

Cotton Mather's Verse in English

EDITED BY
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DELAWARE

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A POEM
Dedicated to the Memory
OF
The Reverend and Excellent
MR. URIAN OAKES,
the late Pastor to Christ's Flock,
and Præsident of Harvard-Colledge,
in Cambridge,
Who was gathered to his People on 25^d 5^{mo} 1681.
In the fifty'th Year of his Age.¹

TO THE
R E A D E R.

*Worthies to Praise is a Praise-worthy thing;
Christ did it; and will do it! And to Sing
The Elogyes of Saints departed in
The Rhythm of Elegyes, has always been
Esteemed Reason! David bids me go
My Christian Reader! and like him do so.*

*Cotton Embalms great Hooker; Norton Him;
And Norton's Herse do's Poet-Wilson trim
With Verses: Mitchel writes a poem on
The Death of Wilson; And when Mitchel's gone,
Shepard with fun'ral Lamentations gives
Honour to Him: and at his Death receives
The like from the [like-Marco]²Lofty Strain
Of admirable Oakes!³ I should be vain
To thrust into that gallant Chorus: Pride
Ne'er made mee such an Icharus:⁴ I cry'd
Of good Exemples [Ahimaaz⁵ his Thought]
How if I should run after them? And brought
These as a Pattern, and a Plea for what*

I do; that my cross Reader blame me not.
 But why so late? my Nænia's some will deem
 Both out of Time, and Tune! To some I seem
 Grief's Resurrection to essay; and bee
 Just like the Trojans who came late to see
 And sorrow with Tiberius!⁶—Only this
 Shall be Reply'd! The fond Bookseller is
 Now guilty of this Paper's Ravishment
 When long suppress: Give him thy Discontent!
 Since Oakes (as Homer) has all Places Claim;
 Let Boston too forget its Anagram!

Memoirs
 of the Life and Worth:
 Lamentations
 for the Death, and Loss
 of
 the every way admirable
 Mr. URIAN OAKES.

Weep with me, Reader! Never Poet had
 His Quill employ'd upon a Theme so sad
 As what just Providence (Grief grumble not)
 Do's with black Warrant Press mee to! O what?
 This! OAKES is dead! One of the bitterst Pills
 (Compounded of three Monosyllables) 5
 That could have been dispensed! Absalom⁷
 Sure felt not more Distress, Death, Danger, come
 With the three Darts of Joab!————
 Blest Shade! an Universal Tax of Sorrow 10
 Thy Country owes thee! Ah! we need not borrow
 The Prasica's: Say, Oakes is dead! and there!
 There is enough to squeeze a briny Tear
 From the most flinty Flint: Once at the Blow
 Of Moses, from a Rock a Stream did flow; 15
 But look! th' Almighty's Rod now Smites us home
 Oh! what Man won't a Mourner now become?
 Dear Saint! I cannot but thy Herse bedew
 With dropping of some Fun'ral Tears! I Rue

Thy Death! I must, My Father! Father! say, 20
 Our Chariots and our Horsemen where are they?
 I the dumb son of Crasus⁸ 'fore mine Eyes
 Have sett, and will cry when my Father dyes.
 Oh! but a Verse to wait upon thy Grave,
 A Verse our Custome, and thy Friends will have: 25
 And must I brue my Tears? ah! shall I fetter
 My Grief, by studying for to mourn in Metre?
 Must too my cloudy Sorrows rain in Tune,
 Distilling like the softly Showrs of June?
 Alas! My Ephialtes⁹ takes me! See't! 30
 I strive to run, but then I want my feet.
 What shall I do? Shall I go invoke
 The Muses to mine aid? No, That I hate!
 The Sweet New England-Poet rightly said,
 It is a most Unchristian Use and Trade 35
 Of Some that Christians would be thought.¹⁰ If I
 Call'd Help, the Muses mother Memory
 Would be enough: He that Remembers well
 The Use and Loss of Oakes, will grieve his fill.
 Ih'd rather pray, that Hee, in whose just Eyes 40
 The Death of his dear Saints most preciose is,
 And Hee who helped David to bewail
 His Jon'than, would not my Endeavours fail.
 A sprightly Effort of Poetick Fire
 Would e'en Transport mee to a mad Desire: 45
 How could I wish, Oh! that the nimble Sun
 Of thy short Life before thy Day was done
 Might backward Ten Degrees have moved! or
 Oh! that thy Corps might but have chanced for
 To have been buried near Elisha's¹¹ bones! 50
 Oh! that the Hand which rais'd the Widows Song
 Would give thee to thy Friends again! But, Fy!
 That Passion's vain! To sob, Why didst thou dy?
 Is but an Irish Note: Death won't Restore
 His Stolen Goods till Time shall be no more. 55
 Shall I take what a Prologue Homer hath
 Lett mee Relate the Heavenly Powers Wrath?
 Or shall I rather join with Jeremie,¹²
 And o're our great and good Josiah¹³ sigh,
 O that my Head were waters, and mine Eyes 60
 A fountain were, that Hadadrimmon's¹⁴ Cryes
 Might bubble from mee! O that Day and Night

