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Songfellow's
"Evangeline."

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THE KINGSLEY ENGLISH TEXTS

EVANGELINE



LONGFELLOW

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LONGFELLOW'S
EVANGELINE

EDITED, WITH NOTES, OUTLINE STUDY AND
EXAMINATION QUESTIONS

BY

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P R E F A C E

The right or the wrong of the expulsion of the French settlers from Acadia, which event forms the historical groundwork of the poem *EVANGELINE*, has long been a matter of dispute. The conclusion reached by the individual student is quite likely to be influenced either by sentiment or by national prejudice. The poet has, of course, found it necessary to stir the reader's sentiments of sympathy and pity for the people who were so rudely separated by the exigencies of war from their possessions and from their friends and relatives. But it should be remembered that Longfellow was painting a picture, not giving a judicial opinion; therefore personal experiences rather than political or ethical questions fell within the scope of his purpose. The editors have presented in the Introduction what may be called a moderate view of the point at issue, which is believed to be fair to both the English and the French, and also in harmony with the historical facts.

In the *Kingsley English Texts* of Shakespeare's

Plays already published the "Scene-Settings" have been made a prominent and helpful feature. Of somewhat similar purport are the "Introductory Notes" before each Canto of *EVANGELINE*. These, with the judicious footnotes and the Outline Study and Examination Questions, are original features, which are believed sufficient to justify this new edition of a poem which is probably more widely used in the schools and more dearly loved than any other piece of literature.

THE EDITORS.

BOSTON, MASS., August 1, 1909.

INTRODUCTION

I. CHARACTER OF EVANGELINE

It is a fortunate circumstance for the literature of any country when a great poet embodies in imperishable verse a legend connected with its history, softening with the mist of romance the outlines of life and character which appear so harsh and forbidding in the light furnished by the prose historian.

This poetic enlargement of the romantic in history is especially grateful in America, where a transplanted race, confronted with tremendous material problems and tasks, is inclined to despise the power of imagination and seems likely to lose that sense of the ideal, which, in lands where civilization has sprung from the soil, is the inspiration of literature and art.

Of the many attempts at poetic treatment of American legends, Longfellow's *EVANGELINE* is, from every point of view, the most successful. It is the poem by which its author is best known outside of his own country, and it has added an American province to the world of legendary romance. The charm which makes the poem so widely popular lies in its simplicity. It is a story of universal human interest, told plainly and unaffectedly,—a story of simple-minded peasants, involved, through no volition of their own, in circumstances intensely dramatic. Local associations and historical

facts are used merely as accessories to this human story, following the example of the old popular ballads in which everything is subordinated to the personality of those whose adventures are the theme of the song.

2. HISTORICAL FOUNDATION OF EVANGELINE

(To be used in connection with Outline Study, Note 2.)

ACADIA (French, *L'Acadie*, from an Indian word *á-ka-de*, meaning "plenty") was the name given by the French explorers to a region which had Fundy Bay for its center and which included for purposes of actual occupation and settlement, the present Canadian provinces of Nova Scotia and New Brunswick and the eastern half of the state of Maine.

This region was claimed by England by right of discovery ; but its first actual explorers were French adventurers, drawn thither by rumors of gold mines and induced to remain by the more substantial attractions of the fur trade. In the early years of the seventeenth century, about the time when the English were beginning to form permanent settlements on the coast of New England, a few French families, mostly peasants from Normandy, were brought over and established at Port Royal, now Annapolis, on the south shore of Fundy Bay. These settlers found the country, notwithstanding its rocky soil and rigorous winter climate, capable of furnishing an industrious population with plentiful subsistence. Hostilities with their New England neighbors disturbed them somewhat until 1667, when the French acquired undisputed possession of the country, by the Treaty of Breda, after which they increased and multiplied, forming settlements at various points on both sides of the bay.

Directed by wise and devoted priests to whom they were thoroughly submissive, the Acadians, like the Arcadians of pastoral romance, formed idyllic communities from which poverty, wealth, crime and ambition were practically banished. The surrounding Indians learned to love and admire the French as heartily as the New England Indians hated their Puritan neighbors, and their descendants are Frenchmen and Roman Catholics to this day.

The peaceful prosperity of the Acadians was roughly broken, when the capture of Port Royal by the British in 1710 was followed by cession of the whole country to Great Britain at the Peace of Utrecht. The Acadians were guaranteed the enjoyment of their religion and language, and, on their part, agreed not to assist the enemies of Great Britain ; but the struggle for the domination of North America between the British and the French of Canada was coming on, and the British wished to establish in Acadia, which they called Nova Scotia, a strong outpost against the French who were strongly fortified in the Island of Cape Breton. The Acadians differed from the Canadian French in many respects, but were naturally attracted to the cause of men of their own race and religion ; therefore, they gradually drew away from Port Royal, now become a British stronghold, and made Grand-Pré, on the south side of Minas Basin, the center of their settlements. This brought them into the most unfortunate position possible for neutrals, directly between the hostile lines. To the English it seemed that so long as the Acadians occupied the northern half of the peninsula, the English dominion was practically limited to the southern half, in defiance of the treaty which guaranteed to the English the whole peninsula. In the war known in America as King George's War, 1744-1748, several attempts were made by the Canadian French to conquer Nova Scotia.

The responsible men of the Acadians claimed the privileges of neutrals, but they made no resistance when the French invaders helped themselves from Acadian barns and storehouses ; the Indians and half-breeds, known to be controlled wholly by the Acadian priests, openly joined with the French, and a detachment of New England soldiers was ambushed and slaughtered in the very village of Grand-Pré. After this the New Englanders demanded that the Acadians be compelled to take up arms in defence of Nova Scotia, or make room for those who would ; but the British Government, for reasons of its own, assented to a peace which left matters in this region in the same condition as before the war.

In 1755 war again broke out and the Canadian French again appeared in Nova Scotia, relying on the friendly neutrality of the Acadians. This time Governor Shirley, of Massachusetts, Commander-in-Chief of the British forces in North America, was authorized to adopt whatever policy seemed necessary for the protection of New England. A British naval force, with a land army composed mainly of New England militia, under Major-General John Winslow, sailed to Fundy Bay and drove the Canadians back to Cape Breton. As soon as communication between the Acadians at Grand-Pré and the French at Louisburg was broken by the establishment of British garrisons on the Isthmus, the Acadians were ordered to assemble at Grand-Pré to hear the commands of the King of England as to their future conduct. Expecting nothing worse than reproof and warning, the leading men of the Acadians put themselves into the power of General Winslow on September 5, 1755. They were curtly informed that they had abused his Majesty's clemency, that their property was confiscated, and that the entire population was to be transported to other British colonies

where arrangements would be made for their settlement. No resistance was possible, and the proclamation was carried into effect immediately.

This action, for the details of which Governor Lawrence, of Nova Scotia, and Governor Shirley, of Massachusetts, must be held responsible, was justifiable as military necessity under the laws of war as practiced in the eighteenth century, and the transportation of the Acadians to the colonies south of New England, where land was to be had for the asking, and where industrious settlers were always welcome, need not have caused excessive suffering. The heartless carelessness, however, with which the expatriation of these people was carried out classes the Expulsion of the Acadians with the Massacre of Glencoe, as a blot on the generally humane record of British military administration. The embarkation was hurried; no attempt was made to unite families on the same ship or to see that the ships were properly provisioned or equipped. It would seem that no definite arrangement had been made as to the destination of the exiles, and that irresponsible masters of chartered transports went wherever they pleased to discharge their unwilling passengers. This conduct entailed hardships which would have exterminated a less hardy race.

Of those Acadians who survived, some settled in English colonies and prospered, particularly in Pennsylvania; others found their way to Canada, and many more to Louisiana, where their descendants still form a distinct element of the population.

EVANGELINE

PART THE FIRST

This is the forest primeval.¹ The murmuring pines
and the hemlocks,
Bearded² with moss, and in garments green, indistinct
in the twilight,
Stand like Druids³ of eld, with voices sad and prophetic,
Stand like harpers hoar,⁴ with beards that rest on
their bosoms.
Loud from its rocky caverns, the deep-voiced neighboring
ocean
Speaks, and in accents disconsolate answers the wail
of the forest⁵.
This is the forest primeval; but where are the hearts
that beneath it

1. Study Examination Questions, No. 2.

2. What does the word **bearded** modify?

3. The priests of the earliest religion of Western Europe whose temples were oak groves. **Point out an archaic word in line 3.**

4. **Harpers.** The reference is to the bards of ancient Britain, conventionally represented as aged men with flowing gray hair and beards.

5. **What figure of speech is used in lines 5 and 6? What effect is produced?**

Suggestion.—What impression does line 6 produce upon the mind of the reader as regards the character of the story? What two words in the line deepen this impression? *

Leaped like the roe, when he hears in the woodland
the voice of the huntsman?

Where is the thatch-roofed village, the home of
Acadians farmers— 10

Men whose lives glided on like rivers that water the
woodlands,

Darkened by shadows of earth, but reflecting an
image of heaven?⁶

Waste are those pleasant farms, and the farmers for-
ever departed!

Scattered like dust and leaves, when the mighty
blasts of October

Seize them, and whirl them aloft, and sprinkle them
far o'er the ocean.

Naught but tradition remains of the beautiful village
of Grand-Pré.

Ye who believe in affection that hopes, and endures,
and is patient,

Ye who believe in the beauty and strength of woman's
devotion,

List to the mournful tradition still sung by the pines
of the forest;

List to a Tale of Love in Acadie, home of the happy. ²⁰

6. Characterize the kind of existence described in this figure of speech.

CANTO I. ACADIE, HOME OF THE HAPPY

Introductory Note. In no way could the poet have more effectively aroused the reader's sympathy for the exiled Acadians, than by painting this picture of the simple, God-fearing Acadian farmers, dwelling together in love and contentment in their peaceful little village.

In a vivid word picture, the village of Grand-Pré is brought before the reader, embosomed in its fruitful valley, its pale green marshes, reclaimed from the sea, stretching to the eastward; on the west and south, orchards and fields of flax and corn outstretch from either side as far as eye can see; between them and beyond are the restless waters of the Minas Basin; to the northward, dominating the whole scene, stands the "majestic bastion of Blomidon, outthrust against the tides;" and beyond, and still beyond, the primeval forest.

The canto is not over-long, but no detail of the life of the Acadians is omitted; and we have, besides, a beautiful portrait of the Evangeline of "seventeen summers," inserted to mark more sharply the contrasts of the following cantos. In this canto, also, are introduced and characterized the chief actors in the story.

In the Acadian land,¹ on the shores of the Basin of
Minas,²

Distant, secluded, still, the little village of Grand-Pré³
Lay in the fruitful valley. Vast meadows stretched
to the eastward,

Giving the village its name, and pasture to flocks
without number.

1. Study Outline Study, A, III, and Introduction 2, paragraph 1.

2. The eastern arm of Fundy Bay, penetrating 60 miles into the heart of the peninsula of Nova Scotia. It is noted for its remarkable rise and fall of tide, 50 feet or more. Probably greater than anywhere else in the world.

3. A village in Kings county, Nova Scotia, situated on Minas Basin, 46 miles northwest of Halifax. The name **Grand-Pre** means, when translated into English, "Great Meadow."

Dikes,⁴ that the hands of the farmers had raised with
labor incessant,

Shut out the turbulent tides; but at stated seasons the
flood-gates

Opened, and welcomed the sea to wander at will o'er
the meadows.

West and south there were fields of flax, and orchards
and corn-fields

Spreading afar and unfenced o'er the plain; and
away to the northward

Blomidon⁵ rose, and the forests old, and aloft on the
mountains

30

Sea-fogs pitched their tents, and mists from the
mighty Atlantic

Looked on the happy valley, but ne'er from their
station descended.

There, in the midst of its farms, reposed the Acadian
village.

4. "It is not only in the embalming amber of song and story that the memory of the Acadians survives. A monument no less beautiful than beneficent is theirs in the wide, rich meadows which their hands snatched from the sea. These reaches of placid green, streaked with fleeing lines of shade as the gusts swoop down across the grass tops, were anciently but barren levels of red mud, patched irregularly with yellow sea-grass. At high tide they were one vast sea, whose waves lapped the edges of the uplands, which are now miles inland. Patiently the Acadians upbuilt the long ramparts of their dikes, the mighty tides were fenced into their channels, and soon the red flats put forth the green of their exhaustless fertility. But their bosom lies below sea-level; therefore, eternal vigilance is the price of this possession, and the diking spade is ceaselessly at work along the foundations of those ponderous walls."

5. **Find Blomidon on your map.**

Strongly built were the houses, with frames of oak
and of chestnut,

Such as the peasants of Normandy⁶ built in the reign
of the Henries.⁷

Thatched were the roofs,⁸ with dormer-windows; and
gables projecting

Over the basement below protected and shaded the
doorway.

There in the tranquil evenings of summer, when
brightly the sunset

Lighted the village street, and gilded the vanes on the
chimney,

Matrons and maidens sat in snow-white caps⁹ and in
kirtles¹⁰

40

Scarlet and blue and green, with distaffs spinning the
golden

Flax for the gossiping¹¹ looms, whose noisy shuttles¹²
within doors

6. See **Introduction 2, paragraph 2.**

7. **Explain.**

8. A **thatched roof** is a roof covered with straw. The straw is laid upon the roof to the thickness of a foot or more and is held in place by cords or by long strips of wood loaded with stones.

9. The cap of a peasant of Upper Normandy is made of starched muslin, and is from half a yard to a yard in height. It stands up nearly perpendicularly and is ornamented with long lace lappets. The hair is braided in front and gathered up in a mass behind. Upon a young and handsome woman, these high caps have a pretty effect. In Lower Normandy, the cap is low and flat in the crown.

10. The rest of the peasant woman's dress consists of a bright colored petticoat, usually scarlet, a black jacket and a colored apron; long gold ear-rings, and gold hearts and crosses, fastened either to a black velvet ribbon or to a gold chain.

11. **What is the significance of the epithet?**

12. Define **distaff, loom, and shuttle.**

Mingled their sound with the whirl of the wheels and
the songs of the maidens.¹³

Solemnly down the street came the parish priest, and
the children

Paused in their play to kiss the hand he extended to
bless them.

Reverend walked he among them; and up rose ma-
trons and maidens,

Hailing his slow approach with words of affectionate
welcome.

Then came the laborers home from the field, and
serenely the sun sank

Down to his rest, and twilight prevailed.¹⁴ Anon
from the belfry

Softly the *Angelus*¹⁵ sounded, and over the roofs of
the village

50

Columns of pale blue smoke, like clouds of incense
ascending,

Rose from a hundred hearths, the homes of peace and
contentment.

