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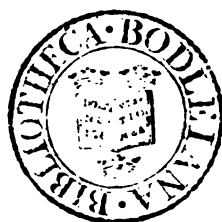
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THOMAS WA
PATERNO
MDCCC



STEVENS AND PARDON, PRINTERS,
BELL YARD, TEMPLE BAR.

TO THE READER.

As two centuries have nearly elapsed since Emblems of this description were written, the Editor judges that a few prefatory remarks may not be considered obtrusive by the general Reader, but be estimated as highly acceptable by the rising generation : remembering as he does full well, how in youth himself often sought assistance from the aged, that he might the better comprehend the admirable Francis Quarles—to whose Emblems these bear a striking resemblance.

It may be as well to state, that Quarles adopted several chief personations, viz.

The Globe—or Earth with a cross and bands ; for the world in a moral sense.

A Cupid-like boy—for the Flesh, or unregenerated and carnal mind.

A similar Cupid, with a halo-encircled head—for the Divine Spirit or Bridegroom, which he calls the “divine Cupid.”

A Female—for the Church, Bride, or regenerated soul.

Folly and Vanity—with cap, bells, &c.

The Evil Spirit or Satan.

The same agents are used in these Emblems, *Mammon* being the chief tempter; and the same quaintness of language, and grotesqueness in drawing and clothing the figures, has been followed—with respect to them, generally, be Quarles' defence our Author's.

“An Emblem is but a silent Parable. Let not the tender eye check, to see the allusion to our blessed Saviour figured in these Types. In Holy Scripture he is sometimes called Sower; sometimes, Fisher; sometimes, Physician; and why not presented so as well to the eye as to the ear?—Before the knowledge of Letters, God was known by Hieroglyphicks. And indeed what are the Heavens, the Earth, nay, every Creature, but Hieroglyphicks and Emblems of his Glory?”

REMARKS ON THE EMBLEMS BY THE EDITOR.

EMBLEM I.

This appears to represent the Sinner or carnal-minded man, revelling in the sunshine, luxuries, and honours of the World: Mammon “the god of this world” is seen seated on the Globe showering on him riches and rank. On the opposite side is the Church or Soul in a benighted state, arising from her too great dependence “on good works,” emblemed by a few embers, from which she receives no warmth.—She is (previously to

being aware of her error) not only experiencing the frowns of the world, but undergoing the threatenings of divine wrath.

“Hail! Phosphor,” &c. &c.

The old writers were fond of typifying with the Star Lucifer—called Hesper when an evening, and Phosphor, when a morning Star. The author has chosen the latter appearance to emblem the return of divine favour.—Milton says,

“Then the bright morning star, day’s harbinger,” &c.

EMB. II.

Cupid, or the carnal mind, is here represented riding on the World, which he seems to have completely under control—all his undertakings having been successful, his avarice and ambition know no bounds—he glides along in pursuit of new lusts, and is as yet accompanied by sunshine and Zephyrs.

EMB. III.

This is a continuation, or result of the foregoing : showing the error of self-sufficiency in every point of view; but particularly such as arises from successful worldly speculations, &c.; and the folly of turning a deaf ear to advice.—The World is represented as no longer subject to his will, but on the contrary, is overwhelming him—obstinate in opinion he believes not its treachery, but still clings to it, and is on the point of drowning.

“El Dorado,” the country Sir Walter Raleigh sailed in search of.

EMB. IV.

Mammon having had possession of both Soul and Body—is here represented as retaining only the Body by worldly fetters—the Soul being emancipated defies his power, and is enticing her sister or Body to break from her thralldom.

The allusion appears to be—that persons may become Christian in mind, yet devote too much time to the fashions, &c. of the world.

EMB. V.

The Church in a state of spiritual prosperity, or the regenerated soul, through grace and faith, enjoying a foretaste of happiness.

The Divine Spirit is emblemized as a Florist.—She compares her sensations and enjoyments with those of the world, and invites to godliness.

EMB. VI.

The worldly man, through a series of dissipations, has become enervated—he is represented as having let fall the World, the object of his love and ambition—a load under which he has long tottered, and is now too weak in body to enjoy—notwithstanding its bubble contents are manifest, his affection towards it remains.

EMB. VII.

Shows the evil of security, the incompatibility of luxury with devotion, the folly of procrastinating, and the necessity of preparing for the future.

EMB. VIII.

This emblem appears to represent the presumptuous confidence too often displayed by young Christians, who, not content to enjoy their comforts of mind for a time in quietness, rashly attempt to bring others into their peculiar way of thinking: trusting to their own convictions and fancied logical ability, they seek for disputations; unmindful of the strength of their opponents, and not even aware of the arguments and casuistry, that may be used against them—the consequence is oftentimes, damage to *the cause*, and great detriment to their own peace of mind.

The manner in which this subject is treated, may at first sight appear strange; but it is quite in keeping with the style of early emblem-writers. QUARLES has introduced the “game at bowls,” whip top, billiards, &c.

“Dumbmy,” a term given to the exposed hand when three only are playing at “Whist”—tricks take precedence of honours.

EMB. IX.

Here the Bride, Church, or soul, is undergoing the partial absence of the Divine Bridegroom, that her faith may be tried.

Assaulted by the taunts and sarcasms of the World, and neglected of kindred, she still remains constant—her love increases—her loyalty is confirmed, and she triumphs.

EMB. X.

Represents a relapse of the regenerated Soul . lured by the folly and blandishments of the World, she falls from her duty—but becoming truly repentant, she casts off the tempter, and obtains advice, and consolation, from an Evangelist; who points out the way, and strengthens her determination to seek forgiveness.

