

**Classic Poetry Series**

# **Christopher Smart**

**- poems -**

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## **Christopher Smart (11 April 1722 – 21 May 1771)**

Christopher Smart, also known as "Kit Smart", "Kitty Smart", and "Jack Smart", was an English poet. He was a major contributor to two popular magazines and a friend to influential cultural icons like [Samuel Johnson](http://www.poemhunter.com/samuel-johnson/) and [Henry Fielding](http://www.poemhunter.com/henry-fielding/). Smart, a high church Anglican, was widely known throughout London.

Smart was infamous as the pseudonymous midwife "Mrs. Mary Midnight" and widespread accounts of his father-in-law, John Newbery, locking him away in a mental asylum for many years over Smart's supposed religious "mania". Even after Smart's eventual release, a negative reputation continued to pursue him as he was known for incurring more debt than he could pay off; this ultimately led to his confinement in debtor's prison until his death.

Smart's two most widely-known works are *A Song to David* and *Jubilate Agno*, both at least partly written during his confinement in asylum. However, *Jubilate Agno* was not to be published until 1939 and *A Song to David* received mixed reviews until the 19th century. To his contemporaries, Smart was known mainly for his many contributions in the journals *The Midwife* and *The Student*, along with his famous Seaton Prize poems and his mock epic *The Hilliad*. Although he is primarily recognized as a religious poet, his poetry includes various other themes, such as his theories on nature and his promotion of English nationalism.

### **Biography**

Christopher Smart was born in Shipbourne in Kent, England on the Fairlawne estate of William, Viscount Vane, younger son of Lord Barnard of Barnard Castle. He was, according to his nephew, "of a delicate constitution having been born earlier than the natural period". He was baptized in Wrotham parish on 11 May 1722. Smart's father was Peter Smart, steward or bailiff of Fairlawne. His mother was Winifred Smart of the Griffiths family of Radnorshire, Wales. Before giving birth to Christopher, she had two daughters, Margaret and Mary Anne.

During Smart's younger years, Fairlawne was the residence of Christopher Vane and Elizabeth Holles Vane, and Christopher Vane who bequeathed £200 to Smart. He is supposed to have received so much money due to his father's closeness to the Vane family, his being named after Christopher Vane, and the young boy was considered "the pride of Fairlawn". However, there is some controversy over the exact nature of this inheritance; while some cynically disagree with the reasons for his inheritance, no other

explanation has been specified. In 1726, three years after Christopher Vane died, Peter Smart purchased Hall-Place in East Barming, which included a mansion house, fields, orchards, gardens, and woodland, a property that was influential throughout Smart's later life. From the age of four until eleven, he spent much time around the farms, but did not participate, leading to speculations that he suffered from asthma attacks. However, not all scholars agree that he was a "sickly youth". The only written record of events during his childhood comes from his writing of a short poem, at the age of four, in which he challenges a rival to the affections of a twelve-year-old girl.

While at Hall-Place, Smart was sent to the local Maidstone Grammar School where he was taught by Charles Walwyn, a scholar from Eton College who had received an MA from King's College, Cambridge in 1696. It was here that Smart received an intensive education in Latin and Greek. However, he was not to complete his education at Maidstone as his father died on 3 February 1733, and his mother took Smart and his siblings to live near relatives in Durham after selling off a large portion of the estate to pay off Peter Smart's debts.

Smart then attended Durham School where the Reverend Mr. Richard Dongworth was headmaster; it is not known whether he lived with his uncle, John Smart, or with a school master. He spent vacations at Raby Castle, which was owned by Henry Vane, 1st Earl of Darlington, the grandson of Christopher Vane. Henry Vane and his wife Grace, sister to William and Henrietta Fitzroy the Duke and Duchess of Cleveland, had four children, Henry, Frederick, Anne, and Mary. They were only a few years younger than Smart and became playmates, with Anne and Henry "pairing off" with Christopher and his sister Margaret respectively. Although nothing resulted from the match, Anne has been traditionally described as being his "first love". During his time with the Vane family, Smart dedicated many poems to Henrietta, the Duchess of Cleveland. It was his closeness with the Vane family along with his skill for learning that encouraged Henrietta to allow him a pension of 40 pounds yearly, continued by her husband after her death in 1742. This allowed Smart to attend Pembroke College, Cambridge.

#### College

Smart was admitted to Pembroke College on 20 October 1739 as a sizar under Leonard Addison. Although it is unclear why he chose Pembroke College, Addison was named in Peter Smart's trust deed (1729). As a sizar, he occasionally had to wait on the "Fellows' table" and perform other menial tasks. On 12 July 1740, he was awarded the "Dr. Watt's Foundation scholarship", which granted him six pounds a year until he gained a Bachelor of Arts degree. In addition to this income, he was also granted four pounds a year for scholarship. Although he was successful academically, he began to run up debt in order to pay for his extravagant lifestyle while at the college.

During his time at Pembroke, Smart borrowed numerous books spanning the fields of literature, religion, and science. These works helped when he wrote the three "Tripos Verse" at the end of each year. These poems were written in Latin and they, along with his other Latin poems like his translation of Alexander Pope's Ode on St. Cecilia's Day, led to him being awarded the "Craven scholarship for classics" on 10 June 1742, which paid £25 a year for 14 years. These scholarships, combined with his becoming a fellow in 1743, justified Smart calling himself "Scholar of the University".

In 1743, Smart pushed his translation of Pope's Ode on St. Cecilia's Day as *Carmen Cl. Alexandri Pope in S. Caeciliam Latine Redditum* and paid for the publication himself. With this translation, he wanted to win Pope's favor and translate Pope's Essay on Man, but Pope rejected the idea and, after a lettered response and a possible meeting between the two, Smart translated Pope's *An Essay on Criticism (De Arte Critica)* instead. The initial letter sent from Pope recommending the future translation was prized by Smart. In response to this letter and his budding relationship with Pope, the Pembroke Fellows honoured him with a portrait showing him holding the letter from Pope and allowed him to write a poem in celebration of Jubilee of Pembroke's 400th year in 1744.

In October 1745, Smart was elected Praelector of Philosophy, which paid one pound a year, and made one of three Keepers of the Common Chest. The next year, on 11 February 1746, he became a Master of Arts and was later elected on 10 October 1746, to Praelector of Philosophy, Praelector of Rhetoric, and Keeper of the Common Chest. However, he had run up more debt of over twice his annual income, and he was not re-elected in 1747 to the Praelectorship and was denied his control over the Common Chest accounts. However, he was made a "Preacher before the Mayor of Cambridge" at the college under the title "Concionatori Coram Praetore oppidano", and his modest living during this year allowed him to regain Praelectorship in Philosophy along with being made a catechist, which suggests that he was ordained in the Anglican church.

In 1746, Smart became tutor to John Blake Delaval, but this was abruptly canceled and Delaval eventually removed from Pembroke over various broken rules and mischief. After recovering from this, Smart returned to studying. In April 1747, a comedy he wrote just months before, *A Trip to Cambridge, or The Grateful Fair*, was performed in Pembroke College Hall, with many parts, including female roles, played by Smart himself. The prologue was printed in *The Cambridge Journal Weekly Flying-Post*, which claimed that the play received "Universal Applause".

During his final years at Pembroke, Smart was writing and publishing many poems. On 9 January 1748, there were three proposals for "A Collection of Original Poems, By Christopher Smart, M.A., Fellow of Pembroke Hall, in the University of Cambridge" that would include "The Hop Garden", "The Judgment of Midas, a Masque", his odes, his translations into Latin, and some original Latin poems. Thomas Gray, in 17 March 1747, referred to this work as Smart's "Collection of Odes". This collection was not printed in 1748 but was delayed until 1752, and was re-titled *Poems on Several Occasions*.

Between 1740 and 1746, he was introduced to Harriot Pratt, and he began to write poetry about her. By 1749, he was in love with her and wrote to his friend Charles Burney (father of Fanny Burney), "I am situated within a mile of my Harriote & Love has robd Friendship of her just dues... There was a great musical crash at Cambridge, which was greatly admired, but I was not there, being much better pleased with hearing my Harriote on her spinnet & organ at her ancient mansion", suggesting that he was living permanently in Market Downham, London. Although he wrote many poems dedicated to Harriot, his poem "The Lass with the Golden Locks" (1752) claims that he was done with both Harriot, Polly, and other women. The "lass with the golden locks" who replaced Smart's previous fancies was Anna Maria Carnan. Anna would be Smart's future wife and she was the stepdaughter of John Newbery, Smart's future publisher.

<B>London

Although Smart seemed to turn his life around at Pembroke, he slowly abandoned the college for London. During 1749, Smart listed himself on Pembroke's "Liber Absentiae" and would occasionally return to Pembroke throughout 1749 and 1750. Because of his relationship with those at Pembroke, he was allowed to keep his name in the college's records, which allowed him to participate and be charged as a member of the college. By 1750 he was living near St. James's Park and was busy familiarising himself with Grub Street. It was this year that Smart developed a business relationship with John Newbery. It is unknown how Smart and Newbery met, but Smart's daughter claimed Charles Burney introduced the two. Newbery was looking for a contributory to his *The Midwife* and *The Student* magazines, and it is possible that Smart's winning of Cambridge's "Seatonian Prize" on 25 March 1750 brought his poetic abilities to Newbery's attention.

The "Seatonian Prize" was a contest for one English poem each year on the topic of "the Perfections or Attributes of the Supreme Being" and the prize would be the "Rent of the [Kislingbury, Northamptonshire] estate" It was established by the will of Thomas Seaton, an "Anglican divine and hymn writer". Smart wrote in the "poetical essay" tradition using Miltonic blank

verse. In 1750, the poem he won the prize with was *On the Eternity of the Supreme Being*. The prize was only worth 17 pounds each year before 7 pounds were deducted for the publication of the poem. However, after the publication of the poem, Smart became a regular contributor in *The Student*.

*The Student*, before Smart's work, was a serious magazine that included a few poems and critical essays. However, once he joined and began writing under many pseudonyms, the magazine became filled with satire, parody, and humorous essays and poems. Along with him composing 15 of the essays and the majority of the poems published in the two volumes of the magazine, he decided to append three of *The Inspector*, a "humorous news report", to the second of the volumes. These reports included many "puff pieces" promoting Smart's works along with various stories written by his friends and associates, including the famous writers/poets Henry Fielding, Samuel Johnson, William Collins, and Tobias Smollett. However, this was not the only important publication produced by him during this time.

### The Midwife

*The Midwife*, first published on 16 October 1751 and lasting until April 1753, was produced primarily by Smart while he worked on *The Student*. This magazine was popular enough to be published in four editions. To hide his identity for practical and humorous reasons, he adopted the persona of a Midwife, also known as a "Mrs. Midwife" in slang, and called this persona "Mrs. Mary Midnight".

When his poem "Night Piece" was attacked by William Kenrick in *Kapelion, or Poetical Ordinary*, possibly out of a prearranged publicity stunt, Smart used *The Midwife* in December, 1750, to attack back at Kenrick and promised an *Old Woman's Dunciad* to be written against the other poet. However, Kenrick beat Smart to the use of the title and printed his own in January, 1751. This feud lasted as attacks published in a few issues of *The Midwife*, but it soon died out when Smart focused his attention to writing a prologue and epilogue for a production of *Othello* and using the magazine to promote it.

His attention slowly shifted away from *The Midwife* when he wrote for, and won, the "Seatonian Prize" for his *On the Immensity of the Supreme Being* and when he began working with Newbery's children's magazine, *The Lilliputian Magazine*. However, Smart returned to this character full force when he established *The Old Woman's Oratory; or Henley in Petticoats* in December of 1751. The Oratory included Smart playing as Mrs. Midnight, various songs and dances, animal acts, and "miscellany" acts. The Oratory was successful, and was completely redone on 21 January 1752. However, not everyone enjoyed the show, and Horace Walpole described the performance as "the lowest buffoonery in the world even to me who am used to my uncle Horace." Late in 1752, Smart finished and published a collection of his works as *Poems on Several Occasions*, which resulted in the end of the Oratory and *The Midwife*.

### Later career

In 1752, Christopher Smart was slowly dragged into a large "paper war" that involved many of London's writers. After the publication of *Poems on Several Occasions*, including *The Hop-Garden*, in June 1752, John Hill launched a major attack upon Smart's poetry. Smart responded with his mock-epic, *The Hilliad*. Before the release of Smart's poem, Hill was engaged in a large literary battle between various members of Grub Street's and London's writing community, especially Henry Fielding. This battle may have been for publicity only and lasted over many months before Smart involved himself. However, even with such a late entry, his *Hilliad* was the "loudest broadside" of the war.

Smart was incurring many debts, and started publishing as much as possible during this time to support his family; he was married to Anna Maria Carnan around mid-1752, and in 1754 already had two daughters, Marianne (3 May 1753) and Elizabeth Anne (27 October 1754). As a married man, he could no longer stay enrolled at Pembroke and collect his scholarship money when his

marriage and children were made apparent to the heads of the college. Newbery allowed Smart, along with his wife and their children, to live at Canonbury House, Islington. Although Newbery had a strong reputation for charity, he was determined to have complete control over his writers. It is likely that such an attitude combined with monetary problems led to a rift forming between the two in 1753.

Between 1753 and 1755, Smart published or republished at least 79 works. However, even if he received money from each of these publications, these publications were unable to provide enough of an income to support a family, especially to his standard of living. While he was producing a poem each year for the Seatonian Prize, this amounted to very little of his writing; he was forced into a life of "hack work", which was described by his contemporary, Arthur Murphy, as "a bookseller is his only friend, but for that bookseller, however liberal, he must toil and drudge." In December of 1755, he finished *The Works of Horace, Translated Literally into English Prose*, a translation of Horace, which was widely used but brought him little profit.

He signed a 99 year long contract in November 1755 to produce a weekly paper entitled *The Universal Visitor or Monthly Memorialist* for Thomas Gardner and Edmund Allen. However, the strain of publishing caused Smart to suffer from a fit, and he was unable to keep up with the publishing of the paper. Allen was a friend of Samuel Johnson, and it was Samuel Johnson, along with many other friends of Smart, who contributed to the magazine in order to help Smart keep up with his contract. In March 1756, Newbery published without Smart's authority Smart's final "Seatonian Prize" poem, *On the Goodness of the Supreme Being*, and later, on 5 June, Newbery published without Smart's authority Smart's *Hymn to the Supreme Being*, a poem which thanked God for recovery over an illness of some kind, possibly a "disturbed mental state". The *Hymn to the Supreme Being* marks the time in Smart's life after the mysterious "fit" was resolved and the beginning of Smart's obsession with religion and his praying "without ceasing".

#### Asylum confinement

A "Commission of Lunacy" was taken out against Smart, and he was admitted to St Luke's Hospital for Lunatics on 6 May 1757 as a "Curable Patient". It is possible that Smart was confined by Newbery over old debts and a poor relationship between the two; Newbery had previously mocked Smart and his immorality in his *A Collection of Pretty Poems for the Amusement of Children six Foot High*. Regardless of the exact reasons, there is evidence suggesting that Newbery's admittance of Smart into the mental asylum was not based on "madness". However, there is also evidence that an incident of some kind took place in St. James's Park in which Smart started to pray loudly in public until he had "routed all the company" (*Jubilate Agno* B89).

It is not known what exactly happened during his confinement, but Smart did work on two of his most famous poems, *Jubilate Agno* and *A Song to David*. What is known is that he may have been in a private madhouse before St Luke's and that he was later moved from St Luke's to Mr. Potter's asylum until his release. At St Luke's, he transitioned from being "curable" to "incurable", and was moved to Mr. Potter's asylum for monetary reasons. During this time, Anna left and took the children with her to Ireland. His isolation led him into writing religious poetry, although he abandoned the traditional genres of the 18th century that marked his earlier poetry when he wrote *Jubilate Agno*. Although it is debated as to whether his turning inward to examine himself in his poetry represents an evangelical type of Christianity, his poetry during his isolation does show a desire for "unmediated revelation". There is an "inner light" that serves as a focal point for Smart and his poems written during this time, and that inner light connects him to the Christian God.

Smart was left alone, except for his cat Jeffrey and the occasional gawker. It is very possible that he felt "homeless" during this time and surely felt that he was in a "limbo... between public and private space". In London, only a few of his works were still being published. However, not everyone viewed

Smart's "madness" as problematic, and Johnson defended him, sometimes seriously and sometimes comically, many times. A century later, Robert Browning later remarked that *A Song to David* was great because Smart was mad, and that the poem allowed him to rank alongside of Milton and Keats. It is no wonder that a few of his loyal friends did come to Mr. Potter's and free him.

Little is known as to how and why Smart was released from asylum, but Elizabeth, his daughter, claimed: "He grew better, and some misjudging friends who misconstrued Mr Newbery's great kindness in placing him under necessary & salutary restriction which might possibly have eventually wrought a cure, invited him to dinner and he returned to his confinement no more." Although this may be a misstatement of the events, Smart did leave the asylum on 30 January 1763.

#### Final years

*A Song to David* was printed on 6 April 1763 along with a proposal for a new translation of the Psalms. The poem was received harshly, which was possibly just thinly veiled personal attacks over Smart being freed from the asylum just weeks before. However, Kenrick, Smart's former rival, praised the poem in a poem of his own printed on 25 May 1763. Also, John Lockman followed in 21 June 1763, with his own poem in praise of Smart's and Samuel Boyce followed this on 15 July 1763 with another. Along with this support, Smart responded to his critics at the *Critical Review*; in regards to Smart's response, the *Critical Review* claimed that they would "say no more of Mr. Smart".

After *A Song to David*, he tried to publish a collection of his Psalms translations, and Newbery sought to ruin him by hiring James Merrick to produce his own translations. Newbery then hired Smart's new publisher, James Fletcher, which in turn forced Smart to find a new publisher, delaying the printing of his Psalms. Finally, on 12 August 1765, he printed *A Translation of the Psalms of David*, which included Hymns and Spiritual Songs and a second edition of *A Song to David*. This work was criticized by Tobias Smollett who was working with Newbery at the time, and Newbery's edition by Merrick was constantly compared with Smart's. However, modern criticism has received Smart's version in a more favourable light. While working on this project, he was also working on a translation of the Phaedrus and a verse translation of Horace. His verse Horace was published in July 1767 including a preface in which he attacked Newbery, but the attack was in vain because Newbery died soon after.

