pleasure
Had I, nor Wifh'd for other Treasure.

The Hevens were the richly studded Cafe
Which did my richer Wealth inclose;
No little privat Cabinet
In which my Gems to fet
Did I contrive: I thought the whol Earth's face
At my Difpofe:
No Confines did include
What I pofflefl, no Limits there I view'd;
On evry fide
All endlefs was which then I fpy'd.

Tis Art that hath the late Invention found
 Of (hutting up in little Room
 Ones Endlefs Expectations: Men
 Have in a narrow Penn
 Confin'd themselvs: Free Souls can know no Bound;
 But still presume
 That Treasures evry where
 From Everlasting Hills must still appear,
 And be to them
 Joys in the New *Jerusalem*.

We firfl by Nature all things boundlefs fee;
 Feel all illimited; and know
 No Terms or Periods: But go on
 Throughout the Endlefs Throne
 Of God, to view His wide Eternity;
 Ev'n here below
 His Omniprefence we
 Do pry into, *that* Copious Tresury.
 Tho men have taught
 To limit & to bound our Thought.

Such Treasures as are to be valu'd more
 Than those fhut up in Cherts & Tills
 Which are by Citizens efteem'd,
 To me the People feem'd:
 The City doth encreas my glorious Store,
 Which fweetly fills
 With choice Variety
 The Place wherin I fee the fame to be;

And

And strangely is
A Mansion or Tower of Bliss.

Nor can the City such a Soul as mine
Confine; nor be my only Treasure:
I must see other Things to be
Of my Felicity
Concurrent Instruments, & all combine
To yield me Pleasure.
And God, to gratify
This Inclination, helps me to descry
Beyond the Sky
More Wealth provided, & more high.

¶ *Insatiableness.* I.

No Walls confine! Can nothing hold my Mind'
Can I no Rest nor Satisfaction find ?
Must I behold Eternity
And see
What Things above the Heavens be ?
Will nothing serve the Turn ?
Nor Earth, nor Seas, nor Skies ?
Till I what lies
In Time's beginning find ;
Must I till then for ever burn ?

Not

Not all the Crowns; not all the heaps of Gold
On Earth; not all the Tales that can be told,
Will Satisfaction yield to me:

Nor Tree,
Nor Shade, nor Sun, nor *Eden*, be
A Joy: Nor Gems in Gold,
(Be't Pearl or precious Stone,)
Nor Spring, nor Flowers,
Answer my *Craving* Powers,
Nor any Thing that Eys behold.

Till I what was before all Time defcry,
The World's Beginning seems but Vanity.
My Soul doth there long Thoughts extend;
No End
Doth find, or Being comprehend:
Yet somewhat fees that is
The obscure shady face
Of endless Space,
All Room within; where I
Expert to meet Eternal Blifs.

II.

This bufy, vaft, enquiring Soul
Brooks no Controul,
No Limits will endure,
Nor any Reft: It will all fee,
Not Time alone, but ev'n Eternity.
What is it? Endlefs sure.

Tis

Tis mean Ambition to desire
A single World:
To many I aspire,
Tho one upon another hurl'd:
Nor will they all, if they be all confin'd,
Delight my Mind.

This bufy, vaft, enquiring Soul
Brooks no Controul:
'Tis very curious too.
Each one of all thofe Worlds muft be
Enricht with infinit Variety
And Worth; or 'twill not do.

'Tis nor Delight nor perfect Pleasure
To have a Purfe
That hath a Bottom in its Treasure,
Since I muft thence endlefs Expenfe difburfe.
Sure there's a GOD (for els there's no Delight)
One Infinit.

¶ *Consummation.*

The Thoughts of Men appear
Freely to mov within a Sphere
Of endlefs Reach ; and run,
Tho in the Soul, beyond the Sun.
The Ground on w^{ch} they afted be
Is unobferv'd Infinity.

Traversing

(127)

Travelling throu the Sky,
Tho here, beyond it far they fly:
Abiding in the Mind
An endlefs Liberty they find:
Throu-out all Spaces can extend,
Nor ever meet or know an End.

They, in their native Sphere,
At boundlefs Distances appear:
Eternity can meafure;
Its no Beginning fee with Pleasure.
Thus in the Mind an endlefs Space
Doth nat'rally display its face.

Wherin becaus we no
Object distinctly find or know ;
We sundry Things invent,
That may our Fancy giv content;
See Points of Space beyond the Sky,
And in those Points fee Creatures ly.

Spy Fishes in the Seas,
Conceit them swimming there with Eas;
The Dolphins & the Whales,
Their very Finns, their very Scales,
As there within the briny Deep
Their Tails the flowing Waters sweep.

Can

Can fee the very Skies,
As if the fame were in our Eys;
The Sun, tho in the Night,
As if it mov'd within our Sight;
One Space beyond another mil
Discovered; think while ye will.

Which, tho we don't defcry,
(Much like by night an useless Ey,
Not (haded with a Lid,
But in a darkfbm Dungeon hid)
At laft shall in a glorious Day
Be made its Objects to display

And then shall Ages be
Within its wide Eternity;
All Kingdoms ffcand,
Howe'r remote, yet nigh at hand;
The Skies, & what beyond them ly,
Exposed unto ev'ry Ey.