EMB. XI.

By divine influence true religion and science are in the ascendancy.

Mammon, after a vain struggle to maintain the reign of ignorance, superstition, and folly, essays to carry off the World bodily: but finds that the utmost hold he can obtain, is too slight to effect his purpose—strong allusion is made to the millenium.

EMB. XII. in two parts.

The regenerated Soul is musing amidst the tombs, seeking wisdom in the records of the past—she is met by the Divine Spirit in the garb of a country Clergyman, and receives from him admonition, consolation, encouragement, and instruction as to the present and a future state.

It is worthy of remark, that if the first line of each verse be joined, they give the following distich:—

“To tread, where lie the dead; to muse upon the past,
Is life to know, before 'tis gone; and all o'ericast.”

FINALE.

The World is here represented as the child's early desire and plaything ; and the last of the old man's loves.

The author, in this sort of tombstone emblem, has not taken a very favourable view of human nature—yet is it to be feared that there is too, too much of truth in the picture.

It may be asked, who is, or was, Johann Abricht ? Thus much is known—That he claimed to be descended of Saxon or Norman origin—that he was born far back in the last century, in London ; and educated in its vicinity—that he was the last of his name—that he was “ proud i’ th’ heart,” deep thinking, and taciturn—that he went early in life abroad, and travelled over the North of Europe, residing many years in Prussia ; towards which country he always expressed himself in terms of gratitude and attachment.

“ You may smile, my friend !” said he, “ at the predilection I avow for Prussia—have I not cause ?—“ ’twas there I knew friendship—partook of genuine hospitality—was appreciated, esteemed, and sojourned “ in freedom, and security, under a paternal government ; “ the brightest days of my existence were passed there “ amidst her majestic, solemn, sylvan scenes ;”—after a short pause he continued, “ I will visit that country “ again, and be a spectator of the national joy and happiness, that must attend the glorious career of a Scion

“ of the kingly house of Hohenzollern!—who, in the
“ course of natural events, will rule over the largest *masse*
“ of organized physical force possessing educated intellect,
“ ever yet concentrated on this globe—in his hands will
“ be the peace and social prosperity of Europe—and
“ well so—for he has head and heart befitting the highest
“ of human destinies!—I observed him in youth, and
“ was witness to exalted traits of unmasked character.

“ I may, perchance, finish my pilgrimage in Prussia—
“ so be it! — and when my spirit has taken flight.
“ towards a more kindred existence, may my mortal
“ remains be placed near to the base of one of her mighty
“ pines; that so in the changes of matter, a portion of
“ my frail body may become a part of that tree, in
“ whose evergreen woods it was so pleased whilst living
“ to wander—whose perfume it was so delighted to
“ inhale!”

The last time he left this country, was in the summer of 1822, for France—from that date to this, the Editor has received no letter from him; yet has he not heard of his death.—The time, however, being expired during which he forbade the publication of these Emblems, they are now placed before the world, with the hope that they may meet his eye—by his faithful anxious friend,

THE EDITOR.



Bono esto animo.

DIVINE EMBLEMS.

EMBLEM I.

GAL. chap. 2, v. 16.

For by the works of the law, shall no flesh be justified.

WHY is this darkness?—Phœbus shone most bright

E'en now—and now, it is Cimmerian night!

What have I done, that THOU shouldst veil *his* face

From me—to sun the profligate and base?—

What thoughtless deed—what meditated sin

Of mine—hath roused this ceaseless thundering?

Have I not read thy Law; and kept it too?

Done all—and more than THOU command'st me do?

Denied the flesh—fulfilled mount Sinai's law?

Display a blemish—I discern no flaw.

Was it for this, I've borne the world's rebuke,

Eschew'd its fashions—hid me in a nook

Recluse ! lest through mine eyes, my loyal heart
Should swerve—and from thy holy law depart.
Could I do more, to gain thy radiant smile—
What more—thy heavenly favours to beguile ?

Yet vain have been my vigils—watch and ward—
If night and thund'rings be my sole reward !
When did I fail in doing my best do
To merit Heaven ?—thy WORD's my surety true.
Forbear thine anger !—bid thy thunders cease—
My limbs are palsied—and my fears increase !

I may have sinn'd ; but, Lord ! I know not when :
In thought I may have wander'd—but what then,
In *act* I'm pure—what canst thou wish for more ?
Augment not, Lord ! my sin-abounding score.
No “ still small voice ! ”—thy thunderings do not cease .
Lord !—does thy wrath with my dismay increase ?

Oh, I am helpless, Lord ! vouchsafe one glimmering ray,
That I may know thy will—and see my way :
By man false school'd, oh, teach me, Lord, to read
Thy word aright—Lord ! help me in my need.
Heart-broken—poor—benighted—full of sin—
With works bespangled—but bedaub'd within !

Oh whisper comfort to
 If thought can sin—do
 Have mercy, Lord !—
 Stay thou mine aspen

Beyond the hills, meth
 Hail, Phosphor ! harbi
 Come ! come Redeem
 This terror night has t
 Yes, I have err'd !—to
 To works, and merits—
 Eternal justice !—whe
 To be as perfect as the
 Come, Saviour ! come
 Warm my clamm'd lir
 Increase my love !—th
 Alone can shelter from

S. AUGUST.

*The sufficiency of my merit is to know that my merit
is not sufficient.*

ANON.

*The ray of hope that breaks upon the benighted
soul, is cheering as the morning star to the sick pri-
soner languishing for the time of the warder's rising ;
he hopes once again to be placed under the canopy of
heaven.*

ISAIAH, chap. 9, v. 19.

