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Rogers







**THE WORLD,**  

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**OR**  
**INSTABILITY.**  
  
**A POEM.**

**IN TWENTY PARTS,**  
  
*WITH NOTES AND ILLUSTRATIONS.*

*By J. Dobson, in 3 vols. 8vo. 1836. 1836.*

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If Solomon did say, that nothing new  
Under the sun was seen, 'tis not quite true:  
Since we contend, that ev'ry hour and day  
Brings novelties, with changes' due array.  
Whatever had a birth must change sustain,  
Unsteady ever be; but not in vain:  
Enjoying life must die to live again,  
In afterlives perfection to attain.



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ROY W. B.  
JUN 17  
1835

## DEDICATION.

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To the wise and the good  
These outlines are inscribed.  
To the half of mankind,  
Gentle Women, I offer  
Both a tribute of praise  
And a share of my verses.  
In the strains and the scenes  
Of this Poem and mirror,  
To such human best minds  
A bright view is presented :  
The religion of Love,  
And the moral of changes ;  
The strong anchor of hope,  
And true precepts of Wisdom.

THE AUTHOR.

## CONTENTS.

### PREFACE,

- I. INVOCATION,
- II. EXORDIUM, *The Laws of Change and Symetry.*
- III. THE UNIVERSE, *Stars, Sun and Light,*
- IV. THE EARTH AND MOON, *Water, Fire and Land,*
- V. THE FORMER EARTH, *Cataclysms, Floods and Fossils,*
- VI. LIFE AND MOTION, *Elements, Crystals, Plants, and Animals,*
- VII. LOVE AND SYMPATHY,  
*Hymn to Love Divine,*  
*A Vision,*
- VIII. SUBLIMITY AND THE DEITY,
- IX. RELIGION, *Superstition, Providence, Creeds, and Rites,*
- X. FREEWILL, *Evil and Sin,*
- XI. ANGELS AND DEVILS,
- XII. EPISODE, *Cohol and Cohiba,*
- XIII. MANKIND AND SOCIETY, *Languages and Civilization,*
- XIV. PEACE AND WAR, *Discord and Strife.*
- XV. TOLERATION AND SELFISHNESS, *Fickleness, Constancy, Intolerance, Genius, Food and Dress,*
- XVI. PASSIONS AND PLEASURES, *Thoughts, Cupidity, Sports and Pain,*
- XVII. WISDOM AND KNOWLEDGE, *Ignorance and Errors of Mankind. Fortune Wheel.*
- XVIII. ARTS AND SCIENCES, *Literature, Books, Writers, Critics, Poesy,*
- XIX. WOMEN AND CHILDREN,
- XX. CONCLUSION, *Truth, and Ultimate Prospects of the Earth and Mankind,*  
*The Universal Prayer and Hymn of Mankind.*  
88 *Notes and Illustrations.*  
*Additions and Variations.*

## PREFACE BY THE EDITOR.

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THE readers of the English language in both hemispheres, are presented in this Poem, an unusual literary effort, such as is but seldom expected from this side of the Atlantic. This curious and moral poem is novel and unique: it bears the stamp of genius, which alone can strike a new path in poesy as well as philosophy.

It would be difficult to class it, although it may be compared with some of the best. It comes nearest to the didactic and philosophical poems, such as Pope's on Man and Brookes' on Beauty; Darwin, Thomson, &c. but it partakes of the Epic nature, in as much that the Epic sings a great heroic achievement and this poem inculcates a great truth, so as to perform a wise achievement. Pope wrote in rhymes, and his style is highly polished; while this poem employs the versification of Thomson and Milton, and has some neglects intermixed with the most sublime passages. It is however, altogether superior to Pope and Darwin in moral tendency, variety of subjects, and sublimity.

The great aim of this poem is to prove that *Instability* is as much a law of nature, as attraction or gravitation; that it rules both the physical and moral worlds, is equally wise and beneficent. This leads to a general survey of the universe the earth and mankind, becoming a kind of Mirror where are reflected the changeful scenes that they offer. *Instability* had never yet been traced so far and so well, much less sung in such strains. It is as if Newton had explained his laws of attraction and repulsion in a poem, instead of a mathematical work.

An invocation to the Genius of the Earth opens the poem, and it ends with a farewell to it, preceded by a Hymn to truth and a view of futurity. The machinery employed is only the help of divine attributes, and the Angels, as in Milton: there are no heathen Deities engrafted on it; but personifications of Sympathy, Truth, Divine Love, Nature, Science, the imp of intemperance, &c. The exordium states at once the subject, and explains the opposite tendencies of *Change* and *Symetry*, compared to Repulsion and Attraction, afterwards the subject is pursued and unfolded thro' the Scenes of Nature and Morality: whereby a crowd of interesting causes and effects are reviewed, forming altogether a proper philosophy of Instability.

If this poem may bear a comparison with some Classics:

this fact, will be by itself a kind of Eulogy. If it is compared with Milton and Thomson's *Seasons*, as employing the same versification, it shall be found to have its own peculiar style, to be equal to them in some respects, inferior in others; but superior in some peculiar points.

Milton's *Paradise Lost* by the loftiness of the theme, and the energy of style, justly ranks as the best English Epic, yet it has defects of style and has been accused of some plagiarisms. His fight of Angels and Demons has been much blamed, deemed too monstrous even for a poetical flight of fancy: and Satan is evidently his unworthy Hero, since he achieves the Epic design of the fall of man.

Compared with Milton, this poem is equal in the lofty aim, the vivid pictures, the sublime thoughts and the ranges of imagination. The Hero of it, if any, is the Divine Love, that gives Life, freedom and hope forever, thro' everlasting changeful scenes, and therefore a more worthy Hero than Satan. It is inferior in length, and florid speeches; in pathos, stirring scenes, in energy—But it is almost superior in moral tendency, in undeviating benevolence of purpose, in variety of introduced subjects, and in scientific applications.

Compared with Thomson, it is equal in lucid views of Nature, pious sentiments, moral scope; what may be called the religion of the soul. It is inferior, in musical versification, in sentimental tendency, in happy Episodes—But superior in wider range of scenes, in lofty wisdom, and science, in inculcation of general tolerance and peace.

The style and the contents may exhibit several peculiar striking features. The versification altho' similar, and of the Iambic noble metre as usual in tragic and heroic poetry, has something peculiar. Milton is very negligent, he has some verses of six feet instead of five, and trochaic measures in the very middle of his verses. They sound well only at the opening of a verse, and as such are frequent in all heroic poems, as in this. But Milton and Thomson studiously avoid rhymes, and an additional liquid syllable, at the end of their verses: while this poem admits both when they happen to fall in. This renders the versification more smooth, varied, and pleasing to the ear: breaking the monotony of interlocking verses, and the constant accent of the ending word. That the author might have written in rhymes, if he had preferred, is evinced by his scattered rhymes, his rhymed hymns, apathesis, &c.

As varied appears the style: it is generally florid, forcible, expressive, terse and perspicuous; not seldom assuming

vigor and energy, and even rising to the sublime, when the subject allows it. Otherwise, it may be deemed harmonious and correct; equally stranger to bombastic inflation, and obscurity of meaning, altho' there are many intricate periods. The whole is a mirror of the world, divided into twenty Cantos or sections, each forming a small poem by itself with an adequate title, and including nearly 6000 verses. Some allegorical Episodes are introduced; that of *Cohol* and *Cohiba* is poetical and moral; it will be liked by all, except drunkards and tobacconists. That of Sympathy is of a still higher order. The hymn to the first born of God, is truly beautiful and of a severe pious cast. The hymn to Peace, is but a trifle; but equally just. The wheel of Fortune is an anomaly, and may please by the evident contrast between the sense and versification. The universal hymn and prayer at the end is excellent, and suited to all Religions.

Beauties abound in this poem, they are scattered like gems from beginning to end. They consist in vivid pictures, truths well expressed, the best moral precepts, a deep religious impression, sublime addresses to the deity and truth, a love of wisdom, virtue and universal peace, a benevolent universal tolerance and charity; sublime sketches of the Sun, Light, Fire, War, the Passions, Women, &c. Some of these expressive passages possess great poetical merit.

Whenever great beauties are found in a work of Genius, corresponding defects may be expected: Trublet and d'Israeli have said that they are inseparable. Genius has beams and eccentricities, a light and shade. What may be deemed defects by some critics will be the flight to the land beyond the stars, the prophetic style respecting the end of wars, cupidity &c, some fervid suggestions, the repetition of the precepts of tolerance, the severity against critics, some inconsistencies and redundancies, a few contradictions or repetitions—But others may excuse these aberrations and imperfections.

The morality of the whole is unexceptionable, it breathes the mildest spirit of tolerance and peace, the purest wisdom and virtue, the kindest charity and benevolence: even carried to excess. The religion of the poem is one that admits of all others, and all the harmless pleasures of life; it wars only against evil, strife and the human Devils. It is a religion of Love and hope; the hints against intolerance, exclusive creeds and variable tenets, end by stating positively that all are in the right, who seek a God, and do not persecute. All will approve, except those who dislike latitude and absolute tolerance.

Melancholy is not found in these lines; but a heart alive to joy and hope. Yet there are many hints about the death of all, nay even the very Earth; but always contrasted by the hope of a renewed existence. Every thing here is spiritual and immortal; matter is only the tool of Spirits, who fly from one to another world, as led by hope, duty or doom.

The philosophy of the whole poem is celestial and etherial; it seeks heaven and refers to it, at every step; borrowing most of its noble images from Nature, the sky and the heavens. It unfolds the probable means of creation, of the union of elements, the formation of organized bodies; always referring to a divine hand. It accounts for the diversity of mankind in complexions, features, languages, manners, policy, pursuits, affections, opinions, religious feelings and tenets, &c. It takes the most extensive view of the Universe, peopling the whole with living worlds, and these with other living beings: it animates the Stars, the Planets, and every thing they contain. It recalls men to their duties and teaches how to be happy in freedom and peace, so as to deserve to reach better worlds.

Vivid pictures of some objects are given so strikingly, that a painter could draw them from the outlines: such are the pictures of Ariel, the dwelling of sympathy, the common Shrine of Nature and science. Poetry ought to paint as well as sing, and here it is realized. The little poem on women is delightful, and cannot fail to please the sex it extols; it ends by a happy transition to playful children.

In conclusion this poetry is the poesy of the Soul; the philosophy is celestial; the morality, charity itself; the aim good and bold; the lesson true and wise! the religion that of Job and the patriarchs. The execution of the task answers the end intended; wisdom breathes in every page. A deep sense of conviction, or of satisfied curiosity, will no doubt be felt by the readers of congenial moulds, and happy tempers.

Those who may dislike this poem must have a bad heart, be exclusive in opinions, or fond of strife and discord. To them it is not addressed, since it deprecates what they hold dear. But the wise and good, the sensible souls, the friends of peace and mankind, and above all gentle women, must approve of it. If they do, it is likely that the poet will deem himself amply rewarded.

*Philadelphia, 1 January, 1836.*

# WORLD, OR INSTABILITY.

## A POEM.

### I. *INVOCATION.*

I wish to sing the changeful ample world  
 Where we now dwell, a little speck in space,  
 Yet a wide home for us, Dust of the Earth.  
 To sing of thee, I ask the friendly help,  
 Not of the Muses, heathen deities deaf  
 And blind, not of thyself, dull inert mass  
 Of matter; but of him, thy Lord and Leader,  
 Soul of this Earth, that dweels and lives in thee,  
 Spiritual mover guiding all thy motions.

Angel of light! fair child of solar life!      10  
 Tellurian soul! and guardian spirit! sent  
 By God to lead this globe in space, and all  
 The earthly functions sway! I call on thee, }  
 Fair ARIEL! appear, appear to me,      }  
 Come at my call, my verses to inspire. (N. 1.)

He comes, he comes, fair spirit of this sphere;  
 He flies, and from his hidden seat he stands  
 Now at my side, in his bright airy form,  
 Clad in the blue of azure sky and waves, [20  
 With scarf of evergreens and blossoms sweet;  
 Upon his head a snowy crown he wears,

Surrounded by Aurora's solar beams  
That brightly sport and dance in shooting  
streams. }

Sandals of gold adorn his restless feet;  
A silver wand within his hand he holds;  
Around his neck, a string of gems is thrown  
As dazzling as the Iris of the sky.

While mute I stood, the fairy vision viewing  
With dumb delight; in accents mild he spoke :  
Child of the Earth, what is thy wish? said he. 80  
In humble mood, the daring words I utter:  
Lord of the Earth! thyself alone invoking  
My mind to thee applies for help and strength ;  
Soul of this globe! my soul to thine now calls  
To guide my pen and voice, while I may dare  
To write and sing of thee, and all within  
Thyself; the mind to mind must speak, and not  
To sod apply, that is so mute and cold.

In placid words his answer came to me, }  
And filled my soul with thrilling exstasy, 40 }  
Thou hast well done to call on me for help,  
My son, and child of god who is my father,  
As well as thine, and of those worlds, by us  
Angels of his high will, throughout the space  
And Ether made to live and move awhile.  
Thy friend I'll be, and in thy mind shall throw  
Some of that lore that mortals hardly know,  
Or else neglect; that wisdom sprung in heaven,

That beams around the upper blissful worlds;  
 But so obscur'd in this, my sinful globe, 50  
 Given to me for home and body, like  
 Thy body was united to thy soul.  
 Thy pleasing song I often shall inspire,  
 And through the Earth or Sky, thy daring flight  
 May lead, on hopeful wings of solar light.

Having thus spoken, far away he flew,  
 Leaving with me a sense of happy bliss,  
 That made me thrill with joy, while I began  
 To sing of him, and us, of GOD, who is  
 In him, in us, and ev'ry where: no thing 60  
 Is without GOD, in space and time, nor was.  
 Father of all, he dwells with all, and shows  
 To men the solid good; his children spares,  
 Corrects, invites to happiness; while they  
 On earth too oft forget his bounties, and  
 Their duties slight, as children of his love.

---

## II. *EXORDIUM.*

### THE LAWS OF CHANGE AND SYMETRY.

In endless shapes, mutations quick or slow,  
 The world revolves, and all above, below,  
 In various moulds and frames all things were  
 cast,  
 But none forever can endure nor last.

Whatever took a form, must change or mend;  
Whatever once began, must have an end.

---

Such is a law, a hidden law of Nature,  
Or rather GOD, whose power when exerted  
We thus have nam'd. This potent law by few  
Has been perceiv'd as yet, altho' in heaven  
On earth, in man, it may be seen, be felt,  
And ever binds, as ever it will rule  
The skies, the worlds, and all that live within.  
Thus like another law from equal source 80  
And similar; by few suspected till  
A Newton came, his eye and mind unfolding  
The secret motions ruling planets, globes,  
The Earth itself, the sun, and all the stars,  
With all the atoms dwelling there, within  
Or else without, beyond the sight expanding.  
By him this law was strong Attraction called,  
By others Gravitation, else Impulsion,  
In Elements affinity becoming;  
While in the mental world sweet *Sympathy*.  
The names are many, but all mean the same  
Divine and binding law that thro' the space  
And time, upholds, directs, connects and binds  
Those rolling spheres, huge massive globes of  
earth  
And other matter, where we dwell and live;

Or those bright suns and starry lights we see  
 So far beyond our reach, and all the comets  
 Wandering clouds or worlds, with Nebulas  
 And Galaxies, and all the wonders far  
 Into the skies conceal'd, and widely spread, 100  
 Or else invisible, with all the Beings  
 Who creep upon their surface, swim in fluids  
 Or dart thro' air, as in our globe. Nay these  
 Aerial fluids, waters, oceans, seas,  
 Obey also this law ; the particles  
 Of bodies, elements and fragments, all  
 Must follow it. The souls and spirits may  
 Avoid the ruling law, yet often feel  
 A tendency to union by a sweet bond  
 Of moral sympathy, that unawares  
 In blindness leads towards the objects chosen.

Such is also the wise and holy law,  
 As yet so little known, by few surmised,  
 By keenest eyes long sought : the Law of

### CHANGE,

Or else mutations ever there recurring ;  
 Diversity and mutability,  
 Divine and Earthly *Instability*:  
 That in perpetual motion keep the world,  
 Pervading and controlling ev'ry thing  
 That is, or was, or ever may exist. (2) 120

How few suspect that nothing ever can  
 Belong to permanent stability

In skies or sod? Eternal is that law  
 That wisely bids to spring, to live and die,  
 Not man and beasts alone, but blooming plants  
 Also, and all the Beings born : besides [skies.  
 The globes, and worlds, and suns, that fill the

But CHANGE extends also to vary forms,  
 And none of these were ever born alike,  
 Nor ever will. Not even two leaves or blooms  
 In vain you'll seek to match upon a tree.  
 No human being can be found on earth,  
 With face or limbs alike, in shape or size:  
 Much less two stars or planets wide apart.

This change is then a law in time and space  
 Existing, and on matter ever acting,  
 To modify, embellish all the Beings  
 That live to fill the wide extent of life :  
 With all the bodies holding now or ever  
 A seat in space; thus clothing them in shapes  
 Forever new or pleasing to the sight. 140  
 Not them alone in features strange and bold ;  
 But ev'ry thing they do, or ever did,  
 From birth to death, from youth to oldest age.  
 In men, in nations, cities and empires,  
 In their complexions, motions, actions, speech,  
*Whatever once began, must have an end,*  
*Whatever took a form must change or mend.*  
 This is the Law, the positive decree

Written in heav'n, on earth; to us untold,  
Yet eas'ly seen in daily facts and scenes.

But who can tell the terms of many lives,  
When much beyond our own? Who ever saw  
The birth and death of solar globes and stars?(8)  
For whom perhaps an age is but a day;  
Unless 'tis Him who sits on high and holds  
The countless orbs within his potent grasp,  
For whom their longest ages are as naught,  
Not even days! Eternity his shrine,  
Expanse his throne, and both within himself:  
Nay, all that is must be in him alone. 160  
By him we all enjoy the life he gave, }  
By him we move, and moving seek the grave. }

'Tis him who made that law a boon of life :  
A wise decree, since wisdom ever was  
The aim of Nature's rule. In vain we'll say  
Why not to live forever, never changing?  
In heedless mood we once may speak these  
words,

When pleasures smile and beauty shines on us,  
When joy and love delight the youthful mind,  
When happiness our lot appears to be.  
But sad reverse, let age or fate betray  
Our fondest hopes, then we soon wish for change.  
Have we not been a child before we grew?  
Nay even less, when in the womb of time.  
Does not ev'ry day, or week, or month, or year

Effect great changes in our thoughts and deeds?  
When in ripe youth, the blooming age we reach  
Are we to rest and none to rest besides?

The daring wish may strike a selfish mind: 180  
A wiser man will meet his doom and say,  
The fruit when ripe must seek the earth and fall.

Go on pursue thy way to heaven leading  
Immortal man, forever changing, yet  
Ever in life revolving Entity  
Of conscious existence. Take heed and seek  
That virtue, truth and wisdom leading there.  
Avoid the ills of life, the angry passions,  
The strifes, deceits and woes of vice and crime.  
Above all things endeavour to abstain  
From greedy selfishness, the direful bane  
Of social peace and mutual happiness.  
Do good to all around and harm to none,  
And blest thou wilt become. Remember well  
To tolerate, if toleration seeking  
Thy wish is happiness : thy fellow men  
The same desire will feel and must obtain.  
Forbear, concede and love, if love thyself  
Thou wilt deserve and claim to cheer thy days.  
A common father gave us life, thy heart 200  
Must see thy brothers, in those beings who  
By mutual fate in this unlucky sphere  
Around thee dwell, with wishes like thy own.  
Hinder them not the boons of life to seek,

Let them pursue the paths they may prefer.  
 Then may sweet peace and blessed toil prevail,  
 The earth adorn, unite mankind in love.  
 Soul of the world ! the starry skies controlling,  
 Like human souls their bodies rule and lead :  
 Father of life and Lord of living worlds !  
 All beings born of thee obey thy laws ;  
 The mighty mental Sun thou art of all  
 That is or was, is seen or still unseen  
 Near us, or far away into the wide  
 Abyss of time and Ether ; but a few  
 Particles of thyself or atoms of  
 Thy light, they are, who fleet awhile in space.

By many links they are to thee connected,  
 By laws of love and pleasure ever safe.  
 With double chains or triple ties by thee    220  
 Are still impell'd to live and move, remain  
 Within thy power, in willing bondage ; free    }  
 To rove within the limits set by thee.    }

Ruler of all by wise and steady laws !  
 We study them in order to obey  
 Thy will. And thus we find that double ties  
 Often control each other, to prevent  
 Excess in each, by blending tendencies  
 Of opposite import and aim. We see  
 The moral world by good and evil swayed,  
 By turns upon each other acting, they  
 Evolve the greatest good. Attraction has

A foe to check its course, excess prevent,  
Or both united join to rule in peace.

We many names apply to this wise law  
Imparting life, Repulsion else Expulsion,  
Antipathy within the moral world.

Yet all alike, they tend to check the act  
That might all bodies blend into one mass:  
Around the sun the planets roll, instead   240  
Of throwing them into the solar focus :  
The souls repel from evil by dislike  
And pain, that good and pleasure teach by turns,  
Or sweet contrast, of wise import to us.

'Tis thus that CHANGE, eternal law of God,  
Another law has met to rule the world ;  
They jointly blend to beautify the whole,  
Without both aids, it could not be admired.  
This needful help is SYMETRY, that bears  
So many other names and terms receives:  
Stability, or Sameness, or else  
Permanence, Durability ; they all  
Imply the action of a single law  
Tending to dullest uniformity.  
If in the world it should prevail alone,  
We should perceive in ev'ry thing alike,  
But one dull mass a single color showing ;  
In bodies but one shape and size, or few :  
Ever the same, unborn, undying, or moving  
But in one way, a single path pursuing :   260

'The minds and souls would think and act alike,  
 Or nothing have to say : a single speech  
 In vain might then prevail. The earth might be  
 All land or sea, a single tribe producing  
 Of beasts and blooms. If individuals had  
 Birth any where, so like and similar,  
 None would be known, or any thing enjoy.  
 To think of this, a shudder will produce ;  
 'Twould be a Chaos, similar or worse  
 Than the confusion of all Elements  
 Before Creation was by God decreed.

But lo ! how different the scene has been  
 By wisdom's call ordain'd, when joyful changes  
 The world have fill'd, adorn'd with many hues,  
 Bodies of various shapes, the earth with men  
 Of various features, minds with thoughts unlike  
 Acting apart ; with crowds of blooming plants,  
 Birds, fishes, beasts of many kinds, to sport  
 Aloft or in the waters, else to trample  
 The solid ground ; all useful, having each 280  
 A lot to fill, a life to run, enjoy.

Yet if this world was only rul'd by Change  
 And nothing was alike, we could not see  
 The beautiful array and order of [not  
 The glorious skies ; the days and nights should  
 Succeed in regular display, nor months  
 Seasons and years. All bodies if unlike

Could never love nor match, the beings free }  
 Of due restraint and hope could not agree }  
 In any duty; whims alone might follow.

Thus felt must be the need of a control,  
 Wisely appointed in fair *Symetry*, [bounds  
 That checks the law of change and sets due  
 To useless whims, unruly actions stops.  
 By Symetry the bodies take a form  
 Into the moulds are cast of many kinds,  
 To life and love are born, their happiness  
 Pursue, thro' many paths : the minds agree  
 On many points. The planets round the sun  
 In steady circles roll, and daily whirls 300  
 Perform. Sweet harmony prevails among  
 The spheres and stars. The streams pursue  
 their courses,

In daily tides the waves do ebb and flow, }  
 While ev'ry year the sweetest flowers blow. }  
 Organs and limbs alike, the Genera  
 Obtain; but species vary shapes and colors.  
 Our social feelings spring, for fellow beings  
 Of human frame : our speech so oft unlike,  
 Yet many links in common words has found  
 Spoken by millions in peculiar tongues.  
 Nations are formed, binding laws enacted,  
 Houses and cities built, upon a plan  
 Of solid use and graceful *Symetry*.  
 In dress, in manners, food, religions or

**A**ctions, great many will agree, conform  
**E**ither for ages or awhile. Thus all  
**U**pon this earth partake of these two laws,  
**E**ach other modifying, and adorning :  
**I**n happy bonds of genuine friendship link'd,  
**R**ivals for sway, yet each a share obtaining 320  
**O**f rule, to reign on earth, and in the skies ;  
**E**ach striving to fulfil the needful scope,  
**C**ontrolling matter, spirits, souls and bodies.

These laws divine, unlike the human laws,  
Exceptions nor evasions never meet.  
The laws of kings, of rulers, or lawgivers  
Endure awhile, are changed, set aside ;  
Not so with those that wisely rule the world,  
They are immutable, eternal, like  
The holy giver, source of goodness pure.  
While ev'ry thing must change, or mend or die,  
The law of change itself endures forever.

The laws of God, on wood are neither written,  
Nor chaffy rags, that perish, burn, decay ;  
Not ev'n engrav'd on stone or metal hard,  
That crumble, rust, or melt in violent fires :  
But in the hearts of men, on earth and sky,  
In all the works of God in Nature seen,  
They are so deeply grav'd by a divine  
Finger of steel, that they endure as long 340  
As he who gave those laws of love and wisdom.

III. *THE UNIVERSE.*

## STARS, SUN, AND LIGHT.

The constant streams of existence and life  
 Are like unsteady rolling waves, at sea  
 Rising to sink, to rise and sink again ;  
 Offering endless shapes, perpetual motions,  
 By these wise rules sustain'd and led to good,  
 Nay very best designs and purposes,  
 In life and death, thro' ample range of space.  
 From elements invisible and thin, }  
 To living atoms faintly hardly seen, }  
 The steady course we trace and may perceive  
 Of constant change and mutability :  
 Thro' all the living beings up to man,  
 Throughout his institutions and pursuits,  
 His thoughts, opinions, and ev'n his religions ;  
 Nay further yet, to all the works of nature,  
 To hills or mountains high, to brooks and  
     streams,  
 Rivers and Lakes, the ocean and his shores.  
 By rising higher we may lift the eyes [360  
 Towards the fleeting clouds, and thunderbolts,  
 The polar beams in dancing rays observe  
 To sport awhile, the rain and snow by turns  
 To fall and sink, the meteors of light  
 In darkness shining, prone to disappear:

**All these obey this sway, they flirt and vanish.  
Beyond their range, we reach the boundless  
vault,**

**Where eyes may dive in vain, and seldom could  
Even by thought attempt to fathom far,  
The wonders of the starry heavens bright, }  
Unless by telescope with spreading sight }  
They aid the daring search: then are reveal'd  
The treasures of the skies, in Ether spread.**

**By telescopes the eyes increase their range,  
The suns and spheres explore; with true delight  
Survey the seats of glorious worldly life,  
'The functions of the globes and spreading light.  
They may perceive, afar beyond the stars,  
Millions of worlds that never were surmised  
Except by keenest mental eyes ; but now  
This mental sight can even reach beyond. 380**

**Some men are blest, with double sight' en-  
dowed ;**

**One ever soars beyond the range of vision,  
So limited in others, deeply diving  
In space, increasing vision, to enlarge  
The mental view of things untold, unseen.  
Where ends the range and limits have been set  
To mortal eyes, there mental sight begins  
To fathom space, and worlds invisible  
Surveys, admires: with many daring eyes  
This inward sight is gifted to detect,**

Perceive and grasp the wonders of the skies,  
Never enjoy'd by eyes of earthly man.

Say not 'tis fancy all or else illusions.  
No, 'tis now that my friendly angel stands  
Near me, my boldest flight and strains inspires.

Unhappy they who can deny this truth,  
A single sight receiv'd, or blind themselves  
By scorn to mental rights of keen perceptions.  
Many we know are born to cruel blindness  
Of solar light depriv'd, from their sad birth; 400  
Others with dimness only see, thro' clouds,  
Or film, disorders of the body's eyes.

The same may happen with our mental sight }  
Some minds have clearer sharp perceptions }  
bright ;

Others a dull or dimmer mental view alone  
Can claim, to look beyond a certain range  
Unable quite. If born without the power  
Of second view, in mental darkness living,  
They never see the treasures of the skies.  
No more can a blind man the sun perceive,  
His light effulgent, dazzling colors, shades,  
Adorning all: than these unhappy men  
Devoid of mental eyes, can see of God  
The glorious works, beyond the bounds of sight;  
Freely displayed to perfect lofty minds  
That soar afar, and all the worlds survey;  
But hidden treasures to the human crowd,

By astronomers sought and oft reveal'd.  
 Oh happy they, who have this boon receiv'd,  
 And live in mental light of many hues. 420  
 To them this Earth is but a paltry sphere,  
 Rolling awhile thro' space, or Volvox like, (4)  
 A speck minute, within a drop of water  
 Swimming and whirling quick, unseen by mil-  
 lions

Of other worlds and beings, life and peace  
 Enjoying far away into the places [death;  
 Where they were born, and moving seek their  
 Unless immortal spirits they become.

Arise my soul, the loftiest theme attempt;  
 Above the shining worlds, a daring search  
 Begin; and what is seen by thee, do tell  
 In song sublime, that may the mind convince.

Beyond the starry skies there is a sea }  
 Of light, where Islands swim in heavenly }  
 Beauty array'd, and spirits flirt in rays  
 Of beams divine: there is a land of Love,  
 Of solar dazzling light, and dusty gold,  
 Darting a golden Ether, source of light,  
 To bind the solar systems and puny worlds.

The mind must feel that space can have no  
 bounds, 440

Whatever number be of things or thoughts  
 Others may be beyond. And thus behind  
 The Nebulas and Belts, our Galaxies,

Of starry clouds and oceans, lies that land  
And sea, with all their wonders; Island Moons,  
The sun is but an atom to the smallest!  
Spread like a sea or atmosphere around  
The whole, in azure cloud is found, AKAZ, (5)  
Ether divine, the source of light and stars;  
Nay all the worlds and suns we see are but  
Dense particles united of this fluid,  
In solid spheres compressed and congealed.

There stands the central land and throne  
Of our wide Universe, the home of all.  
There shines in splendid glory this fair Land,  
The Home of Love divine, and angels sprung  
From love, as all the worlds besides have been.  
There live also fair beings of all shapes  
And hues; with those immortal spirits, sent 460  
To wander thro' the distant space and spheres,  
Awhile from world to world a rambling visit  
In human shape to pay, to live and die,  
Until their final home they reach with joy.

Land of delight, bright heav'n of bliss and love!  
Thou throne of God and all that is divine,  
I hail to thee from this far distant sphere  
And puny world, to seek thy blissful rest,  
In peaceful acts of love at last to live  
With God, near him that gave me birth and Soul.  
Eyes of my soul! that have the vision sought,  
Do not deceive the hopeful trust it gives.

Soul of the world! my own to thine is linked  
By love and hope, do not betray my wish.

*No, no!* says God to man, when humble hope  
Bespeaks the truth, and calls him to his side:  
*The time will come to meet, when many worlds  
And lives of purity shall lead thee there.*

Then soul to soul may speak, and thought to  
thought [480  
Respond, since both are but thy children, born  
Out of thy love to give, and life impart:  
Yes all that is was thine and sprung from thee,  
Soul of the World! the Universe thy work,  
And We thy mental thoughts, by thinking love  
All born from thee. 'Tis Him that made the  
whole.

He said, let there be time, and time began,  
Let there be Love, and Love was at his side,  
Let there be space, and space expanded far,  
Let there be light, and light was shining round,  
Let there be worlds, and worlds were spread  
thro' space,  
Let there be Souls, and Souls sprung out of his,  
Let Beings live, and Beings liv'd and lov'd,  
Let angels be, and angels flew in light.  
He said at last let there be men on Earth,  
And here we are, his youngest children born  
For happiness, but through our Sins delayed.  
My mental eyes could not all this perceive;

But led by higher power I have surmised  
The truth, and of past ages thought: until  
The source of all, that is, has been revealed. 500

Shall I a further daring search attempt  
Beyond the Land of God? towards the verge  
Of solar lives and seas is space a void  
At last? there naught existing? or else be? (6)  
But hush, no longer can my eyes extend  
Their vision, nor my mind receive a hint  
From usual friendly prompter; it is time  
To stop and nearer look. But I suspect  
That heavens have no end in their extent,  
Nor wonders cease as they expand throughout.  
The Land of light, of stars the daily mother,  
Is not alone a wonder of delight,  
The mighty seat and stool of loving God:  
He may have many thrones, since our own globe  
So paltry, distant, and unworthy quite,  
Has been his stool and yet reclaims his care.  
Around the whole still God is met in power,  
Within his Womb the Universe inclosing.

My eyes repose upon the solar worlds,  
Attention claiming by their moving powers; 520  
These rolling spheres of many hues of light  
In clusters spread, achieve their mighty race.  
In curling spiral circles, and around  
Their central magnets swiftly fly revolving,  
Seen or unseen by turns, with all their moons

**Or** minor stars and satellites, the globes,  
**Planets** and comets; many forms they offer,  
**With** many motions strange, and are endowed  
**With** their peculiar life; while they are homes  
**Of** countless men and beings of all kinds;  
**In** swarms they live, wherever light has reached.  
**Meantime** a worthy, boldest man of late,  
**Herschell** his name, a name to Newton mate, }  
**Has** seen and has reveal'd the secret changes,  
**That** endless ages have achiev'd, nay yet  
**Go** on unerring, following the law  
**That** bids to be, and live to move and die.  
**'Tis** he who dared to surmise and say,  
**He** saw in fancy eyes the birth of worlds,  
**By** shining light, ethereal vital fire, 540  
**Now** widely spread in lucid clouds, or else  
**In** flaming comets' tails, now slowly forming  
**By** gradual concentration, matter bright,  
**In** luminous or sparkling globes or stars  
**Attraction** meeting, moulding them to shapes  
**Of** spherical fair globes in blazing fires.

**Thus** sidereal wide space is ever filling;  
**Thus** comets, planets, moons, and other worlds,  
**Perhaps** are yearly made, created far  
**Apart** by hands divine; no idle God  
**Is** He, who rules the worlds, and millions has  
**Of** angels to command, his bid obeying.  
**In** solid balls or hollow spheres, in disks,

Or rings and zones, they are forever cast  
In moulds of life, by symetry adorned.  
In floating airy fluids, or fiery belts  
They swim, or liquid oceans wash their limbs.  
Each will assume a form or size unlike  
Not two are similar, and thro' their lives  
Or existence, for us almost eternal, 560  
They ever change in some degree or mood.  
But who shall count the years they have to live?  
Their periods of decay? Yet being born  
Their doom must be to die; but when and how?  
Their pile may be the fire that gave them life,  
Caloric light subduing strong attraction.  
Or else a dissolution, wat'ry grave,  
Or sublimation in thin vapors spreading  
Again to roam in space, until recalled  
To worldly life, by attraction and love.  
From Ether they were born, to Ether go,  
Like man who born of earth to earth returns.  
Have we not seen? at various times of old  
Stars to be spent, and disappear awhile  
Or else forever, like a light when blown.  
Have we we not seen? new stars into the skies  
To blaze where none before appear'd, or comets  
To come and go, and never yet return.  
Oh wonders of the sky! of all the scenes [580  
The most sublime, who can your numbers tell?  
Not made for us but countless other beings,

Yet teaching us the laws of life and death,  
 Our hopes reviving, mortal men consoling;  
 New homes they offer, souls inviting there  
 When freed from earthly bonds, they seek for  
 heaven.

King of the sky! refulgent solar orb,  
 That gives us light and heat, to nourish life:  
 To thee we hail, and human eyes admire,  
 In wonder lost, thy beauty and thy size;  
 Both much beyond conception; whence not few  
 Tellurian minds in thee a God adore:  
 Of old as Phœbus known, Apollo else  
 A Baal, Lord of Heaven, worthy Sire  
 Of most exalted Lords and living Fire. }

So dazzling is thy brightness that no eyes  
 Can bear to look on thee without the danger  
 Of blindness to ensue, a trusty image  
 Becoming of thy Ruler; mighty Lord,  
 By mental eyes but seldom fixt too long,  
 Without a fearful blindness, frequently 600  
 Inducing; tender eyes unable are  
 To bear the blinding beams of fulgid light  
 From solar orb and thee, oh God! direct  
 Into the eyes and souls convey'd, absorbed.

Luminous fluid that fills the wide expanse!  
 In thee are swimming all the worlds and  
 spheres.

