

## The Spenser Society and its Work.<sup>1</sup>

DR. JOHNSON defined a club as "a company of good fellows meeting under certain conditions." This was before the invention of the Roxburghe Club and of the various printing clubs that have followed on the same general lines, but with very important modifications as to method. The story of the rise, progress, glory and decay of these societies for the reprinting of the older monuments of national literature and history will form a curious chapter in the annals of books. The Percy Society, the Surtees Society, the Chetham Society, the Shakspeare Society, the Camden Society, the Warton Club, the Hakluyt Society, &c., have had varying measures of success. Some passed away in their youth, whilst others remain as active and as useful as in their earliest years.

The dissolution of the Spenser Society in 1894 is a noteworthy event, and although it is perhaps yet too early for a critical estimate of all that it has accomplished, a note on its history and publications may not be out of place. The "Final Report" is an interesting document. The Spenser Society, like many other useful undertakings, owes its first suggestion to Dr. F. J. Furnivall, the founder of the Early English Text Society and of various other associations of an allied nature. In 1867, Mr. John Leigh, the Medical Officer of Health for Manchester, who was a man of fine literary and artistic taste and had a large and valuable collection of books, in the course of a conversation with Mr. Furnivall was asked by him why Manchester did not do something for the study of the earlier literature of the country. The limitations of the Early English Text Society prevented dealing with the literature of the sixteenth and seventeenth centuries, except perhaps now and then to touch the

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<sup>1</sup> Read before the Seventeenth Annual Meeting of the Library Association, Belfast, September, 1894.

further fringe. Why not start such a Society in Manchester? On his return home Mr. Leigh called at the Chetham Library and found there not only Mr. Thomas Jones (the "Bibliothecarius Chethamensis" of *Notes and Queries*), but Mr. James Crossley, the Rev. Thomas Corser, and Mr. G. W. Napier. These men, having a profound knowledge of the period and being owners of libraries rich in the books with which it was intended to deal, became warmly interested in the project. Mr. Crossley mentioned that Dyce had often desired to see complete editions of George Wither and of John Taylor the water-poet, and Mr. Corser offered to place his fine collection of those authors at the service of the proposed Society. The Spenser Society was formed for the re-issue of the rarer poetical literature of the sixteenth and seventeenth centuries, a period of great importance, and of which many of the books were practically as inaccessible to students as the older literature dealt with by the Early English Text Society. The Spenser Society began in 1867 and ends in 1894. Its first President was Mr. James Crossley, F.S.A., and his successors have been Mr. John Leigh and Prof. A. W. Ward, LL.D. The successive treasurers were Messrs. G. W. Napier, Hon. R. E. Howard, Richard Johnson, George Mulner, and Joseph Thompson. The Hon. Secretaries succeeded each other in the following order: Messrs. John Leigh, J. A. Bremner, Richard Wood, James Croston, F.S.A., W. W. Dawson and C. W. Sutton. The membership was limited to two hundred, and in the earlier years little effort was made to repair the losses from death, removals and other causes. When at last such an attempt was made it had been too long delayed; the response was not of an encouraging character and the Society has therefore been wound up.

During its twenty-six years' continuance the Spenser Society has printed fifty-three volumes and has also issued as an extra volume by arrangement with the publisher, Dr. Oskar Sommer's edition of the *Shepherd's Calendar*. Curiously enough this is the only book of Spenser's issued by the Society bearing the poet's name. The books, which were printed by Messrs. Charles Simms and Co., are all models of typography, though many found the ribbed paper used in the earlier years, whilst undeniably luxurious, somewhat trying in its effect on the eyes in reading. The Spenser Society, rather injudiciously in my opinion, did not favour those introductions and critical apparatus which constitute much of the value of some new editions of old books. The few

occasions on which the rule was broken make it a matter of regret that the exceptions were not more frequent or that it had never been laid down. Altogether the Spenser Society issued to its members reprints of 142 books and tracts varying in size from Drayton's *Polyolbion* to the broadsides of the water-poet.

