

**THE
CONSOLATION:
A POEM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649309726

The Consolation: A Poem by George Gerrard

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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GEORGE GERRARD

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CONSOLATION:
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THE CONSOLATION.

A Poem.

BY

GEORGE GERRARD.



London:

HUNTER, ROSE & COMPANY.

MDCCLXXI.

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Western Univ. Lib.
6-18-1924

TO

W. W.,

OF THE MIDDLE TEMPLE,

This Form

IS DEDICATED,

AS A TOKEN OF ESTEEM AND REGARD, AND AS A SLIGHT

APPRECIATION OF

HIS GENEROUS CHARACTER,

BY

THE AUTHOR.

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PREFACE.

IN presenting a volume for the consideration of the Public, it is usual to say something about it in a Preface, and I therefore take the opportunity to remark, that this Poem has been written with the endeavour, in all humility, of raising the thoughts and soothing the cares of man, as Keats hath it, however unworthy the attempt may appear. The noblest ideal that man can shadow forth to himself, must necessarily fall very far short of perfection, and the result, in seeking to attain it, will be even more imperfect, but the faculties that have been called into exercise, will receive increased power, and the time may come, when a first work shall acquire immortality from the value of the last.

GEORGE GERRARD.

MONTREAL, 1st December, 1880.





Tenor of the Argument.

I.

THE birth of Imagination took place with the expulsion of our first parents from Eden, who, on being driven forth to cultivate the world, were told that they should also people it.—Cain, therefore, was given from the Lord as a consolation, to turn their thoughts in a new direction.

II.

The anxiety felt by a mother for her first-born.—The hopes she images to herself of his future.—The mystery of possessing a living babe fills Imagination with delight.

III.

The season of youth, the spring-time of Imagination.—The deceitfulness of the world soon robs youth of innocence.—Knowledge, the opposing weight to the world's attractions in the balance of human action.—Perfect Love and Friendship can alone give peace.

IV.

When middle life is attained, Memory increases the power of Imagination, which becomes a greater consolation to the mind, enabling it to indulge in noble trains of thought; such as arise, from contemplations on the world, the birth and death of Christ, and the wonders of the Firmament. These lead to the consideration of Death, which