On 20 April 1770, Smart was arrested for debt. On 11 January 1771, he was tried by Lord Mansfield, the gentleman who originally introduced Smart to Alexander Pope, and he was soon recommended to the King's Bench Prison. Although he was in prison, Charles Burney purchased the "Rules" (allowing him some freedom), and Smart's final weeks may have been peaceful although pathetic. In his final letter, Smart begged for money from Rev. Mr. Jackson, saying: "Being upon recovery from a fit of illness, and having nothing to eat, I beg you to send me two or three shillings which (God willing) I will return, with many thanks, in two or three days." On 20 May 1771, Smart died from either liver failure or pneumonia shortly after completing his final work, Hymns, for the Amusement of Children.

#### His death

In response to his uncle's death, Christopher Hunter wrote, "I trust he is now at peace; it was not his portion here." Fanny Burney, in her journal, wrote:

"But now I speak of authors, let me pay the small tribute of regret and concern due to the memory of poor Mr. Smart, who died lately in the King's Bench Prison; a man by nature endowed with talents, wit, and vivacity, in an eminent degree; and whose unhappy loss of his sense was a public as well as private misfortune. I never knew him in his glory, but ever respected him in his decline, from the fine proofs he had left of his better day, and from the account I have heard of his youth from my father, who was then his intimate

companion; as, of late years, he has been his most active and generous friend, having raised a kind of fund for his relief, though he was ever in distress. His intellects, so cruelly impaired, I doubt not, affected his whole conduct."

On 22 May 1771, a jury of twelve fellow inmates of the King's Bench Prison declared that Smart "upon the Twentieth day of May Instant died a Natural Death within the Rules of the Prison." He was then buried on 26 May 1771.

#### Literary themes and styles

Christopher Smart received occasional mentions by critics and scholars after his death, especially by Robert Browning, but analysis and commentary on his works increased dramatically with the "discovery" of *Jubilate Agno* in 1939. Many recent critics approach Smart from a religious perspective (Neil Curry, Harriet Guest, Clement Hawes, Chris Mounsey). However, some also favour a psychology/sexual analysis of his works (Lance Bertelsen, Clemet Hawes, Alan Liu).

#### Religion

Although Smart wrote the "Seatonian Prize" poems early on, there is a contrast between the mimicked Miltonic blank verse and the intense exploration of religion found in his later works. His first "Seatonian Prize" poem, *On the Eternity of the Supreme Being* is part of two traditional types of religious writing: "authoritative discourse of religious poetry" and "tentative and self-critical discourse of an apparently more personal devotion." In connecting the two, he redefines "the role of the religious poet." By establishing a debate between these two forms, Harriet Guest claims that Smart creates "a poetic space which allows the poet to make provisional, even questionable statements", which are important to his later works. To Guest, Smart, in his religious poems, "is not concerned to offer instruction in Christian conduct." Besides the greater theological debate, the poems also are the origins of Smart's belief that all of creation is constantly praising God, and that a poet must "give voice to mute nature's praise of God."

*Jubilate Agno* reflects an abandonment of traditional poetic structures in order to explore complex religious thought. His "Let" verses join creation together as he seemingly writes his own version of Biblical poetry. Smart, in *Jubilate Agno*, plays on words and the meaning behind words in order to participate with the divine that exists within language. Although the original manuscript divided the "Let" and "For" verses onto opposing sides of the manuscript, Karina Williams claims that "Dr W. H. Bond then discovered that some of the LET and FOR folios were numbered and dated concurrently, and that these chronologically parallel texts were further connected by verbal links." This justified her combing the two sides to follow each other. Using this as a model, Guest claims that the "For" verses explore religion with a "personal tone" and the "Let" are "unambiguous" and deal with public matters. Jeanne Walker goes further than Guest and claims that the "Let" and "For" sections are united with the Hebrew tradition and "iterate both present and future simultaneously, that is, they redeem time."

Words and language connect the poet to divine revelation, and God is the "great poet" who used language in order to create the universe. Through words and language, Smart attempted to capture the creative power of those words. By relying on the power of words, Smart is, according to Clement Hawes, subverting "Anglican control over religious functions and services." In essence, Smart's approach to religion in *Jubilate Agno* is comparable to John Wesley's theological dictum and to the writings of John Perro and William Bowling. He also creates his own natural philosophy and criticizes science, like that established by Isaac Newton, for their ignoring "the glory of Almighty God."

To Smart, each piece of matter is alive because it is connected to God, and matter cannot be described in a cold manner that disconnects it from this reality. However, Smart accomplished his new science by relying on

Newtonian empiricism. As part of his desire to bring back the divine language to poetry and science, he creates an "Ark of Salvation" in order to describe a prophetic and apocalyptic future which emphasizes the importance of Christ and England. Along with being prophetic, the poem itself is modelled after the canticles and follows the form of the Benedicite. However, the Benedicite isn't the only model, and there is a strong link between Jubilate Agno and the psalm tradition.

Smart's A Song to David is an attempt to bridge poetry written by humans and Biblical poetry. The Biblical David plays an important role in this poem just as he played an important role in Jubilate Agno. However, David in Jubilate Agno is an image of the creative power of poetry whereas he becomes a fully realised model of the religious poet. By focusing on David, Smart is able to tap into the "heavenly language." Many critics have focused on the role of David as planner of Solomon's Temple and his possible role with the Freemasons. However, the true life of the poem comes later when Christ is introduced as the major subject. After Christ is introduced, Smart attempts to "reach to heaven" and the final passages, to Neil Curry, represent a "final rush for glory."

According to Mounsey, A Song to David and Smart's Psalms is an attempt to "Christianize" the Old Testament through writing an 18th-century psalter. However, the Psalms perform a secondary function: they allow Smart to relate to the suffering of David and to reinforce his own religious convictions by following his Biblical model. As part of Smart's "Christianizing" of the Psalms, Jesus becomes a divine form of suffering, and Smart becomes further juxtaposed with his Biblical model as both praise God for Jesus's ultimate sacrifice and for the beauty of all creation. The Hymns and Psalms form their own sort of liturgy and attempt to reform Anglican liturgy by emphasizing God's place in nature.

Smart's Hymns are modelled after a tradition exemplified by Robert Nelson. They are steeped in Anglican tradition and also emphasize English patriotism and England's divine favour. The Hymns, according to Guest, "[express] a delight in creation that is largely absent from the work of other hymn-writers of the century, unless they are paraphrasing the words of David." To Hawes, the Hymns exemplify an evangelical spirit that separates Smart from the traditional Anglican church. Although he wrote his second set of hymns, Hymns for the Amusement of Children, for a younger audience, Smart cares more about emphasizing the need for children to be moral instead of "innocent". These works have been seen as possibly too complicated for "amusement" because they employ ambiguities and complicated theological concepts. In essence, the Hymns for the Amusement of Children is intended to teach children the specific virtues that make up the subject matter of the work. Like the Hymns for the Amusement of Children, Smart's The Parables of Our Lord and Saviour Jesus Christ were designed to teach morals. However, these Parables alter the original Biblical parables in order to simplify them and help them "make sense" As such, Todd Parker claims that the Parables, and the other religious works of Smart, are part of his final push for the "evangelization of London's reading public."

## Language

The language and commentary on language is of particular emphasis in Jubilate Agno. To Alan Jacobs, Smart's use of language represents his attempt to connect to the "Ur language" which allows Smart to connect to "the Word calling forth the world." This is similar to David and Orpheus's ability as poets to create through their song. In his constant emphasis on the force of poetry, Jubilate Agno takes on the qualities of the Ars Poetica tradition. As such, Smart is attempting to develop a poetic language that will connect him to the "one true, eternal poem." The poetic language that he creates is related to Adam's "onomathetic" tradition, or the idea that names hold significant weight in the universe and that Adam was able to join in with creation by naming objects.

In Jubilate Agno, he describes his writing as creating "impressions". To accomplish this task, he incorporated puns and onomopoeia in order to

emphasize the theological significance of his poetic language. In addition to these techniques, he relied on repeated language and allusions to traditional works and to scripture for a source of authority in various works, especially in his Hymns. Along with scriptural authority, he relies on prophetic rhetoric to gain his audience's sympathy.

During the 18th century, there was a debate over poetic language and the translations of Smart, especially of Horace, positioned him as one who sought to redeem traditional forms and understanding of language. However, some critics, like Alan Liu, believe that translations are effectively forced to compete against the original works, and that Smart's language, at least in his translations, must constantly seek to undermine the original authors, like Horace. Not all critics agree with Liu, and those like Donald Davie believe that the Smart's translations cannot be compared to the original works, but are part of a system of Smart competing against the language of his contemporaries. Thomas Keymer further verified this point about Smart's translations by revealing that the poet claims, in William Toldervy's *The History of Two Orphans*, "But what heaven-exciting harmony might we not expect from that exalted genius, who can produce such lines as these following!" in anticipation of replacing the previous flawed translations of the Psalms.

Regardless of where he stood on the specific issue of translation, Smart believed that there was an importance to language and this carried over to his constant revising of his poems in order to slowly correct them. However, many of Smart's poems served a dual purpose, and, when they were put to music, were altered to meet various standards. By constantly revising, he ensured that his poems were always the "authentic" version.

#### Gender

Smart's role as Mrs. Midnight along with his gendered comments in *Jubilate Agno* form the focal point for analysing his understanding of sexuality and gender. With *Mrs. Midnight*, Smart challenges the traditional social order found in 18th-century England. However, some, like Lance Bertelsen, claim that the *Mrs. Midnight* persona reveals Smart's schizophrenia in which he is torn between masculine and feminine roles. Fraser Easton claims that the existence of *Mrs. Midnight* proves that Smart identified a female connection to poetry and her character was used to defy popular 18th-century notions of who is able to attain knowledge. This role allowed Smart to focus on "social and sexual dimensions" in his satire. However, there is a potentially darker side to *Mrs. Midnight*, and she could represent his feelings that he was "emasculated by economic pressures."

The image of "horns" in *Jubilate Agno* is commonly viewed as a sexual image. Easton puts particular emphasis on the image of horns as a phallic image and contends that there are masculine and feminine horns throughout Smart's poem. Hawes picks up this theme and goes on to claim that the poem shows "that [Smart] had been 'feminized' as a cuckold." In response to this possible cuckolding, *Jubilate Agno* predicts a misogynistic future while simultaneously undermining this effort with his constant associations to female creation.

#### Environmental

Smart had a reputation for being a "dedicated gardener". His poem *the Hop-Garden* helped to further this reputation, and even his stay in a mental asylum he convinced others of his bond with nature. Johnson witnessed Smart's time in asylum and stated, "he has partly as much exercise as he used to have, for he digs in the garden." Gardening, to Smart, was a way in which humans could interact with nature and actually "improve" on the natural landscape.

However, Smart didn't only write about gardens and vegetation, and his focus on his cat *Jeffrey* is widely known and his focus on nature connects him to those mistreated and neglected by 18th-century society. The first fragment of *Jubilate Agno* is a poetic "Ark" that pairs humans with animals in order to

purify all of creation. The whole work relies on his extensive background in botany and his knowledge of taxonomy. Smart actively participated in the 18th-century taxonomy systems established by Carl Linnaeus; however, Smart is mythologizing his view of nature and creation when he adds information from Pliny the Elder into his work.

By using this knowledge, Smart is able to give a "voice" to nature, and he believes that nature, like his cat Jeffery, is always praising God but needs a poet in order to bring out that voice. As such, the themes of animals and language are merged in *Jubilate Agno*, and Jeffery is transformed into a manifestation of the *Ars Poetica* tradition.

### Freemasonry

Many critics have focused on the role of David as planner of Solomon's Temple and his possible role with the Freemasons. Although it is not known for sure whether Christopher was a Freemason or not, there is evidence suggesting that he was either part of the organization or had a strong knowledge of its belief system. Based on personal admittance to contributing to *A Defence of Freemasonry*, contemporary verification of his participation in the volume and with Masonic meetings, there is enough to confirm "his participation in Masonic affairs." Furthermore, there are accounts of Smart attending meetings at the Bell Tavern in Westminster. The information available has led Marie Roberts to declare in her 1986 book *British Poets and Secret Societies*, "It has been universally accepted by scholars that Christopher Smart [...] was a Freemason yet no record of his membership has been traced." However, in the notes to Chris Mounsey's 2001 book *Christopher Smart: Clown of God*, Marie Roberts' 1986 book is referred to as "an account of Smart's work which accepts his association with the Freemasons," but in Mounsey's view, "Since neither Smart's name nor his pseudonyms appear in the records of the Freemasons, it is highly unlikely he was ever one of their number."

Smart's involvement with Masonry can be traced through his poems, including *Jubilate Agno* and *A Song to David*, with his constant references to Masonic ideas and his praise of Free Masonry in general. In *Jubilate Agno*, Smart declares "I am the Lord's builder and free and accepted MASON in CHRIST JESUS" (B 109). This declaration of being a "free and accepted MASON" has been interpreted to define his connection to speculative Masonry. The "in Christ Jesus" declaration places Smart within a Christian version of Masonry. He also declares himself as "the Lord's builder" and this connects his life with the building of King Solomon's Temple, an important Masonic idea. In *A Song to David*, Smart returns to the building of Solomon's Temple and incorporates many of the Masonic images that he uses in *Jubilate Agno*.

It was this detail that encouraged many critics to try and decode the "seven pillar" section of *A Song of David* along the lines of Freemason imagery. The poem follows two traditional sets of motions common to Freemason writing that mimics the image of Jacob's Ladder: movement from earth to heaven and movement from heaven to earth. This image further connects Freemason belief surrounding the relationship of David to Solomon's Temple. While these images, and further images in *A Song to David* are related also to depictions of the Temple in Isaac Newton's *Chronology of Ancient Kingdoms Amended* (1728), the John Bunyan's *Solomon's Temple Spiritualiz'd* (1688), and to the Geneva Bible, these works were relied on by the Freemasons.

Based on this theory, the first pillar, the Greek alpha, represents the mason's compass and "God as the Architect of the Universe." The second, the Greek gamma, represents the mason's square. In addition, the square represents the "vault of heaven." The third, the Greek eta, represents Jacob's ladder itself and is connected to the complete idea of seven pillars. The fourth, the Greek theta, is either "the all-seeing eye or the point within a circle." The fifth letter, the Greek iota, represents a pillar and the temple. The sixth letter, the Greek sigma, is an incomplete hexagram, otherwise known as "the blazing star or hexalpha" to the Freemasons. The last, the Greek omega,

represents a lyre and David as a poet

Eserleri:

A Song to David

Poems on Several Occasions (including the Hop-Garden)

The Hilliad

The Hop-Garden

Hymns and Spiritual Songs

Hymns for the Amusement of Children

The Oratorios Hannah and Abimelech

The Parables of Our Lord and Saviour Jesus Christ

A Poetical Translation of the Fables of Phaedrus

The "Seatonian Prize" poems

A Translation of the Psalms of David

The Works of Horace Prose and Verse

## A Song to David

Sublime—invention ever young,  
Of vast conception, tow'ring tongue  
To God th' eternal theme;  
Notes from yon exaltations caught,  
Unrivall'd royalty of thought  
O'er meaner strains supreme.

His muse, bright angel of his verse,  
Gives balm for all the thorns that pierce,  
For all the pangs that rage;  
Blest light still gaining on the gloom,  
The more than Michal of his bloom,  
Th' Abishag of his age.

He sang of God—the mighty source  
Of all things—the stupendous force  
On which all strength depends;  
From whose right arm, beneath whose eyes,  
All period, power, and enterprise  
Commences, reigns, and ends.

Tell them, I AM, Jehovah said  
To Moses; while earth heard in dread,  
And, smitten to the heart,  
At once above, beneath, around,  
All Nature, without voice or sound,  
Replied, O LORD, THOU ART.

The world, the clustering spheres, He made;  
The glorious light, the soothing shade,  
Dale, champaign, grove, and hill;  
The multitudinous abyss,  
Where Secrecy remains in bliss,  
And Wisdom hides her skill.

The pillars of the Lord are seven,  
Which stand from earth to topmost heaven;  
His Wisdom drew the plan;  
His Word accomplish'd the design,  
From brightest gem to deepest mine;  
From Christ enthroned, to Man.

For Adoration all the ranks  
Of Angels yield eternal thanks,  
And David in the midst;  
With God's good poor, which, last and least  
In man's esteem, Thou to Thy feast,  
O blessèd Bridegroom, bidd'st!

For Adoration, David's Psalms  
Lift up the heart to deeds of alms;  
And he, who kneels and chants,

Prevails his passions to control,  
Finds meat and medicine to the soul,  
Which for translation pants.

For Adoration, in the dome  
Of Christ, the sparrows find a home,  
And on His olives perch:  
The swallow also dwells with thee,  
O man of God's humility,  
Within his Saviour's church.

Sweet is the dew that falls betimes,  
And drops upon the leafy limes;  
Sweet Hermon's fragrant air:  
Sweet is the lily's silver bell,  
And sweet the wakeful tapers' smell  
That watch for early prayer.

Sweet the young nurse, with love intense,  
Which smiles o'er sleeping innocence;  
Sweet, when the lost arrive:  
Sweet the musician's ardour beats,  
While his vague mind's in quest of sweets,  
The choicest flowers to hive.

Strong is the horse upon his speed;  
Strong in pursuit the rapid glede,  
Which makes at once his game:  
Strong the tall ostrich on the ground;  
Strong through the turbulent profound  
Shoots Xiphias to his aim.

Strong is the lion—like a coal  
His eyeball,—like a bastion's mole  
His chest against the foes:  
Strong, the gier-eagle on his sail;  
Strong against tide th' enormous whale  
Emerges as he goes.

But stronger still, in earth and air,  
And in the sea, the man of prayer,  
And far beneath the tide:  
And in the seat to faith assign'd,  
Where ask is have, where seek is find,  
Where knock is open wide.

