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SELECT TRANSLATIONS FROM OLD ENGLISH POETRY

EDITED

WITH PREFATORY NOTES AND INDEXES

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The Phoenix

The Phoenix, translated from Old English by Albert S. Cook in 1902.

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VI

RELIGIOUS MYTHOLOGY

THE PHŒNIX

Author and date are unknown, but the poem may not improbably have been written by Cynewulf; cf. Cook, *The Christ of Cynewulf*, pp. lxiii ff.

The poem is based upon the *Carmen de Phœnice* of Lactantius, the 'Christian Cicero,' who flourished about 300 A.D., a work which is conceived in the Christian spirit (cf. Manitius, *Geschichte der Christlich-Lateinischen Poesie*, pp. 44 ff.). This Latin poem consists of only 170 lines, as against the 677 of the Old English, and corresponds to vv. 1-380 of the latter. The rest of the Old English poem seems to be original, with the exception of certain hints derived from Ambrose, *Hexaemeron* 5. 23. 79, 80, and Bede's commentary on Job 2. 12 (see Gäbler, in *Anglia* 3 517 ff.). The first eight lines of the Latin, which follow, correspond to the first thirty-two lines of the Old English:

Est locus in primo felix oriente remotus
Qua patet æterni maxima porta poli,
Nec tamen æstivos hiemisve propinquus ad ortus,
Sed qua sol verno fundit ab axe diem.
Illic planities tractus diffundit apertos,
Nec tumulus crescit, nec cava vallis hiat;
Sed nostros montes, quorum juga celsa putantur,
Per bis sex ulnas eminet ille locus.

Among the Biblical passages which may be referred to in the original Latin poem are the following: Gen. 2. 8, 10; 7. 19, 20; Ezek. 47. 7-12; John 4. 10, 14; Rom. 6. 5, 8-10 (cf. *Ph.* 368-370);

Rev. 20. 2-7; 22. 1, 2. The converse of Virg. *Æn.* 6. 273 ff. has been found in our poem, vv. 50 ff.; the reflection of a verse of Ennius, 'Mi soli cæli maxima porta patet,' in vv. 11, 12 (cf. Lact. *Inst.* 1. 18. 11); Ovid, *Am.* 2. 6. 54 in v. 87; *Met.* 15. 392 ff. in various parts.

Correspondences within the poem are such as 1 ff. with 393 ff., 611 ff.; 50 ff. with 611 ff.; 153 ff. with 411 ff., 426 ff., 437 ff.; 163 ff., 337 ff., with 539 ff., 590 ff.; 188 ff. with 451 ff., 526 ff., 650 ff.; 222 ff. with 646 ff.; 265 ff. with 575 ff.

The descriptions are noticeable, particularly those of the Phoenix, of the Paradisal grove, of the sunrise, and of music.

1. THE PARADISE OF THE PHŒNIX

Far away to the East there lies, so I have heard, the noblest of lands, famous among men. This region is not accessible to many rulers in the world, but is removed by the power of God from the workers of evil. Beauteous is that plain, gladdened with joys, with the sweetest odors of earth. Peerless is the island, noble the Creator,
 10 high-hearted and abounding in power, who established that land. Before the blessed ones heaven's door often stands open, and the transport of its melodies is revealed. Winsome is that champaign, with green forests stretching wide beneath the skies. There neither rain, nor snow, nor breath of frost, nor blaze of fire, nor downpour of hail, nor fall of hoar-frost, nor heat of sun, nor ever-during cold, nor warm weather, nor winter shower, works aught of harm; but unscathed and
 20 flourishing the plain ever abides. That noble land is blowing with blossoms. There neither hills nor mountains stand steep, nor do crags tower high, as here with us; there slope no glens nor dales, no mountain-caves,

nor mounds, nor banks, nor aught that is rugged; but the noble field flourishes beneath the clouds, burgeoning with delights.