Thus dwelt together in love these simple Acadian
farmers—

13. Show that the sound of this line suggests the noise of the looms.

14. Enumerate all the details which enter into the composition of the word picture of lines 38-49.

15. A Roman Catholic devotion the name of which is derived from the first words, *Angelus Domini*. The prayer is recited three times a day, generally about 6. A. M., at noon, and about 6 P. M., at the sound of a bell called the *Angelus*.

Dwelt in the love of God and of man. Alike were they free from
Fear, that reigns with the tyrant, and envy, the vice of republics.¹⁶
Neither locks had they to their doors, nor bars to their windows ;
But their dwellings were open as day and the hearts of the owners ;
There the richest was poor, and the poorest lived in abundance.¹⁷

Somewhat apart from the village, and nearer the Basin of Minas,
Benedict Bellefontaine, the wealthiest farmer of Grand-Pré, 60
Dwelt on his goodly acres ; and with him, directing his household,
Gentle Evangeline lived, his child, and the pride of the village.
Stalworth and stately in form was the man of seventy winters ;
Hearty and hale was he, an oak that is covered with snow-flakes ;
White as the snow were his locks, and his cheeks as brown as the oak-leaves.

16. In a state of society where legal equality prevails, an advantageous position obtained by superior talents or wealth is naturally envied by the less fortunate.

17. **Study Introduction 2, paragraph 2.**

Fair was she to behold, that maiden of seventeen
summers.

Black were her eyes as the berry that grows on the
thorn by the way-side,

Black, yet how softly they gleamed beneath the
brown shade of her tresses!

Sweet was her breath as the breath of kine that feed
in the meadows.

When in the harvest heat she bore to the reapers
at noontide

70

Flagons¹⁸ of home-brewed ale, ah! fair in sooth was
the maiden.

Fairer was she when, on Sunday morn, while the
bell from its turret

Sprinkled with holy sounds the air, as the priest with
his hyssop¹⁹

Sprinkles the congregation, and scatters blessings upon
them,²⁰

Down the long street she passed, with her chaplet of
beads²¹ and her missal,

Wearing her Norman cap,²² and her kirtle of blue,
and the ear-rings,

Brought in the olden time from France, and since, as
an heirloom,

18. Describe a flagon.

19. *Aspersorium*. The instrument used in Roman Catholic Churches for sprinkling Holy Water.

20. Explain and criticise this simile.

21. A Rosary.

22. Study Footnote 9, Canto I.

Handed down from mother to child, through long
generations.

But a celestial brightness—a more ethereal beauty—
Shone on her face and encircled her form, when, after
confession, 80

Homeward serenely she walked with God's benedic-
tion upon her.

When she had passed, it seemed like the ceasing of
exquisite music.²³

Firmly builded with rafters of oak, the house of the
farmer

Stood on the side of a hill commanding the sea; and
a shady

Sycamore grew by the door, with a woodbine wreath-
ing around it.

Rudely carved was the porch, with seats beneath; and
a footpath

Led through an orchard wide, and disappeared in the
meadow.

Under the sycamore-tree were hives overhung by a
pent-house,

Such as the travelér sees in regions remote by the
roadside,

Built o'er a box for the poor, or the blessed image of
Mary.²⁴ 90

23. Explain this simile and criticise the accuracy of the figure. What is the antecedent of "if"?

24. The reference is to the wayside shrines common in the rural districts of Southern Europe.

Farther down, on the slope of the hill, was the well²⁵
with its moss-grown

Bucket, fastened with iron, and near it a trough for
the horses.

Shielding the house from storms, on the north, were
the barns and the farm-yard.

There stood the broad-wheeled wains and the antique
plows and the harrows ;

There were the folds for the sheep ; and there, in his
feathered seraglio,²⁶

Strutted the lordly turkey, and crowed the cock, with
the self-same

Voice that in ages of old had startled the penitent
Peter.²⁷

Bursting with hay were the barns, themselves a village.
In each one

Far o'er the gable projected a roof of thatch ; and a
staircase,

Under the sheltering eaves, led up to the odorous
corn-loft. 100

There too the dove-cot stood, with its meek and inno-
cent inmates

Murmuring ever of love ; while above in the variant²⁸
breezes

25. The traveler in the "Land of Evangeline" to-day is shown an old well, discovered not long since, and now known as "Evangeline's Well."

26. What is the meaning of this word? Is it a "native" or a "foreign" word? Note its pronunciation.

27. Tell the story to which reference is made in this line.

28. What is the meaning and significance of this epithet?

Numberless noisy weathercocks rattled and sang of
mutation.²⁹

Thus, at peace with God and the world, the farmer
of Grand-Pré

Lived on his sunny farm, and Evangeline governed
his household.

Many a youth, as he knelt in the church and opened
his missal,

Fixed his eyes upon her, as the saint of his deepest
devotion ;

Happy was he who might touch her hand or the hem
of her garment !

Many a suitor came to her door, by the darkness
befriended,

And as he knocked and waited to hear the sound of
her footsteps, 110

Knew not which beat the louder, his heart or the
knocker of iron ;

Or at the joyous feast of the Patron Saint of the vil-
lage,

Bolder grew, and pressed her hand in the dance as
he whispered

Hurried words of love, that seemed a part of the
music.

But, among all who came, young Gabriel only was
welcome ;

Gabriel Lajeunesse, the son of Basil the blacksmith,

29. Paraphrase the line.

Who was a mighty man in the village, and honored
of all men ;

For since the birth of time, throughout all ages and
nations,

Has the craft of the smith been held in repute by the
people.³⁰

Basil was Benedict's friend. Their children from
earliest childhood 120

Grew up together as brother and sister, and Father
Felician,

Priest and pedagogue both in the village, had taught
them their letters

Out of the selfsame book, with the hymns of the
church and the plain-song.³¹

But when the hymn was sung, and the daily lesson
completed,

Swiftly they hurried away to the forge of Basil the
blacksmith.

There at the door they stood, with wondering eyes
to behold him

Take in his leathern lap the hoof of the horse as a
plaything,

Nailing the shoe in its place ; while near him the
tire of the cart-wheel

30. Held in honor as the forger of weapons and tools without which man could not maintain himself.

31. The name given by the Church of Rome to the ecclesiastical chant; an extremely simple melody, admitting only notes of equal value, rarely extending beyond the compass of an octave, and never exceeding nine notes, the staff on which the notes are placed consisting only of four lines. The clefs are C and F.

Lay like a fiery snake, coiled round in a circle of cinders.

Oft on autumnal eves, when without in the gathering darkness 130

Bursting with light seemed the smithy, through every cranny and crevice,

Warm by the forge within they watched the laboring bellows,

And as its panting ceased, and the sparks expired in the ashes,

Merrily laughed, and said they were nuns going into the chapel.

Oft on sledges in winter, as swift as the swoop of the eagle,

Down the hillside bounding, they glided away o'er the meadow.

Oft in the barns they climbed to the populous nests on the rafters,

Seeking with eager eyes that wondrous stone,³² which the swallow

Brings from the shore of the sea to restore the sight of its fledglings

Lucky was he who found that stone in the nest of the swallow ! 140

32. A stone fabled to be brought from the seashore by swallows to give sight to their young. This stone, when found in the nest of the swallow, will perform many wonderful cures. "If it be lapped in a fair cloth and tyed to the right arm, it will cure lunaticks and madmen, and make them amiable and merry."—*Burton's Anatomy of Melancholy*.

Thus passed a few swift years, and they no longer
were children.

He was a valiant youth, and his face, like the face of
the morning,

Gladdened the earth with its light and ripened
thought into action.

She was a woman now, with the heart and hopes of
a woman.

“Sunshine of Saint Eulalie³³ was she called; for
that was the sunshine

Which, as the farmers believed, would load their
orchards with apples;

She, too, would bring to her husband's house delight
and abundance,

Filling it full of love and the ruddy faces of children.

33. St. Eulalie's Day is the 12th of February. Sunshine at that season is supposed to be beneficial to the orchards.

CANTO II. THE ROYAL SUMMONS

Introductory Note. This portion of the poem, the opening lines of which contain an exquisite description of the Indian Summer, introduces the romantic element of the story. Although the scenes described are, apparently, a continuation of the peaceful scenes of the preceding canto, the impression produced is that of some impending calamity; and the reader fails to share the optimistic views of Benedict Bellefontaine in regard to the significance of the royal summons.

Now had the season returned, when the nights grow
colder and longer,

And the retreating sun the sign of the Scorpion¹ enters.

150

Birds of passage sailed through the leaden² air, from
the ice-bound,

Desolate northern bays to the shores of tropical is-
lands,

Harvests were gathered in; and wild with the winds
of September

Wrestled the trees of the forests, as Jacob of old with
the angel.³

All the signs foretold a winter long and inclement.

Bees, with prophetic instinct of want, had hoarded
their honey

1. According to old astronomical notions, the apparent path of the sun among the stars is divided into twelve sections called **signs**, to which fanciful names of animals and other objects have been given. The sun enters the **sign of the Scorpion** in the month of October.

2. Give the full significance of this epithet.

3. Tell the story to which reference is made and state the basis of the comparison. Learn Outline Study, Note 17.

Till the hives overflowed; and the Indian hunters
 asserted
 Cold would the winter be, for thick was the fur of
 the foxes.
 Such was the advent of autumn. Then followed that
 beautiful season,
 Called by the pious Acadian peasants the Summer of
 All-Saints!⁴ 160
 Filled was the air with a dreamy and magical light;
 and the landscape
 Lay as if new created in all the freshness of child-
 hood.
 Peace seemed to reign upon earth, and the restless
 heart of the ocean
 Was for a moment consoled. All sounds were in
 harmony blended.
 Voices of children at play, the crowing of cocks in
 the farmyards,
 Whir of wings in the drowsy air,⁵ and the cooing of
 pigeons,
 All were subdued and low as the murmurs of love,
 and the great sun
 Looked with the eye of love through the golden va-
 pors around him;

4. The second or autumnal summer, said to last thirty days, begins about the time that the sun enters **the sign of the Scorpion**. It is variously called (1) St. Martin's summer; (2) All Saints' summer; (3) Indian summer.

5. What effect is produced by the sound of this line?

While arrayed in its robes of russet and scarlet and
yellow,⁶
Bright with the sheen of the dew, each glittering tree
of the forest 170
Flashed like the plane-tree the Persian adorned with
mantles and jewels.⁷

Now recommenced the reign of rest and affection and
stillness.

Day with its burden and heat had departed, and twi-
light descending

Brought back the evening star to the sky, and the
herds to the homestead.

Pawing the ground they came, and resting their necks
on each other,

And with their nostrils distended inhaling the fresh-
ness of evening.

Foremost, bearing the bell, Evangeline's beautiful
heifer,

Proud of her snow-white hide, and the ribbon that
waved from her collar,

Quietly paced and slow, as if conscious of human
affection.

Then came the shepherd back with his bleating flocks
from the seaside, 180

Where was their favorite pasture. Behind them fol-
lowed the watch-dog,

6. Reproduce in your own words the scene described in lines 161-171.

7. Learn Outline Study, Note 13.

Patient, full of importance, and grand in the pride of
his instinct,
Walking from side to side with a lordly air, and
superbly
Waving his bushy tail, and urging forward the strag-
glers;
Regent of flocks was he when the shepherd slept;
their protector,
When from the forest at night, through the starry
silence, the wolves howled.
Late, with the rising moon, returned the wains from
the marshes,
Laden with briny hay, that filled the air with its
odor.
Cheerily neighed the steeds, with dew on their manes
and their fetlocks,
While aloft on their shoulders the wooden and pon-
derous saddles, 190
Painted with brilliant dyes, and adorned with tassels
of crimson,
Nodded in bright array, like hollyhocks heavy with
blossoms.
Patiently stood the cows meanwhile, and yielded
their udders
Unto the milkmaid's hand; whilst loud and in regular
cadence
Into the sounding pails the foaming streamlets de-
scended.

Lowing of cattle and peals of laughter were heard in
the farmyard,
Echoed back by the barns. Anon they sank into
stillness ;
Heavily closed with a jarring sound, the valves of
the barn doors,
Rattled the wooden bars, and all for a season was
silent.
Indoors, warm by the wide-mouthed fireplace, idly
the farmer 200
Sat in his elbow chair ; and watched how the flames
and the smoke-wreaths
Struggled together like foes in a burning city. Be-
hind him,
Nodding and mocking along the wall, with gestures
fantastic,
Darted his own huge shadow, and vanished away
into darkness.
Faces, clumsily carved in oak, on the back of his
arm-chair
Laughed in the flickering light, and the pewter plates
on the dresser
Caught and reflected the flame, as shields of armies
the sunshine.⁸
Fragments of song the old man sang, and carols of
Christmas,

**8. Reproduce in your own words the scene described in lines
200-207.**

Such as at home, in the olden time, his fathers before
him

Sang in their Norman orchards and bright Burgun-
dian vineyards. 210

Close at her father's side was the gentle Evangeline
seated,

Spinning flax for the loom, that stood in the corner
behind her.

Silent awhile were its treadles, at rest was its diligent
shuttle,

While the monotonous drone of the wheel, like the
drone of a bagpipe,

Followed the old man's song, and united the frag-
ments together.⁹

As in a church, when the chant of the choir at inter-
vals ceases,

Footfalls are heard in the aisles, or words of the
priest at the altar,

So, in each pause of the song, with measured motion
the clock clicked.¹⁰

Thus as they sat, there were footsteps heard, and
suddenly lifted,

Sounded the wooden latch, and the door swung back
on its hinges. 220

Benedict knew by the hob-nailed shoes it was Basil
the blacksmith,

**9. What is the poet's purpose in inserting this long descrip-
tion of an autumn day and evening in Grand-Pre?**

**10. The clock clicked. Show that this is more expressive than
the usual expression "the clock ticked."**

And by her beating heart Evangeline knew who was
with him.

“Welcome!” the farmer exclaimed, as their foot-
steps paused on the threshold,

“Welcome, Basil, my friend! Come, take thy place
on the settle

Close by the chimney-side, which is always empty
without thee;

Take from the shelf overhead thy pipe and the box
of tobacco;

Never so much thyself art thou as when through the
curling

Smoke of the pipe or the forge thy friendly and jovial
face gleams

Round and red as the harvest moon through the mist
of the marshes.”

Then, with a smile of content, thus answered Basil
the blacksmith,

230

Taking with easy air the accustomed seat by the fire-
side—

“Benedict Bellefontaine, thou hast ever thy jest and
thy ballad!

Ever in cheerfulest mood art thou, when others are
filled with

Gloomy forebodings of ill, and see only ruin before
them.

