

**The Project Gutenberg eBook of His Lady of the Sonnets, by Robert  
Winkworth Norwood**

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at [www.gutenberg.org](http://www.gutenberg.org). If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: His Lady of the Sonnets

Author: Robert Winkworth Norwood

Release date: September 8, 2011 [EBook #36915]  
Most recently updated: January 7, 2021

Language: English

Credits: Produced by Al Haines

\*\*\* START OF THE PROJECT GUTENBERG EBOOK HIS LADY OF THE SONNETS \*\*\*

**HIS LADY  
OF THE SONNETS**

BY

**ROBERT W. NORWOOD**

BOSTON  
SHERMAN, FRENCH & COMPANY  
1915

COPYRIGHT, 1915  
SHERMAN, FRENCH & COMPANY

TO  
MY WIFE

"I shall never, in the years remaining,  
Paint you pictures, no, nor carve you statues,  
Make you music that should all-express me;

So it seems: I stand on my attainment.  
This of verse alone, one life allows me;  
Verse and nothing else have I to give you.  
Other heights in other lives, God willing:  
All the gifts from all the heights, your own, Love!"  
ROBERT BROWNING.

## CONTENTS

[His Lady Of The Sonnets](#)  
[Antony To Cleopatra, After Actium](#)  
[Paul To Timothy](#)  
[Dives In Torment](#)

### SONNETS AND SONGS

[Fellow Craftsmen](#)  
[Posca](#)  
[Reincarnation](#)  
[Jacob's Dream](#)  
[Keats](#)  
[A Poet's Prayer](#)  
[What Is Religion?](#)  
[A Song Of Spring](#)  
[A Fallen Angel](#)  
[A Litany](#)  
[The Great Comrade](#)  
[A Revery](#)  
[Good-Bye](#)  
[David's Song To Michal](#)  
[David Before Saul](#)  
[A Villanelle Of Fate](#)  
[One Woman](#)

## HIS LADY OF THE SONNETS

### I

My soul awoke from slumber—the long ease  
Of years that passed away in dull content,  
Not caring what the world's deep voices meant—  
Sunk in my dreams, I heard their harmonies  
Like wind-blown clamour of far-calling seas  
That told of Ithaca to sailors spent  
With trouble, and forgetful at the scent  
And taste of fruit plucked from the lotus trees;

For as I slept, your footsteps on the grass,  
Your voice, wrought once again the Miracle  
Of Eden; and I saw appear and pass  
Eve in her beauty, binding still the spell  
That Adam felt, when from his opened side  
Stepped Woman forth in loveliness and pride.

II

I meet you in the mystery of the night,  
 A dear Dream-Goddess on a crescent moon;  
 An opalescent splendour, like a noon  
 Of lilies; and I wonder that the height  
 Should darken for the depth to give me light—  
 Light of your face, so lovely that I swoon  
 With gazing, and then wake to find how soon  
 Joy of the world fades when you fade from sight.

Beholding you, I am Endymion,  
 Lost and immortal in Latmian dreams;  
 With Dian bending down to look upon  
 Her shepherd, whose æonian slumber seems  
 A moment, twinkling like a starry gem  
 Among the jewels of her diadem.

III

If I could tell why, when you look at me,  
 Dreams that have visited half wakeful nights  
 Re-form and shape themselves, and Pisgah-sights  
 Fill one far valley to a purple sea;  
 And white-domed cities rise with porphyry,  
 Jacinth and sapphire gates, beneath the heights,  
 Rose-flamed within the dawn where Phœbus smites  
 Earth with his heel—claiming its lord to be;

Then would you know what my heart seeks to say  
 And falters ere sufficient words be found:  
 How all the voiceless night and vocal day  
 Love looks on you and trembles into sound;  
 Love longs and pleads for his one moment's bliss—  
 You and him mingled in a silent kiss.

IV

My love is like a spring among the hills  
 Whose brimming waters may not be confined,  
 But pour one torrent through the ways that wind  
 Down to a garden; there the rose distills  
 Its nectar; there a tall, white lily fills  
 Night with anointing of two lovers, blind,  
 Dumb, deaf, of body, spirit, and of mind  
 From breathless blending of far-sundered wills.

Long ere my love had reached you, hard I strove  
 To send its torrent through the barren fields;  
 I wanted you, the liliated treasure-trove  
 Of innocence, whose dear possession yields  
 Immortal gladness to my heart that knows  
 How you surpass the lily and the rose.

V

Like one great opal on the breast of Night,  
 Soft and translucent, hangs the orb of June!

I hear wild pipings of a joyous tune  
Played on a golden reed for the delight  
Of you, my hidden, lovely Eremite—  
You by the fountain from the marble hewn—  
You silent as in dream, with flowers strewn  
About your feet—you goddess, robed in white!

Mute and amazed, I at the broken wall  
Lean fearful, lest the sudden, dreadful dawn  
For me Diana's awful doom let fall;  
And I be cursed with curious Action,  
Save that you find in me this strong defence—  
My adoration of your innocence.

## VI

When from the rose-mist of creation grew  
God's patient waiting in your wide-set eyes,  
The morning stars, and all the host that flies  
On wings of love, paused at the wondrous blue  
With which the Master, mindful of the hue,  
Stained first the crystal dome of summer skies;  
And afterward the violet that vies  
With amethyst, before He fashioned you.

And I have trembled with those ancient stars;  
My heart has known the flame-winged seraphs' song;  
For no indifferent, dreamy eyelid bars  
Me from the blue, nor veils with lashes long  
Your love, that to my tender gazing grows  
Bold to confess it: I am glad he knows!

## VII

There came three wise men riding from the east;  
One was a king and brought a gift of gold;  
And one bore frankincense that fate foretold;  
While myrrh was offered by a mitred priest.  
Nor ever hath Love's brave adventure ceased  
Since that fair night ashine with stars and cold,  
When even angels paused their wings to fold—  
Love to adore made one with man and beast.

Accept three gifts I to thee gladly bring;  
Each hath its own divine significance:  
Gold is the Body thou hast crowned a king;  
My Spirit is the prophet's frankincense;  
Myrrh is the Mind which strives to tell thee all  
Love's mystic and melodious ritual!

## VIII

Sometimes I think that we have lived before,  
And found sweet interest down the centuries  
In all life's little things that charm and please;  
That we have toiled together at the oar  
In one of Cæsar's galleys; that we bore  
One burden on our backs and bowed the knees  
Of servitude to Charlemagne; and these

Have taught us how to love for evermore.

Dear Comrade, we have often changed our state;  
We have been slaves and masters, serfs and kings;  
You have been man, I woman, wont to wait  
Upon my lover's word; rememberings  
Are in the mystic rapture that we feel  
Whenever at your feet a while I kneel.

## IX

Two faces haunt the stillnesses of sleep.  
The first is of a woman I have known  
Past years, in many lives, as on a throne  
Within my heart, for whom I daily keep  
Fast and high vigil while deep calls to deep;  
You also stir me, like wind-voices blown  
Through woodland hollows where I walk alone  
When twilight and its shadows slowly creep;

And I am torn 'twixt love of you and her—  
My dear Dream-Lady of some long ago—  
Till past and present, pausing to confer,  
Determine what I hardly dare to know:  
The faces I have loved and love are one—  
How you have followed me from sun to sun!