That glorious land, as sages reveal to us in their writings, is twelve cubits higher than any mountain 30 which here with us towers brightly beneath the stars of heaven. Serene is that field of victory; there gleams the sunny grove, the fair forest; the bright fruitage falls not, but the trees stand ever green, as God commanded them. Winter and summer alike the forest is hung with fruits. The leaves wither not beneath the sky, nor will fire ever injure them until the final change 40 shall pass upon the world. As, long ago, when the onset of waters, the flood of ocean, covered the whole world, the face of the earth, this noble plain stood scathless and shielded against the rush of angry billows, happy and inviolate through the grace of God, so shall it abide blooming until the Lord's judgment shall come with flame, what time the halls of death, the dark abodes 50 of men, shall open to the day.

In that land there is no enemy, neither weeping nor 50 misery, no sign of woe, nor age, nor sorrow, nor pinching death, nor loss of life, nor coming of harm, neither sin, nor strife, nor tribulation, nor struggle of poverty, nor lack of wealth, nor anxiety, nor sleep, nor sore disease. Neither do winter's missiles, nor fierce change of weather beneath the sky, nor the hard frost with its chill icicles, smite any one.

There neither hail nor hoar-frost nor windy cloud 60 descends to the earth, nor does water fall smitten by the wind, but wondrous streams spring up as wells, and the

winsome waters from the middle of the wood irrigate the soil with their fair flowing. Every month they burst sea-cold from the greensward, and in their seasons traverse gloriously the grove; for so is the Lord's behest that twelve times the best of floods shall gush
70 through that noble land.

The groves are hung with lovely fruits; the holy ornaments of the wood never wane beneath the heavens, nor do the blossoms, the beauty of the trees, fall to earth; but there on the trees the laden branches, with fruit ever-new, stand splendidly on that meadow, for ever green. Gayly decked by the might of the holy One,
80 that bright forest knows no interruption of its beauty, and holy fragrance floats throughout that blissful land. Never shall aught of change befall it until He who in the beginning established the masterly creation shall bring it to an end.

2. THE ATTENDANT OF THE SUN

A bird wondrously beautiful, strong of pinion, called Phoenix, inhabits this forest; there the dauntless solitary keeps his dwelling and passes his life. Never shall death injure him in that delightful plain while the world endures.

90 Men say that there he observes the course of the sun, ready to meet the candle of God, the flashing jewel; eagerly he watches for the time when that noblest star, the Father's primal work, the refulgent sign of God, shall rise radiant from the east over the billowy ocean, glowing in its splendor. The stars are

hid, gone beneath the western waves or lost in the dawn, and black night is passing away; then the bird, proud of pinion, strong in flight, gazes intently upon the stream of ocean, over the flood beneath the sky, looking eagerly for the light of heaven to rise over the broad sea, gliding from the east. Thus the noble bird, changeless in his beauty, dwells near the fountain beside the welling streams; there, before heaven's candle appears, the glorious one bathes twelve times in the outflow, and at each bath tastes the sea-cold water from those delicious well-springs. Then, after his watery play, the mettlesome bird flies aloft to a tree so high that thence he can most easily observe the advance over the eastern ways, what time heaven's taper, the effulgence of light, shall shine clear over the turmoil of the sea. The land is embellished, the world is beautified, as soon as the jewel of glory, the noblest of stars, illumines the earth from beyond the expanse of ocean. 100

The moment that the sun mounts high over the salt streams, the gray bird courses radiant from that forest-tree; swift of wing he flies through the air, singing and making melody toward the sun. Then is the bird's behavior winning; with spirit elate, exultant in his joy, he varies his song of clear note more wonderfully than any son of man ever heard beneath the sky since the supreme King, Maker of glory, established the world, the heaven and the earth. The notes of his lay are sweeter and lovelier than musical art can render, more tunable than aught we know of song. Never was trump, nor horn, nor thrill of harp, nor any voice of man on earth, nor organ, nor strain of melody, nor wing of 120 130

swan,¹ nor any of the harmonies which God hath created for the cheer of men in this sad world, like unto that
140 descant.² Thus he warbles and carols, transported with delight, until the sun descends in the southern sky ; then, silent and attentive, but bold and sagacious, he lifts his head, thrice claps his swift pinions, and then is still. So ever, twelve times by day and by night, he marks the hours.