Thou art of God a glorious agent seen

And ev'ry atom showing, yet unfelt:  
But to the mind convey'd, in colors bright  
Painting the worlds in glaring beauty for  
Perceptions to arise of thee, of them,  
Of all that is; of God himself to give  
A faint and distant glimpse; this very light  
From Him is emanating far away,  
Into the starry skies it lights the lamps  
Of sparkling stars, the dazzling solar sphere;  
From thence it shoots in everlasting streams,  
And all the planets vivifies at once,  
Their surface glossing with a share of light;  
To feed of life the precious hidden stores. 620

From all the orbs and bodies it rebounds,  
Reflected in new streams of lucid rays,  
And interposing links each other striving,  
In ev'ry way directed, to outfly.  
Thou art not matter, ethereal unbounded  
Ocean of Light, forever rapid motion  
Exerting and imparting; yet so thin  
That bodies can thro' thee proceed without  
The least impediment of speed. Thyself  
A wonder, since each particle minute,  
If such thou hast, itself can penetrate,  
Or slide along without resistance by  
The constant shocks. A substance medial Light  
Must be, between the heavy matter, quite  
Unable thus to move, at ev'ry step

Meeting or giving a resistance bold,  
 And spiritual unmaterial unseen  
 Essence or substance filling all the world. (7)

Matter the light receives, repels, refracts,  
 But light cannot repel itself, but moves 640  
 Forever strait from worlds to worlds, as angels  
 And beams divine, are streaming thro' expanse  
 In all directions. Light by matter is  
 Partly absorb'd, imparting to all bodies  
 The shock of life. Perhaps it gives to planets  
 The power of revolving quick around  
 Our solar central focus of this light:  
 Repulsion may produce; attraction brings  
 The tendency of matter to descend,  
 The largest massive power to join, uniting  
 Bodies into a solid passive form.

With fire, Caloric heat, combines the light,  
 And with Electron; flames and thunder both  
 Evince and scatter light, as focal seats.  
 Perhaps in these, as well as magnetism  
 And gravitation join'd, we only see  
 Of light the changeful state well modified.  
 If matter takes so many forms, we may  
 Well think, suppose, that light as many takes.  
 All colors bright or dull, are pictures of it. 660  
 The various flames by different bodies fed,  
 As many changeful forms of light and heat  
 Appear: galvanic fires, magnetic sparks,

But other modes of fiery existence.  
 That nervous fluid giving and imparting  
 Sensations of delight or pain, to men  
 And animals, is but another mode  
 Of latent existence in them and we,  
 Of light absorb'd galvanic shocks evolving.

Upon the sun the solar light condensed  
 Is bathing solar angels dwelling there. }  
 This orb, with glorious lucid atmosphere, }  
 Is not a ball of fire as many thought;  
 But splendid globe, a golden land with streams  
 And seas of liquid pearls, with mountains high  
 Of lofty gems and crystals shining forth.  
 Ethereal fluids the ambient air comprise, [ing:  
 While light itself the whole surrounds, adorn-  
 There Iris clouds arise, by us as spots (8)  
 Perceiv'd: but others deem the solar light 680  
 To spread, expanding self with openings  
 Disclosing solar lands. Whatever be  
 The real case, in time we shall detect  
 When to explore the sun, our eyes shall dare }  
 Under a veil, his wonders will declare. }

Around the dazzling orb, the planets roll  
 Bathing in Light and Ether, fond companions:  
 And nearly all have moons, as children born  
 To move in orbits nearer to their focus,  
 Reflecting light in various shapes, extent.  
 Among the planets, Venus brightest star

Is harbinger for us of morn and eve.  
 The fiery Mars in purple hue is drest.  
 Proud Jupiter outshines them all in size,  
 With many cloudy zones he is arrayed.  
 Saturn has double rings, anomaly  
 In worlds near us. How many more exist  
 Planets of solar stars, is not revealed: [ed. }  
 Within their sparkling rays they are conceal- }

Of wand'ring stars, or comets often seen 700  
 When near they reach, the number is immense.  
 Some orbits take for path, elliptic tracks,  
 But others never seen but once, appear  
 To roam at will, or as the fluids impel,  
 Thro' which they fly in rapid active course.  
 In shapes and sizes atmospheres and tails  
 They all vary: Some thin as air, the stars  
 Do not eclipse; while solid centres show  
 In others thicker matter, often dreamed  
 To be of worldly spheres the rambling germs.(9)

All these great works of God, so distantly,  
 So thinly overspread, were never made  
 To shine in vain; but homes of life became.  
 In comets sad the fate, in planets better,  
 In solar globes still more, their beings live.  
 Our sister planets, growing bodies must,  
 And conscious beings may, to ours evolve  
 Akin, not quite unlike, and even men  
 Exist; but with a different shape and size:

With faculties peculiar. Variety 720  
And change must rule the worlds, and all their  
beings.

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#### IV. *THE EARTH AND MOON.*

##### WATER, FIRE AND LAND.

But from this lofty theme and daring search  
To Earth we must return, our globe and home,  
Where all bespeak the changes daily seen.  
The air is never still, the winds will blow  
From ev'ry side by turns in gentle breeze,  
Or gales, and stormy ire; in hurricanes  
That suddenly foul desolation spread:  
In lesser speed, of ships they fill the sails,  
And waft across the seas the floating vessels  
Connecting of mankind, the tribes remote,  
By oceans deep divided, thus in vain.  
Vapors arise in fogs or curly clouds,  
That swiftly fly to shade the burning sun,  
Or else descend in balmy dews to bathe  
The spreading blooms, in gentle showers fall  
Or streams of rain, the soil to fertilize.  
Else they congeal in solid lumps of hail,  
Or crystals white of snow, and many shapes,

To spread the wint'ry dress beyond the tropics, 740

Or lofty mountains crown with frozen snow:  
While polar ice in islands rising swims.

Survey the world of waters sweet or salt;  
The oceans wide and deep, in placid calm,  
Or stormy waves arrayed, a splendid scene:  
The tides that ebb and flow, to breathe  
In rolling surf upon the sandy shores,  
Or break in angry mood, upon restraint  
By rocks and cliffs. The foaming angry waves  
That ever roll and fall to toss astray  
The proudest ships, while whales and birds  
in sport

Bask in their foam: Of instability,  
Billows you are, unfaithful emblem true;  
Never the same, the winds bid you to rise,  
Yet ever sink to rise and roll again.  
The whirling spouts in cloudy pillars fall,  
And meet the sea, in angry bubbles boiling.  
The currents swift or slow, the briny mass  
In streams remove, to check the stagnant pool;  
Nay ever flow in circular meanders. 760  
Survey all this, in each the law perceive  
That bids th' unsteady sea in motion ever  
To be; and seldom rest in sullen calm.

Upon the land, the liquid waters seek,  
Spreading in lakes, by sloping hills surrounded;

Fair inland seas that have also their waves,  
Their storms, their currents, spouts, and tiny  
tides.

Sweet are their waters, when an outlet reaching  
They flow in streams, but briny or else bitter  
When quite confin'd, or sunk within the Earth.  
The Caspian such; but Erie meets a chasm (10)  
Where suddenly it sinks into Ontario,  
Thro' noble stream and fall of Niagara.

The bubbling springs admire, that ever feed  
The purling brooks, becoming larger soon,  
In rivers merging, bold or majestic,  
Flowing in streams, to fertilize the ground,  
Valleys, and plains, the sea to meet in broad  
Havens or estuaries, inviting trade. [780  
None can be met, alike in length or breadth,  
Norsinuous course, nor depth, nor devious banks:  
Nay each will change in yearly bulk by floods;  
Islands are formed, and deltas in the sea  
Daily increase. Some roll in muddy pools,  
Others in limpid streams, with various colors  
The waters flow or change, the yellow, red,  
Or blacker hues assume. A placid mood  
Here they will show, but then a rapid current  
In bolder mood, thro' rocky beds they roll,  
In cataract they tumble, loudly roar.

The fountains of the earth are earthy pores,  
The sweat and moisture of this globe exuding.

How various and unsteady in their sizes,  
 Contents and functions? Few are always pure,  
 But liquid fluids of many kinds they throw,  
 Sweet or impure, both cold and tepid, warm  
 Or hot; that gently rise, or bubbling boil,  
 Nay spout on high. Now nearly dry becoming,  
 Or full their basons filling to the brim.

Not only water flows from earthly springs, 800  
 But mineral fluids, holding sulphur, iron,  
 Acids and gazes, lime, and many salts.

Naphtha and oils from fountains seldom flow;  
 Yet there are such, even liquid pitch (41)

In bubbles bursting underground, in lakes  
 Expanding; thro' volcanic regions, prone

To offer fiery springs, in heat evolving:

While spongy ground, or marshy soil conceal  
 Of lurid swamps the deadly hues and mire.

Where none arise, where liquid outlets scarce,  
 Or if the soil they shun, a desert dry [ten

The earth becomes; and if no fluid could mois-  
 This globe, it would have been a dreary wild,

Unfit for life, where life should be extinct.

The latent fire is spread in ev'ry pore

Of matter; heat, caloric are but names

Of this pure element, in dire effects

Variable, potent, felt. By strange power,

It keeps all things apart, and tends in all [820

To swell, expand and break the bonds of matter.

Upwards, around, radiating in all places,  
 It has no weight and never sinks beneath.  
 With light uniting ever, fleeting prone  
 It flies or darts, and visible becomes.  
 In endless changes, moods and forms evolving,  
 It will appear, and disappear by turns;  
 But whether seen, or quite invisible,  
 Felt or unfelt, existing and pervading  
 All elements or bodies more or less.  
 From air to water, fluids, solid rocks,  
 To plants and animals, to man himself.  
 Never the same although the same appearing,  
 But in all shapes, connections, e'er the same.  
 Without his help the earth would be congeal'd  
 All beings frozen, the water ice become,  
 No air be breath'd; thus life soon at an end.  
 For there is heat in air, in water, blood,  
 Altho' unseen: nay in the very ice  
 And snow it lays conceal'd; but much reduced.  
 Throughout the world it flows in hidden  
                   streams, 840  
 Around all bodies sports and ever beams.

When heat evolves with air and light unites,  
 It breaks in burning flames, on fuel feeding  
 Destroying form and life, consuming all.  
 In dazzling thunderbolts it darts afar,  
 From cloud to cloud, or on the earth it strikes,  
 And hills; when electricity combines

With it in deadly anger roaring loud.

In other permutations we may see  
 The blazing fire meteors sublime.  
 The shooting stars, the globes and rains of fire,  
 Their heat evolving or else holding fast.  
 The northern lights and lovely bow in clouds  
 May be of heat deprived, but where a light  
 In any shape appears, there is also  
 A fire combin'd. What is the real source  
 Of heat? but solar light, since clear glasses  
 Of convex shape the solar rays collecting  
 A potent fire evolve, consuming all. [860

How many fires of late have been revealed }  
 That formerly in matter were concealed? }  
 Galvanic latent heat, electric sparks,  
 Now handled by the daring hand of man.  
 But who shall dare to sport with earthy fires?  
 The central heat, in awful abyss sunk, (12)  
 Volcanoes forming, rising to this day. [quakes

See where the ground in trembling fever  
 And darts galvanic fires; the clouds of smoke  
 Ascend on high, the bolts to heaven fly  
 In all directions; Ashes fall like snow,  
 And scorch the ground; the burning lava boils,  
 Like melted iron flows, and desolation  
 Is spreading far: high hills arise, where none  
 Before had stood, while others fall or sink.

The fields of men, their homes, their cattle,  
towns,

And cities proud are swept away by turns.

Upon the earth in various places, high  
Or low, arise the hills or lofty cones,  
Which bear within their hollow bowels, hot  
And awful fires that rocks and metals burn.  
Thro' one or many mouths their dingy smokes  
Evolving, dreadful loud explosions follow, 880  
To warn and frighten man. In full eruption  
The mountain roars and blazes lurid flames.  
Showers of ashes, gravel, fill the sky, }  
And far away to distant regions fly. }

The burning lava soon overflows the brim,  
In streams of fire upon the sides expands,  
To desolate and spoil the blooming ground,  
A soil fertile with glowing rocks to fill. [tains,

Of such volcanoes, dreadful blazing moun-  
I dared to reach the brim, and throw my eyes  
Thro' clouds of smoke into their boiling fires.  
An awful sight, that makes the stoutest heart  
To quiver, wonder, and exclaim, how great  
The works of God! But he has will'd these throes  
And dismal fires to cool the heated earth,  
And warn mankind, that they depend on him.  
While from this very power, follows good,  
The ashy rains of dust and gravel hard, 900  
Soon crumble and become a fruitful soil,

Where thrive the olive and the vine, of peace  
 And joy the emblems; overlooking all  
 The dangers, man there silently admires,  
 The power that from evil can evolve  
 A greater good, and fertilize the soil:  
 While earthly heat is thrown into the air,  
 To lessen central fires and cool the globe.

Returning on the ground we like to tread  
 Upon, in verdant dress array'd, we may  
 The soil survey that gives to man his food:  
 By falling leaves or crumbling rocks increas'd,  
 Furrows or gullies split, yet still adorn'd.  
 The sloping hills that once were cliffs of stone:  
 The lofty mountains, once much higher still;  
 Whose ruins in rocky piles or boulders strange,  
 By time were scattered afar, to tell  
 Of former changes; yet a previous happens,  
 When mountains shooting from beneath their  
     roots, 920  
 Like crystals form their angles or sharp  
     points

Upon their base, in gradual steps ascending.

Between the hills and mountains stand apart  
 The blooming valleys, gardens of this globe,  
 The fruitful plains the husbandmen inviting,  
 Or shepherds calling with their flocks to graze  
 The verdant grass. In gloomy forests dwelt

The wildest beasts; but now their precious timber

Offer for fuel, ships and homes to build.

Fair groves they are become, with bloomy glades  
And lovely meads connected and improved.

Fair Moon, thou only daughter of this Earth,  
Queen of the sky, and glowing lamp of night;  
Unsteady orb, of changes emblem old  
Thou ever wast: in crescents, rings or disk  
Appearing, shining or eclipsed; ever  
In various daily shapes and shades, thou art  
Reveal'd. Yet in thy steady monthly course  
Around this globe revolving as a friend,  
To shine in dusky night, and point the way 940  
To travellers, or sailors on the sea. [deemed;

Once a mere lamp of heav'n the moon was  
For wise men, a land became of wonders:  
With lakes and seas, with mountains steep  
adorn'd,

Volcanoes, valleys, plains, as on the earth.

The wisest knew, surmising truth, she was  
A little world, with shady groves, and gifted  
With beings of her own to ours unlike.

But doubting minds, deny'd the fact, supposing  
She had no air to feed their lives, nor clouds  
To moisten them, the arid soil supply  
With balmy dews and needful rains to drop:  
Yet where combustion thrives, and smoke arises,

An atmosphere they both reveal or form. (13)

A time is coming when the human mind  
With skilful tools shall further pry into  
The lunar world. Aided by double lenses,  
Gigantic tubes and glasses, human eyes  
Shall see, what has so long to us remained  
Conceal'd, and many wonders contemplate. 960  
Columbus of the moon, a skilful man,  
With daring sight exploring this new world,  
Discoveries shall make with magic spell  
Convey'd into the human eyes and mind,  
Astonishing beholders gazing there.

[ Then of this sister world, the nearest to  
Our own, we shall obtain a better view;  
Another range for mind to rove and think  
Upon; to speculate, analogies  
Deducing by comparing other worlds  
To this, as well as ours. A very thin  
Aerial atmosphere, with misty clouds  
Will be detected. Lakes and ample seas  
Better defin'd, the shores and tides perceiv'd.  
The rivers, hills, and plains as on a map  
Will then be drawn. And if there may exist  
Large trees and animals in lunar regions,  
We may expect to see them wave or sport.  
Of lunar men the doubtful existence  
Shall be decided; whether fram'd alike, 980  
Or of a lower order of mankind,

In accordance with lesser size of planet:  
Whether quite savage yet, or civilized,  
In woods, or huts, or cities dwelling there.

By magic glasses aided, we may hope, (14)  
Even to see beyond, much more to know;  
With solar light wherever it may reach  
To roam and fly. Still other worlds reveal,  
In part explore, the splendid vivid homes .  
Of many sentient, conscious beings, with  
Effusive life endowed. All this to see,  
Admire, before we die, and by this glimpse,  
No longer fear the grave that lead us there.

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## V. *THE FORMER EARTH.*

### CATACLYSMS, FLOODS AND FOSSILS.

But while surveying thus the actual earth,  
Her changeful scenes; the times recal to mind  
Of other ancient changes, ruinous traces,  
With memories of cataclysms: events  
Of yore by us recorded or surmised,  
Which thro' the maze of time we search and find.

When lofty minds delight to raise awhile 1000  
The gloomy veil of time and ages past,  
Beyond Memory's hold, and Clio's reach

**They search unwritten pages, words unspoken,  
Medals engraved by Nature's potent hand.**

**They soar throughout the skies, and ask the suns  
When born? how made? and scattered thro'  
space,**

**To light and warm the planets, comets, moons.  
How rolling worlds were thrown to wheel around?**

**In splendid homes prepar'd, adorn'd for men  
And beings numberless, since born therein.**

**They sink beneath the soil to seek below  
Within the deepest graves records of life;**

**Their epitaphs of time, reveal, explain.**

**Of nations sunk to dust almost unknown,**

**Through various languages no longer spoken,**

**Through crumbling monuments and relics faint,**

**They trace the steps and deeds, their arts unfold.**

**Within the earthly bowels in rocky tombs**

**They find the bones and shells of buried bodies,**

**Or woody fragments, formerly partaking, 1020**

**Enjoying life. Their existence revealed,**

**A useful lesson teaches; the law of change**

**Fully confirms, without exceptions ruling**

**The flying Orbs, and moving living beings.**

**Meantime in these, and ev'ry where, we may**

**The mighty hand of God, perceive, adore.**

**By flood or floods, by many revolutions,**

**By Cataclysms, successive changes felt,**

**We may account for rocky tombs involving**

These relics, once a softer bed presenting.  
A great deluge, a mighty flood of waters,  
Come once to overwhelm the earthy globe  
From whence we hardly know, yet often dare  
Vainly surmise. Some say a comet flew  
Too near; while others think a change of motion  
Accounts for it; or shock of many fluids  
In either case produc'd. We may ascribe  
It, if we like, to sinking, or upheaving  
Of continents, land regions widely changed;  
The ocean swell'd to mountain tides of woe,  
Abyss of water spreading desolation 1040  
By breaking thro' the solid earthy crust.  
Whatever was the cause, by mighty spell,  
In overflowing waves, the soil was drowned;  
And overwhelming all that stood before  
Their way, with rainy floods combining to  
Destroy the human race, the animals  
And plants that liv'd upon the earth: except  
The few that were in mountains sav'd, in arks  
Or places of refuge, escaping death (15)  
Together with the swimming water tribes.

But searching minds have lately proclaimed  
The awful theme of many floods of yore,  
And clysmian deeds of partial casual scope,  
Anterior and posterior to the last  
Greater deluge; that have destroy'd the lives  
Of many beings, even wat'ry tribes:

Ere men had come to share this earthly home.  
 Two cataclysms at least have since been felt  
 By men, dismay and horror scattering 1060  
 Afar. The last was equally severe,  
 And split the land into the actual fragments. (16)

Sunk in the strata of hard rocky stones,  
 Or beds of slate and sand, are shells and fishes  
 Once dwelling far within the ocean deep; }  
 But now removed to mountains high and steep, }  
 By sunken sea or lifted land. Besides  
 The bones of animals and plants, that move  
 Or grow upon the land: yet now entombed  
 Not far apart, upon each other met  
 In superpos'd position, often mingled.  
 There deeply buried as in their last grave  
 They have become the medals of this globe;  
 The evidence of successive creations,  
 Of living forms now chang'd or quite unknown,  
 By HIM who never ceases giving life;  
 Who said, let there be life, and they were born.

If medals struck by nations, cities, kings,  
 Reveal, recal their names, their deeds and dates  
 These fossil medals struck by life and death, 1080  
 Reveal the forms, the existence, sad fate  
 Of countless beings; names receiving now  
 From us, when brought to light from their  
 dark tombs.

Some of their deeds also may be imprest

Upon their frames, localities and shapes;  
But bear no dates, except the local signs  
'That successive convulsions indicate,  
And we restore, comparing sites of graves.

Even their modes of death, or how extinct,  
Is oft obscure, or liable to doubts;  
If overwhelm'd by water, fire or mud,  
A flood, a stream, a current strong and wide,  
Eruptions of volcanoes, rising tides,  
Or any other awful kind of fate.  
To trace the time of each destructive power,  
Respective ages ascertain and fix,  
Is arduous task beyond the human ken.  
But ev'ry thing by daring man is tried,  
And floods of many kinds were thus invented,  
Suppos'd, in order to account for each 1100  
Stratum of fossil relics in decay  
Entomb'd, or faint impressions left in stones  
By living stamps destroy'd. The vain surmises  
Of such prolific floods, of wide extent  
And baneful nature, are not always true,  
Never were universal on our globe.  
But many local floods have taken place  
And yet occur; some fatal, desolating  
A tract of country, overwhelming towns  
With men and cattle: others even less  
In cruelty, are only seen to spread  
Over a small extent, and fewer lives

**Destroy, of living beings and rooted plants.  
Yet both these cataclysms unequal means  
Display; the elements are all, employ'd  
To wage a war against mankind and life.  
The air and winds; the waters, waves and  
streams; [floods:  
Earthquakes and spouts, tornadoes, storms and  
Eruptive matter, thunderbolts and fires.  
They all combine to awe the human race, 1120  
By turns assail the earth, and dire effects,  
Confin'd to narrow limits, oft produce.  
Under the sea, the ocean bitter waves,  
Volcanic deep eruptions rage also,  
That scatter death among the finny tribes:  
The waves themselves to boiling heat reduce.**

**To ask, when born these fossils were? is idle,  
Nay worse, unwise; the countless ages of  
Their existence can only be surmised  
By guess, comparing depths of graves and sites.**

**To ask how born, and why no longer now?  
Is bold. How can we hope to know, detect,  
The ways of God in active mood employed?  
Some may contend that many times his power  
Upon the earth was felt to bid new life:  
But others deem that once alone exerted  
To ev'ry thing gave life, by single act  
Creating wonders wise beyond belief,  
That by successive change unfold themselves.**

The earth herself is thought alive, and all  
 Within; which living power can endow  
 The very stones with life: they crystalize  
 In forms quite regular with lines and sides,  
 In straight or curved angles sharp or flat.

If by increase of action modified  
 Successive sportive forms arise, combine,  
 In changeful moods to frame, produce, become  
 All that we see, with organs, life, endowed;  
 'Tis but of God the active power still,  
 Thro' laws of wisdom, change, exerting skill. }

From crystals bright and gems so fair and pure  
 Of atoms form'd in series superposed,  
 To vegetating cells and tubes minute,  
 That in combining, vessels, fibres, wood  
 Become, disclosing art and wise design;  
 Growing by fluids circulating up  
 And down, from roots to stems convey'd in plants  
 Or Trees, inward a latent motion having  
 Obtain'd. From these but fewer changes may  
 Produce the motions of spontaneous fixt 1160  
 Polyps and animals; next spring at last  
 The moving beings, freely ranging far:  
 Whose moulds were cast by will divine and wise.  
 Each growing from their original germs,  
 As plants from buds and seeds, while stony gems  
 From molecules arise: and altogether  
 In elements the stream of life imbibe.

But who shall dare to scan the hidden course  
Of this process divine that bids to be?  
And all is born to live in changeful mood,  
So slowly newer shapes assuming, that  
By mortal eyes, but seldom 'tis perceived.  
What is an age to God? or thousand years?  
Hardly a day, an hour, or even less.  
He bids all things to be, and they appear.  
He chose they should forever change, and this  
They do by human eyes unseen, because  
Only awhile we live. Yet men and cattle,  
The dogs and beasts, and all the trees or plants,  
That we have kept for ages under view 1180  
Or cultivation, have in many ways  
Their colors, shapes and fruits so often changed,  
That this process the dullest sight may strike,  
And can't escape a keen investigation.  
From this we may presume the same to happen  
To other things and bodies, slower still  
Or quite beyond the human reach and notice.  
But when, and how, and why? are questions bold:  
Let wiser minds resolve and answer, when  
Longer experience, the truth may teach.

I will not say with him, Lamark, who dreamt  
Of late upon this curious subject, that  
This spreading globe, with all its boasted ruins,  
Was once a ball of water filled with life,

And atoms quite minute, by heat and light  
 Of life endow'd; who moving, mixing, changing,  
 Growing and dying to decay, and sink,  
 Out of organic ashes, made whatever  
 We see on land, and all the solid bodies [1200  
 Inert or living, stones and rocks and mountains,  
 As well as plants and moving animals.

This theory so fanciful, has few  
 Believers or supporters; yet we find  
 That many deem the limy rocks by shells  
 Alone once made, and others will ascribe  
 To trees the birth of fossil coals; because  
 Forsooth, they hold some shells and wood en-  
 tomb'd.

Graves were not built of human bones, although  
 Many as yet they hold conceal'd inside.

There is no strange conceit upon this score, }  
 Or any other subject of proud lore, }  
 That has not been by learned men supposed  
 Or vainly dreamt, to scan, explain and tell  
 The why of ev'ry thing. When plausible  
 Hypotheses are built in harmless fancy,  
 They are mere curious themes of no importance.  
 But when they ground their visions strange and  
 wild

Upon belief at variance with facts  
 Or truth, in order to support the creeds  
 Dogmas or tenets held: they cease to be 1220

Mere harmless dreams, and weapons may become

Of angry strife. Whoever seeks with care }  
 The real truth, of such ought to beware: }  
 And never bow the head to absurd thoughts,  
 Nor worship learned idols, seldom trustful,  
 Who worse than idols made by human hands,  
 In baneful mental bondage keep the mind.

In caves, plaster, clay, and other soils [huge,  
 Are found the bones of beasts so strange and  
 As stagger human faith in times of yore.

Formerly thought the bones of giants, such  
 They were declar'd by learned wonders seekers:  
 Until in later times Cuvier, was born  
 Whose lofty mind the truth surmising said,  
 As if a Deity; *arise again*

*To view, you beings of the earliest days!*

He took their bones and set them side to side,  
 Until their former frames became restored:

A kind of resurrection taking place,

By skulls and teeth with joints and claws united.

1240

These skeletons were made to stand upright  
 As when alive, and show the framing structure  
 Of bodies in decay restor'd to view.

When once in any science the path is open,  
 The lesser minds can follow on the steps  
 Of daring pioneers: thus yearly are

Now brought to light, the fragments of the  
tombs,

Where living tribes met their early fate.

Th' enquiring mind in this another theme  
Has found, to think upon or dream awhile.

When were these beings born and ceased to live?

The why and how? are now the questions, which  
Cuvier himself has hardly dar'd unfold:

But bolder minds have tried to make their lives  
Agree with strange opinions and beliefs.

Belief is never proof, conviction flows  
From holy truth: but truth by diff'rent minds  
Conceiv'd, appears in various shades and forms,  
'That give belief to some, but certainty  
To few: Nor proofs to ev'ry mind convey. 1260  
That there has been upon this earthly globe  
Another race of living beings, born  
To dwell and roam, to sport and feed, as we  
Now do, is truth. Also that long before  
They dwelt on land, and the dry soil appeared  
To be their home; there was another breed  
Of water beings swarming in the waves,  
Of polyps, shells and crabs, with fishes, whales,  
And monsters of the deep: In early ages  
When yet the ocean over many lands  
Was spread, and this youthful globe was bath'd  
In briny tears, or healthy dews and fluids,  
Forming around the whole a liquid veil,

Where islands stood, as many spots apart.

These are the truths, but if beyond we soar  
 And seek minute details, or to explain  
 Every thing we see, in wonder lost  
 Or idle dreams indulging, we obtain  
 No certainty; but wander far astray  
 In theories and speculations wild. 1280  
 To man it was not giv'n to know the whole  
 Dark mysteries of generations past;  
 Nor when the potent hand that made the stars,  
 Did people this small globe with living swarms  
 Of active moving bodies, gradually  
 Evolving from each other, thro' the love  
 Of reproduction and of changes; gifts  
 Of holy origin, so kindly granted.

Some bounds were set to human scrutiny,  
 And searching lore. What was and what will be  
 Often becomes a riddle, else a theme  
 Too lofty, too obscure and deep. Let us  
 Apply the soaring intellect to facts;  
 Let us but try to know, survey, enquire }  
 And prize what is, this study to admire, }  
 Most useful to us all, while here we live.  
 Beware thou daring man to dive too deep  
 Into the abyss of eternity, }  
 Before thou was or afterdeath will be. }  
 The present is thy own, the past so far 1300  
 As memory can reach, the future is

Into the hands of God, who rules the whole  
Of time and existence, in endless course.

Thus I shall not attempt to raise the veil  
That hides the earthly doom and human fate,  
In times to come. I must myself confine  
To past and present years, what is displayed  
To mortal view, and I delight to study.



## VI. *LIFE AND MOTION.*

### ELEMENTS, CRYSTALS, PLANTS AND ANIMALS.

The worlds and all within, in streams of life  
Expand and roll thro' endless time and space:  
Unsteady as the winds, the waves and clouds,  
Seldom alike in sizes, courses, shapes.  
Does not the sun revolve in rapid motion?  
The earth around, her yearly flight performing,  
And daily whirl upon herself; besides,  
The balancing and tremulent display  
Of all her zones to heat, the seasons giving.  
Thus with a triple motion gifted, and  
By wisdom led thro' Ether, is she not  
Of life endow'd? a moving life her own. 1320  
The bird was born to fly, the fish to swim;  
While globes in ether sent to move and roll;

**Or** there to fly and swim in their own way:  
**The** suns and stars in glorious light to bathe.

**Has** not the earth her limbs and organs like  
**The** smaller bodies living there? Indeed  
**She** has; the mountains are her bones, the sea  
**Her** blood, the streams her veins, the soil her  
 flesh.

**Her** poles are double heads in glory crowned,  
**Feeding** perhaps on lights of many hues,  
**Dancing** around, attracted and repelled.

**We** cannot dive into her fiery bowels  
**But** know she moves and lives' thus has a soul,  
**A** MOTOR, principle of motion, who (18)  
**Her** steps and functions guide; whatever lives  
**Has** soul, whatever moves a spirit claims. [still!

**Who** shall then bid the earth or sun? stand  
**No** longer move, that we may scorch or freeze!  
**No** longer live, that we may die also! [1840  
**No** longer change, that we may be immortal!  
**In** silly mood insane who shall dispose?

**The** host of heav'n to rest and move no more!

**For** them—and all that is, this sad repose

**Would** be the doom of death or nature's end.

**Motion** is life; but many motions claim

**The** right of life; alike, unlike or changing,

**They** sway by turns, in all directions leading,

**Swiftly** or slowly, atoms, spheres and bodies.

**The** worlds must grow, they move, decay, and die;

But all their motions are quite peculiar:  
By condensation born, expansion dying:  
By depositions growing, crumbling they  
Decay; their food absorb, imbibe, enjoy:  
Their inward, needless fires, eject, expel.  
They move to seek the needful light and fire,  
To it, by it, impell'd. They weep and bathe  
In rains and dews; they breathe in tides, in caves,  
In fogs. In verdant groves and grass they dress;  
As beasts in furs, and birds in feathers clad.

In seeming passive bodies, and rocks, 1860  
There is a latent life as latent heat,  
A motion hardly seen so slowly creeping:  
Yet if these hardest rocks had a beginning  
Or grew, they have a passive life, shall have  
An end, like earth they crumble, decay and die.  
By motions matter lives; but souls by motives.

From atoms, elements invisible,  
To drops of water, grains of sand or dust,  
Or particles of matter, we perceive  
The laws of life and change, in motions seeking  
To share the life of bodies which they form.  
These atoms of all shapes and size combine,  
In various modes the fragments are united;  
Protean forms they ever like to take,  
Assume by turns, display and cast away.

Of thinnest ether quite invisible,  
Thro' changes seen, we have a distant glimpse

In cloudy lights that nebulae become,  
 In fleeting gazes, steam and vapors spread,  
 Dancing above in air and sky azure. 1880  
 Ever dissolving to combine again,  
 And feeding life if not enjoying life.

Of solid stones the thinnest gazes may  
 Assume the shape beyond the airy clouds,  
 Or many other substances produce  
 That puzzle men to name: by weight impelled  
 Upon the earth they fall and wonder strike.  
 'Tis thus with stony rain and dusty showers,  
 Aerolites, Bolites, the splendid stars  
 That seem to fall by night in streams of fire:  
 Many thus fall by day unseen, yet leaving (19)  
 Traces behind; unearthly matter found  
 Their silent fall betrays, upon the ground: }  
 A sudden visit else by noisy sound  
 Is preceded, and awful fear produces.

The liquid drops of many fluids are seen  
 Forever forming, mixing and combining,  
 Flowing or flying, melting, or vivifying.  
 A drop of water may become a world,  
 Holding a swarm of living swimming beings,  
 In sports or fights employed to last as long  
 As water is a drop; but when absorbed  
 Into the air, they die; unless they fly in vapor:  
 There, may at least, their germs and eggs con-  
 cealed  
 To keenest microscope, be floating still.

The air we breathe is fill'd with living germs,  
Which wafted by the winds to distant seats,  
The seeds of life convey and spread afar.  
Such germs and seeds are lighter than the air,  
And quite minute, thus seldom are detected.  
By them, the rocks are cloth'd with verdant moss,  
And crusty lichens, waters with unseen  
Unsteady generations. Trees and plants  
Absorb their parasites, as well as we,  
And animals; who breathing germs with air,  
Within their blood convey the seeds of life,  
That breed the worms, and inward generations  
Throughout their limbs conceal'd, or bowels  
fed, (20)

Of sad disease and death the cause becoming.

Such living germs, of yore, by God created,  
Upon the earth have spread her parasites, 1420  
The growing floral world of plants and trees,  
The moving tribes of animals and we!  
Who moulded in unsteady forms, adorn  
And vivify the earth. They are but worms  
Creeping or rooted on the ground. The grass  
Is but like fur or hair upon the head,  
As feathers on the birds the blooming plants  
Adorn the naked soil: the woody trees  
To bristles we compare. The lichens are  
But scales, the ferns but wool. Thus vegetation  
Is but the drooping dress of earthy life;  
Partaking of this life they live and die.

**But** we and other fellow animals  
**Not** rooted, ever stirring, moving quick  
**Or** slow; to run, to swim, to fly at random,  
**Or** as the will directs forever prone;  
**What** are we all? but hungry parasites,  
**Moving** to feed, and feeding giving death.  
**To** plants or to each other. Life is sweet 1440  
**Yet** daily is destroy'd, on life we feed  
**Without** remorse.—On fruits on seeds, on eggs,  
**On** milk and butter, sugar, honey sweet,  
**We** might have fed; but we must have the life,  
**The** flesh and blood, as tygers seek for them.

**To** many tribes the grass for food was given;  
**By** grazing, cropping leaves; the roots remain  
**And** may new leaves afford. Not so with life,  
**When** once extinct it ends for those who meet  
**Their** fate. But other greedy tribes on life  
**Must** feed, or else no food obtain. And thus  
**The** fishes prey on fish, in crowding swarms  
**The** water filling. While the birds and beasts  
**That** feed on prey, the pleasing lives destroy  
**Of** many innocent, quite harmless beings.  
**But** hateful snakes so dreaded swallow whole  
**Their** prey, as fishes do, no slaughter making.

**The** earthly tribes of moving animals  
**No** food from earth and air obtain or draw,  
**As** plants and trees may do; yet to sustain 1460  
**Their** life, they are by nature bid to seek

Their food in toil, and this command obey,  
In various moods their motions actions ruling.  
The roving tribes of hairy quadrupeds,  
In running, jumping, climbing seek their food.  
The flying tribes of birds in feathers clad,  
Seek it on trees, the ground, and thro' the air  
Pursue their prey; the insects, flies or beetles.  
The creeping tribes of scaly lizards, snakes,  
And all reptiles on earth, on trees, in waters,  
Their prey or pasture seek in greedy mood.  
The swimming tribe of scaly finny fishes  
In lakes and streams, in all the seas pursue  
Devour each other; ever hungry are,  
No peace nor truce into the waters granting.  
The countless tribes of insects, butterflies,  
Beetles and bugs, on earth, in trees, in air  
By turns are seen to sport, with wings or none,  
In early life in ugly worms conceal'd, 1480  
They feed on all the kinds of food around;  
A chrysalis become, no longer eat  
And dormant lay; until their wings obtaining  
They flirt about and live for love alone.  
Thus all the living tribes are set in motion  
By food or love: each seeking equal mates.  
The crusty crabs, and soft mollusca feel  
These wants; the naked snails, in pretty shells  
Often conceal'd; their shelter, shield and home.