Nor shall we then invent
Nor alter Things; but with content
All in their places fee,
As doth the Glorious Deity;
Within the Scope of whole Great Mind,
We all in their tru Nature find.

Hosanna.

¶ *Hosanna,*

No more shall Walls, no more shall Walls confine
 That glorious Soul which in my Flefh doth fhine:
 No more shall Walls of Clay or Mud,
 Nor Ceilings made of Wood,
 Nor Crystal Windows, bound my Sight,
 But rather shall admit Delight.
 The Skies that feem to bound
 My Joys & Treafures,
 Of more endearing Pleasures
 Themselvs becom a Ground:
 While from the Center to the utmost Sphere
 My Goods are multiplied evry where.

The Deity, the Deity to me
 Doth All things giv, & make me clearly fee
 The Moon & Stars, the Air & Sun
 Into my Chamber com:
 The Seas & Rivers hither flow,
 Yea, here the Trees of *Eden* grow,
 The Fowls & Fifties stand,
 Kings & their Thrones,
 As 'twere, at my Comand;
 God's Wealth, His Holy Ones,
 The Ages too, & Angels all conspire:
 While I, that I the Center am, admire.

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No more, No more shall Clouds eclyps my Treasures,
Nor viler Shades obscure my higheft Pleasures;
No more shall earthen Hufks confine
My Blessings w^{ch} do shine
Within the Skies, or els *abov*:
Both Worlds one Heven made by Lov,
In common happy I
With Angels walk
And there my Joys efpy;
With God himself ltalk;
Wondring with Ravishment all Things to fee
Such *Reall* Joys, so truly *Mine*, to be.

No more (hall Trunks & Dishes be my Store,
Nor Ropes of Pearl, nor Chains of Golden Ore;
As if such Beings yet were not,
They all shall be forgot.
No such in Eden did appear,
No such in Heven: Heven here
Would be, were those remov'd;
The Sons of Men
Liv in Jerusalem,
Had they not Baubles lov'd.
These Clouds dispers 'd, the Hevens clear I fee:
Wealth new-invented, *mine* fhall never be.

Transcendent Objects doth my God provide,
In fuch convenient Order all contriv'd,

That

That All things in their proper place
 My Soul doth best embrace,
 Extends its Arms beyond the Seas,
 Above the Heavens its self can please,
 With God enthroned may reign:
 Like sprightly Streams
 My Thoughts on Things remain;
 Ev'n as from vital Beams
 They reach to, (hine on, quicken Things, & make
 Them truly Ufeful; while I *All* partake.

For Me the World created was by Lov;
 For Me the Skies, the Seas, the Sun, do mov;
 The Earth for Me doth ftable Hand;
 For Me each fruitful Land,
 For Me the very Angels God made *ffis*,
 And *my* Companions in Blifs;
 His Laws comand all Men
 That they lov Me,
 Under a Penalty
 Severe, in case they mifs:
 His Laws require His Creatures all to prais
 His Name, & when they do't be moft my Joys.

§ *The Review. I.*

Did I grow, or did I stay?
 Did I prosper or decay?

When

(132)

When I so
From *Things* to *Thoughts* did go ?
Did I flourish or diminish,
When I so in *Thoughts* did finish
What I had in *Things* begun;
When from God's Works to think upon
The Thoughts of Men my Soul did com ?
The Thoughts of Men, had they been Wife,
Should more delight me than the Skies:
They mighty Creatures are
For these the Mind
Affeit, affliit, do eas or grind;
But foolish Thoughts enshare.

Wife ones are a sacred Treasure;
Tru ones yield Substantial Pleafiire:
Compar'd to them,
I *Things* as *Shades* esteem.
Falfe ones are a foolifli Flourifh,
(Such as Mortals chiefly nourifti)
When I them to *Things* compare,
Compar'd to *Things*, they Trifles are;
Bad Thoughts do hurt, deceiv, enfnare;
A good Man's Thoughts are of such price
That they create a Paradise:
But he that misemploys
That Faculty,
God, Men, & Angels doth defy:
Robs them of all their Joys.

My

II

My Child-hood is a Sphere
Wherin ten thousand hev'nly Joys appear:
Thofe *Thoughts* it doth include,
And those Affections, which reviewed,
Again present to me
In better fort the *Things* that I did fee.
Imaginations *Reall* are,
Unto my Mind again repair:
Which makes my Life a Circle of Delights;
A hidden Sphere of obvious Benefits:
An Earneft that the Actions of the **Just**
Shall **still** revive, & flourish in the Dust.

FINIS.

NOTES

THE DEDICATION. Stanza 3, /. 9, by the (shift: *corr.* from being chang'd.