3. THE FLIGHT AND THE NEW BIRTH

Thus it is appointed to the inhabitant of the wood that he may enjoy the plain to the full, reveling in pro-
150 fusion — in life, and joy, and the adornments of earth, until the keeper of the grove attains a thousand years of this life. Then the gray-plumed one, ancient and stricken in years, grows burdened. The choicest of birds flies from the green and blossoming region, and visits a spacious realm of the world, where none abide, as his dwelling-place and home. There, eminent in power, he gains lordship over the nation of birds,
160 advanced among them, and for a season dwells in the wilderness. Then, strong in flight, though weighed down with years, he departs westward, flying on swift pinions. All about their noble leader throng the birds, every one desiring to be minister and attendant to the illustrious chief, until he gains the land of the Syrians with a countless retinue. Here the pure one thrusts them abruptly away, so that he tenants a desolate and

¹ Cf. *The Swan*, p. 72.

² Cf. Tennyson, *The Holy Grail* 113-5.

shadowy spot in a grove, sequestered and hidden from 170
the throng of men. There he occupies in the forest a
lofty tree, firmly rooted beneath the cope of heaven,
a tree which men on earth call Phoenix, from the name
of the bird. The illustrious King, Lord of mankind,
hath granted to this tree, so I have heard, that of all
trees growing high over the earth it shall blossom bright
beyond the rest ; nothing mischievous can wickedly harm
it, but it remains ever defended and scathless while the 180
world endures.

When the wind is at rest, the weather is fair, the holy
jewel of heaven shines clear, the clouds are dispersed,
the raging waters stand still, every storm beneath the
sky is calmed, and warm from the south shines the
candle of the sky, giving light to multitudes, then he
begins to build upon the boughs and make ready his
nest. Great is then his longing swiftly to convert, by 190
the activity of his mind, old age to life, and thus renew
his youth. From far and near he gathers the sweetest
and most delightful plants and the leafage of the forest,
assembling them at his dwelling-place ; nay, more, the
perfume of every delightsome plant which the King of
glory, the Father of all beginnings, fashioned throughout
the earth as a blessing to mankind, even the sweetest
odors beneath the sky. These bright treasures he con-
veys by himself to the interior of the tree, and there in 200
the wilderness the wild bird builds his beauteous and
winsome house on its lofty top. There he dwells in his
upper chamber, encompassing in the leafy shade his
body and plumage with holy spices and the noblest
shoots of the earth.

While the sun, the jewel of heaven, shines hottest above the shadow in the summer time, he sits, ready for
210 departure, surveying the world and enduring his fate. Suddenly his house becomes ignited by reason of the radiant sun ; the spices glow, and the pleasant hall fumes with the sweet odors ; the bird and his nest burn together in that fierce heat, laid hold of by the fire. The pyre is kindled ; fire enfolds the disconsolate creature's house ; fiercely devouring, the yellow flame hastens ; the Phoenix, old with long-past years, is consumed, when once the fire has seized upon his perishing body ; his life, the
220 doomed one's soul, escapes, when the flame of the funeral pile sears flesh and bone.

Yet in due season new life returns to him, when once the ashes begin, after the fire's violence, to knit together, cohering to a ball. When that bright nest, the brave bird's abode, is clean demolished by the blaze, the corpse grows cold, the body is in pieces, and the
230 flames subside. Then from the ashes of the pyre the likeness of an apple is afterwards found ; out of this grows a wondrously beautiful worm, as if it had been hatched from an egg, bright from the shell. It grows in the shade, becoming first like the young of an eagle, a fair nestling ; then thrives joyfully until it resembles in size an old eagle ; and afterward is decked with plumage,
240 brightly blooming as at the first. His flesh is then all renewed, born again, sundered from sin. It is as when one brings home for food at harvest, at reaping-time, the fruits of the earth, pleasant nourishment, before the coming on of winter, lest the rain-storm should spoil them beneath the skies ; and so men find

support, the delights of sustenance, when frost and snow shall with excessive might deck the earth in the garments of winter. From these fruits shall the riches 250 of men again arise, by reason of the nature of grain, which is sown at the first as a pure seed, but when in spring the sun's rays, the sign of life, waken the wealth of the world, the fruits, the garniture of earth, are again brought forth by their own nature. So in like manner the bird, old in years, grows once more young, wrought round with flesh. He toucheth no earthly food, save that he tastes of the honey-dew which 260 oft descends at midnight ; with this the noble bird supports his life until he again visits his own dwelling-place, his ancient home.