*Through the wrath of the Lord of Hosts is the land
darkened.*

IB. chap. 59, v. 6.

*Their webs shall not become garments, neither shall
they cover themselves with their works.*

IB. chap. 60, v. 1.

*Arise, shine ; for thy light is come, and the glory of the
Lord is risen upon thee.*

1 JOHN, chap. 2, v. 8.

Darkness is past, and the true light now shineth.

EPH. chap. 2, v. 9.

Not of works, lest any man should boast.

EPIG.

What though *thy* sun gives warmth and light and life !
Does he not hatch the dying maggot-fly ?
My Sun revives benighted souls ! which rife
Live through a bliss-prepared eternity !



Plures vetiti sunt uno. —

DI

EM

MAR

*What shall it prove
world, a*

WHITHER away, fond
Thou hast enjoyed—
Thy whim exhausts
A willing agent, to th
But will it always pro

Though calm and sur
Attending, fan thee—
Though confidence be
Be surety 'gainst a co
A blast may rend thy

III.

Unthwarted hankerings sure have turn'd thy brain—
What ! seek new pleasures o'er so foul a main ?
Thy hollow bark—should zephyrs turn to gusts,
Will shift its ballast—and the fool that trusts
Its specious loyalty—be overwhelmed in lusts.

IV.

And art thou still of mind to venture out
Beyond thy ken ? Young Steersman ! put about
Before the Pharos sinks—be not so keck !
Thy unrestrained career may meet a check
I' th' sea—although on land thou could'st not break **thy**
neck.

V.

Poor, blind, inflated Boy ! thou dost not see
The rocks and shoals, that almost stare at thee ;
Charybdis yawns—and Scylla's iron shore
In vain rejects the waves, with loudest roar—
Thou hast no ear ; no eye, to shun or to explore.

S. GREG. Hom. 3, secund. parte. Ezech.

The flesh is to be satisfied so far as suffices to our good; whosoever alloweth so much to her as to make her proud, knoweth not how to be satisfied: to be satisfied is a great art; lest by the satiety of the flesh we break forth into the iniquity of her folly.

ANON.

For Mammon is a chief tempter—he hath under his control riches, honours, pleasures, and giveth fair weather revels to foul souls.

HUGO, de animâ.

The heart is a small thing, but desireth great matters—it is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.

ISAIAH, chap. 55, v. 7.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.

ECCLES. chap. 4, v. 8.

There is no end of all his labour, neither is his eye satisfied with riches.

EPIG.

The wayward Boy, whose foolish loving mother
Permits him domineer o'er servants, sister, brother !
Fancies such mute endurance of his kicks and blows
Results from power in him—so with his growth he
grows
A braggart !—till some rustic urchin mar his nose !



Caricature of Sadurra. —

EMBLEM III.

JONAH, chap. 2, v. 5.

*The waves compassed me about, even unto the soul,
the depth closed me round, the weeds were wrapt about
my head.*

I.

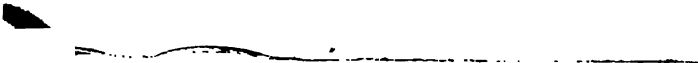
A DAINTY voyage thou hast made, forsooth,
In grasping search of El Dorado!
Is it thy fancied skill hath wrought thee ruth?
Or art capsiz'd by a tornado?
Or has thy bubble-bark—too light—too crank—
Shifted its ballast—and expos'd its flank
To the boist'rous wind; to play thee off a prank?

II.

Whate'er the cause ; thou art in doleful plight :
Besotted and besopp'd is thy condition !
Thy honours and renown have taken flight !
And thou thyself fast sinking to perdition,
Thou art chin-deep immers'd in lusts !—
Sure fate of him who seeks and trusts
A wanton World—hot spices bring on thirsts !

III.

Where is thy helmet—and thy warlike gear ?
Thy money-bags, and deeds and gaming toys ?
And smiles ?—all gone !—what hast thou left ? a tear
To brine that cheek so late suffused with joys—
Infatuate youth !—still cling'st thou to thy foe ?
Uncoil thy leg—and learn thy curse to know—
One moment—and she swamps thee !—let her go.



IV.

Cast off—and make for shore—behold !
A shield still floats—and woos thy panting breast :
Repent—and cherish hope—in hope be bold
That grace may save—repentance is the test !
Repentance—to the soul gives kind relief :
Repentance—changes hope, to sure belief :
Repentance—saved the sighing dying thief !

HUGO, de animâ.

*Tell me, where be those now, that so lately loved
and hugged the World?*

ANON.

*But I tell you a storm shall arise, thy light bark
shall be shattered, and all thy choice Argosie—riches,
power, pride, honours, be lost, and thyself gasping in
lusts—thy haughtiness craving the help even of a straw
—eschew the empty world, for its love is death.*

HOSEA, chap. 13, v. 3.

*They shall be as chaff that is driven with a whirl-
wind out of the floor.*

EPIG.

What is the World?—a field of flowers, and weeds, and
stubble!

And life?—a very schoolboy's soapen bubble!

Which if a fly but cross its airy way,

The bubble bursts—the Globe has passed away!





Reb. C. Cruikshank.

Velle est vincere.

E M B L E M IV.

PSALM 120, v. 5.

*Woe to me, that I sojourn in Meshech, that I dwell in
the tents of Kedar !*

Soul.—SEDUCTIVE World, we've had enough of thee !
Beshrew thy power ! my Sister must be free—
She is no slave of thine—nor master thou to me !

II.