Happy art thou, as if every day thou hadst picked up
a horseshoe.”¹¹

11. It is “lucky” to pick up a horseshoe. This is due to the old superstition that a horseshoe was a protection against witches.

Pausing a moment, to take the pipe that Evangeline
 brought him,
 And with a coal from the embers had lighted, he
 slowly continued—
 “ Four days now are passed since the English ships
 at their anchors
 Ride in the Gaspereau’s¹² mouth, with their cannon
 pointed against us.
 What their design may be is unknown;¹³ but all are
 commanded 240
 On the morrow to meet in the church, where his
 Majesty’s mandate¹⁴
 Will be proclaimed as law in the land. Alas! in the
 meantime
 Many surmises of evil alarm the hearts of the people.”
 Then made answer the farmer: “ Perhaps some
 friendlier purpose
 Brings these ships to our shores. Perhaps the har-
 vests in England
 By the untimely rains or untimelier heat have been
 blighted,

12. A small river flowing into the Minas basin near Grand-Pré.

13. The ships had just returned from a successful expedition against the Canadian French on the isthmus connecting Nova Scotia with the mainland. Many young men of the Acadians were found with the French forces.

14. The expulsion of the Acadians was, of course, carried out in the name of George II, King of England; but the orders under which General Winslow acted emanated from William Shirley, Governor of Massachusetts and Commander-in-chief of the British forces in North America.

And from our bursting barns they would feed their
cattle and children."

"Not so thinketh the folk in the village," said,
warmly, the blacksmith,

Shaking his head, as in doubt; then, heaving a sigh,
he continued—

"Louisburg is not forgotten, nor Beau Séjour, nor
Port Royal.¹⁵ 250

Many already have fled to the forest,¹⁶ and lurk on
its outskirts,

Waiting with anxious hearts the dubious fate of to-
morrow.

Arms have been taken from us, and warlike weapons
of all kinds;

Nothing is left but the blacksmith's sledge and the
scythe of the mower."

Then with a pleasant smile made answer the jovial
farmer:

"Safer are we unarmed, in the midst of our flocks
and our cornfields,

Safer within these peaceful dikes, besieged by the
ocean,

Than were our fathers in forts, besieged by the
enemy's cannon.

Fear no evil, my friend, and to-night may no shadow
of sorrow

15. Learn Outline Study, Note 6.

16. Learn Outline Study, Note 5.

Fall on this house and hearth; for this is the night
of the contract. 260

Built are the house and the barn. The merry lads
of the village
Strongly have built them and well; and, breaking
the glebe round about them,
Filled the barn with hay, and the house with food
for a twelvemonth.¹⁷

René Leblanc will be here anon, with his papers and
inkhorn.

Shall we not then be glad, and rejoice in the joy of
our children? ”

As apart by the window she stood, with her hand
in her lover’s,
Blushing Evangeline heard the words that her father
had spoken,
And as they died on his lips the worthy notary¹⁸
entered.

17. “Among the Acadians, no one passed his youth in a state of celibacy. As soon as a young man came to the proper age, the community built him a house, broke up the lands about it, sowed them, and supplied him with all the necessaries of life for a twelvemonth. Here he received the partner whom he had chosen, and who brought him her portion in flocks.”—*Abbe Raynal*.

18. A public officer authorized to attest deeds and contracts.

CANTO III. THE CEREMONY OF BETROTHAL

Introductory Note.—Canto III shows the interior of a well-ordered Acadian home, and gives the poet an opportunity for some skillful character drawing. The attention of the reader is centered upon the lovers, to the exclusion of the threatened tragedy.

Bent like a laboring oar, that toils in the surf of the
ocean,
Bent, but not broken, by age was the form of the
notary public; 270
Shocks of yellow hair, like the silken floss of the
maize, hung
Over his shoulders; his forehead was high; and
glasses with horn bows
Sat astride on his nose, with a look of wisdom super-
nal.
Father of twenty children was he, and more than a
hundred
Children's children rode on his knee, and heard his
great watch tick.
Four long years in the times of the war had he lan-
guished a captive,
Suffering much in an old French fort as the friend of
the English.
Now, though warier grown, without all guile or sus-
picion,
Ripe in wisdom was he, but patient, and simple and
childlike.

He was beloved by all, and most of all by the chil-
 dren ;
 For he told them tales of the Loup-garou¹ in the
 forest,
 And of the goblin that came in the night to water
 the horses,²
 And of the white Létiche,³ the ghost of a child, who
 unchristened
 Died, and was doomed to haunt unseen the chambers
 of children ;
 And how on Christmas eve the oxen talked in the
 stable,⁴
 And how the fever was cured by a spider shut up in
 a nutshell,⁵
 And of the marvelous powers of four-leaved clover
 and horseshoes,
 With whatsoever else was writ in the lore of the vil-
 lage.

1. A "bogie" who roams about devouring infants, sometimes under the form of a man, sometimes as a wolf followed by dogs, sometimes as a white dog, sometimes as a black goat, and occasionally invisible. Its skin is bullet proof, unless the bullet has been blessed in a chapel dedicated to St. Hubert.

2. The Kobold or Brownie. A house spirit who attaches himself to certain families and resides with them for centuries, threshing the corn, cleaning the house, watering the horses, and doing everything done by the most industrious servant. These things are done secretly, in the night; and as a reward, the goblin asks only that a nice bowl of cream or some fresh honeycomb be left in a snug private corner.

3. The poet relates the whole of this superstition.

4. The belief was once common that at twelve o'clock on Christmas Eve, the oxen in their stalls were always found on their knees as in an attitude of devotion, offering thanks to God.

5. According to an old superstition, fever may be cured by wearing a spider in a nutshell around the neck.

Then up rose from his seat by the fireside Basil the
blacksmith,

Knocked from his pipe the ashes, and slowly extend-
ing his right hand, 290

“Father Leblanc,” he exclaimed, “thou hast heard
the talk in the village,

And, perchance, canst tell us some news of these
ships and their errand.”

Then with modest demeanor made answer the notary
public—

“Gossip enough have I heard, in sooth, yet am never
the wiser ;

And what their errand may be I know not better
than others.

Yet am I not of those who imagine some evil inten-
tion

Brings them here, for we are at peace ; and why then
molest us ?”

“God’s name !” shouted the hasty and somewhat
irascible blacksmith ;

“Must we in all things look for the how, and the
why, and the wherefore ?

Daily injustice is done, and might is the right of the
strongest !” 300

But, without heeding his warmth, continued the no-
tary public—

“Man is unjust, but God is just ; and finally justice

Triumphs; and well I remember a story, that often
consoled me,

When as a captive I lay in the old French fort at
Port Royal.”

This was the old man’s favorite tale, and he loved to
repeat it

When his neighbors complained that any injustice
was done them.

“Once in an ancient city, whose name I no longer
remember,

Raised aloft on a column, a brazen statue of Justice
Stood in the public square, upholding the scales⁷ in
its left hand,

And in its right a sword, as an emblem that justice
presided

310

Over the laws of the land, and the hearts and homes
of the people.

Even the birds had built their nests in the scales of
the balance,

Having no fear of the sword that flashed in the sun-
shine above them.

But in the course of time the laws of the land were
corrupted;

Might took the place of right, and the weak were
oppressed, and the mighty

Ruled with an iron rod. Then it chanced in a noble-
man’s palace

7. The reference is to the conventional representation of Justice as a goddess with eyes blindfolded, holding the scales and the sword.

That a necklace of pearls was lost, and ere long a
suspicion

Fell on an orphan girl who lived as maid in the
household.

She, after form of trial condemned to die on the
scaffold,

Patiently met her doom at the foot of the statue of
Justice. 320

As to her Father in heaven her innocent spirit as-
cended,

Lo! o'er the city a tempest rose; and the bolts of
the thunder

Smote the statue of bronze, and hurled in wrath
from its left hand

Down on the pavement below the clattering scales of
the balance,

And in the hollow thereof was found the nest of a
magpie,

Into whose clay-built walls the necklace of pearls was
inwoven."

Silenced, but not convinced, when the story was
ended, the blacksmith

Stood like a man who fain would speak, but findeth
no language;

All his thoughts were congealed into lines on his
face, as the vapors

Freeze in fantastic shapes on the window-panes in
the winter. 330

Then Evangeline lighted the brazen lamp on the table,

Filled, till it overflowed, the pewter tankard with
home-brewed
Nut-brown ale, that was famed for its strength in the
village of Grand-Pré ;
While from his pocket the notary drew his papers and
inkhorn,
Wrote with a steady hand the date and the age of the
parties,
Naming the dower of the bride in flocks of sheep and
in cattle.
Orderly all things proceeded, and duly and well were
completed,
And the great seal of the law was set like a sun on
the margin.
Then from his leathern pouch the farmer threw on the
table
Three times the old man's fee in solid pieces of silver ;³⁴⁰
And the notary rising, and blessing the bride and the
bridegroom,
Lifted aloft the tankard of ale and drank to their
welfare.
Wiping the foam from his lip, he solemnly bowed
and departed,
While in silence the others sat and mused by the
fireside,
Till Evangeline brought the draught-board out of its
corner.
Soon was the game begun. In friendly contention the
old men

Laughed at each lucky hit, or unsuccessful manœuver,
Laughed when a man was crowned, or a breach was
made in the king-row.⁸

Meanwhile apart, in the twilight gloom of a window's
embrasure,

Sat the lovers, and whispered together, beholding the
moon rise 350

Over the pallid sea and the silvery mist of the
meadows.

Silently one by one, in the infinite meadows of heaven,
Blossomed the lovely stars, the for-get-me-nots of the
angels.⁹

Thus passed the evening away. Anon the bell from
the belfry

Rang out the hour of nine, the village curfew,¹⁰ and
straightway

Rose the guests and departed; and silence reigned in
the household.

Many a farewell word and sweet good-night on the
doorstep

Lingered long in Evangeline's heart, and filled it with
gladness.

8. Describe the manner in which the game of checkers or draughts is played, and explain the expression "breach was made in the king-row."

9. This metaphor has been severely criticised. What is your opinion of the figure?

10. Give the derivation and meaning of this word.

Carefully then were covered the embers that glowed
on the hearthstone,
And on the oaken stairs resounded the tread of the
farmer. 360

Soon with a soundless step the foot of Evangeline
followed.

Up the staircase moved a luminous space in the
darkness,
Lighted less by the lamp than the shining face of the
maiden.

Silent she passed through the hall, and entered the
door of her chamber.

Simple that chamber was, with its curtains of white,
and its clothes-press
Ample and high, on whose spacious shelves were
carefully folded
Linen and woolen stuffs, by the hand of Evangeline
woven.

This was the precious dower she would bring to her
husband in marriage,
Better than flocks and herds, being proofs of her skill
as a housewife.

Soon she extinguished her lamp, for the mellow and
radiant moonlight 370
Streamed through the windows, and lighted the room,
till the heart of the maiden
Swelled and obeyed its power, like the tremulous tides
of the ocean.¹¹

11. Explain this line.

Ah! she was fair, exceeding fair to behold, as she
stood with

Naked snow-white feet on the gleaming floor of her
chamber!

Little she dreamed that below, among the trees of the
orchard,

Waited her lover and watched for the gleam of her
lamp and her shadow.

Yet were her thoughts of him, and at times a feeling
of sadness

Passed o'er her soul, as the sailing shade of clouds in
the moonlight

Flitted across the floor and darkened the room for a
moment.¹²

And as she gazed from the window she saw serenely
the moon pass,¹³ 380

Forth from the folds of a cloud, and one star follow her
footsteps,

As out of Abraham's tent young Ishmael wandered
with Hagar!¹⁴

12. What impression is produced by lines 370-379?

13. Criticise the arrangement of the line.

**14. Tell that portion of the story which serves as a basis for
the simile.**

CANTO IV

THE BETROTHAL FEAST

Introductory Note. Canto IV consists of two parts, sharply contrasted: (1) The Betrothal Feast set out "under the open sky, in the odorous air of the orchard," accompanied by the gay music of Michael the fiddler and by the "dizzying dance," and interrupted by the ominous sound of bell and beat of drum; (2) The angry tumult in the church, stilled by the gentle rebuke of Father Felician.

The pathetic contrast between the closing scenes of cantos iii and iv is worthy of careful study.

Pleasantly rose next morn the sun on the village of
Grand-Pré.

Pleasantly gleamed in the soft, sweet air the Basin
of Minas,

Where the ships, with their wavering shadows, were
riding at anchor.

Life had long been astir in the village, and clamorous
labor

Knocked with its hundred hands at the golden gates
of the morning.¹

Now from the country around, from the farms and
the neighboring hamlets,

Came in their holiday dresses the blithe Acadian
peasants.

Many a glad good-morrow and jocund laugh from the
young folk

390

1. Paraphrase lines 383 and 384. What figure of speech is used here ?

Made the bright air brighter, as up from the numerous meadows,

Where no path could be seen but the track of wheels in the greensward,

Group after group appeared, and joined, or passed on the highway.

Long ere noon, in the village all sounds of labor were silenced.

Thronged were the streets with people; and noisy groups at the house-doors

Sat in the cheerful sun, and rejoiced and gossiped together,

Every house was an inn, where all were welcomed and feasted;

For with this simple people, who lived like brothers together,

All things were held in common, and what one had was another's.

Yet under Benedict's roof hospitality seemed more abundant :

400

For Evangeline stood among the guests of her father; Bright was her face with smiles, and words of welcome and gladness

Fell from her beautiful lips, and blessed the cup as she gave it.

Under the open sky, in the odorous air of the orchard, Bending with golden fruit, was spread the feast of betrothal.

There in the shade of the porch were the priest and the notary seated;

There good Benedict sat, and sturdy Basil the blacksmith.
Not far withdrawn from these, by the cider-press
and the beehives,
Michael the fiddler was placed, with the gayest of
hearts and of waistcoats.
Shadow and light from the leaves alternately played
on his snow-white 410
Hair, as it waved in the wind; and the jolly face of
the fiddler
Glowed like a living coal when the ashes are blown
from the embers.
Gayly the old man sang to the vibrant sound of his
fiddle,
Tous les Bourgeois de Chartres, and *Le Carillon*
de Dunkerque,
And anon with his wooden shoes beat time to the
music.
Merrily, merrily whirled the wheels of the dizzying²
dances
Under the orchard-trees and down the path to the
meadows;
Old folk and young together, and children mingled
among them.
Fairest of all the maids was Evangeline, Benedict's
daughter!
Noblest of all the youths was Gabriel, son of the
blacksmith!