4. THE RETURN

When the bird, proud of pinion, hath arisen from the midst of the spicery, his life renewed, young and full of endowments, he collects from the dust the active body which fire had snatched away, the leavings of flame ; after the rush of flame he deftly gathers the ruinous 270 bones, assembling both bones and embers, the relics of the pyre, and covers the booty of death with herbage, splendidly adorning it. He is now eager to revisit his own haunts, so he grasps with his feet, seizes with his talons, the leavings of flame, and joyously directs his flight toward his home, his sun-bright seat, his blessed fatherland. He is wholly restored in life and plumage as he was in the beginning, when victorious God first 280 set him in that noble plain. There with the ashes he

brings his own bones, which the fury of fire had wrapped in flame on the mound ; these the warlike one buries in that isle, bones and embers together. Renewed in himself is the ministrant of the sun, what time the luminary of heaven, the most flashing of jewels, the chief of
290 noble stars, rises over ocean in splendor from the east.

5. THE ASPECT OF THE PHŒNIX

In front the bird is gay of hue, with play of bright colors about the breast; the back of his head is green, curiously shot with crimson ; his tail is splendidly diversified, now dusky, now crimson, now cunningly splotched with silver. The tips of the wings are white, the neck green below and above ; the beak shines like glass or
300 gems, so lustrous are the jaws within and without. His eye is piercing, and likest in color to a gleaming precious stone, set in gold by the art of the goldsmith. About his neck is the brightest of collars, woven of feathers, like the orb of the sun. Marvelous is his body beneath, wondrous beautiful, comely and resplendent ; the shield over the bird's back is exquisitely fitted
310 together ; his legs and tawny feet are overgrown with scales. In appearance the bird is every way most like, as books relate, to a peacock, happy in its rearing. Not dull is he nor sluggish, not heavy nor torpid, like some birds that slowly wing their flight through the air ; but he is nimble and swift and full light, beauteous and charming, and gloriously marked. Eternal is the Sovran who grants him blessedness.

6. THE RETINUE OF BIRDS

Then he departs from this country to visit the fields, 320
his ancient dwelling-place. The bird flies, manifest to
the peoples, to many men throughout the world; they
assemble in troops from south and from north, from east
and from west; they journey in hosts from far and near to
the spot where they behold in the bird the fair display of
the Creator's grace, even as the King of victory assigned
him in the beginning a peculiar nature, attractions above 330
the race of birds. Then men upon earth wonder at his
comeliness and form; books tell, and they designate with
their hands in marble, when the day and the hour are to
manifest to the multitudes the perfections of the swift flyer.

Then the nation of birds press in on every side in
throngs, coming from distant ways. They praise and
celebrate in song, in words of power, that noble one;
they surround the holy creature with a ring in that
flight through the air; in the midst is the Phœnix, 340
encircled by multitudes. The people gaze, wondering
how the devoted retinue honors the bird, one band after
another making loud proclamation and extolling as their
king the beloved leader of their people. They joyfully
lead the noble prince to his land, until the solitary one
outstrips them by the speed of his pinions, so that the
flock of rejoicing ones can no longer follow him, when
the delight of the flying hosts is winging his way from
these regions to his native country.

Thus the blessed one revisits his former home, the 350
lovely land, after the hour of his death. The birds leave
their valiant chief and return sorrowful to their own

country, when the prince is young at home. God alone knows, the King almighty, what his sex is, whether male or female; no man knows, but only the Creator, what are the wonderful contrivances, the ancient decree,
360 concerning the bird's nature.