We may now roughly indicate what the Spenser Society has provided for the lover of our earlier literature. This will almost necessarily resolve itself into an alphabetical list. In ALEXANDER BARCLAY we may perhaps recognise one of the earliest of those literary Scotchmen who have left their country to, if not for, the good of England. He is best known for his translation of the *Narren Schiff*, but the two books published by the Spenser Society are also interesting and characteristic evidences of the English Renaissance. *The Mirrour of Good Maners*, 1570, is a translation from the Latin of Dominicus Mancinus, of whose treatise, *De Quatuor Virtutibus*, there appear to have been three separate English versions in the sixteenth century. Barclay had been asked by a patron to abridge and modernise Gower's *Confessio Amantis*, but declined the task as unfitting to his religious Order and his years. The passage acquires additional interest from the recent discovery that Barclay was one of the last to wear the monastic habit after the Reformation. These descriptions of Prudence, Justice, Magnanimity, Temperance, with the ethical counsels, "wise saws and modern instances" appropriate to each were intended for popular use, and the poet, with the hopefulness of his tribe, expected that the housekeeper would read it to her maidens, and the husband to his wife. "The book printer selleth no better thing at all," he declares. The *Certaine Egloges*, 1570, are partly translated from the *Miseria Curialium* of "Eneas Silvius, Poet and Orator," better remembered perhaps as Pope Pius II., who died at Ancona when embarking on the crusade or confederation against the Turks which he had organised. Of the remaining eclogues one deals with that discussion of perpetual succession, as to the rival claims of town and country. Many passages are curious for the light they throw upon the manners and customs of the period. It may perhaps be permitted to one writing in that city to mention that Barclay mentions in his first eclogue "good Manchester"—probably its first entrance into literature. Stanley, the Warden of Manchester, was Bishop of Ely, 1509-1526, where Barclay was a monk. THOMAS BASTARD'S *Chrestoleros*, 1598, belongs to our early epigrammatic literature and

apart from its satirical merit has some biographical interest, as certain of the brief poems it contains are associated with the names of Heywood, Daniel, Sidney, Wotton, Walsingham, William Sutton, and other worthies of that wonderful period. There was trouble even then with the laureates, if we may judge by this epigram :

Momus, to be a Poet Laureate  
Hath strained his wits through an iron grate.  
For he hath rhymes and rhymes, and double straynes ;  
And golden verses and all kinds of veynes,  
Now to the press, he presseth hastily,  
To sell his friends stinking eternity.  
For who would be eternal in such fashion,  
To be a witness to his condemnation.

*Bel-vedere*, 1600, is one of an interesting series of anthologies more or less closely associated with the name of JOHN BODENHAM as patron, if not editor. In *Bel-vedere* the extracts are confined to a couplet in length and are classified under various headings. Perhaps now the most interesting part is the list of authors from whom the extracts are taken. Here Shakspeare's name comes twenty-third, and is preceded by Spenser, Daniel, Lodge, Drayton, Ferdinando, Earl of Derby, and various others. THOMAS CHURCHYARD, in the course of his long and adventurous life, wrote many books, but his not very brilliant muse produced little of more value than the *Worthines of Wales*, 1587, which may possibly have suggested Drayton's greater enterprise in chorographical poetry. The *Worthines* was never completed, but what remains is prized by antiquaries. ANTHONIE COPLEY's *A Fig for Fortune*, 1596, is not the most noteworthy production of its author, who was in jeopardy of his life for his share in the conspiracy to place Lady Arabella Stuart on the throne. He is strangely omitted from Gillow's excellent *Biographical Dictionary of the English Catholics*.