For the Slain of my People weep I might!
 Ah! Why delay I? Reader, step with mee,
 And what is for thee on Grief's Table see
 65 *Memoria*,¹⁵ *Præteritum*¹⁶ is
 The Dish I call thee to: Come taste of this.
Oakes was! Ah! miserable word! But what
Hee was. Let Never, Never be forgot.
 Beleeve mee once, It were a worthy thing
 70 Of's *Life* and *Worth* a large Account to bring
 To publick *View*, for general *Benefit*.
 I would essay (with Leave, Good Reader) it,
 So far as *feet* will carry mee; but know it
 From first to last, *Grief* never made good *Poet*.
 75 Hee that *lasht* with a *Rod* could *versify*,
 Attain'd, and could pretend far more than I!
Short was thy *Life*! Sweet *Saint*! & quickly run
 Thy *Race*! Thy *Work* was, oh! how quickly done!
 Thy *Dayes* were (*David's* measure) but a *Span*;
 80 *Five Tens* of Years roll'd since thy *Life* began.
 Thus I remember a *Greek* *Poet* Rhimes,
They whom *God* Loves are wont to *dy* betimes.
 Thus *Whit'ker*, *Perkins*, *Preston*,¹⁷ Men of Note,
 85 Ay! many such, Never to *fifty* got.
 And thus (*Rachel* *New-England*!) many *Seers*
 Have left us in the *akme* of their Years.
 Good *Soul*! Thy *Jesus* who did for thee *dy*,
 In *Heaven* longed for thy *Company*.
 90 And let thy *Life* be measur'd by thy *Deeds*,
 Not by thy *Years*;¹⁸ Thy *Age* strait nothing needs.
 Divert, My *Pen*! Run through the *Zodiac*
 Of *Oakes* his *Life*: And cause I knowledge lack
 Of most *Occurrents*, let mee now and then
 95 Snatch at a *Passage* worthy of a *Pen*.
 Our *Mother* *England*, ev'n a *Village* there
 (*Fuller*,¹⁹ insert it!) did this *Worthy* bear.
 Over the *Ocean* in his *Infancy*
 His *Friends* with him into *New-England* fly:
 100 Here, while a lad, almost a *miracle*
 (As I have heard his *Aged* *Father* tell)
 Sav'd him from *drowning* in a *River*: Hee
 Would (guess) a *Miracle* and *Moses* bee.
 Now did *Sweet* *Nature* in him so appear
 105 A *Gentlewoman* once cry'd out, *If ere*

Good *Nature* could bring unto *Heaven*, then
 Those wings would thither carry *Urian*.
 Prompt *Parts*, and early *Piety* now made
 Men say of him, what once observers said
 110 Of great *John Baptist*, and of *Ambrose*²⁰ too,
 To what an one will this strange *Infant* grow?
 Her *Light* and *Cup* did happy *Harvard* give
 Unto him; and from her he did receive
 His *Two Degrees*: (A double *Honour* to
 115 Thee (*Harvard*! *Own* it!) did by this accrue!)
 So being furnisht with due burnisht *Tools*
 The *Armour* and the *Treasure* of the *Schools*,
 To *Temple-work* he goes: I need not tell
 How he an *Hiram*,²¹ or *Bezaleel*²²
 120 Did there approve himself; I'le only add
*Roxbury*²³ his *first-fruits* (*first Sermon*) had.

 Some things invite: Hee back to *England* goes;
 With *God* and *Man* hee there in favour grows:
 But whilst he lives in that Land, *Tichfield*²⁴ cries
 125 *Come over, Sir, and help us!* He complies:
 The *Starr* moves thither! There the *Orator*
 Continu'd charming sinful mortals for
 To close with a sweet *Jesus*: Oh! he woo'd,
 He *Thundred*: Oh! for their eternal good
 130 How did he bring the *Promises*, and how
 Did he discharge flashes of *Ebal*?²⁵ Now
 Hee held *Love's* golden *Scepter* out before
 The *Humble* *Soul*; Now made the *Trumpet* roar
Fire, *Death*, and *Hell* against *Impenitent*
 135 *Desp'rates*, untill hee made their hearts relent.
 There did hee merit *Sibs's*²⁶ *Motto*, *I*
Just like a Lamp, with lighting others dy.²⁷
 Ah! like a *Silk-worm*, his own *bowels* went
 To serve his *Hearers*, while he soundly spent
 140 His *Spirits* in his *Labours*. O but there
 He must not dy (except *Death Civil*) Here
 (Why mayn't we *Sigh* it! here) dark *Bartholmew*²⁸
 This gallant and heroic *Witness* slew.
Silenc't he was! not *buried* out of sight!
 A worthy *Gentlemen*²⁹ do's him invite
 145 Unto him; and like *Obadiah*,³⁰ hide
 Him, dear to them with whom he did reside,

Finding his *Prayers* and *Presence* to produce
 An *Obed-Edom's*³¹ blessing on the House.
A Spirit of great Life from God do's enter
 Within a while into him: Hee do's venture
 To stand upon his feet: Hee prophesy's;
 And to a *Congregation Preacher* is,
 Join'd with a loving *Colleague*; who will not
 Be buried, till *Symmons*³² be forgot.