2. What effect is produced by the words, "dizzying dances"?

THE KING'S MANDATE

So passed the morning away. And lo! with a sum-
mons sonorous 420
Sounded the bell from its tower, and over the mead-
ows a drum beat.
Thronged ere long was the church with men. With-
out, in the churchyard,
Waited the women. They stood by the graves, and
hung on the headstones
Garlands of autumn leaves and evergreens fresh from
the forest.
Then came the guard from the ships, and marching
proudly among them
Entered the sacred portal. With loud and dissonant
clangor
Echoed the sound of their brazen drums³ from ceiling
and casement—
Echoed a moment only, and slowly the ponderous
portal,
Closed, and in silence the crowd awaited the will of
the soldiers.
Then uprose their commander, and spake from the
steps of the altar, 430
Holding aloft in his hands, with its seals, the royal
commission.
“You are convened this day,” he said, “by his
Majesty’s orders.

3. **Brazen drums**, *i. e.*, irreverent or impudent drums.

Clement and kind has he been; but how you have
 answered his kindness,⁴
 Let your own hearts reply! To my natural make
 and my temper
 Painful the task is I do, which to you I know must
 be grievous.
 Yet must I bow and obey, and deliver the will of our
 monarch;
 Namely, that all your lands, and dwellings, and
 cattle of all kinds
 Forfeited be to the crown; and that you yourselves
 from this province
 Be transported to other lands. God grant you may
 dwell there
 Ever as faithful subjects, a happy and peaceable
 people! 440
 Prisoners now I declare you; for such is his Majesty's
 pleasure!"
 As, when the air is serene in the sultry solstice⁵ of
 summer,
 Suddenly gathers a storm, and the deadly sling of the
 hailstones
 Beats down the farmer's corn in the field and shatters
 his windows,
 Hiding the sun, and strewing the ground with thatch
 from the house-roofs,

4. **Study Introduction 2, paragraph 2.**

5. The time of longest daylight, when, for a few days, the diurnal motion of the sun in declination ceases.

Bellowing fly the herds, and seek to break their
inclosures ;

So on the hearts of the people descended the words
of the speaker.

Silent a moment they stood in speechless wonder,
and then rose

Louder and ever louder a wail of sorrow and anger,
And, by one impulse moved, they madly rushed to
the doorway. 450

Vain was the hope of escape ; and cries and fierce
imprecations

Rang through the house of prayer ; and high o'er the
heads of the others

Rose, with his arms uplifted, the figure of Basil the
blacksmith,

As, on a stormy sea, a spar is tossed by the billows.
Flushed was his face and distorted with passion, and
wildly he shouted—

“ Down with the tyrants of England ! we never have
sworn them allegiance !⁶

Death to these foreign soldiers, who seize on our
homes and our harvests ! ”

More he fain would have said, but the merciless hand
of a soldier

Smote him upon the mouth, and dragged him down
to the pavement.

In the midst of the strife and tumult of angry conten-
tion, 460

Lo! the door of the chancel opened, and Father Felician

Entered, with serious mien, and ascended the steps
of the altar.

Raising his reverend hand, with a gesture he awed
into silence

All that clamorous throng; and thus he spake to his
people;

Deep were his tones and solemn; in accents measured
and mournful

Spake he, as, after the tocsin's alarum, distinctly the
clock strikes.

“What is this that ye do, my children? what madness
has seized you?

Forty years of my life have I labored among you, and
taught you,

Not in word alone, but in deed, to love one another!

Is this the fruit of my toils, of my vigils and prayers
and privations?

470

Have you so soon forgotten all lessons of love and
forgiveness?

This is the house of the Prince of Peace, and would
you profane it

Thus with violent deeds and hearts overflowing with
hatred?

Lo! where the crucified Christ from His cross is
gazing upon you!

See! in those sorrowful eyes what meekness and holy
compassion!

Hark! how those lips still repeat the prayer, 'O
Father, forgive them!'

Let us repeat that prayer in the hour when the wicked
assail us,

Let us repeat it now, and say, 'O Father, forgive
them!'"

Few were his words of rebuke, but deep in the hearts
of his people

Sank they, and sobs of contrition succeeded that pas-
sionate outbreak; 480

And they repeated his prayer, and said, "O Father,
forgive them!"⁷

Then came the evening service. The tapers gleamed
from the altar.

Fervent and deep was the voice of the priest, and the
people responded,

Not with their lips alone, but their hearts; and the
Ave Maria⁸

Sang they, and fell on their knees, and their souls,
with devotion translated,

Rose on the ardor of prayer, like Elijah ascending
to heaven.⁹

Meanwhile had spread in the village the tidings of
ill, and on all sides

**7. Reproduce in your own words the scene described in lines
430-481.**

8. The first two words of the angel's salutation to the Virgin Mary
(Luke i. 28). In the Roman Catholic Church the phrase is applied to
an invocation to the Virgin beginning with these words.

9. Criticise the simile.

Wandered, wailing, from house to house the women
and children.

Long at her father's door Evangeline stood, with her
right hand

Shielding her eyes from the level rays of the sun,
that, descending, 490

Lighted the village street with mysterious splendor,
and roofed each

Peasant's cottage with golden thatch, and emblazoned
its windows.

Long within had been spread the snow-white cloth on
the table ;

There stood the wheaten loaf, and the honey fragrant
with wild flowers ;

There stood the tankard of ale, and the cheese fresh
brought from the dairy ;

And at the head of the board the great armchair of
the farmer.¹⁰

Thus did Evangeline wait at her father's door, as the
sunset

Threw the long shadows of trees o'er the broad am-
brosial meadows.¹¹

Ah ! on her spirit within a deeper shadow had fallen,
And from the fields of her soul a fragrance celestial
ascended—¹² 500

10. Show that lines 493-496 heighten the effect of the scenes that follow.

11. Ambrosia is the name given to the food of the gods; hence anything delicious to the taste or fragrant in perfume is called ambrosial. Here the adjective means sweet-smelling.

12. Explain this line.

Charity, meekness, love, and hope, and forgiveness,
and patience!

Then, all-forgotful of self, she wandered into the vil-
lage,

Cheering with looks and words the disconsolate hearts
of the women,

As o'er the darkening fields with lingering steps they
departed,

Urged by their household cares, and the weary feet
of their children.

Down sank the great red sun, and in golden, glim-
mering vapors

Veiled the light of his face, like the Prophet descend-
ing from Sinai.

Sweetly over the village the bell of the Angelus
sounded.¹³

Meanwhile, amid the gloom, by the church Evange-
line lingered.

All was silent within; and in vain at the door and
the windows 510

Stood she, and listened and looked, until, overcome
by emotion,

“Gabriel!” cried she aloud with tremulous voice;
but no answer

Came from the graves of the dead, nor the gloomier
grave of the living.¹⁴

13. **Bring out the contrast between this scene and the earlier scene in which “the bell of the Angelus” sounded.**

14. *i. e.* The church in which the Acadians were confined.

Slowly at length she returned to the tenantless house
of her father.

Smouldered the fire on the hearth, on the board
stood the supper untasted,

Empty and drear was each room, and haunted with
phantoms of terror.

Sadly echoed her step on the stair and the floor of
her chamber.

In the dead of the night she heard the whispering
rain fall

Loud on the withered leaves of the sycamore tree by
the window.

Keenly the lightning flashed; and the voice of the
echoing thunder 520

Told her that God was in heaven, and governed the
world he created!

Then she remembered the tale she had heard of the
justice of heaven; ¹⁵

Soothed was her troubled soul, and she peacefully
slumbered till morning.

15. Relate the circumstances under which this tale had been told.

CANTO V. AT THE GASPHEREAU'S MOUTH

Introductory Note. The scenes of this canto, described so dramatically and with such minuteness of detail, produce the impression intended—that the Deportation of the Acadians was an act of unjustifiable cruelty. Whatever his previous opinion may have been, the reader's sympathy, at the close of Part I of the poem, is wholly with the Acadians as, leaving behind them *the dead on the shore and their village in ruins*, they begin that exile *without an end and without an example in story*.

Four times the sun had risen and set; and now on
the fifth day

Cheerily called the cock to the sleeping maids of the
farmhouse.

Soon o'er the yellow fields, in silent and mournful
procession,

Came from the neighboring hamlets and farms the
Acadian women,

Driying in ponderous wains their household goods to
the seashore,

Pausing and looking back to gaze once more on their
dwellings,

Ere they were shut from sight by the winding road
and the woodland.

530

Close at their sides their children ran, and urged on
the oxen,

While in their little hands they clasped some frag-
ments of playthings.

Thus to the Gaspereau's mouth they hurried; and
there on the sea-beach

Piled in confusion lay the household goods of the
peasants.

All day long between the shore and the ships did the
boats ply ;

All day long the wains came laboring down from the
village.

Late in the afternoon, when the sun was near to his
setting,

Echoing far o'er the fields came the roll of drums
from the churchyard.

Thither the women and children thronged. On a
sudden the church-doors

Opened, and forth came the guard, and marching in
gloomy procession

Followed the long-imprisoned, but patient, Acadian
farmers.

Even as pilgrims, who journey afar from their homes
and their country,

Sing as they go, and in singing forget they are weary
and wayworn,

So with songs on their lips the Acadian peasants de-
scended

Down from the church to the shore, amid their wives
and their daughters.

Foremost the young men came ; and, raising together
their voices,

Sang they with tremulous lips a chant of the Catholic
Missions—

“ Sacred heart of the Saviour! O inexhaustible fountain!

Fill our hearts this day with strength and submission and patience!”

Then the old men, as they marched, and the women that stood by the wayside

550

Joined in the sacred psalm, and the birds in the sunshine above them

Mingled their notes therewith, like voices of spirits departed.

Half-way down to the shore Evangeline waited in silence,

Not overcome with grief, but strong in the hour of affliction—

Calmly and sadly waited, until the procession approached her,

And she beheld the face of Gabriel pale with emotion.

Tears then filled her eyes, and, eagerly running to meet him,

Clasped she his hands, and laid her head on his shoulder and whispered—

“ Gabriel! be of good cheer! for if we love one another,

Nothing, in truth, can harm us, whatever mischances may happen!”

560

Smiling she spake these words; then suddenly paused, for her father

Saw she slowly advancing. Alas! how changed was
his aspect!

Gone was the glow from his cheek, and the fire from
his eye, and his footstep

Heavier seemed with the weight of the weary heart
in his bosom.

But with a smile and a sigh she clasped his neck and
embraced him,

Speaking words of endearment where words of com-
fort availed not.

Thus to the Gaspereau's mouth moved on that mourn-
ful procession.

There disorder prevailed, and the tumult and stir of
embarking.

Busily plied the freighted boats; and in the confu-
sion

Wives were torn from their husbands, and mothers,
too late, saw their children 570

Left on the land, extending their arms, with wildest
entreaties.

So unto separate ships were Basil and Gabriel carried,
While in despair on the shore Evangeline stood with
her father.

Half the task was not done when the sun went down,
and the twilight

Deepened and darkened around; and in haste the
refluent ocean

Fled away from the shore, and left the line of the
sand-beach

Covered with waifs¹ of the tide, with kelp² and the
slippery seaweed.

Farther back in the midst of the household goods and
the wagons,

Like to a gypsy camp, or a leaguer³ after a battle,
All escape cut off by the sea, and the sentinels near
them, 580

Lay encamped for the night the houseless Acadian
farmers.

Back to its nethermost caves retreated the bellowing
ocean,

Dragging adown the beach the rattling pebbles, and
leaving

Inland and far up the shore the stranded boats of
the sailors.

Then, as the night descended, the herds returned
from their pastures ;

Sweet was the moist still air with the odor of milk
from their udders ;

Lowing they waited, and long, at the well-known
bars of the farmyard—

Waited and looked in vain for the voice and the hand
of the milkmaid.

Silence reigned in the streets ; from the church no
Angelus sounded,

1. Show that the expression "waifs of the tide" is an appropriate one in this connection.

2. Large seaweeds.

3. The camp of a besieging army. Is the word a common one ?

Rose no smoke from the roofs, and gleamed no lights
from the windows.⁴ 590

But on the shores meanwhile the evening fires had
been kindled,
Built of the driftwood thrown on the sands from
wrecks in the tempest.
Round them shapes of gloom and sorrowful faces
were gathered,
Voices of women were heard, and of men, and the
crying of children.
Onward from fire to fire, as from hearth to hearth in
his parish,
Wandered the faithful priest, consoling and blessing
and cheering,
Like unto shipwrecked Paul on Melita's desolate sea-
shore.⁵

Thus he approached the place where Evangeline sat
with her father,
And in the flickering light beheld the face of the old
man,
Haggard and hollow and wan, and without either
thought or emotion, 600
E'en as the face of a clock from which the hands have
been taken.⁶

4. Give all the details which enter into the composition of the picture of lines 578-590. **To what earlier scene does it form a striking contrast?**

5. **Explain the comparison.**

6. **Carry out the simile and criticise the figure.**

Vainly Evangeline strove with words and caresses to
cheer him,

Vainly offered him food; yet he moved not, he
looked not, he spake not,

But, with a vacant stare, ever gazed at the flickering
firelight.⁷

“*Benedicite!*”⁸ murmured the priest, in tones of
compassion.

More he fain would have said, but his heart was full,
and his accents

Faltered and paused on his lips, as the feet of a child
on a threshold,

Hushed by the scene he beholds, and the awful pres-
ence of sorrow.

Silently, therefore, he laid his hand on the head of
the maiden,

Raising his eyes, full of tears, to the silent stars that
above them

610

Moved on their way, unperturbed by the wrongs and
sorrows of mortals.⁹

Then sat he down at her side, and they wept together
in silence.

Suddenly rose from the south a light, as in autumn
the blood-red

7. From the character of Benedict as it has been revealed to you, show the reason why this tragedy affected Benedict more deeply than it affected Basil the blacksmith.

8. Give the meaning. From what language is the word?

9. What is the effect of this line in the midst of the description of a scene so tragic.

Moon climbs the crystal walls of heaven, and o'er the
horizon

Titan-like stretches its hundred hands¹⁰ upon moun-
tain and meadow,

Seizing the rocks and the rivers, and piling huge
shadows together.

Broader and ever broader it gleamed on the roofs of
the village,

Gleamed on the sky and the sea, and the ships that
lay in the roadstead.

Columns of shining smoke uprose, and flashes of
flame were

Thrust through their folds and withdrawn, like the
quivering hands of a martyr. 620

Then as the wind seized the gleeds¹¹ and the burning
thatch, and, uplifting,

Whirled them aloft through the air, at once from a
hundred housetops

Started the sheeted smoke with flashes of flame in-
termingled.¹²

These things beheld in dismay the crowd on the
shore and on shipboard.

Speechless at first they stood, then cried aloud in
their anguish,

10. The Titans were the children of Heaven and Earth, who, instigated by their mother, deposed their father, and liberated from Tartarus their brothers, the **Hundred-handed** giants.