7. DEATH NOT DREADED

There the happy one may enjoy his home and the fountain-streams in the forests, dwelling on the plain until a thousand years are past; then life ends, and the pyre covers him with kindled flame; yet once more he returns to life, strangely awakened. Therefore, even when nearing his end, he dreads not the dire agony of
370 death, since he is ever assured of new life after the fury of flame, of revival after dissolution, being speedily restored from his ashes in the form of nestling, and growing young again under the canopy of heaven.

He is his own son, his kindly father, and again the heir to his ancient inheritance. The mighty Lord of mankind granted him to undergo a wondrous change into that which he had been erewhile, to be encompassed
380 with feathers, though fire snatch him away.

In like manner every blessed soul will choose for himself to enter into everlasting life through death's dark portal when the present misery is overpast, so that after his days on earth he may in ever-during jubilee enjoy the gifts of his Lord, dwelling eternally in that world as the recompense of his deeds. Much of a similar sort does this bird's nature shadow forth concerning Christ's chosen followers — how in this perilous time they may

possess pure happiness beneath the heavens through the 390
 Father's aid, and secure exalted bliss in the home on
 high.

8. THE LOSS OF EDEN

We have learned that the Almighty created man and
 woman by the plenitude of his marvelous power, and
 placed them in the fairest spot of earth, which the chil-
 dren of men call Paradise, where was no lack of bliss so
 long as they would keep the word of the Eternal, heark-
 ening to the commandment of the Holy One in that
 new-created joy. There malice, the envy of the ancient 400
 foe, plagued them; he offered them as food the fruit of
 the tree, so that they both unwarily took of the apple
 against the will of God, and tasted of that which was
 forbidden. Then was bitter woe theirs after that repast,
 and likewise was it a grievous banquet to their posterity,
 their sons and daughters; . . .¹ they bore God's wrath,
 bitter anguish; their offspring were yet to requite it with
 sorrow that they took of that fare against the word of
 the Eternal. Hence it came that they must relinquish 410
 in grief the joy of their home by reason of the serpent's
 malice; he, in those far-off days, grievously beguiled our
 first parents with his crafty mind, so that they sought
 out a life far from thence in this vale of death, a sorrow-
 ful abode. The better life was hidden from them in
 seclusion, and the holy plain fast locked against them
 for many winters, until the King of glory, the Joy of 420
 mankind, the Comfort of the dejected, the only Hope,
 once more opened it to the saints.

¹ A line and a half unintelligible.

9. THE SIGNIFICANCE OF THE NEST

Most like is the journey of this bird, as wise men discourse in words and reveal in books. When, grown old, worn down with years, he forsakes his home and fatherland, weary in soul he departs until he finds the lofty
430 shelter of the forest, in which he constructs a new habitation with the noblest twigs and plants, a nest in the grove; he longs, once more grown youthful, to regain, by the blaze of fire, life after death, to become rejuvenated, and, after his bath of flame, to visit again his ancient abode, his sun-bright dwelling.

So our forefathers, our first parents, forsook the beautiful plain, the lovely seat of glory, and made a long
440 journey into the hand of fiends, where the haters, the wretched monsters, oftentimes molested them. Yet there were many who with holy practices, with glorious deeds, obeyed God, so that the Lord, the Emperor of heaven, was gracious in spirit unto them. That is now the high tree in which the righteous dwell, where none of the ancient foes can in any wise injure them with venom,
450 with any sign of evil, in the perilous time.

The soldier of the Lord makes himself a nest against every attack when he distributes alms to the poor and needy; when he calls to his aid the Lord, the Father; when he hastens forward, extinguishing the transgressions of this fleeting life, and blotting out dark deeds of evil. He keeps the law of God steadfastly in mind; he follows after prayer with pure meditations, and devoutly bows
460 his knee to earth; he flees all evil, ravaging sin, in the fear of God; he longs with glad heart to accomplish