**The fixed Polyps, under briny waters  
 Dwelling on rocks, can neither creep nor swim;  
 But yet they move, expand their limbs and feel-  
 ers,**

**Arrest their prey and smaller beings swallow.**

**Nay plants are moving bodies that have limbs:  
 They slowly grow and move, expanding roots,  
 Blossoms and leaves, that breathe and feed on  
 air,**

**Gazes and water, earth and heat, with acids, (21)  
 Thro' roots and pores imbibing, and transforming  
 Into their sap or blood, becoming next**

**The sweet or juicy fruits, the oily nuts 1500**

**Or seeds. A thousand useful things are thus**

**By them produc'd, affording food, or oils**

**And wood to burn; medical simples, our**

**Best remedies; sweet sugar, honey, wax;**

**Our breads and wines, the cotton, linen, straw.**

**But other lives and motions slow in action  
 Are met in solid fragments, minerals**

**And crystals bright, that splendid gems become.**

**Angles and sides quite regular and bright**

**Adorn the best, from sand to diamond, from**

**Iron to gold; while if their size increas'd**

**By microscope, or Nature's hands, we see**

**That steps or roughness cover all their sides.**

**Thus pillars of basalt, or pyramids**

Of rocks, and lofty peaks or mountains high, }  
 Rising above the clouds towards the sky, }  
 Appear in strata split, or masses put  
 On massive bases. Crystals, gems, are thus  
 In lam'lar strata cleft of size minute.

Thus gems and rocks may grow, additions  
 taking, 1520

From ambient air, by adding lamina,  
 Or sediments from elements receiving.  
 If they begin and grow, it is a motion  
 A life proceeding slow; still slower they  
 Decay, to death by dissolution led. [ing,

Yes rocks and crystals grow, then die decreas-  
 Like plants begin to sprout, increasing upwards,  
 And then decay to rotten earthy mould,  
 Matrix of life. In triple modes the series (22)  
 Of beings grow and live. The elements,  
 The crystals, rocks, which triple mineral  
 Gradual slow moods display, in hidden motions.  
 But herbs their texture, structure, show as plain,  
 While motions quicker to the view they offer,  
 Their simplest mode of life in swollen cells  
 Expand, and *Cellular* are called from this. (23)  
 The second mode in inward fibres spreading,  
 Grows from within, the *Endogens* produces,  
 The useful grasses, lilies and lofty palms. [1540  
 The most perfect and last of those three modes,  
 By outward fibres thrown around the stem,

In concentric thin layers, yearly growing  
The trees and shrubs produces, the woody  
plants;

All those now known as *Eozogens* and trees.

In animals three modes are obvious still,  
The least perfect has neither bones inside  
Nor feet, nor crust: Yet many classes boasting  
Of shells and snails, of polyps, worms, and  
others,

By many names to learned men well known.  
A common name they lack, must be supplied.

The second mode of life, all insects join (24)  
With crabs and spiders, ringed worms; who all  
Have crusty ringed bodies or ringed feet.

The third and most complete, in organs, limbs  
And functions, are the bony animals,  
With inward bones, a skeleton composing  
Cov'rd by flesh and skin. The beasts and birds,  
Reptiles and fishes all including; nay  
We there belong; as well as whales and seals,  
Altho' within the sea, they dwell and move. (25)

But it is not a combination blind, 1560  
Nor a mere chance that leads these things to be,  
The crystals, plants to grow, the animals  
Apart and free to move. Nor is it chance  
That bids to live, and life recalls from death.  
No! chance is not a law; it is a name,  
A fancy name, of ignorance the cloak.

By hidden secret laws, the worlds and bodies  
Are rul'd, control'd and bound, which time re-  
veals,

To those who patient seek, with wisdom eyes.  
Thus were reveal'd some mysteries of nature,  
And those of love divine; the law that binds  
The stormy skies, the elements pervades,  
And pleasing change that for delight renews  
The dresses, colors, shapes of bodies or  
Objects, presented to the view; and ever  
Varies of individuals born alike

In symetry, the minor features, limbs  
And lesser parts. Such theme as I attempt  
To sing and to explain in melody. 1580

Yet many more of Nature's harmonies  
Merely surmised, may become explained,  
When seeking truth; by future bards or lovers  
Of wisdom, sought, ascertain'd, nobly sung.  
Then we shall know perhaps the laws of life,  
How worlds were made, and beings bid to live,  
How atoms sprung and elements combined.  
There must be laws of origin divine [tions.  
That rule their birth, and active course of mo-  
Whether it was by active sympathy,  
Or by an elective affinity, }  
We may then know. Of change and symetry }  
I still must sing, disorder regulating  
And order bidding, confusion exploding,

In seeming endless forms that baffle all  
Enquiries. Strong impulse divine, yet wise  
And good, in this has ever been exerted.

Creation! theme sublime and unexplained,  
Shall I then dare to draw thy veil in song?  
The mystery unfold, the vital powers tell,  
That spring to life, and existence impell, }  
By potent hidden hand or energy 1600  
Divine. I must forbear to seek too far,  
And lift the veil that God himself has thrown  
For us upon his works. 'Tis not my theme,  
A single law by me was sought and chosen,  
An ample circle of truth, to dwell upon.  
My wish is yet in humble strains to prove  
That law of truth, delightful to behold.  
Therefore to *Love divine* and to all beings  
Imparted, shar'd, of life the mate, I must  
A hymn address, in tuneful metres smooth.

---

## VII. LOVE AND SYMPATHY.

From *Love divine* was born this world and all  
Within. Thro' human love we spring to life  
On earth, by greater love we reach the gates  
Of heav'n, and thus obtain to live forever.  
In endless chain of love on earth succeed

The sentient beings, all the moving tribes.  
The gentle love was giv'n to sweeten life,  
It bids the living chain to keep unbroken, 1620  
And ever to endure, in pleasure bound.

Strong sympathy attracts and links the chain,  
Sweet hope attends the birth and course of love;  
Troughout this life we hope, by hope we live;  
Living for love, we die to live again.

Of many loves, we feel the pleasing powers,  
The children all of heav'nly, godly love;  
Of all the passions, th' only pure they are,  
That bear excess; we never can too much  
Of strong affections feel the sweet delights:  
Whoever loves the most, the nearer God  
Will emulate; who, love the most intense,  
Has ever felt for all his works and children.  
And thus like him paternal love we feel  
The deepest for our earthly progeny.  
The filial feelings lessen in our children,  
Or we as sons towards our heav'nly father.  
By sexual love, immortals we become,  
The human kind perpetuate on earth.  
All beings, bodies born to fill the world, 1640  
Appearing ever same in long succession,  
Must feel that love or that of reproduction.  
Friendship and amity are sweet affections  
For friends and neighbors; while philanthropy,  
Brotherly feeling, springs in loving hearts

**For the whole of mankind. Patriotism,  
The bond of nations, is the love of country,  
The land that gave us birth; or that affords  
Protection, pleasures, wealth, our homes contain.**

**In us the strongest love is always selfish,  
And all refers to paltry, lonely aim:  
Self love is yet a wise decree for us,  
That preservation seeks for individuals.  
Without this monitor, to quick destruction  
We might be led. When loving, we may seek  
Love for ourselves; demand or rightly claim  
Affections pleasures in return: 'tis well,  
Since God himself the same exacts from us.**

**Arise my soul, to sing a hymn of praise  
To this true holy love, from heaven born. 1660  
In pious mood, the love of God I'll sing  
In tuneful rhymes, in worthy strains express,  
The thoughts he may inspire, and thus convey }  
To mental love, quite ready to obey. }**

---

ODE OR HYMN TO LOVE DIVINE.

**Let there be Love! said GOD, ere time was will'd,  
And in his bosom born, by thee was fill'd  
His heart. There ever will abide repose. [arose;  
Through thee the worlds were made, the stars  
The various angels, spirits, souls were bid  
To live, enjoy, partake by bounteous deed  
Thy Immortality.**

Thou art the breath of God, the first born prince  
Of this wide universe, and ever since  
Thy birth divine, thou hast a single will  
With him to rule, the space and worlds to fill;  
Pervading all, creating and preserving,  
Bestowing life and bliss, but never swerving  
From thy true glorious call.

---

A blazing ether, vivid hidden flame  
Thou art, to all the eyes unseen; thy name 1680  
Is blest; by all the hearts that feel, well known.  
Thy beams from heav'n around the orbs are  
thrown  
To reach the souls, and ev'ry being warm,  
Like mirrors they reflect thy potent charm,  
And dazzling image show.

---

Thy rule in smiles and joys on all that is  
Was felt, became the only source of bliss.  
Thy vast empire in time, in space, no end  
Nor limits knows and never will: the friend  
And gentle king thou art of willing hearts;  
Thy holy voice, if heard, affection darts  
Into the vacant souls.

---

All beings born of thee attend thy voice,  
To it respond, and in thy smiles rejoice;

Thy frown they fear, thy chains they wear  
and sing.

Around thy steps the sweetest blossoms spring:  
If biding, all thy subjects glad obey:  
'Their zeal and homage hasten to display;  
Thy laws are ever sweet.

---

But Love on earth is led by *Sympathy*,  
The bodies, beings, souls and hearts controlling.  
Whether it is *Affinity* that seeks  
In seeming blind pursuits, the elements  
Congenial to unite and blend by turns:  
Or else the wise election, potent guide  
Of that *Vitality* pervading plants  
And animals, forever seeking food,  
Or aiming Life to spread, to be sustained,  
Enduring toil this blessing to prolong:  
In both 'tis *Sympathy* of lesser grade      1720  
In lower bodies ruling, swaying life.  
But nobler is in man and animals  
Akin, with souls endow'd, this holy guide,  
To love and pleasure leading, with a hand  
Of magnetic intent and power strong.

Hail *Sympathy*! true tie of tender souls  
And feeling hearts, by links invisible  
At random joined, and guided constantly  
By pleasing paths to Love. By thee alone,  
Aurora bright of Love, in friendly mood

To help us ever ready, we are led  
Towards the bliss, delightful aim of life.

Sister of love and friendship, fairest guide  
And best that we can take, let ev'ry heart  
Surrender choice to thee; who never fails,  
Seldom deceiving, pointing rightly to  
The objects best deserving our attention.  
As quick as light, when beaming in the eyes,  
Fair sympathy will shoot her rosy shafts, [1740  
Into the hearts, with light thro' eyes conveyed.  
She points to beauty, merit, worth, attractions,  
To pleasing forms or features mild congenial;  
And we are drawn towards the beings thus  
Adorn'd, as magnet draws the iron near.  
We sympathize, admire, and speedy love  
Will follow on the way, by stronger ties  
Will bind the hearts. If mutual sympathy  
Two hearts controls, a mutual love is felt  
The happiest tie that beings join in life. [less?

Why should some objects please, and others  
Because of sympathy the chains are strong  
Or slender. Others may displease or give  
A nervous shock of dire antipathy,  
The foe of love. Throughout the human frame  
A fluid in our nerves conceal'd, like blood  
In veins is flowing: thinner and ethereal,  
It beams around the bodies, atmospheres  
Of love producing, by antipathy

**It is repell'd, by sympathy attracted;  
Like magnets having double poles, or else  
In electricity we meet, two powers,  
A double stream, impelling some attracted,  
Others repelling fast. Yet who can tell  
The why? in either instances. Not we. (26)  
But I'll relate a vision that I had;  
It was a dream, yet fancy leads to truth,  
In fiction drest to please the craving mind.**

---

**A VISION.**

**Upon the wings of hopeful joy I felt  
Myself, to rise and fly beyond this globe;  
Towards the Sun I flew, and drawing near  
I saw the glorious orb increase, in size  
And glowing light, but not in scorching heat.  
When I came nigh, I fell into his bright  
And lucid atmosphere; there beaming rays  
Were darting; cloudy spots of darker hue  
Were floating, ever changing, seldom steady. (27)  
Thro' this aerial light, the real orb  
I reached; hidden land of glory, bathed  
By shining fluids; mountains, valleys, streams,  
I saw of dazzling hues, where countless beings  
Dwell, and those happy souls reside in glory, (28)  
Who once on earth for love and peace have  
lived. 1780  
Land of the sun! who can thy wonders tell?**

By those I met bewildered, I was,  
And dazzled quite. But to a hill I came:  
There weary rest I took. Of sympathy  
It was the solar throne and happy shrine.

Upon this hill of gentle slope, and aspect  
Pleasing beyond description, stood a palace  
Or temple, built of golden stones and crystals:  
Circular in the shape, eight pillars rose  
Around of milky Agat polished.

A spheric dome supporting on their shafts,  
Of brilliant colors blending marble like,  
Crown'd by a massive Pearl of giant size.  
Around this temple lovely blossoms grew,  
And groves of trees were swarming with blue  
doves,

Singing their tender strains in happy mood:  
With birds of paradise of plumage gilt,  
And feathers like the various precious gems.

Under the dome and canopy, a throne  
Or couch was set of shining crystal, like  
The Iris of the clouds, in form and hues.  
A fairy there was sitting and reclining,  
Of radiant beauty, sweetly smiling: she  
A lovely child was fanning on her lap,  
Who was asleep, and dreaming full of smiles.  
Upon a silver table, fronting both,  
Within an urn was burning sweet perfume

**Like frankincense and Aloewood combined,  
Spreading above a cloud of fragrant vapor.**

**While mute I gaz'd, and all my senses felt  
A strong delight, fair Sympathy beholding  
My presence, smiling spoke to me. She said,  
Son of the earth, what is thy wish and hope?**

**In overjoy I knelt, and thus to her  
I spoke. Fair Spirit, happy Fairy, thou  
Daughter of happiness and Nurse of Love!  
To thee impell'd I was; before thy throne  
I kneel; my homage do receive, accept, 1820  
My prayer grant. In ardent wish I ask  
To know thyself, thy power tell to me,  
And how exerted, from this solar orb  
To paltry earthly sphere, to lead the souls.**

**Thy wish is rather bold, in answer she  
Replied, but granted is thy prayer. Listen  
To me awhile. A childish spirit, Love  
Has been, and I became his careful nurse;  
His guide with youth, and with old age his staff.  
When thro' the world he flirts in sportive mood,  
I lead the darts at random shot by him.  
In solar glory dwelling, here on this  
The central orb of light, all planets leading,  
From hence with streams of light on earth I send,  
My beams, and in the hearts by nervous fluid  
Conveyed, I rule their hidden choice; unseen  
I dart from each to others leading quick,**

Affections bid to follow, and they obey      1840  
My call. 'Tis thus I sway the hearts and minds,  
With pleasure, joys and smiles, lead them to  
love.

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### VIII. *SUBLIMITY AND THE DEITY.*

To earth returning, and forever seeking  
Knowledge, my active mind into new paths  
With pleasure enters, wisdom to acquire.

In search of thee I went Sublimity,  
Delight of noble souls that fills the mind  
With exstasy. For thee I sought, beauty  
Of beauties, strongest energy of man  
And intellectual worth, that in the world  
Thro' changeful scenes displays thy lasting  
power.

Thro' this fair globe, one of the least perhaps  
Or else the worst, my rambling fancy went,  
To scan, observe and study; seeking those  
Emotions of delight that wonderful  
Or pleasing objects can alone produce.

Upon the lofty mountains I have climbed,  
Their fairest blooming valleys I have paced;  
Of blazing cones, volcanoes, awful sight!  
I dar'd to reach the brims and throw my eyes  
Thro' clouds of smoke, into their boiling fires.

The gentle hills and dales, with balmy blooms  
Adorn'd, the deepest shady forests, groves 1860  
Inviting to repose, I ever loved  
To visit: while pellucid bubbling streams,  
Their rocky cliffs, cascades of silver fluid,  
With pleasure ever new I contemplate.  
The deepest largest rivers to their sources  
I have ascended, where to brooks and rills  
They are reduc'd. The hollow dismal caves  
I dar'd to fathom in the darkest gloom.  
The Iris of the cloud, the stormy winds,  
The dreaded hurricanes and quaking earth,  
All these I either saw or felt, admiring.  
The briny rolling waves, and widest lakes  
In spite of storms, leeshores and waterspouts,  
I often plough'd. The meteors of the sky,  
The flyng globes and shooting stars I have  
Delighted to survey. The whole creation  
Of roving beings, rooted plants and trees,  
I sought to study, manners to record, [1880  
Their forms explore. In all these living tribes,  
And ev'ry where on earth, in waters deep,  
In clouds and sky, I saw the hand of HIM  
Who bids these wonders be, and they arise  
At his most holy call, in scenes sublime.

Whatever fills the restless panting soul,  
With exquisite emotions deeply felt,  
Is truly such; delight and wonder mingling

Are parents of this feeling in the mind.  
 Yet, of the sources claiming this high name,  
 The first and best, is virtuous man in prey  
 To evils ever new; still doing good  
 To all; and his reward in heav'nly hope  
 Seeking alone, thro' wisdom, love and virtue.  
 Philanthropy, religion of true love!  
 Thou art his guide, and leader safe and kind.  
 Nations and men by deeper study viewing  
 Thro' history and living crowds are known:  
 The wise their crimes avoid, detest, expose, }  
 But often meet with scorn and no repose; }  
 Closing the eyes to this material world 1900  
 We boldly enter other worlds unseen,  
 Invisible, conceal'd; to mental eyes  
 Alone perceptible; displaying wonders  
 Beyond conception, giving new sensations.  
 My lofty thoughts, unshrinking, daring, bold,  
 Have soar'd into these realms of delight;  
 But kept by mortal shroud within the limits  
 Of mental sight, a glimpse alone obtained,  
 Of glorious spirituality, in souls  
 And heavens hidden. When from shackles free  
 And born again in better life, I hope  
 To meet and know the real truth sublime.  
 Meantime I will the holy view explain  
 As by my soul conceiv'd: the Deity  
 In humble song I'll reach; but his thick veil

Shall never lift, the dazzling sight avoiding.  
 Of all the themes this is the most sublime,  
 And words I'll often lack, in fitting terms  
 To speak of him, my burning thoughts express.  
 Soul of the world, and ruler of the skies!

Father of all, and potent king, in love 1920

The universe controlling ever kindly:

Spirit supreme, the spirits, matter, all,

To thee submit, in love their life receive. }

Source of all good, delighting to forgive, }

Thy bounty scatter, pleasures grant and joy:

To thee I lift my eyes and mental sight,

Seeking thy presence in the earth and skies.

Thus I may see thyself in life and love,

Within the earthly bounds, in clouds above,

Within the sun, the stars, and all the orbs

Of Heav'n. In all the changeful scenes beheld,

Where light may lead—thyself I ever see.

Thy voice I hear, in clashing thunder, loudly

Speaking within the clouds: in whistling winds;

In volcanic explosions, quaking earth;

In cataracts, the music of the waters,

The raging billows, gentler surf of shores,

The rocky streams.—In all thyself I hear.

Within my soul and mind thyself I feel, 1940

In my sensations, noble thoughts, and hopes

That reach beyond these mortal ties; my life

I owe to thee, on thee depend alone.

And what I feel by others must be felt;  
 Thus in the whole of human kind concealed,  
 Thy home is there as in thy other works.

Who can then say? *there is no God!* but *they*  
 That blindness, madness, urge to impious  
 thought.

They might as well deny that they exist.  
 Open your eyes and gaze, his wonders see  
 And feel. He blazes in the solar orb,  
 In all the stars he sparkles, darts with beams  
 Of light revolving in this earthy globe;  
 Is heard in waves, in storms and thunderbolts.  
 With swiftest winds is flying while they blow,  
 In clouds and lightnings rides. He fills the skies,  
 The space and worlds pervades, is time itself  
 Within eternity existing ever.

He lives in human souls, in animals 1960  
 And trees; in living beings dwells, expands,  
 Their souls is leading; goodness, happiness  
 Teaching or granting. Ever gives new forms,  
 To beautify the whole by pleasing change.

But, cold Pantheism freezing creed, is not (29)  
 My theme, the burthen of my songs. No never.  
 God is a spirit, not this material  
 System of worlds alone: altho' in all  
 He dwells, pervades their motions, leading them  
 Thro' space and life: He is the God of love  
 And truth, the soul divine of th' universe.

**If** matter could alone exist and move,  
**Her** motion would then be her soul, becoming  
**First** cause of all, a Deity, not th' God [also  
**We** seek. Each world, each man, could boast  
**To** be a God, within himself to live  
**Alone**; no duty knowing, stranger quite  
**To** other men, no good and evil seeking.  
**If** circumstances were swaying all his steps,  
**They** would become his Gods, a heathen throng  
**Again** might rise, a cruel worship crave. 1980

Not so with **HIM** who breathing love and peace  
**Ruler** of all, by wise and steady laws  
**The** worlds and men is swaying constantly.  
**Who** freedom gave to men to choose their path  
**Of** life, by pleasures shows the best and good,  
**By** pains and thorns he tells the worst to shun.  
**Thy** laws and monitors our care demand,  
**We** study them in order to obey  
**Thy** will. Religion, worship, thankful love,  
**Arise** from this pursuit; the holy ties  
**Become**, forever binding souls to thee.

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## IX. RELIGION.

**SUPERSTITION, PROVIDENCE, CREEDS AND RITES.**

**We** bow to this religion holy pure!  
**Boon** of thy love for us, and father care,

Given to men to lead their steps to heaven,  
 And happiness thro' deeds of love and peace.  
 Clothing their souls in candid mantles of  
 Benevolence and charity divine.

Lovely, unearthly, kind religion, hail!

To thee; who feeds the souls with purest  
                   thoughts, 2000

And honey words; who ever leads to good,  
 And never leads astray: altho' thy foes  
 Often assuming both thy name and dress  
 Deceive mankind, and deeds of darkest hue  
 Prepare, inspire, to palm on us as thine.

Accursed they! foul superstition, who  
 With grim fanatacism; both sadness spreading  
 Over this earthly globe with desolation;  
 Under a mask or stolen cloak contrive  
 To use thy name: the passions call to help  
 Their war on thee, and love would drive away.  
 In vain, Religion cries, beware, beware!  
 Of my deceitful foes; thy words they smother,  
 Thy tears they hide, thy admonitions scorn.

By fruits the trees are known, by deeds are  
                   theirs.

In deeds of love, religion rules the souls,  
 To bless the world, where love will yet prevail.  
 Her foes are ruling, when by evil deeds  
 Of strife and sin, we see the world beset, 2020  
 Worshipping gold or power, with images,

**Idols of many shapes; who they suppose  
To hear and see, altho' by human hands  
Contriv'd and made. As well might they those  
hands**

**Worship that making Gods, must be divine.  
Others less blind; but proud, like Gods conceive  
Themselves to be, and act in that delusion.  
The earthly wonders, starry skies, have each  
By turns receiv'd the homage of mankind  
Instead of him their father and supporter  
Who gave them existence, with life and motion.**

**Not so with those who real good are seeking,  
The God of nature worship virtuously,  
And he alone admit to share their homage.  
To him in need or fear apply for help  
In hopeful faith, and from his love expect  
A father's blessing. Not to change the laws  
And course of nature; but to entertain  
The constant good they seek, the peace procure  
That evil drives afar: his love again 2040  
To claim, if lost, by them neglected often.  
If ever we should ask more than we ought,  
He listens not, and grants but what is right.**

**Since instability, we know at last  
To be his law and will, an alternation  
Giving of causes and effects to rule  
The moral world as well as others; well we may  
To him apply for hopeful pleasing changes,**

That by his will arise, in turns are sent  
To charm and happify the craving souls.  
By holy providence the fate of men  
Is rul'd, not by mere chance, but happy change.  
Wisdom of God! on which we all depend,  
The human life, events and actions leading,  
We pray to thee, we ask thee to procure  
To us, a happy life by changeful scenes  
Adorn'd, by death in better still to live.

Blest are the men who trusting in thy love,  
Never despair, but deem thy will their fate.  
Not a blind fate of accidental whims;        2060  
But wise and good, of happiness the spring.  
Unhappy they, who have no trust in thee,  
Or know thee not, and never claim thy care:  
Altho' forgiv'n in blindness they must live,  
And feel no hope in need; to chance alone  
They trust in vain, their paltry lot to meet.

Worships of many kinds are met, prevail  
Thro' various regions, climes; in all of them,  
Even the worst, is found the real creed,  
Religion of the soul. If God adoring  
Under a veil or dresses of conceit,  
Which shall we say is in the right or wrong?  
If God has set a veil before his face,  
The world he gave for mirror of himself.  
Whoever of this world adores a limb,  
May yet be seeking God and find him there.

**Pity the blind, and judge not rashly they  
Who piously may kneel, a God believe.  
'Tis but a sad mistake, if for the whole  
A part they chose to deem, abiding place  
Of HIM who present is at ev'ry side,  
And there also may be. To tolerate  
Their creed is duty, since by God himself  
They are excus'd, forgiven; cruel rites  
Alone he hates, disclaims, and he desires  
To see abolished in ev'ry clime:  
To bring of peaceful creeds, the happy reign.**

**Thus where we meet the cruel sacrifices  
Of human beings, useful cattle, doves:  
Or bloody rites, self immolation worse;  
The lives destroying, spilling human blood,  
Or giving tortures, pain. Intolerance,  
With persecution blending to dismay:  
The ghastly inquisitions lighting flames  
To burn the Jews, or witches magic crew;  
Lone widows, infants, thrown to Moloch fires.  
When these we meet, obnoxious cruel rites,  
Of sad fanaticism they are the offspring;  
Not sweet religion, peace and love proclaiming.  
These we must try to drive away forever, 2100  
And inculcate instead, the love of man.**

**But if we meet with ceremonious rites  
Or joyful feasts, that please the human eyes;**

These we must tolerate, and never dare,  
 Except by persuasion mild, impair. }  
 Perfumes, incense, the seat of smell delight,  
 Music the human ear, if not of God  
 The senses, harmless pleasures giving us.  
 The days of rest, the holy days, and eves,  
 The veneration for animals and trees,  
 The holy dances, races, pilgrimages  
 To holy shrines. All these religious whims  
 Have been indulg'd in turns by human minds,  
 Delights affording to their votaries,  
 Sanction receiving, celestial permission;  
 As various changeful rites, to many men  
 Needful or useful, pious joys procuring.

Let Jews and Musselmen the use of pork  
 Forbear, a bleeding stigma put on babes.  
 Let Hindoos never eat a holy cow, 2120 [land.  
 And harmless rites perform throughout their  
 Let Budhists never taste of flesh or eggs, (30)  
 In convents dwell, metempsychosis hold  
 As a belief. 'Tis all the same to God,  
 It is by him allow'd, or else approved,  
 Like many christian rites; when infants are  
 By water sprinkled, adults immersed,  
 Not sins to wash away, but grace receive (31)  
 And better deem themselves, thus to behave:  
 Yet let the friendly quakers quite forbear  
 This rite, the holy spirit waiting all

**In peace. In holy suppers others join,  
 And some the bread or wafer eaten, deem  
 Their God; by human hands tho' made, if words  
 Of holy power, can tell him there to dwell,  
 The Jews into a box or ark enclosed  
 Their deity.. In Egypt onions were  
 Both worshipped and eaten. Wiser they  
 Who never eat their Gods, the impious thought  
 Disclaim. But if all nature is a God, 2140  
 We should all feed on Deities, who here  
 Must live on food. What absurd creed, if matter  
 Is made divine for Gods on Gods to feed!**

**To rule the hearts and sway the minds of men,  
 Two means have been from earliest times in use;  
 Whence have prevail'd so many codes of laws,  
 Contriv'd for good, to rule mankind, by kings,  
 Judges and rulers wise or else ambitious.  
 The same was done by priests who were perhaps  
 The earliest, best lawgivers, true or false.  
 They knew that social men require a sway,  
 A code or customs, modes of life, to govern  
 Their passions, punish crimes, support the state:  
 Besides a creed to clothe the mind with hope.  
 And these they gave; it was a gift divine,  
 Prompted by God himself, by him inspired.**

**But tyrants came, and priests abus'd their trust,  
 With many Gods and idols filled the world,  
 Or cruel rites invented in mere sport;**

Of fear instead of hope the worship taught. 2160  
 Like all the human acts and laws, the creeds,  
 Religious rites, forever were conflicting;  
 In fluctuations strange they rose and fell,  
 Were set aside, renew'd, restor'd, reformed.  
 No king, no priest, lawgiver ever can  
 Enact eternal laws, or creeds invent  
 To bind mankind forever. Change in this  
 Also will rule in spite of them. To give  
 Or frame good laws is meritorious still:  
 Our laws and creeds are yearly modified,  
 Our sons may further change devise, improve  
 Their rules of life and hope. Thus kingdoms  
 rose

And sunk, in states, commonwealths dividing:  
 Or nations, potent power is felt and then sub-  
 sides.

Worships appear and disappear by turns,  
 In endless forms. Opinions rule awhile,  
 Others succeed, prevail; beliefs also  
 Are deem'd the best, until a better comes.

What is belief? but an opinion held  
 Holy or sacred; faith, conviction are 2180  
 Unlike. To see or feel a certainty  
 Produce; but faith in others only slight  
 Doubtful belief, that weaker grows by age  
 Until it is destroy'd by wiser thoughts.

Need of the soul! Religion true the gift

Of godly hope, not so with thee; forever  
 Lasting, enduring, and surviving those  
 Beliefs and creeds, thou art like God himself  
 Eternal: in the pious souls residing  
 In early ages, yet to latest times  
 Shall dwell with wisdom, hope and love, in all  
 The human minds that seek thy holy help.

If by the will of God, in various forms  
 Mankind to him applies, no one must dare,  
 Complain. If creeds and rites are ever changing  
 Thro' law divine, 'tis well, since we assert  
 That all that is, by him was will'd to be.  
 If God had said let only one prevail  
 Religious creed, upon the earth believ'd,  
 It should be so; as when his power said, 2200  
 Let there be light, and light began to shine.

But there are hidden secrets unreveal'd:  
 Let the unwearied tremble to surmise }  
 Whatever has been veil'd from mortal eyes. }  
 Yet God allows to study, search his works,  
 And scan throughout the wisdom he displays.  
 Divine descents on earth, incarnations, (32)  
 By many creeds admitted, mortal men  
 Adore instead of him; he was in them  
 Perhaps as now with us; but sinful men  
 Cannot aspire to be the chosen seat  
 Of godly love, a spotless man alone  
 Could be a human God. Yet to this day

We deify the useless drones, ascetics, (33)  
 The pious saints, the monks and lamas, popes  
 And emperors, a sinful crowd; but those  
 Best men who live for good, and to promote  
 The human weal, by deeds of peace and love,  
 We hardly venerate as they deserve.

The love of God and men is true religion,  
 And universal creed; whatever else 2220  
 Unfits the whole, is but additional.  
 For toil and motion made, we have received  
 Sweet sleep for rest, our body to restore  
 In ev'ry clime. To this religions added  
 A day of rest in many, made them holy.  
 'Twas a wise law, the weary labourer,  
 The wretched slave, comforting, granting them  
 Respite. One day in seven was of old  
 Devis'd; this term we keep, but change the day.  
 Let not in idle gloom, mere rites alone,  
 This holy day be spent; but in rejoicing  
 That toilsome labor has a term. Nor deem,  
 As many do, this institution claims  
 Assent quite universal; near the poles  
 Where monthly days exist, there are no weeks.  
 The week itself is not a natural  
 Division, since, an equal number, is  
 Not found in solar years. Of seven planets  
 The names by weekly days are borne, and thus  
 Ascribed by Hindoos, Budhists, Celts and we;

**While six periods of creation, Jewish books 2240**  
**To days compare, and thus the week explain.**  
**The seventh day, yet lasting ever since! (35)**  
**Was godly rest, and thus like him we must**  
**Rest on that day. The power divine inactive**  
**Can never be, creation still proceeds**  
**In regions celestial, and motion has**  
**No end. The seventh day is human law;**  
**Thus has been chang'd from day to day by us,**  
**Mahometans and others. Yet it was**  
**By God approv'd and blest for human good.**

**'Twas wise and kind for him to give us change**  
**In mind and matter, creeds, opinions, rites;**  
**As a sweet law to modify, improve,**  
**Adorn and beautify the whole of life.**  
**From this good law, let men at last receive**  
**The hint of toleration. ample full,**  
**Equal to liberty, in ev'ry case. (36) [2260**  
**Since all the world must change by gradual steps,**  
**Diversity controls the whole in pleasure,**  
**Dispelling gloomy uniformity,**  
**Suiting each mind or taste and easily moulding**  
**Itself in able hands to harmless joys,**  
**That sweeten life, or lessen pain or evil.**  
**Whatever God allows is surely right;**  
**But evil is not his, it springs from deeds**  
**Of darkness and deceit, in freedom's hands.**

**X. FREEWILL, EVIL AND SIN.**

If evil is a problem yet to solve,  
'Tis easy task to tell what it may be.  
Whatever causes pain; a pang, a throb,  
Grief and sad anguish, life impairs, destroys;  
Or else the hearts and minds of men may lead  
Astray, inflicting these. All such are evils;  
In thoughts or deeds evolve the sinful acts,  
When with intent into the will arising,  
The soul assents and this bad act performs.  
Matter itself not having soul and will,  
No sinful deed can do, no guilt incur,  
Where life begins, and freedom of a choice, 2280  
There guilt also may happen by the will.  
How far in growing bodies, animals  
Enjoying life, a moral sense exists  
Of right or wrong, we hardly know: but those  
Nearest to man, have surely this high sense.  
In men themselves 'tis more or less unfolded  
Some have acute perceptions, moral views  
Of good and evil, clearly both distinguish:  
In others blunter feelings frequently  
Prevail, and cloudy views of evil give.  
Yet either taught by pain and pleasure know,  
Easily may perceive their proper good,  
And pain with evil may avoid alike  
To give, receive: their sinful will controlling.

**If men were matter only, and of souls  
Depriv'd they could not choose, decide, nor sin  
Commit, thro' willing agency; their crimes  
And cruelty, would be to virtue like.  
This is the plea of vicious, impious men,  
To evil prone and sins; who their own souls  
deny.** 2300

**If they admit such real existence,  
But this free will deny, Necessity  
Deeming to be the rule of mind and matter:  
It is as bad a plea, mere slaves and tools  
They should become of God, or Deities  
Of their own wild conceit; the sullen Fates,  
The Destiny, Necessity, or else  
The clashing throng of casual circumstances;  
All powers blind, without an aim to actions  
Aware of good or ill import. If God  
Himself was acting for each human soul,  
Man could not sin; but God would sin for him!  
Evil would be his deed, not ours; if in  
A moral thralldom bound, our hearts and minds  
Only could act thro' him, of will deprived.**

**This impious thought prevails among the few  
Who God degrade to blindness, cruelty:  
Not seek in him a father, but a tyrant  
See. Others have contriv'd two Gods, of good  
And evil authors, always warring; each 2320  
Unable to prevail or overcome**

His rival God. Their clashing claims to rule  
 This world, explain the facts; but can't convince  
 The mind, who seeks a single God and cause  
 Ruling supreme. From him, the God of good-  
 ness,

No evil springs; but freedom granting to  
 His children, not his slaves, he has allow'd  
 The use of change, a will to choose, reject,  
 Comply, decide. Thus men are prone to change  
 Their ways and mind, by motives led to act.  
 If Wisdom, Justice, are by them in life  
 Chosen for friends, companions, they improve  
 With changeful time; but ever worse become  
 If evil they admit in any shape,  
 Thro' their own willing choice, and tendency  
 To hate dislike, of love forget the ways.

In freedom born to rove, to think and act,  
 All men may seek their good by various means;  
 The paths of life are many freely open. [may  
 Thro' stormy waves, or mountains rough, we  
 Wander or climb: or else in smiling plains 2340  
 And vales, with shady gardens fill'd, adorned,  
 We may in peace and pleasures dwell, repose.  
 In such were men once born in sunny climes,  
 In shady groves receiv'd the breath of life,  
 The boon of freely roaming at their will.  
 By sinful thoughts of pride some led astray  
 The thorny paths of evil willing chose

To enter, follow and explore in vain,  
Forsaking many pleasures, mutual love.