The name at the foot has been crossed out and then rewritten,

THE AUTHOR TO THE CRITICAL PERUSER. /. 3, transparent Words,; *the supposed comma is continuous with the s, but is probably to be read at a comma, since the sense requires it*

/. 1f. That Gold on Gold, &c.: *an allusion to the rule of heraldry that a metal must not be charged on a metal nor a colour on a colour.*

I. 21. Zamzummim: *cf. Deut. ii. 10.*

/. 38. admire, but not : *but it a later insertion. Traheme was fond of scanning syllables likg ire, ore as dissyllables.*

1. 42. They over-look: *They has possibly been corr. to (hardly from) this.*

/. 43. flight: *corr. from hide.*

/. 46. more precious Eys : *more precious corr. from their ufeul. The next line originally read Their precious Hands, their Tongues & Lips divine.*

After the last line the following four lines have been crossed out: —

To help such faulty Eys I thus addrefs
Truths comon, tho not heeded, to thy View;
Shew (*corr. from A&)* the Divine cloath'd in (*corr. from under*)
a Poet's Dress ;

Whom Precepts cannot, Poems may renew.

These lines appear in an altered form as stanza 4 of The Publisher to the Reader. The original signature to the present poem seems to have been P. T. The present T. T. was written above the deleted lines, after their deletion. The poem certainly bears a strong resemblance in style to Thomas Traherne's work.

THE PUBLISHER TO THE READER. Stanza 3, /. 6, the Earth: *apparently corr. from this Ayrth (sic ?).*

Stanza 5, Written on the back of the title-page.

/ . f. Thanks: A *corr.*, probably from Prais.

/ . 6. me : *corr.* from him. *sister this poem P. T. has been deleted.*

p. i. THE SALUTATION. Dobell, p. i. Note that Dobell's stanza *Is here omitted.*

P. 2. Stanza 4. For *fee* sentiments *cf.* e.g. Cent, of Med. I. 66.

P. 3. WONDER. Dobell, p. 4. with *this poem cf.* e.g. Cent, of Med. III. i if.

P. 4. Stanza 5, / . 4, all : *corr.* from were (as in Dobell).

L 6. *Corr.* from And evry Thing w^{ch} here I found. *The original reading, which is in Dobell, was a foot too long.*

Stanza ,6, II. 7, 8. Rather awkward. That apparently means Amazement. *After met we are presumably to understand me. In Dobell the line reads That and my wealth was eveiywhere.*

P. j. Stanza 8, / . 4. *Corr.* from In undivided Wealth combine. *The correction damages the metre, as the line is now a foot too short. In Dobell it is a foot too long :—*

Did not divide my joys, but all combine.

EDEN. Dobell, p. 8.

P. 7. INNOCENCE. Dobell, p. n.

P. 8. Stanza i, / . 9, exempt from Fear: *corr.* from that knew no Fear, *itself a corr.* from & Purity. In I. II clear is a *corr.* from bright. *Cf. Dobell. The corrections were made to mak\$ the lines rhyme as in the corresponding part of other stanzas.*

Stanza 3, / . i. *Corr.* from No inward inclination did me (*corr.* from I) fill (*corr.* from feel) ; *cf. Dobell.*

1. 3. With: *corr.* from In; nll'd: *corr.* from taken up.

P. 9. Stanza 4, / . 4, of 's : *corr.* from of his.

Stanza j, L 8, to mee : *inserted later.*

P. 10. Stanza, / . 11, I must becom : O that I were is written below this, as an alternative readings but the original reading has not been crossed out.

AN INFANT-EY. Not in Dobell, but *cf.* note on p. xc of his edition, where he mentions a reference to it in his folio volume, vi%
 °An Infant Eye, p. i.' This is at the end of °Innocence'.
jipparentfy the poem was to be inserted there, as here.

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Stanza I, / 6, dispence : doth is *understood* from I. 3.

Stanza 2, I. i. very crossed out *before* Beams and indeed inserted later.

Stanza 3, / i, they: a. correction.

P. II. Stanza, 5, // 1, 6. The sequence of thought if somewhat obscure. Perhaps the meaning is that the capacity to be blown by the wind implies body, and that body, having weight, naturally tends downwards.

Stanza 7, ll. 2, 3. to corr. from can and Can cease from Enough.

L 6. Reacht: corr. from Reachd and that from Had.

P. 12. THE RETURN. Not in Dobell.

Stanza I, / 6, could : corr. from outwar (for outward).

Stanza 2, / 6, yet: corr. from like a. I may is apparently corr. from fo.

P. 13. THE PREPARATIVE. Dobell, p. 14.

Stanza i, / 4, or (first): corr. from my, as in Dobell.

/ 5, thefe : corr. from my, as in Dobell.

Stanza 2. For the comparison of the soul to the sun of. Cent, of Med. II. 71.

P. 14. Stanza 3, / 5, tru : corr. from fair, as in Dobell.

P. 15. Stanza 6, 1. i, nativ: corr. from empty, as in Dobell. Before Corruption, did is crossed out (cf. Dobell, did nothing loath).

THE INSTRUCTION. Dobell, p. 18.

P. 16. THE VISION. Dobell, p. 10.

P. 18. Stanza 7, 1. 3. Portion is a trisyllable.

p. 19. THE RAPTURE. Dobell, p. 13.