Thou didst allure us, with enticing sweets—
Before us placed thy gay delusive treats—
And trapped us with thy soul-destroying gilded
cheats.

III.

By subtle fumes, that o'er my senses stole,
Caution was lull'd—thou didst obtain control
Over my yielding Sister : whilst still slept her
soul !

IV.

Awake, I gave thy opiates to the wind,
Dared thee to stay the unconsenting mind !
And the unwilling body must not be confined.

V.

Mammon.—I do retain her till she pays the debt
For jewels, feasts, and robes of golden net—
Down beds of Tyrian hue and costly man-
sions let.

VI.

Soul.—What she partook—thou didst invite her to,
And woful retchings she did undergo
From the seductive sweets !—the debt is
false you know !

VII.

In the same rustic garb she's clad, as erst,
Ere your deceptive blandishments accurst
Enticed her wandering eye—and on her
senses burst.

VIII.

Mammon.—She had her will, she wanted no decoy
To woo to pleasure and a life of joy—
Oh no ! a world of pleasure is too choice
a toy !

IX.

Soul.—Sister ! thou would'st be free from thy disgrace ?
Body.—Oh yes ! *Soul*.—Thou would'st not while in
leagues so base ?
Body.—Oh no ! *Soul*.—Dost hear, thou fiend of double
face ?

X.

Soul.—Now, Sister, break his bonds—try—do thy best !
Some severed bands thy willing will attest !
Behold ! the Bridegroom comes—his pow'r will
do the rest !

S. BERNH.

*It is the Devil's part to suggest : ours not to consent.
As oft as we resist him, so often we overcome him : so
often we bring joy to the Angels and glory to God, who
prepareth us that we may contend, and assisteth us
that we may conquer.*

S. CHRYS. sup. Matth.

For the Devil may suggest, compel he cannot.

JOB, chap. 19, v. 25, 26, 27.

*I know that my redeemer liveth, and that he shall
stand at the latter day upon the earth : and though
after my skin worms destroy this body, yet in my flesh
shall I see God : whom I shall see for myself, and
mine eyes shall behold, and not another.*

LUKE, chap. 19, v. 10.

*The Son of Man is come to seek and to save that
which was lost.*

EPIG.

Here's pretty work ! Satan's black bloated *Porpus*
Has dared suspend the Habeas Corpus !
But see ! one comes—who if I'm not mistaken
Will make the Hell-hog scout, to save his *bacon* !





— Tibi erit rosum —

DIVINE

EMBLEM

PSALM

How amiable are thy tal

Oh love divine ! Oh much
To grant a glimpse to one
Of bliss !—to see and taste
Of love—and paradise ex
Delightful vision of immor
Raising the soul to airy cl
From earthly grovelings !—
From life—to live in my
And adoration pay,
A never-ending day,
Amidst these fragrant flow

II.

Like to the Bee—from sweet to sweets I rove
Tasting the bounties of thy love—
The thornless rose, the odorous violet
In perfume speech—say “go not yet.”—
The honeysuckle, with mellifluous sweets,
Entices to her bow’ry seats—
And the white jessamine, with gentle twine
Wooes me to tarry, with her tender bine—
Oh I would willing stay
My lifelong day,
Midst flowers that never fade—and constant May.

III.

Fond children of the World! did ye but know
The chosen plants that here do grow—
Did ye once taste the cooling quenching rills,
That trickle from th’ ethereal Hills—
Did ye once hear the melody that cheers
The heart—and fascinates the ears!—
Ye would not while with gaudy marigolds,
Or drink of thirsty springs that Earth infolds!
But quickly haste away
To spend a day,
Amidst these fragrant flowers—and constant May.

Ye laud the charms the
 Its pleasures, honours—
 And vainly think that v
 May purchase heaven !
 Alas ! *ye* argue, but *ye*
 Since reason 's clogg'd
 Did *ye* once taste these
 These heavenly sights—
 flee

From earth and things
 To spend a day,
 Amidst these fragrant fl

Your thoughts, poor W
 Are worthless in the B
 Your birds are tuneless
 That sing from everlast
 The waters *ye* call fair,
 Are turbid as your brig
 To taste you 've but to
 The 'witching World !-
 Then prithee haste awa
 To spend a day,
 Amidst these fragrant f

S. BERNH.

That is the true and chief joy, which is not conceived from the creature, but received from the Creator, which being once possessed of, none can take from thee : whereto all pleasure being compared is torment, all joy is grief, sweet things are bitter, and all glory is baseness.

MATT., chap. 7, v. 7, 8.

Ask, and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you : for every one that asketh receiveth.

JOHN, chap. 6, v. 37.

Him that cometh to me I will in no wise cast out.

PHILIP., chap. 3, v. 19.

They mind earthly things ; but our conversation is in heaven.

EPIG.

Hark ! to the warning voice—it tells thee true,
Thy coin is Brummagem—thy pansies, rue !
Shake off thy sloth—be wise—nor more deceive
Thyself with baubles ! which you die, and leave.



Inane rê. —

DIVINE

EMBL

PROV.

As a dog returneth to his vomit
so the fool returneth to his folly

TOUCH it not

But think thyself

From such a

Thy senses to

For all thy toil, what dost thou

Disease ! from revel night

II.

Sickness doth sometimes prove
A good ; and works a change—
So thine may mercy move,
And thee from earth estrange ;
Thy ague-stricken limbs, oppressed by mammon weight
Have toppled off their load—thy worse than worthless
freight.

III.

How thou hast puff'd, and blow'd,
And vainly spent thy breath,
And stagger'd with thy load,
And gasp'd as one in death !
Know Boy ! thy hot-cold malady is earth begot,
And wilt thou strive again, to gain so foul a lot ?