11. Burning brands.

12. **Reproduce, in your own words, lines 623-633.**

“ We shall behold no more our homes in the village
of Grand-Pré ! ”

Loud on a sudden the cocks began to crow in the
farmyards,

Thinking the day had dawned ; and anon the lowing
of cattle

Came on the evening breeze, by the barking of dogs
interrupted.

Then rose a sound of dread, such as startles the
sleeping encampments 630

Far in the western prairies or forests that skirt the
Nebraska,¹³

When the wild horses affrighted sweep by with the
speed of the whirlwind,

Or the loud bellowing herds of buffaloes rush to the
river.¹⁴

Such was the sound that arose on the night, as the
herds and the horses

Broke through their folds and fences, and madly
rushed o'er the meadows.

Overwhelmed with the sight, yet speechless, the
priest and the maiden

Gazed on the scene of terror that reddened and
widened before them ;

13. Now known as the Platte River.

14. When EVANGELINE was written, in 1848, immense herds of buffalo and wild horses were hunted by Indians and a few adventurous white men over the region now occupied by the grain fields of Kansas, Nebraska and the Dakotas.

And as they turned at length to speak to their silent
companion,

Lo! from his seat he had fallen, and stretched abroad
on the seashore

Motionless lay his form from which the soul had
departed. 640

Slowly the priest uplifted the lifeless head, and the
maiden

Knelt at her father's side, and wailed aloud in her
terror.

Then in a swoon she sank, and lay with her head on
his bosom.

Through the long night she lay in deep, oblivious
slumber;

And when she woke from the trance, she beheld a
multitude near her.

Faces of friends she beheld, that were mournfully
gazing upon her,

Pallid, with tearful eyes, and looks of saddest com-
passion.

Still the blaze of the burning village illumined the
landscape,

Reddened the sky overhead, and gleamed on the
faces around her,

And like the day of doom it seemed to her wavering
senses, 650

Then a familiar voice she heard, as it said to the
people—

“ Let us bury him here by the sea. When a happier
season

Brings us again to our homes from the unknown
land of our exile,

Then shall his sacred dust be piously laid in the
churchyard."

Such were the words of the priest. And there in
haste by the seaside,

Having the glare of the burning village for funeral
torches,

But without bell or book,¹⁵ they buried the farmer of
Grand-Pré.

And as the voice of the priest repeated the service of
sorrow,

Lo! with a mournful sound, like the voice of a vast
congregation,

Solemnly answered the sea, and mingled its roar with
the dirges.¹⁶ 660

'Twas the returning tide; that afar from the waste of
the ocean,

With the first dawn of the day, came heaving and
hurrying landward.

Then recommenced once more the stir and noise of
embarking;

And with the ebb of that tide the ships sailed out of
the harbor,

Leaving behind them the dead on the shore, and the
village in ruins.

15. *i. e.* Without the rites of formal burial.

16. **Notice the beauty of lines 668-670.**

PART THE SECOND

CANTO I. EVANGELINE'S QUEST

Introductory Note. Ten years have passed since the burning of Grand-Pré, and many of the exiled Acadians are still wandering from city to city seeking their friends and relatives from whom they were separated on the day of the embarkation. Among them is Evangeline, who has spent these years in a futile search for her lover Gabriel. With her is Father Felician, her guide and counselor, who has taught her that her life need not be lived in vain even though her quest is destined to be hopeless; that her love for Gabriel can find expression in thoughtful and loving service for those whom she meets on her journeying.

Many a weary year had passed¹ since the burning of
Grand-Pré,

When on the falling tide the freighted vessels departed,
Bearing a nation, with all its household gods,² into
exile,

Exile without an end, and without an example in
story.

Far asunder, on separate coasts,³ the Acadians landed;⁶⁷⁰
Scattered were they, like flakes of snow when the
wind from the northeast

1. Learn Outline Study, Note 7.

2. i. e. All those things which help to endear home. The Romans had household gods who were supposed to preside over their private dwellings.

3. Learn Introduction 2, paragraph 6.

Strikes aslant through the fogs that darken the Banks
of Newfoundland.⁴

Friendless, homeless, hopeless, they wandered from
city to city,

From the cold lakes of the North to sultry Southern
savannas—⁵

From the bleak shores of the sea to the lands where
the Father of Waters⁶

Seizes the hills in his hands, and drags them down to
the ocean,⁷

Deep in their sands to bury the scattered bones of the
mammoth.

Friends they sought and homes; and many, despair-
ing, heartbroken,

Asked of the earth but a grave, and no longer a
friend nor a fireside.

Written their history stands on tablets of stone in the
churchyards. 680

Long among them was seen a maiden who waited and
wandered,

4. When EVANGELINE was written, this word was always pronounced with the accent on the second syllable. The Banks of Newfoundland are the fishing ground of the North Atlantic, where the warm and cold currents of the ocean meet, causing perpetual fog.

5. From what language is this word borrowed? What is its meaning? In what part of America is it used?

6. The Mississippi. The name is said to mean "Father of Waters."

7. Seizes the hills in his hands. A rather extravagant metaphor for the erosive action of the Mississippi and its tributaries, of which the land known as the Mississippi Delta is the result.

Lowly and meek in spirit, and patiently suffering all things.

Fair was she and young; but, alas! before her extended,

Dreary and vast and silent, the desert of life, with its pathway

Marked by the graves of those who had sorrowed and suffered before her,

Passions long extinguished, and hopes long dead and abandoned,

As the emigrant's way⁸ o'er the Western desert is marked by

Camp-fires long consumed, and bones that bleach in the sunshine.

Something there was in her life incomplete, imperfect, unfinished;

As if a morning of June, with all its music and sunshine,

690

Suddenly paused in the sky, and, fading, slowly descended

Into the east again, from whence it late had arisen.

Sometimes she lingered in towns, till, urged by the fever within her,

Urged by a restless longing, the hunger and thirst of the spirit,

8. In 1848, the **emigrant's way** was only a wagon trail across the Continent, the usual halting places along which were marked by the ashes of camp-fires and the bones of slaughtered animals.

She would commence again her endless search and
endeavor ;⁹

Sometimes in churchyards strayed, and gazed on the
crosses and tombstones,

Sat by some nameless grave, and thought that perhaps
in its bosom

He was already at rest, and she longed to slumber
beside him.

Sometimes a rumor, a hearsay, an inarticulate whisper,
Came with its airy¹⁰ hand to point and beckon her
forward. 700

Sometimes she spake with those who had seen her
beloved and known him,

But it was long ago, in some far-off place or forgotten.

“ Gabriel Lajeunesse ! ” said they ; “ O, yes ! we have
seen him.

He was with Basil the blacksmith, and both have gone
to the prairies ;

*Coureurs-des-Bois*¹¹ are they, and famous hunters
and trappers,”

“ Gabriel Lajeunesse ! ” said others ; “ O, yes ! we
have seen him.

9. It must be understood that regular and certain means of communication did not exist in North America at this period. The post-office was conducted as a private monopoly and was an expensive and not very trustworthy medium of exchange between the larger towns. In the backwoods, and outside of the British colonies, communication was possible only by means of private messenger.

10. **State the full significance of this epithet.**

11. “ Rovers of the woods.” The French Canadian name for those white adventurers who spent their lives hunting and trapping with the Indians.

He is a *Voyageur*¹² in the lowlands of Louisiana.”

Then would they say: “Dear child! why dream
and wait for him longer?

Are there not other youths as fair as Gabriel? others
Who have hearts as tender and true, and spirits as
loyal? 710

Here is Baptiste Leblanc, the notary’s¹³ son, who has
loved thee

Many a tedious year; come, give him thy hand and
be happy!

Thou art too fair to be left to braid St. Catherine’s
tresses.”¹⁴

Then would Evangeline answer, serenely but sadly—
“I cannot!

Whither my heart has gone, there follows my hand,
and not elsewhere.

For when the heart goes before, like a lamp, and
illumines the pathway,

Many things are made clear, that else lie hidden in
darkness.”

And thereupon the priest, her friend and father
confessor,

Said, with a smile—“O daughter! thy God thus
speaketh within thee!

12. A hunter, guide and transportation agent for the fur traders.

13. **In what earlier scene has the notary been the chief figure?**

14. *i. e.*, To remain unmarried. St. Catherine was the patron saint of maidens.

Talk not of wasted affection, affection never was
wasted ; 720
If it enrich not the heart of another, its waters,
returning
Back to their springs, like the rain, shall fill them full
of refreshment ;
That which the fountain sends forth returns again to
the fountain.¹⁵
Patience ; accomplish thy labor ; accomplish thy work
of affection !
Sorrow and silence are strong, and patient endurance
is godlike.
Therefore accomplish thy labor of love, till the heart
is made godlike,
Purified, strengthened, perfected, and rendered more
worthy of heaven ! ”
Cheered by the good man’s words, Evangeline labored
and waited.
Still in her heart she heard the funeral dirge of the
ocean,
But with its sound there was mingled a voice that
whispered, “ Despair not ! ” 730
Thus did that poor soul wander in want and cheerless
discomfort,

15. **Learn lines 730-737.** These words are the keynote of the poem. Evangeline’s life was not wasted even though her quest was unsuccessful. The perfect love which she had for Gabriel made her a blessing to all with whom she came in contact during her long journey.

Bleeding, barefooted, over the shards and thorns of
existence.¹⁶

Let me essay, O Muse! to follow the wanderer's
footsteps;

Not through each devious path, each changeful year
of existence;

But as a traveler follows a streamlet's course through
the valley;

Far from its margin at times, and seeing the gleam of
its water

Here and there, in some open space, and at intervals
only:

Then drawing nearer its banks, through sylvan glooms
that conceal it,

Though he behold it not, he can hear its continuous
murmur;

Happy, at length, if he find the spot where it reaches
an outlet.¹⁷

740

16. **The shards and thorns of existence** are the "sharp" things of life. Things which seem to exist only to annoy. **What is the meaning of the word "shard"?**

17. **Describe the manner in which the poet brings Canto I to a close.**

CANTO II

DOWN THE MISSISSIPPI

Introductory Note. Canto II opens with a description of the tropical country through which the lower Mississippi flows on its way to the Gulf. This description presents, in every detail, a strong contrast to that of Cantos I and II of Part I, and the effect of languor and drowsiness produced by these lines is quite different from the feeling of well-earned rest after toil produced by the corresponding lines of the earlier stanzas.

Here the tragedy of Evangeline's story reaches its climax. Under the Wachita willows, Evangeline lies asleep, while the lover for whom she is searching passes close by her on his way to the hunting grounds of the West.

It was the month of May. Far down the Beautiful
River,¹

Past the Ohio shore² and past the mouth of the Wa-
bash,³

Into the golden stream of the broad and swift Mis-
sissippi,

Floated a cumbrous boat, that was rowed by Acadian
boatmen.

It was a band of exiles; a raft,⁴ as it were, from the
shipwrecked

Nation, scattered along the coast, now floating to-
gether,

Bound by the bonds of a common belief and a com-
mon misfortune;

1. This is said to be the meaning of the word "Ohio."

2. The shore which is now the state of Ohio.

3. Between what is now the states of Indiana and Illinois.

4. Carry out the metaphor in detail.

Men and women and children, who, guided by hope
 or by hearsay,
 Sought for their kith and their kin among the few-
 acred farmers
 On the Acadian coast,⁵ and the prairies of fair Ope-
 lousas.⁶ 750
 With them Evangeline went, and her guide, the
 Father Felician.⁷
 Onward, o'er sunken sands,⁸ through a wilderness
 somber with forests,
 Day after day they glided adown the turbulent river ;
 Night after night, by their blazing fires, encamped on
 its borders,
 Now through rushing chutes,⁹ among green islands,
 where plumelike
 Cotton-trees¹⁰ nodded their shadowy crests, they swept
 with the current,
 Then emerged into broad lagoons,¹¹ where silvery sand-
 bars

5. The Acadian plantations fronted on the Bayou Têche, west of the Mississippi.

6. Now St. Landry Parish, La., the center of the Acadian settlements.

7. **In what scenes of the story has Father Felician already figured?**

8. The shifting sandbars of the Mississippi.

9. Rapids caused by the obstruction of the channel by islands and sandbars.

10. Cottonwood, a kind of poplar common along the rivers of the Western United States.

11. Quiet eddies.

Lay in the stream, and along the wimpling¹² waves of
 their margin,
 Shining with snow-white plumes, large flocks of peli-
 cans waded.
 Level the landscape grew, and along the shores of
 the river, 760
 Shaded by china-trees,¹³ in the midst of luxuriant
 gardens,
 Stood the houses of planters, with negro-cabins and
 dove-cotes.
 They were approaching the region where reigns per-
 petual summer,
 Where through the Golden Coast,¹⁴ and groves of
 orange and citron,
 Sweeps with majestic curve the river away to the
 eastward.
 They, too, swerved from their course;¹⁵ and, entering
 the Bayou of Plaquemine,¹⁶
 Soon were lost in a maze of sluggish and devious
 waters,
 Which, like a network of steel, extended in every
 direction.

12. Point out other instances of similar alliteration. State the effect produced by such alliteration. What is the significance of this adjective ?

13. An East Indian shade tree cultivated on Southern plantations

14. Tropical Louisiana, the Delta Region.

15. As the river trended toward the east, the travelers turned to the west through one of the Bayous, which, at a high stage of water, form navigable channels between the Mississippi and Atchafalaya.

16. Pronounced **Plak-men**. In Iberville Parish, La.

Over their heads the towering and tenebrous¹⁷ boughs
of the cypress
Met in a dusky arch, and trailing mosses¹⁸ in mid-air⁷⁷⁰
Waved like banners that hang on the walls of ancient
cathedrals.
Deathlike the silence seemed, and unbroken, save by
the herons
Home to their roosts in the cedar-trees returning at
sunset,
Or by the owl, as he greeted the moon with demoniac
laughter.
Lovely the moonlight was as it glanced and gleamed
on the water,
Gleamed on the columns of cypress and cedar sus-
taining the arches,
Down through whose broken vaults it fell as through
chinks in a ruin.
Dreamlike, and indistinct, and strange were all things
around them;¹⁹
And o'er their spirits there came a feeling of wonder
and sadness—
Strange forebodings of ill, unseen and that cannot be
compassed.

780

17. Give the derivation, meaning and significance of this adjective.

18. The Spanish Moss, an epiphytic plant growing on trees in our Southern forests. It hangs from the branches in matted, greenish-gray strips, three and four feet long, and is said to resemble an old man's beard. (Cf. line 2.)