## X

Last night I crossed the spaces to your side,  
As you lay sleeping in the sacred room  
Of our great moment. Like a lily's bloom,  
Fragile and white were you, my spirit-bride,  
For pain and loneliness with you abide,  
And Death had thought to touch you with his doom,  
Until Love stood angelic at the tomb,  
Drew sword, smote him, and life's door opened wide.

I looked on you and breathed upon your hair—  
Your hair of such soft, brown, translucent gold!  
Nor did you know that I knelt down in prayer,  
Clasped hands, and worshipped you for the untold  
Magnificence of womanhood divine—  
God's miracle of Water turned to Wine!

## XI

Paola and Francesca, dead these years,  
And lost forever unto Rimini!  
Lanciotto's garden blooms no more where ye  
Found love is laughter, love is also tears;  
Is peace and pain, high hopes and sudden fears;  
That love is gain and loss, an ecstasy  
Of heaven and then hell's hot eternity;  
A balm that soothes the soul, a flame that sears.

I, too, know of a secret garden where  
Pale asphodels are rivals of the rose;  
And all life's opposites are gathered there  
Before the spirit's agony, that knows

Gladness ineffable through loving One  
Who hath no equal underneath the sun.

XII

What has become of our great moment when  
The love we veiled was daringly revealed—  
You in my arms, O Heart—and one kiss sealed  
The covenant? I, who among all men  
Was weakest, gained forthwith the strength of ten;  
And you for my sake instantly repealed  
Your prayer for death, that you might live and yield  
Me title to possess your spirit's ken.

We may not ever that dear bliss renew;  
But what we found has entered into me—  
A change of motive and a fairer view,  
As though God whispered: "Henceforth thou shalt be  
Strong to fulfil thy soul; rise up and make  
Paths and a song in deserts for her sake!"

XIII

What barriers are these that bid me stand  
Baffled, amazed, and wrathful at the sign  
That threatens me for claiming what is mine!  
Have we not walked together hand in hand  
Down lanes of Devon; mused upon the sand  
Beside the Bay of Naples; drunk the wine  
Of famed Fiesole, where Shelley's line  
Thundered of freedom for Italia's land!

Tradition built this guarded shadow-wall,  
And Shelley's song hath strength to sing it down.  
Come, brave the craven face funereal,  
Of Pharisees who weave of thorns a crown  
For him who has not faltered at the cross,  
But counts that gain which others reckon loss.

XIV

There needs must be misunderstandings, dear;  
For love is more than the much-written word,—  
Transcends it, as the home-flight of a bird  
Is distanced by the sun. Let fall the fear;  
Let Joy and constant Certainty appear  
Armed with angelic swords of flame that gird  
Their thighs; for though the day with rain is blurred,  
Hark to the singing legions of the year!

Always I find gain in lamented loss;  
Some treasure in the beaten path I tread;  
And that alone survives which bears a cross  
Branded by some hot trial that is dead.  
Last night as I was weeping someone cried:  
"Love cannot live save love be crucified!"

## XV

Who is to blame that suddenly there fell  
 Suspicion like a shadow on our souls?  
 Love, who was once supreme, no more controls  
 The harmonies. Hark! Can you hear the bell  
 Across the valley of our tears that swell  
 The brook called Cedron? 'Tis a flood that rolls  
 Between us; while Doubt in his tower tolls  
 Love's loss in our dear, shattered miracle.

Was it a word that somehow clouded thought?  
 Was it a flaw in substance of myself  
 That proved two tendencies within me wrought—  
 Plantagenet commingled with the Guelph?  
 Ah, Love, if so, have patience, and behold  
 How God blends His base metals with the gold.

## XVI

All night my soul groped blindly in a dream  
 Through mazes of a mighty corridor,  
 Pillared between the stars; and my heart bore  
 Its youthful sorrow, calling for the gleam  
 Shed from your golden body like a beam  
 Sent from the sun—a beauty nevermore  
 Mine to behold, to have, to cherish, for  
 Faith's rule was ended and Doubt stood supreme!

All night my soul groped blindly till the dawn  
 Woke on the world with matin song of birds  
 And choral thunder of the wind upon  
 The mountains; while the trees chanted the words  
 Of an old litany that cried the grief  
 Of lovers sundered through their lost belief!

## XVII

Dear Love is fallen, fallen by my hand!  
 Lost is my Eden, closed its golden gate;  
 Winged seraphim, guarding the ways, await  
 With swords of sudden flame me to withstand.  
 I am that uncrowned king at whose command  
 Earth and the sky obeyed, things small and great  
 Bowed down to serve. Oh, terrible the fate  
 Of Adam, lonely in an alien land!

Henceforth in bitterness I shall eat bread.  
 Cursed for my sake, the fields, which day adorns  
 No more with fruitage of the autumn spread,  
 Shall bear me briars and abundant thorns;  
 My glory, too, shall know the moth and rust,—  
 Come quickly, Death, and be it: Dust to dust!

## XVIII

And I have lost you, so the voices say—  
 Voices that taunt, deride my silent pain;

Voices that fall incessant, like the rain  
Throughout this dim and memory-haunted day!  
Dear Love, come back, resume your ancient sway  
For my strong pleading! Or is it in vain  
That I beneath the stars all night have lain  
Prone upon earth, clay crying unto clay?

No answer.... O thou God-vacated sky,  
Thunder upon my head the riving flame!  
There is no more for me to do but die!  
Or else for One, whom now I dare not name,  
At crossroads of the world a watch to keep  
With those who thither come, a while to weep.

## XIX

Last night—or was it in the golden morn—  
Once more I dreamed that I alone did fare  
Forth into spirit-silences; and there  
I found you not; my star was set! Forlorn,  
I sought the kindred company of worn  
And stricken souls—lost, sundered souls, who bear  
Old and avoided crosses with each care  
Woven together in their crowns of thorn.

Gods of the patient, vain endeavour, these  
Claimed me and called me fellow, comrade, friend,  
And bade me join in their brave litanies;  
Because, though I had failed you, I dared bend  
Before you without hope of one reward,  
Save that in loving you my soul still soared.

## XX

When singing first my smitten heart's lament,  
My thought was only turned upon my pain,  
And I was also querulous with Cain,  
Crying: "This thing that thou on me hast sent  
Is more than I can bear!" But now content,  
Peace, and a quiet joy close the refrain  
Of passionate protesting with a strain  
Of dulcimers and silver trumpets blent:

For though my shame be branded on my brow,  
And you in tears have driven me afar  
Because I faltered and forgot my vow,  
The night has still for me a single star  
That will not let me quite forget your eyes—  
You, and the dear dream-hours of Paradise!

## XXI

Since we have sundered been by broken vow  
Of faith and trust—the fault was mine, O Heart—  
Much have I learned of Woman and the part  
She plays in shaking from the laden bow  
Life's blossoms; all that has been, and is now,  
And ever shall be: Science, Music, Art,  
Religion, these, as from a fountain start



The rivers, have been hers—Man to endow.