DI

Thou ha
Without
Dost we
The gilc
'Tis full of bubbles
Give it no more t

Hast th
From e
To hea
And ch
There may'st thou
In realms of joy, 'n

S. AUGUST., lib. Confess.

O you that dote upon the world, for what victory do ye fight? Your hopes can be crowned with no greater reward than the world can give; and what is the world but a brittle thing full of dangers, wherein we travel from lesser to greater perils? Oh, let all her vain, light, and momentary glory perish with herself, and let us be conversant with more eternal things.

ECCL., chap. 1, v. 2, 14.

Vanity of vanities; saith the preacher, vanity of vanities, all is vanity. I have seen all the works that are done under the sun; and behold all is vanity and vexation of spirit.

LUKE, chap. 9, v. 25.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

EPIG.

One paradox the Moth and Man entangles :

She burns her legs off—and still seeks the candles :

So thoughtless *he*, bilk'd, cross'd, and wounded, daily
teazed ;

Still woos the swindling world—as were his brain
diseased.

Vive et vivas...

DIVINE EMB

EMBLEM

ECCLES., chap

To every thing there is

AVAUNT thy hand!—I
Just now I've leisure t
Let go the Index! tell
Embued thee?—so to
The Index, as the hor
No hour escapes un
bell.

I have not clogg'd the
But kept them fed wit
I've often wish'd the p
Without the aid of my
Scythe-man! forbear—
Are few enough, witho

Time.—Thine oil has not been pure!—the wheels are
clogg'd—

The pendulum's too slow—and must be jogg'd !

The works are sore disorder'd—and I trow

You've lived too fast—and it goes far too slow !

With Thee,—the hour of *twelve* has long since
chimed

Yet here—the Index lags at *six*. *Lady.*—Ill-
timed !

Time.—Poor soul ! I will but set the Meter right

That thou may'st truly know Time's rapid
flight !

Thy constitution fails—thy death's begun !

Thy day is spent before the set of sun !

Lady.—How lived too fast ?—of what have I partook

Not drest by rules of culinary book ?—

Did I e'er sip but of the costliest wine ?—

Or e'er on couch less soft than down, recline ?—

Have I lethargically gone to bed

Before the sun decampt—or night was sped ?—

I ne'er exposed me to the evening's dew,

DIVINE E

Nor sought the dar

do !

In mansion pleasur

Nor rose—till Sol l

Time.—Thine oil has bee
frail

To think that slot

To foster health—

And hale hilarity—

Thy turbid blood

And Apoplexy sta

My mission's done

To meet the sun—

Lady.—While—yet awhile

Time.—Reverse thy life—

Div. Cup.—Repent ! whilst
few.—

Hope still remains

And trust — —

HUGO.

Luxury is an enticing pleasure, a bastard mirth, which hath honey in her mouth, gall in her heart, and a sting in her tail.

ANON.

Mind ye how ye pass your hours, for life is the time of your probation—life is uncertain ; therefore procrastinate not ; what ye think is health oftentimes proves disease, and sickness oftentimes is your health.

LUKE, chap. 6, v. 25.

Woe unto you that laugh now ! for ye shall mourn and weep.

1 PETER, chap. 5, v. 8.

Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

EPIG.

Tho' fair to view—th' Asphal'tean fruit accurst !
Is cored with bitterness—and pulp'd with dust !
Hectic may heighten beauty—but the ruddy wealth
That blooms upon the country cheek—is Health.



Servis, si Superares. —

EMBLEM

ISAIAH, chap. 50

*You that walk in the light of
in the sparks that ye have kind,
in sorrow.*

I.

WHAT dost thou there? Poor Boy
'Mongst practised gamblers fraug
Thou might'st as well seek piety,
Or bashful virtue in the public st
Thou can'st not hope to win, from
Unfructive is thy science—and th

II.

Hast thou much gold to stake? t
Maugre thy cunning—*Two*, so cl
As Mammon, and his man—must
They are all eye, and touch,—wh
With planning, hoping, watching
They make thee bankrupt—and t

III.

Vain, foolish youth!—to think thy mite of sense
Can cope with *such*—so consummate in wiles!—
Thy honest play, poor Boy! is poor pretence—
Those are but grins—that thou mistak'st for smiles!
Thou hast not half a chance!—t'escape unscath'd their
paws
Is hopeless—as the captur'd mouse from feline claws.

IV.

A DUMBY! verily they have in tow:
Thou see'st not when they filch thee of the deal!—
Cut as thou wilt, an honour lies below,
But thou no KNAVE canst on the board reveal!
Now they revoke! by thee unkenn'd: their spades
come in,
And all thy hearts are lost: Fool! dost still think to win?

DIVII

What ! four by honours
Thy joyful look betides
Thou art deceived—the
Despite thy honours, ar
Thou may'st as well att
As pit thy fancied scien

Thou hast no chance !—
Break up—get home—
How can'st thou in such
Marring thy forehead, v
Unless thou dost repe:
friends;
Thy life will be thy dea

ANON.

Avoid disputations ; for much evil has been done to Christ's Church by weak disputants—the Logicians of this world do use subtleties—and do oftentimes confound the faithful—yea, sometimes bring into captivity the disciple that doth trust his own strength—

Do not seek them out—and if the Children of the Devil would seek thee out—send them to your Doctors.

JOB, chap. 30, v. 30.

I am a brother to dragons, and a companion to owls.

PROV., chap. 3, v. 35.

But shame shall be the promotion of fools.