Of MICHAEL DRAYTON, the Society printed *The Muses Elizium*, 1630, *Poems*, 1605, *Poemes*, *Lyrick and Pastorall*, 1605, and *The Polyolbion*, 1622. The quality of his verse varies greatly, but there is much of it that Englishmen will not willingly let die. The singer of the *Battle of Agincourt* has an assured place in the English Parnassus. His *Heroicall Epistles* are animated history and legend. The *Polyolbion* is surely an unparalleled undertaking in which verse, some of it of great beauty, is made the vehicle of topographical and antiquarian information. Mr.

Oliver Elton, of Owens College, has provided, as an introduction to the *Poems, Lyrick and Pastorall*, an elaborate critical and biographical memoir of Drayton, with a valuable bibliography. *The Great Assises*, 1645, belongs to the extensive WITHER series to be named presently. When the *Proverbs and Epigrams*, 1562-66, of JOHN HEYWOOD was issued, the Spenser Society hoped to reprint the whole of his works and to accomplish also a full biography and bibliography. This has not been done, but to *The Spider and the Flie*, 1556, Dr. A. W. Ward has prefixed an excellent critical introduction. The *Proverbs and Epigrams* were popular and justly so, but it is difficult to imagine any reader taking a violent interest in an allegory so long-winded and so obscure as the *Spider and the Flie*. The *Flowers of Epigrams* of TIMOTHIE KENDALL appeared in 1577, and consists for the most part of translations, but there is added a collection of the author's original *Trifles*. The versions are from Greek and Latin writers, mostly modern, and cannot be commended as very successful. Some of the occasional verses have biographical interest. The book remains as an evidence of the methods by which foreign literature filtered into our language in the Elizabethan period. The *Vaticinium Votum, or, Palaemon's Prophetic Prayer* has been doubtfully attributed to WITHER. *A Handefull of Pleasant Delites*, 1584, is said in its title-page to be by CLEMENT ROBINSON and divers others—the others being Leonard Gibson, Thomas Richardson, Peter Picks, I. Tomson, and George Mannington. This book, of which only one copy—and that slightly imperfect—is known, is described as a collection of "Sonets and Histories to sundrie new Tunes." The word sonnet had not then been restricted to its present sense, and the volume consists in reality of love poems written to be sung to melodies then popular. There is something of the modern spirit in certain of these poems, and various passages that illustrate Shakspeare. *Thule, or, Vertus's Historie*, 1598, was written in his fifteenth and published in his nineteenth year by FRANCIS ROUS, who afterwards became the Puritan Provost of Eton, was Speaker of Barebones Parliament, and at sixty wrote the poetical version of the Psalms, which, after some revision, was adopted by the Church of Scotland and became "the cherished treasure in joy or in affliction of every Scottish household." *Thule* is a very curious specimen of the poetical romance. *Seneca: His Tenne Tragedies*, 1581, is dedicated to Sir Thomas Henage by

Thomas Newton, who dates "from Butley in Chesshyre, the 24 of April, 1581." The *Hercules Furens*, *Thyestes*, and *Troas* were translated by Jasper Heywood, the *Œdipus* by Alex. Neule, the *Hippolytus*, *Medea*, *Agamemnon*, *Hercules Octæus* by John Studley, the *Octavia* by T. Nuce, or Newce, and the *Thebais* by Thomas Newton. Some of these versions had already appeared before they were gathered into this general collection of the dramas attributed to Seneca. Whether they are really the work of the philosopher has been greatly doubted by modern critics. They have no dramatic interest whatever their other merits may be. The famous passage in *Medea*, in which the chorus has a passage that has been called a prophesy of America is thus rendered :—

. . . time shall in fine out breake  
When Ocean waue shall open euery Realme.  
The wandering World at will shall open lye,  
And TYPHIS will some newe founde Land suruay,  
Some trauelers shall the Countreys farre escrye,  
Beyond small Thule, knowen furthest at this day.

Dr. Oskar Sommer's excellent edition of *The Shepheardes' Calendar* was issued to the members by an arrangement with Mr. J. C. Nimmo, by whom it was published.