Precious the penitential tear;  
And precious is the sigh sincere,  
Acceptable to God:  
And precious are the winning flowers,  
In gladsome Israel's feast of bowers  
Bound on the hallow'd sod.

Glorious the sun in mid career;  
Glorious th' assembled fires appear;  
Glorious the comet's train:  
Glorious the trumpet and alarm;  
Glorious the Almighty's stretched-out arm;  
Glorious th' enraptured main:

Glorious the northern lights astream;  
Glorious the song, when God 's the theme;  
Glorious the thunder's roar:  
Glorious Hosanna from the den;  
Glorious the catholic Amen;  
Glorious the martyr's gore:

Glorious—more glorious—is the crown  
Of Him that brought salvation down,  
By meekness call'd thy Son:  
Thou that stupendous truth believed;—  
And now the matchless deed 's achieved,  
Determined, dared, and done!

Christopher Smart

## Epistle to Mrs. Tyler

It ever was allow'd, dear Madam,  
Ev'n from the days of father Adam,  
Of all perfection flesh is heir to,  
Fair patience is the gentlest virtue;  
This is a truth our grandames teach,  
Our poets sing, and parsons preach;  
Yet after all, dear Moll, the fact is  
We seldom put it into practice;  
I'll warrant (if one knew the truth)  
You've call'd me many an idle youth,  
And styl'd me rude ungrateful bear,  
Enough to make a parson swear.

I shall not make a long oration  
in order for my vindication,  
For what the plague can I say more  
Than lazy dogs have done before;  
Such stuff is naught but mere tautology,  
And so take that for my apology.

First then for custards, my dear Mary,  
The produce of your dainty dairy,  
For stew'd, for bak'd, for boil'd, for roast,  
And all the teas and all the toast;  
With thankful tongue and bowing attitude,  
I here present you with my gratitude:  
Next for you apples, pears, and plums  
Acknowledgment in order comes;  
For wine, for ale, for fowl, for fish--for  
Ev'n all one's appetite can wish for:  
But O ye pens and O ye pencils,  
And all ye scribbling utensils,  
Say in what words and in what meter,  
Shall unfeign'd admiration greet her,  
For that rich banquet so refin'd  
Her conversation gave the mind;  
The solid meal of sense and worth,  
Set off by the desert of mirth;  
Wit's fruit and pleasure's genial bowl,  
And all the joyous flow of soul;  
For these, and every kind ingredient  
That form'd your love--your most obedient.

Christopher Smart

## **For I Will Consider My Cat Jeffry (excerpt, Jubilate Agno)**

For I will consider my Cat Jeffry.  
For he is the servant of the Living God duly and daily serving him.  
For at the first glance of the glory of God in the East he worships in his way.  
For this is done by wreathing his body seven times round with elegant quickness.  
For then he leaps up to catch the musk, which is the blessing of God upon his prayer.  
For he rolls upon prank to work it in.  
For having done duty and received blessing he begins to consider himself.  
For this he performs in ten degrees.  
For first he looks upon his forepaws to see if they are clean.  
For secondly he kicks up behind to clear away there.  
For thirdly he works it upon stretch with the forepaws extended.  
For fourthly he sharpens his paws by wood.  
For fifthly he washes himself.  
For sixthly he rolls upon wash.  
For seventhly he fleas himself, that he may not be interrupted upon the beat.  
For eighthly he rubs himself against a post.  
For ninthly he looks up for his instructions.  
For tenthly he goes in quest of food.  
For having consider'd God and himself he will consider his neighbour.  
For if he meets another cat he will kiss her in kindness.  
For when he takes his prey he plays with it to give it a chance.  
For one mouse in seven escapes by his dallying.  
For when his day's work is done his business more properly begins.  
For he keeps the Lord's watch in the night against the adversary.  
For he counteracts the powers of darkness by his electrical skin and glaring eyes.  
For he counteracts the Devil, who is death, by brisking about the life.  
For in his morning orisons he loves the sun and the sun loves him.  
For he is of the tribe of Tiger.  
For the Cherub Cat is a term of the Angel Tiger.  
For he has the subtlety and hissing of a serpent, which in goodness he suppresses.  
For he will not do destruction, if he is well-fed, neither will he spit without provocation.  
For he purrs in thankfulness, when God tells him he's a good Cat.  
For he is an instrument for the children to learn benevolence upon.  
For every house is incomplete without him and a blessing is lacking in the spirit.  
For the Lord commanded Moses concerning the cats at the departure of the Children of Israel from Egypt.  
For every family had one cat at least in the bag.  
For the English Cats are the best in Europe.  
For he is the cleanest in the use of his forepaws of any quadruped.  
For the dexterity of his defence is an instance of the love of God to him exceedingly.  
For he is the quickest to his mark of any creature.  
For he is tenacious of his point.  
For he is a mixture of gravity and waggery.  
For he knows that God is his Saviour.  
For there is nothing sweeter than his peace when at rest.  
For there is nothing brisker than his life when in motion.  
For he is of the Lord's poor and so indeed is he called by benevolence perpetually--Poor Jeffry! poor Jeffry! the rat has bit thy throat.  
For I bless the name of the Lord Jesus that Jeffry is better.  
For the divine spirit comes about his body to sustain it in complete cat.  
For his tongue is exceeding pure so that it has in purity what it wants in music.  
For he is docile and can learn certain things.

For he can set up with gravity which is patience upon approbation.  
For he can fetch and carry, which is patience in employment.  
For he can jump over a stick which is patience upon proof positive.  
For he can spraggle upon waggle at the word of command.  
For he can jump from an eminence into his master's bosom.  
For he can catch the cork and toss it again.  
For he is hated by the hypocrite and miser.  
For the former is afraid of detection.  
For the latter refuses the charge.  
For he camels his back to bear the first notion of business.  
For he is good to think on, if a man would express himself neatly.  
For he made a great figure in Egypt for his signal services.  
For he killed the Ichneumon-rat very pernicious by land.  
For his ears are so acute that they sting again.  
For from this proceeds the passing quickness of his attention.  
For by stroking of him I have found out electricity.  
For I perceived God's light about him both wax and fire.  
For the Electrical fire is the spiritual substance, which God sends from heaven to sustain the bodies both of man and beast.  
For God has blessed him in the variety of his movements.  
For, tho he cannot fly, he is an excellent clamberer.  
For his motions upon the face of the earth are more than any other quadruped.  
For he can tread to all the measures upon the music.  
For he can swim for life.  
For he can creep.

Christopher Smart

**from Jubilate Agno, Fragment B, lines 695-768**

For I will consider my Cat Jeoffry.  
For he is the servant of the Living God, duly and daily serving him.  
For at the first glance of the glory of God in the East he worships in his way.  
For is this done by wreathing his body seven times round with elegant quickness.  
For then he leaps up to catch the musk, which is the blessing of God upon his prayer.  
For he rolls upon prank to work it in.  
For having done duty and received blessing he begins to consider himself.  
For this he performs in ten degrees.  
For first he looks upon his forepaws to see if they are clean.  
For secondly he kicks up behind to clear away there.  
For thirdly he works it upon stretch with the forepaws extended.  
For fourthly he sharpens his paws by wood.  
For fifthly he washes himself.  
For sixthly he rolls upon wash.  
For seventhly he fleas himself, that he may not be interrupted upon the beat.  
For eighthly he rubs himself against a post.  
For ninthly he looks up for his instructions.  
For tenthly he goes in quest of food.  
For having considered God and himself he will consider his neighbor.  
For if he meets another cat he will kiss her in kindness.  
For when he takes his prey he plays with it to give it a chance.  
For one mouse in seven escapes by his dallying.  
For when his day's work is done his business more properly begins.  
For he keeps the Lord's watch in the night against the adversary.  
For he counteracts the powers of darkness by his electrical skin and glaring eyes.  
For he counteracts the Devil, who is death, by brisking about the life.  
For in his morning orisons he loves the sun and the sun loves him.  
For he is of the tribe of Tiger.  
For the Cherub Cat is a term of the Angel Tiger.  
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For he will not do destruction if he is well-fed, neither will he spit without provocation.  
For he purrs in thankfulness when God tells him he's a good Cat.  
For he is an instrument for the children to learn benevolence upon.  
For every house is incomplete without him, and a blessing is lacking in the spirit.  
For the Lord commanded Moses concerning the cats at the departure of the Children of Israel  
from Egypt.  
For every family had one cat at least in the bag.  
For the English Cats are the best in Europe.  
For he is the cleanest in the use of his forepaws of any quadruped.  
For the dexterity of his defense is an instance of the love of God to him exceedingly.  
For he is the quickest to his mark of any creature.  
For he is tenacious of his point.  
For he is a mixture of gravity and waggery.  
For he knows that God is his Saviour.  
For there is nothing sweeter than his peace when at rest.  
For there is nothing brisker than his life when in motion.  
For he is of the Lord's poor, and so indeed is he called by benevolence  
perpetually--Poor Jeoffry!  
poor Jeoffry! the rat has bit thy throat.  
For I bless the name of the Lord Jesus that Jeoffry is better.  
For the divine spirit comes about his body to sustain it in complete cat.

For his tongue is exceeding pure so that it has in purity what it wants in music.  
For he is docile and can learn certain things.  
For he can sit up with gravity, which is patience upon approbation.  
For he can fetch and carry, which is patience in employment.  
For he can jump over a stick, which is patience upon proof positive.  
For he can spraggle upon waggle at the word of command.  
For he can jump from an eminence into his master's bosom.  
For he can catch the cork and toss it again.  
For he is hated by the hypocrite and miser.  
For the former is afraid of detection.  
For the latter refuses the charge.  
For he camels his back to bear the first notion of business.  
For he is good to think on, if a man would express himself neatly.  
For he made a great figure in Egypt for his signal services.  
For he killed the Icneumon rat, very pernicious by land.  
For his ears are so acute that they sting again.  
For from this proceeds the passing quickness of his attention.  
For by stroking of him I have found out electricity.  
For I perceived God's light about him both wax and fire.  
For the electrical fire is the spiritual substance which God sends from heaven to sustain the  
bodies both of man and beast.  
For God has blessed him in the variety of his movements.  
For, though he cannot fly, he is an excellent clamberer.  
For his motions upon the face of the earth are more than any other quadruped.  
For he can tread to all the measures upon the music.  
For he can swim for life.  
For he can creep.

Christopher Smart

## Jubilate Agno (excerpt)

For I will consider my Cat Jeoffry.  
For he is the servant of the Living God duly and daily serving him.  
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For if he meets another cat he will kiss her in kindness.  
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For when his day's work is done his business more properly begins.  
For he keeps the Lord's watch in the night against the adversary.  
For he counteracts the powers of darkness by his electrical skin and glaring eyes.  
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For in his morning orisons he loves the sun and the sun loves him.  
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For every family had one cat at least in the bag.  
For the English Cats are the best in Europe.  
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For the dexterity of his defence is an instance of the love of God to him exceedingly.  
For he is the quickest to his mark of any creature.  
For he is tenacious of his point.  
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For he knows that God is his Saviour.  
For there is nothing sweeter than his peace when at rest.  
For there is nothing brisker than his life when in motion.  
For he is of the Lord's poor and so indeed is he called by benevolence perpetually--Poor Jeoffry! poor Jeoffry! the rat has bit thy throat.  
For I bless the name of the Lord Jesus that Jeoffry is better.  
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For he can fetch and carry, which is patience in employment.  
For he can jump over a stick which is patience upon proof positive.  
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For he can jump from an eminence into his master's bosom.  
For he can catch the cork and toss it again.  
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For he made a great figure in Egypt for his signal services.  
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For I perceived God's light about him both wax and fire.  
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For God has blessed him in the variety of his movements.  
For, tho he cannot fly, he is an excellent clamberer.  
For his motions upon the face of the earth are more than any other quadruped.  
For he can tread to all the measures upon the music.  
For he can swim for life.  
For he can creep.

Christopher Smart

## **Jubilate Agno: Fragment A**

Rejoice in God, O ye Tongues; give the glory to the Lord, and the Lamb.

Nations, and languages, and every Creature, in which is the breath of Life.

Let man and beast appear before him, and magnify his name together.

Let Noah and his company approach the throne of Grace, and do homage to the Ark of their Salvation.

Let Abraham present a Ram, and worship the God of his Redemption.

Let Isaac, the Bridegroom, kneel with his Camels, and bless the hope of his pilgrimage.

Let Jacob, and his speckled Drove adore the good Shepherd of Israel.

Let Esau offer a scape Goat for his seed, and rejoice in the blessing of God his father.

Let Nimrod, the mighty hunter, bind a Leopard to the altar, and consecrate his spear to the Lord.

Let Ishmael dedicate a Tyger, and give praise for the liberty, in which the Lord has let him at large.

Let Balaam appear with an Ass, and bless the Lord his people and his creatures for a reward eternal.

Let Anah, the son of Zibion, lead a Mule to the temple, and bless God, who amerces the consolation of the creature for the service of Man.

Let Daniel come forth with a Lion, and praise God with all his might through faith in Christ Jesus.

Let Naphthali with an Hind give glory in the goodly words of Thanksgiving.

Let Aaron, the high priest, sanctify a Bull, and let him go free to the Lord and Giver of Life.

Let the Levites of the Lord take the Beavers of the brook alive into the Ark of the Testimony.

Let Eleazar with the Ermine serve the Lord decently and in purity.

Let Ithamar minister with a Chamois, and bless the name of Him, which cloatheth the naked.

Let Gershom with an Pygarg Hart bless the name of Him, who feedeth the hungry.

Let Merari praise the wisdom and power of God with the Coney, who scoopeth the rock, and archeth in the sand.

Let Kohath serve with the Sable, and bless God in the ornaments of the Temple.

Let Jehoida bless God with an Hare, whose mazes are determined for the health of the body and to parry the adversary.

Let Ahitub humble himself with an Ape before Almighty God, who is the maker of variety and pleasantry.

Let Abiathar with a Fox praise the name of the Lord, who ballances craft against strength and skill against number.

Let Moses, the Man of God, bless with a Lizard, in the sweet majesty of good-nature, and the magnanimity of meekness.

Let Joshua praise God with an Unicorn -- the swiftness of the Lord, and the strength of the Lord, and the spear of the Lord mighty in battle.

Let Caleb with an Ounce praise the Lord of the Land of beauty and rejoice in the blessing of his good Report.

Let Othniel praise God with the Rhinoceros, who put on his armour for the reward of beauty in the Lord.

Let Tola bless with the Toad, which is the good creature of God, tho' his virtue is in the secret, and his mention is not made.

Let Barak praise with the Pard -- and great is the might of the faithful and great is the Lord in the nail of Jael and in the sword of the Son of Abinoam.

Let Gideon bless with the Panther -- the Word of the Lord is invincible by him that lappeth from the brook.

Let Jotham praise with the Urchin, who took up his parable and provided himself for the adversary to kick against the pricks.

Let Boaz, the Builder of Judah, bless with the Rat, which dwelleth in hardship and peril, that they may look to themselves and keep their houses in order.

Let Obed-Edom with a Dormouse praise the Name of the Lord God his Guest for increase of his store and for peace.

Let Abishai bless with the Hyaena -- the terror of the Lord, and the fierceness, of his wrath against the foes of the King and of Israel.

Let Ethan praise with the Flea, his coat of mail, his piercer, and his vigour, which wisdom and providence have contrived to attract observation and to escape it.

Let Heman bless with the Spider, his warp and his woof, his subtlety and industry, which are good.

Let Chalcol praise with the Beetle, whose life is precious in the sight of God, tho his appearance is against him.

Let Darda with a Leech bless the Name of the Physician of body and soul.

Let Mahol praise the Maker of Earth and Sea with the Otter, whom God has given to dive and to burrow for his preservation.

Let David bless with the Bear -- The beginning of victory to the Lord -- to the Lord the perfection of excellence -- Hallelujah from the heart of God, and from the hand of the artist inimitable, and from the echo of the heavenly harp in sweetness magnificent and mighty.

Let Solomon praise with the Ant, and give the glory to the Fountain of all Wisdom.

Let Romamti-ezer bless with the Ferret -- The Lord is a rewarder of them, that diligently seek him.

Let Samuel, the Minister from a child, without ceasing praise with the Porcupine, which is the creature of defence and stands upon his arms continually.

Let Nathan with the Badger bless God for his retired fame, and privacy inaccessible to slander.

Let Joseph, who from the abundance of his blessing may spare to him, that lacketh, praise with the Crocodile, which is pleasant and pure, when he is interpreted, tho' his look is of terror and offence.

Let Esdras bless Christ Jesus with the Rose and his people, which is a nation of living sweetness.

Let Mephibosheth with the Cricket praise the God of cheerfulness, hospitality, and gratitude.

Let Shallum with the Frog bless God for the meadows of Canaan, the fleece, the milk and the honey.

Let Hilkiash praise with the Weasel, which sneaks for his prey in craft, and dwelleth at ambush.

Let Job bless with the Worm -- the life of the Lord is in Humiliation, the Spirit also and the truth.

Let Elihu bless with the Tortoise, which is food for praise and thanksgiving.

Let Hezekiah praise with the Dromedary -- the zeal for the glory of God is excellence, and to bear his burden is grace.

Let Zadoc worship with the Mole -- before honour is humility, and he that looketh low shall learn.

Let Gad with the Adder bless in the simplicity of the preacher and the wisdom of the creature.

Let Tobias bless Charity with his Dog, who is faithful, vigilant, and a friend in poverty.

Let Anna bless God with the Cat, who is worthy to be presented before the throne of grace, when he has trampled upon the idol in his prank.

Let Benaiah praise with the Asp -- to conquer malice is nobler, than to slay the lion.

Let Barzillai bless with the Snail -- a friend in need is as the balm of Gilead, or as the slime to the wounded bark.

Let Joab with the Horse worship the Lord God of Hosts.

Let Shemaiah bless God with the Caterpillar -- the minister of vengeance is the harbinger of mercy.

Let Ahimelech with the Locust bless God from the tyranny of numbers.

Let Cornelius with the Swine bless God, which purifyeth all things for the poor.