But our *New-England-Cambridge* wants him, and
 Sighs, "Of my Sons none takes me by the hand,
 "Now *Mitchel's*³³ gone! Oh! where's his parallel?
 "Call my Child *Urian*! Friendly Strangers tell
 "An OAKE of my own breed in *England* is,
 "That will support mee Pillar-like; and this
 "Must be resolv'd; I'le *Pray* and *Send*! Agreed!
 Messengers go! and calling *Council*, speed!
 The good *Stork* over the *Atlantic* came.
 To nourish and cherish his Aged *Dam*.

Welcome! great Prophet! to *New-England* shore!
 Thy feet are beautiful! A number more
 Of Men like thee with us would make us say,
 The *Moral* of *More's* fam'd *Utopia*³⁴
 Is in *New-England*! yea, (far greater!) wee
 Should think wee *Twisse's* guess³⁵ accomplisht see,
 When *New Jerusalem* comes down, the *Seat*
 Of it, the wast *America* will bee't.

Cambridge! thy Neighbours must congratulate
 Thy Fate! Oh! where can thy *Triumvirate*
 Meet with its Mate? A *Shepherd*! *Mitchel*! then
 An *Oakes*! These *Chrysostoms*,³⁶ these golden *Men*,
 Have made thy golden Age! That fate is thine
 (To bee blest with the *Sun's* perpetual Shine)
 What *Sylvius*³⁷ sais of *Rhodes*. Sure thou mayst call
 Thy Name *Capernaum*!³⁸ But oh! the fall
 Of that enlightened Place wee'l humbly pray
 Dear Lord! Keep *Cambridge* from it!——
 But Quill! where fly'st thou? Let the Reader know
Cambridge some years could this brite *Jewel* show,
 Yet here a *Quartane Ague*³⁹ does arrest
 The Churches Comfort, & the Countryes Rest.
 But this (Praise Mercy) found some *Ague-frighter*,

Hee mends, and his *Infirmity* grows lighter,
 Ev'n that his dear *Orestes*⁴⁰ smil'd, So small
 Your *Illness*, you'd as good have none at all.
 Well! the poor *Colledge* faints! *Harvard* almost
 (An *Amnesty* cryes'st!) gives up the ghost!
 The branches dwindle! But an OAK so near
 May cherish them! 'Twas done! The gloomy fear
 Of a lost *Colledge* was dispell'd! The Place,
 The Learning, the Discretion, and the Grace
 Of that great *Charles*,⁴¹ who long since slept & dy'd
 Lov'd, and Lamented, worthy *Oakes* supply'd.
 His *Nurse* he suckles; and the *Ocean* now
 Refunds what th' *Earth* in *Rivers* did bestow.
Pro Tempore (a sad *Prolepsis*) was
 For a long time his *Title*; but just as
 Wee had obtain'd a long'd for *Alteration*,
 And fixt him in the *Præsident's* firm Station,
 The wrath of the *Eternal* wields a blow
 At which my *Pen* is gastred!⁴²——

But Up!—Lord! wee're undone!—Nay! Up and Try!
 Heart! Vent thy grief! Ease *Sorrow* with a *Sigh*!
 Lett's hear the matter! Write *de Tristibus*!⁴³
 Alas! Enough!——*Death* hath bereaved us!
 The *Earth* was parch't with horrid heat: We fear'd
 The blasts of a *Vast Comet's* flaming Beard.
 The dreadful *Fire* of Heaven inflames the blood
 Of our *Elijah*, carrying him to God.
 Innumerable *Sudden Deaths* abound!
 Our OAKES a *Sudden blow* laid on the ground,
 And gives him blessed *Capel's*⁴⁴ wish, which the
Letany prays 'gainst, To dy *Suddenlie*.
 The Saints hope to have the *Lord's Table* Spread;
 But with astonishment they find him dead
 That us'd to break the *Bread of Life*: O wee
 Deprived of our *Ministers* often bee
 At such a *Season*. Lord, thy *Manna* low
 In our blind Eyes we fear is wont to go!
 The *Man of God* at the first *Touch* do's feel
 [With a *Præsage*] his call to Heavens weal;
 Hee fits himself for his last conflict; Saw
 The ghastly *King of Terrors* Icy claw;
 Ready to grapple with him; then he gives

A Look to him who *dy'd and ever lives*;
The great *Redeemer* do's *disarm the Snake*;
And by the Hand his faithful *Servant* take,
Leading him thorow *Death's black Valley*, till
Hee brings him in his arms to *Zion's Hill*. 235
Fall'n Pillar of the Church! This Thy Translation
Has turn'd our Joyes into this *Lamentation!*⁴⁵
Sweet Soul! Disdaining any more to *trade*
With *fleshly Organs*, that a *Prison* made,
Thou'rt flown into the *World of Souls*, and wee 240
Poor, stupid Mortals lose thy Companie.
Thou join'st in Consort with the *Happy gone*,
Who (happ'er than *Servants of Solomon*)
Are standing round the *Lamb's illustrious Throne*
Conversing with great *Isr'el's-Holy-One*. 245
Now could I with good old *Grynæus*⁴⁶ say
"O! that will be a bright and gloriose Day,
"When I to that Assembly come; and am
"Gone from a world of guilt, filth, sorrow, shame!⁴⁷
I read how *Swan-like Cotton* joy'd in Thought, 250
That unto *Dod*,⁴⁸ and such he should be brought.
How *Bullinger*⁴⁹ deaths grim looks could not fright
Because twould bring him to the *Patriarchs Sight*.
(Well might it be so! *Heathen Socrates*
In hopes of *Homer*, Death undaunted sees.) 255
Who knows but the *Third Heaven* may sweeter be
Thou *Citizen* of it! (dear *Oakes!*) for thee?
Sure what of *Calvin Beza*⁵⁰ said; and, what
Of thy forerunner *Mitchel*, *Mather* wrote,
I'le truly add, *Now Oakes is dead, to mee* 260
Life will less sweet, and Death less bitter bee.
Lord! Lett us follow!—————