So must I, wounded in the valley, call  
To you, alone upon the morning-height:  
Praise and thanksgiving for the throw and fall!  
Vanquished by you, I shall rise up and fight  
Him armed with trident and the subtle mesh—  
Mankind's most ancient enemy, the Flesh!

## XXII

Through what dark centuries have all your kind  
Upon the cross of Sex been crucified!  
Betrayed with kisses, smitten, then denied;  
Mocked in the place of judgment, and made blind  
To please the ruling of some priestly mind.  
Along the cobbled highroad straight and wide,  
They have gone bleeding, stumbling forth, and died  
That Man through them might his redemption find.

This your rebuke has taught me. Take my sword,  
And on your form divine my purple bear;  
While, kneeling at your feet, I pledge my word  
For King Love's sake in Woman's cause to fare  
Against Tradition's standard—church or state—  
And be my Sister's knight and laureate.

## XXIII

O woman, now thy golden day's at morn!  
Dawn leaps and laughs upon the waiting hills,  
And sings thy freedom; for thy sorrow fills  
The cup at last; and all that thou hast borne  
Pleads thy release! ... Lord Christ, and crowned with thorn,  
Lay bare each sacred agony that spills  
Blood of the crucified pure hearts and wills,  
Brows, hands, and feet, the centuries have torn!

This be the song that you have taught me sing,  
The strain you on my ready harp confer.  
Love seeks, as sought each Christ-adoring king,  
But to bow down ... Gold, frankincense, and myrrh,  
Are offered, not the body to possess,  
Neither command, but reverently to bless.

## XXIV

I am all gladness like a little child!  
Grief's tragic figure of the veiled face  
Fades from my path, moving with measured pace  
Back from the splendour that breaks on the wild,  
High hills of sorrow, where the storm-clouds piled  
In drift of tears. Lo! with what tender grace  
Joy holds the world again in her embrace  
Since you came forth, and looked on me, and smiled.

Down in the valley shines a scimiter—  
A stream with autumn-gold deep damascened;  
And of the bards of day one loiterer  
Still lingers at his song, securely screened

By foliage. Dear, what miracle is this,  
Transforming void and chaos with a kiss!

XXV

There are so many things to say and do  
After that moment of our breathless bliss  
When separation ends upon a kiss,  
And I have passed the dreary spaces through.  
Words as of one long leashed by silence who  
Finds tongue at last, and, eager, would not miss  
Fulfilment of ten thousand fancies; this  
Must follow my first swift embrace of you.

Secure within the palaces of thought,  
And guarded by my soul as with a sword,  
These fancies are; no curious eyes have caught  
Their gleam and glory: you alone, Adored,  
May enter the uplifted gates of gold  
To hear and see what never has been told.

XXVI

There is a little path among the trees  
That leads me to a quiet garden-plot;  
Thither I go for the content of thought,  
Dreams, and the quiet joy of reveries;  
And in this place my simple melodies  
Are sung with you beside me—fancies caught  
From the swift moment, as if one forgot  
The truth that cries: "Imaginings are these!"

So have I with the magic of the mind  
Called and compelled you to my lonely heart;  
And never have you failed me. Now I find  
No more the anguish of dead days; apart  
From you I faltered; at your side I gain  
Gladness from sorrow, and peace out of pain!

XXVII

Come down the woodland way a while with me.  
Be still, and know the spirit of this place  
That is my garden. How each flower's face  
Turns to us o'er the serried rosemary  
Which guard my lilies from captivity!  
What slow unfolding of the harebell's grace!  
What quiet moving of majestic pace  
In the persistence of the shrub and tree!

Made one with Nature, you, my Love, and I  
Are reconciled; for life to us is good,  
Who heard a Presence in the garden cry:  
"Delve earth, smite rock, plunge pool, and cleave the wood;  
There thou shalt find Me!" ... Dear, and we have found  
Peace through our loyal kinsmen of the ground.

XXVIII

Companion of the highroad, hail! all hail!  
Day on his shoulder flame of sunset bears,  
As he goes marching where the autumn flares  
A banner to the sky; in russet mail  
The trees are trooping hither to assail  
Twilight with spears; a rank of coward cares  
Creep up, as though to take us unawares,  
And find their stratagems of none avail.

Accept the challenge of the royal hills,  
And dare adventure as we always dared!  
Life with red wine his golden chalice fills,  
And bids us drink to all who forward fared—  
Those lost, white armies of the host of dream;  
Those dauntless, singing pilgrims of the Gleam!

XXIX

Here have we made fair songs on psalteries  
Played tenderly by lovers in all lands.  
Sometimes the strings are smitten by harsh hands  
Of anger, doubt, and frowning jealousies;  
And sometimes are drawn forth sad threnodies  
For dear Love dead. Let him who understands  
Man's way with Woman loose the mystic bands  
That bind my parabled heart-secrecies.

In dreams again o'er leagues of purple sea  
My bark is borne to some far, fabled strand—  
Dear, how the world is young! I seem to be  
One of famed Helen's lovers; her command  
Is in your eyes as you gaze forth from Troy—  
Immortal in your beauty and your joy.

XXX

My Lady of the Sonnets, one word more,  
The last; and, after, let the silence fall.  
Our year is ended, and things great and small  
Glow with its glory; could we live it o'er,  
What would we scatter from its precious store  
Of pearl, chalcedony, and topaz—all  
The many-jewelled moments that we call  
Love's treasure—we who had not loved before!

Into that treasure plunge we both our hands,  
The while we laugh, and love, and live again.  
What rainbow-splendours and what golden sands  
Fall from our fingers! ... Now let come the pain  
And steal the shadow, moan the wintry sea;  
Locked is the casket: in your hands the key!

## I

Day is all drenched with heavy rain of tears;  
 The silences of joy are lost in sound  
 Of sorrow; for I weep the wasted years—  
 Wasted as wine poured out upon the ground  
 From beakers brimming red for thirsty lips.  
 Hushed are the trumpets that will call no more;  
 Lonely and vast the spaces of the sea  
 Where oft my mariners have flashed the oar  
 And ploughed deep furrows with my scarlet ships—  
 Eager and ready for the fight, and free.

## II

Egypt! My Egypt! Actium, and thou  
 The glory and the wonder of the world,  
 Titles and place, all that I had are now  
 Rolled up within a sphere of flame and hurled  
 Into the gulfs of doom; quaking of earth,  
 And thunder, as of gods deriding, fill  
 The darkness and the void of those abysses:  
 Yet in my anger and my anguish still  
 Hath Love his ancient way, stirring to birth  
 Dreams of the lost, dead days, thy lips and kisses.

## III

Yea, I must love thee though I fall and die!  
 Yea, hath my heart become for Love a lyre,  
 And he hath syllabled thy name, and I  
 Fill in each silence with a song; aspire  
 To rival in my rapture Euterpe.  
 For life or death, Elysium or Doom,  
 We soar and sink together through the vast  
 And unrevealed, dim reaches of the Room  
 Whose walls are Night, and its wide portals three—  
 The Future, and the Present, and the Past!