every good deed he may ; at all times his shield is God, the King of victory, the Lord of hosts. These are the plants, these the fruit-branches, which the wild bird gathers from far and near beneath the sky unto his dwelling, where he builds a nest wondrously proof against every attack. In this manner do the soldiers of God now perform His will in their abodes with mind 470 and main, striving after glory ; for this the Eternal, the Almighty, will recompense them with a blessed guerdon. From those plants there shall be established for them a mansion in the city of glory, as the recompense of their deeds — because they kept the sacred lore fervently in their souls, and day and night love the Lord with hearts aglow ; with fair faith choose the Beloved above all worldly possessions ; not for them is there hope of joy 480 in clinging to this transient life. Thus the righteous man wins through lifelong effort unending joy, a home in heaven with the King of kings. Then death, the murderous warrior, embattled in arms, snatches away the life of every one, and straightway dispatches the perishing bodies, bereft of their souls, into the lap of earth, where long they shall rest, wrapped in the mold, until the coming of fire. 490

10. THE LAST JUDGMENT¹

Then shall many of human kind be led into the assembly ; there the Father of angels, the righteous King of victory, the Lord of hosts, will hold a council, and judge with equity. Then shall all men on earth be

¹ Cf. pp. 85 ff., 136.

raised again, as the mighty King, the Prince of angels, the Savior of souls, shall proclaim by sound of trumpet over the wide world ; for the righteous black death shall
500 be done away with, by the power of the Lord ; the just shall be active, congregating in crowds, when this sinful world shall burn in shame, kindled with fire. Every one shall be dismayed in soul when the fire rends asunder the perishable riches of the world, when the flame lays hold of all the treasures of earth, rapaciously seizing the appled gold, and greedily swallowing the beauties of the field. At that all-revealing time, the fair
510 and agreeable interpretation of this bird shall become clear to men, when the King shall raise up all that are in the graves, gathering the bones, assembling limbs and body with the spirit of life before the knee of Christ. From His throne the King, the beauteous Jewel of glory, shall shine in His majesty upon His saints. Well shall it be for him who at that sorrowful time shall be pleasing to God !

There the bodies which are free from iniquity shall go glad of soul, and the spirits shall resort to their bony
520 tenements, when the conflagration mounts to the skies. The dreadful flame shall be hot for many a one, when, sorely afraid, every soul, righteous or sinful, shall with its body go from its grave in the earth unto the judgment of God. The fire shall be astir, and shall consume iniquities.

There the righteous, after their period of exile, shall be enringed with their own deeds, the works they have wrought ; these are the noble and winsome plants with
530 which the wild bird surrounds his own nest, so that it

suddenly vanishes in flame, shrivels under the sun, and himself with it, thence receiving life anew after the burning is overpast. In like manner every one of human kind invested with flesh shall be once more young and comely, if so be he bring it to pass of his own choice that the mighty King of glory is gracious unto him in that assembly. Then those holy spirits shall chant aloud; the righteous souls, pure and elect, shall raise a song, voice after voice lauding the majesty of their King; they shall mount to glory with the rich incense of their good deeds. The spirits of men shall be cleansed, brightly purified by the burning of fire. 540

II. THE TESTIMONY OF JOB

Let no one of mankind imagine that I compose my song of lying words, writing it with poetic skill. Hear a prophecy, the utterances of Job. Inspired in heart by the Spirit, gloriously distinguished, he discoursed boldly, and spake these words¹: 550

‘I scorn not in the thoughts of my heart, as a man weary in body, to choose my deathbed in my nest, to go hence on my long journey abject, overlaid with dust, lamenting my former deeds, into the lap of earth; for, like the Phoenix, I shall after death, through the Lord’s grace, have new life after the resurrection, shall possess joys with the Lord, where the illustrious band praise the Beloved. Never need I expect an end to that life, that light, and those joys. Though my body decay in its earthy dwelling, a prey to worms, yet the God of 560

¹ Job 29. 18; 19. 25, 26.

hosts will redeem my soul after the period of dissolution, and awaken it to glory ; hope of this is never lacking in my heart, for I have abiding and settled joy in the Lord of angels.'

570 Thus the wise man, discerning of soul, the prophet of God, sang in ancient days of his resurrection to life eternal, that we might the better understand the glorious sense which the famous bird signifies by his burning.