Thus wandering afar they fill'd the earth,  
Compell'd became to toil, to labor hard,  
In hunting, grazing, tilling as they went.  
The seasons chang'd and ever brought new toils  
Or evils; chilly blast, and freezing cold,  
The snowy mantle, scorching heat by turns  
Assailing men, distressing them, compelling  
To seek for shelters, caves and huts; to dress  
In thicker clothing, scanty food to find.

By snows the skin was blanch'd, by ardent sun  
Was burnt, and thus in various skinny hues 2360  
And breeds the human kind became divided:  
Strangers at last, in evil times at war.

By strife and fear they were compell'd to roam  
As far as glacial poles and torrid zones,  
In mountains, rocks, and caves to hide them-  
selves ;

In arid deserts wander, thirst to prove  
Where water fails, and trees no longer grow.

These were the gradual evils brought on men  
By their own choice in times of yore and sin.  
Emblem of speedy moral evils, flowing  
In constant streams from minds neglecting good.  
But ev'ry where some men the truth preserved  
Religion nursing, deeds of love performing.  
They never ceas'd to be the sons beloved

Of God, his fatherly best cares deserving.  
But sinful men his children are also,  
And notwithstanding errors claim his care: -  
The deeds of evil, punishment obtain  
Thro' evil still upon itself recoiling. 2880  
The God of love the sins forgives and blots,  
Of those who feel the wrong, repent and pray.  
If they do not in other worlds they meet  
With further evils and new punishments.

There is no angry God, the wily foes  
Who born of him could fall by envy, pride ;  
In anger yet retain the stubborn spirit  
Of wrath, and wickedness, are never Gods.  
The God who made us all, is ever loving,  
No one he hates; in pity looks on errors,  
On wicked men his equal boons bestows :  
If they refuse his loving gifts with scorn,  
'Tis their freewill, the consequence they take:  
But if relenting, his holy will they seek  
Contrive again to keep, they are restored  
By him to fatherly affection, and  
His loving care obtain to bless their days.

When Bigots slander him, and say he is  
A cruel tyrant, dooming crowds of men  
At will to a sad fate, without a cause;  
The innocence of children deeming vain,  
Their father's sins remembering too well :  
They speak in false conceit, their cruelty

**Ascribe to him, who is of mercy, love,  
 Pity and goodness, the everlasting type.  
 In cruel mood they speak when they conceive  
 And teach, that he may light eternal flames,  
 In hellish wrath, for wicked souls to burn.  
 If they were matter soon they should consume,  
 No longer be in pain: while spirits by  
 No fire can be assail'd, except the blaze  
 Of burning consciousness, reproving self  
 In afterlives of wretched existence.  
 Yet feelings of despair and burning pains  
 Cannot forever last; when this reproof  
 Leads to repent and purify the souls,  
 They may begin to hope, and thro' new paths  
 From wretchedness to fly, by God forgiven  
 In other worlds as they would be in this.**

**How few on earth have ever been so pure  
 As to deserve translation to the bliss      2420  
 Of heaven's joys at once, without new trials,  
 And better lives in better worlds performed,  
 When all at last shall reach the gates of heaven,  
 'Then everlasting bliss may be their prize,  
 A glorious endless life they may obtain ;  
 But endless torments never were ordained  
 By him, our only loving God of hope.**

## XI. ANGELS AND DEVILS.

I do not sing the deeds of other worlds,  
Their angels, spirits, glorious good performing;  
Nor devils, wicked spirits of deceit  
In sinful pride array'd, as Milton sung :  
But of this earth the angels sing and devils.  
There are two kinds of men, the good and bad,  
The first were Sons of God in olden times,  
Else Angels called. The bad were Devils then,  
And yet by evil deeds such name deserve.

From hands divine both sprung, but free to  
choose [road  
Their earthly paths, some chose the blooming  
To heaven leading; others bent on evil, 2440  
Mischief and strife, of darkness took the path,  
Travel in woe and sin, and thus become  
The Devils of this globe. Yet among them  
Both good and bad, not two alike are found :  
By endless hues, degrees of merit, worth,  
Or else of sad deceit and evil deeds,  
They are indued, and various claims acquire.  
They form the human throng, the wise and  
mad ;  
The sons of God or foes, that here awhile  
Are seen to bless or curse themselves, their  
home,  
Nay, all around within their greedy reach.

Among the best, perfection is unknown:  
None is perfect but God; yet many claim,  
Evince the highest wisdom and true sense  
Of virtue, justice, rays divine that beam  
In worthy deeds of goodness and love ; [ing.  
Thro' all the various climes and regions spread-  
In many soils the fruits of love have sprung,  
By pious men transplanted there and nursed,  
To grow apace, and more or less to thrive. 2460  
So many are the kinds, that all the tastes [ces  
They suit of human minds. The arts and scien-  
Such blessed fruits and holy deeds became.  
By them mankind has been improv'd, and made  
To know whatever needful is of men  
And God ; to live and die in better moods.  
The grassy fields were plough'd, and cities  
built;  
The cattle tam'd to give their milk and wool.  
Of corn and wheat the sapid bread was made,  
From fruits the pressed juice, their wines have  
yielded.  
By decent clothing cov' red, spun and woven,  
Men bear the cold, and all their wants supply.  
Besides the holy men who spread these gifts;  
Others achieve some good, a lesser merit  
Deserving, or no evil deeds performing;  
But earthly Devils are these cursing deeds  
Intending and delighting to achieve.

To sinful mischief, harm and strife, they are  
Forever prone; each other punish, thwart,  
Like to inflict distress and painful woes. 2480  
From them good beings suffer much, in vain  
Endeavour to avoid them; but these fiends  
Seeking to interfere, on peaceful men  
The many evils throw, impart and scatter  
Which in this world, afflict the human race.

These human devils, fiends, are easily known  
When met through life; their evil will they show  
In looks and deeds, the stamp of sin they bear.  
Such are all those who boasting pride display,  
Or try in vain their shameful acts conceal;  
The vain and proud, ambitious, cruel; or  
The tyrant and oppressor, with his slave  
His ready cringing tool, at his command  
Committing murder and the worst of deeds;  
Or killing as a robber seeking booty,  
For paltry pay, in battles proudly led.  
Whoever hates and seeks revenge, annoys  
Or brings unhappiness on neighbours, friends,  
Or any fellow man, is curst as such.  
Nay, even he who on himself alone,  
By evil heart or folly brings the shame  
Of sinful thoughts and acts; thus sinking deep  
In vice, hypocrisy, the human aim  
Of wisdom, purity foregoing quite:  
His God disdaining to obey and please.

**This mighty God who rules the soaring  
worlds,**

**Allows on this, one of the smallest orbs,  
Some creeping human worms to crawl awhile,  
At random travel choosing their own path.  
Perhaps from other distant happier spheres,  
The angels are allow'd to visit us ;  
To good inclin'd, our guides become; or else  
Convey instruction leading to good deeds:  
'Tis hopeful to believe, and to surmise  
Such power. If so however, Imps of evil  
May reach this globe, from other hellish worlds,  
Becoming demons fierce, satanic fiends,  
Our active foes, invisible yet felt,  
When of mischief and crimes by them suggested  
Our human devils stain the earth; becoming  
Impell'd to slavish, dreadful deeds of sin.**

**Bodies to bodies give a shock, impart  
Each other motions ; quick or slow impulse  
Is giv'n, by largest moving power in various  
Directions leading. Thus our earth, on all  
The earthly bodies can communicate  
Her own swift motions, quickly whirling; yet  
They still retain their own peculiar drift:  
While from a distance th' sun our earth impells  
Meantime around him swiftly to revolve.  
Thus mighty Spirits of high power, often  
May swerve the lesser Spirits, Souls of men;**

A right or wrong impulse may give to thought  
That actions sway, suggest the noblest deeds  
Or foulest crimes: without destroying each  
Peculiar will, th' assent, that moral merit,  
Or sinful act, completes; as good or evil  
Prevails and freely flows from active souls.

These souls and spirits are of God the children,

Like him in mighty spell of actions free 2540  
Endow'd. Some bound to terrestrial sod,  
Or puny worlds, cant soar except in thought;  
But others receiv'd higher gifts; from suns  
And stars they may take flight, the earthly  
sphere

Visit awhile, and here reside to act  
Upon the minds, that listen to their spell.  
Some of the proudest stamp, have dar'd to scorn  
Their Lord and Maker, act against his laws,  
And holy pleasure, in rebellion choosing  
To follow sin and evil. Such on earth  
Guilty alike, are those who have the same  
Bad ways adopted, like them gone astray.  
They are the human devils that beset  
Our earthy globe, and all our ills dispense.

But there is yet a wiser purest band,  
In heaven swarming, filling many worlds,  
On earth perhaps not always overruling,  
That keep the wisest path, and still deserving

The holy name of Godly sons sincere:  
 Who live for constant love of good in self 1560  
 Their friends and even foes, by always doing  
 Of God the will, their own submitting quite;  
 Assenting to dispense like him as much  
 Pleasure and happiness, as human life  
 Requires; when not forbidden and prevented  
 By evil doers. Scorning vice, and sin  
 With horror viewing; all the gifts of virtue  
 They scatter and enjoy thro' deeds of love,  
 Of peace, of charity, by God approved.

Blessed are these, the children dutiful,  
 And pious sons of God, whom he delights  
 To look upon with smiling eyes, and seeks  
 So far away on earth, for his to own.  
 When death may bring their spirits back to him,  
 In mantles bright array'd of purity  
 And loving charity, in nearer worlds  
 Or by his side, in heav'nly light he bids  
 Them live again, for happier joys and love  
 In endless bliss, where evil is unknown.

While they the devils of the earth, who have  
 So often harm inflicted, peace disturbed, 2580  
 Are sent to dwell in darker worlds, beyond  
 His loving care, and where his beams of light  
 Seldom are seen: together thrown in crowds,  
 Or solitude apace, they may despair, or else  
 Repent. In pride they may continue evil

To like, evolve; each other curse and vex,  
Inflicting mutual woes and burning pains.  
If they relent, their evil course forbear,  
At last detest, they may also be looked  
Upon in mercy by the eyes of God;  
Thro' repentance and pray'r may be restored  
To better lives in happier worlds apart  
From sons of God: Not even devils shall  
Perish forever; God in pity may  
Offer them mercy if they ask for it.

Angels in heaven smile when they repent  
Either on earth or hell: if they rejoice  
At human change, when sinful paths forsaking,  
How greater is the joy, when devils feel 2600  
At last the mighty spell of beaming love,  
To seek new worlds of peace or lesser evils.  
Among the fallen beings that exist  
Within the universe, few are alike  
In guilt; some lesser time require to crave  
For heav'nly help, by fewer pains atone,  
Are purified and fitted to appear  
Before the throne of grace, or nearer to  
The central seat of love and happiness.  
None but the obdurate, most criminal  
Shall dwell in misery the longest; but  
Eternity of pains and raging fires, (39)  
Endless in term, are not within the scope  
Nor the decrees of everlasting mercy.

**The justice of a loving God, can well  
Distinguish crimes from venial sins, for each  
Appoints peculiar punishments. They slander  
Almighty God, they who maintain his blind-  
ness,**

**Unjustly deeming all unworthy of  
Pardon and bliss, who have offended even 2620  
In slightest modes against his holy will.  
No! God is just, and justly can correct,  
Punish, reclaim, in due proportion all.**

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## **XII. EPISODE.—COHOL AND COHIBA.**

**Among the Elfs and Imps of hellish worlds  
Who are visiting earth in direful wrath,  
To tempt, to sway and scourge the human race;  
Many there are to various evils prone,  
And leading men to sin thro' devious paths,  
By acting on the mind, obscuring thought,  
Intoxication, frenzy, madness causing,  
Diseases of all kinds, and wretched death.  
In times of yore, when sev'ral did prevail,  
Sorrow and crimes they spread; but even they  
Are liable to change; by turns awhile  
They rule, or fly from climes to other climes.**

**Now in the East, the ruling Demons are  
Morphion, who seeks his prey with many doses**

Of bitter opium, fleeting dreams producing.

*Banga* his partner, fury of Hempseed, (40)

Both leading to a premature old age, 2640

Producing folly, madness and deceit,

Insanity and crimes inducing often.

*Betel* by bloody mouths and blacked teeth

Detected. *Kawa* that in Polynesia (41)

Stupidity and scurfy skin imparts.

The Mexican *Maguey* or *Pulque*, with

*Chicha* uniting in America (42)

To palsy often both the brain and mind,

Or dulness, drowsiness, impart forever.

But in the west and all the northern climes,

Two spiteful demons now prevail and reign,

*Cohol*, *Cohiba*, are this loathful couple, (43)

Wedded in hell, on earth impell'd by envy, }

And widely spreading with their progeny. }

In early times a boon to men was given

To cheer the mind and healthy age procure;

Angelic Mentors rose, to men they taught

The art of making wine by pressing grapes, (44)

And planting vines in ev'ry suiting clime :

Where none could grow of many substitutes

The means were found, by healthy liquors made

In imitation; cider, perry, beer, 2660

Were thus obtain'd, and other equally

Suitable wines, of fruits or palms extracted.

But angry hell, this boon with envy saw,

And always ready to injure and thwart  
 The human race, in satanic grim smiles  
 Sent to the earth a jovial demon, spirit  
 Of foul deceit, by many Bacchus named.  
 Under the smiling garb of merry mood  
 He leads to drink beyond the actual need  
 And to excess, producing drunkenness,  
 Precursor of intemperance and death,  
 With misery, diseases, vices, while  
 The wretched life may last in awful curse.

Yet this was not enough, and hellish fury  
 Sent afterwards into this world another  
 Demon far worse, insane and mad, to prowl  
 Upon mankind. His name was then *Cokol*,  
 Son of the still and fire, he is an imp 2680  
 Of woe. His liquid body is like water  
 Limpid and clear, but in a bluish blaze  
 He burns and flies, whenever in contact  
 With fire. In liquors, wines, conceals and hides,  
 Recall'd to view again by heating fire :  
 Thus phenix-like, forever seen to live  
 And die in flames. An emblem true becoming  
 Of hellish life, in lurid blazing rage  
 Lurking conceal'd, to burn and to destroy.

Under this burning shape, no man would dare  
 To swallow such a deadly draught, which kills  
 At once; but hiding both the flame and poison  
 Within a milder drink, it can allure

And tempt mankind to use the burning bane,  
 That by degrees the work of death achieves ;  
 While sin controls the mind and clouded  
                   thoughts,

The body shakes, the bloated seals receives.

Sprung from the earth in lurid bloom arrayed  
 The filthy fiend *Cohiba* was by him  
 Chosen for bride; within the fiery pit       2700  
 Where Satan reigns in rage, and over Imps  
 Of mischief rules, the bridal couple was  
 United to deceive and curse mankind.  
 On earth returning, ample regions fell  
 Under their sway, in peace or war to feel  
 Alike the sad effects of their joint power.  
 She with tobacco smoke intoxicates  
 The brain, and he with fiery liquors quite  
 Inebriates the mind, and fires the blood.

From this foul union sprung, the actual fiends,  
 Children of woe, that emanate from each.  
*Brandy and Rum*, with *Whiskey, Gin*, and other  
 Brothers in mischief prone, united all  
 And ready to infuse the seeds of ruin,  
 Among the mortals weak enough to taste  
 Their fiery draughts. Meantime they call upon  
 Their filthy dusky sisters to allure,  
 Increase the thirst for their own liquid fires.  
 These Sisters foul, are of *Cohiba* born  
 In darkness, artfully concealing their       2720

Offensive mother by deceitful shapes.  
*Pipe* and *Sigars*, that live in fiery smoke,  
 By hell are lighted, spreading stench around.  
*Twisted* and *rolled*, both fermented in dirt,  
*Chewing Tobacco* filthily infused, (45)  
 And next put in the mouth, to spoil digestion.  
 Lastly the *Snuff* of many kinds or hues  
 In dusty particles convey'd by nostrils  
 The arid brains to tickle and excite,  
 Till palsy or else apoplexy follows.

Yet all these find, in human beings prone  
 To evil habits, tempted by these fiends,  
 A filthy crew, that dare to take delight  
 To fill their mouths and noses for awhile  
 With dust and dirt, or fiery smoke still worse.  
 Unhealthy stuff that loathing nerves refuse  
 At first to bear, but are compell'd to suffer  
 By vicious will controll'd, until they bear it  
 And by degrees, the dreadful habit like.  
 Neither of them is food nor drink to us 2740  
 Nor any use whatever to the body.  
 But of the brain, the stomach and the blood  
 They are the real banes, becoming all  
 A latent poison of the mind and soul ;  
 Upon the body ruthless curse affixing  
 In trembling nerves, and burning bloaches, seals  
 Of vice, of infamy and awful fate.

They are in latent fires array'd, involved,

Both demons with their progeny on earth,  
Burning the mouth and blood, the flesh and  
brain:

Emblems of woes and future fate in hells.  
In spite of this, their worshippers deny  
The obvious fact, or seem to scorn their fate.  
To liquid flames thus flowing thro' their veins,  
Or deadly foul combustion of the flesh, (46)  
They are in prey; and yet cannot abstain  
From drinking fire: Of stinking smokes and  
breaths

By gradual use, the need they seem to feel.  
Because forsooth, they fill their lazy hours,  
Or stimulate their vacant brains and minds,  
Into the passive dreams of selfish guilt,  
Or vicious folly, habits quite perverted.

Curst be the day when this *Cohol* was born,  
Unto the earth was thrown to tempt mankind;  
Misguiding them by dreams of silly folly.  
Curst be the hour when he *Cohiba* met,  
When both uniting powers to control  
The sinful race of men, their progeny  
Produc'd, increasing evil by deceptions:  
Upon their votaries and worshippers  
Entailing, scattering diseases, death,  
With vicious sinful course of life; of them  
As many earthly human demons making,  
With hellish smoke and breath annoying all

Who wish to breathe in peace the purest air.  
 To cruel crimes this vicious selfishness  
 Is leading them by steps and by degrees  
 Quite unaware, since folly fills their brains  
 And keeps the mind in sad insanity, 2780  
 Delusions wild, or frenzy, madness causing,  
 Wo to the men, who drink and smoke their  
 death

Who live in vice and in dismay soon die:  
 Or sooner than their duly hour. On Earth  
 They feed upon and wallow in a cloud  
 Of stinking heated smoke and liquid flames;  
 As if they were in hell already thrown,  
 Before their time is come to drop in there.  
 While yet on Earth, they scatter round distress,  
 Parents and friends with sorrow sadness fill;  
 By children fear'd or hated are, to them  
 Contrive too oft their selfish vice to teach,  
 And show their tender minds the way to hell.  
 Pity the mothers, daughters, wives, of these  
 Proud selfish men, or elfish Demons, worthy  
 Sons of *Cohol*, that with *Cohiba* joined  
 Such monsters to produce among mankind.  
 Pity on them that are compell'd to bear  
 These sad results of dismal wo and ruin. (47)

O why should we, such evils contemplate,  
 Suffer to spread, and not reform or mend? 2800  
 A time must surely come when they will cease,

No longer curse the land, afflict mankind.  
 Since they began, they must also have end,  
 A term be put at last to this disgrace.  
 Hasten the time, you friends of man and good,  
 Forbear the weed and liquid fire forbid,  
 Their deadly use like moral sickness deem  
 And treat: to health restore the poor and weak,  
 So sadly tempted beings, thus beset  
 By pleasures false to madness leading them,  
 To vicious habits parent of diseases.  
 Then we may hope to drive to hell the imps  
 Of Fire and smoke, that now assume the sway  
 And thro' the Earth sad misery, have spread.  
 To send them back to those infernal regions  
 Whence they have sprung, in chains to keep  
 them there.

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### XIII. *MANKIND AND SOCIETY.*

#### LANGUAGES, CIVILIZATION, AND EQUALITY.

Of all the changeful objects of this world  
 Mankind is, ever was, the most unsteady;  
 In features and complexions, thoughts and  
 deeds, 2820  
 In actions and pursuits, the social bonds  
 And speech, opinions and beliefs in all,  
 We meet the wavering course of human life,

**The constant change of aims in fleeting mood  
Exerted, to pursue the dreams of pleasure,  
And happiness, as we advance receding.**

**Whatever was the hue of our first parents,  
Whether in red or white or black arrayed,  
Whatever were their features, skulls and limbs,  
We trace by dim records and facts of yore,  
That nations soon became of various shades,  
Complexions, speech: and now we see the pale,  
The brown, the ruddy and the black prevailing  
By turns in climes remote; these colors stain  
The skin, but hardly penetrate beyond.  
They form no test, and only split mankind  
Into slight varieties, that change and blend  
With easy mood; as horses may and cattle  
In various colors clad, by turns assume  
Restore or loose, their hairy tinged shades.**

**If Adamites were red, in mountains pale  
Became, in frigid regions whiter still,  
They might assume the brown or blackest hues  
Under the solar rays expos'd, in climes  
Of burning sands, and in the torrid Zones.  
In many ages, separation made  
Intense distinctions, that alike may blend  
When meeting, other varieties producing.  
And among us we have the ruddy fair,  
The tawny and the brown, with hairs of light  
Or darker hues; with eyes of black, or grey,**

Or blue. The handsome features pleasing **all**,  
With those of duller ugly type: the sharp  
And Roman nose, also the flat and broad.  
With many mouths and chins, foreheads and  
cheeks,

To please or else disgust, and suit each taste.  
Pigmies and giants, men of all the sizes,  
Dwarfish or tall, quite lean or corpulent  
And fat, are often seen, or daily met.

Children but seldóm are to mothers like;  
Resembling brothers still less; families **2860**  
Are quite unlike, unless they intermarry,  
And during many ages keep together. (49)  
This is the human physical display,  
Of changeful nature. Which in greater scope,  
Changing the hair by crisping spiral twist,  
Has given woolly heads to Negroes, as  
To sheep the woolly fleece, and in the North  
The thickest furs to many arctic beasts.

Of speech the gift divine to men peculiar  
The countless changes are so striking, that  
No one can help to notice them, except  
The deaf and dumb, before they may be taught.  
Languages are now split into so many,  
As baffle comprehension ; yet each is  
Splitting anew in dialects, uncouth,  
By the new words we daily coin or borrow.  
No language ever was, nor ever can

Become quite fixt and permanent: in spite  
 Of vain conceit, or nations learned pride. 2880  
 To sing the laws that rule the changing speech, }  
 To find and scan the terms or words of each, }  
 Would be a hopeless task, which I renounce:  
 But I'll venture to sketch its rise and fall.

In days of yore the speech of men was one;  
 Few were their wants and few the needed

words;

[sounds,

They must have been quite short and with few  
 Such as the gift of God, with leave to speak,  
 Gave to their minds, the ease to coin and use.  
 When far they went to dwell in lands remote  
 Their speech as well as skin, both underwent  
 A change, a new complexion took. Whereby  
 Have sprung the oldest languages, now quite  
 Unknown again, to others giving way  
 By them produc'd, within ten ages born (50)  
 Or even less. Until they came at last  
 To form the actual spoken tongues, that were  
 Just born within few ages, recollected.

Some things in former times by two or more  
 Small words were nam'd, which kept, or dropt,  
 or changed,

Soon gave to tribes or nations peculiar 2900  
 Forms in their speech. These words when mixt  
 or used

In sport, or whim, or choice, became the types  
Of all the languages we know or hear.

The rules of each were subsequent to speech,  
By care and skill were found, in Elements  
Or sounds, next roots, the complicated words  
Divided were; the Grammars made long after:  
The Nouns in Verbs were spun, and other parts  
Contriv'd, till from colloquial speech so rude,  
To florid eloquence and poesy,  
So pleasing we have reach'd; from human cries  
Improving to the harmony of song.

Meantime by written signs the sounds were fixt,  
And alphabets invented, or elsewhere  
By painted symbols, words became expressed.  
Of many kinds, the letters, symbols were,  
And often changed; yet are unsteady quite. (51)  
From human speech the parent of all these  
Have sprung the various languages, their gram-  
mars,

2920

Idioms, letters: having each their mothers,  
And daughters may produce by equal mode.

How mighty were the changes of mankind,  
In ways of life and social policy?

When first in civil bonds united, men  
Began to tame the cattle, fowls; that they  
Before had merely hunted to destroy.

The pastor life assuming, they became  
Nomads and herdsmen, who at random roaming

**Thro' plains and hills affording grass and pasture :**

**In tents or moving houses dwelt; on milk  
Began to feed; in woollen cloth to dress.**

**A further change took place, when wiser men  
Began to till the ground, and ask the soil  
To reproduce in plenty roots and seeds,  
Affording healthier food; and bread was made  
Or rice was boil'd, instead of sapid fruits,  
Eaten alone and raw, with coarser roots.**

**No longer then a rambling crew, they soon  
Became attached to the soil, that fed  
Their families, and plenty gave each year. 2940  
Then steady homes were built, in happy fields  
Or level fruitful spots, which by degrees  
To towns and ample cities grew in peace.  
Nations and States were form'd, to flourish for  
A while, and then decay; by arts supported;  
By sloth and wealth, in jealous wars expiring.**

**In social bands the human pride will say,  
Let us be firm and build a city fair,  
Of marble stone, that will forever last.  
The sun revolving, yearly views it, growing  
In size and beauty; busy crowds within,  
Amend, enlarge, rebuild; but afterwards  
When ages roll, a time must come at last  
To ruin or desolate the proudest city.  
A war, a flood, earthquakes or plagues, may each**

By turns destroy it; sweeping soon the whole.  
 The marble crumbles, falls to ruins, the palms  
 And trees upon the buildings grow. The crowd  
 Of people die, or slaves become in distant  
 climes. 2960

Thus end the fairest cities built by men:  
 Thus were destroy'd Palmyra, Babylon,  
 Persepolis and Thebes, with many more.  
 While others, phenix-like, may be rebuilt,  
 Restor'd, from ashes spring again to view  
 In diff'rent shape, but on the very site (52)  
 Where once they stood. Jerusalem and Rome,  
 Athens and Mexico are such. But Troy,  
 Carthage and Tyre, restor'd, have sunk again  
 To dust, the very site disputed where  
 They twice have stood. Thus human toils  
 and homes

Appear and disappear; in vain belief  
 Ever to last, they must this doom await.

Nations and States to equal fate submit,  
 Kingdoms, empires, that sway the human race,  
 Must rise and fall; by turns they proudly rise,  
 Flourish awhile or ages; then decay,  
 Or dwindle, fall to rise no more; until  
 Another name assuming, they obtain  
 Again a rank, no better fate command.  
 How could they hope survive the common  
 doom? 2990

Since even Godly works, are liable  
 To constant change, in slow mutations move,  
 The works of men, their institutions must  
 In revolutions similar forever  
 Exist and live, or yearly changes prove.  
 Even in China, where antiquity  
 Remote and steady laws are boasted of,  
 By changes perpetual the history  
 Is fill'd; and dynasties but sway awhile,  
 Succeed each other, rise and fall, decay  
 Or flourish; one or many States the land  
 Divide or occupy, in limits wide  
 Extend, or narrow bounds receive by turns.

In boastful vanity a nation may  
 Have said, by wisdom rais'd or force of arms,  
 We shall endure forever on this land.  
 But wisdom flies, and luxury soon comes  
 To weaken strength and call in vain for peace.  
 Factions arise and civil struggles follow,  
 The nation splits or else a ready foe      3000  
 Subdues, enslaves, destroys those who had hop'd  
 So long to last and hold the reins of power.  
 They are but men, by human hands were held,  
 And like those hands must perish and decay  
 Sooner or later: nothing can avert  
 This common doom. It is the will of heaven.

But while they last, they are as prone to  
 change

Their laws and governments. Their rulers are  
By many titles known: but whether dukes,  
Or kings, or emperors, or magistrates,  
Judges and presidents, lawgivers or  
Dictators; these alike the power hold  
To lead and sway, in many modes contrived.  
Despotic will in tyranny subsiding  
Of one, or few, or many, from fatherly  
Command arising anciently; was since  
In martial clamor fed, in power abused.  
The rule of steady laws is better, when  
They are enacted by the wise and good,  
By them supported; but atrocious laws 3020  
Are worse than despotism; if judges are  
Unjust, and magistrates unkind, they both  
Pervert the laws and happiness destroy. [else  
From these two modes, the private will, or  
The public laws, all Governments have sprung,  
In endless forms, and constant fluctuations  
Keeping mankind in awe, and crimes restrain-  
ing.

Blest be the man who did invent the plough,  
Was first to till the ground, increasing food  
And wealth: civilization his exertions  
Did follow, bringing happiness and peace:  
The arts and sciences inviting, who  
So many pleasures give, and social men  
Induce in happy lawful bonds to live.

Who was this man so wisely blest? To us  
 He is unknown! his memory was lost;  
 But his best gift remains. Thus we forget  
 Our benefactors; while too oft remember  
 The cursed foes of human peace and laws.  
 Each nation claims a Ceres, goddess of 3040  
 The plough, or else a son of hers, who gave  
 To men the use of corn, of mills and bread.  
 Was it a woman, who this precious gift  
 Bestow'd? and was a goddess call'd in thanks  
 By grateful mortals fed by her invention.  
 At any rate no Cain he, no foul (54)  
 Sad murderer, I vow;—Perhaps a child  
 Or nameless daughter of the Adamites.

All men were equal once; but now no longer.  
 When human families in swarms increased,  
 The ranks invented were, professions, castes,  
 All equally to human toil employed.  
 But wisdom, strength or power gave at last  
 A higher rank to some, or was assumed  
 By priestly lore or craft, and ruling clans.  
 Thus by degrees arose in various number  
 Both ancient, modern ranks, forever mingling  
 With us; but kept apart in Eastern climes,  
 Under the name of castes, which we disdain, }  
 Yet secretly in ev'ry place retain. (55) }  
 The priestly order first became by claiming  
 'The help of heav'n; the noble martial clans

The second rank assum'd and held the sway,  
Over the trading class, and toiling caste; (56)  
Bondsmen and slaves, since vassals call'd or else  
Impure proscribed Parias, all remains  
Of vanquished in war, unhappy tribes.

Of thralldom, slavery, many nations have  
Felt the sad yoke by turns. Once proudly free  
In war engag'd, but conquered, became  
The bondsmen of the strongest warlike tribes.  
Bitter and sad is thy unhappy lot,  
Slave of the proud, to all his whims exposed,  
To constant toils, and liable to evils  
Dreadful in number and extent. Despair  
Is often thine, poor vassal, or sad slave:  
But he who owns thy person, labor claims,  
Entails upon himself no lesser toil  
Of constant fear; on his posterity  
Devolves the awful fate, of broken chains, 3080  
And of revenge the cruel doom; prospect  
Forever pending, never ceasing to  
Occur. In hope the slave may live or dream  
Of Liberty, in death he can but find it.  
But he who holds the chains, no hope can feel:  
In dread and fear he lives, his fate awaiting.

'This thralldom was unwise in darker ages:  
Now it is worse, a useless cruel state,  
Of happiness the bane; so many dooming  
Children unborn to heavy chains, and parents

For life retaining, under bondage, sunk  
 In darkest, gloomy ignorance and vice.  
 But happier wiser times will come, when tasks  
 And chains shall drop. The owners of the slaves  
 Their interest consulting, may themselves  
 Break the unholy bonds, and happiness  
 Will find while granting it to these freedmen.  
 Then fearful dreams and anxious hours will  
                   cease [gave  
 • To haunt their minds. Like God who freedom  
 To all the human souls, they will bestow,  
 Rather restore, this holy liberty. 3100

The dawn of freedom rose in later times  
 Within the Western world, and there it will  
 Prevail when slavery shall forever end.  
 In Europe once so common, it has been  
 Expell'd, confin'd to Eastern dull barbarians.  
 And in America it disappears  
 By gradual steps; to Brazil is reduced,  
 With Cuba, and a few unwisely still,  
 Regions and States that waver and delay  
 The needful steps to take; emancipating  
 By gradual laws the suff'ring sons of wo. (57)  
 It will be done by them when they become  
 Convinc'd, or fear shall overcome the lust  
 Of that unholy wealth, in human groans  
 And toils unpaid, consisting and obtained.

(See the Additions.)

XIV. *PEACE AND WAR,*

## DISCORD AND STRIFE.

Sweet is the peace and harmony of Nature  
That in the sky is written, altho' on earth  
It may but seldom dwell, to bless mankind.  
Among the rolling orbs, there is no clash 3120  
Of passions, to destroy, and to disturb  
By foul discord the motion of the spheres.  
In peaceful harmony they all perform  
Their functions; flying, moving thro' the ether:  
A steady path pursuing of their choice,  
On which no one intrudes, nor dares assail.

Not so with men and beasts, in swarming  
crowds  
Filling the earth, and preying on each other:  
The wolf against the lamb, the eagle against  
All birds, the shark against all fishes, set [man  
Themselves; are waging war for food. While  
Who boldly claims the kingly title, dares  
To war on all, and to become their tyrant.  
When weary to subdue the living tribes,  
War he declar'd against mankind, to rule,  
Enslave or kill, and lastly, horrible  
Remembrance! even to devour and feed  
On mangled bloody limbs of his own kind.

And this was called a glorious war, as deeds  
Of fame proclaim'd. If this barbarity 3140

Of cannibals has ended for awhile,  
 It may yet be renew'd, and does exist (59)  
 In distant regions to this day. But war,  
 With all the horrors in her train displayed  
 Cruelty, death, revenge, dismay and tears,  
 Companions of her deeds and bloody spoils,  
 Still rages widely, spreading all these evils.

Oh may the times that bring so many changes  
 Bring forth the death of war, the reign of peace  
 Proclaim. May union, harmony divine  
 On earth prevail; not for awhile but ever;  
 Joining the hearts of men in happy love:  
 May each his course of happiness pursue  
 Without restraint, nor any one restraining.  
 May liberty with harmony unite,  
 Concord of minds produce, as is displayed  
 Above, in those celestial splendid mansions  
 And heav'nly homes, unfurled in the skies.

Yet once perhaps the din of war was needful  
 To teach us what is peace, and make us prize it.  
 As by contrast alone we can conceive, 3160  
 Or know the need of evil, to evince  
 That there is good; that vice exists for virtue,  
 Error for truth, and war perhaps for peace.  
 Without their dire contrast, the best from worst  
 In ev'ry case we hardly could distinguish;  
 Neither could have a proper name nor sense.  
 By night and darkness we obtain alone

The knowledge of the day, and of its light,  
In constant train succeeding, to convince  
By this contrast that each exist, and fills  
The yearly space of time in mutual change.

Meantime by passions fed, discord and strife }  
Arise that lead to war, the scourge of life }  
And human kind. When she disturbs the earth,  
The dismal clash of weapons strikes the ear,  
Her thundering explosions peal, and both  
Resound afar among the hills and plains.  
Appalling, dreadful sounds! the peaceful men  
Dismaying, bidding them to fly for life  
Or liberty, if both are worth preserving. 3180  
All men are brothers, ought to live in peace;  
But by sad passions sway'd, are led astray  
To bitter enmity. By turns they live  
In peace or war, as if a steady calm  
Could never long prevail throughout the world.  
As stormy clouds the brightest sky obscure,  
Thus it appears that quarrels and discord,  
Must often break the peaceful social order,  
Or else like a disease, a moral fever,  
The bloody war breaks out to prey upon  
The crowds of restless men, or ruin the States.  
Happy are they when in duration short.  
This awful fever rages but awhile:  
If holy peace, the lovely friend of all,  
Much longer dwells and many blessings spreads.

Since cursed wars with desolation rife,  
Evils and woes alone can bring and scatter.

Hail blessed peace! thou gift divine and sweet,  
Who brothers making of the sons of men, 3200  
In ev'ry clime to them is welcome; thro'  
The whole of this unsteady globe is greeted  
And prais'd. Whatever be the hues and laws  
Of human beings, willing subjects all  
They are of thee; unless in frenzy mad,  
The martial fever shaking fits they feel.  
Come to the earnest call of wisest men,  
To dwell with us forever or as long,  
As God thy father, leader of events,  
May in his goodness grant; respite allow  
Throughout the earth, to deeds of glory false  
Or rather shame. Instead of visits short,  
Abide and rest with us for longer terms,  
Or keep thy settled home among thy friends.