P. 20. NEWS. Dobell, p. 122.

Stanza I, / 13, change : corr. from leav (cf. Dobell).

I. 14. meet: corr. from hear.

Stanza, 1. 2. wished is a later insertion.

P. 21. Stamp 3, / 7, left: corr. /row here, as in Dobell.

I. 8. thought all: corr. from saw that, at in Dobell.

I 10. Corr. from I thirsted after Blifs.

/ i. ii. Deeming: corr. from And (cf. Dobell).

P. 11. Felicity. *Not in Dobell.*

Stanza 3, /, 2, Soul: *corr. from Ey.*

/, 4. Which doth at once : *corr. from At once it hath.*

/, f. with : *corr. from &.*

P. 23. ADAM'S FALL. *not in Dobell; j presumably the poem referred to at Adam, p. 11', m few »o*e on f. xc. rtc m/e // corrected from Mifapprehension 5 so too the catchword on the previous page.*

Stanza i, /, 6, Theme: *con. from Truth.*

P. 14. *The first verse of The Apostasy (see p. 19) has been written here and then crossed out. There are two variations from the text on p. 19:—/ 4, One Sun which is abov in Glory feen / 9, Having (corr. from Hath).*

P. 25. THE WORLD. *Not in Dobell.*

Stanza i, /, n, requett : *corr. from deiire.*

P. 16. Stanza 4, /, 8. *Corr. from Set in enamel'd Gold moft curiously, which is a foot too long.*

I. 9. *Corr. from More coftly leern to me, which is afoot too short.*

/» 10. they : *corr. from it.*

/, ir. *Accounted was at first written (higher than esteem'd) and then struck out ; thefe corr. from it.*

Stanza f, /, i. *This read at first The Skies abov fo fweetly then did smile. This was first altered to The . . . Skies did with fo sweet a smile 5 the adjective before Skies was then crossed out and The azure written above j and finally Ms was in turn crossed out and The azure Skies written below.*

P. 17. Stamp 5, /, 11, Lord: *corr. from Prince, which was probably a mere slip of the pen.*

Stanza 6, 1. 9, his nimble Rays: *corr. from w^{ch} he displays.*

Stanza 7, /, 4, With mixt: *A was first written and a blank^ left after it. Be(low was then written above and finally corrected to the present reading.*

P. 18. Stanza 9, /, n, doth: *corr. from will.*

P. 19, THE APOSTACY. *Not m Dobell as a whole, but stanzas f and 6 are given on p. 154, under the title Bliss, and with many variants. In Mr. Dobell's folio MS. they are crossed out as if for*

deletion. Probably they were the germ of the whole poem, And were crossed out when the scheme had been expanded.

Stanza i, / . 4, those : corr. from they.

I. 6. I: corr. from My.

Stanza 3, / . i. A correction. The original reading is not clear.

P. 30. Stanza 4, / . 6, & such like fine : corr. from & Bowls of Wine 5 & was first corrected to nor and then restored.

I. 7, could ; corr. to did and then restored

Stanza 5, I. 7, fuch : corr. from are, as in Dobell.

I. 8. As : corr. from So, as in Dobell.

Stamp 6, I. 8j Such: the first letter it corr. from T (for Those, as in Dobell).

P. 31. Stan'ip 7, / . i, know : corr. from knew.

Stanza 8, / . 5, never: corr. from were.

/ . 6. ufelefs : rfee / *m / etter corr. from y (/or ydle)

P. 32. SOLITUDE. Afo / » ! > o & e #. Cf. with this poem Cent, of Med. III. 13.

Stanza 3, / . 7, any Mirth: corr. from Comfort me.

/ . 8. Corr. from I pin'd for hunger at a plenteous Board.

P. 33. Stanza 6, I. 7, and let me fee : corr. from at least point out my. The correction, therefore, was made before from Joy was written.

I. 8. altho a Boy: at first corrected to tho but a Boy 5 afterwards the original' reading was restored.

P. 34. Stanza 7, / . 8. Corr. from To give no Answer unto my Deirc.

Stanza 9, / . 3, thence : con. from those.

/ . 7. I: corr. from that.

/ . 8. Corr. from Derive to find Help for my Mind.

P. 35. Stanza i a, / . 3, Can fatiate: corr. from Will never fate.

P. 36. Stanza 13, / . 3, that tru : corr. from what is.

/ . f. Those : corr. from The.

ffcm^K 14, / . 3, chang'd: corr. from change.

/ . 7. A: a correction, just possibly (but hardly) from The 5 betray : corr. from display, itself corr. from afford.

P. 37. POVERTY. Not in Dobell.

Stanza 2, I. n, Moon: a correction, perhaps from the.

P. 38. Stanza 3, / . 3, craving: corr. from pleased.

1. 12. wanting: *corr. from* absent.

Stanza 4, / 9. A latter *insertion*.

P. 39. DISSATISFACTION. *Not in Dobell.*

P. 40. Stanza 3, / 12, & those of: *corr. from* glutted with.

/ 13. sifter Complaints, & Fears, was written *and then crossed out* 5 Good : the first letter *corr. from* T.