Nay! Then, Good Reader! Thou and I must try
To *Tread his Steps!* Hee walk't *Exemplar'ly!*
Plato would have none to be prais'd, but those 265
Whose *Praises profitable* wee suppose:
Oh! that I had a *ready Writer's Pen*,
(If not *Briareus*⁵¹ *hundred Hands!*) and then
I might limn forth a *Pattern*. Ah! his own
Fine Tongue can his *own worth Describe* alone 270
That's it I want; and poor I! Shan't I show
Like the man, whom *an Hero hired to*

*Forbear his Verses on him!*⁵² Yet a *lame*
*Mephiboshoth*⁵³ will scape a *David's blame*.

Well! Reader! Wipe thine Eyes! & see the *Man* 275
(Almost too *small* a word!) which *Cambridge* can
Say, I have lost! In *Name a Drusius*,⁵⁴
And *Nature* too! yea a compendious
Both *Magazine of worth*, and *Follower*
Of all that ever great and famose were. 280
A *great Soul* in a *little Body*. (Add!
In a small *Nutshell Graces Iliad*.)
How many *Angels* on a *Needle's point*
Can stand, is thought, perhaps, a *needless Point*:
Oakes Vertues too I'me at a loss to tell.⁵⁵ 285
In short, *Hee was New-England's SAMUEL*;
And had as many gallant *Propertyes*
As ere an *Oak* had *Leaves*; or *Argus Eyes*.
A better *Christian* would a *miracle*
Be thought! From most he bore away the *Bell!* 290
Grace and *good Nature* were so purely mett
In him, wee saw in *Gold* a *Jewel* sett.
His very *Name* spake *Heavenly*; and Hee
*Vir sui Nominis*⁵⁶ would alwayes bee.⁵⁷
For a *Converse* with *God*; and holy frame, 295
A *Noah*, and an *Enoch* hee became.
Urian and *George* are *Names æquivalent*;
Wee had *Saint George*, though other *Places* han't.
Should I say more, like him that would extol
Huge *Hercules*, my Reader! on me fall 300
With such a check; *Who does dispraise him?* I
Shall say enough, if his *Humility*
Might be described. *Witty Austin*⁵⁸ meant
This is the *First*, *Second*, and *Third Ornament*,
Of a *Right Soul*, should be esteem'd. And so 305
Our *Second Moses*,⁵⁹ *Humble Dod*, cry'd, *Know*,
Just as Humility mens Grace will bee,
And so much Grace so much Humilitie.
Ah! *graciose Oakes*, wee saw thee stoop; wee saw
In thee the *Moral* of good *Nature's Law*, 310
That the *full Ears* of *Corn* should *bend*, and grow
Down to the ground: *Worth would sit alwayes low.*
And for a *Gospel Minister*, wee had
In him a *Pattern* for our *Tyro's*;⁶⁰ Sad!

Their Head is gone: Who ever knew a greater 315
Student and Scholar? or beheld a better
Preacher and Præsident? Wee look't on him
As Jerom in our (Hungry) Bethlehem;
A perfect Critic in Philology;
And in Theology a Canaan's Spy. 320
His Gen'ral Learning had no fewer Parts
Than the Encyclopædia of Arts:
The old Say, Hee that something is in all,⁶¹
Nothing's in any; Now goes to the wall.
But when the Pulpit had him! there hee spent 325
Himself as in his onely Element:
And there hee was an Orpheus:⁶² Hee'd e'en draw
The Stones, and Trees: Austin cryes, If I saw
Paul in the Pulpit, of my Three Desires
None of the least (to which my Soul aspires) 330
Would gratify'd and granted bee. Hee might
Have come and seen't, when OAKES gave Cambridge Light.
Oakes an Uncomfortable Preacher was
I must confess! Hee made us cry, Alass!
In sad Despair! Of what? Of ever seeing 335
A better Preacher while wee have a beeing.
Hee! oh! Hee was, in Doctrine, Life, and all
Angelical, and Evangelical.
A Benedict and Boniface to boot,
Commending of the Tree by noble Fruit. 340
All said, Our Oakes the Double Power has
Of Boanerges,⁶³ and of Barnabas:⁶⁴
Hee is a Christian Nestor!⁶⁵ Oh! that wee
Might him among us for three Ages see!
But ah! Hee's gone to Sinus Abrahæ.⁶⁶ 345
What shall I say? Never did any spitt
Gall at this Gall-less, Guile-less Dove; nor yet
Did any Envy with a cankred breath
Blast him: It was I'me sure the gen'ral Faith,
Lett Oakes Bee, Say, or Do what e're he wou'd, 350
If it were OAKES, it must be wise, true, good.
Except the Sect'ryes Hammer might a blow
Or two, receive from Anabaptists, who
Never lov'd any Man, that wrote a Line
Their naught, Church-rending Cause to undermine. 355
Yett after my Encomiastick Ink
Is all run out, I must conclude (I think)
With a Dicebam,⁶⁷ not a Dixi! Yea,⁶⁸