We now come to the writings of that extraordinary person, JOHN TAYLOR, the Water poet. In addition to reprinting the folio of his *Works*, issued in 1630, the Spenser Society gathered into five quarto volumes a remarkable collection of the pamphlets in verse and prose that flowed from his industrious pen after the issue of that folio. The racy accounts he gives of his many rambles by land and water are valued by topographers, and his miscellaneous tracts, uncritical and full of prejudice as they sometimes are, give many curious particulars as to the persons, habits, manners and modes of thought of the days of James I. and Charles I. The titles of his writings are given in a note.

The 'ΕΚΑΤΟΜΠΙΑΘΙΑ or *Passionate Centurie of Love*, by THOMAS WATSON, which was printed about 1581, is one of the rarest volumes of English poetry. Mr. Arber, as well as the Spenser Society, has made it more easily available for the modern student; the verses which are not without considerable merit are often accompanied by a prose commentary in which Watson's obligations to Ronsard and others are pointed out. *Willoby his Avis* is reprinted from the fifth edition, 1635, and con-

tains the author's picture of "a modest maide, and of a chaste and constant wife." This picture of virtuous resistance on the part of maid and matron gave occasion to some controversy, and the edition here reprinted contains "an apologie" by Hadrian Dorell who had first, and as he states without authority, published these fluent verses of his friend HENRY WILLOBY. One of the commendatory verses includes a reference to Shakspeare's *Rape of Lucreces*.

The Society at one time hoped to have printed the whole of George Wither's writings, and it has actually issued fifty known to be his, and two that have been ascribed to him. But there are above a hundred books and tracts to his name in the bibliographies. Wither has been unduly praised and unduly blamed, but an author who has a good word from men so different as Richard Baxter, Charles Lamb and William Hazlitt cannot be unworthy of attention. There is a wide range in his writings where history, theology, satire, and varied forms of poetry from epigrams to hymns are represented. The titles are given in a note.

*Zepheria*, 1594, is one of a favourite type of Elizabethan poetry, a volume of sonnets made in praise of the poet's lady, both of them now unknown by name. Mr. Corser prefixed a valuable introduction to this reissue.

Such is a brief outline of the works accomplished by the Spenser Society. It has not done all that was thought practicable at its inception, but what it has done should be sufficient to win for it the warm gratitude of all students of that most remarkable period in the history of our literature, the golden days of Elizabeth and her two successors when there came the aftermath of that glorious Tudor harvest.

WILLIAM E. A. AXON.

#### NOTE A.

The following is a list of Taylor's writings reprinted by the Society :—

*Works of John Taylor the Water Poet* (a reprint of the folio edition of 1630).

#### Contents.

Engraved title: title; dedication; epistle dedicatory. Errata (verses by John Taylor); verses in praise of the author by Abraham Viell, Thomas Brewer, T. G., R. H. Robert Branthwaite, Richard Leigh, William Branthwaite, and Thomas Dekkar. A catalogue of all the severall books contained in this volume, p. 9. Taylors Urania, p. 11. The Siege and