Let Araunah bless with the Squirrel, which is a gift of homage from the poor man to the wealthy and increaseth good will.

Let Bakbakkar bless with the Salamander, which feedeth upon ashes as bread, and whose joy is at the mouth of the furnace.

Let Jabez bless with Tarantula, who maketh his bed in the moss, which he feedeth, that the pilgrim may take heed to his way.

Let Jakim with the Satyr bless God in the dance. --

Let Iddo praise the Lord with the Moth -- the writings of man perish as the garment, but the Book of God endureth for ever.

Let Nebuchadnezzar bless with the Grasshopper -- the pomp and vanities of the world are as the herb of the field, but the glory of the Lord increaseth for ever.

Let Naboth bless with the Canker-worm -- envy is cruel and killeth and preyeth upon that which God has given to aspire and bear fruit.

Let Lud bless with the Elk, the strenuous asserter of his liberty, and the maintainer of his ground.

Let Obadiah with the Palmer-worm bless God for the remnant that is left.

Let Agur bless with the Cockatrice -- The consolation of the world is deceitful, and temporal honour the crown of him that creepeth.

Let Ithiel bless with the Baboon, whose motions are regular in the wilderness, and who defendeth himself with a staff against the assailant.

Let Ucal bless with the Cameleon, which feedeth on the Flowers and washeth himself in the dew.

Let Lemuel bless with the Wolf, which is a dog without a master, but the Lord hears his

cries and feeds him in the desert.

Let Hananiah bless with the Civet, which is pure from benevolence.

Let Azarias bless with the Reindeer, who runneth upon the waters, and wadeth thro the land in snow.

Let Mishael bless with the Stoat -- the praise of the Lord gives propriety to all things.

Let Savaran bless with the Elephant, who gave his life for his country that he might put on immortality.

Let Nehemiah, the imitator of God, bless with the Monkey, who is work'd down from Man.

Let Manasses bless with the Wild-Ass -- liberty begetteth insolence, but necessity is the mother of prayer.

Let Jebus bless with the Camelopard, which is good to carry and to parry and to kneel.

Let Huz bless with the Polypus -- lively subtlety is acceptable to the Lord.

Let Buz bless with the Jackall -- but the Lord is the Lion's provider.

Let Meshullam bless with the Dragon, who maketh his den in desolation and rejoiceth amongst the ruins.

Let Enoch bless with the Rackoon, who walked with God as by the instinct.

Let Hashbadana bless with the Catamountain, who stood by the Pulpit of God against the dissensions of the Heathen.

Let Ebed-Melech bless with the Mantiger, the blood of the Lord is sufficient to do away the offence of Cain, and reinstate the creature which is amerced.

Let A Little Child with a Serpent bless Him, who ordaineth strength in babes to the confusion of the Adversary.

Let Huldah bless with the Silkworm -- the ornaments of the Proud are from the bowells of their Betters.

Let Susanna bless with the Butterfly -- beauty hath wings, but chastity is the Cherub.

Let Sampson bless with the Bee, to whom the Lord hath given strength to annoy the assailant and wisdom to his strength.

Let Amasiah bless with the Chaffer -- the top of the tree is for the brow of the champion, who has given the glory to God.

Let Hashum bless with the Fly, whose health is the honey of the air, but he feeds upon the thing strangled, and perisheth.

Let Malchiah bless with the Gnat -- it is good for man and beast to mend their pace.

Let Pedajah bless with the Humble-Bee, who loves himself in solitude and makes his honey alone.

Let Maaseiah bless with the Drone, who with the appearance of a Bee is neither a soldier nor an artist, neither a swordsman nor smith.

Let Urijah bless with the Scorpion, which is a scourge against the murmurers -- the Lord keep it from our coasts.

Let Anaiah bless with the Dragon-fly, who sails over the pond by the wood-side and feedeth on the cressies.

Let Zorobabel bless with the Wasp, who is the Lord's architect, and buildeth his edifice in armour.

Let Jehu bless with the Hornet, who is the soldier of the Lord to extirpate abomination and to prepare the way of peace.

Let Mattithiah bless with the Bat, who inhabiteth the desolations of pride and flieth amongst the tombs.

Let Elias which is the innocency of the Lord rejoice with the Dove.

Let Asaph rejoice with the Nightingale -- The musician of the Lord! and the watchman of the Lord!

Let Shema rejoice with the Glowworm, who is the lamp of the traveller and mead of the musician.

Let Jeduthun rejoice with the Woodlark, who is sweet and various.

Let Chenaniah rejoice with Chloris, in the vivacity of his powers and the beauty of his person.

Let Gideoni rejoice with the Goldfinch, who is shrill and loud, and full withal.

Let Giddalti rejoice with the Mocking-bird, who takes off the notes of the Aviary and reserves his own.

Let Jogli rejoice with the Linnet, who is distinct and of mild delight.

Let Benjamin bless and rejoice with the Redbird, who is soft and soothing.

Let Dan rejoice with the Blackbird, who praises God with all his heart, and biddeth to be of good cheer.

Christopher Smart

## **Jubilate Agno: Fragment B, Part 1**

Let Elizur rejoice with the Partridge, who is a prisoner of state and is proud of his keepers.

Let Shedeur rejoice with Pyrausta, who dwelleth in a medium of fire, which God hath adapted for him.

Let Shelumiel rejoice with Olor, who is of a goodly savour, and the very look of him harmonizes the mind.

Let Jael rejoice with the Plover, who whistles for his live, and foils the marksmen and their guns.

Let Raguel rejoice with the Cock of Portugal -- God send good Angels to the allies of England!

Let Hobab rejoice with Necydalus, who is the Greek of a Grub.

Let Zurishaddai with the Polish Cock rejoice -- The Lord restore peace to Europe.

Let Zuar rejoice with the Guinea Hen -- The Lord add to his mercies in the WEST!

Let Chesed rejoice with Strepsiceros, whose weapons are the ornaments of his peace.

Let Hagar rejoice with Gnesion, who is the right sort of eagle, and towers the highest.

Let Libni rejoice with the Redshank, who migrates not but is translated to the upper regions.

Let Nahshon rejoice with the Seabreeze, the Lord give the sailors of his Spirit.

Let Helon rejoice with the Woodpecker -- the Lord encourage the propagation of trees!

Let Amos rejoice with the Coote -- prepare to meet thy God, O Israel.

Let Ephah rejoice with Buprestis, the Lord endue us with temperance and humanity, till every cow have her mate!

Let Sarah rejoice with the Redwing, whose harvest is in the frost and snow.

Let Rebekah rejoice with Iynx, who holds his head on one side to deceive the adversary.

Let Shuah rejoice with Boa, which is the vocal serpent.

Let Ehud rejoice with Onocrotalus, whose braying is for the glory of God, because he makes the best musick in his power.

Let Shamgar rejoice with Otis, who looks about him for the glory of God, and sees the horizon compleat at once.

Let Bohan rejoice with the Scythian Stag -- he is beef and breeches against want and nakedness.

Let Achsah rejoice with the Pigeon who is an antidote to malignity and will carry a letter.

Let Tohu rejoice with the Grouse -- the Lord further the cultivating of heaths and the peopling of deserts.

Let Hillel rejoice with Ammodytes, whose colour is deceitful and he plots against the pilgrim's feet.

Let Eli rejoice with Leucon -- he is an honest fellow, which is a rarity.

Let Jemuel rejoice with Charadrius, who is from the HEIGHT and the sight of him is good for the jaundice.

Let Pharaoh rejoice with Anataria, whom God permits to prey upon the ducks to check their increase.

Let Lotan rejoice with Sauterelle. Blessed be the name of the Lord from the Lote-tree to the Palm.

Let Dishon rejoice with the Landrail, God give his grace to the society for preserving the game.

Let Hushim rejoice with the King's Fisher, who is of royal beauty, tho' plebeian size.

Let Machir rejoice with Convolvulus, from him to the ring of Saturn, which is the girth of Job; to the signet of God -- from Job and his daughters BLESSED BE JESUS.

Let Atad bless with Eleos, the nightly Memorialist  
&#949;&#955;&#949;&#951;&#963;&#959;&#957;  
&#954;&#965;&#961;&#953;&#949; .

Let Jamim rejoice with the Bittern -- blessed be the name of Jesus for Denver Sluice, Ruston, and the draining of the fens.

Let Ohad rejoice with Bytueros who eateth the vine and is a minister of temperance.

Let Zohar rejoice with Cychramus who cometh with the quails on a particular affair.

Let Serah, the daughter of Asher, rejoice with Ceyx, who maketh his cabin in the Halcyon's hold.

Let Magdiel rejoice with Ascarides, which is the life of the bowels -- the worm hath a part in our frame.

Let Becher rejoice with Oscan who terrifies the wicked, as trumpet and alarm the coward.

Let Shaul rejoice with Circo, who hath clumsy legs, but he can wheel it the better with his wings. --

Let Hamul rejoice with the Crystal, who is pure and translucent.

Let Ziphion rejoice with the Tit-Lark who is a groundling, but he raises the spirits.

Let Mibzar rejoice with the Cadess, as is their number, so are their names, blessed be the Lord Jesus for them all.

Let Jubal rejoice with Cascilia, the woman and the slow-worm praise the name of the Lord.

Let Arodi rejoice with the Royston Crow, there is a society of them at Trumpington and Cambridge.

Let Areli rejoice with the Criel, who is a dwarf that towereth above others.

Let Phuvah rejoice with Platycerotes, whose weapons of defence keep them innocent.

Let Shimron rejoice with the Kite, who is of more value than many sparrows.

Let Sered rejoice with the Wittal -- a silly bird is wise unto his own preservation.

Let Elon rejoice with Attelabus, who is the Locust without wings.

Let Jahleel rejoice with the Woodcock, who liveth upon suction and is pure from his diet.

Let Shuni rejoice with the Gull, who is happy in not being good for food.

Let Ezbon rejoice with Musimon, who is from the ram and she-goat.

Let Barkos rejoice with the Black Eagle, which is the least of his species and the best-natured.

Let Bedan rejoice with Ossifrage -- the bird of prey and the man of prayer.

Let Naomi rejoice with Pseudosphece who is between a wasp and a hornet.

Let Ruth rejoice with the Tumbler -- it is a pleasant thing to feed him and be thankful.

Let Ram rejoice with the Fieldfare, who is a good gift from God in the season of scarcity.

Let Manoah rejoice with Cerastes, who is a Dragon with horns.

Let Talmai rejoice with Alcedo, who makes a cradle for it's young, which is rock'd by the winds.

Let Bukki rejoice with the Buzzard, who is clever, with the reputation of a silly fellow.

Let Michal rejoice with Leucocruta who is a mixture of beauty and magnanimity.

Let Abiah rejoice with Morphnus who is a bird of passage to the Heavens.

Let Hur rejoice with the Water-wag-tail, who is a neighbour, and loves to be looked at.

Let Dodo rejoice with the purple Worm, who is cloathed sumptuously, tho he fares meanly.

Let Ahio rejoice with the Merlin who is a cousin german of the hawk.

Let Joram rejoice with the Water-Rail, who takes his delight in the river.

Let Chileab rejoice with Ophion who is clean made, less than an hart, and a Sardinian.

Let Shephatiah rejoice with the little Owl, which is the wingged Cat.

Let Ithream rejoice with the great Owl, who understandeth that which he professes.

Let Abigail rejoice with Lethophagus -- God be gracious to the widows indeed.

Let Anathoth bless with Saurix, who is a bird of melancholy.

Let Shammua rejoice with the Vultur who is strength and fierceness.

Let Shobab rejoice with Evech who is of the goat kind which is meditation and pleasantry.

Let Ittai the Gittite rejoice with the Gerfalcon amicus certus in re incertâ cernitur.

Let Ibhar rejoice with the Pochard -- a child born in prosperity is the chiefest blessing of peace.

Let Elishua rejoice with Cantharis -- God send bread and milk to the children.

Let Chimham bless with Drepanis who is a passenger from the sea to heaven.

Let Toi rejoice with Percnopteros which haunteth the sugar-fens.

Let Nepheg rejoice with Cenchrus which is the spotted serpent.

Let Japhia rejoice with Buteo who hath three testicles.

Let Gibeon rejoice with the Puttock, who will shift for himself to the last extremity.

Let Elishama rejoice with Mylæcos &#921;&#963;&#967;&#949;&#964;&#949;  
&#967;&#949;&#953;&#961;&#945;  
&#956;&#965;&#955;&#945;&#953;&#959;&#957;  
&#945;&#955;&#953;&#964;&#961;&#953;&#948;&#949;&#962;  
&#949;&#965;&#948;&#949;&#964;&#949; &#956;&#945;&#954;&#961;&#945; .

Let Elimelech rejoice with the Horn-Owl who is of gravity and amongst my friends in the tower.

Let Eliada rejoice with the Gier-eagle who is swift and of great penetration.

Let Eliphalet rejoice with Erodius who is God's good creature, which is sufficient for him.

Let Jonathan, David's nephew, rejoice with Oripelargus who is noble by his ascent.

Let Sheva rejoice with the Hobby, who is the service of the great.

Let Ahimaaz rejoice with the Silver-Worm who is a living mineral.

Let Shobi rejoice with the Kastrel -- blessed be the name JESUS in falconry and in the MALL

Let Elkanah rejoice with Cymindis -- the Lord illuminate us against the powers of darkness.

Let Ziba rejoice with Glottis whose tongue is wreathed in his throat.

Let Micah rejoice with the spotted Spider, who counterfeits death to effect his purposes.

Let Rizpah rejoice with the Eyed Moth who is beautiful in corruption.

Let Naharai, Joab's armour-bearer rejoice with Rock who is a bird of stupendous magnitude.

Let Abiezer, the Anethothite, rejoice with Phrynos who is the scaled frog.

Let Nachon rejoice with Parcas who is a serpent more innocent than others.

Let Lapidoth with Percnos -- the Lord is the builder of the wall of CHINA -- REJOICE.

Let Ahinoam rejoice with Prester -- The seed of the woman hath bruised the serpents head.

Let Phurah rejoice with Penelopes, the servant of Gideon with the fowl of the brook.

Let Jether, the son of Gideon, rejoice with Ecchetæ which are musical grasshoppers.

Let Hushai rejoice with the Ospray who is able to parry the eagle.

Let Eglah rejoice with Phalaris who is a pleasant object upon the water.

Let Haggith rejoice with the white Weasel who devoureth the honey and it's maker.

Let Abital rejoice with Ptyas who is arrayed in green and gold.

Let Maacah rejoice with Dryophyte who was blessed of the Lord in the valley.

Let Zabud Solomon's friend rejoice with Oryx who is a frolicsome mountaineer.

Let Adoniram the receiver general of the excise rejoice with Hypnale the sleepy adder.

Let Pedahel rejoice with Pityocampa who eateth his house in the pine.

Let Ibzam rejoice with the Brandling -- the Lord further the building of bridges and making rivers navigable.

Let Gilead rejoice with Gentle -- the Lord make me a fisher of men.

Let Zelophehad rejoice with Ascalabotes who casteth not his coat till a new one is prepared for him.

Let Mahlah rejoice with Pellos who is a tall bird and stately.

Let Tirzah rejoice with Tylus which is the Cheeslip and food for the chicken.

Let Hoglah rejoice with Leontophonos who will kill the lion, if he is eaten.

Let Milcah rejoice with the Horned Beetle who will strike a man in the face.

Let Noah rejoice with Hibris who is from a wild boar and a tame sow.

Let Abdon rejoice with the Glede who is very voracious and may not himself be eaten.

Let Zuph rejoice with Dipsas, whose bite causeth thirst.

Let Schechem of Manasseh rejoice with the Green Worm whose livery is of the field.

Let Gera rejoice with the Night Hawk -- blessed are those who watch when others sleep.

Let Anath rejoice with Rauca who inhabiteth the root of the oak.

Let Cherub rejoice with the Cherub who is a bird and a blessed Angel.

\* \* \*

For I am not without authority in my jeopardy, which I derive inevitably from the glory of the name of the Lord.

For I bless God whose name is Jealous -- and there is a zeal to deliver us from everlasting burnings.

For my exstimation is good even amongst the slanderers and my memory shall arise for a sweet savour unto the Lord.

For I bless the PRINCE of PEACE and pray that all the guns may be nail'd up, save such are for the rejoicing days.

For I have abstained from the blood of the grape and that even at the Lord's table.

For I have glorified God in GREEK and LATIN, the consecrated languages spoken by the Lord on earth.

For I meditate the peace of Europe amongst family bickerings and domestic jars.  
For the HOST is in the WEST -- the Lord make us thankful unto salvation.  
For I preach the very GOSPEL of CHRIST without comment and with this weapon shall I slay envy.  
For I bless God in the rising generation, which is on my side.  
For I have translated in the charity, which makes things better and I shall be translated myself at the last.  
For he that walked upon the sea, hath prepared the floods with the Gospel of peace.  
For the merciful man is merciful to his beast, and to the trees that give them shelter.  
For he hath turned the shadow of death into the morning, the Lord is his name.  
For I am come home again, but there is nobody to kill the calf or to pay the musick.  
For the hour of my felicity, like the womb of Sarah, shall come at the latter end.  
For I shou'd have avail'd myself of waggery, had not malice been multitudinous.  
For there are still serpents that can speak -- God bless my head, my heart and my heel.  
For I bless God that I am of the same seed as Ehud, Mutius Scævola, and Colonel Draper.  
For the word of God is a sword on my side -- no matter what other weapon a stick or a straw.  
For I have adventured myself in the name of the Lord, and he hath marked me for his own.  
For I bless God for the Postmaster general and all conveyancers of letters under his care especially Allen and Shelvock.  
For my grounds in New Canaan shall infinitely compensate for the flats and maynes of Staindrop Moor.  
For the praise of God can give to a mute fish the notes of a nightingale.  
For I have seen the White Raven and Thomas Hall of Willingham and am my self a greater curiosity than both.  
For I look up to heaven which is my prospect to escape envy by surmounting it.  
For if Pharaoh had known Joseph, he woud have blessed God and me for the illumination of the people.