Such a course will exceeding proper bee:
The Jews, whene're they build an House, do leave 360
Some part Imperfect, as a call to grieve
For their destroy'd Jerus'lem! I'le do so!
I do't!-----

And now let sable Cambridge broach her Tears!
(They forfeit their own Eyes that don't; for
(here's 365
Occasion sad enough!) Your Sons pray call
All Ichabod,⁶⁹ and Daughters, Marah!⁷⁰ Fall
Down into Sack-cloth, Dust, and Ashes! (To
Bee senseless Now, Friends, Now! will be to show
A CRIME & BADG⁷¹ of Sin and Folly!) Try 370
Your fruitfulness under the Ministry
Of that kind Pelican, who spent his Blood
To feed you! Dear Saints! Have ye got the Good
You might? And let a Verse too find the Men
Who fly'd a Sermon! Oh! Remember when 375
Sirs! Your Ezekiel was like unto
A lovely Song of (Been't deaf Adders you)
One with a pleasant Voice! and that could play
Well on an Instrument! And i'n't the Day, 380
The gloriose Day, to dawn (ah! yet!) wherein
You are drawn from the Egypt-graves of Sin
Compelled to come in? For shame come in!
Nay! Join you all! Strive with a noble Strife,
To publish both in Print (as well as Life)
Your preciose Pastor's Works! Bring them to view 385
That wee may Honey tast, as well as you.
But, Lord! What has thy Vineyard done, that thou
Command'st the Clouds to rain no more? O shew
Thy favour to thy Candlestick! Thy Rod
Hath almost broke it: Lett a Gift of God, 390
Or a sincerely Heaven-touch't Israelite
Become a Teacher in thy Peoples sight.

At last I with License Poetical
(Reader! and thy good leave) address to all
The children of thy People! Oh! the Name 395
Of Urian Oakes, New-England! does proclame
SURE I AN OAK⁷² was to thee! Feel thy Loss!
Cry, (Why forsaken, Lord!) Under the Cross!
Learn for to prize Survivers! Kings destroy

The People that *Embassadors* annoy. 400
The Council of God's *Herald*, and thy *Friend*,
[*Bee wise! Consider well thy latter End!*]⁷³
O lay to heart! Pray to the heavenly *Lord*
Of th' *Harvest*, that (according to his *Word*)
Hee would *thrust forth his Labourers*: For why 405
Should all thy *Glory go*, and *Beauty dy*
Through thy default?_____

_____Lord! from they lofty *Throne*
Look down upon thy *Heritage!* Lett none 410
Of all our *Breaches* bee unhealed! Lett
This dear, poor *Land* be our *Immanuel's*⁷⁴ yett!
Lett's bee a *Goshen*⁷⁵ still! *Restrain the Boar*
That makes *Incursions!* Give us daily more
Of thy *All-curing Spirit* from on *High!*
Lett all thy *Churches* flourish! And supply 415
The almost *Twenty Ones*, that thy *Just Ire*
Has left *without Help* that their *Needs* require!
Lett not the *Colledge* droop, and dy! O Lett
The *Fountain* run! A *Doctor* give to it!
Moses's are to th' *upper Canaan* gone! 420
Lett *Joshua's* Succeed them! goes when one
Elijah, raise *Elisha's!* *Pauls* become
Dissolv'd! with *Christ!* Send *Tim'thees* in their room!
Avert the *Omen*, that when *Teeth* apace
Fall out, No *new ones* should supply their place! 425

Lord! Lett us *Peace* on this our *Israel* see!
And still both *Hephsibah*,⁷⁶ and *Beulah* bee!⁷⁷
Then will thy *People Grace!* and *Glory!* Sing,
And every *Wood* with *Hallelujah's* ring.

N. R.

Vixere fortes ante Agamemnona
Multi; sed illachrymabiles
Urgentur ignotiq; longa
Nocte; carent quia Vate sacro. Hor.

Non ego cuncta meis amplecti Versibus opto. Virg.

_____Ingens laudato Poema:
Exiguum legito!_____ Call.

Qui legis ista, tuam reprehendo si mea laudes
Omnia, Stultitiam: Si nihil, Invidiam. Owen.