Stanza 4, / 13. ^Cbove the beginning of this /meMeer outward Shew was written *and then crossed out*.

P. 41. Statist j, L n. *Corr. from* Here all men are in doubt.

/ 11. And *crossed out* At the beginning.

I. 13. all or: *corr. from* if they.

P. 41. Stanza 7, 1. 35 Springs: the first letter *corr. from* T (for Things) Things).

Stanza 8, / 5. The first For this is a later *addition*.

p. 43. THE BIBLE. *Not in Dobell.*

Stanza i, / 2, am: *corr. from* was.

CHRISTENDOM. *Not in Dobell.*

P. 44, Stanza 2, / 3. After Quiet, Reft, or was written *and then crossed out*.

I. 10. that: *corr. from* left.

Stanza 3, / 6, Feathers, & Farthings: *corr from* Fine Feathers, Farthings.

P. 45. Stanza 4, / 9, my own : *corr. from* reall.

Stanza 5, / 5, New : *corr. from* Shops.

/ 7. *Corr. /row* No Wall, nor Bounds. /» the next line surround 5 it apparently *corr. from* surrounds.

P. 46. Stanza 8, / 4, kindly ; a later *insertion*.

P. 47. Stanza 10, / f, By: *corr. /row* While ; so too the catch-word on the previous page.

Stanza 12, / 6, Measure : *sic, but perhaps s has been lost at the end by the cutting of the pages in binding.*

p. 48. ON CHRISTMAS-DAY. *Not in Dobell.*

P. 49. Stamp 4, / 3, The : *corr. from* His.

/ J. with: *corr. from* doth.

/ 6. A Season : *corr. from* At Times ; Season is written in the line, after Times.

P. 50. stanza 5, / 1. 5, *Wherby*: corr. from *With*; so too the catchword.

Stanza 6 : on p. 51, originally stanza 8. The *stands* have been numbered to show the present order, and lines are drawn to mark[^] the position of this stanza after stanza 5.

/ 6. *doth* : corr. from *did*.

Staza 7, l. 7, Both: a correction ; the original word ended with *ede*.

P. fi. Stanza 7, 1. 10, A living Branch &: corr. from A Branch of the tru Vine.

Stamp 8, / 6, For this: corr. from *Therefore do Men*.

Stanza 9, / 1. J, the : corr. from *thy*.

P. 51. BELLS. I. Not in *Dobell*.

Stamp I, / 9, *lifelefs* : the *li* corr. from *Po(w'rlefs ?)*.

P. 53. Stanza 3, / 3, *leaving* : corr. from *routing fr(om)*.

P. 54- II. Not in *Dobell*.

P. 56. CHURCHES. I. *Wot* in *Dobell*.

/ 1. *jfbove this line Weie there* ([^]« beginning offart II) /WT [^]«» written by mistafy and deleted.

I. 6. *His Great*: corr. from *Chriftian*.

/ 10. *wherwith is* a later insertion. A *blanl*[^]was left after a and has been filled with a dash.

L 11. *In* : corr. from *By* (probably corr. to *In*) many.

L 13. *sifter The, stately* was written and deleted.

/ 15. *With fo much Art & Coft*: corr. from *much Cod & Art it gra()*.

/ 24. [^]dfter this the following line was written and then crossed out:—Throu out all Ages b'ing (a later insertion) with Strength made sure.

P. 57. II. Not in *Dobell*.

Stanza i, / 3, *should* : f corr. from *m(ight)*.

/ 15. *that Holy* : corr. from *unto that*.

Stanza 2, / 3, *Rich Merchants*: corr. from *fine Ladies*.

/ 9. *We is* crossed out before *Princes*.

P. 58. Stanza 2, / 15, *An*: corr. from *And*.

Stanza 3, / 4. -After this the following line has been crossed out:—In this rich Vale, nigh yonder Grove.

/ 6. *men* : corr. from *we*.

/ . 7. To them : *corr. from With.*

/ . n. After this, , the two lat lines (Ungrateful, efo.) were written and then deleted.

/ . 13. After object, th(e) was written and crossed out.

P. 19. MISAPPREHENSION. Not in Dobell

Stanza 1, / . I, wife : *corr. from wifer.*

Stanza i, / , 3, fpy : *corr. from fee.*

P. 60. Stanza 3, / . II, grown : *corr. from gon(e).*

Stanza stanza 5, / . 2, Compafs : *the first letter corr. from P.*

p. 61. THE IMPROVMENT. Dobell, p. 25.

P. 62. Stanza 3, / . I. *Corr. from His wisdom shines (first corr. to His Wifdom*s Great) in fpreading out the Sky. -So (except forth for out) Dobell*

1. 2. *Corr. from His Power's great in ordering the Sun, <« in Dobell*

I. 4. Thing : *corr. from Work, as in Dobell*

Stani^ J, / . 4. *The second half corr. from & are Our Comon Treasures. This was first altered to & are Our chieft Pleasures. The final alteration leaves the line a syllable short. Probably they should have been inserted before are.*

P. 6\$. Stanza 7, 1. I, where : *corr. from there, as in Dobell -dfter this stan^A Dobell hat one not found here.*

P. 64. Stanza 12, / . J. After *virtually, were has been deleted cf. Dobell) were well discern'd.*

THE ODOUR. .Nof in Dobell ; see p. xc, note.