I trust this time may come, not in my days  
Perhaps; but others will enjoy thy boons.  
Meantime we are as yet in times of woes  
And wars, residing on this globe: when proud  
Ambition reigns, the human rulers sway.  
Sister of death! unsightly baneful strife 3220  
Prevail, dominion holds. False honor claims  
In men and nations wrongly to dictate,  
To arms appeals instead of justice, for  
Redress or mad revenge. The duels are

Frequent as yet; and him who kills the most  
 Of human brothers, either in a single  
 Combat or in a battle; often is  
 Deemed the very best of men: Alas!  
 'Tis murder, even so, the worst of crimes.

We savage deem and call, the man who scalps,  
 And bloody trophies thus collects; but him  
 Who spills his brother's blood, and stains the  
 earth,

Mother of both, with cloated gore, becomes  
 A hero! praised for this foul deed by many.  
 A savage glory, he acquires, to dazzle  
 The cruel minds of cringing petty souls:  
 Nay he is said to be thus born to rule,  
 And rule obtains, in spite of wisdom warning,  
 Altho' he may be quite unfit to hold 3240  
 The reins of state; or else in sport he likes  
 War to declare and wage, to conquer, plunder,  
 Oppress the weak, destruction to achieve.

Many to civil worthy deeds of peace,  
 To equal laws, prefer the laws of war;  
 Where force is right, and weakness must submit  
 To all the foulest whims of cruelty.  
 When warriors rise in proud array to fight  
 For right or wrong, for honor, glory, else  
 For paltry pay and spoil, the foulest evils  
 Are in their train. Death at their side is seen  
 In horrid shapes, by steel and fire she mows }  
 The human throng become contending oes; }

No harmless men, nor women can escape  
 The fury of these demons, when their rage  
 Greedy of blood, the peaceful fields invade,  
 The cities take by siege or by assault.  
 Young children in their cradles frequently  
 By sword are slain: In vain the innocent  
 And trembling child or youth, may kneel, im-  
 plore

3260

For pity and for mercy, none they find.  
 The bashful maid in agony is doomed  
 To feel the curse of lust. The hoary man,  
 Unable quite to stir, is hurried to his grave.

Such are the deeds of war, when legions move  
 Without restraint. All direful passions have  
 The sway, and in the worst of forms assail  
 Both Armies, Nations, feverish with war.  
 The strongest party deems it right, compulsion  
 Becoming law, the cruel laws of war  
 That now altho' in milder forms presented  
 By modern pity rul'd or modified,  
 Still must allow, admit of striking deeds  
 Of cruelty; of happiness destroying  
 The hopeful course. Whenever war prevails  
 In path of sorrow, tears and dismal woes  
 The armies move, and desolation spread.  
 Cities and towns are taken, burnt or spoilt;  
 Castles besieg'd where few can find refuge:  
 Widows and ophans made at ev'ry stroke, 3280

Disease and dearth the train of legions follow.  
 The ploughmen fly, no longer sow nor reap, }  
 The vilest men exults, the wisest weep. }  
 The merchants shy become, no longer trade;  
 From land to sea the evils spread with speed,  
 In spite of storms, the pirates scour the waves.  
 In dungeons or in slav'ry, captives led  
 Are doom'd to pine or die, in chains or toil:  
 By war has thralldom here begun and thrives,  
 The weaker dooming to obey the strong.  
 In war began the curse of slavery: when  
 No longer mad and thirsty after blood  
 Or human spoil, the strong and powerful  
 Shall cease to quarrel and to fight for lust  
 And slaves, then may both evils cease together.

The curses of mankind will ever fall  
 Upon all cruel warriors; soldiers who  
 For hire or glory fight, deserve no better.  
 Curs'd be their names as curs'd by God their deeds  
 None but defenders claim our thankful praise.  
 'Tis nature's law that we should live, and when  
 By foes assail'd, in self defence we may (59)  
 Our lives defend. But we should never dare  
 Provoke the angry foe. All wars are foul,  
 Often unjust, one party in the wrong;  
 Not seldom both, when mutual spite has led  
 To quarrels, next to strife and battles dire.

Wo to the weak, have said these boasting men.  
Wo to the strong, the victor and the cruel,  
Has said the God of peace. Who shall be right?  
In life some victors triumph, many more  
In early death entomb'd, the doom they delt  
They justly meet. Surviving few may boast;  
But death will come, and then they will be sent  
To join the demons vile of lurid hell  
In fiery strife to burn, contending still.

Alone these imps exult when they perceive  
The rising storms of war; and they rejoice,  
When mutual slaughter sends new victims to  
Punish and torment for awhile in hells 3320  
Of strife and woes, of burning pains, remorse.  
On earth the heroes human imps become,  
Justly may wish, deserve to join their bands,  
When death removes them to the other worlds.

Curst be the bards who sing the deeds of war,  
By martial songs, and glorious poems dare  
Entice to strife, the flames of war to fan,  
Instead of praising conquerors, they ought  
Ever to stain with infamy their deeds,  
Their memory devoting to oblivion.  
In strains of deeply felt emotions, let  
Me sing at least, the infamy of war:  
Upon all conquerors my virtuous scorn  
I throw, and all their dreadful deeds despise.  
Of bloody laurels proud, and glorious shame

Seeking; the foes of peace, to virtue, worth,  
 Are strangers; daring to insult them oft  
 When met, to drown in tears or drive afar  
 These boasts of human life. By them more evils  
 Are scattered than by the thunderbolts, 8340  
 The angry waves, volcanoes burning rage,  
 The ghastly plague, and squalid dearth united.  
 May all the laurels thus obtain'd that are  
 Dripping with gore, become a crown of thorns;  
 By single wounds inflicting for each murder  
 Committed by their order, cause their death.

Of such may perish lasting memory;  
 But that of peaceful heroes, wise lawgivers,  
 Sages that wisdom teach, improving minds  
 That arts and sciences invented, spread,  
 To lessen toil, or pleasure new procure:  
 These will deserve our praise, their names en- }  
 dure.

To lessen wars or drive them from the earth,  
 Let us control the youthful minds so prone  
 To feel ambitious views, and seek for fame  
 In the wrong path of martial glory, dazzling  
 The tender eyes; to fame of better deeds  
 Direct the inquiring mind, and lead it there.  
 Even in children's plays and first pursuits,  
 Efforts to strike in petty angry quarrels, 8860  
 Repress the overruling tendency  
 To fight and seek redress by force. In these,

The germ of angry passions springs, to ripen  
In youth, in after age to curse mankind,  
Oppress the weak, and cruel war suggest. (60)

Let nations wiser grown, unite in peace,  
Confederations form, and friendly leagues.  
All states become allies; their quarrels settle  
In peaceful mood by new Diplomacy;  
When reason fails, let chos'n umpires decide,  
In congress meet and justice there award.  
If parties will comply, there is an end  
Of strife, and wars will cease. If one stubborn  
Will disagree, and set the world at bay:  
Let this mad nation rave, alone to stand,  
From trade forbidden, under a blockade,  
And common ban of all the peaceful states;  
Until her senses may return; to seek  
In better mood, a milder course to follow.

When to this change, the human minds assent,  
The reign of peace, may then begin on earth.  
Blest be the men who shall accomplish this  
Object so long desir'd of human hope. 3380  
'Then may be sung in joyful chorus loud  
This hymn of peace, the blessings of her reign.

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On earth again the golden age appears!  
Sweet peace forever dries the human tears,  
The toils of war dispels and deadly fears

Heralds of peace the happy news proclaim;  
 Of peace the holy reign is nigh! the flame  
 Of dismal war is spent! By men around  
 Is heard in hopeful doubt the grateful sound:  
 With shouts of joy when truth confirms the fact,  
 And justice comes to sign the solemn pact.

### *XV. TOLERATION AND SELFISHNESS.*

FICKLENESS, CONSTANCY, INTOLERANCE, GENIUS,  
 FOOD AND DRESS.

As love by sympathy is led and nursed,  
 Sweet peace a guide and friend has ever found,  
 In toleration, holy sentiment  
 Teaching to let the human throng pursue  
 In their own way the paths of happiness;  
 To seek for pleasures innocent, or sweet,  
 And entertain opinions of their own. 3400  
 Like peace it is a gift of love divine.  
 By God himself was this example set  
 To tolerate the freedom of his sons,  
 Of men the good and evil bear: although  
 The foe of wickedness, to evil doers  
 The solar beams and wordly joys HE grants,  
 Allows to live, and living share his boons.  
 Tho' God can bear their evil course and deeds.

He may ordain that future means shall punish  
 The crimes and vices of mankind. How daring  
 Must be the men who proudly scorn his ways,  
 And in his name assume the awful right  
 By force opinions and beliefs to dictate.  
 In self defence to punish crimes is right,  
 Society may claim it as a duty;  
 Or to prevent them would better suit of justice  
 The wisest aim. But how in daring mood,  
 Of selfish wild conceit, can any man ?  
 Set up himself, his creeds opinions all      3430  
 As only right, and punish those who may  
 Disdain to creep with him upon his track,  
 A single path refusing to pursue,  
 Searching for happiness beyond his ken.  
 While God the ruling Lord of all the creeds,  
 Allows of many more than we may hear  
 Or dream of, both on earth, and in the worlds,  
 That fill the universe: Nay he may like  
 To see himself in various worships loved,  
 As in so many spoken tongues addressed,  
 Which he can understand, and duly value.

Intolerance is war upon the thoughts  
 And harmless deeds of human mental freedom.  
 By selfishness, deceitful monitor,  
 It is misguided, led astray, but told  
 To seek of self alone the wilful might  
 To think that self alone is always right:      }

And thus oneself to make a ruling God.  
 This impious aim is oft by pious minds  
 Avow'd or boldly acted on; when they 3440  
 Impose their dogmas, worships, on mankind:  
 When in the name of loving God of peace  
 A holy war against his foes declaring,  
 (Who are his sons also, and better men  
 Not seldom) they unblushing curse the world  
 With their hypocrisy; alight the flames  
 Of impious piles, to sacrifice, not beasts  
 Alone, but human beings; Inquisition  
 Holding on secret thoughts, to God best known.  
 When with the sword or cross they strike alike  
 Their friends or foes, by mere opinions swayed:  
 Daring to take the names of champions, saints,  
 Crusaders; but unholy men becoming,  
 The scourge of real holy men; like demons  
 Acting on earth and curst like them by God.

Deep in the mind are various notions nursed,  
 While passions fierce there deeply brood and }  
 rage:

Opinions ever changing with the age;  
 Fluctuating like the fleeting clouds above,  
 From youth to riper years evolv'd and held.  
 How strange, unwise, to quarrel and contend  
 For these mere mental clouds, so often known  
 To vary daily, fashion's whims assuming,  
 In silly changeful minds; as ruler of taste,  
 Or solid standard, deem'd the best awhile.

Of all the flying follies none is worse }  
 Than pityful disdain, the bane and curse }  
 Of social feelings, amity and love,  
 That scorns whatever is no longer deemed  
 The fashion; ev'ry thing condemns that once  
 Might have been such, or may next year become.  
 When fools abound, and wiser men control,  
 They take delight to wound, or praise extort, }  
 By ridicule, the weapon of their sport, }  
 To mischief prone, and sober senses excluding.  
 Yet often better men, must borrow this  
 Weapon uncouth, can handle it with care,  
 Retort the silly play, and deeper strike.  
*Wo to the man who dares be fat or tall*  
*When we are lean, of humble growth and small.*  
*Wo to the fool, who dares to pore on books, 3480*  
*If we delight in idle days to lounge.*  
*Pity the youths, who seek their minds to store*  
*With useless trash, when fashion teaches all*  
*Needful to know. Hurrah for war and glory!*  
*That we may bravely die and quickly rot . . . .*  
 Thus speak the wise, in keenest irony  
 Driving away, of ridicule the shaft.  
 In other mood to get the sober rule  
 Over these fools, to argue with whom is vain,  
 The lashing rod and fetter noose are tryed,  
 Curbing awhile their folly; children like,  
 As colts untam'd they often must be used.

Every thing has chang'd, is changing yet,  
 Must change; it is the mighty will of God.  
 Let us be wise, and scorn to set our own  
 Standard of good and truth, above all others,  
 The only one deserving to retain,  
 Worthy to form the code of life and action,  
 Now and forever! while even God himself,  
 Altho' he reads the hearts, of truth the whole  
 alone 8500

Can see, allows they should think true,  
 What he well knows as false and very wrong.  
 Imprudent man! wilt thou be able ever  
 Better to judge, and what is true maintain?  
 Proud mortal man! will thou attempt to set  
 Thyself above the laws of God? and say—  
*I am a God and all must bow to me,*  
*My whims obey*—Some raving tyrants dared  
 To speak these impious words. While many yet  
 Speak not so plain; but secretly contrive  
 To act upon this plan of dire compulsion:  
 As petty tyrants bold sustain, assume  
 The plea of useful need, conformity.  
 If we can teach from this survey of change,  
 A law of God, that nothing can conform  
 But for awhile, we shall not toil in vain.

Yet fickleness avoid, a sentiment  
 Leading the mind astray to rove and wander,  
 At random fly and dance into the air,

Never to rest, to sip at all the blooms,  
 Like butterflies not bees, and none to pluck  
 Nor honey gather, reap. Not so with nature,  
 She is not fickle; ever constant wise,  
 She knows the sweets of sleep, repose and peace;  
 Waking to active life, exertions hold:  
 Returns from rest to motion and from sleep  
 To toils of life, versatility and love.

Man has the same unchecked powers,  
 By alternations of sweet rest and sleep  
 With waking toils and pleasures, all combining  
 To sweeten life, his keen perceptions brace,  
 And his sensations sharpen or restore.  
 We feel the need of rest, and usual slumber  
 After the daily toils or strong exertions.  
 Thus in ourselves a constant change we prove  
 Of rest and motion, emblems of delight  
 In changeful scenes and shifting actions proved.

*Whatever is, is right*, has said a poet; (61)  
 We doubt the fact, but yet allow the end,  
 As it is not a law, it has exceptions;  
 Since vice and crime, the many hanes of life,  
 The horrid war, disease and pains, we may  
 Attempt in vain to prove to pleasure equal;  
 Unless by constant plain contrast in view,  
 They show and prove the real worth of good,  
 Much further this old maxim might extend,  
 If we should say; *Whatever was or yet*

*Will be, must have been right or such become—*

If we pursue the rule, apply it here,  
We'll find that all the changes past or future,  
In deep oblivion sinking, or else hidden  
Within the awful womb of time to come,  
Were gently leading to, evolving good,  
Or shall such happy ends attain, secure.

In spite of all intolerance or dread,  
Compulsive force by tyranny employed,  
Changes occur, and gradually proceed:  
Nothing can stop their steady flirting course.  
In vain the tyrants, bigots, of the mind  
Endeavor to attempt the hopeless task. 3560  
In vain they strive, in social bonds to keep us;  
By cruel laws, they think to bind and fetter,  
Religious creeds impose to cloud the souls,  
Of knowledge try to stop the rapid strides,  
To set up fashions, taste corrupt and lead.  
Tis all in vain, the endless time absorbs  
And conquers all; It never feels inaction:  
New facts and deeds in active changing mood,  
Forever brings forth; life and death bestowing.  
We live in shifting scenes from youth to age,  
In sorrow die, in joy again outlive.

Even in trifling matters, in our dress,  
Our food and sports, these tyrants of a day  
Or a few years, would rule, dictate, assume  
The rod, and persecution rise against

Whoever will not follow, blindly folded,  
The beaten road they trace. 'Thro' envy, spite  
Ambition proud to lead, if changes must  
Occur, themselves alone new paths must open:  
Whoever tries to seek for better ways, 3580  
A wish of all the worthy minds, they dare  
To call in scorn, projectors, innovators,  
And warn the crowd against the wisest plans;  
Or steal them if so good as to deserve  
This vain reward. By innovations all  
What we now use began, from shoes to hats,  
From cloth to paper, as from roots to bread;  
All our best arts thro' innovations sprung:  
And yet they dare disdain the conscious worth  
Of lofty minds, delighting to invent.

When shall we learn that toleration is  
A justice due to all, in any matter?  
Freedom and liberty were giv'n to men,  
As well as wishes to improve and learn.  
When shall we know to value Genius bright?  
That always strikes new paths in ev'ry line,  
Duly fulfils the wishes of mankind.  
When shall we feel the sense of wisdom pure?  
That bids respect opinions and pursuits.

Some happy men are born in proper time,  
The very age in which their lofty minds 3600  
Can find a field of action and reward;  
But others come too soon to spend their days,

And shine in a dark age, like stars unseen  
 Except by keenest sight, or else become  
 Meteors unheeded, mistaken for  
 Beings of dire import. While duller minds  
 May in their turn too late come in the world,  
 To carry there the dreams of ages past:  
 Lazy to learn, they try to stop the wheels  
 Of time; become the foes of knowledge, science;  
 All that improve, ennoble mankind in life.  
 These pygmies when in power abominate,  
 Abhor and persecute the better men.  
 Banes of the world, these human snails at rest  
 Would keep and leave the whole. Their  
 maxims are—

*Let things alone, whatever is, of course  
 Is well and right. 'Tis wrong to seek for better  
 And worse to find perhaps—* Thus they will say  
 Or argue. While nature, genius, wisdom tell,  
 And loudly answer them, proclaiming thus—

Through many devious paths and various  
 deeds,

3620

Good may be sought and found by skilful minds.  
 From good a better mate may often spring  
 In wiser hands, that know the art sublime,  
 Improvement nam'd, that every dross can  
 change

To gold, when not impeded nor restrained  
 By those who deem their interest at stake;

Or fear that gold too common might become,  
As well as plenty, peace, with happiness.

Forbear you vipers, demons of this globe,  
Your dark efforts are all in vain, since time  
In spite of you, these changes brings and nurses:  
It bids the taste to vary, and pleasure find,  
By shifting scenes produced, by latest deeds,  
The best improvements, better houses and roads.  
If novelty of ev'ry kind delights,  
Tis vain to try that nothing new should pass  
Occur, prevail; or to suppose it madness 3640  
To change our mind, in taste, in dress, in food.  
In ev'ry thing tis right to shift and flutter,  
Except in friendship, love and virtue; best  
Companions faithful of mankind, and never  
To be discarded, lost, forgotten by  
The human minds. Of *Constancy* the aim  
Is proper when it leads to love forever,  
Forever hold of virtue, wisdom, peace,  
The holy boons; with trifling changes only  
Vary their pleasures during our short lives,  
As precious sources of unfading bliss.

In food no one denies that change is sweet,  
And various are the means to feed the streams  
Of life. From bread to dainties we may seek,  
And ever find new ways to gratify  
The hungry want or slender appetite.  
Our thirst we quench with water or with wines,

And other healthy liquors we may use.  
 How many dishes, soups, and tender meats?  
 May be invented or employed at will 3660  
 To prop the human frame and health procure,  
 With pleasures not to be despised; since they  
 Entice to milder food. The chemistry  
 Of meats and dressed viands, herbs and roots,  
 Teaches the best, civilization helps.  
 If grosser food and raw materials are  
 Relished alone, barbarous savage temper  
 Obtains the sway, and by the blood is to  
 The mind convey'd, The most refin'd and rich  
 Dishes or food, a better blood infuse,  
 And milder mind, that leads us to become,  
 Not wiser, but less cruel, much less prone  
 To crimes. Thus, food affects the moral man,  
 And to neglect good food is to despise  
 These happy results, and cruelty recall. (62)  
 But neither envy nor disdain the food  
 That pleases other tempers, other nations.  
 Let Esquimaux' delight to drink train oil.  
 Let Cossacks' use for butter, tallow candles;  
 And let the Chinese eat their slugs and nests;  
 The Abyssinians meat quite bloody raw; 3680  
 The Dutch their rotten cheese; the Anamese (63)  
 Foul rotten eggs; the Tartars, dogs and horses;  
 Wild Hottentots the locusts and the ants.  
 Since Englishmen delights to eat roast beef,

As rare as if quite raw, with bleeding juice.  
Oysters and snails, with frogs and snakes are  
liked

By many men, who what they like enjoy.

Where is the harm, and who will say 'tis  
wrong?

No food is bad unless it hurts the frame.  
None but the fool who wants to rule the wise,  
Will dare decide, which proper food prefer,  
When health it gives, and no bad blood produces.

Deny yourself the horse, and dog or cat:  
If you dislike the name or taste; but let  
Also the Jew deny himself the hog  
If such he deems unclean: or else Hindoos  
From beef abstain, because the ox and cow  
Are holy. 'Tis all well, if such be choice.

To quarrel or compel alone is wrong, 3700  
In trivial matters, as in weighty ones.

The same is true for dress, if fashion leads  
By paltry whims, let whims alone: they pass  
So very soon, that hardly time is left  
To notice them: 'tis idle to complain.  
Since ev'ry clime admits of diff'rent moods,  
Peculiar customs, dresses quite unlike. (64)  
'Tis wisely so ordain'd to break of life  
The dulness, that by uniformity  
Might be produc'd. Who laughs at this but folly?  
The mad conceit of some unblushing fools,

Would dress all men like soldiers, monks or  
slaves,

In uniform of red, or black, or grey.

Others dislike the bright colors of flowers

In pious mood unwise, would draw a veil

Over the blue of sky, and dress themselves

In gloomy colors, sadness calling forth;

While nature smiles, the gayest dress assuming,

In winter white, in summer green not dark.

Whenever dresses, customs are unlike  
Convenience has invented, use adopted. 3720  
By proper aim, the fashion may become  
Quite natural and steady, liked well.

The hats and caps, the turbans or the wigs,  
Have all been deem'd by turns convenient quite,  
Very becoming covers of the head.

The coat, the gown, the folding mantle have  
Also become the usual daily dress.

To wear the beard, or none, to trim it with  
The hair, to dress this last; or ears and nose  
Adorn with rings; by changeful whims of na-  
tions

Is liked or not, as fashion leads or custom.

Whether in silk or costly lace arrayed,  
Or cloth of gold, the man is but a man :  
A beauty bright no brighter will appear;  
To ugliness they never give a charm;  
But change the trim, a newer fashion wear,

The face assumes a kind of novelty;  
Which is the secret aim of youthful minds,  
Who feel that variety sweet pleasure gives.  
Yet to despise a man because in rags,      8740  
Or coat quite plain, of tissue drab or gray,  
He may be drest; is worse than folly nice:  
'Tis scornful pride, despising shabbiness.  
Respect the man, whatever be his garb,  
If under it, is found a feeling heart,  
Or virtue dwells with him, and beams in spite  
Of modest garb. By deeds alone endeavour  
To know of men the merit and the worth.

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## **XVI. *PASSIONS AND PLEASURES,***

**THOUGHTS, CUPIDITY, SPORTS AND PAIN.**

Where are the men who ever think alike  
And feel alike? No where, in vain you'll roam  
In search of them. Return within yourself,  
Study your mind, your feelings analyze.  
Did you once feel exactly as to-day  
You may now feel and think? Every hour  
Of the revolving day, sensations new  
May bring; new thoughts arise and lead the way.  
In youth, in age mature, every year  
Peculiar thoughts and feelings, new ideas

Will spring, command to follow as they lead,  
To ramble with the fancy of the time,      8760  
Or prompt the deeds, performed by the will;  
The passions urge, their wild display assume.

If thus fantastic, never self-identic,  
In life, in years and days, you'll find yourself  
Seldom the same awhile, how vain the hope  
To see the human throng become alike,  
Unite in every thought, opinion, or  
Pursuit. Discard the idle wish and dream:  
Enjoy your own, and let all men enjoy  
Whatever they may think and deem the best;  
Provided harmless deeds from thence result.  
Let mental thoughts in freedom range and soar;  
But wilful evil claims a strong control,  
By laws and public sentiments expressed.  
Yet in mistake do not assume the sway,  
Dictate at every step, a single path  
Allowing to pursue, because your own  
It is, and seem the best to you or friends.

In a few points all men perhaps agree, 8780  
When facts and senses speak in plainest terms;  
But when they fail and different views are taken,  
Never attempt to force your own: you must  
Then try to soothe, enlighten, or persuade;  
Your thoughts you may convey, impress, or sing,  
But leave to time and truth, the happy task  
To fix the thoughts; unite by common bonds

Of other minds, the ready will assenting.  
 Yet never dream to make all men the same  
 In any thing. It is beyond the bounds  
 Of possibility, because against  
 The law I now unfold, explain, and dare  
 To sing, admiring and extolling both  
 The wisdom and the use, in change displayed.

In mental freedom, the worlds of thoughts  
 Wander and stray. Each mind a little Sun  
 Becomes, ideas are the beams of light  
 That each evolves, and shoots afar or near,  
 Recalling them in need, and storing them  
 In memory. As immaterial rays  
 Of solar light, that ever smoothly slide, 3800  
 Without restraint, wherever they may reach,  
 Aided by them, as quickly fly or quicker  
 The rapid thoughts, that soar in space and time.  
 At will they rise; but many are suggested,  
 By other minds or spirits worthy friends;  
 The bad by evil spirits prompted often.  
 Spontaneous others spring, and are the growth  
 Of mental worlds. In these conflicting thoughts  
 So various, sudden, numberless and strong,  
 Reason alone can judge, and guide the will  
 To keep and nurse the best, the worst discard.

If none but worthy ideas should occur  
 Into the mind, no wicked thought impure  
 Creep in the soul, we should be angels, gods,

Not mortals frail and weak as we are all.  
 By active thought, the soul is equal to  
 The mind divine, that will'd the existence  
 Of worlds and us, and we as they, were born  
 As thoughts of God; as such we live, and dying  
 Nearer to him are drawn, or wander yet 3820  
 In memory divine, forever kept.

Such in the human soul, a world, her own,  
 Will spring by active power, creation of  
 The mind, a mirror of the universe,  
 In puny dreams indulging; yet so bold  
 To penetrate wherever light proceeds,  
 The foot of thrones divine to seek and reach.  
 The daily dreams of man, are often daring,  
 As many glances throw beyond the sight,  
 In visions swim, not seldom truth reveal,  
 With fiction mixt: imperfect as thy aims,  
 Man of a day, in body clad of dust!  
 While of the only God, the waking dreams,  
*He never sleeps*, are wise and true, as He.  
 With angels he communes, and holds converse;  
 To men he fondly sends the dreams of hope,  
 Upholds the good, in pity looks upon  
 The bad, rewards and pains dispensing justly.

Contending crowds of lazy minds and souls  
 In human moulds inclos'd, forever stir, 3840  
 In active mood exert their highest powers,  
 With faculties endow'd so prone to change,

Conflicts arise; each other justling, minds  
 On minds will act, endeavour to control.  
 The strongest intellect ascendancy  
 Acquires; as solar light the paler moon  
 Eclipses. Matter, motion and impulse  
 From both receives, fair light and mental beams.  
 The will obeys the Soul, and leads the body  
 Which other bodies moves; all strive to rule;  
 By speech or deed predominate, and win  
 Applause and praise. Thus busy man is seen  
 Forever toiling, seldom resting quiet.

By passions kindled, mental labor may  
 Assume a fierce or gentle aspect, as  
 Affections lead or passions sway the mind:  
 When gently mild, unruffled temper will  
 In happy mood the virtues prop, sustain  
 Or mental pleasures seek deserve obtain. }  
 But angry temper or the passions mean, 3960  
 No pleasure give or vainly try to grasp  
 Secure and keep, the shameful purpose dire,  
 They have in view. Ambition proudly seeks,  
 Delights in strife, contention, deadly war:  
 And noble deeds it calls the very worst.  
 In order to obtain the full command,  
 It tramples under feet, the human rights  
 And duties; bathing oft in bloody gore:  
 In groans of woe, a worthy music finding.

Envy and spite with pride and vanity  
 Controlling minds, upon themselves retort  
 As many evils as they may evolve:  
 No pleasure seek, but prey upon the Soul,  
 Of angry fury light the flaming torch.  
 Disgusting pride is seen; alone exulting  
 At her own shadow kneeling, to adore  
 The selfishness of mental prejudice.  
 The flimsy vanity, upon her steps  
 Attempts to tread, in selfish laughing mood;  
 Without disdain she looks upon mankind; 3880  
 But petty self exalts above her worth.

The angry passions these exceed, much worse  
 Become than envious and conceited feelings;  
 Recoiling on the human frame, that may [rage,  
 Indulge their bursting storms. Of wrath and  
 Anger and cholerick emotion sore,  
 And of revenge the foulest worst of all,  
 Let us beware in time: the angry mood  
 Repress whenever it may rise in th' breast.  
 Never allow the direful storm to shake  
 The soul and body; else in agonies  
 We throw ourselves and all around agrieve.  
 If furious rage is often prov'd and sharp,  
 It leads to madness, bodily distress:  
 In stormy angry fury we may rave,  
 And bursting veins of blood may find the }  
 grave.

All such unruly eager passions spring  
From sinful thoughts in men to evil prone;  
Each other helping, nursing, calling forth. 3900  
In endless shapes and acts evolving deeds,  
Producing actions bad, the very worst.  
They are the clouds and storms of human minds,  
The raging billows of the nervous fluid:  
Like them forever fleeting and recurring,  
Seldom alike in changeful forms arising,  
To vex, disturb the mental faculties,  
Control the will; unless the will by strength  
Conquers and wins a glorious victory.

Another still unworthy passion rules  
Over mankind, and widely spreads the nets  
Wherein we fall in crowds, quite unawares.  
It is the meanest of them all, a monster  
Loaded with spoils, yet oft in rags displayed:  
The grinning Avarice, a cruel, mean  
Unnatural passion sprung in wicked times;  
The bane of social feelings; happiness  
Neglecting, pleasures never seeking, self  
Alone exalting; with unsparing hands  
Forever grasping, keeping and concealing. 3920

But tis not money, gold alone, she covets;  
With various forms and names assuming sway,  
*Cupidity* becoming, thirst for wealth,  
Accumulation, wishes to possess,  
Desire to keep and seldom spend nor spread,

Whatever may procure true happiness  
 In others better fram'd, but thus deprived.  
 Industry ought to earn, and wealth enjoy;  
 But of cupidity the greater spurs  
 Amass, monopolize the lands and rents,  
 Bounties of soil, the sweats of labor, all  
 Merging into the gulf of avarice.

Curst be the man who first enclos'd a field,  
 And said this is my own, with all within  
 That grows, or is beneath; the water, soil  
 And rocks, the very centre of the earth  
 Reaching if so it may: the air also  
 Above beyond the clouds or further yet.  
 Some say 'twas Cain, who also the first (65)  
 Murderer was upon the mother earth: 3940  
 Or else his progeny a perfid crew  
 As vile as he. And ever since the strong,  
 Or bold, have done the same, thus ev'ry where  
 Have grasp'd the land and wealth of nature gift,  
 Granted by God to all for home and food.  
 Enacted laws this doubtful right sustain,  
 'To claim and own far more than each can need:  
 Depriving thus the weak and poor of soil, }  
 Condemning them to constant weary toil. }  
 With equal common rights to property,  
 Unable they become by labor hard  
 And frugal Industry to share the wealth  
 That nature scatters fast, and skill can reap.

To grant to each the fruits of tedious toil  
 Is very proper; to whoever will  
 Labor bestow, his skilful hands or mind  
 Apply to plough or tools, let him enjoy  
 His due reward, and reap the field he plants.  
 But why should greedy men, acquire and keep  
 Far more than they can use? in order to 3980  
 Become the Lords and masters of so many  
 In thralldom kept, depriv'd of their due share.

It is not right, nor natural; but quite  
 Improper: once by lawless force assumed,  
 And now by time and codes receiv'd and settled;  
 But never sanctioned by God's decree: (66)  
 Yet is allow'd as other evils are.

Contrast of wealth and poverty, will strike,  
 With pain the thinking mind, of art and nature  
 Knowing so well the ample fruitful stores.  
 Thus ever shifting crowds of mortal men,  
 In wealth may wallow, others misery  
 May prove: the rich and poor by turns exchange  
 Their state, each other striving to subdue.  
 Happy the men, who neither evils know, }  
 Never oppress by wealth, their wealth bestow, }  
 Nor groan in poverty, as sneaking slaves;  
 But of mediocrity the pleasure feel:  
 Meantime the rich must live in heavy cares,  
 Of injustice the fruits; and doom the poor 3980  
 To suffer heavier toils than they can bear. (67)

But this also may change, a time may come  
When wisdom ruling men, shall justice teach;  
The proudest Lords of earthy soil may then,  
Become the friends of men, no longer own  
The whole; their shares retain, the overplus  
Divide and parcel, many hearts to gladden.  
This not to be by any foul compulsion,  
Agrarian laws, despoiling them of all;  
But rather by a better mood, a choice  
Spontaneous of their own, the aim of good,  
From fair persuasion sprung. This may be done  
While living still if higher wisdom leads:  
Or at their death, if clinging fast to wealth  
As long as life endures. But when they die  
No wealth can be secured beyond the grave.  
A heavy load it would become for souls  
Seeking of heav'n the way; their sins besides  
Are quite enough to carry there: good deeds  
Alone the entry give to better worlds. 4000  
Open the gates of heaven, admit to bliss.

When death shall come to wean you misers, or  
Holders of wealth, unwisely greedy still  
Of earthly dross; no longer pamper children,  
Who can with ease on a small share be thriving  
Of your superfluous wealth; while any more  
Might render them unjust in vice as you.  
Lords of the soil, your wealth in peace enjoy,  
Your paltry whims indulge; but 'tis not right

When you convey the whole in vicious hands.  
 Be just in death if not in life and think  
 To do some good, before you must appear  
 To face the judge of right and wrong: your doom  
 To meet, of happiness or misery,  
 In worlds of better kind, or hells of woes.  
 Then is the time, if none you found before,  
 To give, bestow, in holy deeds of goodness  
 And Charity, the worldly goods you hoard,  
 That land you held beyond your real need.

But blest the man who never waits so long,  
 To scatter round his extra share of wealth: 4020  
 Who knows the poor, relieves their needful  
 wants,

Can feel for them: or with a gen'rous hand  
 Delights to sow and plant the future seeds  
 Of happiness to come; Benevolence  
 Exerting, thankful praise receiving duly.  
 He lives to be a blessing of mankind,  
 And dies to meet in worlds of bliss, the Angels,  
 One to become; a glorious fate awarded  
 To charity, by Him the God of Love,  
 Who wishes man to deal as he is delt  
 By him; in plenty live, and happiness  
 Enjoy, dispense; but never hinder any.

This aim may be attain'd if we indulge  
 Only the best affections, and discard  
 Or else repress, the evil passions all;

That pains alone produce, no fruits of love.  
 But otherwise with you the gentle sisters  
 Of pleasure, mildest passions of the soul:  
 Affections of the heart, inducing soft 4040  
 Emotions, glorious deeds, to heaven leading,  
 Thro' happy life and death: kind friends of man,  
 Ever with him why not to dwell? and guide  
 His steps so weak thro' thorny paths and ways.

Thou Love the first and best, I often have,  
 Thy happy fruits, the holy loving passions  
 Already sung and prais'd. Benevolence  
 And charity I show to be the guides  
 To heaven. Virtues wisdom are also  
 Such holy sentiments. The love of justice  
 And wisdom leads the mind to act as God  
 Himself may do, and with unsparing hand  
 To throw the seeds of good; without distinction  
 Equally treat all men alike as friends,  
 And kindly meet as brothers on this earth.

Virtues are many, nay whatever leads  
 To good in man is human virtue still.  
 Not few the aims, but chiefly what to self  
 Conveys a godlike feature, sparkling oft  
 Like a bright star of human mind, upon 4060  
 All the beholders, gazing in delight  
 Receiving beams of pleasure, seldom slight. }  
 The virtuous man no vicious course indulges  
 No crimes commits, and never harms no one.

In peace he lives with himself and his God,  
His neighbors, friends; his children, wife and  
blest:

A good example setting far and near.  
Happier his fate would be, if no sad foe  
Was ever tempting him, disturbing peace  
Of mind, to lessen thwart his wise pursuit.  
But human devils always active, mad, 4000  
Distress his mind, and never cease to tease.

By pain and pleasure, ruling both by turns.  
Contending ever, the human mind is swayed:  
The pains of bodies cause the grief and sadness,  
So often felt, in bitter tears to flow,  
Draining the sources of unsteady joy.  
To grieve too deeply wrong becomes, we must  
The gloomy mood dispel. There is in tears  
Not seldom secret pleasure; but to weep  
Too long may cause a melancholy state  
Too sadly felt, and painful to the mind.  
Awake to pleasure, man of strength and worth,  
There is no merit in thy tears, to dry  
Them is thy duty, short are human days:  
Enjoy them while they last. It is the will  
Of Him, who gave us joys to cheer this life.