For I pray God to bless improvements in gardening till London be a city of palm-trees.

For I pray to give his grace to the poor of England, that Charity be not offended and that benevolence may increase.

For in my nature I quested for beauty, but God, God hath sent me to sea for pearls.

For there is a blessing from the STONE of JESUS which is founded upon hell to the precious jewell on the right hand of God.

For the nightly Visitor is at the window of the impenitent, while I sing a psalm of my own composing.

For there is a note added to the scale, which the Lord hath made fuller, stronger and more glorious.

For I offer my goat as he browses the vine, bless the Lord from chambering and drunkenness.

For there is a traveling for the glory of God without going to Italy or France.

For I bless the children of Asher for the evil I did them and the good I might have received at their hands.

For I rejoice like a worm in the rain in him that cherishes and from him that tramples.

For I am ready for the trumpet and alarm to fight, to die and to rise again.

For the banish'd of the Lord shall come about again, for so he hath prepared for them.

For sincerity is a jewel which is pure and transparent, eternal and inestimable.

For my hands and my feet are perfect as the sublimity of Naphtali and the felicity of Asher.

For the names and number of animals are as the name and number of the stars. --

For I pray the Lord Jesus to translate my MAGNIFICAT into verse and represent it.

For I bless the Lord Jesus from the bottom of Royston Cave to the top of King's Chapel.

For I am a little fellow, which is intitled to the great mess by the benevolence of God my father.

For I this day made over my inheritance to my mother in consideration of her infirmities.

For I this day made over my inheritance to my mother in consideration of her age.

For I this day made over my inheritance to my mother in consideration of her poverty.

For I bless the thirteenth of August, in which I had the grace to obey the voice of Christ in my conscience.

For I bless the thirteenth of August, in which I was willing to run all hazards for the sake of the name of the Lord.

For I bless the thirteenth of August, in which I was willing to be called a fool for the sake of Christ.

For I lent my flocks and my herds and my lands at once unto the Lord.

For nature is more various than observation tho' observers be innumerable.

For Agricola is &#915;&#951;&#959;&#965;&#961;&#947;&#959;&#962; .

For I pray God to bless POLLY in the blessing of Naomi and assign her to the house of DAVID.

For I am in charity with the French who are my foes and Moabites because of the Moabitish woman.

For my Angel is always ready at a pinch to help me out and to keep me up.

For CHRISTOPHER must slay the Dragon with a PHEON's head.

For they have seperated me and my bosom, whereas the right comes by setting us together.

For silly fellow! silly fellow! is against me and belongeth neither to me nor my family.

For he that scorneth the scorner hath condescended to my low estate.

For Abiah is the father of Joab and Joab of all Romans and English Men.

For they pass by me in their tour, and the good Samaritan is not yet come. --

For I bless God in the behalf of TRINITY COLLEGE in CAMBRIDGE and the society of PURPLES in LONDON. --

For I have a nephew CHRISTOPHER to whom I implore the grace of God.

For I pray God bless the CAM -- Mr HIGGS and Mr and Mrs WASHBOURNE as the drops of the dew.

For I pray God bless the king of Sardinia and make him an instrument of his peace.

For I am possessed of a cat, surpassing in beauty, from whom I take occasion to bless Almighty God.

For I pray God for the professors of the University of Cambridge to attend and to amend.

For the Fatherless Children and widows are never deserted of the Lord.

For I pray God be gracious to the house of Stuart and consider their afflictions.

For I pray God be gracious to the seed of Virgil to Mr GOODMAN SMITH of King's and Joseph STUD.

For I give God the glory that I am a son of ABRAHAM a PRINCE of the house of my fathers.

For my brethren have dealt deceitfully as a brook, and as the stream of brooks that pass away.

For I bless God for my retreat at CANBURY, as it was the place of the nativity of my children.

For I pray God to give them the food which I cannot earn for them any otherwise than by prayer.

For I pray God bless the Chinese which are of ABRAHAM and the Gospel grew with them at the first.

For I bless God in the honey of the sugar-cane and the milk of the cocoa.

For I bless God in the libraries of the learned and for all the booksellers in the world.

For I bless God in the strength of my loins and for the voice which he hath made sonorous.

For tis no more a merit to provide for oneself, but to quit all for the sake of the Lord.

For there is no invention but the gift of God, and no grace like the grace of gratitude.

For grey hairs are honourable and tell every one of them to the glory of God.

For I bless the Lord Jesus for the memory of GAY, POPE and SWIFT.

For all good words are from GOD, and all others are cant.

For I am enabled by my ascent and the Lord haith raised me above my Peers.

For I pray God bless my lord CLARENDON and his seed for ever.

For there is silver in my mines and I bless God that it is rather there than in my coffers.

For I blessed God in St James's Park till I routed all the company.

For the officers of the peace are at variance with me, and the watchman smites me with his staff.

For I am the seed of the WELCH WOMAN and speak the truth from my heart.

For they lay wagers touching my life. -- God be gracious to the winners.  
For the piety of Rizpah is imitable in the Lord -- wherefore I pray for the dead.  
For the Lord is my ROCK and I am the bearer of his CROSS.  
For I am like a frog in the brambles, but the Lord hath put his whole armour upon me.  
For I was a Viper-catcher in my youth and the Lord delivered me from his venom.  
For I rejoice that I attribute to God, what others vainly ascribe to feeble man.  
For I am ready to die for his sake -- who lay down his life for all mankind.  
For the son of JOSHUA shall prevail against the servant of Gideon -- Good men have their betters,  
For my seed shall worship the Lord JESUS as numerous and musical as the grasshoppers of Paradise.  
For I pray God to turn the council of Ahitophel into foolishness.  
For the learning of the Lord increases daily, as the sun is an improving angel.  
For I pray God for a reformation amongst the women and the restoration of the veil.  
For beauty is better to look upon than to meddle with and tis good for a man not to know a woman.  
For the Lord Jesus made him a nosegay and blessed it and he blessed the inhabitants of flowers.  
For a faithful friend is the medicine of life, but a neighbour in the Lord is better than he.  
For I stood up betimes in behalf of LIBERTY, PROPERTY and NO EXCISE.  
For they began with grubbing up my trees and now they have excluded the planter.  
For I am the Lord's builder and free and accepted MASON in CHRIST JESUS.  
For I bless God in all gums and balsams and every thing that ministers relief to the sick.  
For the Sun's at work to make me a garment and the Moon is at work for my wife.  
For tall and stately are against me, but humiliation on humiliation is on my side.  
For I have a providential acquaintance with men who bear the names of animals.  
For I bless God to Mr Lion Mr Cock Mr Cat Mr Talbot Mr Hart Mrs Fysh Mr Grub, and

Miss Lamb.

For they throw my horns in my face and reptiles make themselves wings against me.

For I bless God for the immortal soul of Mr Pigg of DOWNHAM in NORFOLK.

For I fast this day even the 31st of August N.S. to prepare for the SABBATH of the Lord.

For the bite of an Adder is cured by its greese and the malice of my enemies by their stupidity.

For I bless God in SHIPBOURNE FAIRLAWN the meadows the brooks and the hills.

For th adversary hath exasperated the very birds against me, but the Lord sustain'd me.

For I bless God for my Newcastle friends the voice of the raven and heart of the oak.

For I bless God for every feather from the wren in the sedge to the CHERUBS and their MATES.

Christopher Smart

## **Jubilate Agno: Fragment B, Part 2**

LET PETER rejoice with the MOON FISH who keeps up the life in the waters by night.

Let Andrew rejoice with the Whale, who is array'd in beauteous blue and is a combination of bulk and activity.

Let James rejoice with the Skuttle-Fish, who foils his foe by the effusion of his ink.

Let John rejoice with Nautilus who spreads his sail and plies his oar, and the Lord is his pilot.

Let Philip rejoice with Boca, which is a fish that can speak.

Let Bartholomew rejoice with the Eel, who is pure in proportion to where he is found and how he is used.

Let Thomas rejoice with the Sword-Fish, whose aim is perpetual and strength insuperable.

Let Matthew rejoice with Uranoscopus, whose eyes are lifted up to God.

Let James the less, rejoice with the Haddock, who brought the piece of money for the Lord and Peter.

Let Jude bless with the Bream, who is of melancholy from his depth and serenity.

Let Simon rejoice with the Sprat, who is pure and innumerable.

Let Matthias rejoice with the Flying-Fish, who has a part with the birds, and is sublimity in his conceit.

Let Stephen rejoice with Remora -- The Lord remove all obstacles to his glory.

Let Paul rejoice with the Scale, who is pleasant and faithful!, like God's good ENGLISHMAN.

Let Agrippa, which is Agricola, rejoice with Elops, who is a choice fish.

Let Joseph rejoice with the Turbut, whose capture makes the poor fisher-man sing.

Let Mary rejoice with the Maid -- blessed be the name of the immaculate CONCEPTION.

Let John, the Baptist, rejoice with the Salmon -- blessed be the name of the Lord Jesus for infant Baptism.

Let Mark rejoice with the Mullet, who is John Dore, God be gracious to him and his family.

Let Barnabus rejoice with the Herring -- God be gracious to the Lord's fishery.

Let Cleopas rejoice with the Mackerel, who cometh in a shoal after a leader.

Let Abiud of the Lord's line rejoice with Murex, who is good and of a precious tincture.

Let Eliakim rejoice with the Shad, who is contemned in his abundance.  
Let Azor rejoice with the Flounder, who is both of the sea and of the river,  
Let Sadoc rejoice with the Bleak, who playeth upon the surface in the Sun.  
Let Achim rejoice with the Miller's Thumb, who is a delicious morsel for the water fowl.  
Let Eliud rejoice with Cinaedus, who is a fish yellow all over.  
Let Eleazar rejoice with the Grampus, who is a pompous spouter.  
Let Matthan rejoice with the Shark, who is supported by multitudes of small value.  
Let Jacob rejoice with the Gold Fish, who is an eye-trap.  
Let Jairus rejoice with the Silver Fish, who is bright and lively.  
Let Lazarus rejoice with Torpedo, who chills the life of the assailant through his staff.  
Let Mary Magdalen rejoice with the Place, whose goodness and purity are of the Lord's making.  
Let Simon the leper rejoice with the Eel-pout, who is a rarity on account of his subtlety.  
Let Alpheus rejoice with the Whiting, whom God hath bless'd in multitudes, and his days are as the days of PURIM.  
Let Onesimus rejoice with the Cod -- blessed be the name of the Lord Jesus for a miraculous draught of men.  
Let Joses rejoice with the Sturgeon, who saw his maker in the body and obtained grace.  
Let Theophilus rejoice with the Folio, who hath teeth, like the teeth of a saw.  
Let Bartimeus rejoice with the Quaviver -- God be gracious to the eyes of him, who prayeth for the blind.  
Let CHRISTOPHER, who is Simon of Cyrene, rejoice with the Rough -- God be gracious to the CAM and to DAVID CAM and his seed for ever.  
Let Timeus rejoice with the Ling -- God keep the English Sailors clear of French bribery.  
Let Salome rejoice with the Mermaid, who hath the countenance and a portion of human reason.  
Let Zacharias rejoice with the Gudgeon, who improves in his growth till he is mistaken.  
Let Campanus rejoice with the Lobster -- God be gracious to all the CAMPBELLS especially John.

Let Martha rejoice with the Skallop -- the Lord revive the exercise and excellence of the Needle.

Let Mary rejoice with the Carp -- the ponds of Fairlawn and the garden bless for the master.

Let Zebedee rejoice with the Tench -- God accept the good son for his parents also.

Let Joseph of Arimathea rejoice with the Barbel -- a good coffin and a tomb-stone without grudging!

Let Elizabeth rejoice with the Crab -- it is good, at times, to go back.

Let Simeon rejoice with the Oyster, who hath the life without locomotion.

Let Jona rejoice with the Wilk -- Wilks, Wilkie, and Wilkinson bless the name of the Lord Jesus.

Let Nicodemus rejoice with the Muscle, for so he hath provided for the poor.

Let Gamaliel rejoice with the Cockle -- I will rejoice in the remembrance of mercy.

Let Agabus rejoice with the Smelt -- The Lord make me serviceable to the HOWARDS.

Let Rhoda rejoice with the Sea-Cat, who is pleasantry and purity.

Let Elmodam rejoice with the Chubb, who is wary of the bait and thrives in his circumspection.

Let Jorim rejoice with the Roach -- God bless my throat and keep me from things strangled.

Let Addi rejoice with the Dace -- It is good to angle with meditation.

Let Luke rejoice with the Trout -- Blessed be Jesus in Aa, in Dee and in Isis.

Let Cosam rejoice with the Perch, who is a little tyrant, because he is not liable to that, which he inflicts.

Let Levi rejoice with the Pike -- God be merciful to all dumb creatures in respect of pain.

Let Melchi rejoice with the Char, who cheweth the cud.

Let Joanna rejoice with the Anchovy -- I beheld and lo! 'a great multitude!

Let Neri rejoice with the Keeling Fish, who is also called the Stock Fish.

Let Janna rejoice with the Pilchard -- the Lord restore the seed of Abishai.

Let Esli rejoice with the Soal, who is flat and spackles for the increase of motion.

Let Nagge rejoice with the Perriwinkle -- 'for the rain it raineth every day.'

Let Anna rejoice with the Porpus, who is a joyous fish and of good omen.

Let Phanael rejoice with the Shrimp, which is the childrens fishery.

Let Chuza rejoice with the Sea-Bear, who is full of sagacity and prank.

Let Susanna rejoice with the Lamprey, who is an eel with a title.

Let Candace rejoice with the Craw-fish -- How hath the Christian minister renowned the Queen.

Let The Eunuch rejoice with the Thorn-Back -- It is good to be discovered reading the BIBLE.

Let Simon the Pharisee rejoice with the Grigg -- the Lord bring up Issachar and Dan.

Let Simon the converted Sorcerer rejoice with the Dab quoth Daniel.

Let Joanna, of the Lord's line, rejoice with the Minnow, who is multiplied against the oppressor.

Let Jonas rejoice with the Sea-Devil, who hath a good name from his Maker.

Let Alexander rejoice with the Tunny -- the worse the time the better the eternity.

Let Rufus rejoice with the Needle-fish, who is very good in his element.

Let Matthat rejoice with the Trumpet-fish -- God revive the blowing of the TRUMPETS.

Let Mary, the mother of James, rejoice with the Sea-Mouse -- it is good to be at peace.

Let Prochorus rejoice with Epodes, who is a kind of fish with Ovid who is at peace in the Lord.

Let Timotheus rejoice with the Dolphin, who is of benevolence.

Let Nicanor rejoice with the Skeat -- Blessed be the name of the Lord Jesus in fish and in the Shewbread, which ought to be continually on the altar, now more than ever, and the want of it is the Abomination of Desolation spoken of by Daniel.

Let Timon rejoice with Crusion -- The Shew-Bread in the first place is gratitude to God to shew who is bread, whence it is, and that there is enough and to spare.

Let Parmenas rejoice with the Mixon -- Secondly it is to prevent the last extremity, for it is lawful that rejected hunger may take it.

Let Dorcas rejoice with Dracunculus -- blessed be the name of the Lord Jesus in the Grotto.

Let Tychicus rejoice with Scolopendra, who quits himself of the hook by voiding his intrails.

Let Trophimus rejoice with the Sea-Horse, who should have been to Tychicus the father of Yorkshiremen.

Let Tryphena rejoice with Fluta -- Saturday is the Sabbath for the mouth of God hath spoken it.

Let Tryphosa rejoice with Acarne -- With such preparation the Lord's Jubile is better kept.

Let Simon the Tanner rejoice with Alausa -- Five days are sufficient for the purposes of husbandry.

Let Simeon Niger rejoice with the Loach -- The blacks are the seed of Cain.

Let Lucius rejoice with Corias -- Some of Cain's seed was preserved in the loins of Ham at the flood.

Let Manaen rejoice with Donax. My DEGREE is good even here, in the Lord I have a better.

Let Sergius Paulus rejoice with Dentex -- Blessed be the name Jesus for my teeth.

Let Silas rejoice with the Cabot -- the philosophy of the times ev'n now is vain deceit.

Let Barsabas rejoice with Cammarus -- Newton is ignorant for if a man consult not the WORD how should he understand the WORK? --

Let Lydia rejoice with Attilus -- Blessed be the name of him which eat the fish and honey comb.

Let Jason rejoice with Alopecias, who is subtlety without offence.

Let Dionysius rejoice with Alabes who is peculiar to the Nile.

Let Damaris rejoice with Anthias -- The fountain of the Nile is known to the Eastern people who drink it.

Let Apollos rejoice with Astacus, but St Paul is the Agent for England.

Let Justus rejoice with Crispus in a Salmon-Trout -- the Lord look on the soul of Richard Atwood.

Let Crispus rejoice with Leviathan -- God be gracious to the soul of HOBBS, who was no atheist, but a servant of Christ, and died in the Lord -- I wronged him God forgive me.

Let Aquila rejoice with Beemoth who is Enoch no fish but a stupendous creeping Thing.

Let Priscilla rejoice with Cythera. As earth increases by Beemoth so the sea likewise

enlarges.

Let Tyrannus rejoice with Cephalus who hath a great head.

Let Gaius rejoice with the Water-Tortoise -- Paul and Tychicus were in England with Agricola my father.

Let Aristarchus rejoice with Cynoglossus -- The Lord was at Glastonbury in the body and blessed the thorn.

Let Alexander rejoice with the Sea-Urchin -- The Lord was at Bristol and blessed the waters there.

Let Sopater rejoice with Elacate -- The waters of Bath were blessed by St Matthias.

Let Secundus rejoice with Echeneis who is the sea-lamprey.

Let Eutyclus rejoice with Cnide -- Fish and honeycomb are blessed to eat after a recovery. --

Let Mnason rejoice with Vulvula a sort of fish -- Good words are of God, the cant from the Devil.

Let Claudius Lysias rejoice with Coracinus who is black and peculiar to Nile.

Let Bernice rejoice with Corophium which is a kind of crab.

Let Phebe rejoice with Echinometra who is a beautiful shellfish red and green.