12. THE REUNION OF SOUL AND BODY

The bird gathers up the residue of the bones after the fire, the ashes and embers, and carries them with his feet toward the sun, to the courts of the Lord ; there,
580 with youth wholly renewed, restored in growth, he lives for many years, in the land where none can threaten with injury. In this manner, by the power of the Lord, shall souls journey with their bodies after death, like to that bird, and, richly garnished with precious spicery, shall pass to that blessedness where, fair above the hosts in the City of glory, shines the Sun of righteousness.

13. THE JOYS OF THE BLESSED¹

590 When, high above all heights, Christ the Savior shines upon the righteous souls, there follow Him brilliant birds, splendidly regenerated, spirits elect unto all eternity, blissful exulting in that joyous home. There the malicious, hostile fiend cannot harm them with his wiles, but they live appareled with light in the peace of God,

¹ Cf. pp. 91-2, 136-7.

beauteous in glory, like unto the Phœnix. Each one's work shines bright in that joyous home before the face of the eternal Lord, in bliss unending, like to 600 the sun.

There the beaming crown of each blessed one, wondrously set with precious stones, towers above his head; their brows gleam, invested with splendor; the rare diadem of their Lord adorns every saint with light in that life where there is never abatement of the enduring joy, eternal and ever young; they live in beauty, gloriously arrayed in fair adornments, with the Father of the angels. 610

In that abode there is no grief for them — neither misfortune, nor poverty, nor days of toil, nor consuming hunger, nor fierce thirst, nor misery, nor age; the noble King bestows upon them every good. There the throng of spirits magnify the Savior and celebrate the might of heaven's King, singing praises to God. That band of kinsfolk makes melody sweet and clear about God's holy throne. With one voice of gladness saints and angels 620 adore the peerless King:

'Peace, and wisdom, and blessing for these thy gifts, and for every good, be unto Thee, the true God, throned in majesty. Infinite, high, and holy is the power of thy might. The heavens, on high with the angels, are full of the glory, O Father almighty, Lord of all lords, and the earth also. Defend us, Author of creation. Thou 630 art the Father almighty in the highest, the Lord of heaven.¹'

¹ Cf. Rev. 7. 12; *Te Deum* (Isa. 6. 3); Mt. 21. 9 (?); and Cook's notes on *Chr.* 401 ff.

Thus the workers of righteousness, purified from evil, cry aloud in the glorious City, and proclaim His majesty. The multitude of the righteous chant in heaven their Emperor's praise :

‘To Him alone is honor without end. Never was there a beginning of Him, an origin to His bliss. Though He
 640 was born as a child into the world, yet the fulness of His holy power, His imperishable glory, still dwelt high above the heavens. Though He was to suffer the agony of death, a terrible torture, upon the rood-tree, yet the third day after the destruction of His body He regained his life by the Father's aid. So the Phoenix, young in his home, typifies the power of the Divine Child when he rises again from his ashes into the life of life, perfect in his
 650 limbs. Just as the Savior brought us succor, life without end, by the death of His body, so this bird fills his two wings with sweet and delicious herbs, the beautiful produce of the earth, when he is ready to depart.’

14. EPILOG

These are the words (as books tell us), the utterances of saints whose soul is intent upon heaven, the gentle God, the joy of joys ; there they bring, as a gift to God the Lord, the ravishing fragrance of their words and
 660 works into that glorious existence, into that radiant life. Blessing, and glory, and honor, and power be to Him ever, world without end, in the kingdom of heaven above !¹ He is rightful King of the world and of the heavenly host, invested with glory in the City beautiful.

¹ Cf. Rev. 5. 13.

The Author of light has granted to us that we may here obtain by our good deeds the joys of heaven. There we may visit the chiefest of kingdoms and sit on lofty ⁶⁷⁰ thrones, live in an ecstacy of light and peace, possess abodes of bountiful gladness, enjoy days of prosperity, behold eternally the benign and gracious Lord of victory, and, blessèd with the angels, hymn His praise in songs that never end. Alleluia.

ALBERT S. COOK.