Non possunt, Lector, multae emendare Litræ
Versus hos nostros: Una Litura potest. Martial.⁷⁸

47. Tried and Coming forth as Gold. Boston, 1712. 16 lines. (I)
48. His lip dropt language, than sweet Honey, sweeter abundance. Letter, to Samuel Penhallow, Boston, 1713. One line of English hexameter. (O) One-line verse and couplets are not included in this edition.
49. Instructions for Children. Boston, 1713. 104 lines. (I)
50. Epitaphium (on Wait Winthrop). Boston, 1717. 69 lines. (O) Verse entirely in Latin is not included in this edition.
51. *Psalterium Americanum*. Boston, 1718. 410 pages. (O) Complete books of verse are not included in this edition.
52. [On my dear *Liza* I this Book bestow]. Hand-inscribed in a copy of *Coelestinus*. Boston, 1723. 6 lines. (I, N)
53. Epitaphium (on Increase Mather). Boston, 1724. 137 lines. (O) Verse entirely in Latin is not included in this edition.
54. [O Glorious Christ of God; I live]. *Diary*, 1724. 12 lines. (I)
55. Singing at the Plow. Boston, 1727. 20 lines. (I)
56. The Sower a Singer. Boston, 1727. 36 lines. (I)
57. The Rain gasped for. Boston, 1727. 28 lines. (I)
58. The Song of the Sithe. Boston, 1727. 28 lines. (I)
59. The Sons of God, Singing among the Trees of God; Full of Sap, and of Songs before Him. Boston, 1727. 32 lines. (I)
60. The Songs of Harvest. Boston, 1727. 28 lines. (I)
61. *Fleres si scires unum tua tempora Mensem*. Boston, 1727. Two-line verse in Latin, followed by a paraphrase in English. (O) Couplets and verse primarily in Latin are not included in this edition.
62. What was conceal'd from thee, O Saint below. Boston, 1728. 2 lines. (O) Couplets are not included in this edition.
63. The Pidgeon Py. A Poem in Imitation of the Monumental Gratitude. Hand-inscribed in a copy of *A Monumental Gratitude*. New London, 1727. Two couplets followed by 26 lines. (I)

Notes

"My Satisfaction."

1. Occasioned by the death of Mather's infant son, Samuel (born 1700, died 1701). Mather had a premonition that his son would die: "[I] live in a continual Apprehension that the Child, (tho' a lusty and hearty Infant) will dy in its Infancy." (*Diary*, January, 1700/01, 1:380.)

"Go then, my Dove"

1. Occasioned by the death of Mather's first wife, Abigail, in 1702, after sixteen years of marriage. It was originally published as an epigram in a book distributed to mourners at her funeral. Mather incorporated his wife's last words into the final line of the poem: "Heav'n, Heav'n will make amends for all." (*Diary*, December, 1702, 1:449-50.)

"A Poem Dedicated to . . . Urian Oakes."

1. Urian Oakes, one-time minister of Cambridge, became president of Harvard College during Mather's sophomore year in 1679; he continued to serve until his death in 1681. Mather's elegy on Oakes, composed at the age of nineteen, was his first published work.

2. Vergilius Maro (Virgil), Roman poet (70-19 B.C.).

3. Allusions to the following elegies written by ministers on the occasion of their fellow ministers' deaths: John Cotton (1584-1652), "On my Reverend and dear Brother, Mr. Thomas Hooker," in posthumous edition of Hooker's *A Survey of the Summe of Church-Discipline* (London, 1648); John Norton (1606-63), "A Funeral Elegie upon the death of the truly Reverend Mr. John Cotton," in Nathaniel Morton, *New Englands Memoriall* (Cambridge, MA, 1669), pp. 136-37; John Wilson (ca. 1588-1667), "Johannes Nortonus," prefixed to John Norton, *Three Choice and Profitable Sermons* (Cambridge, 1664); Jonathan Mitchell (1624-68), "Upon the Death of . . . Mr. John Wilson," in Nathaniel Morton, *New Englands Memoriall*, pp. 185-88; Thomas Shepard (1635-77) may have written an elegy on Jonathan Mitchell, but if so, it has not survived; Urian Oakes, *An Elegie upon The Death of . . . Thomas Shepard* (Cambridge, 1677).

4. Icharus, in Greek mythology, son of Daedalus who flew so close to the sun that the heat melted his wax wings, causing him to fall to his death.

5. Ahimaaz, son of Ahinoan, wife of Saul (I. Sam. 14:50).

6. Tiberius, Roman emperor (A.D. 14-A.D. 37).

7. Absalom, third son of David.

8. Mather may be alluding to Lucius Licinius Crassus, Roman orator and politician (140–91 B.C.).

9. Ephialtes, traitor who reputedly guided a Persian detachment up mountain paths to the Pass of Thermopylae in 480 B.C.

10. Mr. M. Wigglesworth, in *Pref. to D. D.* [Mather's note].

11. Elisha, son of Shaphat, successor to Elijah, and prophet of the Northern Kingdom of Israel.

12. Jeremiah is called Jeremy in the New Testament.

13. Josiah, son of Amon, King of Judah, and Jedidah, daughter of Adaiah of Boscath. He became king at the age of eight, succeeding his father who had been murdered by his henchmen.

14. Hadad-rimmon, the combination of Syrian Gods Hadad (a rain god dwelling in the North Syrian mountains) and Rimmon (a storm god symbolized by a thunderbolt).

15. Memories.

16. the Past.

17. Probably an allusion to the following: Alexander Whitaker (1585–1617), minister who baptized Pocahontas and drowned in 1617 while crossing the James River in Virginia; William Perkins (1558–1602), English Puritan theologian; and John Preston (1587–1628) master of Emmanuel College, Cambridge, and author of *A Treatise on the Covenant*.

18. *Non Annis, sed Factis vivunt mortales.* [Mather's note]. Not with years, but with deeds do mortals live.

