# ZÓPHIËL; OR, THE BRIDE OF SEVEN

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649257249

Zóphiël; or, The bride of seven by Maria Del Occidente

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### MARIA DEL OCCIDENTE

## ZÓPHIËL; OR, THE BRIDE OF SEVEN



ZÓPHIËL.

#### LONDON

\*\* SND W- SEPRELL, PRINTERS, BROAD STREET, COLDEN SQUARE.

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OR.

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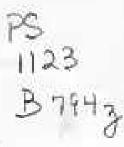
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MARIA DEL OCCIDENTE.

### LONDON:

R. J. KENNETT, 59 GREAT QUEEN STREET, LINCOLN'S INS WIELDS.

1833.



TO

### ROBERT SOUTHEY, ESQ.

On! Immel'd hard, how can I part,
Those cheering smiles no more to see,
Until my noothed and soluced heart
Pours forth one grateful lay to thee?

Fair virtue tuned thy youthful breath,

And peace and pleasure bless thee now;

For love and besuty guard the weeath

That blooms upon thy manly brow.

The Indian, leaning on his bow,
On bostile cliff, in desert drear,
Cast with less joy his glance below,
When came some friendly warrior near;

The native dove of that warm isle

Where oft, with flowers, my lyre was drest,

Sees with less joy the sun awhile

When vertic rains have dreached her nest,



Than I, a stranger, first beheld

Thine eye's harmonious welcome given
With gentle word which, as it swell'd,

Came to my heart benign as heaven.

Soft be thy sleep as mists that rest On Skiddaw's top at summer morn; Smooth be thy days as Derwent's breast, When summer light is almost gone!

And yet, for thee why breathe a prayer?

I deem thy fate is given in trust

To scraphs, who by daily care,

Would prove that beaven is not enjust.

And treasured shall thine image be In memory's purest, holiest abrine, While truth and honour glow in thee, Or life's warm quivering pulse is mine.

Kesnick, April 18, 1811.

### PREFACE.

In finishing Zóphiël, the writer has endeavoured to adhere entirely to that belief (once prevalent among the fathers of the Greek and Roman churches), which supposes that the oracles of antiquity were delivered by diemons at fallen angels, who wandered about the earth, formed attachments to such mortals as pleased them best, and caused themselves, in many places, to be adored as divinities.

In endeavouring to give authority for the incidents of the story, all quotations from the sacred writings have been scrupalously avoided; and the beings introduced are to be considered only as Phoebus, Zephyr, &c. under other names.

Most of the systems of ancient philosophy, either Western or Oriental, suppose beings similar to the angels of the fathers, and differ from the Mosaic account only in heing more full and explicit. Justin Martyr and others supposed that even Homer borrowed from Hebraic records and traditions, and found in his writings the creation of the world, the tower of Babel, and the angels east out of heaven. Hesiod's beautiful allegory of "Love calling order from chaos," may, it is said, be traced to the same source.

The fact of the actual existence of such beings as angels are represented, it is for others to question; according to all that is related of them, they are creatures superior in power, but embed with wishes and proper-sities nearly resembling those of mortals; and, in their attributes, corresponding almost entirely with those deities which they are thought, by the fathers, to have personated, and which have ever been a subject for poetry and fibble.

Vide Brucker's Historia Philosophia.