Let Epenetus rejoice with Erythrinus who is red with a white belly.

Let Andronicus rejoice with Esox, the Lax, a great fish of the Rhine.

Let Junia rejoice with the Faber-Fish -- Broil'd fish and honeycomb may be taken for the sacrament.

Let Amplias rejoice with Garus, who is a kind of Lobster.

Let Urbane rejoice with Glanis, who is a crafty fish who bites away the bait and saves himself.

Let Stachys rejoice with Glauciscus, who is good for Women's milk.

Let Apelles rejoice with Glaucus -- behold the seed of the brave and ingenious how they are saved!

Let Aristobulus rejoice with Glycymerides who is pure and sweet.

Let Herodion rejoice with Holothuria which are prickly fishes.

Let Narcissus rejoice with Hordeia -- I will magnify the Lord who multiplied the fish.

Let Persis rejoice with Liparis -- I will magnify the Lord who multiplied the barley loaves.

Let Rufus rejoice with Ichthyocolla of whose skin a water-glue is made.

Let Asyncritus rejoice with Labrus who is a voracious fish.

Let Phlegon rejoice with the Sea-Lizard -- Bless Jesus THOMAS BOWLBY and all the seed of Reuben.

Let Hermas rejoice with Lamyrus who is of things creeping in the sea.

Let Patrobas rejoice with Lepas, all shells are precious.

Let Hermes rejoice with Lepus, who is a venomous fish.

Let Philologus rejoice with Ligarius -- shells are all parries to the adversary.

Let Julia rejoice with the Sleeve-Fish -- Blessed be Jesus for all the TAYLERS.

Let Nereus rejoice with the Calamary -- God give success to our fleets.

Let Olympas rejoice with the Sea-Lantern, which glows upon the waters.

Let Sosipater rejoice with Cornuta. There are fish for the Sea-Night-Birds that glow at bottom.

Let Lucius rejoice with the Cackrel Fish. God be gracious to JMs FLETCHER who has my tackling.

Let Tertius rejoice with Maia which is a kind of crab.

Let Erastus rejoice with Melandry which is the largest Tunny.

Let Quartus rejoice with Mena. God be gracious to the immortal soul of poor Carte, who was barbarously and cowardly murder'd -- the Lord prevent the dealers in clandestine death.

Let Sosthenes rejoice with the Winkle -- all shells like the parts of the body are good kept for those parts.

Let Chloe rejoice with the Limpin -- There is a way to the terrestrial Paradise upon the knees.

Let Carpus rejoice with the Frog-Fish -- A man cannot die upon his knees.

Let Stephanas rejoice with Mormyra who is a fish of divers colours.

Let Fortunatus rejoice with the Burret -- it is good to be born when things are crossed.

Let Lois rejoice with the Angel-Fish -- There is a fish that swims in the fluid Empyrean.

Let Achaicus rejoice with the Fat-Back -- The Lord invites his fishers to the WEST INDIES.

Let Sylvanus rejoice with the Black-Fish -- Oliver Cromwell himself was the murderer in the Mask.

Let Titus rejoice with Mys -- O Tite siquid ego adjuero curamve levasso!

Let Euodias rejoice with Myrcus -- There is a perfumed fish I will offer him for a sweet savour to the Lord.

Let Syntyche rejoice with Myax -- There are shells in the earth which were left by the FLOOD.

Let Clement rejoice with Ophidion -- There are shells again in earth at sympathy with those in sea.

Let Epaphroditus rejoice with Ophthalmias -- The Lord increase the Cambridge collection of fossils.

Let Epaphras rejoice with Orphus -- God be gracious to the immortal soul of Dr Woodward.

Let Justus rejoice with Pagrus -- God be gracious to the immortal soul of Dr Middleton.

Let Nymphas rejoice with Fagurus -- God bless Charles Mason and all Trinity College.

Let Archippus rejoice with Nerita whose shell swimmeth.

Let Eunice rejoice with Oculata who is of the Lizard kind.

Let Onesephorus rejoice with Orca, who is a great fish.

Let Eubulus rejoice with Ostrum the scarlet -- God be gracious to Gordon and Groat.

Let Pudens rejoice with Polypus -- The Lord restore my virgin!

Let Linus rejoice with Ozsena who is a kind of Polype -- God be gracious to Lyne and Anguish.

Let Claudia rejoice with Pascer -- the purest creatures minister to wantonness by unthankfulness.

Let Artemas rejoice with Pastinaca who is a fish with a sting.

Let Zenas rejoice with Pecten -- The Lord obliterate the laws of man!

Let Philemon rejoice with Pelagia -- The laws and judgement are impudence and blindness.

Let Apphia rejoice with Pelamis -- The Lord Jesus is man's judgement.

Let Demetrius rejoice with Peloris, who is greatest of Shell-Fishes.

Let Antipas rejoice with Pentadactylus -- A papist hath no sentiment God bless  
CHURCHILL.

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FOR I pray the Lord JESUS that cured the LUNATICK to be merciful to all my brethren  
and sisters in these houses.

For they work me with their harping-irons, which is a barbarous instrument, because I  
am more unguarded than others.

For the blessing of God hath been on my epistles, which I have written for the benefit  
of others.

For I bless God that the CHURCH of ENGLAND is one of the SEVEN ev'n the candlestick  
of the Lord.

For the ENGLISH TONGUE shall be the language of the WEST.

For I pray Almighty CHRIST to bless the MAGDALEN HOUSE and to forward a National  
purification.

For I have the blessing of God in the three POINTS of manhood, of the pen, of the  
sword, and of chivalry.

For I am inquisitive in the Lord, and defend the philosophy of the scripture against vain  
deceit.

For the nets come down from the eyes of the Lord to fish up men to their salvation.

For I have a greater compass both of mirth and melancholy than another.

For I bless the Lord JESUS in the innumerable, and for ever and ever.

For I am redoubted, and redoubtable in the Lord, as is THOMAS BECKET my father.

For I have had the grace to GO BACK, which is my blessing unto prosperity.

For I paid for my seat in St PAUL's, when I was six years old, and took possession  
against the evil day.

For I am descended from the steward of the island -- blessed be the name of the Lord  
Jesus king of England.

For the poor gentleman is the first object of the Lord's charity and he is the most pitied  
who hath lost the most.

For I am in twelve HARSHIPS, but he that was born of a virgin shall deliver me out of  
all.

For I am safe, as to my head, from the female dancer and her admirers.

For I pray for CHICHERSTER to give the glory to God, and to keep the adversary at bay.

For I am making to the shore day by day, the Lord Jesus take me.

For I bless the Lord JESUS upon RAMSGATE PIER -- the Lord forward the building of harbours.

For I bless the Lord JESUS for his very seed, which is in my body.

For I pray for R and his family, I pray for Mr Becher, and I bean for the Lord JESUS.

For I pray to God for Nore, for the Trinity house, for all light-houses, beacons and buoys.

For I bless God that I am not in a dungeon, but am allowed the light of the Sun.

For I pray God for the PYGMIES against their feathered adversaries, as a deed of charity.

For I pray God for all those, who have defiled themselves in matters inconvenient.

For I pray God be gracious to CORNELIUS MATTHEWS name and connection.

For I am under the same accusation with my Saviour -- -for they said, he is besides himself.

For I pray God for the introduction of new creatures into this island.

For I pray God for the ostriches of Salisbury Plain, the beavers of the Medway and silver fish of Thames.

For Charity is cold in the multitude of possessions, and the rich are covetous of their crumbs.

For I pray to be accepted as a dog without offence, which is best of all.

For I wish to God and desire towards the most High, which is my policy.

For the tides are the life of God in the ocean, and he sends his angel to trouble the great DEEP.

For he hath fixed the earth upon arches and pillars, and the flames of hell flow under it.

For the grosser the particles the nearer to the sink, and the nearer to purity, the quicker the gravitation.

For MATTER is the dust of the Earth, every atom of which is the life.

For MOTION is as the quantity of life direct, and that which hath not motion, is resistance.

For Resistance is not of GOD, but he -- hath built his works upon it.

For the Centripetal and Centrifugal forces are GOD SUSTAINING and DIRECTING.

For Elasticity is the temper of matter to recover its place with vehemence.

For Attraction is the earning of parts, which have a similitude in the life.

For the Life of God is in the Loadstone, and there is a magnet, which pointeth due EAST.

For the Glory of God is always in the East, but cannot be seen for the cloud of the crucifixion.

For due East is the way to Paradise, which man knoweth not by reason of his fall.

For the Longitude is (nevertheless) attainable by steering angularly notwithstanding.

For Eternity is a creature and is built upon Eternity ¶ê¶á¶ó¶á¶â¶ï¶ë¶ç ¶å¶g¶é ¶ó¶ç ¶ä¶é¶á¶â¶ï¶ë¶ç .

For Fire is a mixed nature of body and spirit, and the body is fed by that which hath not life.

For Fire is exasperated by the Adversary, who is Death, unto the detriment of man.

For an happy Conjecture is a miraculous cast by the Lord Jesus.

For a bad Conjecture is a draught of stud and mud.

For there is a Fire which is blandishing, and which is of God direct.

For Fire is a substance and distinct, and purifyeth ev'n in hell.

For the Shears is the first of the mechanical powers, and to be used on the knees.

For if Adam had used this instrument right, he would not have fallen.

For the power of the Shears Is direct as the life.

For the power of the WEDGE is direct as it's altitude by communication of Almighty God.

For the Skrew, Axle and Wheel, Pulleys, the Lever and Inclined Plane are known in the Schools.

For the Centre is not known but by the application of the members to matter.

For I have shown the Vis Inerti©i to be false, and such is all nonsense.

For the Centre is the hold of the Spirit upon the matter in hand.

For FRICTION is inevitable because the Universe is FULL of God's works.

For the PERPETUAL MOTION is in all the works of Almighty GOD.

For it is not so in the engines of man, which are made of dead materials, neither indeed can be.

For the Moment of bodies, as it is used, is a false term -- bless God ye Speakers on the Fifth of November.

For Time and Weight are by their several estimates.

For I bless GOD in the discovery of the LONGITUDE direct by the means of GLADWICK.

For the motion of the PENDULUM is the longest in that it parries resistance.

For the WEDDING GARMENTS of all men are prepared in the SUN against the day of acceptation.

For the Wedding Garments of all women are prepared in the MOON against the day of their purification.

For CHASTITY is the key of knowledge as in Esdras, Sr Isaac Newton and now, God be praised, in me.

For Newton nevertheless is more of error than of the truth, but I am of the WORD of GOD.

For WATER, is not of solid constituents, but is dissolved from precious stones above.

For the life remains in its dissolvent state, and that in great power.

For WATER is condensed by the Lord's FROST, tho' not by the FLORENTINE experiment.

For GLADWICK is a substance growing on hills in the East, candied by the sun, and of diverse colours.

For it is neither stone nor metal but a new creature, soft to the ax, but hard to the hammer.

For it answers sundry uses, but particularly it supplies the place of Glass.

For it giveth a benign light without the fragility, malignity or mischief of Glass.

For it attracteth all the colours of the GREAT BOW which is fixed in the EAST.

For the FOUNTAINS and SPRINGS are the life of the waters working up to God.

For they are in SYMPATHY with the waters above the Heavens, which are solid.

For the Fountains, springs and rivers are all of them from the sea, whose water is filtrated and purified by the earth.

For there is Water above the visible surface in a spiritualizing state, which cannot be seen but by application of a CAPILLARY TUBE.

For the ASCENT of VAPOURS is the return of thanksgiving from all humid bodies.

For the RAIN WATER kept in a reservoir at any altitude, suppose of a thousand feet, will make a fountain from a spout of ten feet of the same height.

For it will ascend in a stream two thirds of the way and afterwards prank itself into ten thousand agreeable forms.

For the SEA is a seventh of the Earth -- the spirit of the Lord by Esdras.

For MERCURY is affected by the AIR because it is of a similar subtlety.

For the rising in the BAROMETER is not effected by pressure but by sympathy.

For it cannot be seperated from the creature with which it is intimately and eternally connected.

For where it is stinted of air there it will adhere together and stretch on the reverse.

For it works by ballancing according to the hold of the spirit.

For QUICK-SILVER is spiritual and so is the AIR to all intents and purposes.

For the AIR-PUMP weakens and dispirits but cannot wholly exhaust.

For SUCKTION is the withdrawing of the life, but life will follow as fast as it can.

For there is infinite provision to keep up the life in all the parts of Creation.

For the AIR is contaminated by curses and evil language.

For poysonous creatures catch some of it and retain it or ere it goes to the adversary.

For IRELAND was without these creatures, till of late, because of the simplicity of the people.

For the AIR. is purified by prayer which is made aloud and with all our might.

For loud prayer is good for weak lungs and for a vitiated throat.

For SOUND is propagated in the spirit and in all directions.

For the VOICE of a figure compleat in all its parts.

For a man speaks HIMSELF from the crown of his head to the sole of his feet.

For a LION roars HIMSELF compleat from head to tail.

For all these things are seen in the spirit which makes the beauty of prayer.

For all whispers and unmusical sounds in general are of the Adversary.

For 'I will hiss saith the Lord' is God's denunciation of death.

For applause or the clapping of the hands is the natural action of a man on the descent of the glory of God.

For EARTH which is an intelligence hath a voice and a propensity to speak in all her parts.

For ECHO is the soul of the voice exerting itself in hollow places.

For ECHO cannot act but when she can parry the adversary.

For ECHO is greatest in Churches and where she can assist in prayer.

For a good voice hath its Echo with it and it is attainable by much supplication.

For the FOICE is from the body and the spirit -- and is a a body and a spirit.

For the prayers of good men are therefore visible to second-sighted persons.

For HARPSICHORDS are best strung with gold wire.

For HARPS and VIOLS are best strung with Indian weed.

For the GERMAN FLUTE is an indirect -- the common flute good, bless the Lord Jesus BENJIMIN HALLET.

For the feast of TRUMPETS should be kept up, that being the most direct and acceptable of all instruments.

For the TRUMPET of God is a blessed intelligence and so are all the instruments in HEAVEN.

For GOD the father Almighty plays upon the HARP of stupendous magnitude and melody.

For innumerable Angels fly out at every touch and his tune is a work of creation.

For at that time malignity ceases and the devils themselves are at peace.

For this time is perceptible to man by a remarkable stillness and serenity of soul.

For the ïolian harp is improveable into regularity.

For when it is so improved it will be known to be the SHAWM.

For it woud be better if the LITURGY were musically performed.  
For the strings of the SHAWM were upon a cylinder which turned to the wind.  
For this was spiritual musick altogether, as the wind is a spirit.  
For there is nothing but it may be played upon in delight.  
For the flames of fire may lie blown thro musical pipes.  
For it is so higher up in the vast empyrean.  
For is so real as that which is spiritual.  
For an IGNIS FATUUS is either the fool's conceit or a blast from the adversary.  
For SHELL-FIRE or ELECTRICAL is the quick air when it is caught.  
For GLASS is worked in the fire till it partakes of its nature.  
For the electrical fire is easily obtain'd by the working of glass.  
For all spirits are of fire and the air is a very benign one.  
For the MAN in VACUO is a flat conceit of preposterous folly.  
For the breath of our nostrils is an electrical spirit.  
For an electrical spirit may be exasperated into a malignant fire.  
For it is good to quicken in paralytic cases being the life applied unto death,  
For the method of philosophizing is in a posture of Adoration.  
For the School-Doctrine of Thunder and Lightning is a Diabolical Hypothesis.  
For it is taking the nitre from the lower regions and directing it against the Infinite of Heights.  
For THUNDER is the voice of God direct in verse and musick.  
For LIGHTNING is a glance of the glory of God.  
For the Brimstone that is found at the times of thunder and lightning is worked up by the Adversary.  
For the voice is always for infinite good which he strives to impede.  
For the Devil can work coals into shapes to afflict the minds of those that will not pray.  
For the coffin and the cradle and the purse are all against a man.

For the coffin is for the dead and death came by disobedience.

For the cradle is for weakness and the child of man was originally strong from the womb.

For the purse is for money and money is dead matter with the stamp of human vanity.

For the adversary frequently sends these particular images out of the fire to those whom they concern.

For the coffin is for me because I have nothing to do with it.

For the cradle is for me because the old Dragon attacked me in it and overcame in Christ.

For the purse is for me because I have neither money nor human friends.

For LIGHT is propagated at all distances in an instant because it is actuated by the divine conception.

For the Satellites of the planet prove nothing in this matter but the glory of Almighty God.

For the SHADE is of death and from the adversary.

For Solomon said vanity of vanities, vanity of vanities all is vanity.

For Jesus says verity of verities, verity of verities all is verity.

For Solomon said THOU FOOL in malice from his own vanity.

For the Lord reviled not all in hardship and temptation unutterable.

For Fire hath this property that it reduces a thing till finally it is not.

For all the filth wicked of men shall be done away by fire in Eternity.

For the furnace itself shall come up at the last according to Abraham's vision.

For the Convex Heaven of shall work about on that great event.

For the ANTARTICK POLE is not yet but shall answer in the Consummation.

For the devil hath most power in winter, because darkness prevails.

For the Longing of Women is the operation of the Devil upon their conceptions.

For the marking of their children is from the same cause both of which are to be parried by prayer.

For the laws of King James the first against Witchcraft were wise, had it been of man to make laws.

For there are witches and wizards even now who are spoken to by their familiars.  
For the visitation of their familiars is prevented by the Lord's incarnation.  
For to conceive with intense diligence against one's neighbour is a branch of witchcraft.  
For to use pollution, exact and cross things and at the same time to think against a man is the crime direct.  
For prayer with musick is good for persons so exacted upon.  
For before the NATIVITY is the dead of the winter and after it the quick.  
For the sin against the HOLY GHOST is INGRATITUDE.  
For stuff'd guts make no musick; strain them strong and you shall have sweet melody.  
For the SHADOW is of death, which is the Devil, who can make false and faint images of the works of Almighty God.  
For every man beareth death about him ever since the transgression of Adam, but in perfect light there is no shadow.  
For all Wrath is Fire, which the adversary blows upon and exasperates.  
For SHADOW is a fair Word from God, which is not returnable till the furnace comes up.  
For the ECLIPSE is of the adversary -- blessed be the name of Jesus for Whisson of Trinity.  
For the shadow is his and the penumbra is his and his the perplexity of the the phenomenon.  
For the eclipses happen at times when the light is defective.  
For the more the light is defective, the more the powers of darkness prevail.  
For deficiencies happen by the luminaries crossing one another.  
For the SUN is an intelligence and an angel of the human form.  
For the MOON is an intelligence and an angel in shape like a woman.  
For they are together in the spirit every night like man and wife.  
For Justice is infinitely beneath Mercy in nature and office.  
For the Devil himself may be just in accusation and punishment.  
For HELL is without eternity from the presence of Almighty God.