19. An allusion to Thomas Fuller (1608–61), author of *History of the Worthies of England* (1662).

20. Saint Ambrose (340?–397), served as Bishop of Milan and worked for relief of the poor.

21. Hiram, King of Tyre (970–936 B.C.), friend of Solomon and David.

22. Bezaleel, divinely inspired craftsman, teacher, and architect, (Ex. 31:1–5, 35:34, and 36, 37, 38).

23. Roxbury, Massachusetts, Oakes's first pastorate.

24. Oakes returned to Titchfield, England, in 1654 to assume a ministry there.

25. Probably an allusion to Mt. Ebal, where Joshua built a stone altar inscribed with a pronouncement to Israel of curses that would befall it if breaches of covenant law were made; henceforth, it was known as the Mount of Cursing.

26. Probably Richard Sibbs (1577–1635), eminent English Puritan minister.

27. *Præluendo pereō.* [Mather's note]. By lighting the way I am lost.

28. Possibly a reference to one of the twelve apostles.

29. *Col. N.* [Mather's note]. The cryptic nature of Mather's note makes his reference nearly impossible to identify.

30. Obadiah, minor Hebrew prophet of uncertain date whose judgment on Edom, for siding with Israel's enemy, is recorded in the Old Testament.

31. Obed-Edom, a man from Gath in whose care David left the ark for three months before transporting it to Jerusalem.

32. Edward Symmons, English minister and author of four sermons addressing ecclesiastical self-seeking published in London (1642).

33. Jonathan Mitchell (1624–68), influential Puritan minister who served for eighteen years as pastor of the church in Cambridge, Massachusetts.

34. Sir Thomas More (1478–1535) sketched a Latin description of the imaginary island of Utopia, (*Utopia*, [1516]), which advocated communal ownership of land, education for both men and women, and religious toleration.

35. Probably an allusion to William Twiss (1575–1646), English nonconformist divine.

36. An allusion to St. John Chrysostom (345?–407), known for his eloquence. Mather routinely compared the subjects in his writings to well-known historical figures. His purpose in doing so was two-fold: to emphasize the greatness of the subjects about whom he wrote and to remind his readers of the importance of their mission in the New World. For a fine discussion of this device, see William R. Manierre's "Cotton Mather and the Biographical Parallel" in *American Quarterly* 13 (Spring 1961): 153–60.

37. Pope Pius II (1405–64), eminent historian and scholar.

38. Capernaum, a small lake port on the northwest shore of the Sea of Galilee.

39. An intermittent fever that recurs at approximately 72-hour intervals.

40. Orestes, son of Agamemnon who murdered his mother and her lover, thus avenging the murder of his father.

41. Mr. Charles Chauncey, B. D. [Mather's note]. Chauncey (1592?–1672) was president of Harvard College from 1654 until his death.

42. Possibly meaning barren or dry; from the word *gast*.

43. of sorrows.

44. Probably an allusion to Baron Arthur Capel, member of the British Parliament, who was executed in 1649.

45. *Hinc Illæ Lachrymæ!* [Mather's note]. Hence These Tears!

46. Probably on allusion to Johann Jacob Grynæus (1540–1617), Swiss theologian and author.

47. *O fœlicens Diem! quum ad illud Animarum Concilium proficiscar; et ex hac Turba & Colluvione dif. cedam.* [Mather's note].

48. John Dod (1547–1645), English Puritan divine.

49. Heinrich Bullinger (1504–75), Swiss reformer and disciple of Zwingli.

50. Theodorus Beza (1519–1605), French Protestant theologian, who with Calvin became leader of the French Reformation.

51. Briareus, a giant monster with (traditionally) a hundred arms, the offspring of Uranus and Gaia.

52. *Cic. pro hic Poetæ.* [Mather's note]. Cicero on behalf of this poet.

53. Mephibosheth, son of Jonathan and grandson of Saul, lamed as a child (II Sam. 4:4).

54. Both Jan Drusius (1550–1616), and his son Jan Drusius (1588–1609) excelled in Hebrew. The elder Drusius was a professor of oriental languages at Oxford, England from 1572–77. He wrote commentaries on Scripture and several treatises on grammar. The younger Drusius addressed the King of England in a Latin oration at the age of seventeen.

55. See the parallel in Mr. Mather's *Epistle before a late Sermon of Mr. Oakes.* [Mather's note].

56. A man of his name.

57. *Urianus quasi* [unreadable in original]. [Mather's note].

58. In his youth St. Augustine studied at Carthage, devoting his time to Latin poets.

59. *So stiled by Mr. Burroughs.* [Mather's note]. Possibly an allusion to George Burroughs (1650?–92), New-England clergyman.

60. Mather presents Oakes as a model worthy of emulation for a tyro (a beginner).

61. *Aliquis in Omnibus, Nullus in Singulæ.* [Mather's note]. Someone in

everyone, no one in each of them.

62. Orpheus, famous musician and son (or pupil) of Apollo.

63. Cf. Collins note 78 below.

64. Cf. Collins note 77 below.

65. A wise old counselor who fought with the Greeks at Troy.

66. the bosom of Abraham.