## IV

Leave thou thy chamber and its spectral glooms;  
 Rise like the morn upon the mountains; stand,  
 My Rose of Dawn, among all lesser blooms,  
 And with white lilies mate each slender hand,  
 And let the sky grow glorious and blue  
 To match thine eyes! ... Come, Queen, and my Adored,  
 Clothed in thy splendour as I saw thee first!  
 Oh, come, ere I thwart Cæsar on my sword,  
 And with my body pay him what is due!  
 Quench with thy lips on mine, O Heart, love's thirst.

## V

Why dost thou linger, thou the miracle  
 Among all marvels? Hither call the birds;  
 The faint, far song of rivers; silver bell  
 And pause of twilight, when the crooning words

Of mothers bending over babes awake  
Echoes of whispers through the reeds and grass:  
Let these and other voices vie with thine,  
And lo! the god who vanquished Marsyas  
Yields thee his harp, and one by one forsake  
The nymphs their singing for thy voice divine.

## VI

O beauty, beauty that can never die!  
O music, music meeting on thy mouth!  
Challenge the wings of morning, bid them fly  
Over the earth, east, west, north, and south,  
To find one other woman fair as thou;  
One other woman in whom harmonies  
Rise up like fountains singing in the sun.  
Supernal Wonder! thou art more than these  
Frail jars of perfumed balsams from the bough  
Of Life's tree, emptied ere the day be done.

## VII

Since thou wast born, the dreamy lotus blows  
Its blossomed buds no more in vales of ease;  
Mnemosyne revives where Lethe flows  
Past sad, lost souls; for he who beauty sees,  
That moment lives forever, and the sight  
Shatters the crystal chalices of dream;  
While phantom faces form, and legions wan  
And ghostly gather from the dark to stream  
Out through the wide, star-studded gates of night,  
Claiming the open portals of the dawn!

## VIII

Behold the chaff is beaten from the wheat:  
Dost thou not hear the flails upon the floor?  
Within the presses purple-stained feet  
Bruise joy from out the grape, and o'er and o'er  
The tale of Bacchus and the vine is told.  
Laughter and dance and song are everywhere.  
Shall we who live and love be then denied  
The harvest? Nay; the fields are not all bare;  
Still have they fragrant autumn gourds of gold;  
The trees have yet their majesty and pride.

## IX

Listen and hear Rome roaring from afar!  
Oh, hearken to the tumult of the hordes  
Of Cæsar, drunk with the red wine of war!  
Blow trumpets! Clang, O brazen shields and swords,  
Your thunder to the steady march of men!  
And sing, O purple pennons that unfold  
Beneath the bronze-tipped menace of the spears!  
The gods! The gods are gleaming on the gold,  
Wide-winged, great eagles of the Tiber, when  
The standard of the Emperor appears!

Come, Cleopatra, from thy prison break,  
 And I will gather now my waiting band—  
 My cohorts; yea, I will rise up and shake  
 Over Octavius a mighty hand;  
 Yea, I— What sayest thou? The Queen is dead?  
 O Joy of gods and men! thou couldst not die—  
 Never to Cleopatra could come death!  
 There, lad! hold thou my sword, and let me fly  
 On wings of love to realms unvisited  
 Where Cleopatra, waiting, wandereth!

## PAUL TO TIMOTHY

The long day ends at last, O Timothy,  
 And I, Paul, prisoner of Jesus Christ,  
 Wait for the dark.

Upon my window-ledge  
 A sparrow twitters, pecks at the iron bars  
 As though to set me free this night of Rome.  
 A lad is singing somewhere in the street;  
 His voice, careless and free, recalls Cilicia—  
 Tarsus, my city, where the Cydnus flows—  
 Recalls those first, far days when in my heart  
 No pain had found a place, and I was Saul—  
 Named for the Son of Kish—A Benjamite.

How swiftly Age turns back the gate of Time,  
 And with what eager pace pursues the path  
 Trod by the feet of Childhood! I can see  
 The scarlet-prowed Phenician ships, triremes  
 Down from the Tiber, and Egyptian barges,  
 Abundant fruitage of the date and palm,  
 Tall, Bacchic amphora, and perfumed bales  
 Of Tyrian purple, stand along the quay;  
 And I can hear the sailors and their songs,  
 The strange, brown mariners of many seas,  
 With arms like anchor-cables in their strength:  
 Oh, then was I a wanderer of earth,  
 And dreamed of brave adventure in far lands!

They say the Hebrew burning in my blood  
 Closed all life's doors, save one, upon the world;  
 That I, the Pharisee of Pharisees,  
 Contemned the beauty and the song of Greece!  
 How little do they know, my Timothy,  
 My dear disciple, and my bosom friend,  
 Heart, soul, feet, hands, eyes, ears, and lips of Paul,  
 How little do they know!

To-morrow morn  
 Without the city wall I shall kneel down  
 Before the Roman sword and die!

O Death,  
 Where is thy sting? O Grave....  
 The lad still sings!  
 Would thou could hear his song: Anacreon?  
 Nay; Sappho! He? Athenian, I think.  
 'Tis such a voice as that which Eunice heard—  
 Son of the Faith once and for all delivered—  
 Oft in the streets of Lystra's eventide,  
 Telling of Timothy returning home,  
 Or ever thou didst follow Christ and Paul.  
 Why doth he sing, and hale me back to life  
 Who on the morn must die? And Sappho's song!

Flee from this wicked world ordained to death!  
The wrath of God is kindled in the sky,  
And Babylon shall be consumed in smoke!

How all the gold has gone from out the west:  
'Tis crimson now, and on the Forum falls  
A menace as of blood!

O Babylon,  
The cup of thine iniquity is full,  
And runneth over even to the ground!

Still doth he sing; and always Sappho's song!  
O Greece, the tongue of Homer and of Paul  
Is in that song! Behold, the sound thereof  
Goes forth unto the ends of all the world;  
And neither speech nor language shall prevail  
Upon its magic and its mastery!

How little do they know, son Timothy,  
Of Paul, the prisoner of Jesus Christ.  
A Pharisee? Yea, straitest of that sect.  
Learned in the law? Aye, from Gamaliel.  
And persecutor of the Church of God?  
Saul who consented unto Stephen's death!  
Ah, woe is me! Yet little do they know,  
Who know not this: the law of sin and death  
Is done away in Christ, by Whom all things  
Are sanctified; and neither Jew nor Greek,  
And neither bond nor free, exist in Him  
Who is the First Begotten Son of God,  
The Keystone of life's slow-ascending arch,  
And Who completeth all things in Himself.

Nathless, I found this truth not easily:  
In those far boyhood days beside the Cydnus,  
Watching the sailors and the ships, I felt  
Shame of my passion for the many tones  
And tinctures of the coloured sails and prows,  
Shame at the tumult in my heart at songs  
Sung by the boatmen; for the law is hard,  
And presseth with a heavy hand upon  
Youth and the innocent delights of youth.

Young Rabbi Saul the Thunderer, and Saul  
Consenting unto Stephen's death, are dead;  
Slain by the piercing of the Cross of Christ!  
Christ of the lilies—He Who loved the fields,  
And heard the children in the market place  
Complaining at the unresponsive feet,  
And ears deaf to their piping and sweet song.