For Volcanos and burning mountains are where the adversary hath most power.  
For the angel GRATITUDE is my wife -- God bring me to her or her to me.  
For the propagation of light is quick as the divine Conception.  
For FROST is damp and unwholsome air candied to fall to the best advantage.  
For I am the Lord's News-Writer -- the scribe-evangelist -- Widow Mitchel, Gun and Grange bless the Lord Jesus.  
For Adversity above all other is to be deserted of the grace of God.  
For in the divine Idea this Eternity is compleat and the Word is a making many more.  
For there is a forlorn hope ev'n for impenitent sinners because the furnace itself must be the crown of Eternity.  
For my hope is beyond Eternity in the bosom of God my saviour.  
For by the grace of God I am the Reviver of ADORATION amongst ENGLISH-MEN.  
For being desert-ed is to have desert in the sight of God and intitles one to the Lord's merit.  
For things that are not in the sight of men are thro' God of infinite concern.  
For envious men have exceeding subtlety quippe qui in -- videant.  
For avaricious men are exceeding subtle like the soul seperated from the body.  
For their attention is on a sinking object which perishes.  
For they can go beyond the children of light in matters of their own misery.  
For Snow is the dew candied and cherishes.  
For TIMES and SEASONS are the Lord's -- Man is no CHRONOLOGER.  
For there is a CIRCULATION of the SAP in all vegetables.  
For SOOT is the dross of Fire.  
For the CLAPPING of the hands is naught unless it be to the glory of God.  
For God will descend in visible glory when men begin to applaud him.  
For all STAGE-Playing is Hypocrisy and the Devil is the master of their revels.  
For the INNATATION of corpuscles is solved by the Gold-beater's hammer -- God be gracious to Christopher Peacock and to all my God-Children.

For the PRECESSION of the Equinoxes is improving nature -- something being gained every where for the glory of God perpetually.

For the souls of the departed are embodied in clouds and purged by the Sun.

For the LONGITUDE may be discovered by attending the motions of the Sun. Way 2d.

For you must consider the Sun as dodging, which he does to parry observation.

For he must be taken with an Astrolabe, and considered respecting the point he left.

For you must do this upon your knees and that will secure your point.

For I bless God that I dwell within the sound of Success, and that it is well with ENGLAND this blessed day. NATIVITY of our LORD N.S. 1759.

Christopher Smart

### **Jubilate Agno: Fragment B, Part 3**

For a Man is to be looked upon in that which he excels as on a prospect.

For there be twelve cardinal virtues -- three to the East -- Greatness, Valour, Piety.

For there be three to the West -- Goodness, Purity and Sublimity.

For there be three to the North -- Meditation, Happiness, Strength.

For there be three to the South -- Constancy, Pleasantry and Wisdom.

For the Argument A PRIORI is GOD in every man's CONSCIENCE.

For the Argument A POSTERIORI is God before every man's eyes.

For the Four and Twenty Elders of the Revelation are Four and Twenty Eternities.

For their Four and Twenty Crowns are their respective Consummations.

For a CHARACTER is the votes of the Worldlings, but the seal is of Almighty GOD alone.

For there is no musick in flats and sharps which are not in God's natural key.

For where Accusation takes the place of encouragement a man of Genius is driven to act the vices of a fool.

For the Devil can set a house on fire, when the inhabitants find combustibles.

For the old account of time is the true -- Decr 28th 1759-60 -- -- --

For Faith as a grain of mustard seed is to believe, as I do, that an Eternity is such in respect to the power and magnitude of Almighty God.

For a DREAM is a good thing from GOD.

For there is a dream from the adversary which is terror.

For the phenomenon of dreaming is not of one solution, but many.

For Eternity is like a grain of mustard as a growing body and improving spirit.

For the malignancy of fire is owing to the Devil's hiding of light, till it became visible darkness.

For the Circle may be SQUARED by swelling and flattening.

For the Life of God is in the body of man and his spirit in the Soul.

For there was no rain in Paradise because of the delicate construction of the spiritual herbs and flowers.

For the Planet Mercury is the WORD DISCERNMENT.

For the Scotchman seeks for truth at the bottom of a well, the Englishman in the Heavn of Heavens.

For the Planet Venus is the WORD PRUDENCE or providence.

For GOD nevertheless is an extravagant BEING and generous unto loss.

For there is no profit in the generation of man and the loss of millions is not worth God's tear.

For this is the twelfth day of the MILLENNIUM of the MILLENNIUM foretold by the prophets -- give the glory to God ONE THOUSAND SEVEN HUNDRED AND SIXTY --

For the Planet Mars is the word FORTITUDE.

For to worship naked in the Rain is the bravest thing for the refreshing and purifying the body.

For the Planet Jupiter is the WORD DISPENSATION.

For Tully says to be generous you must be first just, but the voice of Christ is distribute at all events.

For Kittim is the father of the Pygmies, God be gracious to Pigg his family.

For the Soul is divisible and a portion of the Spirit may be cut off from one and applied to another.

For NEW BREAD is the most wholesome especially if it be leaven'd with honey.

For a NEW SONG also is best, if it be to the glory of God; and taken with the food like the psalms.

For the Planet Saturn is the word TEMPERANCE or PATIENCE.

For Jacob's Ladder are the steps of the Earth graduated hence to Paradice and thence to the throne of God.

For a good wish is well but a faithful prayer is an eternal benefit.

For SPICA VIRGINIS is the star that appeared to the wise men in the East and directed their way before it was yet insphered.

For an IDEA is the mental vision of an object.

For Lock supposes that an human creature, at a given time may be an atheist i.e. without God, by the folly of his doctrine concerning innate ideas.

For it is not lawful to sell poyson in England any more than it is in Venice, the Lord restrain both the finder and receiver.

For the ACCENTS are the invention of the Moabites, who learning the GREEK tongue

marked the words after their own vicious pronuntiation.

For the GAULS (the now-French and original Moabites) after they were subdued by Cæsar became such Grecians at Rome.

For the Gaullic manuscripts fell into the hands of the inventors of printing.

For all the inventions of man, which are good, are the communications of Almighty God.

For all the stars have satellites, which are terms under their respective words.

For tiger is a word and his satellites are Griffin, Storgis, Cat and others.

For my talent is to give an Impression upon words by punching, that when the reader casts his eye upon 'em, he takes up the image from the mould which I have made.

For JOB was the son of Issachar and patience is the child of strength.

For the Names of the DAYS, as they now stand, are foolish and abominable.

For the Days are the First, Second, Third, Fourth, Fifth, Sixth and Seventh.

For the names of the months are false -- the Hebrew appellatives are of God.

For the Time of the Lord's temptation was in early youth and imminent danger.

For an equivocal generation is a generation and no generation.

For putrifying matter nevertheless will yield up its life in diverse creatures and combinations of creatures.

For a TOAD can dwell in the centre of a stone, because -- there are stones whose constituent life is of those creatures.

For a Toad hath by means of his eye the most beautiful prospects of any other animal to make him amends for his distance from his Creator in Glory.

For FAT is the fruit of benevolence, therefore it was the Lord's in the Mosaic sacrifices.

For the very particular laws of Moses are the determinations of CASES that fell under his cognizance.

For the Devil can make the shadow thicker by candlelight by reason of his pow'r over malignant fire.

For the Romans clipped their words in the Augustan thro idleness and effeminacy and paid foreign actors for speaking them out.

For when the weight and the pow'r are equivalent the prop is of none effect.

For shaving of the beard was an invention of the people of Sodom to make men look

like women.

For the ends of the world are the accomplishment of great events, and the consummation of periods.

For ignorance is a sin because illumination is to be obtained by prayer.

For Preferment is not from the East, West or South, but from the North, where Satan has most power.

For the ministers of the Devil set the hewer of wood over the head of God's free Man.

For this inverting God's good order, edifice and edification, and appointing place, where the Lord has not appointed.

For the Ethiopian question is already solved in that the Blacks are the children of Cain.

For the phenomenon of the horizontal moon is the truth -- she appears bigger in the horizon because she actually is so.

For it was said of old 'can the Ethiopian change his skin?' the Lord has answered the question by his merit and death he shall. --

For the moon is magnified in the horizon by Almighty God, and so is the Sun.

For she has done her day's-work and the blessing of God upon her, and she communicates with the earth.

For when she rises she has been strength'ned by the Sun, who cherishes her by night.

For man is born to trouble in the body, as the sparks fly upwards in the spirit.

For man is between the pinchers while his soul is shaping and purifying.

For the ENGLISH are the seed of Abraham and work up to him by Joab, David, and Naphtali. God be gracious to us this day. General Fast March 14th 1760.

For the Romans and the English are one people the children of the brave man who died at the altar praying for his posterity, whose death was the type of our Saviour's.

For the WELCH are the children of Mephibosheth and Ziba with a mixture of David in the Jones's.

For the Scotch are the children of Doeg with a mixture of Cush the Benjamite, whence their innate antipathy to the English.

For the IRISH are the children of Shimei and Cush with a mixture of something lower -- the Lord raise them!

For the FRENCH are Moabites even the children of Lot.

For the DUTCH are the children of Gog.

For the Poles are the children of Magog.

For the Italians are the children of Samuel and are the same as the Grecians.

For the Spaniards are the children of Abishai Joab's brother, hence is the goodwill between the two nations.

For the Portuguese are the children of Amman -- God be gracious to Lisbon and send good angels amongst them!

For the Hottentots are the children of Gog with a Black mixture.

For the Russians are the Children of Ishmael.

For the Turks are the children of Esaw, which is Edom.

For the Wallachians are the children of Huz. God be gracious to Elizabeth Hughes, as she was.

For the Germans are the children of the Philistins even the seed of Anak.

For the Prussians are the children of Goliah -- but the present, whom God bless this hour, is a Campbell of the seed of Phinees.

For the Hanoverians are Hittites of the seed of Uriah. God save the king.

For the Hessians are Philistines with a mixture of Judah.

For the Saxons are Benjamites, men of great subtlety and Marshal Saxe was direct from Benjamin.

For the Danes are of the children of Zabulon.

For the Venetians are the children of Mark and Romans.

For the Swiss are Philistins of a particular family. God be gracious to Jonathan Tyers his family and to all the people at Vaux Hall.

For the Sardinians are of the seed of David -- The Lord forward the Reformation amongst the good seed first. --

For the Mogul's people are the children of Phut.

For the Old Greeks and the Italians are one people, which are blessed in the gift of Mustek by reason of the song of Hannah and the care of Samuel with regard to divine melody.

For the Germans and the Dutch are the children of the Goths and Vandals who did a good in destruction books written by heathen Free-Thinkers against God.

For there are Americans of the children of Toi. --

For the Laplanders are the children of Gomer.

For the Phenomena of the Diving Bell are solved right in the schools.

For NEW BREAD is the most wholesome -- God be gracious to Baker.

For the English are the children of Joab, Captain of the host of Israel, who was the greatest man in the world to GIVE and to ATCHIEVE.

For TEA is a blessed plant and of excellent virtue. God give the Physicians more skill and honesty!

For nutmeg is exceeding wholesome and cherishing, neither does it hurt the liver.

For The Lightning before death is God's illumination in the spirit for preparation and for warning.

For Lavender Cotton is exceeding good for the teeth. God be gracious to Windsmore.

For the Fern is exceeding good and pleasant to rub the teeth.

For a strong preparation of Mandragora is good for the gout.

For the Bark was a communication from God and is sovereign.

For the method of curing an ague by terror is exaction.

For Exaction is the most accursed of all things, because it brought the Lord to the cross, his betrayers and murderers being such from their exaction.

For an Ague is the terror of the body, when the blessing of God is withheld for a season.

For benevolence is the best remedy in the first place and the bark in the second.

For, when the nation is at war, it is better to abstain from the punishment of criminals especially, every act of human vengeance being a check to the grace of God.

For the letter &#1500; [Hebrew character lamed] which signifies GOD by himself is on the fibre of some leaf in every Tree.

For &#1500; is the grain of the human heart and on the network of the skin.

For &#1500; is in the veins of all stones both precious and common.

For &#1500; is upon every hair both of man and beast.

For &#1500; is in the grain of wood.

For &#1500; is in the ore of all metals.

For &#1500; is on the scales of all fish.

For &#1500; is on the petals of all flowers.

For &#1500; is upon on all shells.

For &#1500; is in the constituent particles of air.

For &#1500; is on the mite of the earth.

For &#1500; is in the water yea in every drop.

For &#1500; is in the incomprehensible ingredients of fire.

For &#1500; is in the stars the sun and in the Moon.

For &#1500; is upon the Sapphire Vault.

For the doubling of flowers is the improvement of the gardners talent.

For the flowers are great blessings.

For the Lord made a Nosegay in the meadow with his disciples and preached upon the lily.

For the angels of God took it out of his hand and carried it to the Height.

For a man cannot have publick spirit, who is void of private benevolence.

For there is no Height in which there are not flowers.

For flowers have great virtues for all the senses.

For the flower glorifies God and the root parries the adversary.

For the flowers have their angels even the words of God's Creation.

For the warp and woof of flowers are worked by perpetual moving spirits.

For flowers are good both for the living and the dead.

For there is a language of flowers.

For there is a sound reasoning upon all flowers.

For elegant phrases are nothing but flowers.

For flowers are peculiarly the poetry of Christ.

For flowers are medicinal.

For flowers are musical in ocular harmony.

For the right names of flowers are yet in heaven. God make gard'ners better nomenclators.

For the Poorman's nosegay is an introduction to a Prince.

For it were better for the SERVICE, if only select psalms were read.

For the Lamentations of Jeremiah, Songs from other scriptures, and parts of Esdras might be taken to supply the quantity.

For A is the beginning of learning and the door of heaven.

For B is a creature busy and bustling.

For C is a sense quick and penetrating.

For D is depth.

For E is eternity -- such is the power of the English letters taken singly.

For F is faith.

For G is God -- whom I pray to be gracious to Liveware my fellow prisoner.

For H is not a letter, but a spirit -- Benedicatur Jesus Christus, sic spirem!

For I is identity. God be gracious to Henry Hatsell.

For K is king.

For L is love. God in every language.

For M is musick and Hebrew ׀; [Hebrew character mem] is the direct figure of God's harp.

For N is new.

For O is open.

For P is power.

For Q is quick.

For R is right.

For S is soul.

For T is truth. God be gracious to Jermyn Pratt and to Harriote his Sister.

For U is unity, and his right name is Uve to work it double.

For W is word.

For X [drawn as a backwards G and a G stuck together] is hope -- consisting of two check G -- God be gracious to Anne Hope.

For Y is yea. God be gracious to Eennet and his family!

For Z is zeal.

For in the education of children it is necessary to watch the words, -which they pronounce with difficulty, for such are against them in their consequences.

For A is awe, if pronounced full. Stand in awe and sin not.

For B pronounced in the animal is bey importing authority.

For C pronounced hard is ke importing to shut.

For D pronounced full is day.

For E is east particularly when formed little e with his eye.

For F in it's secondary meaning is fair.

For G in a secondary sense is good.

For H is heave.

For I is the organ of vision.

For K is keep.

For L is light, and &#1500; [Hebrew character lamed] is the line of beauty.

For M is meet.

For N is nay.

For O is over.

For P is peace.

For Q is quarter.

For R is rain, or thus reign, or thus rein.

For S is save.

For T is take.

For V is veil.

For W is world.

For X [drawn as a backwards G and a G stuck together] beginneth not, but connects and continues.

For Y is young -- the Lord direct me in the better way of going on in the Fifth year of my jeopardy June the 17th N.S. 1760. God be gracious to Dr YOUNG.

For Z is zest. God give us all a relish of our duty.

For Action and Speaking are one according to God and the Ancients.

For the approaches of Death are by illumination.

For a man cannot have Publick Spirit, who is void of private benevolence.

For the order of Alamo is first three, second six, third eighteen, fourth fifty four, and then the whole band.

For the order of Sheminith is first ten, second twenty, third thirty and then the whole band.

For the first entrance into Heaven is by complement.

For Flowers can see, and Pope's Carnations knew him.

For the devil works upon damp and lowth and causes agues.

For Ignorance is a sin, because illumination is to be had by prayer.

For many a genius being lost at the plough is a false thought -- the divine providence is a better manager.

For a man's idleness is the fruit of the adversary's diligence.

For diligence is the gift of God, as well as other good things.

For it is a good NOTHING in one's own eyes and in the eyes of fools.

For æra in its primitive sense is but a weed amongst corn.

For there is no knowing of times and seasons, in submitting them to God stands the Christian's Chronology.

For Jacob's brown sheep wore the Golden fleece.

For Shaving of the face was the invention of the Sodomites to make men look like women.

Christopher Smart

### **Jubilate Agno: Fragment B, Part 4**

For God has given us a language of monosyllables to prevent our clipping.

For a toad enjoys a finer prospect than another creature to compensate his lack.

Tho' toad I am the object of man's hate.  
Yet better am I than a reprobate. who has the worst of prospects.  
For there are stones, whose constituent particles are little toads.

For the spiritual musick is as follows.

For there is the thunder-stop, which is the voice of God direct.

For the rest of the stops are by their rhimes.

For the trumpet rhimes are sound bound, soar more and the like.

For the Shawm rhimes are lawn fawn moon boon and the like.

For the harp rhimes are sing ring string and the like.

For the cymbal rhimes are bell well toll soul and the like.

For the flute rhimes are tooth youth suit mute and the like.