Stanza 1, / . 3, wear : *this was altered and afterwards restored ; the alteration was apparently to use.*

P. 65. Stanza 2, / . j. *Corr. from For Use ye permanent remain.*

Stanza 3, / . 3, solid : *the first letter corr. from p (perfect ?).*

/ . 4. *Corr. from From Fire rife a flame.*

P. 66. Stanza 7, / . f. After *at, a has been deleted.*

Stamp 8, / . 3, And b'ing : *corr. from They are.*

Stanza 9, / . 2 : *fragrant is a later insertion. The line was a foot short without it.*

P. 67. Stanza 10, / . 2. d (does ?) *deleted before is.*

/ . f. *Corr. from Where ere thou moveft there the Scent I find. The line was first corrected to Where thou doft move aright, &c.*

ADMIRATION. *Not in Dobell.*

P. 63. Stanza I, t. 6. *Corr. from Be overcom.*

/. 7, By: *corr. from With.*

Stanza, 4, /. 4, to : *corr. from that.*

P. 69. THE APPROACH. *Dobell, p. 30.*

Stanza !,/. 6. *Com from Which may not well be own'd by God my King. The sense of the revised reading seems to be that the presence of God gives an added value to everything.*

Stanza 3, /. 5. *Corr. from But most at lad that thou. The omission of of all (cf. Dobell) was probably accidental.*

P. 70. Stanza 4, I. 4, Much griev'd : *corr. from Griev'd much, as in Dobell.*

Stanza 1,11. 3, 4. *Corr. from*

And looking (*corr. from as I*) back on former time

Do plainly recollect His Thoughts & Mine.

Stanza 7, /. i, Of: *corr. from Those, as in Dobell.*

P. 71. NATURE. *Dobell, p. 49.*

/. 6. *Corr. from He bid me His Works, &c.*

/. 10. Eternity : *corr. from Infinity.*

/. 18. trace Infinity: *corr. from all Eternity. Dobell's text has all Infinity.*

/. 23. *Corr. from Secur'd from rough & raging Storms of Night; cf. Dobell.*

I. 26. Glory spreading : *corr. from Beams extending.*

P. 71, /. 33, in : *corr. from with, itself corr. from here.*

/. 44. Seem'd : *first letter corr. from W (Was, Dobell).*

I. 48. wide : *corr. from vafl. The corrected reading agrees with Dobell's text.*

t55,56 *Inserted in the margin, from bottom to top of the page.*

P. 73,1.67. *After With, many was written and then crossed out.*

II. 71, 71. *For this comparison of the world to a cabinet cf. Cent, of Med. V. 3 5 also here, p. in.*

/. 73. wide : *corr. from large, as in Dobell.*

/. 78. th' Auguft: *corr. from the fair, as in Dobell.*

P. 74. EAS. *Dobell, . 53.*

Stanza 4, /. 3, like a glorious Robe : *corr. from are (so Dobell) a curious (?) Drefs.*

/. 4. Adorn: *corr. from Adorning, as in Dobell.*

P. 75. Dumness. Dobell, p. 33. *Before this Insert here ¶ Right Apprehension from page 81 has been written and then crossed out. In this AiS. the poem so called is actually on p. 8 f. The present poem is shorter in this MS. than in Dobell* s text, several couplets Being omitted in 'various places.*

L 8. Such: *corr. from Thofe j as: corr. from that. In both cases Dobetfs text agrees with the original version he*.*

P. 76, I. 17, my : *corr. from the. The corrected reading agrees with Dobell's text.*

P. 77, /. 49, Yer : *Dobell's text reads here Before which time a pulpit in my mind. Clearly yer is a dialectal form of ere, but it is not given in ffalliwell or in Wright's Dialect Dictionary. Soth these worlds, however, contain analogous forms, e.g. ye re = ear or heir, yerth=earth, yernest=earnest, &c.*

p. 78, MY SPIRIT. Dobell, p.41.

P. 81. Stanza 6, l. 3, display : *corr. from convey, as In Dobell ; so too, in the next line, force from self*

/. 12. what: *corr. from tho, as in Dobell.*

/>. 82. Stan'ta 7, /. 16, this: *corr. from ther; within perhaps corr. from they 5 cf. Dobell, There they are useful and Divine. In the next line Is is apparently a correction from A (Are ?).*

SILENCE. Dobell,p. 37.

P. 83, /. 25. *Corr. from To fignify his hearty Thanks, & Lov.*

/. a6. befl: *corr. from High, as in Dobell.*

L 30. Heart: *a correction, probably from Soul.*

/. 38. very // *a later insertion : cf. Dobell The life and glory. 1 A letter seems to have been erased before 'State.*

/. 40. a fitting: *corr. from an humble.*

P. 84, /. 57. *After No, Gall was written and then crossed out*

/. 59. Tainted: *corr. from Ap(proached) ; cf. Dobell.*

P. 85. RIGHT APPREHENSION. *Not in Dobell.*

Stanza i, /. 3, the : *t perhaps corr. from o (our).*

Stanza 2, //. 6, 7. *Corr. from For Silver, Gold, | And Pearl. The second line was not finished^and the present reading was substituted.*

P. 86. Stanza 3, /. 8. *Corr. from The Only Wealth we Madmen do refuse.*

Stanza 4, / . 6, living: corr. from Watry.