Sacking of Jerusalem, *p.* 20. The Life and Death of the Virgin Mary, *p.* 29. Superbie Flagellum, or the Whip of Pride, *p.* 38. Against Cursing and Swearing, *p.* 51. The Fearefull Summer or London's Calamitie, *p.* 68. The Travels of Twelve-Pence, *p.* 76. An Armado, or Navy of Ships and other Vessels who have the art to sayle by Land as well as by Sea, *p.* 86. The Praise, Antiquity, and Commodie of Beggarie, Beggars, and Begging, *p.* 105. Taylors Goose, *p.* 114. Jack a Lent, *p.* 123. Taylors Pennillesse Pilgrimage, *p.* 132. The Great Eater, or part of the admirable Teeth and Stomachs Exploits of Nicholas Wood of Harrisom, in the County of Kent, *p.* 152. Sir Gregory Nonsense, His Newes from no Place, *p.* 161. A very Merrie Wherrie-Ferry Voyage, or Yorke for my Money, *p.* 167. To the Honour of the Noble Captain O'Toole, *p.* 177. A Discovery by Sea, from London to Salisbury, *p.* 181. A Kicksey-Winsey, or a Lerry Come-Twang, *p.* 196. Taylors Motto, *p.* 204. Odcombs Complaint, or Coriats Funerall Epicedium, *p.* 218. The Eighth Wonder of the World, or Coriats escape from his supposed drowning, *p.* 223. Laugh and be Fat, or a Commentary upon the Odcombyan Banket, *p.* 229. Master Thomas Coriats Comendations to his Friends in England from Agra, &c., *p.* 240. A Bawd, *p.* 251. A Whore, *p.* 266. A Thiefe, *p.* 277. The Vertue of a Jayle, and the necessitie of Hanging, *p.* 288. The unnaturall Father, or the cruell murther committed by one John Rowse of the towne of Ewall, *p.* 297. Taylors Revenge, or the Rimer William Fennor, firkt, ferrited, and finely fetcht over the coales, *p.* 304. Fennors Defence, *p.* 310. A cast over the Water, given gratis to William Fennor, *p.* 317. The Praise of Cleane Linnen, *p.* 326. The True Cause of the Watermens suit concerning Players, *p.* 333. Wit and Mirth, *p.* 338. A Dogge of Warre, *p.* 363. The World runnes on Wheelles, *p.* 370. The Nipping or Snipping of Abuses, or the Wool-gathering of Wit, *p.* 382. A Memoriall of all the English Monarchs, from Brute to King Charles, *p.* 406. A Briefe Remembrance of all the English Monarchs from the Norman Conquest until this present, *p.* 434. A Funerall Elegie upon King James, *p.* 460. A Funerall Elegie upon the death of the Earle of Nottingham, *p.* 464. A Funerall Elegie upon Lancelot Andrewes, Bishop of Winchester, *p.* 468. A Funerall Elegie upon the death of the Duke of Richmond and Lincox, *p.* 471. Prince Henries Funerall Elegie, *p.* 474. The Muses Mourning, or Funerall Sonnets on the death of John Moray, *p.* 475. A Funerall Elegy on the death of the Earl of Holdernes, *p.* 478. The Water Cormorant, *p.* 483. Taylors Water-Worke, or the Scullers Travels, from Tyber to Thames, &c., *p.* 497. The Dolphins Danger and Deliverance, *p.* 516. A Brave Sea-Fight in the Gulph of Persia, *p.* 520. Taylors Pastorall, being both Historicall and Satyricall; or the Noble Antiquitie of Shepherds with the profitable use of Sheepe, *p.* 531. The Praise of Hemp-Seed. With the Voyage of Mr. Roger Bird and the Writer hereof, in a Boat of browne-paper, from London to Quinborough in Kent, *p.* 544. Taylors Travels to Hamburg in Germanie, *p.* 560. Taylors Travels to Prague in Bohemia, *p.* 574. Prince Charles, His Welcome from Spaine, *p.* 585. An English-mans Love to Bohemia, *p.* 590. The Peace of France, with the Praise of Anarchy, *p.* 595. Heavens Blessing and Earths Joy, or a true relation of the supposed Sea-Fights and Fire-workes, as were accomplished before the Royall Celebration of the all beloved Marriage of . . . Fredericke and Elizabeth, *p.* 599. Taylors Farewell to the Tower Bottles, *p.* 608. Verbum Sempiternum, *p.* 613. Salvator Mundi, *p.* 617. The Book of Martyrs, *p.* 620. Gods Manifold Mercies in these Miraculous Deliverances of Our Church of England, *p.* 628.