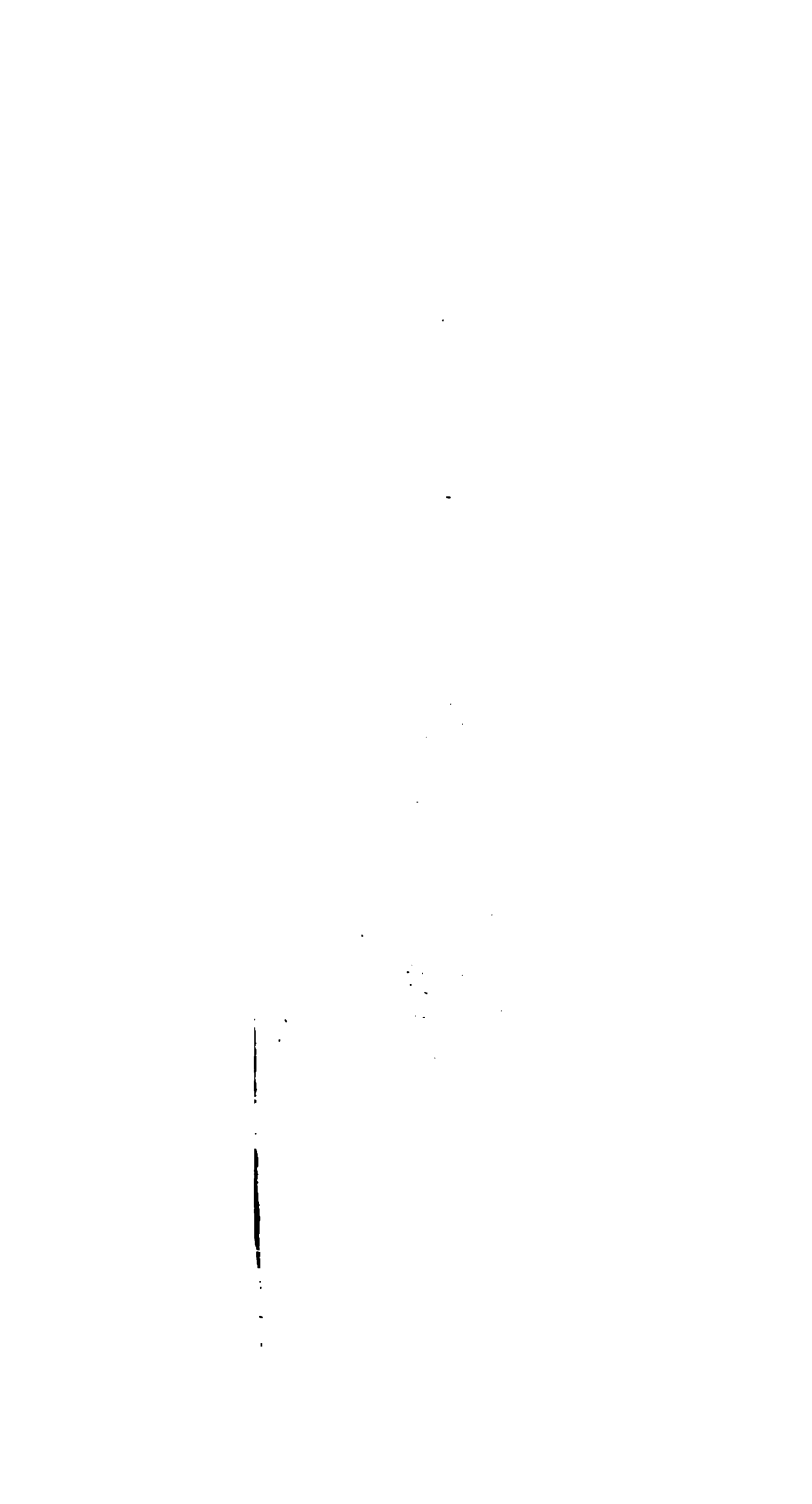
EPIG.

Tis better keep at home, and ponder well—

Than search out casuists, to controvert—

His idiosyncrasy is great !—who thinks to quell

A flaming Play-house—with a penny squirt !





W. B. Woodhouse.

Te rechtijse gunde.

DIVI

EMB

REV.,

Be thou fa

RETURN my best belov'd
The nightingale is mute !
But spread the sails of n
For I am mark'd for sco
The Nobles pass me b

The Merchants close t

The Maidens toss the

My Kindred fly me—\

All this I suffer, and muc
Would my Beloved come
Blow gently winds—ye b
Around my Love ! whilst

II.

Return my best belov'd ! nor longer linger, where
The nightingale is mute ! though spicy woods be there !
But hoist the sails of my desires ! thine anchor weigh ;
For I am mark'd for scorn !—by thy protracted stay.
They ask me whom I love ! but I thy name
Fear to proclaim !
Lest they should multiply their scoffs and sneers,
And mock my tears !
They doubt my honour !—thy betroth'd they shun
As one undone
By traitor !—left to tears, and sobs, and frights,
And sleepless nights.
All this I suffer, and yet more could bear !
Would my Beloved come—if he would draw more near !
Blow gently winds—ye fragrant zephyrs play
Around my Love—whilst my Beloved's away.

DIVIN

Return my best belov'd
The nightingale is mute
But spread the sails of m
For scorn I am the "ma
Thou said'st, my Love

The moon has chang
again

Nor Moon, nor Sun,

But sorrowing days a

All this I undergo—and
Did my Beloved come—
Blow gently winds—ye
Around my Love—while

IV.