Doth He know my lad singing in the street—  
My young Athenian, whose voice for Paul  
Breathes *Ave atque Vale* on the world?

Christ is not quickly learned; and gradual  
Is the progression of a soul to Him.  
Hard strove I through the barriers of thought,  
And one by one dissolved the old ideas  
That misted o'er the mountains of desire,  
Before I found that all things beautiful,  
Like lilies of the open field, are spread  
Beneath the benediction of His love.

Write this again: *There is no bond nor free!*  
This is the Faith; and this is Jesus Christ,  
The Saviour of the world!

Think what it means,  
O Timothy, this Faith thou hast received  
To give and guard at Ephesus. Let fall  
Distinctions from henceforth, and keep in one  
The diverse aspirations of mankind.  
Jerusalem and Alexandria,  
Rome, Athens, Corinth and Iconium,  
Moses and Socrates, Plato and Paul,  
Isaiah, Homer, and Euripides,

Bezaleel and thine own Phidias,  
David and Sappho—all are in His heart!

Thou wilt remember what I lately wrote—  
The feet of him who bears that letter speed,  
As sped Pheidippides—"All inspired Scripture  
Is given of God;" for nothing beautiful  
Lives but by breathing of the Holy Ghost.

Force is of Satan; Art the child of God;  
And they, who like this foredoomed Babylon  
Build citadels cemented by men's blood,  
Are numbered with the damned!

Do I not know?  
Am I not Paul, the prisoner of Christ?

Creators of sweet sounds and lovely forms  
Care not for Babylon; they seek the hills,  
And know God in the thunders of the seas;  
They find Him where pomegranate and the pine  
Are passionate with pleading of all souls  
That are with dross of earth unsatisfied.  
This have I learned from the Athenian  
Who sings the song of Sappho unto Paul.

Gone are the gold and scarlet from the west;  
Night falls; and Rome is like the Galaxy—  
Indefinite with stars. A myriad  
Of tiny flames are flaring on the hills;  
And in those evening fires the souls of men  
Are manifested—souls that upward burn  
In emulation of the beautiful:  
For the invisible, pure things of Him  
From the creation of the world are seen  
And understood by what is made. One God,  
One Law, one Hope, one Faith, and one Desire,  
Are in the impulse of creative hands,  
And on the lips that sing—as sings the lad  
To Paul the prisoner, great Sappho's song!

## DIVES IN TORMENT

Out of the gulf of a grief that is flame,  
Spent with the storm of an æon of tears,  
Call I at last the Ineffable Name—  
Thou Who art throned o'er the flood of the years

Dim are the depths of the City of Dis  
Where Thou hast plunged me; an infinite pain  
Harries me on to its lowest abyss,  
Beats on my head in a torment of rain.

Shapes that are dreadful with uttermost hate  
Follow me down, and a Voice follows after:  
Stay! thou dost flee from the furies of Fate!  
Hell trembles with their demoniac laughter.

Why didst Thou form me so helpless and frail  
Out of the clod and allied to the star?  
Lured by the vision and fashioned to fail,  
Is it my fault I have fallen so far?

Why in my breast didst Thou kindle desire,  
Love for the lips of a woman divine?  
Why did I swoon at the sound of the lyre,  
Dance and grow wild in the wonder of wine?

God, how I hate Thee enthroned in the sky;  
Cruel Omnipotence torturing me!



Clenched are these manacled hands that defy  
Hosts of the seraphim singing to Thee!

Paused One a moment and played on a harp,  
Joyous and free in the quest of his star:  
Passed and was gone, in despair of the sharp  
Pain that smote me like a swift scimeter—

Pain that was memory stirred by his song—  
Breath of the lily and breath of the rose,  
Myrrh on the fingers of maidens that throng  
Home from the pools when the day is at close:

Hark! how they sing as they carry the jars  
High on the shoulder: "Home, home from the well!  
Gold on the dates is the kiss of the stars,  
Soft as the kiss of betrothal that fell

Sweet on the lips when my lover claimed me  
Caught in the vineyard, delayed by the moon  
Orbed in the west, which I tarried to see:—  
Night hath a charm that is not in the noon."

Flight of the Seraph, thou bringest me this—  
Love and the laughter of maidens who tell  
Life is revealed in the breath of a kiss;  
Softly they sing it: "Home, home from the well!"

Flight of the Seraph, delay, oh, delay!  
Spread wide those pinions of purple and gold;  
Strike on the strings, O my Harpist, and play!  
Sing me that song that they anthemed of old,

When from the dust all my members were made,  
When o'er the cradle a mother looked down,  
Saw me, her first-born, and clasped me and prayed  
God to bequeath me a sceptre and crown!

Sing till Jehovah is shamed by that prayer—  
False to the covenant sealed by her pain,  
He Who hath damned what she suckled with care—  
Sing back the years, and her love is again!

Gone is the Seraph! O God! and O God!  
Thou only art left, Thou only, and I—  
Wouldst have my pity? I who am a clod  
Give that much, Torturer, throned in the sky.

Man is unconquered, Jehovah hath failed;  
Love and not Hate is the end of the law!  
Lonely is He, and His heart is assailed  
By the swift arrow He ventured to draw—

Head to the bow and the haft to the cord—  
Arrow called "Judgment" and "Rod of His Might,"  
Barbed with the vengeance and wrath of the Lord,  
Winged with the flame of an infinite Right!

Yea, Thou hast pity! and Man will forgive—  
Man will forgive and Thine anger forget—  
Man who hath learned in the dying, to live!  
Open the books, for the judgment is set:

Was I to blame that Lazarus lurked  
Loathsome with sores at the banqueting hall,  
Vile in return for the labour he shirked,  
Begging for crumbs when the world was his all?

"The race to the swift," the proverb hath said;  
Fleet-footed I strove and won to the goal,  
Got me a palace, anointed my head,  
Unctioned my body and pleased my soul—

Pleased my soul that is tortured in hell!  
Unctioned my body that crumbles to dust!  
Got me a palace whose pinnacles fell!  
Gone are the garments to moth and to rust!

Dim are the depths of the gulf of my pain!  
Memory burns! ... The fine linen! ... The feast!  
Beautiful faces of souls I have slain!  
Blood of the threatening prophet and priest!

\* \* \* \* \*

Lazarus! thou like a dream in the night  
Ere one awaketh to find that the day  
Leaps on the hills in the joy of his might,  
Sings till the shadows are driven away!

Lazarus! thou like a god in his star  
Speeding through space, and whose chariot wheels  
Thunder on pavements of crystal, and jar  
Hell's deep foundations! My spirit appeals,

Clamours and cries in protest of its pain,  
Rages and rails at the wreck and the wrong  
Done by Jehovah! Revenge is in vain;  
Hate hurls at Hate with a hate that is strong!

Lazarus, why art thou come unto me?  
Stand like a star on a mountain of morn,  
Spirit redeemed by Jehovah's decree,  
And drink to the dregs of my chalice of scorn.

Bitter the chalice of Dives' disgrace!  
Shudderest thou at the purple stained brim!  
Drink! or I dash the cup full in thy face—  
Drink! and then back to hosannah and hymn!