Never despair, but hope take for thy staff.  
It is a trusty prop and faithful guide. 4000  
To laugh and sing, or else be sad awhile;  
As changing mood requires, is not a sin.

In smiles we like to bask, indulge and see  
 Cover with dimples friendly faces known;  
 To laugh does good to sev'ral mental moods,  
 Who can enjoy a jest, a pun, a riddle:  
 They are but sports of fancy and caprice.  
 In dulness we must live if ever sad,  
 Morose and musing, we disdain these sports.  
 How many whims arise that often baffle  
 Control? they are but mental waves contending—  
 The fan of fancy ruffling but awhile  
 The mental sea of thought and of ideas.  
 Needful perhaps to purify the whole,  
 As breezes do when stirring th' Ocean waves.

Let us delight in music, harmless pleasure,  
 Filling the ear with harmonious sounds  
 Of many kinds, to please by melody.  
 The dance do not disdain, an exercise  
 By gentle motions, graceful steps combined,  
 Promoting health, graceful to behold. 4120  
 Those who condemn the harmony of voice,  
 The solemn hymn also ought to discard.  
 Whoever disapproves of dance and music  
 Must stupid feel and tries his mood impart.  
 Even the Drama by so many spurned, (68)  
 Polluted oft by others, may achieve  
 A good example, please so many minds,  
 That wisdom gives consent, to tolerate  
 The moral aim of striking terror deep,

And hateful make the crimes; or ridicule  
The follies as they fly; to be a mirror  
Of sportful love and life, or tragic deeds.  
In poesy sublime, the same effect  
Is better felt; if join'd, they both achieve it,  
Or wiser lessons give: with music added  
A triple pleasure grows, becomes a task,  
In strains of melody, the Soul delighting. (69)

If curious rambling mood impels a man  
To travel far away, and knowledge seek 4140  
Or pleasure; ev'ry where he finds them both:  
Then pleasing scenes forever changeful fly;  
Wherever he may roam, are his reward.

But in this life; it is not only pleasure  
That we may meet. Of pain a constant foe  
The spur is felt, and to avoid the sting,  
We often fly in vain. Disease will creep  
Over the mind or body, many shapes  
Assuming, vexing, frightening by turns.  
In pain we take a birth, in pains we oft  
May live, in pain at least we surely die.  
If such the fate, why further pains to seek?  
Let us the pleasures cull that Nature spreads,  
Let us enjoy as many as may offer,  
Without a pang inflicting on no one.  
In hope and love; our scanty days will pass,  
If seeking them, we trust in them when found.  
Deceitful loves, and hopes deferred may

'Too often cramp the ardent wishful will;  
 But still in hope we trust, and love we feel: }  
 Since if depriv'd of both, we should become  
 Unfeeling wretches, of despair the types. 4160  
 Then both again with constant care do seek,  
 And never lose the props that they afford.

## XVII. *WISDOM AND KNOWLEDGE.*

### IGNORANCE AND ERRORS OF MANKIND.

#### THE WHEEL OF FORTUNE.

In wisdom, after Love, the greatest good  
 And pleasure has been set, by our allwise,  
 Ever unerring God. Not in mere trifles,  
 Opinions of a day, is wisdom placed;  
 Nor to be sought; to be by us secured.  
 In higher range and deeper study, we  
 Alone can hope to reach this worthy aim.  
 Sister of truth, fair wisdom dwells in heaven,  
 On earth it beams reflected rays of glory.  
 If wiser to become, the hopeful wish  
 We entertain, the secret laws of Nature  
 Eternal, ever wise, we must consult:  
 In these we always find, support and hope.  
 Of history the pages must be read,  
 Which tell how men have ever stumbled from

Errors to Errors, each by turns upset      4180  
By truth: that lovely truth so seldom found,  
Or when acquired so difficult to keep,  
So often lost, so utterly neglected.

Wisdom delights the minds of worthy men,  
To them conveys a share of real truth;  
Which deeper joy can give than earthly whims.  
The mental powers by it concord find,  
Communion with high heaven they acquire.  
But learn also how to behave on Earth,  
How to do good, be happy, virtuous, free,  
And such endeavor ev'ry man to make.  
In vicious minds, where ignorance prevails  
Errors and evil paramount reside,  
Despising wisdom: yet her golden wings  
Over the whole uninvited she throws,  
To shade and shelter from the burning evils  
Of life, ev'n those who spurn the grateful boon.

In seeking wisdom, men improve apace;  
By rapid strides, the noble minds have reached,  
Not that perfection, which alone belongs  
To HIM who perfect is; but knowledge bright,  
Sublime, a share of Omniscience divine.      4200  
By gradual steps of mental toils; has man,  
His greedy panting soul with wisdom's lore  
Adorn'd; his daring thoughts directing far  
Beyond the usual limits of his senses:  
Above the range of sight, the furthest bounds  
Attaining, where of light the beams may reach.

Within his mind he dives, discovers there  
Another world of thought, a moral world  
Of conscious existence with keener eyes  
Endow'd, and duties teaching; which may lead  
Into the depths of endless time, and space  
As boundless in extent: to fathom all  
Becomes the daring aim; but failure is  
The usual consequence, because obscure  
Or dim the human thoughts, conceptions must  
Become, when they attempt too much to scan,  
Too far to range. Yet this survey is full  
Of joys sublime, and never fails to give  
New pleasures of a heav'nly cast, impart 4220  
Some share of holy wisdom on the way.

And who shall say to man? thy thoughts are  
bold,

But are not free! a mental slave thou art  
Born to obey. Who shall thus dare command?  
Or say, thus far to go, but not beyond—  
Limits to fix to mental freedom's range!  
As well might folly set the bounds of space,  
Or endless time, and tell us where they are:  
Say that Eternity is but a name,  
And nought controls the wonders of the skies—

Ideas are not slavish, springing from  
Blind causes far beyond our own control,  
That can alone direct and sway the mind.  
If so, why ever rising in the soul?

Without a cause, or unaware presented  
 In quick succession, image of an instant:  
 If not retain'd by will, to disappear  
 Forever; yet by wilful wish recalled.  
 Why ever seeking objects new to know,  
 Observe, admire and love? To dwell upon 4240  
 New subjects, scan and praise, why ever prone?  
 Because in mental change the soul delights,  
 And freely seeks those pleasures to pursue,  
 Secure, which slaves are not allow'd to taste

Whoever may contend in spite of sense  
 That thoughts are slavish, basely bound in chains  
 May wish them such, the minds with ease to rule,  
 Debasing them within a narrow circle.  
 There is a happy medium, double evils  
 Avoiding, that not vainly seeks for truth:  
 Not in blind faith alone confiding ever; (70)  
 Nor unbelief far worse, to chance alone  
 Ascribing both our mutual thoughts and deeds.  
 But in freewill and reason, kindest gifts,  
 That neither slaves of chance nor faith compels  
 The human mind to be, in chains remaining.

Reflect immortal man upon thyself,  
 Does not thy mind its power feel and know?  
 How to observe, adopt, reject, decide;  
 In endless new opinions to dwell awhile, 4260  
 To form, discard: Nay to invent create.  
 By reason led, sound judgment, or caprice;

Thy will exerts his choice, not always best.  
This will is paramount, thy mind obeys  
What he dictates at last: in spite of causes,  
Or circumstances, that otherwise might have  
Mislead, or better guided, as it may.

At random ignorance decides to will,  
Or interest consulting makes a choice  
But reason, wiser guide, the better minds  
Adorns and seldom leads astray; unless  
Opinions muster strong, or fashion comes  
To win the will, and his assent demand.  
When wisdom, knowledge, reason, all combine  
Into one mind, they surely prompt the will;  
But it decides, and is the final judge.

In minds as bodies ev'ry variety 4280  
Is met, some weak, some strong, and others just,  
Of quick perceptions, soft emotions feeling,  
Or passions wild indulging. Nay the same  
And very mind is changing mood and scope.  
The strongest boldest minds, must surely lead  
Weaker and humble human mental powers,  
Assuming over them a ready sway.  
As man controls the animal creation  
All conscious beings brings to live and thrive  
Under his rule and care: thus godlike men  
May for the good of many, veneration  
Inspire, respect command, and rule obtain  
Over less gifted minds. This is but right,

The wiser ought to rule the weaker sort.  
But when mere force of arm, or giant size  
Compels submission, 'tis no longer so:  
It is of matter blind, the overcoming  
Misrule, which tramples wisdom under foot.

Thus man on woman has assum'd the rule,  
By right of stronger mind and body both:  
Compelling to submit the weaker sex.  
But gentle woman's mind by soft deceit  
Restores her sway, and willing man in chains  
Of love may lead; of wisdom but a share, 4300  
The motive right, the end still more becomes;  
But 'tis unnatural to see a woman  
Obtain by strength the mastership of man.  
Yet Queens have rul'd, and nations conquered,  
In tragic deeds of crime have deeply delt.

Behold ! in ghastly gloomy ignorance  
How many men have sunk, unable quite  
To seek for truth and wisdom; to enjoy  
The mental life that knowledge gives to all.  
Debas'd in mind, they merely creep on earth,  
Not even feeling wishes to improve.  
In sorrows we must look on this sad fact  
Or rather hold a friendly hand, to lift  
Their minds above their actual dismal fate.  
If on a level rising fellow men  
With us, while travelling together here  
Upon this orb, towards futurity:

The very best of deeds we then perform:  
 We give them knowledge, with it happiness  
 Or better lot, to greater joys conducing, 4320  
 To reach with us th' eternal state to come  
 Of hopeful bliss, which deeds of good deserve;  
 Avoiding evil courses leading to  
 The awful state of woes and constant pains.  
 All men these pleasures, duties claim, and are  
 Endowed with sufficient good sense to reap  
 The happy fruits of knowledge, to possess  
 And keep the proper good instructions given.

Knowledge and science are twins, from truth  
 were born:

But ignorance was daughter of deceit,  
 And in deceptions lives; with notions false,  
 Their ancient foe and baneful rival strong;  
 Nay yet the same. It could in time of old  
 Compel fair science to sleep or persecute,  
 Attempt to crush the seeds, she might have  
 thrown.

A double veil this ignorance had woven  
 To blind the piercing eyes, in order to  
 Control the minds of men. Then knowledge was  
 Miscalled magic, impious search, profane 4340  
 Pursuit. Such as yet are the shameful deeds  
 Of ignorance in power strong exulting.  
 But the dark veil was lifted by surprise,  
 Has been unrolling gradually to view;

Knowledge has grown unfolding wonders, giving  
Ever renew'd soft pleasures to the mind:  
Dispelling errors; Truth in glorious smiles  
Revealing, often faintly seen, obscured  
By clouds of old opinions thinly spread:  
Which ev'ry year with constant care dispels.

In times of yore, they deem'd the sun a god  
Upon a chariot flying, nightly diving  
Into the sea; returning east, no one  
Could tell his way. A little ball of fire  
By others since believ'd, no bigger than  
Was seen. The earth was either square and flat,  
Or swimming on the water, or supported  
Upon a turtle back: it was for them  
As boundless as space may now to us appear.  
The stars were twinkling lamps or lucid sparks.  
Thunder was but a noise, the flying dart 4360  
Of Jove. The arts were few, yet ever growing;  
But science by superstition was repelled:  
Or closely shut, to temples quite confined,  
To be in priestly craft and oracles (71)  
Employ'd with more effect. The muses might  
Better flourish delighting younger minds.

Of moral sense and truth the deeper seal  
Could show the rightful paths, but deviate  
As evil minds would lead the crowd astray.  
Of war and slavery the shameful curse  
Was cast in evil times, and still remains.

Of many gods a pantheon was made:  
 In wood and stone the carved image set  
 A god was deem'd: a mighty man was told  
 He was a god, to him as such they knelt.  
 Are all these errors gone? with thousand others  
 Exploding; no they still remain and lurk,  
 Hiding asham'd in corners of the earth:  
 To others giving way; not yet upset. 4380

The sad beliefs in witches riding brooms,  
 In goblins, ghosts, in useless miracles,  
 In alchemy, astrology; are not (72)  
 Extinct, confin'd to few and weakest minds.  
 Intolerance and superstition sleep:  
 But may awake, not seldom do afar,  
 Or show to us again their horrid forms.

Meantime by rapid strides in better climes  
 Knowledge has been reviv'd, improv'd beyond  
 The human expectations; still proceeds,  
 And will achieve a glorious victory  
 In future days: on apathy prevail,  
 And all the foes that have so long detained  
 The human hands and minds in fetters, by  
 Dull heavy chains, or veiling hoods of darkness.

Such in revolving changing times, we see  
 At last recur of truths and errors both  
 The speedy flight. In this to Fortune like,  
 Whose wheeling circle is forever flying;  
 Of my survey this ancient emblem now 4400

**I'll try by rhymes repeated quick, to render  
A striking picture of all change: and teach  
To many minds, a lesson wise and true.**

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**THE WHEEL OF FORTUNE, AN APATHESIS. (73)**

**Ambition warning take, attention lend.  
Upon a wheel our days and whims we spend,  
Forever rolling quick or slow; to send  
Us, up in hope, or down the hearts to rend.  
When on the top of fortune wheel we stand,  
With proud contempt we see those that ascend  
With pity look upon those that descend.  
Our lofty station try to hold, defend.  
On either side we cling with grasping hand;  
But all in vain, our trembling feet will bend  
Follow the turning wheel, unsteady friend.  
It turns and down we fall, still we pretend,  
That we do not, the motion hope to mend  
While near behind the rising crowds contend  
And strive to reach the top, therein to blend,  
A while enjoy the glorious height; offend  
As we have done, like us soon have their end.**

XVIII. *ARTS AND SCIENCES.*

LITERATURE, BOOKS, WRITERS, CRITICS, POESY.

Much older are the needful useful arts  
 Of social life, than commonly believed.  
 In ages far remov'd and primitive (74)  
 Appear'd the blessed hands, that handled first  
 The plough, the spade, the ax, the saw and loom;  
 Forging the metals hard to make these tools:  
 That houses built of wood, of brick or stone:  
 Chariots on wheels and boats on water threw, }  
 But who are they? to whom these gifts are due, }  
 We hardly know; altho' deserving fame  
 And grateful praise, their names have been  
 forgotten.

Their deeds alone remain. Of many more  
 Such benefactors, memory is lost.  
 Of those who tam'd the sheep, the ox and horse;  
 The faithful dog, the Camel trav'ling boat (75)  
 From wilds or deserts drew, to be the friends  
 And willing slaves of man, their fate improving.  
 Who first invented letters, painting, else  
 The snowy cotton wove or warmer wool, 4440  
 No one can tell the names involv'd in doubt.

By gradual steps, all innovations, changes,  
 They were improv'd, perfected, probably  
 By some approv'd, by many disapproved;  
 As all inventions are, by those who wished

No change, the savage state prefer'd to keep,  
 Remains in sloth and ignorance immersed:  
 Which all inventors endeavor to dispel,  
 Civilization introducing, with  
 New comforts, polish'd social life, and peace  
 Promoting; men becoming less unkindly  
 Ferocious, when they cultivate the arts.

Sandals adorning feet in ancient times,  
 Became the shoes, and slippers, boots of ours.  
 The mantle, cloak and toga are become  
 Our coats, and dresses tight, by convenience  
 Adopted in our coldest climes. In warmer  
 Both useless and uncouth: there little clothing  
 Is needed, shelter from the ardent sun  
 Alone requir'd, in ample folds or hats;  
 Umbrellas better still, to kings reserved (76)  
 Among despotic clans, and were adopted 4400  
 By us to shelter from the rain and snow.

To sleep in peace enjoy a quiet rest,  
 The dews and damps of nightly air avoiding,  
 In huts and tents, on skins and mats, began  
 The men to dwell and sleep; which are by turns  
 Become the cottages, the houses, mansions  
 And stately palaces; wherein we rest  
 In raised beds, on pillows of soft down.

Of hollow trees, like troughs the first canoes  
 Were made, to boats improving, rowing barks,  
 The galleys, Brigs and Ships of ev'ry size;

By sails impell'd, and wafted by the winds  
Thro' ev'ry sea, to visit all the climes.

And now by using steam, a stronger power  
In spite of winds and tides we swiftly go  
Wherever we may wish at any time.

But many Fultons liv'd, before the last (77)  
Improving still, success could meet and fame:  
As many more may come, completing then  
Of navigations wonderful the scopes. 4480

Into the air the daring men ascending  
May yet obtain the due control of winds; (78)  
And guide themselves in these aerial ships  
That now they waft at random in the air.

Machines, Engines of sundry shapes and sorts  
Are daily made, improv'd, as many tools  
Employ'd by human minds to help the hands  
And labor spare; until a time may come  
When toil shall cease, as sport alone amuse  
The vacant hour. The tedious loom exploded  
Has given way to power looms, perfect  
And able substitutes, that spin and weave  
The cotton and the wool, the flax and silk,  
A thousand tissues forming of their yarns.

No limits can be set to such improvements,  
Ever progressing. Prophecy must fail  
In vain attempting to foretel, all these  
Inventions yet unborn, but yearly made.  
A time will come when Ships shall safely ride

The storms, no longer sink, nor wreck on  
shores; (79) 4500

No longer burn in flames. When fire proof  
houses

Alone we'll build, without the wooden floors

Nor shingle roofs; no longer men shall fear

To burn alive, in sudden flames at night.

When steam shall plough the fields, may plant  
and reap,

The hay will mow, and ev'ry toil shall spare. (80)

Engines and boilers under better care

Will never burst, nor sudden death dispense.

The sciences lend their aid, and contribute

Their share, both to promote, and to achieve

Such mighty deeds, results of wisdom, there

Applied, and truly made to raise a throne

For man, in which to set in glorious ease.

Science is one, of knowledge sprung and truth,

A goddess dwelling safe in lofty minds;

But many daughters fair, by wisdom fed,

She has acquir'd to multiply herself.

The everlasting source of knowledge bright,

Another goddess, Nature, power divine,

Is mate of Science; both united join, 4520

To reproduce on Earth; the fruits of heaven.

The loveliest Sciences are those ever seeking

Their holy mothers; ev'ry distant clime

Forever searching to reveal and study

Of Nature and of Science the hidden stores:

Their features to display, admire and love.  
By blooming Botany of Floral gems  
The sweet array is ever sought and culled;  
Her sister is Zoology, of life  
The forms and conscious deeds displaying.  
A third of crystals, minerals, and gems  
Examines structures, elements and angles  
All three their smiling mothers seek, and join  
Their hands to build for them a temple, or  
An ample palace; with a double shrine  
Where Science, Nature may, the worship pure  
Accept of votaries to truth devoted.

Of precious marbles, lucid opals is  
This temple built, by cedar beams connected;  
A roof of turtle shells surmounts the whole,  
On pillars rising of azure sapphires; 4540  
The double shrines or thrones in splendor  
glitter;  
One is of sandal wood with pearls and gold  
Inlaid, another is of ivory  
With emeralds adorn'd and rubies bright.  
The first is Nature's seat, behind a veil  
Of silken gauze but half conceal'd; quite naked  
In smiling beauty drest, with garlands crowned  
Of fragrant flowers, entwin'd with pearly shells  
A string of sparkling gems with amber mixt  
Around her neck is thrown, her breast adorning.  
But she eclipses all these emblems of  
Her wealth, and shines behind the pudic veil.

Aside is seen the throne of Science, she  
 Reclines in graceful smiles, half drest in cloth  
 Of lace and silk with gold adorn'd and woven.  
 Her charming beauties please and give delight,  
 With laurel crown'd and myrtle, necklace wear-  
 ing.

Of sparkling diamonds; around her wrists  
 Are coral clasps, and in her hand a mirror  
 Reflecting Nature's beauty at her side. 4560

Such is the temple built by skilful hands  
 Where Science, Nature dwell surrounded by  
 The younger daughters born at their joint call.  
 Let us survey the aim of these new scions,  
 Muses or Fairies festive friends of man.  
 Not seldom changing names, improving time,  
 Urania, queen of muses, is become  
 Astronomy sublime her sisters ruling:  
 Connecting man and earth with distant skies.  
 Clio is history, a fruitful muse,  
 That has an ample progeny of younger  
 Children in cluster dwelling near herself.  
 Biography relating human lives  
 Ethnology that nations births and fates, }  
 Not deeds of kings alone, surveys and states }  
 With Archeology that dives into  
 The darkest ages past and deeds forgotten.

Geonomy new science, th' earth her laws  
 And structure, tries to study; but in vain

Geology becoming, wishes to 4580  
Ascend beyond, and dreams upon her birth.  
Geography the earth and men describes,  
Their cities, towns, the regions and the states.  
With rivers, mountains, valleys, deserts, plains.  
Economy may teach how cheap to live  
And thrive, or wealth acquire and spend.  
Statistics numbers industry and men;  
While Ethics, moral laws explains and teaches.

The art of music once a muse, is now  
Assuming name of science, Phrenology  
Her title, theory of vocal sounds;  
But Acoustics the laws of sounds vibrated,  
As Optics is the science of light and colors;  
And statics, is pondering upon weights:  
All daughters of that Physics, constant laws  
Of nature seeking to observe and study.  
Of Mathematics sister fond, that measures  
In space, expanse and angles, circles, curves,  
Geometry once call'd, the earth alone  
Daring to measure; now into the sky, 4600  
And distant worlds, she boldly dives and sends  
Her compasses by help of light and angles.  
With Algebra, Arithmetic unites  
To study numbers, quantities to scan.  
Of Chemistry the modern wonders show  
The elements of bodies, analyzing  
To the utmost the earthly substances:

Alchemy call'd when but a child of yore  
She sought for baubles and for toys, t' amuse  
The greedy mind, as now a new born child,  
Phrenology, attempts the vain pursuit  
To read the fate of men into their skulls  
And brains, to find their happy inclinations,  
Or tell their wicked deeds, propensities.  
Astrology had once the same pursuit,  
In loftier mood she tried to read in stars  
Their future fate: when age and wisdom gave  
her

A better aim, Astronomy became.  
Thus when Phrenology shall older grow,  
Feel wiser, she'll assume of Phrenomy 4620  
The name; the laws of mental science, a worthy  
aim,

Attempt to scan, by searching mental deeds.  
Philology thus studies Languages,  
Their words and roots is deeply analyzing  
To fix the meaning, sense; and grammars form.

The metaphysical pursuits gave birth  
To many dreams, and some yet deem, that all  
This Science may teach is in the mind alone—  
Not so, or else the mind itself would be  
Beyond a doubt a greater wonder still:  
And since there are so many minds at work  
Each would be prone to feel itself a god,  
All others to deny, and be denied.

In doubtful regions soaring far, the mind  
 Obscure may feel, in darkness travel often;  
 But entities she meets to greet her steps,  
 The thoughts commune with higher better still.  
 If liable to fair illusions, visions,  
 They are but shadows of the truth; concealed  
 As yet. Opinions often clash, or dreams 4640  
 Assume the form of truth, usurping sway,  
 The souls of men control and lead astray. }

Thus Sciences the lofty moods assume,  
 And thro' the whole of knowledge range afar,  
 At will and pleasure sip the blooms of life,  
 Or deeply seek in wisdom, stores of truths.  
 Science also has whims, her systems false  
 Or true, her theories, hypotheses  
 And flights of fancy, revolutions, facts  
 Unascertain'd, beyond strict demonstrations;  
 Besides her mysteries, problems deep,  
 So difficult to solve. Her critics who  
 Would keep her still, undeviating; while  
 Every thing is changing: or by slow  
 Tortoise like steps would fain alone to lead }  
 Her; or allow to move, not to proceed  
 At pleasure; stopping when they vainly bid. }

With zeal for fame, a searching mind will  
     move,  
 By quicker steps or strides gigantic may  
 Attain the aim it seeks, unfold new stores 4660

Of knowledge, secrets discover, reveal:  
 Engraft new scions on the tree of science;  
 And pluck in time th' inviting fruits it bears.

In letters, styles and compositions, we  
 Find ever new or pleasing paths to follow,  
 Or open roads thro' thorny briars grown  
 Over the fruitful soil of human mind.  
 To such as feel the wish or dream the hope  
 To please, instruct the public, or convey  
 Their thoughts to many, leaving ere they die  
 A memory, if not a fame well earned;  
 By printing is the noble aim secur'd.

Style has its rules, but notions change the  
 mood.

We speak or write in prose or poetry,  
 Are eloquent or vulgar as we mean:  
 In verses or in song conveying best  
 The soft emotions gliding gently by:  
 Or images presenting of sad passions.  
 Taste has no rules, in vain the critics may  
 Endeavor to obtain them, keep in view: 4680  
 The changing taste will baffle this attempt.  
 Of books there is no end; of readers, many  
 Admire the worst. Let them indulge and wallow  
 In filth as nameless animals are apt;  
 Or Asses like on thistles feed and thrive.  
 Reading in mental food, the milk of souls,  
 Without this food we are like passive grubs

In mental sleep involv'd. The mind delights  
To taste and sip of many sweets, or honey,  
Gather on all the flowers it can meet.

Whatever be the actual taste or fashion,  
Leading the mind to seek this mental pleasure;  
Whether in Novels, Poems or Reviews,  
Fiction or truth, the drama or the pulpit,  
We may prefer to seek instruction or  
Amusement; be it so: enjoy them all  
By turns or jointly, you'll be wise to boot.  
The lives of men or kings, events of old,  
Romances, Travels, Songs, are all relished  
By some; in folios of huge size we pore: 4700  
Or over daily, weekly, pamphlets quite.  
As large, this real pleasure often find:  
In little manuals nice compact, some prefer  
To seek it, others in the finest type,  
Nay not a few in pictures take delight,  
And even some in splendid binding must  
Their knowledge meet in gorgeous apparel,  
Not as a humble, trusty friend and guide.

In poetry versification, music,  
The changeful mood is sweet, as thrilling sounds  
Forever new emotions give procure;  
Thus in the poesy divine and verses  
Of various metres, chaste delights we prove  
Ever renew'd; a harmony of soul,  
A melody of mind unfading felt.

The Epic will exult in princely strains [4720  
A great achievement proudly takes for aim.  
The tragic Drama mirror of the crimes,  
Compels to weep, and terror strikes with force.  
The gentle modest poem, freely ranges,  
And all the themes may sing or fitly treat.  
The Elegy the sorrows of this life  
In sadness rings, with melancholy pleased.  
The solemn hymn towards the skies ascends,  
Tolling the bell, and praising God as angels.  
The jovial song in glee and gladness springs,  
It cheers the heart, and smiling joy invites.

But while these pleasures we afford, alas!  
The critics come, in gloomy mood dissecting  
The author bold enough to enter first  
A thorny path, to feed the public taste,  
Or craving soaring minds: He falls their prey,  
Without remorse, as wolves upon a lamb  
They feast; unable to perform as much  
As he, they can however wound or sneer.  
These men alliance form, united stand, [4740  
To stop the march of mind, and none extol  
But fawning friends. They crush within the bud  
The genius bright. Perverted talents dare  
Revile their equals better writers oft.  
Under a Jesuit cowl, or grinning mask  
They hide their envious spite; the glare of light  
Unable are to bear, offended by

The beams of genius; ever snarling like  
As many dogs untam'd, a piece of bread  
Requiring as a bribe, to hold their tongues:  
Or cold neglect they throw, upon the gems  
And best efforts of modesty and worth.

If they are fed by bribing fees or prayers,  
They may the trembling author, poet spare,  
And if well paid may praise or puff away  
Whatever is expos'd for sale; the trash  
As well as sterling worth or stolen gold.  
May freedom's warming sun and beaming rays,  
By mental courage wrestle with these foes,  
The clouds of ire and apathy dispel.

And may we see far better critics rise      4760  
With taste correct endow'd, to foster and  
Support, or call to life the sleeping bard,  
The infant Genius, men of talents bright  
In all the branching paths of authorship.  
The mental fruits of knowledge to recall,  
Invite again; the fruits that never clog,  
That double of this life, the pleasing taste.

Come, rise, awake you men of real merit,  
Disdain the sullen glances of your foes,  
The envious pygmies ruling now the world,—  
And try with me to win a name, that may  
Outlive your time, not written on a grave;  
But in smooth lines or pages bright and clear,  
By sterling value stamp'd; let each endeavor

To please the sympathies of fellow men,  
 Or minds unborn delight in future ages,  
 When they may read your happy thoughts im-  
     printed

In prose or poetry. Come flourish all  
 In peace, each other striving to excel. [4780  
 As widely spread may be your worthy fame  
 As spoken is the language you employ,  
 Now common to both hemispheres, and to  
 Australia reaching, distant southern world.  
 From chilly Maine to sunny Florida.  
 Let muses travel; in their happy train  
 The love of mental pleasure sweet conveying,  
 With their fair sisters, arts and sciences;  
 Sprinkling with gems and flowers the path of life,  
 In sportive mood rewarding those who have  
 Their favors won, deserving well their boons.

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### XIX. *WOMEN AND CHILDREN.*

Become eclipsed for awhile, you stars,  
 And glowing moon illuminating night; }  
 With you, bright orb of day, the source of light }  
 I wish to borrow beams from beauty's eyes,  
 Of woman sing the praise and tell the faults,  
 Her constant worth, but shifting mind declare.  
 To draw this picture, trusty pencils must  
 I need, and colors drawn from Iris, bow

Of heaven's clouds, in misty rain descending.  
 Aurora's daughters! women, earliest gift 4800  
 To men, by heaven sent, to be in life  
 Their useful mates, and mothers of mankind.  
 Hear me, my strains inspire: I wish to throw  
 Some flowers in your way, your heads adorn  
 With those unfading crowns that you deserve.  
 Women so often call'd, and not in vain,  
 The better sex and of mankind best half,  
 Receive a tribute at my hands; my voice  
 Again proclaims this truth, and proves the fact.

In beauty, grace, attraction, sense and feeling,  
 You are to men superior; they alone }  
 In strength and wisdom may surpass your own. }  
 Your weakness is your strength, on men you look  
 For help, in timid fears, on them rely:  
 Proud of this call, in you they see no harm  
 The favor grant, but unaware they fall  
 Into the cunning snare, your slaves become.  
 They call themselves your Lords, but pass  
 beneath

Your yoke: of love the rosy chains you weave,  
 At random throw, to catch and bind a friend  
 In thralldom kept, by smiles retain'd, who feels  
 Quite willing to remain in bonds of love. 4820

When woman birth receiv'd by power divine,  
 Adorn'd alone by beauty, sweetest smiles,  
 By beaming eyes, a crown of flowing tresses,

Without a veil to hide the graceful form;  
Roses and dimples setting on her face;  
Astonished was man, delighted by  
The fairy vision: willing gave to her  
His heart, and call'd her queen of all the world.  
And ever since on all the hearts she reigns  
Of Sheperds as of Kings; the wisest man  
May kneel awhile to her, to ask, receive  
And keep, the crowns of love that she bestows.

If prudence rather leads her gentle mind  
Than higher wisdom, sensibility  
Rather than stern emotions; it is right,  
Better for her, for us; she moderates  
Of man the pride and passions when severe,  
Or blindly strong, by softer sentiments. 4840  
As milder lighter oil may calm the waves  
When spilt upon the sea: thus woman throws  
Her balmy oil into the heart of man  
And soothing wins the day in milder mood.  
If this should fail, she has her tears to use,  
This weapon to employ, which seldom we  
Resist, and giving way to better thoughts,  
Whatever she suggests, requires compliance,  
Her wish we try to please, or we forbear  
From violence and crimes; in this as angels  
Acting, who screen our souls from foulest deeds.  
So, woman dear exerts this very power  
To soften man in ire, his crimes to lessen.

*Him who can see the woman's tears to flow  
And heeds them not, nor yields, is not a man.  
Unworthy of the name, he is a fiend.*

Deceitful sex, in weakness strong by tears  
You conquer, not by steel, nor blazing fire;  
But flame of love, in willing hearts alighted.  
Happy deceptions or illusions of 4860  
Your charms so often felt, prevailing ever;  
And yet we are unwilling to forbear,  
Discard the pleasures they afford and teach.

From you we hold both love and happiness;  
Nay much more still; our very lives we owe,  
Your nursing care, your tender sentiments.  
As mothers we respect, as sisters love  
You all; as wives we doat, rely on you,  
As daughters bless you ever from your cradle.  
As blooming girls we seek your company,  
A choice to make, and love to feel, inspire.  
From mothers we receive the breath of life,  
And milk to feed our tender infant frame.  
The sisters lend us soft and tender cares.  
A wife her bosom for a pillow offers:  
Our existence she doubles sharing all  
Our pains, our pleasures; double joys we feel  
When she partakes of them; our sorrows are  
Lessen'd by half when by another shared,  
Who can condole with us, and consolation 4880  
Carry into the heaving heart, to dry our tears.

From daughters we expect comfort and help,  
To bless our days, our eyes at last to close.  
They are our hope and gems in life and death  
In sorrow, grief, in health as in disease,

Woman is but a flower; emblem of life,  
She is also to fade; but other flowers  
Springing from her, forever bloom again.  
In childhood she appears a little angel,  
In youth the fragrant blossom of mankind,  
In prime of beauty, splendid meteor,  
In old age a faithful prop and nurse,  
On the decline a fruit quite ripe and good.

In all thy ages woman, shine on us,  
As a bright star of hope, our side adorning.  
Wherever we may go, we meet with thee,  
Dear woman, kind and loving; ev'ry where,  
In cities, towns, the palace and the cottage,  
In fields and plains, in valleys deep or wide,  
On mountains dreary steep; wherever man  
At random went, his star was at his side.  
Since if depriv'd of her, unhappy quite  
He would become, forlorn and ever sad.  
But near to her, the smiles she gives receiving  
In joy man lives, and not despairing dies.

Thy happy fate enjoy; do not abuse  
The power of thy charms; no tears for thee  
Ought ever to be shed, they are thy own  
And holy weapons sure and strong; if lent

To us they soon become of no avail  
 To thee. Thy charms were not receiv'd in vain,  
 For good purpose, not to betray intended.  
 Love at thy sight into the heart of man  
 Will creep or spring in many fancy shapes;  
 To love a man is in thy turn a duty  
 Thyself the prize they claim from thy ownself,  
 And ever wish obtain, secure for life.  
 The gift receiv'd, the boon of love exchanged,  
 Become forever lovely bridal queen  
 Of thy selected chosen mate and partner. 4920

In early life of parents be the joy, }  
 Delight of their long days, their darling toy. }  
 In after life, if mother grown, become  
 The nursing prop of children dear and good,  
 Their tender minds induce and lead apace  
 Knowledge to seek and wisdom to acquire.  
 In oldest age, when creeping to the grave,  
 Thy prudent wisdom stor'd in mind mature  
 Display, and counsel give in case of need.  
*When old we grow, as nearer heaven reaching*  
*A share we get of higher wisdom true.*

Fair women, bring us pleasure, love and }  
 mirth, }  
 Along with you enjoy'd, impart on earth.  
 Women belov'd, you live for love and joy.  
 Of virtue nurse the hope and keep the path.  
 Gem of mankind! sweet pity ever feeling :

With thousand graces clad, thy beauty shines  
 But to reveal thy wishes to do good;  
 Of charity thou art the living emblem,  
 Of piety the prop, of hope the anchor; 4940  
 Religion blesses thee, invites to heaven,  
 Thou woman! angel of mankind! of earth  
 The blooming worthy queen: the happy mate  
 Of man, with him to happiness unfailing  
 Leading below, and high above obtaining.  
 Ascend on wings of love and steps of glory,  
 To better worlds of bliss, awaiting thee  
 With angels join and kneel together by  
 The throne of God, who made thee such, and calls  
 Thee not in vain towards thy resting place.

But while in glowing strains, her worth ex-  
 tolling

I must not try to hide, conceal her faults.  
 Some say that mother Eve, the first of all  
 Of evil brought the curse upon mankind.  
 But Eve is life, and love she taught, not sin: (81)  
 There is no sin in love, it is the child  
 Of God, as life his breath. No slander can  
 Impair the love we feel for mothers, brides  
 And sisters, deeply fondly ever felt. [4960  
 The Jewish tales, by veils conceal'd, may be  
 Mirrors of truth; their deeper sense involved  
 In mystic lore, tis not for me to tell:  
 By Milton sung already was the theme.