Return my best belov'd ! nor longer linger, where
The nightingale is mute ! tho' myrtle groves be there !
But hoist the sails of my desires ! thine anchor weigh ;
For scorn I'm made the " mark !"—from thy prolonged
stay.

I will not breathe, thou might'st be back ere now :

By plighted vow !

I will not think thee fickle grown, and gone :

And I forlorn !

Oh no ! but hope, with balmy breathing morn

Thou wilt return !

Fraught with delights, to succour, heal, and charm

My fond alarm.

Much have I undergone—and more could bear !

Did my Beloved come—if he would draw more near !

Blow gently winds—ye od'rous zephyrs play

Around my Love—whilst my Beloved's away.

DIVINE

Return my best belov'd—
The nightingale is mute !
But spread the sails of my
For I am stricken sore !—

Come my beloved ! to

/

Make it thy haven safe

]

Be thou my magnet—r

Q

Then height, nor depth

(

Much have I undergone,
Did my Beloved come—i
Blow briskly winds—sweet
Around my Love—MY LO

AUTOR *scalæ paradisi.*

*Fear not, O Bride, nor despair ; think not thyself
contemned, if thy Bridegroom withdraw his face awhile.*

ANON.

*If the Church hath true love towards Christ, time
and absence will but make it more binding—for the
Spirit doth sometimes appear to be absent, and the
Church suffers persecutions that it may be tried—but
the Bridegroom will not tarry long away : therefore be
ye faithful to Martyrdom.*

CANT., chap. 2, v. 14, 16.

*Let me see thy countenance, let me hear thy voice ;
for sweet is thy voice, and thy countenance is lovely.*

*My beloved is mine and I am his : he feedeth among
the lilies.*

IB., chap. 3, v. 1.

*By night on my bed I sought him whom my soul
loveth : I sought him, but found him not.*

EPIG.

*The true True-lovers'-knot but firmer ties
The farther lovers part—hold thou but fast—
Tho' still earth-bound—thy Love beyond the skies !
The tie contracts—the union's sure to last.*



Pœnitentia liberat.

DIVINE F

EMBL

PSALM 1

*My flesh trembleth for,
of thy j*

How could I trust yon :

With cap a

Some planet, sure, did

To catch a

With *him* to keep fools

I gambol'd

I followed where he led

Thoughtless we pass'd

Loud thun

Fork'd lightnings glar

But life w

I took alarm—on feet

Jordan's

I found a sterile coun

III.

I turn'd my steps to Bethsaida,
But found no waters fair—
No “pool!” no Ishmaelitish trader
Halted his camels there.
I fled—my antic *snare* pursued
And would again have woo'd—
I stopt my ears—and all his lures withstood.

IV.

I sought Bethesda's fount of fame,
But found its waters “still.”
I watch'd—no friendly angel came
To agitate the rill—
Distracted o'er the earth I roam—
I've dared the Ocean's foam!
Do tell me—if thou canst—my pathway home!

DIV

Oh I ar

M

No good

Si

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And worse th

Evangelist.—The Pro

W

Thy gen

Al

He left

I'

To seek the ‘

DIVINE EMBLEMS.

III.

I turn'd my steps to P

But fr

aneous dart :

No "pool !" r

le did ever burn

Within thy wayward heart.

This pathway leads to yonder gate.

I fled—

There loudly knock—though late—

Thy Shepherd stands prepar'd to fold the
runagate !

ANON.

*And went before the children
under a pillar of cloud, and by night i
out they rebelled—the thundering
affrighted them: yet they bow'd
them bitter water to drink—he also
to eat—but for all his anger and
repented not—so that of the host tha
none entered the promised land save*

JEREMIAH, chap. 3,

*Return ye backsliding children, an
backslidings.*

ISAIAH, chap. 44, v

*I have blotted out as a thick cloud
and as a cloud thy sins; return un
redeemed thee.*

MATT., chap. 11, v

*Come unto me all ye that lab
laden, and I will give you rest.*

VII.

Soul.—Say ! is there hope, when I return,
To 'scape the righteous dart ?

Evangelist.—Yes ! if *his* love did ever burn
Within thy wayward heart.
This pathway leads to yonder gate,
There loudly knock—though late—
Thy Shepherd stands prepar'd to fold the
runagate !

DIV

CYI

*Broad and spacious
there are enticements
there the Devil flatters
that he may endamage*

*The Lord went before
in a pillar of cloud, and
but they rebelled—
affrighted them: ye
them bitter water to
to eat—but for all
penitent not—so that
none entered the prom*

JEREMI

*Return ye backsliding
t*

ISAIAI

*I have blotted out
and as a cloud thy sin
redeemed thee.*

MATT

*Come unto me all
laden, and I will give*

EPIG.

To be well off—and feel so ! sure is knowledge,
To keep so—wisdom ! seldom gain'd at College :
Sound health requires but little care—much care
To reinstate—and boxes of— —Pilula fare.



Publ. C. C. C. C. C. C.

Mutatur non mutari. —

DIVIN

E M B

GENESIS

And God said, Let there

In vain thou striv'st, the
Can move, can fix—can
The malign influence of
No more shall mar the w
Behold ! religion, peace
Now reign where ignora
Avarice and folly had a
Of sway—and hurried ti
Thou fail'st to move—ye
The wanton World—and
Thy power to work—if c
I tell thee Mammon ! th
The hold thou hast—to
And greater purchase th

II.