Fade from my sight! and thy glory withdraw  
Over the gulf to dim islands of palm,  
Where the Redeemed by the blood of the law  
Sing to the Lord on their harps, with a psalm!

Taunt me not, Lazarus, thou, and thy smile!  
Pity or scorn I regard not! Away!  
Is Paradise lonely that thou must beguile  
Hell with thy holiness! What does thou say?

Nay, thou are silent; why wilt thou not speak?  
This is the torment: that never a word,  
Touch of a hand, or of lips on my cheek  
Cloud of Gehenna's death-stillness hath stirred.

Think of it, Lazarus! Thou wast alone;  
Down by the gate of my palace didst call:  
"Give of thy bread!" and I gave thee a stone!  
Lazarus! Lazarus! I would give all—

I would give all, for I know thou didst crave  
Love, only love, who had no one to love;  
Even as I who have learned in the grave  
What I had missed in the earth-life above.

Life is in loving: and lonely is he  
Who hath not found in the flower and fern,  
Song of the bird and the hum of the bee,  
Voice and a prayer as of spirits that yearn

Upward forever to fellowship; strive  
Bravely for place in the legions of light;  
Dauntless of death in the tempest they thrive,  
Laugh and are glad of the foe and the fight.

This was my failure, who thought that the feast  
Rivalled the rapture of bird on the wing;  
Rivalled the lily all robed like a priest;  
Smoke of the pollen when rose-censers swing.

This was my folly, who gave for a gown—  
Purple and gold, and a bracelet and rings,  
Shouts in the streets as I rode through the town—  
Life in the love of the kinship of things.

Lazarus! Lazarus! This is my thirst,  
Fever from flame of the love I have missed;  
Ache of the heart for the friends I have cursed;  
Longing for lips that I never have kissed!

Hell is for him who hath never found God  
Hid in the bramble that burns by the way;  
Findeth Him not in the stone and the clod;  
Heareth Him not at the cool of the day.

Hell is for him who hath never found Man!  
God and my Brother, I failing to find,  
Failed to find me; so my days were a span  
Void of the triumph of Spirit and Mind.

Once, I recall, at the table I leaned  
Back on the breast of Pomona, my slave,  
Saw through the window, with lattice-work screened,  
Thee in thy rags, and I laughed! then grew grave:

Up the white street came a Man with a face  
Sad with the woe and the pain of the world;  
Moving with kingliness, ease, and a grace;  
Crowned with wine-coloured hair wavy and curled

Over broad shoulders, so broad that I vowed  
Here was Messiah—the Samson—the King!  
Leaped from the table and joined with the crowd;  
Offered my purple, my bracelet, my ring!

Then through the clamour and dust of the street  
Words of rebuke were directed to me:  
"Lift thou up Lazarus; give him a seat  
High among all who are feasting with thee."

Lift up the beggar! I laughed at Him there—  
"Thou and Thy tattered ones take to the street—  
I to the palace ... Begone! ... And beware!  
Caiaphas comes, and the Sanhedrin meet!

"Go! or I hale Thee to judgment of them;  
Go! or Thy God shall avail Thee in vain;  
Thou art of Japheth, and I am of Shem  
Lazarus, outcast and cursed with Cain!

"Needs must there be a division of men;  
Hewer of wood is the Gibeonite,  
Cutter of stone in the quarries, and then  
Slave to the Covenant-Israelite."

"Nay, all are equal and loved of the Lord,"  
Whispered the Stranger. The listening street,  
Filled with the murmur of those who adored,  
Hushed at the sound of His voice that was sweet,

Stirring my heart as a harp in the hall,  
Silent for ages, is stirred by the wind  
Breathed through the arras; and memories call  
Over the summits of spirit and mind.

Yea, for a moment I struggled with Love;  
Yearned to embrace thee and pour on thy hair  
Oil of anointing, and place thee above  
All of the guests who were gathering there—

There in my palace of pleasure and ease,  
Built by Herod, and bought with my gold,  
Portaled and curtained with soft tapestries  
Woven at looms of the Orient, sold

Down in Damascus. A palm in the sands,  
That was my palace; a palm with a soul  
Breathing of beauty when each leaf expands  
Out to the desert which brims like a bowl—

Brimms like a bowl of Falernian wine  
Turned to the sun! O my palace and hall!

O sound of the psaltery under the vine  
Grown in the garden! O footsteps that fall

Soft as the leaves in a pomegranate grove,  
Soft on the pavement of beryl and pearl  
Under the moon when my Miriam strove,  
Laughing, to dance down the Syrian girl!

These thrust between my compassion and thee—  
Beauty that mocked like a maid from her bower—  
Beauty that looked through the lattice at me;  
Sighed: "I have tarried, my Love, for this hour!"

Then to the palace all flaming I went,  
Flaming with love for Pomona, my pride.  
Back like a bow her dear body I bent,  
Kissed her and placed her in joy at my side;

Crowned her with myrtle, proclaimed her a queen;  
Drank to her eyes and her lips and her hair;  
Clasped on her throat of an ivory sheen  
Gems of an order kings only might wear.

Oh, how she sparkled and gleamed like a sword!  
Oh, how the cymbals and tabours did sound!  
Oh, my Pomona, my loved and adored—  
Dust of the body is dust of the ground!

\* \* \* \* \*

For I forgot Him, and bought with my gold  
Houses and lands. Yea, I sought far and wide  
Pleasure and ease. Then one day I was old....  
Darkness came over the noon ... and I died!

Dead and companioned in pomp to the grave!  
Dead and forgotten in less than a day  
Save by Pomona, my mistress and slave  
Sold unto Herod! ... Oh, she had a way,

Turn of the head and glance of the eye!  
Touch of the hand and a fall of the feet!  
Voice that was coo of the dove and a cry  
Heard in the night when the seraphim meet!

Sometimes I fancy Gehenna's abyss  
Gleams with a light that is love; and I feel  
Lips on my lips in the tenderest kiss,  
Making hell heaven: as though the appeal

Sent from my soul to Pomona had gained  
Heart and the whole of her throned on a star,  
Where for an son of bliss she hath reigned  
Lonely for Dives so lost and afar!

Lazarus! Nearer! The light on thy face  
Shines through the dark! Oh, what glory is thine!  
Nay, not too near lest thou see my disgrace  
Naked! behold bruised the image divine!

Lazarus! Pity! Pursue not my soul  
Down the last gulf! I am fearful of thee—  
Not of Jehovah, Whose thunders may roll  
Over my head—Have thou pity on me!

This have I learned in the torment of hell:  
Man is the judge of the soul that hath sin;  
Man must raise man from the depths where he fell,  
Hurled by the hand of his passion. Begin,

Lazarus, Lord of the light and the dark;  
Stand on the cloud that hath bridged the abyss,  
Judging my cause; for my spirit is stark  
Under thy glance in abandon of bliss!

Yea, there is joy in the judgment; a peace  
I have not known in an æon of pain;

Joy in the thought that thy love will not cease  
Till it hath cleansed all my spirit from stain.