The foes of women have ascrib'd to all  
So many weaknesses as heavy faults:  
Which they partake with all the weaker minds  
Of men, that ape to live as butterflies.  
Woman is Woman still, at any time  
And place, forever kind and gentle mild.  
Her form peculiar, graceful, sylphic like;  
A pear in shape, with double hemispheres (82)  
Adorn'd; on supple pillars softly moving.  
With sparkling eyes, in which we read of love  
The pudic modest flame: with golden crown  
Or raven locks, in ringlets waving by,  
The smiling dimpled face, inviting kisses.  
Her voice is music, sweetest melody.  
Her tears are drooping pearls. Her graceful  
steps

A gentle motion like the breathing surge.  
Her breath is a perfume. In her we meet 4980  
Nothing but beauties justly feminine—  
And in her mind, a temper mild and sweet.

But all the beings change, and woman do,  
Vary in kind, in features and in souls:  
With weaker intellect are tempted often  
To change for worse, to passions giving way.  
But others, many more, improvements seek,  
Attain like man to dignity of mind,  
The worthy deeds achieve of God approved.

By jealous men denied the rights to share  
In framing laws, yet doomed to obey  
Those by them made, in silence they submit.  
But, a few daring women overcome  
This barrier unjust; their level find  
When stronger souls direct their bold pursuits,  
Opinions false despising, worth evincing.  
More equal laws in other regions often  
Enact that queens may rule, succeed their  
fathers

Or sev'ral stations grant, allow to fill.

Yet in domestic circles women best 5000  
Can shine and please: there find a real throne.  
Of half the cares of life assuming sway,  
The men must grateful feel, to be deprived  
Of galling troubles, happy homes to get.  
But there also, if wicked temper comes  
In mood perverse, to drive the happy scene;  
There may arise a hell of doleful woes.  
If rare, it happens still, and men made sore,  
Reject the ties of love, to hatred changed.

Yet frequently 'tis man himself who makes  
The trembling girl, his bride or loving wife,  
A victim of his passions, who betrays  
His holy vows of love, and overspreads  
With misery the life of a fond woman.  
Then wretched or unable thus to bear  
The pangs by man inflicted, wandering

Astray without a trusty guide, in guilt  
 'Too often falls. Who is the cause? but him  
 Who sought her ruin, or may neglect his wife.  
 'To love alone, she can entice and fly; 5020  
 But him to all the passions introduce  
 'The helpless being who has trusted deep  
 In him, expecting a support denied.

Compar'd to this, what is all else but trifles?  
 When woman vain of beauty, wishing to  
 Increase attraction, her only wealth and hope,  
 She flies in folly, to whims, to fashions new  
 But for a day; in fancy lives, in moods  
 Of changeful hues: admiring novelty,  
 Or costly ornaments. In youthful days  
 She sings of love, to call attention from  
 The flirting crowds. In balls and revels she  
 Is found, to dance and show her graceful steps.  
 'Tis but her lot, to spread the nets of love:  
 And like the nightingale in dusky hours, (88)  
 She strains her voice, to call to her a mate.

Unhappy they who never can obtain  
 Of love the match, in solitude must pine.  
 No single life can suit the maiden heart:  
 If not to man, to God she gives her soul. 5040  
 His bride elect becomes behind a grate,  
 Or willing keeps the holy virgin vow.

If love they give, of jealousy also,  
 In them the source is found, that unaware

Inflicts so many pangs, and cruel pains.  
Sisters they are, and ever walk together;  
Unless we love we never feel the stings  
Of jealousy, and feeling them we love.  
Their joys and pains, fair women may dispense  
In cruelty the jealous thoughts may fling.  
Of lesser evils, faults of no account  
I could still sing; but have no wish to wound  
The fairy queens, whom I delight to honor:  
As imperfect as men, they surely are  
But in degree much less, and never worse.  
Ev'n furies mates of Devils; not so bad  
Are deem'd, and only persecute the guilty.

Farewell to you, the human blossoms fair,  
Angels of my unsteady thoughts and dreams,  
I wish you well, and love you all alike;      5060  
Without a law fulfilling well your share  
Of active life and duties, ever found  
Kind daughters, better mothers and good wives.  
I love you all, from youth to oldest age:  
From dairy maids to farmers daughters spruce,  
Under a bonnet hiding pretty features,  
To ladies drest in robes of many hues,  
And spoiling often rather than adorning  
Their beauty, shape and lovely woman frame.  
I love your smiles, altho' so scarce to me:  
I love to see you move, to all display  
The fascination that in you resides.

By you inspir'd I soon became a poet,  
And what I sing is still the fruit, result  
Of your impressions; throbbing gratitude  
Still in my heart I feel. Effusions taught  
By you, again attempting to portray  
Your worth and my fond love, you will perceive.  
In pictures and emotions deeply felt,  
That I present and offer, homage of        5080  
My heart. Do not disdain the poets gift:  
Thro' busy life he has long sought for one  
That could a wreath upon this brow transfer,  
A garland sweet of myrtle, pinks and roses:  
But when he found the lovely maid entwining  
The poet's wreath, a cruel fate decreed  
She should be torn from him. In solitude  
He wanders yet thro' life; but tries to soothe  
His lonely way, by culling mental blooms:  
The flowers of the groves, or knowledge bright.  
Until he meets the lovely rose, who is  
To grace his side, his weary search reward.

I love you truly yet, my muses fair,  
My angels in fond visions of delight;  
When beauty beams; and grace adorns the whole,  
When mental worth and temper sweet excel:  
Your gentle smiles I ever will belove.  
But of all human objects of this world  
The best I love a sportive child of yours,  
By nature hands new moulded, and adorned

**With** features sweet, with modest dimples set.  
**Such** as of yore were Cupids call'd and Gods,  
**Now** angels yet we deem, in innocence 5103  
**Of** mind and sinless thoughts unfolding worth;  
**The** future boy or girl becoming soon.  
**No** sexual dreams indulging yet in life,  
**As** little angels living pure and playful.

**I** hail to you my angels of a day,  
**Sweet** little girls in smiling joy revelling,  
**Who** ever gay, with graceful airy steps  
**Appear** to rove like angels on this earth.  
**In** them I see the future hope and mould  
**Of** races yet unborn, the buds of times  
**To** come. To such in holy eastern mood, (84)  
**The** heathen bramin kneels; and worship offers.

**The** lively child, the sprightly boy behold;  
**Gloomy**, sedate, 'tis not for him to be;  
**In** glee and fun he lives, and with his toys,  
**Forever** plays, his castles builds into  
**The** airy void; as he may do when grown 5130  
**If** childish yet in mind, in after age,  
**His** useless hopes, in visions rise by day.

**Admire** the simple modest little girl;  
**Who** runs and plays upon the grassy turf;  
**She** romps, exults, in sportful whims delights:  
**In** merry mood she moves, and all the while  
**The** daisies culls, or equal pretty flowers,  
**To** form a posy, for a mother's breast.

Of butterflies she tries to follow quick  
The speedy crooked flight; but fails, and they  
Escape the tender fingers. Dandelions  
She gathers but to blow the feather seeds,  
Sends them away upon the winds to swim.  
At other times into the house retired  
She takes her doll, and as a child to her  
She talks: in playful mood undress,  
Puts her to bed, and sings her lullaby.  
In childish play is learning to behave  
As nurse and mother, she one day will do.

But ev'ry year a growing change unfolds, 5140  
The babe becomes a child, the child a girl,  
The girl a youthful bride. While tender minds  
In children grow, impress the happy seals  
Of Education, Knowledge, Piety;  
The charity that all mankind embraces.  
Do not neglect your boys, the future men  
Involving; wisdom sound engraft on them;  
Prevent all quarrels, peaceful habits give:  
Impart the seeds of future worthy merit.  
To girls let mothers teach economy  
Domestic duties, pleasures and rewards.  
May orphans meet with wealthy families,  
Adopting them, as Romans did of old. (85)  
Thus to repair the loss of either parent;  
While wealth may find another useful prop,  
In grateful hearts and noble charity.

XX. *CONCLUSION*.—TRUTH,

AND ULTIMATE PROSPECTS OF THE EARTH AND  
MANKIND.

From God to stars, from earthy sod to man,  
I have survey'd the world, with woman ending  
The very best of human gifts. To prove [5160  
Of change the object, use, and constant law,  
I have pursued and trac'd the wise decree,  
Throughout the puzzling maze of facts and  
deeds.

Led by my friend angelic ARIEL,  
Tellurian spirit of this mundane sphere,  
I have ascended far beyond the bounds  
Where many eyes and minds so often stop.  
The Universe I view'd with piercing sight;  
Upon the earth I culled the precious gems,  
And flowers of knowledge, wisdom, truth, and  
toil:

Into the heart of man, consulting mine,  
I boldly ventured to dive. What else  
Remains for my concluding thoughts to scan?

I will a hymn of thanks to Truth address,  
Promoter of my endeavors, asking yet  
Another boon. To lead my thankful voice,  
And to suggest or else reveal to me,  
Lifting of time a corner of the veil,  
What fate awaits the future man and earth.  
I own 'tis bold and daring thus to try

To fathom secrets of futurity.

5180

But I presume upon my Angel's help  
Who to the last will stand my friendly guide.

Of TRUTH divine, eternal, holy, bright,  
Coeval mate of God, beyond the limits  
Of space and time, with Him existing there ;  
I claim the aid and ask the daring boon.  
I am already heard, and feel my heart  
To swell with harmony divine and pure.  
In holy strains I'll sing, and shall intone  
'The grateful lofty praise. Into my soul  
The inspiration rises, and to my lips  
Convey'd, the evidence of truth I give.

TRUTH is a mental state of God, as light  
May be the eyes thro' which he does perceive.  
There was a time when nothing was but Him,  
Main principle of all futurity ;

And things, to be hereafter will'd and made.  
He filled at once Eternity of time,

Immensity of space. And there with Him  
Was TRUTH, a bud of things to be, the germ  
Of future reality. JEHOVAH resting 5201

In gentle slumber, not in sleep, awoke;  
More active spread his wings: His pensive will  
Exerting, beaming Love by potent spell;  
Delightful TRUTH unfolded was by both:  
Their SHADOW it became, and ever since  
Upon their steps is treading; hidden often

**As they to mortal eyes, to worthy minds  
Reveal'd, and filling them with joy sincere.**

**Thus join'd they act, they think; by active  
thoughts,**

**Millions of Beings, worlds evolve, sustain, }  
Which we admire, or are without a name. }**

**TRUTH, as a widely spreading tree unfolds,  
Of vast extent in golden foliage clad,  
With many flowers ever blooming round  
The branches numberless that are produced,  
Throughout Creation growing; while the roots  
Upon the rock of time are creeping ever.**

**The things that are, that happen, or have been,  
Or ever will occur, are blooms of this 5220**

**Immense and godly tree; whose shade delights  
The tender eyes, that dazzled by the glow  
Of glorious TRUTH itself, might shrink from it.**

**Expanding, flourishing, throughout the wide  
Domains of life, of existence and motions,**

**It bears two kinds of fruits; one very fair,  
Is sweet and good; another is quite bad,**

**Bitter and sour: we evil call this last,  
Engrafted there by wicked freedom bent  
Upon revolt, by Satan's hands and ours.**

**Celestial TRUTH is ever steady, firm  
As God himself may be: it knows no change;  
But all the changes gives, imparts and gilds,  
Which beam in light, evolved or reflected.**

Whatever is unsteady or may be,  
In bodies, minds, or souls, perceiv'd or hidden,  
Opinions fleeting, changeful colors showing,  
Is not the truth; but waving shadows faint.  
Whatever has existence, must be true  
As long as lasting; but when changing moods  
Or forms, it is no longer such, nor real. 5241  
Yet, if assuming other better shapes,  
It is not true again? Yes, ev'ry change  
Is but a shifting breeze, or wafting gale,  
Shaking the leaves of truth, and of their shadow  
Waving the hues and scenes. Meantime the  
tree

The stem, and very leaves remain the same,  
Bearing the brightest blossoms, gems for fruits:  
In everlasting beauty all adorned,  
Of gilding light, and pearly silver gloss.

---

The men and worlds are but a blooming crop  
Growing awhile thereon, when ripe to drop.  
The hands of God the fruitful seed uphold,  
Scatter the living germs, their moulds unfold,  
From which take birth new trees of virgin gold:  
Whereon we daily pluck, and safe retaining,  
A precious harvest, knowledge, life, sustaining;  
Are led, to steady happiness on Earth,  
And boundless bliss in heavenly new birth.

---

SHADOW OF GOD! bright Truth and helping  
friend, 5260

Image of his fond love for conscious life,  
Glory and thanks to thee; upon my knees  
I fall before thy sight, in grateful sounds  
To send so far my pensive strains and prayers.  
Leader of minds, of worthy Souls the friend,  
Accept my vows, my thankful praise receive,  
For having granted me a feeling heart,  
And guided me in this attempt to scan,  
A law sublime of thine. I owe to thee  
Whatever slight success I may have met:  
To thee ascribe all honor, worth and glory.  
Myself in thee confiding, merely claim  
And wish to dwell forever under thy  
Unbounded hopeful shade, and holy care:  
Thou everlasting TRUTH, my loving friend.

If not too bold my further wish I'll utter;  
Before I speak 'tis known to Omniscience.  
Of future changeful scenes a view display,  
Unfold as much as craving souls desire,  
In safety may a joyful glimpse obtain, 5280  
And willing thou may be now to impart.

Before my eyes the veil of time is thrown;  
Behind its folds futurity is hidden;  
By Truth a corner lifted, shows of ages  
To come, the gradual changes yet to happen.  
A glance I throw into this corner bright,  
A crowd I see of shifting moving scenes,

Of pleasing objects passing fast away;  
And what I can retain, awhile admire,  
I will present, and sing the hopeful view.

A time will come when men shall better fare,  
Improving still; but if perfection claiming,  
They dream to be as Gods forever pure,  
In vain they'll seek this perfect human state,  
Never obtain this worthy aim on earth :  
Nor better deeds achieve, if they neglect  
With humbler hope fair wisdom to secure.  
The wiser will prevail, in after times  
Foul passions lull, but not destroy nor kill.  
Of peaceful mutual Love, the whole mankind  
Shall feel the happy power; joyful scenes 530 t  
Of earthly bliss, tellurian happiness.

As brothers men shall meet, and nations may  
As many members thrive of this immense  
Vast human family : By mutual trade,  
And many other links, will be united;  
In changeful freedom, and ready pleasures,  
For a long time may live and fondly nurse.  
Plenty and Peace; sweet Charity, the sister  
Of Piety; Religion of the heart;  
Worshipping God *in spirit and in truth!*  
Virtue and Wisdom, shall become the mates,  
Of human Love, directed as it ought  
To seek and find, to keep and to preserve  
The boons of life and mutual happiness.

Intolerance shall cease, from Earth shall fly:  
All men shall deem that free must ever be  
The intercourse of Souls with Love divine.  
By toleration new pursuits and paths  
Shall freely open, suiting various scopes, 5320  
And tasteful minds. No longer in restraint  
Improvements endless in extent shall rise,  
Astonish all mankind: imparted quite  
Freely to beautify, embellish, polish  
The human world and tellurian sphere.

But men however happy here below,  
Must die at last; this doom they never can  
Here fail to meet, nor can dispense the fate.  
Yet better men in wiser mood here living,  
With purer minds become best fitted for  
The upper worlds, and heav'nly seats of life.  
Even this globe must die, dissolve in smoke,  
To ether vanish out of sight. When this  
Sad fate occurs, all men if living yet  
Must share the cruel doom. But neither near  
Nor quick will happen this tellurian death.  
Countless may be the ages ere all men  
Must disappear with mother Earth and prop.  
When men are free, from earthly bonds  
removed,  
New life or lives await the active Souls, 5340  
That never die; but wander far away,  
Like solar beams into the worlds to dive,

And seek new homes, new bodies fit for them.  
 Seldom a choice; but often given by (86)  
 The conscious deeds they have on earth performed.

Then wicked souls by sin attracted go }  
 Beyond the reach of good, in worlds of wo. }  
 Then happy souls, by love divine are called,  
 'To worlds of bliss, and angels' forms assume.

Inert and passive earth, when dead and gone,  
 No longer moving quick, in fiery blaze  
 To ashes burnt, reduc'd, expanding smoke,  
 By elements absorbed; probably  
 Will fly as clouds in air, in Ether swim.  
 Our earthy bodies are to Earth restored,  
 The elements of earth in Ether born,  
 Return in space with it to dwell awhile:  
 Until again recall'd to worldly life  
 By hand and love divine, another shape  
 Assuming, and another soul receiving, 5360  
 Angel of motions or of solar lives.

But **ARIEL** my friendly help, the soul  
 Of actual earth, will never die with her.  
 No, he did live before the earth was born;  
 He will outlive this world and many more.  
 When this fulfils the destiny of matter,  
 Fair **ARIEL** will leave this sinful sphere,  
 A better home obtain, more active life,  
 Bathing in beams of brighter ether pure.

This will become the future earth and globe,  
 Of many human souls the home, of rest. (87)  
 'Tis not the orb where earthly elements  
 May meet in time, that will revive this earth;  
 But where the soul tellurian may outlive,  
 A worldly body take and to it cleave.

Fare-thee-well, truly glorious earthly genius,  
 Spirit of light, that has my voice inspired.  
 Farewell to thee, my friendly monitor,  
 Receive my grateful thanks, until again  
 I may thy help require, and fondly crave. 5380  
 Farewell to thee, tellurian Angel bright;  
 And when the distant time shall come for thee  
 To leave this world, another lead and guide,  
 May we again in mental freedom meet;  
 Wherever I may be, thyself I'll seek.  
 Much sooner shall my doom occur; but then  
 Eternal life obtain'd, time is no more.  
 From other worlds I'll look on thee and thine,  
 And see the fate of men in clearer sight;  
 Watching thy own, my trusty, worthy friend,  
 Seraph of God! who leads this human sphere:  
 Of all my friends, the loving objects met  
 Upon this globe, I'll watch the gradual steps,  
 As they ascend with me, towards the heavens.

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Awhile entomb'd we sleep; but soon awake,  
 To seek new lives; another body take

In distant better worlds: attracted fly,  
 As beaming light revolving through the sky.  
 Becoming Spirits, frequently we range, (88)  
 And freely rove in search of further CHANGE.

5400 VERSES.

END OF THE POEM.

### *THE UNIVERSAL HYMN AND PRAYER OF MANKIND.*

FATHER of all the human family!  
 Who reads the hearts, and actions justly weighs,  
     We sing thy holy praise.  
 Ruler of worlds! and King of time and space,  
 Who made this earth, dividing Land and Sea,  
     We bless and honor thee.  
 Creator thou hast been of all the Stars,  
 The Sun, and other treasures of the sky,  
     That swiftly soar and fly.  
 Ever preserving with perpetual care  
 Thy living works; which form a boundless ring,  
     Thy praises shout and sing.  
 By Love and Providence, in shifting scenes  
 Ruling the whole, by giving freedom's range,  
     With constant hopeful change.

We gifted were, with a free will and choice,  
 That we may blame, decide, or seek the best,  
     This keeping safe, be blest  
 Dwelling in light, wherever it may reach  
 Thy beams are thrown, to guide the hearts and  
     To thee, beyond the skies. [eyes  
 From heaven far remov'd, yet seeking thee  
 From this our paltry home, and sinful sphere,  
     We feel thy steady care.  
 With equal eyes, the human crowds he views,  
 Their deeds rewards or punishes, at th' graves  
     Where sink both Kings and Slaves.  
 Throughout the earth, at ev'ry hour and season  
 To men he listens, who by day or night,  
     Apply for help or light.  
 Whether alone, or else in social throng,  
 We meet to pray, at any time and place,  
     Thou sendest blessing grace.  
 By walls confin'd, in churches, under roofs,  
 When there we meet, thou dwellest not alone,  
     In heaven is thy throne.  
 Yes ev'ry where, the living God is met,  
 His temples built by him in wide expanse,  
     Wherever sight may glance.  
 The hearts of men become his holy shrines,  
 When just and kind, his holy laws they seek,  
     And wish to keep or speak.

On lofty mountains, valleys wide and deep  
 Or ample plains, we find him when we meet  
 To worship at his feet.

In shady groves, or blooming meads, we pray;  
 His holy steps, we duly seek and trace,  
 Invoke his helping grace.

In hollow dismal caves, and deepest mines  
 Wherever we may creep, he is still there,  
 And we may claim his care.

On land and Sea, thy presence we may feel,  
 Upon the rolling waves, or gliding streams,  
 Thy spirit moves and swims.

In storms and dingy clouds, with thunder filled,  
 Riding upon the winds, we hear thy voice,  
 In trembling mood rejoice.

In hurricanes and bursting hills is heard  
 Thy dreaded speech, that fills the human ear  
 With terror, awe and fear.

Yet, thou the only God, a God of love  
 Must be, and hopeful mercy; such we find  
 The Lord of all mankind.

Whatever be the words, or language used,  
 When earthly children thine, apply and pray,  
 Thou hearest what they say.

Then glory be, to thee celestial Lord!  
 Of millions yearly born, and yearly dying  
 In hope to heaven flying.

In love we worship thee, in hope adore,  
 Thou knowest best whatever we may want,  
 And what is fit to grant.

Whatever be the doom by thee ordained,  
 Resign'd we live; we trust thy love alone,  
 And say, thy will be done.

Thy blessing give, our sinful deeds forgive,  
 We all are fallen beings, but too frail,  
 Where evil deeds prevail.

With humble hearts, but trusting hope, we pray  
 To thee, and ask for all, their daily food,  
 Their needful share of good.

The dreadful bane of foul cupidity  
 Remove from us, and let swift charity  
 Become our earnest plea.

We ask not wealth; but power to do good:  
 Dominion we disdain; but crave for peace,  
 The prop of human bliss.

Whether we live an age or a few years,  
 Guide us to walk into the rightful ways,  
 As long as last our days.

Grant us the health of body, mind and soul,  
 With happiness, the aim of human life,  
 Avoiding pride and strife.

Of evil drive away the awful curse,  
 Deliver us from it, with constant care  
 Enable us to beware.

Preserve us Lord! from all calamities  
 From plagues, earthquakes, fire, floods, that may  
 And war the worst of all. [befall,

Lead us to virtue, worthy deeds of love  
 And charity; but never lead astray

The souls who trust and pray.

Teach us whatever may to wisdom lead;  
 If found, let us secure the precious prize,  
 That never fades nor dies.

Thy holy spirit, grace divine, we crave  
 T' enlighten us, that we may seek thy will  
 Better thy laws fulfil,

As children dutiful let us behave  
 'To thee, and earthly fathers, since we owe  
 To both, respect and love.

In ev'ry man we must behold a brother,  
 A fellow passenger on this sad sphere,  
 As such must hold him dear.

We must do good to all, and harm to none,  
 The laws of God fulfilling as he bids,  
 By which the worlds he leads.

Oh! let thy kingdom come on earth at last,  
 When war and strife shall cease, and all proclaim  
 Or bless thy holy name.

When passions shall subside, affections rule;  
 The reign of love and truth prevail, endure,  
 And men the boon secure.

**In sorrow born, to joy we shall arise,**  
**When God in justice shall our sorrows heal**  
     **By LOVE DIVINE appeal.**  
**Let all mankind then join in grateful praise**  
**To sing the LOVE OF GOD, that brings us peace,**  
     **Completes the earthly bliss.**  
**Wherever we may be or go, to this**  
**TRUE LOVE we'll trust, and shall be sav'd by him,**  
     **Who can our sins redeem.**

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**Soul of this world, who is, has been, will be;**  
**By love has made us all, we worship thee:**  
     **In humble hope adoring,**  
     **Thy mercy are imploring;**  
     **Our heavy sins deploring,**  
     **Thy boundless love restoring,**  
         **We shall forever trust.**  
         **Altho' but earthly dust,**  
         **By lives of purity,**  
         **And deeds of charity,**  
         **We shall thy care deserve;**  
         **And holy grace preserve:**  
         **Thou only hope of all**  
         **The men that sin and fall.**  
**Then blest forever be thy holy name,**  
**And deeds of love; thou God, the light and flame**

Of all the souls that crave eternal life:  
**JEHOVAH!** only **GOD**, by beaming **LOVE**,  
 And blazing **TRUTH**, the human earthly strife  
 Changing to peace, angelic bliss above.

In those celestial homes,  
 Beyond the starry domes,  
 Appointed by thy will  
 For souls and angels pure  
 To dwell, thy laws fulfil  
 In **LOVE DIVINE** secure.

### THE ANGELS CHORUS.

We hear from **Earth** ascending  
 The voice of man depending  
     Upon the **Love of GOD**.  
 In trustful hope relenting,  
 Their evil deeds repenting,  
     They seek the **Will of GOD**.  
 By death to **Heaven** rising,  
 To blissful doom surprising,  
     We guide their **Souls to GOD**.  
 The prize of **Love** obtaining,  
 Eternal life attaining,  
     They find and see their **GOD**.  
 His wonders safe exploring,  
 His mighty self adoring,  
     With us enjoy this **GOD**.  
 In truth and light immersing,  
 Thro' worlds and space dispersing,  
     They meet the works of **GOD**:  
 In extasy amazing,  
 With us admiring, praising,  
     **THE HOLY DEEDS OF GOD**.

## NOTES AND ILLUSTRATIONS.

Note 1. **ARIEL** is the oriental name of the guardian angel of the Earth. The name means *Earthly-divine*, from *Ar.* Earth, *El.* Divine or Angel, or God. It answers to the **THOLOS** of the Greek, and **TELLUS** of the Latins; **YAMA** of Thibet, **ESPENDER** of Persia, &c.

Note 2. The constant gradual progress of mutations and changes all over the world, has been long surmised; but never explained nor sung, nor deemed a general perpetual law, which it is the aim of this poem to do and prove the fact.

Note 3. Some astronomers have noticed appearances in the skies, which might be surmised to be such. Stars have suddenly appeared and others disappeared; but it may happen that these phenomena of light, were luminous floods or cataclysms of those solar Suns, and other variations of light: or even the passage of Stars to the state of planets by the extinction of their luminous atmosphere. Others have surmised opaque bodies eclipsing them.

Note 4. The **Volvox** is a minute animalcule, of globular shape, that rolls upon himself in drops of water.

Note 5. The *Akaz* or *Akash* of the Hindu philosophy is their fifth element: it answers to our Ether: Our name of *Gaz* derives from it—is it also the **AUR**, or substance *of light* of the Bible and the orientals? Herschell deems the nebulous *matter of the Sky a condensation of it.*

Note 6. Whenever the human mind dwells upon the extent of space and time, it becomes lost in astonishment, and unable to think of infinity but as an abstract term. Doomed to short lives, men can seldom fathom these topics without becoming bewildered in the maze of the wonder they excite.

They can hardly conceive both, and yet are unable to set any bounds to either: thus we waver and dream until we meet a better fate, enter a more durable life, with extended vision and powers of perception.

Note 7. All imponderable substances, penetrable, ungravitating, radiating &c. appear to form a class of *Abarial* substances, distinct from mere matters on *material* substances. Many philosophers deem that light is not matter; if it was, it would be impossible to explain how millions of millions of rays and lucid colors, can radiate and cross each other at all possible points and angles, without ever causing any deviation to the straight course of each other, and without imparting any resistance or shock in the way. Those who sustain that light does not emanate; but is communicated by vibration, as sound in air, are more consistent; yet these vibrations would be so numerous, sudden and unceasing, so often crossed by each other, as to present equal difficulties.

Note 8. Solar Spots are always more or less present, and vary daily in size and aspect, as late observations in Canada have proved. See the views of the Daily Solar Variations for one hundred and eighty-five days, by Watts, in the transactions of the Quebec Historical Society. Therefore the solar day deduced from their gradual motion is, perhaps, not altogether correct. If Herschell's theory of the spots being dark openings in the atmosphere instead of clouds, is admitted, the same difficulty occurs; but then we may hope to explore the solar disk, more or less veiled by the luminous atmosphere.

Note 9. Of all the celestial phenomena, Comets have most puzzled philosophers and struck awe in mankind, by their unusual and portentous appearance. It is not yet well ascertained that they are worlds. They were once believed to be whirlwinds in Ether, now many think they may be the germs

of planets, but neither blazing balls of fire, nor mere solid spheres; they must have a peculiar atmosphere, more lucid than ours, which shows itself in comas and wide tails.

Note 10. It has lately been ascertained that the surface of the Caspian is three hundred and twenty feet under the level of the ocean, therefore a sunken sea, while other lakes are more or less elevated over that level. The lake Aral, near it, is two hundred and five feet under the sea.—*Humboldt*.

Note 11. There are very singular lakes of pitch in the Island of Trinidad, and in New California. Oily Springs of Naphtha are by no means uncommon: this mineral oil is called *Petroleum* (Oil of Stone), in North America, Seneca Oil.

Note 12. The central heat, long doubted by many, is now revived by philosophers; because it appears that heat increases downwards, as we descend under ground in caves, wells and mines. But it is not yet certain that there is a central fire. The nature of the centre of the Earth, must long remain a problem, and speculations of all kinds, have therefore been sustained. The opinion that the Earth is a hollow sphere is yet entertained, and some have gone so far as to suppose the inner surface may be inhabited. If light could reach there, it might, not otherwise.

Note 13. The Moon has burning volcanoes, and thus must have an oxygene gazeous atmosphere as we have, else the flames would be quenched as in the void air: it may be very thin, or pure oxygene; whence the imperceptible refraction.

Note 14. What may be achieved yet by Astronomers, is beyond belief: to be convinced of the probability of increasing the powers of our astronomical instruments, we have merely to reflect on the immense difference between the ancient and modern tools of vision. A telescope of only eight hundred

increase, will show in the moon an object one hundred and fifty yards wide.

Note 15. The great flood is called universal by the same figure of speech that makes us call everlasting many things well known to last only a while: or when we say *all the world knows it*, although far from the truth. The THBE of Noah, means *refuge*, we translate *Ark*, which comes from the Persian, and means a *stronghold*, a *castle*, or a *box in Leviticus*. It was in Central Asia that Noah *took refuge* with many animals. Humboldt has surmised that a volcanic eruption of waters from the Caspian Sea, caused this great Asiatic flood. But there was a subsequent volcanic flood or disruption of the land in the time of Peleg, often erroneously blended in the date and fact. The believers in the literal sense of the translated account of the flood, ought to study again the original and its concealed sense.

The nations that have boasted to be antediluvian, and to have escaped this flood, or another flood, in mountains or boats, are the Chinese, Hindus, Polynesians, Egyptians, Madagascars, Berbers, Phenicians, Pelagians, Umbrians, Atlantes, Zapotécas, Peruvians, Chilians, Haytians, Tamanacs, Linapis, Esquimaux, &c., with many more; but some allude to subsequent floods. Many clergyman have sustained the opinion that Noah's flood was not universal.

Note 16. This was the dividing of the land in the time of Peleg, well illustrated by many Biblists, and sung by David in the 18th psalm: the date of which is that of Noah's flood by the Hebrew vulgate, while Josephus and the seventy give the more correct date of both.

Note 17. Some have said that all the fossils were made and entombed within six days of creation, where found, or the flood overwhelmed the remainder.

Others less piously inclined, have made them live for millions of ages; but without any proof, except rancor against the belief of the more credulous.

Note 18. The animation of the Earth is a very old opinion of many oriental nations, believed by Repler and many philosophers. Her life and motion is so unlike ours, that we are not struck at once with the analogies, unless we reflect deeply on the subject. She lives as a world, not as a man or bird.

Note 19. The splendid starry showers of November, 1833, have been deemed to begin beyond the atmosphere, the earth passing through their stratum. Olmstead connects them with a doubtful earthly comet. Many wonderful rains are related by history in day time, which may be connected thereto in origin. The subject is yet obscure and must call for repeated observations.

The Substances known to have fallen from clouds or the atmosphere are stones, metals, gravel, dust, mud, dirty water, earthly matter, salts, sulphur, ashes, manna or a sweet fat substance, gelatinous matter, fleshy bodies, and even fishes! . . . . &c. Some may be ascribed to volcanoes or tornadoes; but others in calm weather or with fiery meteors are quite aerial. It is probable that at the birth of the globe, such rains or depositions from the atmosphere were quite common, serving to increase the solid nucleus of the globe.

Note 20. The spontaneous generation of the *Entozoa* or inward worms is maintained, as yet, by some learned men; but it is only because we cannot perceive their minute germs that this opinion has arisen. Every equivocal generation ought to be exploded from sound philosophy; but we ought to seek and study the living germs of animals and plants.

Note 21. Carbonic acid is one of the principal aliments of trees, and forms their woody fibres.

Thick plants and leaves are fed by the air they imbibe rather than the roots. Some few plants can live unrooted and suspended in the air.

**Note 22.** These three high series are called the **Kingdoms of Nature**. Linneus elegantly says that minerals grow; Plants grow and live; Animals grow, live and feel. But later naturalists divide the bodies of our globe in two empires, **Organized**, and **Inorganic**. Each has a triple series of living forms.

These triple series are divided into a multitude of groups, called **Classes**, **Orders**, **Tribes** or **Families**, **Genera** and **Species**: Each formed by a cluster of individuals which in the **Organic Beings** reproduce and perpetuate themselves. But all these groups are factitious more or less, made by us by an inductive method of generalization: while in **Inorganic Bodies** we proceed by the contrary mode of analysis to seek the elementary principles, once thought only four or five, now increased to fifty or more.

Yet in this scientific process of grouping individuals we endeavour to follow the steps of Nature in their previous decompositions by gradual slow changes in reproduced individuals. We know not how many living forms existed at first, or were created on earth at the earliest period; but by the fossil relics of many, we ascertain that they were fewer and often different. Whatever was their original number and types; it is probable that these primitive individuals have produced all the actual various species, of which we have already ascertained nearly eighty thousand of animals, with a hundred and twenty thousand of plants. The proofs of this fact are found in the varieties and monstrosities, still proceeding under our eyes, or that have for ages past. Every species was once a variety, and every variety is the embryo of a new species. •

**Note 23.** The cellular plants include the Fungi, Alga, Lichens, Hepatica, &c., all minute and simple plants, extremely numerous and without flowers, but multiplying by Gemules, Sporules and Gongyles, germs or seeds peculiar to them.

**Note 24.** All the animals without bones, nor articulated bodies, were called worms by Linneus; but require a better name, more explicit, such as *Aplozoids*. Together with the insects they are *Anosteon* or unbony. Many have no heads, nor any sense except those of feeling and reproduction.

**Note 25.** Whales and Seals are classed with men, since they suckle their young, and are not oviparous as fishes. Some Seals are so like men as to have been called Mermaids, Tritons, and Syrens of old; and some philosophers have dreamt that they were the progenitors of mankind, as others have dreamt of Monkeys as such.

Mankind forms a unic species and genus, very distinct even physically from the *Quadrumanes*; all monkeys have four hands, while man is bimanous or two handed. Whether mankind was once otherwise than now in shape, cannot be known; but that it has changed and varied in complexion, size, hair, facial angle, features and limbs, is obvious, since it happens yet even now under our eyes, or has within a few ages. But all the varieties of men, are not peculiar species; since they propagate together, and these varieties are not greater than those of our white and black Sheep, Horses, Goats, Cats, &c.: much less than those of our Dogs, who have already formed so many striking varieties, as to be almost specific: Yet we do not reckon them as such, nor deem distinct species.

The wonderful structure of man, would have afforded a fine theme; but rather too didactic and descriptive, as well as the wonders of chemistry and elementary aggregations. Man is a little world;

his body has 10,000 veins, 10,000 arteries, 100,000 glands, 1,000,000 of scales, 200, millions of pores, 1,600,000 vesicles in the lungs alone, 4,000 lacteals and lymphatics, 1,000 ligaments, 200,000 millions of adaptations of parts!! besides the bones, organs of senses, limbs, membranes, cartilages, &c., the fibres and tubules of the muscles or flesh are numberless; as well as the glands and cells of the brain, liver, spleen. The fluids of the body are as various; blood, milk, lymph, serum, bile, chyle, tears, saliva, sweat, fat, &c., and no one could reckon their particles!

Note 26. No philosopher has yet been enabled to unravel the mysteries of combined magnetism and double electricity, that have both a double polar attraction. They are, however, nearly identic, as well as animal galvanism, which is itself a link between nervous sympathy and electrical power.

Note 27. Here the solar spots are deemed dark clouds of the solar lucid atmosphere.

Note 28. The Sun has been the land of souls for many philosophers; our future paradise. The thought has nothing improbable nor impossible, and is a hopeful dream.