19. Describe in your own words the picture of lines 779-789.

As, at the tramp of a horse's hoof on the turf of the
prairies,
Far in advance are closed the leaves of the shrinking
mimosa,²⁰
So, at the hoof-beats of fate, with sad forebodings of
evil,
Shrinks and closes the heart, ere the stroke of doom
has attained it.²¹
But Evangeline's heart was sustained by a vision, that
faintly
Floated before her eyes, and beckoned her on through
the moonlight.
It was the thought of her brain that assumed the
shape of a phantom.
Through those shadowy aisles had Gabriel wandered
before her,
And every stroke of the oar now brought him nearer
and nearer.
Then in his place, at the prow of the boat, rose one
of the oarsmen, 790
And, as a signal sound, if others like them perad-
venture
Sailed on those gloomy and midnight streams, blew a
blast on his bugle.

20. The sensitive plant. The slightest touch causes the leaf to curve downward and the leaflets to fold together as if shrinking from the contact.

21. Describe the sensation so poetically expressed in lines 789-794.

Wild through the dark colonnades and corridors
leafy the blast rang,

Breaking the seal of silence, and giving tongues to
the forest.

Soundless above them the banners of moss just
stirred to the music.

Multitudinous echoes awoke and died in the distance,
Over the watery floor, and beneath the reverberant
branches;²²

But not a voice replied; no answer came from the
darkness;

And when the echoes had ceased, like a sense of pain
was the silence.

Then Evangeline slept; but the boatmen rowed
through the midnight, 800

Silent at times, then singing familiar Canadian boat-
songs,

Such as they sang of old on their own Acadian rivers.
And through the night were heard the mysterious
sounds of the desert,

Far off, indistinct, as of wave or wind in the forest,
Mixed with the whoop of the crane and the roar of
the grim alligator.

Thus ere another noon they emerged from those
shades; and before them

Lay, in the golden sun, the lakes of the Atchafalaya.²³

22. **Paraphrase line 807.**

23. The largest is Grand Lake, into the lower end of which the Bayou Têche empties.

Water-lilies in myriads rocked on the slight undulations
Made by the passing oars, and, resplendent in beauty,
the lotus²⁴
Lifted her golden crown above the heads of the boatmen. 810
Faint was the air with the odorous breath of magnolia blossoms,
And with the heat of noon; and numberless sylvan²⁵
islands,
Fragrant and thickly embowered with blossoming
hedges of roses,
Near to whose shores they glided along, invited to
slumber.
Soon by the fairest of these their weary oars were
suspended.
Under the boughs of Wachita willows, that grew by
the margin,
Safely their boat was moored; and scattered about on
the greensward,²⁶
Tired with their midnight toil, the weary travelers
slumbered.

24. A yellow water-lily, two feet or more in diameter, found in Southern lakes. The huge golden blossoms are poised on stout stems rising three feet above the water.

25. Give the derivation, meaning and significance of this adjective.

26. Give the derivation and meaning of this word.

Over them vast and high extended the cope²⁷ of a
cedar.

Swinging from its great arms, the trumpet-flower²⁸
and the grape-vine 820

Hung their ladder of ropes aloft like the ladder of
Jacob,

On whose pendulous²⁹ stairs the angels ascending, de-
scending,³⁰

Were the swift humming-birds, that flitted from
blossom to blossom.

Such was the vision Evangeline saw as she slumbered
beneath it.

Filled was her heart with love, and the dawn of an
opening heaven

Lighted her soul in sleep with the glory of regions
celestial.

Nearer and ever nearer, among the numberless islands,
Darted a light, swift boat, that sped away o'er the
water,

Urged on its course by the sinewy arms of hunters
and trappers.

Northward its prow was turned, to the land of the
bison and beaver. 830

At the helm sat a youth, with countenance thought-
ful and careworn.

27. Anything spread or extended over the head. **What is the specific meaning of the word "cope"?**

28. A vine bearing reddish-yellow flowers.

29. **What is the exact significance of this adjective?**

30. Carry out the details of this figure.

Dark and neglected locks overshadowed his brow,
and a sadness

Somewhat beyond his years on his face was legibly
written.

Gabriel was it, who, weary with waiting, unhappy
and restless,

Sought in the Western wilds oblivion of self and of
sorrow.

Swiftly they glided along, close under the lee of the
island,

But by the opposite bank, and behind a screen of
palmettos,

So that they saw not the boat, where it lay concealed
in the willows,

And undisturbed by the dash of their oars, and un-
seen, were the sleepers ;

Angel of God was there none to awaken the slumber-
ing maiden.³¹

840

Swiftly they glided away, like the shade of a cloud
on the prairie.

After the sound of their oars on the tholes had died
in the distance,

As from a magic trance the sleepers awoke, and the
maiden

Said with a sigh to the friendly priest—"O Father
Felician!

Something says in my heart that near me Gabriel
wanders.

31. Learn Outline Study, Note 3.

Is it a foolish dream, an idle vague superstition?
Or has an angel passed, and revealed the truth to my
spirit? ”

Then, with a blush, she added—“ Alas for my credu-
lous fancy !

Unto ears like thine such words as these have no
meaning.”³²

But made answer the reverend man, and he smiled
as he answered— 850

“ Daughter, thy words are not idle : nor are they to
me without meaning.

Feeling is deep and still ; and the word that floats
on the surface

Is as the tossing buoy, that betrays where the anchor
is hidden.³³

Therefore trust to thy heart, and to what the world
calls illusions.

Gabriel truly is near thee ; for not far away to the
southward,

On the banks of the Têche³⁴ are the towns of St.
Maur and St. Martin.³⁵

There the long-wandering bride shall be given again
to her bridegroom,

There the long-absent pastor regain his flock and his
sheepfold.

32. *i. e.* As a Priest, Father Felician might not be able to sym-
pathize with *Evangeline's* feelings.

33. Explain the poet's meaning in lines 862, 863.

34. Pronounced **Tesh**. The river which drains Central Louisiana.

35. The Acadian towns in what is now the Parish of St. Martin.

Beautiful is the land, with its prairies and forests of
fruit-trees :

Under the feet a garden of flowers, and the bluest of
heavens 860

Bending above, and resting its dome on the walls of
the forest.

They who dwell there have named it the Eden of
Louisiana."

And with these words of cheer they arose and con-
tinued their journey.

Softly the evening came. The sun from the western
horizon

Like a magician extended his golden wand o'er the
landscape ;

Twinkling vapors arose ; and sky and water and
forest

Seemed all on fire at the touch, and melted and
mingled together.

Hanging between two skies, a cloud with edges of
silver,

Floated the boat, with its dripping oars, on the mo-
tionless water.

Filled was Evangeline's heart with inexpressible
sweetness. 870

Touched by the magic spell, the sacred fountains of
feeling

Glowed with the light of love, as the skies and waters
around her.

Then from a neighboring thicket the mocking-bird,
wildest of singers,
Swinging aloft on a willow spray that hung o'er the
water,
Shook from his little throat such floods of delirious
music,
That the whole air and the woods and the waves
seemed silent to listen.
Plaintive at first were the tones and sad; then soaring
to madness
Seemed they to follow or guide the revel of frenzied
Bacchantes.³⁶
Single notes were then heard, in sorrowful, low
lamentation;
Till, having gathered them all, he flung them abroad
in derision, 880
As when, after a storm, a gust of wind through the
tree-tops
Shakes down the rattling rain in a crystal shower on
the branches.³⁷
With such a prelude as this, and hearts that throbbed
with emotion,
Slowly they entered the Têche, where it flows through
the green Opelousas,

36. Among the Greeks, Bacchus, the god of wine, was worshiped with rites in which the participants, mostly women, excited themselves to the point of insanity.

37. **What idea as to the song of the Mocking Bird does this simile give you?**

And through the amber³⁸ air, above the crest of the
woodland,
Saw the column of smoke that arose from a neighbor-
ing dwelling ;
Sounds of a horn they heard, and the distant lowing
of cattle.³⁹

38. What idea does this adjective convey to your mind ?

39. Learn Outline Study, B, III, 2, a, (1)-(4).

Suggestion.—After reading Canto II, write a paper on "Nature in the Tropics."

CANTO III. BASIL THE HERDSMAN

Introductory Note. In Canto III, the reader meets again Basil the Blacksmith, now become Basil the Herdsman, happy in his new surroundings but still cherishing a bitter grudge against the English King who had driven him away from his home in Acadie.

Basil tells Evangeline that Gabriel has started that very day for the West, but, as he intends to stop at Adayes, and as the current is against him, he can be overtaken easily; and he gives to Evangeline the comforting assurance that Gabriel's thoughts are ever of her.

On the morrow, accompanied by Basil, Father Felician and Evangeline start again upon their quest, and reach Adayes only to find that Gabriel has already left the village, and has *taken the road of the prairie*.

Near to the bank of the river, o'ershadowed by oaks,
from whose branches

Garlands of Spanish moss¹ and of mystic mistletoe
flaunted,

Such as the Druids cut down with golden hatchets at
Yule-tide,²

890

Stood, secluded and still, the house of the herdsman.

A garden

Girded it round about with a belt of luxuriant blossoms,

1. See footnote 18, Canto II.

2. In the religion of the Druids, the **mistletoe** was regarded with the utmost veneration. On a certain day in each year, the ancient Britons, accompanied by their priests, the Druids, sallied forth with great pomp and rejoicings to gather this mystic parasite. When the oak was reached on which the mistletoe grew, the chief Druid, clothed in white, ascended and with a **golden knife** cut the sacred plant, which was caught by another priest in the folds of his robe.

Filling the air with fragrance. The house itself was
of timbers

Hewn from the cypress-tree, and carefully fitted to-
gether.

Large and low was the roof; and on slender columns
supported,

Rose-wreathed, vine-encircled, a broad and spacious
veranda,

Haunt of the humming-bird and the bee, extended
around it

At each end of the house, amid the flowers of the
garden,

Stationed the dove-cotes were, as love's perpetual
symbol,

Scenes of endless wooing, and endless contentions of
rivals.

900

Silence reigned o'er the place. The line of shadow
and sunshine

Ran near the tops of the trees; but the house itself
was in shadow,

And from its chimney-top, ascending and slowly ex-
panding

Into the evening air, a thin blue column of smoke
rose.

In the rear of the house, from the garden gate, ran a
pathway

Through the great groves of oak to the skirts of the
limitless prairie,

Into whose sea of flowers the sun was slowly descending.

Full in his track of light, like ships with shadowy canvas

Hanging loose from their spars in a motionless calm
in the tropics,

Stood a cluster of trees, with tangled cordage of
grapevines. 910

Just where the woodlands met the flowery surf of the
prairie,

Mounted upon his horse, with Spanish saddle and
stirrups,

Sat a herdsman, arrayed in gaiters and doublet of
deerskin.

Broad and brown was the face that from under the
Spanish sombrero

Gazed on the peaceful scene, with the lordly look of
its master.

Round about him were numberless herds of kine, that
were grazing

Quietly in the meadows, and breathing the vapory
freshness

That uprose from the river, and spread itself over
the landscape.

Slowly lifting the horn that hung at his side, and
expanding

Fully his broad, deep chest, he blew a blast, that
resounded 920

Wildly and sweet and far, through the still damp air
of the evening.

Suddenly out of the grass the long white horns of the
cattle

Rose like flakes of foam on the adverse currents of
ocean.

Silent a moment they gazed, then bellowing rushed
o'er the prairie,

And the whole mass became a cloud, a shade in the
distance.³

Then, as the herdsman turned to the house, through
the gate of the garden

Saw he the forms of the priest and the maiden ad-
vancing to meet him.

Suddenly down from his horse he sprang in amaze-
ment, and forward

Rushed with extended arms and exclamations of
wonder ;

When they beheld his face, they recognized Basil the
Blacksmith.

930

Hearty his welcome was, as he led his guests to the
garden.

There in an arbor of roses with endless question and
answer

Gave they vent to their hearts, and renewed their
friendly embraces,

Laughing and weeping by turns, or sitting silent and
thoughtful.

Thoughtful, for Gabriel came not; and now dark
doubts and misgivings

Stole o'er the maiden's heart; and Basil, somewhat
embarrassed,

Broke the silence and said—"If you come by the
Atchafalaya,

How have you nowhere encountered my Gabriel's
boat on the bayous?"

Over Evangeline's face at the words of Basil a shade
passed.

Tears came into her eyes, and she said, with a trem-
ulous accent—

940

"Gone? is Gabriel gone?" and, concealing her face
on his shoulder,

All her o'erburdened heart gave way, and she wept
and lamented.

Then the good Basil said—and his voice grew blithe
as he said it—

"Be of good cheer, my child; it is only to-day he
departed.

Foolish boy! he has left me alone with my herds and
my horses.

Moody and restless grown, and tried and troubled,
his spirit

Could no longer endure the calm of this quiet exist-
ence.

Thinking ever of thee, uncertain and sorrowful ever,
Ever silent, or speaking only of thee and his troubles,

He at length had become so tedious to men and to
 maidens, 950

Tedious even to me, that at length I bethought me
 and sent him

Unto the town of Adayes⁴ to trade for mules with the
 Spaniards.

Thence he will follow the Indian trails to the Ozark
 Mountains,⁵

Hunting for furs in the forests, on rivers trapping
 the beaver.

Therefore be of good cheer; we will follow the fugi-
 tive lover;

He is not far on his way, and the Fates and the
 streams are against him.

Up and away to-morrow, and through the red dew
 of the morning

We will follow him fast and bring him back to his
 prison."

Then glad voices were heard, and up from the banks
 of the river,

Borne aloft on his comrades' arms, came Michael the
 fiddler.⁶ 950

4. The most northerly settlement of the Spaniards of Texas. Some ruins and the surviving name of "Spanish Lake" mark the spot, a few miles west of Natchitoches, La.

5. In Northwestern Arkansas.

6. In what earlier scene has Michael the fiddler been the chief personage?

Long under Basil's roof had he lived like a god on
Olympus,⁷

Having no other care than dispensing music to
mortals,

Far renowned was he for his silver locks and his
fiddle.

“Long live Michael,” they cried, “our brave Aca-
dian minstrel !”

As they bore him aloft in triumphal procession; and
straightway

Father Felician advanced with Evangeline, greeting
the old man

Kindly and oft, and recalling thè past, while Basil,
enraptured,

Hailed with hilarious joy his old companions and
gossips,

Laughing loud and long, and embracing mothers and
daughters.

Much they marveled to see the wealth of the ci-de-
vant⁸ blacksmith, 970

All his domains and his herds, and his patriarchal
demeanor;

Much they marveled to hear his tales of the soil and
the climate,

And of the prairies, whose numberless herds were his
who would take them;

7. The fabled home of the gods of Greek mythology.

8. Former. **From what language is this word borrowed? Why does Longfellow use it here, instead of the corresponding English word?**

Each one thought in his heart that he, too, would
go and do likewise.