Therefore I hail thee, O Lazarus! cry:  
"Hail to the love that restoreth the years  
The locusts have eaten! Search me and try  
The thought of my heart and the tale of my tears!"

Try me and prove me; for I am undone,  
Conquered by love of a love that hath sought  
Me unto hell! Thou hast triumphed and won,  
Lazarus, who for my spirit hath fought.

Yield I the trophies of battle; lay down  
All of the pride and the hatred of heart;  
Weeping I give thee my sceptre and crown;  
Nothing I claim; not a tithe, not a part!

\* \* \* \* \*

Lazarus, art thou the same that I saw  
Begging for crumbs? Thou hast changed, thou hast changed!  
Through what dominions of wonder and awe,  
Beauty and joy, hast thou ranged, hast thou ranged?

Kingly and glorious, mantled with flame,  
Lo! in thyself the Messiah I see.  
Lazarus, thou and the Christ art the same,  
Thou art the Christ and the Master of me—

Thou art Messiah! ... And this Paradise! ...  
There is Pomona! ... There Mother who gave  
Breast to her babe! ... From Gehenna I rise  
Cleansed by a love that is mighty to save!

Light, and the sound of a song that is love!  
Light, and the freedom of spirit to soar!  
Light, and Messiah enthroned above  
High where the seraphim bow and adore!

## SONNETS AND SONGS

### FELLOW CRAFTSMEN

As in some workshop where the hammers ring  
And bare-armed artizans toil, blow on blow,  
To make each, crude, imperfect member grow  
To the completed plan, rise thou, and fling  
Aside all doubt and languor; strive to bring  
The deed up to its best; in gladness go  
Undaunted; have full confidence; and know  
Thou and thy God can perfect everything!

Throughout the busy day He works with us  
And knows that we are tired; He hears and feels  
The grind of every cog, the plaint, the fuss,  
The purr of pinions in the thousand wheels  
That whirl forever down the endless walls,  
Where, as we toil, His light perpetual falls.

The light within the sky was growing dim.  
Death-white, a thorn-crowned face looked from a cross  
And watched with dying eyes the soldiers toss  
Dice for the seamless robe they stripped from Him;  
And of that number there was one who first  
Was touched with pity for Him hanging there,  
And ran a sponge of vinegar to bear,  
When in His anguish Jesus said: "I thirst!"

O nameless soldier of the long ago,  
Yours was the doing of a deathless deed;  
Who braved the people passing to and fro,  
And gave to Christ the sponge upon a reed  
The while His own disciples standing near,  
Dismayed, moved not to help Him in their fear.

#### REINCARNATION

I saw three souls before a jasper throne  
That stood, star-canopied, beyond the world  
Where angels knelt before a Presence—furled  
White wings and waited. In vast undertone  
A Voice said: "Choose!" And instantly were shown  
Three chalices: one like a lily curled  
About a stem of gold; one was empearled  
In silver; one was carved from common stone.

I saw three souls sink swiftly back to earth;  
I heard three children wailing in the night;  
I met three men of diverse rank and birth:  
A king; a priest; a slave whose wretched plight  
Moved me to pity, till mine ancient dream  
Recalled the proverb: "Things are not what they seem!"

#### JACOB'S DREAM

Lonely and worn by day's dull toil and heat,  
Life lay before me stark, and dead, and drear;  
Night had engulfed the desert, and a fear  
Was on me as of slow, resistless feet  
Of foes invisible, from whom retreat  
Denied me respite! I knew the moment near—  
Jehovah's hand uplifted, and His spear  
Down-glancing through the dark my heart to meet;

And as I crouched to take the stroke that fell  
Swift from the sky, a cloud of cherubim  
Burst on my vision with a mighty song  
That filled the wilderness, as though a bell  
Chimed from afar. Then someone said: "Be strong,  
Son of the Highest! Find thyself in Him!"

#### KEATS

To sing, as thou didst in full throated ease,  
Sweeter than thine oft-envied nightingale,  
And with thy singing waken hill and dale  
Until the many harpstrings of the trees  
Murmured in strange and old antiphonies;

To wander at thy will into the vale  
Where sleeps Endymion, and tell the tale  
Of Dian's nymphs or Pan's dear dryades:

Was it, in sooth, too great a price to pay—  
The heart-ache and the passion and the tears  
With which God mixed for thee life's cup of gold?  
Against the sadness of thy lot I hold  
The joy of him who sees and feels and hears  
Earth's splendour, fulness, music, night and day.

#### A POET'S PRAYER

Give me pause and time for dreaming;  
Send me to some quiet place  
Where the winding water, gleaming,  
Holds a glass before my face.

Here within the grind and clamour  
I forget what I have known;  
Life and love have lost their glamour,  
And my heart is turned to stone.

Shrub and bird and beast are mingled  
With a clumsy dream of man;  
Lost the ancient art that singled  
Hoof and brow of brooding Pan!

Strike the rock, release the river,  
Bid it through the desert go;  
Let its shallows dance and quiver,  
And its flood majestic flow;

Till again the rushing rapture  
Of the poet's soul is mine,  
With its swift pursuit to capture  
Visions that are all divine.

#### WHAT IS RELIGION?

What is Religion?—Word of many creeds  
Blared forth in streets by solemn Pharisee,  
And piped in doleful tones on scranell reeds,  
Untouched by love or tender sympathy  
That moves the soldier where the Master bleeds?

What is Religion?—Lofty minster-spires  
And rich mosaics on the chancel wall;  
Deep organ-tones, and silver-throated choirs  
Whose golden Glorias night and morning fall,  
With sanctus-bell and flares of altar-fires?

What is Religion? Note of bird on bough;  
The sunlight falling o'er the waving grass;  
A child's clear gaze and unashamed brow;  
The little deeds that, living, come and pass  
And are forgot: Religion is, I trow.

What is Religion? Why, who anywhere  
Stoops down to touch the dusty wayside-flower,  
And then as tenderly the face of care;  
Who thus in love lives on from hour to hour  
Has caught the secret, and has mastered prayer.

## A SONG OF SPRING

Little laughter of the grass;  
Clapping of soft, tiny hands;  
Fleeting forms that come and pass  
In relays of fairy bands;  
And the birds upon the wing—  
Tell the secret! It is Spring!

In the woods the dryades  
Hear the sounding pipes of Pan,  
Leave their temples of the trees  
And return to haunts of man;  
This the song they sweetly sing—  
Ave! Ave! It is Spring!

Domed with sapphire is the sky;  
Haze of opal hath the hills;  
Brown the brooks that rushing by  
Call to their companion rills;  
These their joyous welcome bring—  
Hail! All hail! For it is Spring!

## A FALLEN ANGEL

Out of the light,  
Into the night,  
God, I am falling!  
Fashioned of flame,  
Spent with my shame,  
God, I am calling!

All through the day  
Sin has had sway—  
Lost is the token;  
Evening brings  
Hurt of my wings,  
Blackened and broken.

Child of a star,  
Thine avatar,  
Drunk from the revel;  
Who am I, God,—  
Spirit or clod,  
Angel or devil?

Yet Thou hast made  
Me Thy sword-blade—  
Sheathed, that its brightness  
Flash up to win,  
When the last sin  
Burns into whiteness.