*Works not included in the folio.*—Taylor on Thame Isis, 1632. The Old, Old, Very Old Man: or, the Age and Long Life of



Thomas Par. 1635. Part of this Summers Travels. Or news from Hell, Hull and Halifax, &c. 1639. The Praise of the Needle. 1640. Differing Worships, or the Oddes, between some Knights Service and Gods. 1640. A Swarme of Sectaries and Schismatiques. 1640. Religious Enemies. 1641. The Liar. 1641. A Pedlar and a Romish Priest. 1641. A Tale in a Tub. 1641. A full and compleat Answer against the writer of . . . A Tale in a Tub, &c. 1642. A Plea for Prerogative, or Give Caesar his Due. 1642. The Whole Life and Progress of Henry Walker the Ironmonger. 1642. Mad Fashions, Od Fashions, &c. 1642. An Apology for Private Preaching. 1642. A Cluster of Coxcombes. 1642. Aqua-Musæ, or Cacafogo, Cacadæmon, Captain George Withers Wrung in the Withers. 1644. The Complaint of Christ-mas. 1646. The King's Welcome to Hampton Court. 1647. An Ironicall Expostulation with Death and Fate, &c. 1648. John Taylor's Wandering, to see the Wonders of the West. 1649. The Number and Names of the Kings of England and Scotland. 1649. Christmas In and Out. 1652. A Short Relation of a Long Journey. 1653. The Suddaine Turne of Fortunes Wheele. 1631. (This was printed from the original manuscript in the possession of the Rev. T. Corser.) The Fearefull Summer, or Londons Calamitie. 1636. The Carrier's Cosmographie. 1636. Drinke and Welcome. 1636. John Taylor's last Voyage. 1641. The Irish Footman's Poetry. The author George Richardson. 1641. The Devil turn'd Round-Head. 1642. The Head of all Fashions. 1642. Crop-Eare Curried, or Tom Nash his Ghost. 1644. Mad Verse, Sad Verse, Glad Verse and Bad Verse. 1644. No Mercurius Aulicus. 1644. John Taylor being yet unchanged, sends greeting to John Booker. 1644. Rebells Anathematized and Anatomized. 1645. The Causes of the Diseases and Distempers of this Kingdom. 1645. Ale Ale-vated into the Ale-titude. 1651. Epigrammes written on purpose to be read. 1651. The Certain Travailes of an Uncertain Journey. 1653. A Bawd. A Vertuous Bawd. 1635. Taylors Travels and Circular Perambulation. 1636. Bull, Beare, and Horse, &c. 1638. Taylors Feast. 1638. A Sad and deplorable loving Elegy to Richard Wyan. 1638. John Taylors Manifestation and just Vindication against Josua Church. 1642. Truth's Triumph. 1643. Oxford Besiedged. 1645. Taylor's Arithmeticke. n.d. The Generall Complaint of the Commons of England. n.d. A Most Learned and Eloquent Speech Spoken by Miles Corbet. n.d. The Honorable and Memorable Foundations, &c., of divers Cities, Townes, Castles, and other Pieces of Antiquitie. 1636. A Valorous and Perillous Sea-Fight. 1640. The Complaint of M. Tenter-hooke the Projector and Sir Thomas Dodger the Patentee. 1641. Englands Comfort and Londons Joy. 1641. A Reply as True as Steele. 1641. The Hellish Parliament. 1641. A Delicate, Dainty, Damnable Dialogue, between the Devill and a Jesuite. 1642. To the Right Honourable Assembly, &c., the Humble Petition of the Company of Watermen. 1642. An humbled Desired Union betwene Prerogative and Privledge. 1642. Mercurius Infernalis. 1644. Taylors Travels from London to the Isle of Wight. 1648. Ranters of both Sexes. 1651. The Essence, Quintessence, Insence, &c., of Nonsense upon Sence. 1653. Faire and Fowle Weather. 1615. Mercurius Acaticus. 1643. The Conversion, Confession, Contrition . . . of a . . . . . Rebellious Round-Head. 1643. A Letter sent to London from a Spie at Oxford. 1643. An Honest Answer to the late published Apologie for Private Preaching. n.d. The Noble Cavalier Characterised and a Rebellious Caviller Cauterised. n.d.