Thus they ascended the steps, and, crossing the airy
veranda,

Entered the hall of the house, where already the
supper of Basil

Waited his late return; and they rested and feasted
together.

Over the joyous feast the sudden darkness descended.
All was silent without, and illuming the landscape
with silver,

Fair rose the dewy moon and the myriad stars; but
within doors, 960

Brighter than these, shone the faces of friends in the
glimmering lamplight.

Then from his station aloft, at the head of the table,
the herdsman

Poured forth his heart and his wine together in end-
less profusion.

Lighting his pipe, that was filled with sweet Natchi-
toches tobacco.⁹

Thus he spake to his guests, who listened, and smiled
as they listened:

9. Virginia tobacco obtained from the traders of Natchitoches. **Natchitoches** has here four syllables although the usual pronunciation is **Nak-i-tosh**. It was an old town in Northwestern Louisiana where American backwoodsmen, French from Louisiana and Canada, and Spaniards from Texas, met to trade, drink and fight.

“Welcome once more, my friends, who so long have
 been friendless and homeless,
Welcome once more to a home, that is better per-
 chance than the old one!
Here no hungry winter congeals our blood like the
 rivers;
Here no stony ground provokes the wrath of the
 farmer.
Smoothly the plowshare runs through the soil as a
 keel through the water. 990
All the year round the orange-groves are in blossom;
 and grass grows
More in a single night than a whole Canadian sum-
 mer.
Here, too, numberless herds run wild and unclaimed
 in the prairies;
Here, too, lands may be had for the asking, and for-
 ests of timber
With a few blows of the axe are hewn and framed
 into houses.
After your houses are built, and your fields are yellow
 with harvests,
No King George of England shall drive you away
 from your homesteads,
Burning your dwellings and barns, and stealing your
 farms and your cattle.”
Speaking these words, he blew a wrathful cloud from
 his nostrils,

And his huge, brawny hand came thundering down
on the table, 1000
So that the guests all started; and Father Felician,
astounded,
Suddenly paused, with a pinch of snuff half-way to
his nostrils.
But the brave Basil resumed, and his words were
milder and gayer—
“Only beware of the fever, my friends, beware of
the fever!
For it is not like that of our cold Acadian climate,
Cured by wearing a spider hung round one’s neck in
a nutshell!”¹⁰
Then there were voices heard at the door, and foot-
steps approaching
Sounded upon the stairs and the floor of the breezy
veranda.
It was the neighboring Creoles¹¹ and small Acadian
planters,
Who had been summoned all to the house of Basil
the Herdsman. 1010
Merry the meeting was of ancient comrades and
neighbors;
Friend clasped friend in his arms; and they who
before were as strangers,

10. In what part of the poem has reference been made to this superstition?

11. Any native of Louisiana of French or Spanish descent.

Meeting in exile, became straightway as friends to
each other,
Drawn by the gentle bond of a common country
together.
But in the neighboring hall a strain of music, pro-
ceeding
From the accordant strings of Michael's melodious
fiddle,
Broke up all further speech. Away, like children
delighted,
All things forgotten beside, they gave themselves to
the maddening
Whirl of the dizzy dance, as it swept and swayed to
the music,
Dreamlike, with beaming eyes and the rush of flut-
tering garments. 1020
Meanwhile, apart, at the head of the hall, the priest
and the herdsman
Sat, conversing together of past and present and
future ;
While Evangeline stood like one entranced, for within
her
Olden memories rose, and loud in the midst of the
music
Heard she the sound of the sea, and an irrepressible
sadness
Came o'er her heart, and unseen she stole forth into
the garden.

Beautiful was the night. Behind the black wall of
the forest,
Tipping its summit with silver, arose the moon. On
the river
Fell here and there through the branches a tremulous
gleam of the moonlight,
Like the sweet thoughts of love on a darkened and
devious spirit. 1030
Nearer and round about her, the manifold flowers of
the garden
Poured out their souls in odors, that were their
prayers and confessions
Unto the night, as it went its way, like a silent Car-
thusian.¹²
Fuller of fragrance than they, and as heavy with
shadows and night-dews,
Hung the heart of the maiden. The calm and the
magical moonlight
Seemed to inundate her soul with indefinable longings,
As, through the garden gate, beneath the brown shade
of the oak-trees,
Passed she along the path to the edge of the measure-
less prairie.
Silent it lay, with a silvery haze upon it, and the
fire-flies
Gleaming and floating away in mingled and infinite
numbers. 1040

12. One of an order of monks whose rule enforced unbroken silence during the greater part of the day.

Over her head the stars, the thoughts of God in the
heavens,¹³

Shone on the eyes of man, who had ceased to marvel
and worship,

Save when a blazing comet was seen on the walls of
that temple,

As if a hand had appeared and written upon them,
“Upharsin.”¹⁴

And the soul of the maiden, between the stars and the
fire-flies,

Wandered alone, and she cried—“O Gabriel! O my
beloved!

Art thou so near unto me, and yet I cannot behold
thee?

Art thou so near unto me, and yet thy voice does not
reach me?

Ah! how often thy feet have trod this path to the
prairie!

Ah! how often thine eyes have looked on the wood-
lands around me!

1050

Ah! how often beneath this oak, returning from labor
Thou hast lain down to rest, and to dream of me in
thy slumbers.

When shall these eyes behold, these arms be folded
about thee?”

13. By what other metaphor have the stars been described in this poem?

14. The warning message written in fire on the wall at Belshazzar's feast. (Daniel v. 25.)

Loud and sudden and near the note of a whippoorwill
sounded

Like a flute in the woods; and anon, through the
neighboring thickets,

Farther and farther away it floated and dropped into
silence.

“Patience!” whispered the oaks from oracular
caverns of darkness;

And, from the moonlit meadow, a sigh responded,
“To-morrow!”

Bright rose the sun next day; and all the flowers of
the garden

Bathed his shining feet with their tears, and anointed
his tresses 1060

With the delicious balm that they bore in their vases
of crystal.

“Farewell!” said the priest, as he stood at the
shadowy threshold;

“See that you bring us the Prodigal Son from his
fasting and famine,

And, too, the Foolish Virgin, who slept when the
bridegroom was coming.”

“Farewell!” answered the maiden, and, smiling,
with Basil descended

Down to the river’s brink, where the boatmen already
were waiting.

Thus beginning their journey with morning, and sun-
shine and gladness,

Swiftly they followed the flight of him who was
speeding before them,
Blown by the blast of fate like a dead leaf over the
desert.
Not that day, nor the next, nor yet the day that
succeeded, 1070
Found they trace of his course, in lake or forest or
river,
Nor, after many days, had they found him ; but vague
and uncertain
Rumors alone were their guides through a wild and
desolate country,
Till, at the little inn of the Spanish town of Adayes,
Weary and worn, they alighted, and learned from the
garrulous landlord,
That on the day before, with horses and guides and
companions,
Gabriel left the village, and took the road of the
prairies.

CANTO IV. THE INDIAN WOMAN

Introductory Note. The function of this canto is to impress the reader with the hopelessness of Evangeline's quest. The means employed by the poet to accomplish this result is the Indian woman whose tales of the bridegroom of snow and of the spirit bridegroom sought in vain by his mortal bride inspire Evangeline with the conviction that she, too, is pursuing a phantom lover.

Far in the West¹ there lies a desert land, where the
mountains

Lift, through perpetual snows, their lofty and lumi-
nous summits.

Down from their jagged, deep ravines, where the
gorge, like a gateway, 1080

Opens a passage rude to the wheels of the emigrant's
wagon,

Westward the Oregon² flows and the Walleway³ and
Owyhee.⁴

Eastward, with devious course, among the Wind-
river Mountains,⁵

Through the Sweetwater Valley⁶ precipitate leaps the
Nebraska;⁷

1. The mountain region of Colorado and Wyoming, now one of the most flourishing sections of the United States and famed for its mines, climate and scenery. In 1348 it was known only as the scene of the wildest adventures of the fur-trappers.

2. The Columbia River.

3. The main stream of the Snake River.

4. The largest tributary of the Snake River from the South.

5. In Western Wyoming.

6. In Central Wyoming. The Sweetwater River is one of the sources of the North Fork of the Platte, or Nebraska River.

7. The Platte River.

And to the south, from Fontaine-qui-bout⁸ and the
 Spanish sierras,⁹
 Fretted with sands and rocks, and swept by the wind
 of the desert,
 Numberless torrents,¹⁰ with ceaseless sound, descend
 to the ocean,
 Like the great chords of a harp, in loud and solemn
 vibrations.¹¹
 Spreading between these streams are the wondrous,
 beautiful prairies, 1090
 Billowy bays of grass ever rolling in shadow and sun-
 shine,
 Bright with luxuriant clusters of roses and purple
 amorphas.¹²
 Over them wander the buffalo herds, and the elk and
 the roebuck;
 Over them wander the wolves, and herds of riderless
 horses;
 Fires that blast and blight, and winds that are weary
 with travel;
 Over them wander the scattered tribes of Ishmael's
 children,¹³

8. Colorado Springs.

9. Spanish peaks in Southern Colorado.

10. Tributaries of the Arkansas and Rio Grande Rivers

11. **What does this phrase modify?**

12. The False-Indigo. A small shrub bearing purple-blue flowers.

13. It was prophesied of the **children of Ishmael**, son of Abraham, that their hand should be against every man and every man's hand should be against them. This was the exact condition in which the Indians of the West were living in 1848.

Staining the desert with blood; and above their terrible war-trails

Circles and sails aloft, on pinions majestic, the vulture,

Like the implacable soul of a chieftain slaughtered in battle,

By invisible stairs ascending and scaling the heavens.

Here and there rise smokes from the camps of these savage marauders; 1100

Here and there rise groves from the margins of swift-running rivers;

And the grim, taciturn bear, the anchorite monk of the desert,

Climbs down their dark ravines to dig for roots by the brookside,

And over all is the sky, the clear and crystalline heaven,

Like the protecting hand of God inverted above them.

Into this wonderful land, at the base of the Ozark Mountains,

Gabriel far had entered, with hunters and trappers behind him.

Day after day, with their Indian guides, the maiden and Basil

Followed his flying steps, and thought each day to o'ertake him.

Sometimes they saw, or thought they saw, the smoke of his camp-fire 1110

Rise in the morning air from the distant plain; but
 at nightfall,
 When they had reached the place, they found only
 • embers and ashes.
 And, though their hearts were sad at times and their
 bodies were weary,
 Hope still guided them on, as the magic Fata Morgana¹⁴
 Showed them her lakes of light, that retreated and
 vanished before them.

Once, as they sat by their evening fire, there silently
 entered
 Into the little camp an Indian woman, whose features
 Wore deep traces of sorrow, and patience as great as
 her sorrow.
 She was a Shawnee woman returning home to her
 people,
 From the far-off hunting grounds of the cruel Ca-
 manches, 1120
 Where her Canadian husband, a Coureur-des-Bois,¹⁵
 had been murdered.
 Touched were their hearts at her story, and warmest
 and friendliest welcome
 Gave they, with words of cheer, and she sat and
 feasted among them

14. (The illusion of the Fairy Morgan). The well-known phenomenon of the mirage is so called in Italy and Sicily.

15. Define this word from an earlier note.

On the buffalo meat and the venison cooked on the
embers.

But when their meal was done, and Basil and all
his companions,

Worn with the long day's march and the chase of the
deer and the bison,

Stretched themselves on the ground, and slept where
the quivering firelight

Flashed on their swarthy cheeks, and their forms
wrapped up in their blankets,

Then at the door of Evangeline's tent she sat and
repeated

Slowly, with soft, low voice, and the charm of her
Indian accent,

1130

All the tale of her lovè, with its pleasures, and pains,
and reverses.

Much Evangeline wept at the tale, and to know that
another

Hapless heart like her own had loved and had been
disappointed.

Moved to the depths of her soul by pity and woman's
compassion,

Yet in her sorrow pleased that one who had suffered
was near her,

She in turn related her love and all its disasters.

Mute with wonder the Shawnee sat, and when she
had ended

Still was mute; but at length, as if a mysterious
horror

Passed through her brain, she spake, and repeated
the tale of the Mowis;¹⁶
Mowis, the bridegroom of snow, who won and wedded
a maiden, 1140
But, when the morning came, arose and passed from
the wigwam,
Fading and melting away and dissolving into the sun-
shine,
Till she beheld him no more, though she followed far
into the forest.
Then, in those sweet, low tones, that seem like a
weird incantation,
Told she the tale of the fair Lilinau,¹⁷ who was wooed
by a phantom,
That, through the pines o'er her father's lodge, in the
hush of the twilight,
Breathed like the evening wind, and whispered love
to the maiden,
Till she followed his green and waving plume through
the forest,
And never more returned, nor was seen again by her
people.
Silent with wonder and strange surprise Evangeline
listened 1150

16. This story is recorded in the Indian Researches of Schoolcraft; but the idea of the spirit bridegroom sought in vain by his mortal bride is common to the folk lore of all races. The classical story of Cupid and Psyche is an example.

17. See Note 16 above.

To the soft flow of her magical words, till the region
around her

Seemed like enchanted ground, and her swarthy
guest the enchantress.

Slowly over the tops of the Ozark Mountains the
moon rose,

Lighting the little tent, and with a mysterious splendor
Touching the somber leaves, and embracing and fill-
ing the woodland.

With a delicious sound the brook rushed by, and the
branches

Swayed and sighed overhead in scarcely audible
whispers.

Filled with the thoughts of love was Evangeline's
heart, but a secret,

Subtile sense crept in of pain and indefinite terror,
As the cold, poisonous snake creeps into the nest of
the swallow. 1160

It was no earthly fear. A breath from the region of
spirits

Seemed to float in the air of night; and she felt for
a moment

That, like the Indian maid, she, too, was pursuing a
phantom.

And with this thought she slept, and the fear and
the phantom had vanished.¹⁸

Early upon the morrow the march was resumed; and
the Shawnee

Said, as they journeyed along—"On the western
slope of these mountains

Dwells in his little village the Black Robe chief of
the Mission.¹⁹

Much he teaches the people, and tells them of Mary
and Jesus;

Loud laugh their hearts with joy, and weep with pain,
as they hear him."

Then, with a sudden and secret emotion, Evangeline
answered— 1170

"Let us go to the Mission, for there good tidings
await us!"

Thither they turned their steeds; and behind a spur
of the mountains,

Just as the sun went down, they heard a murmur of
voices,

And in a meadow green and broad, by the bank of a
river,

Saw the tents of the Christians, the tents of the Jesuit
Mission.