Hand that can smite,  
Hold the hilt tight,  
Draw, and strike faster!  
Strike with me, Lord!  
My soul Thy sword,  
And Thou its Master.

Strike! till the day  
Grow from the gray  
Gloom of the peril;  
And in the skies  
Dream-domes arise—  
Jacinth and beryl!



## A LITANY

For what we to ourselves have done,  
We who are miracles divine,  
Flares from a universal sun,  
Or lees from an Olympian wine;  
For the abuse of laughter,  
And tears that follow after;  
For love betrayed, and hope delayed:  
Cry we mercy, God!

For what we to ourselves have said:  
"Thou hast much goods; peace, O my Soul,  
Nor fret if beggars cry for bread,  
And show their rags in hope of dole.  
God giveth thee much pleasure,  
Want is the poor man's measure!"  
For all of these dark heresies:  
Cry we mercy, God!

For what we on ourselves have wrought—  
Wild havoc with the weird, grotesque,  
Abortive images of thought,  
Making of beauty the burlesque;  
For much pretence in praying;  
And little heart at playing;  
For smothered smiles and countless guiles:  
Cry we mercy, God!

For casting dice where Jesus bleeds  
Upon His cross, naked, alone;  
Unheedful in the noise of creeds  
Of Him and His last dying moan;  
For Rahab robed in scarlet,  
Cursed with the title, "Harlot,"  
By the decrees of Pharisees:  
Cry we mercy, God!

For the delight of out-of-doors  
Missed in our minsters made of stone,  
Unmindful that pure incense pours  
To Thee from wild rose-petals blown  
Down forest-aisles; that altar fires  
Burn in the sunset on the hills,  
And from the pine-wood's ancient spires  
The varied chime of evening fills  
All hearts with rapture; for the light  
Lost on white lilies, and the blue  
Of heaven wasted, the dear night  
With her gold stars and silver dew  
Neglected. Oh, for what we fail  
To find from life so rich and fair—  
The rain, the snow, the sleet, the hail,  
Summer, and blossom-breathing air;  
For every useless sorrow,  
And fears for the to-morrow,  
Not knowing Thee, great Deity:  
Cry we mercy, God!

## THE GREAT COMRADE

I hear Thy voice within the world,  
Thy thunder from the heaven hurled;

I lean and listen to the trees

Chanting Thine age-long litanies.

Over white leagues of ice and snow,  
Through drift and storm I watch Thee go;

Upon the sea's sad surge behold  
Marks of Thy journeyings manifold.

Where lilies lowly bow the head  
Some marvel of Thyself is shed;

Earth's joyous, wild, and wandering things  
Are hints of Thy remembering.

From mist of stars upward to man,  
Lord, all Thy ways I dimly scan.

\* \* \* \* \*

To what divine and unguessed goals,  
Comrade, invitest Thou all souls!

#### A REVERY

The green sea surges up to land;  
I feel its salt breath on my cheek;  
In deep-throated tones it seems to speak  
As it falls thundering, seething on the sand.

The wild gulls circling sweep and cry;  
A thin mist veils the crimson west;  
The great, red sun sinks swiftly down to rest;  
A dying flame crawls flickering up the sky.

Deep darkness, and the sullen boom  
Of sea receding into dark;  
I hear a faint, "Hoy, heave hoy!" I mark  
A vessel's lights that pierce the gloom.

\* \* \* \* \*

Night! and remoteness of the stars;  
Vast, unrevealed infinitude  
Of ocean, and the interlude  
Of sobbing from the sandy bars!

#### GOOD-BYE

Dear, and dark, and tall  
Lady of my heart,  
Summer roses fall  
Now that we must part!

What has happened, dear?  
All the flowers are dead!  
Since you are not near,  
Laughter, too, is fled.

All the tender blue  
Turned to tearful gray,  
When I said to you,  
"Good-bye," and went away!

## DAVID'S SONG TO MICHAL

From "The Witch of Endor"

O Heart, dear Heart, Heart of the wild, red rose!  
Hid in the loveliest flower that grows;  
Hands of the seraphim scatter, let fall  
Myrrh from thy leaves in the garden of Saul.

O Heart, dear Heart, Heart of the wild, red rose!  
Breath from the lips of the cherubim blows  
Soft on thy petals; they whisper and call,  
Laugh and are glad in the garden of Saul.

O Heart, dear Heart, Heart of the wild, red rose!  
Flame from the gold of the Mercy Seat glows,  
Shines like a star on my love's festival;  
Michal is mine in the garden of Saul!

## DAVID BEFORE SAUL

From "The Witch of Endor"

Down by the stream of the waters  
Came the king; and his face was sad,  
Sad with a grief beyond belief,  
For a bitter grief he had:  
To be a king means sorrowing—  
A king may not be glad.

Down by the stream of the waters  
Came the king, and alone at night;  
His robe was torn, a crown of thorn  
Was on his brow so white:  
They placed it there, who did not care  
His eyes with tears were bright.

Down by the stream of the waters,  
Where it flows through the valley of death,  
He came, the king, all sorrowing;  
A sob was in his breath:  
They broke his heart, who stood apart—  
The crowd that wondereth.

## A VILLANELLE OF FATE

When the day of life is done,  
And the tools are laid aside,  
We shall slumber one by one.

Norns their threads of fate have spun  
Lust and virtue, grace and pride—  
When the day of life is done.

All that we have here begun  
Must be scattered far and wide;  
We shall slumber one by one.

Gone the folly and the fun,  
Spilled the wine and spent the tide,  
When the day of life is done.

By the marge of Acheron  
Shall dear dreams be then denied,

When we slumber one by one?

\* \* \* \* \*

Build your tower to the sun!  
Surely death may be defied.  
When the day of life is done,  
Shall we slumber one by one?

#### ONE WOMAN

O light that overflows,  
O wind that wildly blows,  
O sweet and tender grace,  
All in One Woman's face!

O love that is like fire,  
O pain that is desire,  
O melodies that start,  
All in One Woman's heart!

\*\*\* END OF THE PROJECT GUTENBERG EBOOK HIS LADY OF THE SONNETS \*\*\*

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

#### START: FULL LICENSE THE FULL PROJECT GUTENBERG LICENSE PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at [www.gutenberg.org/license](http://www.gutenberg.org/license).

#### **Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works**

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.org](http://www.gutenberg.org). If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg™ website ([www.gutenberg.org](http://www.gutenberg.org)), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg™ License as specified in

paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this

agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

## **Section 2. Information about the Mission of Project Gutenberg™**

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at [www.gutenberg.org](http://www.gutenberg.org).

## **Section 3. Information about the Project Gutenberg Literary Archive Foundation**

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at [www.gutenberg.org/contact](http://www.gutenberg.org/contact)

## **Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation**

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit [www.gutenberg.org/donate](http://www.gutenberg.org/donate).

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: [www.gutenberg.org/donate](http://www.gutenberg.org/donate)

## **Section 5. General Information About Project Gutenberg™ electronic works**

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and

distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: [www.gutenberg.org](http://www.gutenberg.org).

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.