## NOTE B.

The following is a list of George Wither's books reprinted by the Society:—

Britain's Remembrancer. 1628. Exercises upon the First Psalme. Both in Prose and Verse (1620). Halelviah; or Britain's Second Remembrancer (1641). The Hymnes and Songs of the Church. *Juvenilia*. 1626 and 1633. (Contents:—Abuses Stript and Whipt. Certaine Epigrams. Prince Henries Obsequies. A Satyre, written to the Kings Most Excellent Maiestie. Epithalamia. 1622. The Shepherds Hunting. Fidelia. Wither's Motto. Faire-Virtue, the Mistresse of Phil'arete.) The Schollers Purgatory, discovered in the Stationers Commonwealth. (Circa 1625.) Campo-Musæ, or the Field Musings of Captain George Wither. 1643. Se Defendendo. (1643.) Letters of Advice: touching the Choice of Knights and Burgesses. 1644. The Doubtful Almanack. n.d. Major Wither's Disclaimer: being a Disavowment of a Late Paper entitled the Doubtful Almanack. 1647. What Peace to the Wicked? 1646. Carmen Expostulatorium. 1647. Amygdala Britannica, Almonds for Parrets. 1647. A Single Si Quis, and a quadruple Query. (1648.) Vaticinium Causale. 1655. The Petition, and a Narrative of Geo. Wither, Esq. (1658 or 1659.) Epistolum-Vagum-Prosa-Metricum. 1659. Verses intended to the King's Majesty. 1662. Vox Pacifica. 1645. Carmen Eucharisticum. 1649. A Suddain Flash. 1657. A Triple Paradox. 1661. A Proclamation in the Name of the King of Kings, &c. 1662. The Two Incomparable Generalissimo's of the World. 1644. Junitarius Justificatus. 1648. The Dark Lantern, &c. Wherunto is annexed a Poem, concerning a Perpetual Parliament. 1653. Westrow Revived. A Funerall Poem without Fiction. 1653. An Improvement of Imprisonment, &c. 1661. Tuba-Pacifica. 1664. Sighs for the Pitchers. 1666. Prosopopœia Britannica. 1648. Salt upon Salt: made out of certain Ingenious Verses upon the late Storm and the Death of His Highness ensuing. 1659. The Prisoners Plea: Humbly offered in a Remonstrance; with a Petition annexed, to the Commons of England, &c. 1661. A Memorandum to London, occasioned by the Pestilence. 1665. Vaticinia Poetica. 1666. Three Private Meditations. 1666. Opobalsamum Anglicanum. 1646. Three Grains of Spiritual Frankincense. 1651. Fides-Anglicana, or a Plea for the Publick-Faith of these Nations. 1660. Furor-Poeticus (i.e.) Propheticus. A Poetic-Phrensie. 1660. Speculum Speculativum: or a Considering Glass. 1660. Ecchoes from the Sixth Trumpet. 1666. [Included in] Fragmenti Prophetica, or the Remains of George Wither, Esq.; being a Collection of the Several Predictions dispers'd throughout his Works. 1669. Reasons humbly offered in Justification of an order granted to Major George Wither, by the Honourable House of Commons. 1642. Parallelogrammaton. By George Wither. (1662.) A Preparation to the Psalter. By George Wither. (1619.) The Psalms of David translated into Lyrick-Verse. (1632.) Respublica Anglicana, or Historie of the Parliament. (1650.) Mr. Crossley raised a doubt as to the authorship of this piece. And, although the *Great Assizes* (1645) and *Vaticinium Volvium, or Palamon's Prophetic Prayer* are attributed to Wither, their authorship is doubtful.