/ . 7. liquid: corr. from living 5 after that, rifeth was written and then crossed out.

Stanza 1, / . 6. Corr. from With clarity.

/ . 7. Each way : corr. from Both ways 5 the cancelled letters are underlined, not crossed out.

P. 87. Stanza 8. / . 8, And: corr. from 'Gainst.

Stanza 9, II. 7, 8. Corr. from

In his Obduratenefs, nor yields
Obedience to the Hevens like the Fields.

P. 88. Stanza 10, / . 2, & : corr. from hard.

Stanza II, / . I, Happy: H corr. from B(lefled).

II. Dobell, p. 46.

P. 89. FULNESS. Dobell[^] p. 47.

/ . 7. Creation: scanned as four syllables.

P. 90. SPEED. Dobell, p. 55.

P. 91. Stanza 5, / . 2. sifter now, eclypft has been deleted ; perhaps it was a mere slip of the pen,

p. 91. THE CHOICE. Dobell, p. 57.

Stanza I, / . 9, fuch : f corr. /row w (which, as in DobelC).

Stanza 2. Somewhat obscurely expressed. It in I. f seems to be Eternity, and is apparently the subject also of be in L 7. The sense is that by giving us Truth in our infancy (should her in 1. i be emended to our ?) Eternity[^] as soon as revealed to us> might prepossess our minds against treasures of inferior worth) and might be ours as long as we follow Truth.

P. 93. Stanza 4, / . 4, i* th^f: a correction, perhaps from in, as in Dobell) or from th'.

P. 94. THE PERSON. Dobell, p. 60.

P. 95. Stan'ta 3, / . 2, this: corr. from thefe (Dobell those).
So Treafure from Treasures.

/ . 5. do pleafure : corr. from are pleasures, as in Dobell.

1. 7. Much : first letter corr. from F (Far, Dobelf).

I. 12. Limbs: corr. from Hands, as in Dobell.

/ 14. Left : a slip of the pen for Lefs. This and the preceding line were first written at the beginning of the next page (Lefs correctly written) and then crossed out and inserted here.

P. 96. Stanza 3, / 16, fo: corr. from do.

At the bottom of this page, after The Person, the following poem or part of a poem (not in Dobell) has been written and then crossed out. It is in a smaller script than the preceding, and was perhaps a later insertion.

¶ The Image.

If I be like my God, my King,
 (Tho not a Cherubim,)
 I will not care,
 Since all my Pow'rs derived are
 From none but Him.
 The beft of Images fliall I
 Comprifed in Me fee j
 For I can fpy
 All Angels in the Deity
 Like me to ly.

P. 97. THE ESTATE. Dobell, p. 63.

Stamp 1,1. 13, God: corr. from Soul.

Stanza i, / 13, for : corr. from while, as in Dobell.

I. 14. made : corr. from for.

P. 98. Stanza 3. In Dobell another stamp, here omitted, comes before this.

i i. The End : corr. from And Ends, as in Dobell.

I. 10. A: MS. An, owing to a correction. The line first ran An Heart that is always (cf. note on next line). This was first altered to An Heart that duly pays, and then to the present reading, but An was inadvertently left unaltered.

I. II. Homage to Him: Homage and Him are corrections and to is a later insertion. The original word, which began with A, was probably a participle after is. The reading of these lines in Dobell is very different. So too in the following stanza.

Stanza 4, / f, Our : corr. from And serv our.

/ 6. For: corr. from Fitted to.

P. 99, THE EVIDENCE. Not in Dobell; cf. his note on p. xci.

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Stanza& 3, /, 4, wherin: corr, *from* in which.

/, 5. may; corr. *from* might.

P. 100. *Stanza* 3, /, 9, Lov : corr. *from* Life.

THE ENQUIRY. *Dobell*, p. 67.

Stanza 3, /, 6. After Palm-Trees, mixt was written and then crossed out.

P. 101. *Stanza* 5, /, 3, better : corr. *from* richer.

Stanza 6, /, 1, those : corr. *from* such, as in *Dobell*.

SHADOWS IN THE WATER. *Not in Dobell*.

Stanza 1. The last two lines were first written on this page and then crossed out and rewritten on f. 102.

P. 102. *Stanza* 2, 1. 3, the : the first letter corr. *from* I.

/, 6. or : corr. *from* &.

Stan\a 3, /, 4, As freely: corr. *from* Freely.

P. 103. *Stanza* 6, 1. 3. The original order was To View tho it did not exceed, but the present one is indicated by a line 5 to View ;/ a correction^ apparently *from* For tho (or the).

Stanzas 7, 1. 3, there may be : corr. *from* are fertile.