For the dulcimer rhimes are grace place beat heat and the like.

For the Clarinet rhimes are clean seen and the like.

For the Bassoon rhimes are pass, class and the like. God be gracious to Baumgarden.

For the dulcimer are rather van fan and the like and grace place &c are of the bassoon.

For beat heat, weep peep &c are of the pipe.

For every word has its marrow in the English tongue for order and for delight.

For the dissyllables such as able table &c are the fiddle rhimes.

For all dissyllables and some trissyllables are fiddle rhimes.

For the relations of words are in pairs first.

For the relations of words are sometimes in oppositions.

For the relations of words are according to their distances from the pair.

For there be twelve cardinal virtues the gifts of the twelve sons of Jacob.

For Reuben is Great. God be gracious to Lord Falmouth.

For Simeon is Valiant. God be gracious to the Duke of Somerset.

For Levi is Pious. God be gracious to the Bishop of London.  
For Judah is Good. God be gracious to Lord Granville.  
For Dan is Clean -- neat, dextrous, apt, active, compact. God be gracious to Draper.  
For Naphtali is sublime -- God be gracious to Chesterfield.  
For Gad is Contemplative -- God be gracious to Lord Northampton.  
For Ashur is Happy -- God be gracious to George Bowes.  
For Issachar is strong -- God be gracious to the Duke of Dorsett.  
For Zabulon is Constant -- God be gracious to Lord Bath.  
For Joseph is Pleasant -- God be gracious to Lord Bolingbroke.  
For Benjamin is Wise -- God be gracious to Honeywood.  
For all Foundation is from God depending.  
For the two Universities are the Eyes of England.  
For Cambridge is the right and the brightest.  
For Pembroke Hall was founded more in the Lord than any College in Cambridge.  
For mustard is the proper food of birds and men are bound to cultivate it for their use.  
For they that study the works of God are peculiarly assisted by his Spirit.  
For all the creatures mentiond by Pliny are somewhere or other extant to the glory of God.  
For Rye is food rather for fowls than men.  
For Rye-bread is not taken with thankfulness.  
For the lack of Rye may be supplied by Spelt.  
For languages work into one another by their bearings.  
For the power of some animal is predominant in every language.  
For the power and spirit of a CAT is in the Greek.  
For the sound of a cat is in the most useful preposition 'à' .  
For the pleasantry of a cat at pranks is in the language ten thousand times over.  
For JACK UPON PRANCK is in the performance of gåné together or seperate.

For Clapperclaw is in the grappling of the words upon one another in all the modes of versification.

For the sleekness of a Cat is in his áãëáéçöé .

For the Greek is thrown from heaven and falls upon its feet.

For the Greek when distracted from the line is sooner restored to rank and rallied into some form than any other.

For the purring of a Cat is his ôñöæáé .

For his cry is in ïöáé , which I am sorry for.

For the Mouse (Mus) prevails in the Latin.

For Edi-mus, bibi-mus, vivi-mus -- ore-mus.

For the Mouse is a creature of great personal valour.

For -- this is a true case -- Cat takes female mouse from the company of male -- male mouse will not depart, but stands threatening and daring.

For this is as much as to challenge, if you will let her go, I will engage you, as prodigious a creature as you are.

For the Mouse is of an hospitable disposition.

For bravery and hospitality were said and done by the Romans rather than others.

For two creatures the Bull and the Dog prevail in the English.

For all the words ending in ble are in the creature. Invisi-ble, Incomprehensi-ble, ineffa-ble, A-ble.

For the Greek and Latin are not dead languages, but taken up and accepted for the sake of him that spake them.

For can is (canis) is cause and effect a dog.

For the English is concise and strong. Dog and Bull again.

For Newton's notion of colours is áëïãìò unphilosophical.

For the colours are spiritual.

For WHITE is the first and the best.

For there are many intermediate colours, before you come to SILVER.

For the next colour is a lively GREY.

For the next colour is BLUE.

For the next is GREEN of which there are ten thousand distinct sorts.

For the next is YELLOW which is more excellent than red, tho Newton makes red the prime. God be gracious to John Delap.

For RED is the next working round the Orange.

For Red is of sundry sorts till it deepens to BLACK.

For black blooms and it is PURPLE.

For purple works off to BROWN which is of ten thousand acceptable shades.

For the next is PALE. God be gracious to William Whitehead.

For pale works about to White again.

NOW that colour is spiritual appears inasmuch as the blessing of God upon all things descends in colour.

For the blessing of health upon the human face is in colour.

For the blessing of God upon purity is in the Virgin's blushes.

For the blessing of God in colour is on him that keeps his virgin.

For I saw a blush in Staindrop Church, which was of God's own colouring.

For it was the benevolence of a virgin shewn to me before the whole congregation.

For the blessing of God upon the grass is in shades of Green visible to a nice observer as they light upon the surface of the earth.

For the blessing of God unto perfection in all bloom and fruit is by colouring.

For from hence something in the spirit may be taken off by painters.

For Painting is a species of idolatry, tho' not so gross as statuary.

For it is not good to look with earning upon any dead work.

For by so doing something is lost in the spirit and given from life to death.

For BULL in the first place is the word of Almighty God.

For he is a creature of infinite magnitude in the height.

For there is the model of every beast of the field in the height.

For they are blessed intelligences and all angels of the living God.

For there are many words under Bull.

For Bul the Month is under it.

For Sea is under Bull.

For Brook is under Bull. God be gracious to Lord Bolingbroke.

For Rock is under Bull.

For Bullfinch is under Bull. God be gracious to the Duke of Cleveland.

For God, which always keeps his work in view has paited a Bullfinch in the heart of a stone. God be gracious to Gosling and Canterbury.

For the Bluecap is under Bull.

For the Humming Bird is under Bull.

For Beetle is under Bull.

For Toad is under bull.

For Frog is under Bull, which he has a delight to look at.

For the Pheasant-eyed Pink is under Bull. Blessed Jesus R4NK EL.

For Bugloss is under Bull.

For Bugle is under Bull.

For Oxeye is under Bull.

For Fire is under Bull.

For I will consider my Cat Jeoffry.

For he is the servant of the Living God duly and daily serving him.

For at the first glance of the glory of God in the East he worships in his way.

For is this done by wreathing his body seven times round with elegant quickness.

For then he leaps up to catch the musk, which is the blessing of God upon his prayer.

For he rolls upon prank to work it in.

For having done duty and received blessing he begins to consider himself.

For this he performs in ten degrees.

For first he looks upon his fore-paws to see if they are clean.  
For secondly he kicks up behind to clear away there.  
For thirdly he works it upon stretch with the fore paws extended.  
For fourthly he sharpens his paws by wood.  
For fifthly he washes himself.  
For Sixthly he rolls upon wash.  
For Seventhly he fleas himself, that he may not be interrupted upon the beat.  
For Eighthly he rubs himself against a post.  
For Ninthly he looks up for his instructions.  
For Tenthly he goes in quest of food.  
For having consider'd God and himself he will consider his neighbour.  
For if he meets another cat he will kiss her in kindness.  
For when he takes his prey he plays with it to give it chance.  
For one mouse in seven escapes by his dallying.  
For when his day's work is done his business more properly begins.  
For he keeps the Lord's watch in the night against the adversary.  
For he counteracts the powers of darkness by his electrical skin and glaring eyes.  
For he counteracts the Devil, who is death, by brisking about the life  
For in his morning orisons he loves the sun and the sun loves him.  
For he is of the tribe of Tiger.  
For the Cherub Cat is a term of the Angel Tiger.  
For he has the subtlety and hissing of a serpent, which in goodness he suppresses.  
For he will not do destruction, if he is well-fed, neither will he spit without provocation.  
For he purrs in thankfulness, when God tells him he's a good Cat.  
For he is an instrument for the children to learn benevolence upon.  
For every house is incompleat without him and a blessing is lacking in the spirit.

For the Lord commanded Moses concerning the cats at the departure of the Children of Israel from Egypt.

For every family had one cat at least in the bag.

For the English Cats are the best in Europe.

For he is the cleanest in the use of his fore-paws of any quadrupede.

For the dexterity of his defence is an instance of the love of God to him exceedingly.

For he is the quickest to his mark of any creature.

For he is tenacious of his point.

For he is a mixture of gravity and waggery.

For he knows that God is his Saviour.

For there is nothing sweeter than his peace when at rest.

For there is nothing brisker than his life when in motion.

For he is of the Lord's poor and so indeed is he called by benevolence perpetually --  
Poor Jeoffry! poor Jeoffry! the rat has bit thy throat.

For I bless the name of the Lord Jesus that Jeoffry is better.

For the divine spirit comes about his body to sustain it in compleat cat.

For his tongue is exceeding pure so that it has in purity what it wants in musick.

For he is docile and can learn certain things.

For he can set up with gravity which is patience upon approbation.

For he can fetch and carry, which is patience in employment.

For he can jump over a stick which is patience upon proof positive.

For he can spraggle upon waggle at the word of command.

For he can jump from an eminence into his master's bosom.

For he can catch the cork and toss it again.

For he is hated by the hypocrite and miser.

For the former is affraid of detection.

For the latter refuses the charge.

For he camels his back to bear the first notion of business.

For he is good to think on, if a man would express himself neatly.

For he made a great figure in Egypt for his signal services.

For he killed the Icneumon-rat very pernicious by land.

For his ears are so acute that they sting again.

For from this proceeds the passing quickness of his attention.

For by stroaking of him I have found out electricity.

For I perceived God's light about him both wax and fire.

For the Electrical fire is the spiritual substance, which God sends from heaven to sustain the bodies both of man and beast.

For God has blessed him in the variety of his movements.

For, tho he cannot fly, he is an excellent clamberer.

For his motions upon the face of the earth are more than any other quadrupede.

For he can tread to all the measures upon the musick.

For he can swim for life.

For he can creep.

Christopher Smart

## **On a Lady Throwing Snow-Balls at Her Lover**

[From the Latin of Petronius Ascanius.]

When, wanton fair, the snowy orb you throw,  
I feel a fire before unknown in snow.  
E'en coldest snow I find has pow'r to warm  
My breast, when flung by Julia's lovely arm.  
T'elude love's pow'rful arts I strive in vain,  
If ice and snow can latent fires contain.  
These frolics leave: the force of beauty prove,  
With equal passion cool my ardent love.

Christopher Smart

## On My Wife's Birth-Day

'Tis Nancy's birth-day--raise your strains,  
Ye nymphs of the Parnassian plains,  
And sing with more than usual glee  
To Nancy, who was born for me.

Tell the blythe Graces as they bound,  
Luxuriant in the buxom round;  
They're not more elegantly free,  
Than Nancy, who was born for me.

Tell royal Venus, tho' she rove,  
The queen of the immortal grove,  
That she must share her golden fee  
With Nancy, who was born for me.

Tell Pallas, tho' th'Athenian school,  
And ev'ry trite pedantic fool,  
On her to place the palm agree,  
'Tis Nancy's, who was born for me.

Tell spotless Dian, tho' she range,  
The regent of the up-land grange,  
In chastity she yields to thee,  
O Nancy, who was born for me.

Tell Cupid, Hymen, and tell Jove,  
With all the pow'rs of life and love,  
That I'd disdain to breathe or be,  
If Nancy was not born for me.

Christopher Smart

## Psalm 114

When Israel came from Egypt's coast,  
And Goshen's marshy plains,  
And Jacob with his joyful host  
From servitude and chains;

Then was it seen how much the Jews  
Were holy in his sight,  
And God did Israel's kingdom choose  
To manifest his might.

The sea beheld it, and with dread  
Retreated to make way;  
And Jordan to his fountain head  
Ran backwards in dismay.

The mountains, like the rams that bound,  
Exulted on their base;  
Like lambs the little hills around  
Skipt lightly from their place.

What is the cause, thou mighty sea,  
That thou thyself should shun;  
And Jordan, what is come to thee,  
That thou should backward run?

Ye mountains that ye leaped so high  
From off the solid rock,  
Ye hills that ye should gambols try,  
Like firstlings of the flock?

Earth, from the center to the sod  
His fearful presence hail  
The presence of Jeshurun's God,  
In whom our arms prevail.

Who beds of rocks in pools to stand  
Can by his word compel,  
And from the veiny flint command  
The fountain and the well.

Christopher Smart

## **Psalm XXIII**

The shepherd Christ from heav'n arriv'd,  
My flesh and spirit feeds;  
I shall not therefore be depriv'd  
Of all my nature needs.

As slop'd against the glist'ning beam  
The velvet verdure swells,  
He keeps, and leads me by the stream  
Where consolation dwells.

My soul He shall from sin restore,  
And her free pow'rs awake,  
In paths of heav'nly truth to soar,  
For love and mercy's sake.

Yea, tho' I walk death's gloomy vale,  
The dread I shall disdain;  
For Thou art with me, lest I fail,  
To check me and sustain.

Thou shalt my plenteous board appoint  
Before the braving foe;  
Thine oil and wine my head anoint,  
And make my goblet flow.

But great still Thy love and grace  
Shall all my life attend;  
And in Thine hallow'd dwelling place  
My knees shall ever bend.

Christopher Smart

## **The Long-Nosed Fair**

Once on a time I fair Dorinda kiss'd,  
Whose nose was too distinguish'd to be miss'd;  
My dear, says I, I fain would kiss you closer,  
But tho' your lips say aye--your nose says, no, Sir.--  
The maid was equally to fun inclin'd,  
And plac'd her lovely lily-hand behind;  
Here, swain, she cry'd, may'st thou securely kiss,  
Where there's no nose to interrupt thy bliss.

Christopher Smart

## The Pig

In ev'ry age, and each profession,  
Men err the most by prepossession;  
But when the thing is clearly shown,  
And fairly stated, fully known,  
We soon applaud what we deride,  
And penitence succeeds to pride.--  
A certain Baron on a day  
Having a mind to show away,  
Invited all the wits and wags,  
Foot, Massey, Shuter, Yates, and Skeggs,  
And built a large commodious stage,  
For the Choice Spirits of the age;  
But above all, among the rest,  
There came a Genius who profess'd  
To have a curious trick in store,  
Which never was perform'd before.  
Thro' all the town this soon got air,  
And the whole house was like a fair;  
But soon his entry as he made,  
Without a prompter, or parade,  
'Twas all expectance, all suspense,  
And silence gagg'd the audience.  
He hid his head behind his wig,  
With with such truth took off\* a Pig, [imitated]  
All swore 'twas serious, and no joke,  
For doubtless underneath his cloak,  
He had conceal'd some grunting elf,  
Or was a real hog himself.  
A search was made, no pig was found--  
With thund'ring claps the seats resound,  
And pit and box and galleries roar,  
With--"O rare! bravo!" and "Encore!"  
Old Roger Grouse, a country clown,  
Who yet knew something of the town,  
Beheld the mimic and his whim,  
And on the morrow challeng'd him.  
Declaring to each beau and bunter  
That he'd out-grunt th'egregious grunter.  
The morrow came--the crowd was greater--  
But prejudice and rank ill-nature  
Usurp'd the minds of men and wenches,  
Who came to hiss, and break the benches.  
The mimic took his usual station,  
And squeak'd with general approbation.  
"Again, encore! encore!" they cry--  
'Twas quite the thing--'twas very high;  
Old Grouse conceal'd, amidst the racket,  
A real Pig berneath his jacket--  
Then forth he came--and with his nail  
He pinch'd the urchin by the tail.  
The tortur'd Pig from out his throat,  
Produc'd the genuine nat'ral note.

All bellow'd out--"'Twas very sad!  
Sure never stuff was half so bad!  
That like a Pig!"--each cry'd in scoff,  
"Pshaw! Nonsense! Blockhead! Off! Off! Off!"  
The mimic was extoll'd, and Grouse  
Was hiss'd and catcall'd from the house.--  
"Soft ye, a word before I go,"  
Quoth honest Hodge--and stooping low  
Produc'd the Pig, and thus aloud  
Bespoke the stupid, partial crowd:  
"Behold, and learn from this poor creature,  
How much you Critics know of Nature."

Christopher Smart

## **The Sweets of Evening**

The sweets of evening charm the mind,  
Sick of the sultry day;  
The body then no more confin'd,  
But exercise with freedom join'd,  
When Phoebus sheathes his ray.

While all-serene the summer moon  
Sends glances thro' the trees,  
And Philomel begins her tune,  
And Asteria too shall help her soon  
With voice of skillful ease.

A nosegay, every thing that grows,  
And music, every sound  
To lull the sun to his repose;  
The skies are colour'd like the rose  
With lively streaks around.

Of all the changes rung by time  
None half so sweet appear,  
As those when thoughts themselves sublime,  
And with superior natures chime  
In fancy's highest sphere.

Christopher Smart

## Where's the Poker?

The poker lost, poor Susan storm'd,  
And all the rites of rage perform'd;  
As scolding, crying, swearing, sweating,  
Abusing, fidgetting, and fretting.  
"Nothing but villany, and thieving;  
Good heavens! what a world we live in!  
If I don't find it in the morning,  
I'll surely give my master warning.  
He'd better far shut up his doors,  
Than keep such good for nothing whores;  
For wheresoe'er their trade they drive,  
We vartuous bodies cannot thrive."  
Well may poor Susan grunt and groan;  
Misfortunes never come alone,  
But tread each other's heels in throngs,  
For the next day she lost the tongs;  
The salt box, colander, and pot  
Soon shar'd the same untimely lot.  
In vain she vails and wages spent  
On new ones--for the new ones went.  
There'd been (she swore) some dev'l or witch in,  
To rob or plunder all the kitchen.  
One night she to her chamber crept  
(Where for a month she had not slept;  
Her master being, to her seeming,  
A better play fellow than dreaming).  
Curse on the author of these wrongs,  
In her own bed she found the tongs,  
(Hang Thomas for an idle joker!)  
In her own bed she found the poker,  
With the salt box, pepper box, and kettle,  
With all the culinary metal.--  
Be warn'd, ye fair, by Susans crosses:  
Keep chaste and guard yourselves from losses;  
For if young girls delight in kissing,  
No wonder that the poker's missing.

Christopher Smart