Note 29. Pantheism is the absurd belief that the whole material world is one God, or a congregation of gods. The materialists deny even this divine attribute, and see nothing but blind fate and casualty to rule the universe and men. Pantheism is become the Buddhist Religion of Asia and China.

Note 30. Many nations forbear animal food on the principle of the divinity of matter, yet it is a good custom opposed to cruelty. Others abstain of meat and eggs for a while on the absurd principle of self mortification.

Note 31. Water cannot wash sins, nor fire punish them, since souls are not material. The grace conveyed by this rite, must be that of conscious mental

feelings; whence Baptists are more rational in their rite. But the Quakers are as good, nay, often better christians than those who use it.

Note 32. Incarnations are constant dogmas in Asia, and the Deity is said to have often appeared on earth; the Great Lama is a perpetual such incarnation. The Hindus claim many Vishnus, Budhas and Crishnas. The hidden meaning is, that those men were deemed divine, having the fulness of godly qualities in their soul. Such the Unitarians deem the founder of our religion; others make him the only living son of God, with a mystic union in one single essence. All are right, they only differ and quarrel for words of doubtful meaning.

Note 33. Sinful men have been made saints or demi-gods, and worshipped; are to this day, all over the world, even by us. What a contrast between the heavenly Charles Boromeo, a benefactor of man, and Dominic, the founder of the inquisition, a demon of evil, both equally made saints for opposite deeds.

Note 34. Jesus has said that *the Sabbath was made for man, not man for the Sabbath*: but Jews, Sabatarians, and Puritans reverse this axiom, and compel its gloomy observance. Those who have changed the day and rejoice on the day of the sun, are more rational. It ought to be a day of thanks and relief to the toil of the week. The Druids had the week, and kept Sunday for holy rest as we. Mahometans now use Friday.

Note 35. It is evident that if creation was completed in six days, each was an indefinite period, like the seventh lasting yet in which we are. If those days were of twenty-four hours, there was as much rest on the eighth, ninth, tenth, &c. days as on the seventh, and we ought to rest all the while. The number seven does not divide the year, and is unnatural. A week of five days would come nearer

to a natural period, but leave a fraction. The seven days represent the four lunar quarters of the old lunar months, each dedicated to a planet.

Adam, Noah, Abraham and Job knew no Sabbath, yet held the true religion of God. It is true that Moses and the Jews understood the six days of creation literally. But it is a fact that the whole beginning of the Genesis, was a series of mysterious narrations or apologues, taken by Moses from former annals, and holy hymns in a poetical style. The recital of the creation by Job, is anterior, and more sublime, without sabbath nor adamic sin. If Eve was created on the eighth day, as commonly supposed, God did proceed with creation on that day! The Earth, the stars, the winds, the streams, . . . do not rest on the Sabbath; the plants, animals, and men, continue to grow and move on that day as well as others. The Christian Sabbath is, or ought to be, totally different from the Jewish Sabbath. Else we ought to admit all the Jewish minutia of that day, or sleep all the while: and keep also the sabatical years and jubilees: bloody sacrifices, &c. —*See Last Note.*

Note 36. Liberty of opinion and speech, of harmless actions and rites, in the positive right and duty of mankind. It is the complement of tolerance and charity, fulfilling the law of instability. Any one may say *we deem this to be right*; but never ought to say *we alone are in the right*. Every act of persecution, compulsion, or infringement of mutual liberty, is a heavy sin against the divine permission: evil deeds alone ought to be repressed. The eternal religion of the angels and millions of beings that dwell in the planets, the sun, and the countless stars, must be as various as they; yet based upon the faith of hope and love, the practice of charity and mutual forbearance. Those who dare assume on this little earth, the right to dictate opinions and to enforce them by evil deeds, become Human Devils. The

universal and everlasting religion, consists chiefly in hoping much, loving all, doing good, worshiping in spirit and truth. In this the good and wise of all religions will always agree. The sectarians who quarrel, fight, gamble, drink, accumulate, steal, kill and persecute . . . are not Christians! but devils.

Note 37. Satan's true name was *Zabul*, he was according to traditions of the East, a revolted king, who built *Zabul*, now *Cabul*. Satan only means adversary, and his devils or subjects have been made angry demi-gods by some, who nearly equal them to the supreme deity. Their own god is one of wrath and revenge, their religion that of fear rather than hope and love.

Note 38. Milton, in his war of the angels has exceeded human belief: Satan is his hero, who achieves the epic aim of the fall of man. His devils are as near men, as the actual devils of the earth. In Job, Satan is not the opponent of God, but belongs to his council of angels.

Note 39. Benevolence is not carried too far, in supposing that no eternity of pains can happen, and that even devils will probably be reclaimed after long atonements; these sentiments best agree with the wisest providence of a god of everlasting love: it is the belief of all eastern creeds. Dante read on his Gate of Hell—*Lose all hope, you who enter*; but his Hell is only the fanciful sketch of a poet, the Tartarus of the heathens.

Note 40. *Cohol* means spirit in Arabic, whence we have made *A'cohol*, and *Spirits of Wine*. *Cohiba* was the name of tobacco in Hayti when discovered by Columbus, *tabaco* was the name of the pipes and segars used there; whence our borrowed but misapplied name.

Note 41. *Bang* is one of the names of the leaves and seeds of hemp, smoked in the east to intoxicate.

Note 42. *Kawa* is the root of a kind of pepper-vine, chewed into a loathsome intoxicating drink.

**Note 43.** *Pulque* is the beer of Agave or Ma-guey, but *Chicha*, a beer made of Maize; they both produce stupidity rather than exhilaration.

**Note 44.** Wine is ascribed to Noah, Janus, Bacchus &c. by various nations, which are titles of ancient law-givers and promoters of civilization.

**Note 45.** Tobacco is often infused in urine to give it a pungency! or otherwise prepared in the most filthy way.

**Note 46.** Alcohol introduced into the body, is never decomposed; if not expelled by the breath, or transpiration, it is absorbed in the system, fills the blood, brain and flesh. In fat individuals it has frequently set fire to the fat, and burnt the wretched body alive!

**Note 47** It is calculated that two-thirds of the crimes with us, are caused directly or indirectly by intemperance: and yet our laws do not interfere to prevent this! they punish, but do not prevent. Many guilty deeds even escape punishment on the false and absurd plea of accident or insanity, although drunkenness led to both. Therefore these are greater evils than dreamed of, and the temperance societies lately established have but begun to do some good. Every drunkard ought to be deemed and treated at once as insane.

**Note 48.** A strange opinion has been advanced that all men were once negroes, who have since improved to the actual races and complexions; but the tawny is more likely to have produced the other two extremes. As to those who deny the unity of mankind, they lack proofs; if believed, black and white sheep, horses, &c. ought to be deemed peculiar species; as well as men with black hairs and eyes, and blue eyes with fair coma, . . . . .

Man forms a genus with a single species; as well as dogs and all domestic animals, as liable as he to vary. A genus in organized beings is the collection of all the varieties or species that differ essen-

tially from others. A species is the collection of all the individuals acquiring distinct forms and colors, and all the deviations that can breed together. They are abstract terms of our own; Nature only acknowledges individuals, and vary them constantly; so as to produce new species now and then, particularly among plants. Genera vary also, but so slowly, as not to be easily perceived. It is probable that new genera are also forming, and that all our generic and specific form of animals and plants have been produced by successive deviations from the original types discovered among the fossils of the former earth. In birds and insects, the colors alone distinguish most of the species; yet they are known to be most variable characters. The zoologists and botanists begin to pay some attention to the relative importance and value of organs and characters; but they are still divided on the subject of species and varieties: whereby they fall into singular contradictions, and call varieties in men, dogs, grapes, cherries, . . . , what they call species in monkeys, birds, insects, roses, grasses, oaks,. . . . . *Every species is a variety, and every variety is a species!* the only difference is in their age! and there is no actual limit between them: no more than between a hill and a mountain, a lake and a pond, a river and a creek! which are distinguished by mere relative size without demarcation. Therefore it is only a nominal question, and they became quite indifferent terms. Thus, if Bory has made 15 species of men! let it be so; they are varieties, however, and all men form one procreating genus. Some naturalists neglect *varieties* altogether, and thus it is right to call them *species* in order to fix thereon the attention:

Just like a tree, with many branches; most  
Of genera produce the various kinds  
Or species; varieties at first, like buds  
Unfolding, and becoming species, when  
By age, they may acquire the proper forms.

**Note 49.** The Jews, the mountaineers, and the savage tribes that keep apart and do not intermarry with others, acquire and preserve peculiar features. The object of the wise law forbidding relations to marry is to prevent this deterioration: among cattle this is called crossing the breeds.

**Note 50.** Our actual modern languages are quite recent, and mere polished dialects of former languages: they only date from a few centuries; the languages of Europe 1,000 years ago being quite different. And it was probably so all over the earth.

**Note 51.** Our alphabets and letters are as unsteady as speech, as may be perceived by comparing inscriptions, old manuscripts, . . . What variety in the hand-writing of several individuals? hardly two alike; variable even by age in the very same person!

**Note 52.** Although Rome was never totally destroyed, and is called an immortal city, it has been so often taken, burnt or nearly destroyed as to warrant the poetical licence.

**Note 53.** The Chinese are deemed the most steady of nations, only because they do not change nor improve as quick as our versatility allows us; but their languages, arts, policy and manners vary under each dynasty more or less.

**Note 54.** Cain is said to have been the first husbandman; but it is not said he invented the plough, Adam might. The Chinese ascribe the plough to the human antediluvian emperors *Gin-hoang*, and again to *Shin-nong*, a postdiluvian emperor.

**Note 55.** There are Castes in almost every country under other names. In England called Ranks, in Italy *Cetti*. In the United States, there are 3 Castes, each dividing into lesser Castes. 1. Native whites, naturalized citizens and aliens. 2. Independent Indian nations, dependent tribes, and incorporated Indians. 3. Free colored men and

negroes, slaves, black, yellow and white! Why then blame the Hindus for their 4 Castes?

**Note 56.** The priestly order is natural, it is the caste of wise men; any one may enter it who attains wisdom. The noble cast is unnatural; it is that of force and bloody deeds. Mechanics and ploughmen, herdsmen and traders, are all useful social castes. Parias and slaves are like our convicts, outcasts of society; but to entail the stigma of guilt or slavery on innocent children, is social cruelty. The worst slavery is that of the christians! and North America! in Brazil and Cuba they are allowed religion, marriage and property. The Mahometans give freedom to all children by slaves, as well as their mothers, and they award only half punishments to slaves. . . . But *Christians!* keep their own bastard children, even if white, in slavery, as well as their mothers; they double their punishments or inflict the most cruel tortures. They deny to their slaves the use of property, the rite of marriage, and the help of religion! . . . The absolute equality of mankind, is a non-entity physically and morally; but the inequality of slavery is unnatural, unwise and cruel. To make some men brutes or a kind of cattle, and deem others gods; are the greatest of our *social absurdities*, in awful contrast.

**Note 57.** Every emancipation to be safe and useful, must be gradual: those who advise a sudden general liberation, act unwisely. It is for the masters themselves to see the justice of it, and devise the best means; but if they lack the will, it is not wrong to prompt it and urge it. The English nation has given a noble example, which shall be followed elsewhere; but the Spanish states of Mexico and South America, have acted still more nobly. Bolivar freed all his slaves; but Washington did not. Mexico, Bermuda and Antigua have freed at once all the slaves without danger.

**Note 58.** Canibalism has been found in America, Africa, Polynesia, . . . In our days there have been Canibals in Naples! and instances in almost all modern wars!

**Note 59.** Quakers and some others deem resistance unlawful; if so the wicked might rule without danger, and laws ought not to be made to restrain them; it is the inconsistency of worthy minds, carrying the love of peace to excess.

**Note 60.** If laws were made to punish every petty strife or evil deed of children, we should not nurse so many foes of peace, nor candidates for gallows or penitentiaries. The juvenile asylums are excellent institutions; but many deserve to go there who are not sent.

**Note 61.** It was Pope, in his poem on Man, or on Optimism rather than wisdom.

**Note 62.** The nations who use the most refined cookery, are also the most refined, witness the French and Japanese. There is everywhere an accordance between food and manners. The Hindus who use no animal food are the mildest and weakest of mankind.

**Note 63.** Anam is the true name of our Cochin-China; there, it is said, rotten eggs are a dainty! the Chinese are said to like the smell of bedbugs! we like cinnamon which is very near alike in smell. Rotten cheese and game are equal to rotten eggs.

**Note 64.** An Italian proverb says, *Paese che vai, uso che trovi*. Each country you visit has peculiar customs. And it is wise to comply with them, as Europeans often do in the East.

**Note 65.** In ancient times fields were not inclosed, and only belonged for a while to the ploughmen who sowed and reaped. If left vacant, they could be occupied by another. Common fields were set apart by many nations: the wise laws of Crete and Peru made the soil common property; in China and

India it is the property of the state, and held in nominal fiefs. In feudal times arose our laws of property, giving fee simple to nobles and warriors. We retain the modified usage, allowing the parceling; but it is evident that such laws may be modified again to suit the times, or for the good of the state.

**Note 66.** The first Christians disclaimed wealth and cupidity, war and gambling. . . . The modern sects make them agree with their tenets; another proof that they are changing and not those of primitive christianity. Some monks and sects keeping property in common, are alone acting consistently. Gambling for money, stocks, lands, is the natural consequence of the social cupidity.

**Note 67.** That a man should never work, and live in idleness or ennui, while another must labor beyond strength, and if unable, starve or be sent to jail—must be a result of bad, unequal laws. But the poor and ignorant undervalue mental labors, still more than the rich, yet they are most profitable at the end, and most diffusible or available.

**Note 68.** One of our holy books, the earliest and best, the poem of **Job**, is a drama, written by Job son of Jobab, son of Esau son of Isaac, long before Moses. In it, is found the pure primitive patriarchal religion, the belief in God, angels, souls; but no Sabbath. This account and survey of creation is anterior and better than those of Moses, and David in the 104th Psalm.—See Herder's *Spirit of Hebrew Poetry*.

**Note 69.** This is become the modern Italian *Opera*, meaning the *work* by excellence: where poetry, music and dances combine to excite exquisite sensations.

**Note 70.** The blind faith of many sects, means only to believe implicitly what a teacher tells, or what he writes, or what he translates, right or wrong;

and whether true or false! with all his comments. The enlightened faith seeks conviction and finds it. One half of the actual dogmas are made up gradually from puns, or allegories, apologues, figures of speech, and misunderstood words of primitive languages. Such are our days of creation, evidently long periods in the text. Job's account of the creation, anterior to Moses, says the sons of God (angels) and the morning stars shouted for joy when the foundations of the earth were laid! Thus they had been created before the earth! The *Elohim* or angels made the earth in our Moses; they are the *Geni* of Arabs, *Gin* of Chinese, *Ized* of Parsis, *Demos* of Greeks, *Lahi* of Thibet, *Lares* of Etruscans. Job calls God *Eloah* in the singular, not *Elohim* in the plural. See Herder's Hebrew Poetry, and Gleig's History of the Bible.

Blind faith is a foe of mankind. Such is the faith of cruel religious and heathen gods, nay, many sectarians of better creeds. Hope, Faith and Charity are 3 cardinal virtues of our religion; but how disguised was the faith of those who dared to call the human sacrifices of the inquisition, *auto da fe*—An act of *faith*! . . . How deceived those who deem faith alone sufficient, and neglect charity: who think that faith will allow of crimes and vices, and forgive all sins! This is even worse than blind faith; it is the faith of hell, Satan and his devils! The superstitious faith is akin to this, as well as the faith in human whims and idols; the sad belief that to confess sins is enough to be forgiven. God is very merciful, but he requires personal atonement for every individual sin of men and devils. Charity must purify the true faith, or else it is the useless faith of the demons. This true faith does not merely consist in the blind belief of a Bible, badly translated or commented, nor in mere vicarious atonements; but in the full confidence in the love of God, imitated

by us in charity. Such was the faith of primitive patriarchs, of Adam, Noah, Job—of Jesus and his trusty followers. . . . But persecutors, bloody warriors, lovers of pelf, proud fanatics, deceitful hypocrites—were never such: they are discarded by him and God.—They are as much human devils! as those who deny their God and own souls. Yet charity alone does not buy eternity of bliss by a few years of good deeds: it is the divine love that freely grants the prize to those who freely conform to the living laws of God.

Note 71. The heathen priests had discovered many wonders of nature and art, which they kept concealed to answer their purposes. They knew ventriloquism, gunpowder, alcohol, steam, optical delusions, phosphorus, electricity, the magnet, &c. as several writers have lately proved. In Egypt, were these magical mysteries chiefly preserved.

At all times deep knowledge has been confined to a few. For 1000 years, during the darkages, between the 5th and 15th centuries, it was almost driven away from Europe; and confined to the Arabs and Chinese. Even since the revival of learning it has experienced many revolutions: and to this day the absurd belief of the darkest ages are perhaps prevailing among the majority. Dick in his *Improvement of Society*, has stated, that out of 800 millions of men, there are now hardly 200 millions enlightened as they ought to be—nay that among the Scotch, one of the most intelligent nations, out of 2 millions, only 20,000 possess the needful accurate knowledge. Thus, although science and wisdom is accessible to all, it is still confined to few. In the United States the proportion is not greater, out of 15 millions, hardly 200,000 have a correct idea of the earth and sky, nations, human duties, and natural objects.

**Note 72.** There are yet astrologers, fortune-tellers, and alchemists in Europe, America, and all over the Eastern regions. Natural magic is become an art and trade, based on deceptions, like automata. Witches and jugglers, obi-men and wizards exist yet, although no longer burnt. The credulity of mankind is great: some like better to be deceived than enlightened. In 1828, Varley published a book on Astrology in London! and Page another in Philadelphia, 1835!

In England 400,000 Astrological Almanacs are sold annually; and in the United States nearly as many: while correct Almanacs without predictions are much less saleable! In Scotland out of two millions of population, only 20,000 are properly enlightened; while 1,800,000 are not, knowing neither geography, nor the needful natural and moral sciences: many being as ignorant as the wandering Tartars! In the United States of North America, the proportion is not greater; many being sunk in abject slavery, or mental ignorance.

**Note 73.** Apathesis means a piece of poetry where the same rhymes are repeated, and employed throughout.

**Note 74.** Most of our useful arts are antidiluvian; to build cities then, they ought to know iron tools, metalurgy, masonry, architecture, geometry, drawing, arithmetic, carpentry . . . to lead a social life, it was needful to know, the plough, the mill, the axe, the saw, mechanic arts, bakery, spinning, weaving, nets, weapons, boats, trading . . . Astronomy and writing are ascribed to Seth, called Thoth and Hermes elsewhere.

**Note 75.** The Abelites, children of Adam, are deemed the first shepherds, and must at least have tamed the sheep. If the Cainites ploughed with oxen, they must have tamed the ox.

**Note 76.** Umbrellas were the emblems of royalty, in Asia, before crowns were used, and are yet in Africa, Polynesia, &c.

**Note 77.** It is now well ascertained that many attempted to use steam navigation, long before Fulton; but were prevented by ignorance and neglect. He only succeeded after long delays, and by the chance of finding a wealthy patron.

**Note 78.** How many attempts have failed to guide balloons through the air? yet it is not impossible; sails and rudders, or even steam, may yet be employed; but the shape must be changed; those of a boat or spindle, a fish or a bird ought to be attempted.

**Note 79.** The Chinese by dividing the hulls of ships, have long ago employed one of the means to prevent foundering at sea by leakage. Yet we are in no hurry to imitate them. Iron hulls that can never burn, have already been attempted, and other means exist to prevent shipwrecks of all sorts. Those who propose them, are, however, laughed at, as Fulton was at first. No other reward oftener awaits the useful man of genius, but scorn, neglect or robbery.

**Note 80.** Steam ploughs have been spoken of, but never yet used—although quite practicable in level fields.

**Note 81.** *Eve* means life, and *Adam* red clay, in old Hebrew: whence some have conceived the mystical tale to allude to a marriage of life with the earth. Others suppose that the whole is an allegory; *Adam* being Reason, *Eve* Sensuality, and Satan the Tempting Concupiscence. The snake that tempted Eve, is not *Satan* in the text; but Nahash which has ten meanings in Hebrew besides Serpent, *Observation*, *Knowledge*, *Fetters*, *Steel*, *Fornication*, *Crocodile*, &c., See Harris' Natural History of the Bible. What evidence is there that this important

word has been well translated? Why not say knowledge rather than serpent; The Rabinic tales give 4 wives to Adam before Eve, *Lilith* mother of Devils, *Naemah* of Spirits, *Ogereth* of Fairies, *Machalath* of Goblins! The teacher of Adam was the angel *Raziel*, thus Nahash might be the teacher of Eve, but no Satan or adversary of God. Or he might be *Zabul* the king of Cabul, who had revolted against the celestial empire of Asia, called Heaven or Eden.—See Burnes's Travels in Bokhara.

Note 82. St. Pierre, in his Harmonies of Nature was the first to compare woman's frame to a pear. Whenever that shape is best unfolded the female form is most lovely and graceful. He says she was thus wisely made, not merely to please; but to answer her maternal purpose, and to balance the weight of her child borne above in her arms.

Note 83. Although it is the male bird that sings to please the female in this case, the allusion is not overfetched. Men serenade women at night in Spain, Italy and elsewhere. With us girls are expected to serenade the swains.

Note 84. The Bramins worship little girls as emblems of renovating nature: Set them on a stool, kneel to them, and present them flowers. It is a simple and innocent rite.

Note 85. The Romans, Chineses, Orientals and all the wise nations, allow of filial adoption, of orphans or poor and friendless children. We alone as Saxon barbarians discourage this touching act, and do not sanction it by law.

Note 86. The pious Bonnet in his Contemplation of Nature, and the worthy Dupont in his Philosophy of the Universe, have both adopted and illustrated the rational metempsychosis of *Palingenesis*, or resurrection of souls in other bodies. It is a very old opinion. They even go so far as to suppose with the Parsis, that plants and animals have latent or

moving souls of a lower kind, called *Ferothers* in Persian, which gradually ascend by steps into the scale of existence; but human souls must seek for other worlds, wherein to be happy or wretched as deserving. Eastern philosophy gives them 5 essences: life, sensation, intellect, will and conscience.

Note 87. The renovation or palingenesis of the earth, is a universal doctrine. It is so old that even in Job we find a new world and earth of peace promised when this earth shall have passed away.

Note 88. and last. *Illustrations of Biblic Truth.* It must be explicitly stated that every allusion or remark in this Poem or in the Notes, in reference to any fact, event or tenet connected with religious beliefs, was not made in any spirit of intolerance nor hostility, nor even insidious enquiry; but in the pure spirit of love and charity, of tolerance and good will to all who may think otherwise. Whenever any thing is stated or asserted, it is alone on the lofty ground of holy truth, of pure Biblic truth sought and found. *What is true is from God, ever was such, ever will be, now and forever!*

In studying and quoting the Bible, or rather the Mosaic Sepher (book, pentateuch), we ought always to refer to the pure, undefiled original, instead of perverted copies or erroneous translations. Moses neither wrote in English, nor in any modern language, not even in the modern dialects of the Jews, nor the Thalmud, nor the Chaldaic Mashor, nor the Masoretic version with additions of points and accents,

It is a fact that although the Mosaic writings, have reached us nearly pure, owing to their holiness, they were neither divided into chapters, verses, nor words when first written. This was a subsequent addition, as well as the vocal points, which are differently understood, and ought to be altogether

rejected, as most divines do. The very alphabet in which Moses wrote is lost; although supposed to be akin to the Samaritan, or the demotic Egyptian, or more likely the unknown alphabet of the Mokata inscriptions on the rocks of Mount Sinai: the actual Hebrew Bible since Esdras has been written in Assyrian or Chaldaic letters, and might be in any other alphabet, provided the pure undefined amount of signs and sounds is retained.

This genuine original text, although kept whole by the Jews, has long been misunderstood by them and by us, as well as the still more ancient book of Job; both being in very ancient dialects, long ago become obsolete. If the Jews are consulted on both, they give us the tales of the Thalmud as explanations. St. Paul, in Cor. ch. 3 has positively stated that Moses *had thrown a veil* over his writings! The modern translations were made by pious men who did not understand them better: whence their variations and errors, amounting to over 4,000 in the Sepher alone, according to Luther, Calvin and the best critics; but they are much more.

Yet there are some sectarians who almost worship their English Bible, as the Jews do their own; and the inquisition burnt those who doubted the Latin version. It was reserved to modern learning in Germany and France chiefly to begin to lift the Mosaic veil and reveal the concealed truth. Among all those learned philologists, shines Fabre D'Olivet who has restored the old Mosaic Hebrew, in roots and grammar; shown that Moses had a triple sense. 1. Vulgar, our own! and Allegorical; 2. Mystical; 3. Hieratic or Spiritual; and given complete analytical corrected translations, in English and French, of the ten first chapters of *Brashith* or Genesis.

The modern geologists, and the blind vulgar Biblists, have often been at variance upon the sublime and true cosmogony of Moses: because the Biblists

wanted to support their dogmas upon the erroneous translations. In the true Mosaic Bible the *Yum* or cosmogonical period, wrongly translated Day, and wrongly understood of 24 hours, is at least of 1000 years, which is but a divine day of the Bible. The *Brashith* or Genesis intimates or indicates besides, many such successive periods, at least 14, as follow: The names are in the Mosaic language.

1. Period or YUM—Beginning or BRASHITH. Creation of *Aleim* the Angels, *Shmin* Heavens, and *Artz*, Earth.

2. YUM. THEU-UBEU Chaos, and THEUM Abyss.

3. YUM. AUR, essence of celestial light or Ether.

4. YUM. RKIO, expanse or sky.

5 YUM. Dry land and Sea, upheaving of land over waters.

6. YUM. Sun and Moon, appearing by a change in the misty atmosphere?

7. YUM. Fishes and Fowls of the sea.

8. YUM. Beasts and Cattle with ADM our Adam, the universal man or emanation. ZXR male, NKBE female.

9. YUM. SHBIOI, Seventh manifestation, our Sabbath. IEUE, our Jehovah: true meaning Eternal Soul-and-Soul, or *powerful self-self*.

10. YUM AD, Emanation or form: our mist.

11. YUM. ADM, Adam again, with GN our Eden! not a garden, but an inclosure. *Gan* in Dialects.

12. YUM. OTZ, growth, forest—OTZ-EHIIM, growth of many lives, our tree of life. OTZ-EDOTH-TUB-U-RO, growth-knowledge-good-and-evil.

13. YUM. Four emanations or streams, NER, &c.

14. YUM. ASHE, intellectual woman, mate or soul, called afterwards EUA, living, with existence, our Eve! (Soul and being.)

The first verse of Genesis will be given to illustrate further the Mosaic truth, and in 4 different

forms. 1. The genuine Mosaic text in English letters, without words nor points. 2. The same divided in words and with the shevas or hiatus (a soft breathing) between consonants, with the *genuine meaning* of each word. 3. The Mashor or Chaldaic dialect with some points as given by D'Olivet, with his mystical translation or paraphrase. 4. The English-Jewish spelling with masoretic points, as given by David Levi, in 1786.

1. BRASHITHBRAALEIMATHESHMIM-UATHEARTZ, Text of Moses, of 28 letters only. Sh, th and tz being single letters and sounds.

2. Bra-shith bra a-le-im ath e-shem-im vath e-arets. The nearest to truth given by the Rev'd. Dr. Martin Ruter, methodist clergyman, president of Augusta College, in his Hebrew grammar without points. Cincinnati, 1824.

Here is the genuine text, divided into roots, and each with their triple sense and meaning. 1. Holy and spiritual. 2. Proper and obvious. 3. Vulgar or veiled, from a manuscript translation of Moses' Ontogony.

1. Holy. 2. Obvious. 2. Veiled.

BRA. In reality. 2. In real principle. 3. In head.

SH-ITH. Enduring power or essence. 2. Eternal or celestial being. 3. Beginning.

BRA. In reality. 2. Realized. 3. Created.

AL-E-IM. Divine selves. 2. Angels. 3. God.

ATH. Such. 2. That. 3. The.

E-SHM-IM. Self-universe, many. 2. Self-heaven, many. 3. Heavens.

U-ATH. With such. 2. And that. 3. And the.

E-ARTZ. Self-earth. 2. Self-earth. 3. The Earth.

*Paraphrase of the holy meaning.* In reality, the first celestial eternal power of the universe, realized at first out of himself many angelic beings,

and the whole plurality of the worlds forming the Heavens or universe, and likewise the Earth.

The sublime brevity of Mosès can hardly be adequately expressed in our modern languages: when every letter has a meaning. But meantime it is evident that the first word **BRA** soon after repeated, but differently translated, means the same thing: The 3 letters representing **IN-REAL-BEING**, in reality. While we have the ineffable hidden name of the Deity in the **SH-I-TH**, also of 3 letters imparting the holy meaning of **SH** celestial enduring—I power eternal—**TH** soul of the world. . . . Wherein is concealed the holy dogma of the Trinity, or triple essence of the Deity. Each single letter has also many other symbolic efficiencies which it imparts to the roots: thus **R** implies besides *real*, also *head*, *beginning and motion*; and all these ideas are united in the word **BRA**, which is the type of *Bra-*ma the supreme being of the Hindus.

3. *Beræshith bara Ælohim æth-ha-shamaim w'æth ha-aretz.* At-first-in-principle he-created Ælohim (he caused to be, he brought forth in principle, he-the-gods, the-being-of beings), the self-sameness-of-heavens, and the self-sameness-of earth.—D'Olivet 1815.

4. *Bereusheeth bara Eloheem ath hashamayim vath haaretz.*—Levi: how different from Moses!

Let us have at last the whole Mosaic Bible in the genuine text thus analyzed, compared, translated and commented by itself.—Then we shall know the whole Mosaic and Biblic truth. Amen!

*The human moral world by words is ruled;*  
 In books and laws recorded, written, kept: }  
 Misunderstood not seldom or mispelt, }  
 With various meanings, puzzling double senses.  
 Upon these errors, thrive the cunning lawyers,  
 And crafty knaves, who seek the false import.

The better men the plainest version give, }  
 Or in good faith translations sought, receive. }  
 Designing men of this obscurity  
 Avail themselves, and darker make the whole,  
 By throwing veils upon the obvious words,  
 Mistaking them or else perverting text,  
 Or changing both to suit their pious whims.  
 Thus quibbles or deceits are fram'd apace  
 To govern simple minds, unlearned men :  
 A greedy spoil secure, out of the laws,  
 By God or wisdom made for human good.

But holy men and wiser spirits sent  
 From time to time, celestial messengers,  
 Come to recall, restore the hidden truth,  
 And raise the veil of foul idolatry :  
 Whether of words or idols set by hand.  
 Although they often meet with scorn or worse,  
 Their mission they fulfil and God obey,  
 When they declare his genuine will and words.  
 No pelf they seek, nor golden wages ask ;  
 By angels guided, o'er the earth they throw,  
 The beams of light that yonder skies conceal :  
 Of changes ring the theme, recalling truth  
 That never shifts, nor willing veils assumes ;  
 But of reforms, improvements will admit.  
 'To men they offer peace and boundless love,  
 The will of God revealing, that declared  
*Peace be on Earth, goodwill to all mankind !*  
 Then stretching hands to lead them forth to heaven,  
 Upon the pious road of Love and truth ;  
 They jointly reach the hopeful home of bliss.  
*They gently glide upon the stream of time,*  
*Wafted along by acts of charity,*

*That hoist the sails*  
*Of steady hope and faith,*  
*Both swell'd by gales*  
*Of Love's divine own breath.*

**Addition to RELIGION, at Verse 2192.****PRIMITIVE RELIGION.**

What is conversion but another change  
 Adopting new belief, a better creed,  
 Or such as may be deem'd awhile the best :  
 Forsaking sin, to seek the will of God  
 As then conceiv'd. Until again revealed  
 By mental search to pious mood inclined,  
 Another creed is found to supersede  
 The former. Whether years or ages pass  
 Between the two, is it not all the same ?  
 Thus have awhile prevail'd and truly ruled  
 The human faith, the ancient pure beliefs,  
 And worships primitive of Adam, next  
 Of Noah's age, and other holy men,  
 Our patriarchs, of nations worthy sires.  
 The very same belief, forgotten oft,  
 Was next recall'd in Abram's time and Moses',  
 By novel rites and duties superadded,  
 Impressive made to suit unsteady men.

In christian times a better creed was given,  
 Improving over all, yet bas'd on them :  
 Which is forever splitting and reforming,  
 Producing sects, new rites and names assuming ;  
 Each deeming self the best—Yet God alone  
 May know which is the nearest to the truth.  
 'Tis surely those that do his holy will,  
 Disdaining acts of evil ; trusting both  
 His love and mercy ; never persecuting.  
*Whoever lives in peace and rightful deeds  
 Performs, is ever safe ; and in the path  
 That leads to Heav'n, whatever be his creed.*

The minds of men are changeful, God is not :  
 What was the truth for him will ever be.  
 Thus primitive Religion, once the best,  
 Is still the same ; it was by him approved, }  
 By wisdom care, for human good improved ; }  
 Because by evil tempted, men had been

Quite led astray, to worship sky and sod,  
 Or human gods. But if eternal was  
 The truth and will of God, the very first,  
 By Him to men reveal'd, must be the best.

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*Addition to ANGELS, before Verse 2570.*

Blest be the men, who for the love of God,  
 Forsaking home and friends, to distant climes  
 Are led as messengers of heav'n, to teach  
 The loving laws of God to all the souls,  
 And human tribes, their godly mission craving.  
 A better policy, and wiser laws  
 Follow their steps; that open many doors  
 To knowledge, science, trade and mutual love.

Columbus found a world, but to enslave!  
 Las-Casas came, and with the cross of God,  
 The willing hearts he conquers of his foes.  
 Thus missions supersede, and heal the wounds  
 Of cruel war. A Roger Williams sails,  
 And in the north he brings the purest creed  
 Of tolerance, and godly peace to all.  
 A William Penn from noble blood was born;  
 But nobler made his own immortal name,  
 When peace he brought upon the western shores;  
 In modest garb the savage hand he shook,  
 Proclaiming with good faith the end of war.  
 Let us at last recall his virtuous wish,  
 And of all men a band of brothers make.

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*Addition to EQUALITY at end of page 125,  
 Verse 3116.*

Some men of absolute equality  
 Have dreamt among mankind, by their own wish  
 Deceiv'd; but none can ever be detected,  
 In physical nor moral human frames.  
 In birth and death, all men are surely equal,  
 When born or dying all so helpless weak;

But growing, wean'd, the child evolves his strength  
 Or temper shows, assuming forms unlike,  
 When in the manly body grown mature.

The men to be quite equal ought to have  
 Sameness of size, of strength, and temper like,  
 As similar their thoughts and wishes be,  
 And feel alike ; the same complexions show,  
 Their features constantly be cast in moulds  
 Unchanging. . . . But it never happens : thus  
 Unequal they appear, always unlike ;  
 Of diff'rent size and weight, of many hues ;  
 With strong or skillful hands by turns exerting,  
 With bold or weaker minds by various tempers  
 Rul'd, that unequal wants and wishes feel,  
 Religious thoughts in fleeting moods adopt,  
 Which many notions teach, and creeds absurd.

Yet equal duties, rights, might all control ;  
 This, frequently the strong forget, as laws  
 Enacted are to suit the powerful  
 And rich ; secure their wealth in any way  
 Acquir'd, or sway increase : until the wise  
 Recall to steady view the aim of good.  
 If men are not of equal frame and mind,  
 Yet they are brothers claiming social care,  
 And equal laws demanding to obey.  
 When they obtain this happy boon, 'tis well,  
 Since equal they become before the law ;  
 This is the constant wish they have in view :  
 Until secured, they deem themselves deprived  
 Of common human rights or happiness.

—:o:—:o:—

## CORRECTIONS.

The reader is requested not to ascribe to the Poet some obvious blunders of the Press—for instance.  
dweels in Verse 8—for which read *dwells*.

throne	"	454	"	<i>holy throne.</i>
even	"	804	"	<i>and even.</i>
met	"	1248	"	<i>have met.</i>
stormy	"	1572	"	<i>starry.</i>
The	"	1619	"	<i>this.</i>
prevail	"	3221	"	<i>prevails.</i>
delights	"	3684	"	<i>delight.</i>

With a few more easily perceived to be oversights of the Press. A few trifling mistaken changes of punctuation, may also be easily detected.

al  
P. M.









AUG 10 1929