/, 6. In thofe : corr. *from* Dwell in.

P. 104. ON LEAPING OVER THE MOON. *Not in Dobell*.

Stanza i, /, 2, yea: corr. *from* &.

P. 105. *Stanza* 1, /, 3, And: corr. *from* Another; so foo the catchword.

I. 7. The mention of ^cthe King's high-way* below (*stan*^ 3) seems to indicate that this 'Travel' was in England rather than abroad (on the journey to or from Smyrna), if so, this would show the poem to have been written before the end of 1670 (unless Philip Traherne paid a wit to England between then and his brothers death) ; for it seems probable that the reference is to Philip \$ cf. tht introduction.

Stanza 2, /, 9. ^4t the beginning Like Icarus was written and then crossed out 5 nimble ;/ a later insertion, and takes a correction.

I. 10. feigned Horfe : corr. *from* Wings or Oars.

P. 106, *Stanza* 4, l, 4, beneath : corr. *from* believ, which war probably a mere slip of the pen. A letter seems to have been erased before ly.

U. 7, 8. *Corr. from*

On Earth abov. Yet bold he brifldy (b *con. from* (for
fwiftly} runs

And foon the Danger overcoms.

Stanza. 6, U. 5, 6. *Corr. from*

We then should be
Exalted high.

P. 107. Stanza 7, /. 3, fly: 4 *correction, perhaps from rife. -*tf/ffr*
Ms stanip, a H ?<tr beenplaced, as iffor the beginning ofa fresh poem.

Stanza 8, /. i, going : *con-, from went.*

P. 108. SIGHT. Not in *Dobell*

Stanza I, /. 3, Place : *corr, from Space.*

Stanza 2, I. 5, In: *corr. from Of.*

P. 109. Stanza 4, /. 7, That had no Bound : *corr. from As*
certainly, which was then rewritten after it.

P. 110. Stanza 6, 1. 7, Reason: *corr. from Nature.*

P. III. WALKING. Not in *Dobell*

Stanza. I, /. 2, the : *con-, from to fee &.*

P. 112. Stamp 5, /. 3, each: *corr, from the; 10 Flow'r from*
Flow'rs.

/. 4. its: *corr, from their.*

/. 5. To prais: *corr. from To celebrat, which made the line a*
foot too long.

Stanza 8, /. 2, in green : *corr. from among.*

P. 113. Stanza 9, /. 3, For: *corr. from But. The original*
catchword has inadvertently been left unaltered.

THE DIALOGUE. Not in *Dobell*

L 9. all is a *later insertion. At first their was scanned as*
a dissyllable, like Heir in L 3, e^c.

L 17. *Corr. from* For tfoethat glorious Orb of Light doth rife.

/. 18. fets, & fo: *corr. from runs its Cour(s).*

P. 114, /. 24, the neighboring Leas: *corr. from thy Plants & Trees.*

/. 37. heavenly Care : *corr. from Conduct yield.*

/. 40. Jit first Is more obliging was written and then crossed
out, the present line being written below.

I. 41. For Thee: *corr. from All men.*

(HP)

DREAMS. *Not in Dobell.*

P. 117. THE INFERENCE. I. *Not in Dobell. With this and the preceding and following poems cf. the various poems called Thoughts in his edition. Cf. too Cent, of Med. I. 55, II. 90, efo.*

Stanza I, /. 7. *Corr. from Of Hell and only those doth mov (?)*.

/. I o. tho : *a correction, apparently from when.*

P. 118. Stanza 3, //. 7—10. *The original reading was*

Things to my mind) those Thoughts aright to frame.

That ffev'nfy Thoughts me hev'nly Things may gain.

Stan[^] 5, /. 10. O'r-fhade their Soul, that all was first written and then crossed out, the present line being written below. In the present bne Soul is a correction from Eye.

P. 119. II. *Not in Dobell.*

II. 1-4. *Cf. Dobell, Thoughts II, stanza 3 (p. 101).*

/. 5. Valuable : *con. from Great.*

/. 9. Thoughts : *corr. from Things.*

P. 120. //. 19-11 (to Mind) : *corr. from*

By thefe the Blefled-Virgin (& no other)

Obtain'd the Grace to be the happy Mother

Of God's own Son.

For Blessed- was first substituted Holy-, and then crossed out.

/. 13. Heart: *corr. from Mind.*

/. 33. Or more : *a later insertion.*

P. 121. THE CITY. *Not in Dobell.*

Stanza. I, /. 10, I thought: *a later insertion. With the two following stanzas cf. Cent, of Med. III. 3.*

P. in. Stanza 4, /. 5, as my chief crown: *corr. from did then me crown:.*

Stanza 5, /. 9, On: *corr. from B(ut).*

P. 113. Stanza 6, l. 3, Endlefs: *corr. from boundlefs.*

Stanza 7, /. 9. *Corr. from Tho we are taught.*

Stanza 8, /. 4, To : *corr. from The.*

P. 114. Stanza 8, /. 10. Mansion is a trisyllable.

Stanza 9, /. 4, Of: *corr. from For.*