67. I shall speak.

68. I have spoken.

69. Ichabod, son of Phinehas and grandson of Eli, born during the capture of the Ark by the Philistines.

70. An allusion to the first oasis reached by the Children of Israel, after they crossed the Sea of Reeds.

71. ANAGR. [Mather's note].

72. ANAGR. [Mather's note].

73. Mr. OAKES's Elect. Serm. [Mather's note]. In 1673, Oakes preached a sermon entitled "New-England Pleaded with."

74. The name of a child whose birth Isaiah predicted to Ahaz during the Syro-Ephriamitic war as a sign meaning "God is with us."

75. The fertile land assigned to the Israelites in northeast Egypt.

76. Hephzibah, another name for Jerusalem.

77. Name given to Palestine after the exile when it repopulated and was restored to God's favor.

78. The Latin may be translated:

Many brave men lived before Agamemnon; but all, unlamented and unknown, are weighed down by a long night, because they lack a sacred poet. (Horace)

I do not desire to embrace all things in my verses. (Virgil)

He shall praise the long poem: He shall read the short! (Calliope)

You who read those things if you praise everything of mine improve your stupidity: if nothing, your envy. (Owen)

Many erasures cannot, Reader, improve these our verses. One erasure can. (Martial)

"An Elegy on . . . the Reverend Mr. Nathanael Collins"

1. Nathanael Collins, pastor of the church of Middletown, Connecticut, was born in Cambridge, Massachusetts, on 7 March 1643. He earned both his B.A. and M.A. from Harvard College. He was a close friend of Mather's, who mourned his early death on 28 December 1684.

2. *Isai.* 57.1 [Mather's note].

3. *allusion to the poetical fancy of Ajax* [Mather's note]. Ajax, powerful Greek warrior, famous for the great shield he carried.

4. *Dorcas, Act.* 9.39. [Mather's note].

5. *Psa.* 112.6 [Mather's note].

6. *whom the Roman conspirators* [followed by several unreadable words] [Mather's note].

7. *Gen.* 50.2. [Mather's note].

8. *all. to 2. King.* 2.12. [Mather's note].

9. *so some render the Garden of Nuts, Cant.* 6.11. *in a phrase very accommodable to America.* [Mather's note].

10. *Cant.* 1.7. [Mather's note].

11. *some (tho' groundlesly though) suppose a Church intended by that name in 2. Joh.* 1. [Mather's note].

12. *all. to the figure thereof in B. K.'s ingenious poem.* [Mather's note]. The cryptic nature of Mather's note makes the poet nearly impossible to identify.

13. *Mat.* 2.18. [Mather's note].

14. *viz. the Canticles.* [Mather's note].

15. *all. to such a metamorphosis celebrated in Ovid.* [Mather's note].

16. *Hinc illa lacrymæ.* [Mather's note]. Hence these tears.

17. *fuius Troes.* [Mather's note]. We were Trojans.

18. Possibly an allusion to Cornelius Loos (1545?-95), a Dutch theologian who was persecuted for condemning the practice of burning witches.

19. *Lam.* 1.1. [Mather's note].

20. *Eccles.* 7.1. [Mather's note].

21. *from whose corpse 'tis said there went a smell surprizingly fragrant.* [Mather's note].

22. *praised by Pichennerus,* [Mather's note]. The identity of Mather's source is unclear.

23. *praised by Huttenus,* [Mather's note]. Probably an allusion to Ulrich von Hutten (1488-1523), humanist and writer who supported Luther's cause in the Reformation. Attacked by Rome and abandoned by Erasmus, his writings became more threatening and inflammatory. Hutten took refuge in Zurich, where Zwingli took care of him until his early death.

24. *praised by Glaucus,* [Mather's note]. Probably an allusion to the mythological son of Sisyphus, who leaped into the sea in grief.

25. *praised by Erasmus,* [Mather's note]. An allusion to Desiderius Erasmus (1466?-1536), Dutch scholar and theologian who taught Greek at Cambridge and was regarded as a leader of the Renaissance in northern Europe.

26. *praised by Pierius,* all in set poems, or orations. [Mather's note]. An allusion to Pierius, the martyr, who appears to have headed the catechetical school at Alexandria.

27. *as once a humoursome person did.* [Mather's note].

28. *Socrates, who spent 15 year in framing of one Panegyric, one oration.* [Mather's note].

29. *Apelles, Greek painter of fourth century B.C., often regarded as the greatest painter of antiquity.*

30. *as that painter did upon his Minerva's.* [Mather's note].

31. *of which I can with my Microscope see incredible hundreds playing about in one drop of water.* [Mather's note].

32. *which speaking-Trumpet may be heard a vast way off* [Mather's note].

33. *all to ye Acrost. of Mors Mordens Omnia Restro Swo.* [Mather's note]. Death devouring everything.

34. *Tit. Vesp. who was termed, Deliciæ humani generis.* [Mather's note]. Titus Vespasianus (A.D. 39?-81), Roman emperor and general who was termed delight of the human race.

35. *v. the glorious catalogue 2 Pet.* 1.5.7. [Mather's note].

36. *2. Cor.* 4.18 [Mather's note].

37. *whose saying often was, Amor meus est crucifixus* [Mather's note]. My love has been crucified.

38. *which is grossly and fabulously reported of another.* [Mather's note].

39. *two glories of the heathen, the one for Justice, the other for Fidelity.* [Mather's note].