Dost thou not marvel that thy dainty master,
SATAN ! unheeds thy call—nor sends a devil
To help thee stem and strive in thy disaster ?
To use his favourite thus is far from civil.
Perchance ! he's ill-at-ease and cannot come,
Or paying visits to his debtors ?
Or is arrived the dread Millennium ?
And he got fast in mighty fetters :
Where for a thousand years, Hell's Majesty
In moody melancholy may solus sit ;
Or rave and curse, or contemplate and sigh,
Within the confines of the groundless pit !
'Tis even so!—some work is left for thee—
But all thy power to tempt shall harmless be :
Thou still the thousand years shalt play a part,
But lack the sway thou *once* hadst o'er the heart.

DIV

IS

*By how much near
be at an end, by so mu
it with persecution ; t
he may get company*

*Then shall Christ's
written that Satan sha
which is called the M
shall Christ reign.*

S

All vices wax old by

REV. c

*And I saw an ange
the key of the bottom
hand. And he laid ho
which is the devil and
years, and cast him i*

IBIDE

And I saw a great wi

EPIG.

The motto " mutatur non mutari "
Seems to have put MAMMON in a quandary ;
As the writing of old, displayed on the wall
Staggered Belshazzar before his fall—
Old tempter to evil, thou may'st fret, fume, and fuss,
For thy doom, likes the doom, of old Sisyphus !





Funeribus aequat.

EMBLEM XII.

FIRST PART.

PSALM 13, v. 3.

*Lighten mine eyes, O Lord, lest I sleep the sleep
of death.*

I.

TO TREAD

Where sleep the dead ;
To muse upon the past,
Is life to know, whilst life does last.
The flow'r that blooms upon the conic sod
Exhaling fragrant sweets—emblems a soul with God !

II.

WHERE LIE

The great that die ?
I' th' earth !—and their abode
Is with the slave that bore the load !
Death knows not of degrees—he equal makes
The clown, the priest, the monarch ! when their breath he takes.

III.

THE DEAD

O'er whom we tread :
But few years past trod o'er
The church-yard—and are now no more :
Silent and dank they rest—the boist'rous world,
With all its storms, affrights them not—their sails are furl'd.

IV.

TO MUSE,

And to diffuse

Our musings 'mongst the young,
Ready to join the busy throng,
Of men—is what Experience owes to Youth :
Let *them* beware of slighting wisdom and reproof !

DIVINE

A pla
Across a gu
Life's path is thi
It is a meadow al
It is a stormy sea !-

T
The tho
Epoch on E
Yet " the first
The problem's,
Of mind—we cann

S. GREG., in pastoral.

*O Wisdom ! with how sweet an art doth thy wine
and oil restore health to my healthless soul ! how
powerfully merciful, how mercifully powerful art thou !
powerful for me, merciful to me !*

ANON.

*The Church-yard is a delightful garden, and the
Charnel-house a mansion of sweet savour to the enquiring
soul ; for they lead to meditation on the fragileness
and noisomeness of this corruptible, and the necessary
preparation for the incorruptible state.*

PSALM 73, v. 28.

*But it is good for me to draw near to God ; I have put
my trust in the Lord God.*

EPIG.

The Tombstone “ records ” of the village dead
Invite the passer-by to—“ stop and read ! ”
O Reader ! read and stop—behold thy bed
Of earth ! whate’er thy rank—whate’er thy creed.



Finitur

DIVINE EMI

EMBLE

SECOND

JOHN, chap

Yet a little while is

VI

Is i

A long sh

And nothing m

To be, the nurs

The time allotted t

With true and "visé" passp

V

To :

Where h

And what his

The battle—wit

If Pilgrim true thou

The tempting fiend—and

IX.

BEFORE

The conflict sore :

Let Hope, thy thews encase :

And Faith, thy holy courage brace ;

Be Love, thy trust—which if vouchsaf'd, thou'rt sure
To foil the tempter—and the promised prize secure.

X.

'TIS GONE !

“ The bell strikes one ! ”

The myst'ry's solv'd—in youth

Be wise—and know this solemn truth !

Life is the time to seek the Lord—in death
There's no “ repent ”—Hope flits upon the parting breath !

DIVINE EM

2

AND

Our own

We leave—the

For eking out

Of life, in deeds

Put off—undone—Dea

O'E

The sun

The cold e

Between the a

This ponderous Globe

TIME lose his 'coun

S. AUGUST.

Thou knowest not what time he will come ; wait always, that because thou knowest not the time of his coming, thou mayst be prepared against the time he cometh.

ANON.

Despise ye the mammon of this world—be ye temperate and humble—vigilant—valiant for the faith and persevering to the end ; so shall ye inherit the Crown of Glory.

DEUT., chap. 20, v. 3, 4.

Neither be ye terrified because of them. For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

EPH., chap. 6, v. 12.

For we wrestle not against flesh and blood, but against principalities.

1 JOHN, chap. 2, v. 17.

The world passeth away, and the lust thereof.

EPIG.

Man, prates about his love of peace, and hate of strife—
The certainty of Death—th' uncertainty of Life—
Yet does his little life, less love than strife contain ;
And Life, and Death, preach holy certainties in vain.



ALA
 We sob
 Most pi
 In early IN
 Our CHILDHOOD y
 Our BOYHOOD and o
 And then we wish for powe
 We love & hate, & hope & fear—gai
 , passes MANHOOD—then comes on C
 the time that 's past,—and think it all n
 aving our little "good or ill" to th
 and then our friends, with ostentation, sei
 And kindred weep, 'kerchief in ha
 And say they share
 Thinking the time a
 And then they liv
 Laughing, a
 Forgetting
 OLD
 This World 's a Circus—Ho
 In which we strive, and moan
 LIFE 's but a span—a sob,
 And ah ! 'tis m
 A very
 FAR



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