Under a towering oak, that stood in the midst of the
village,

19. The usual name among the Western Indians for the Roman Catholic missionaries who visited them. From the beginning of French settlement in America, the Roman Catholic religious orders sought to convert the Indians to Christianity by means of missionaries who visited their tribes and lived their savage life. These missionaries, particularly those belonging to the Society of Jesus, were everywhere the first European explorers of the Western wilderness.

Knelt the Black Robe chief with his children. A
crucifix fastened
High on the trunk of the tree, and overshadowed by
grape-vines,
Looked with its agonized face on the multitude kneeling
beneath it.
This was their rural chapel. Aloft, through the
intricate arches 1180
Of its aerial roof, arose the chant of their vespers,
Mingling its notes with the soft susurrus²⁰ and sighs
of the branches.
Silent, with heads uncovered, the travelers, nearer
approaching,
Knelt on the swarded²¹ floor, and joined in the evening
devotions.
But when the service was done, and the benediction
had fallen
Forth from the hands of the priest, like seed from the
hands of the sower,
Slowly the reverend man advanced to the strangers,
and bade them
Welcome; and when they replied, he smiled with
benignant expression,
Hearing the homelike sounds of his mother tongue in
the forest,
And with words of kindness conducted them into his
wigwam. 1190

20. Whispers. **What kind of a word is this?**

21. Covered with turf.

There upon mats and skins they reposed, and on
cakes of the maize-ear

Feasted, and slaked their thirst from the water-gourd
of the teacher.

Soon was their story told; and the priest with solemnity
answered:

“Not six suns have risen and set since Gabriel,
seated

On this mat by my side, where now the maiden
reposes,

Told me this same sad tale; then arose and continued
his journey!”

Soft was the voice of the priest, and he spake with
an accent of kindness;

But on Evangeline’s heart fell his words as in winter
the snowflakes

Fall into some lone nest from which the birds have
departed.²²

“Far to the north he has gone,” continued the priest;
“but in autumn,

1200

When the chase is done, will return again to the
Mission.”

Then Evangeline said, and her voice was meek and
submissive—

“Let me remain with thee, for my soul is sad and
afflicted.”

**22. Describe the sensation so poetically designated in lines
1208-1209!**

So seemed it wise and well unto all ; and betimes on
the morrow,
Mounting his Mexican steed, with his Indian guides
and companions,
Homeward Basil returned, and Evangeline stayed at
the Mission.

Slowly, slowly, slowly the days succeeded each other—
Days and weeks and months ; and the fields of maize
that were springing
Green from the ground when a stranger she came,
now waving above her,
Lifted their slender shafts, with leaves interlacing, and
forming 1210
Cloisters for mendicant crows and granaries pillaged
by squirrels.
Then in the golden weather the maize was husked,
and the maidens
Blushed at each blood-red ear, for that betokened a
lover,²³
But at the crooked laughed, and called it a thief in
the corn-field.
Even the blood-red ear to Evangeline brought not her
lover.
“Patience !” the priest would say ; “have faith, and
thy prayer will be answered !

23. See Outline Study, Note 14.

Look at this delicate plant that lifts its head from the
 meadow,
 See how its leaves all point to the north, as true as
 the magnet;
 It is the compass-flower,²⁴ that the finger of God has
 suspended
 Here on its fragile stalk, to direct the traveler's
 journey 1220
 Over the sea-like, pathless, limitless waste of the
 desert.
 Such in the soul of man is faith. The blossoms of
 passion,
 Gay and luxuriant flowers, are brighter and fuller of
 fragrance,
 But they beguile us, and lead us astray, and their odor
 is deadly.
 Only this humble plant can guide us here, and here-
 after
 Crown us with asphodel flowers, that are wet with
 the dews of nepenthe.²⁵

24. A large plant growing on the prairies, whose leaves are said to point north and south. It is said that hunters, lost on the prairies in the night, can get their bearings by feeling the edges of the leaves. It is not a **delicate plant**, nor does its yellow flower grow on a **fragile stalk**.

25. **Asphodel flowers**. In the Greek mythology, the bloom of the Elysian Fields, the abode of the righteous dead. **Nepenthe**, in the same mythology, was the draught of release from care and pain.

So came the autumn, and passed, and the winter—
yet Gabriel came not;

Blossomed the opening spring, and the notes of the
robin and bluebird

Sounded sweet upon wold and in wood, yet Gabriel
came not.

But on the breath of the summer winds a rumor was
wafted 1230

Sweeter than song of bird, or hue or odor of blossom.
Far to the north and east, it said, in the Michigan
forests,

Gabriel had his lodge by the banks of the Saginaw
river.²⁶

And, with returning guides, that sought the lakes of
St. Lawrence,²⁷

Saying a sad farewell, Evangeline went from the
Mission.

When over weary ways, by long and perilous marches,
She had attained at length the depths of the Michigan
forests,

Found she the hunter's lodge deserted and fallen to
ruin!

Thus did the long sad years glide on, and in seasons
and places

Divers and distant far was seen the wandering
maiden; 1240

26. A river of Central Michigan flowing into Lake Huron.

Suggestion.—Paraphrase and amplify lines 1226-1236.

27. The Great Lakes, of which the St. Lawrence is the final outlet.

Now in the tents of grace of the meek²⁸ Moravian
Missions,²⁹

Now in the noisy camps and the battle-fields of the
army,³⁰

Now in secluded hamlets, in towns and populous
cities,

Like a phantom she came, and passed away unre-
membered.

Fair was she and young, when in hope began the long
journey ;

Faded was she and old, when in disappointment it
ended.

Each succeeding year stole something away from her
beauty,

Leaving behind it, broader and deeper, the gloom and
the shadow.

Then there appeared and spread faint streaks of gray
o'er her forehead,

Dawn of another life, that broke o'er her earthly
horizon,

1250

As in the eastern sky the first faint streaks of the
morning.³¹

28. What is the significance of the epithet ?

29. The Moravians or United Brethren, a German Protestant Episcopal sect, made strenuous efforts to convert the Indians by forming settled communities where the savages might be instructed in the conditions of civilized life.

30. The war between the English and the Canadian French was in progress during the action of this story.

31. At what point in the story does Evangeline reach the conclusion that her quest is hopeless ?

CANTO V. THE FINDING OF GABRIEL

Introductory Note. Evangeline, young and fair no longer, has abandoned her fruitless search. Her life of trial and sorrow has taught her that all that counts in this world is *patience, abnegation of self and devotion to others*; and, having learned this lesson, she becomes a Sister of Mercy in the city of Philadelphia.

In an almshouse, during a frightful pestilence, Evangeline finds her lover; and the story ends amid scenes which form a most dramatic contrast to those among which the simple tale opened.

In that delightful land which is washed by the Delaware's waters,¹

Guarding in sylvan shades the name of Penn the apostle,²

Stands on the banks of its beautiful stream the city he founded.³

There all the air is balm, and the peach is the emblem of beauty,

And the streets still re-echo the names of the trees of the forest,⁴

As if they fain would appease the Dryads⁵ whose haunts they molested.

1. Pennsylvania.

2. Identify "Penn." Relate the circumstances under which Pennsylvania was founded. Why is Penn called "Penn the apostle"?

3. Philadelphia.

4. Paraphrase the line.

5. Wood nymphs who make their homes in the trees and whose life is the life of the tree.

There from the troubled sea had Evangeline landed,
an exile,
Finding among the children of Penn a home and a
country.
There old René Leblanc⁶ had died; and when he de-
parted, 1260
Saw at his side only one of all his hundred descend-
ants.
Something at least there was in the friendly streets
of the city,
Something that spake to her heart, and made her no
longer a stranger:
And her ear was pleased with the Thee and Thou of
the Quakers,
For it recalled the past, the old Acadian country,
Where all men were equal, and all were brothers and
sisters.
So, when the fruitless search, the disappointed en-
deavor,
Ended, to recommence no more upon earth, uncom-
plaining,
Thither, as leaves to the light, were turned her
thoughts and her footsteps.
As from a mountain's top the rainy mists of the
morning 1270
Roll away, and afar we behold the landscape below
us,

**6. Under what circumstances has René Leblanc been men-
tioned before?**

Sun-illumined, with shining rivers and cities and
hamlets,
So fell the mists from her mind, and she saw the
world far below her,
Dark no longer, but all illumined with love; and the
pathway
Which she had climbed so far, lying smooth and fair
in the distance.
Gabriel was not forgotten. Within her heart was
his image,
Clothed in the beauty of love and youth, as last she
beheld him,
Only more beautiful made by his deathlike silence
and absence.
Into her thoughts of him time entered not, for it was
not.
Over him years had no power; he was not changed,
but transfigured; 1280
He had become to her heart as one who is dead, and
not absent;
Patience and abnegation of self, and devotion to
others,
This was the lesson a life of trial and sorrow had
taught her.
So was her love diffused, but, like to some odorous
spices,
Suffered no waste nor loss, though filling the air with
aroma.⁷

7. Connect this passage with lines 730-737.

Other hope had she none, nor wish in life, but to
follow

Meekly, with reverent steps, the sacred feet of her
Saviour.

Thus many years she lived as a Sister of Mercy; fre-
quenting

Lonely and wretched roofs in the crowded lanes of
the city,

Where distress and want concealed themselves from
the sunlight, 1290

Where disease and sorrow in garrets languished neg-
lected.

Night after night when the world was asleep, as the
watchman repeated

Loud, through the gusty streets, that all was well in
the city,⁸

High at some lonely window he saw the light of her
taper.

Day after day, in the gray of the dawn, as slow
through the suburbs

Plodded the German farmer, with flowers and fruits
for the market,

Met he that meek, pale face, returning home from its
watchings.

Then it came to pass that a pestilence⁹ fell on the city,
Presaged by wondrous signs, and mostly by flocks of
wild pigeons,

8. Describe the old custom to which reference is made here.

9. The great yellow fever epidemic which afflicted Philadelphia
in July, 1793.

Darkening the sun in their flight, with naught in
their craws but an acorn. 1300

And, as the tides of the sea arise in the month of
September,
Flooding some silver stream, till it spread to a lake
in a meadow,
So death flooded life, and o'erflowing its natural
margin,
Spread to a brackish lake, the silver stream of exist-
ence.

Wealth had no power to bribe, nor beauty to charm,
the oppressor ;
But all perished alike beneath the scourge of his
anger—¹⁰

Only, alas! the poor, who had neither friends nor
attendants,
Crept away to die in the almshouse, home of the
homeless ;
Then in the suburbs it stood, in the midst of meadows
and woodlands—
Now the city surrounds it ; but still with its gateway
and wicket 1310

Meek, in the midst of splendor, its humble walls seem
to echo
Softly the words of the Lord—"The poor ye always
have with you."

Thither, by night and by day, came the Sister of
Mercy. The dying

10. Paraphrase lines 1311-1316.

Looked up into her face, and thought, indeed, to behold there
Gleams of celestial light encircle her forehead with
splendor,
Such as the artist paints o'er the brows of saints and
apostles,
Or such as hangs by night o'er a city seen at a distance.
Unto their eyes it seemed the lamps of the city celestial,
Into whose shining gates ere long their spirits would enter.

Thus, on a Sabbath morn, through the streets, deserted and silent, 1320
Wending her quiet way, she entered the door of the almshouse.
Sweet on the summer air was the odor of flowers in the garden;
And she paused on her way to gather the fairest among them,
That the dying once more might rejoice in their fragrance and beauty.
Then, as she mounted the stairs to the corridors, cooled by the east wind,
Distant and soft on her ear fell the chimes from the belfry of Christ Church,¹¹

11. The church in which Benjamin Franklin is buried.

While, intermingled with these, across the meadows
were wafted
Sounds of psalms, that were sung by the Swedes in
their church at Wicaco.¹²
Soft as descending wings fell the calm of the hour on
her spirit ;
Something within her said—" At length thy trials
are ended ;" 1330
And, with a light in her looks, she entered the cham-
bers of sickness.
Noiselessly moved about the assiduous, careful at-
endants,
Moistening the feverish lip, and the aching brow,
and in silence
Closing the sightless eyes of the dead, and concealing
their faces,
Where on their pallets they lay, like drifts of snow by
the roadside.
Many a languid head, upraised as Evangeline entered,
Turned on its pillow of pain to gaze while she passed,
for her presence
Fell on their hearts like a ray of the sun on the walls
of a prison.
And, as she looked around, she saw how Death, the
consoler,
Laying his hand upon many a heart, had healed it
forever. 1340

12. Now a suburb of Philadelphia.

Many familiar forms had disappeared in the night-time ;

Vacant their places were, or filled already by strangers.

Suddenly, as if arrested by fear or a feeling of wonder,

Still she stood, with her colorless lips apart, while a shudder

Ran through her frame, and, forgotten, the flowerets dropped from her fingers,

And from her eyes and cheeks the light and bloom of the morning.

Then there escaped from her lips a cry of such terrible anguish,

That the dying heard it, and started up from their pillows.

On the pallet before her was stretched the form of an old man.

Long, and thin, and gray were the locks that shaded his temples ;

1350

But, as he lay in the morning light, his face for a moment

Seemed to assume once more the forms of its earlier manhood ;

So are wont to be changed the faces of those who are dying.

Hot and red on his lips still burned the flush of the fever,

As if life, like the Hebrew, with blood had besprinkled
its portals,
That the Angel of Death might see the sign, and pass
over,¹³
Motionless, senseless, dying, he lay, and his spirit
exhausted
Seemed to be sinking down to infinite depths in the
darkness,
Darkness of slumber and death, forever sinking and
sinking.
Then through those realms of shade, in multiplied
reverberations, 1360
Heard he that cry of pain, and through the hush that
succeeded
Whispered a gentle voice, in accents tender and saint-
like,
“Gabriel! O my beloved!” and died away into
silence.
Then he beheld, in a dream, once more the home of
his childhood;
Green Acadian meadows, with sylvan rivers among
them,
Village, and mountain, and woodlands; and, walk-
ing under their shadow,
As in the days of her youth, Evangeline rose in his
vision.
Tears came into his eyes; and as slowly he lifted his
eyelids,

13. Read the story from Exodus xii.

Vanished the vision away, but Evangeline knelt by
his bedside.

Vainly he strove to whisper her name, for the accents
unuttered 1370

Died on his lips, and their motion revealed what his
tongue would have spoken.

Vainly he strove to rise; and Evangeline, kneeling
beside him,

Kissed his dying lips, and laid his head on her bosom
Sweet was the light of his eyes; but it suddenly sank
into darkness,

As when a lamp is blown out by a gust of wind at a
casement.

All was ended now, the hope, and the fear, and the
sorrow,

All the aching of heart, the restless, unsatisfied long-
ing,

All the dull, deep pain, and constant anguish of pa-
tience!

And, as she pressed once more the lifeless head to her
bosom,

Meekly she bowed her own, and murmured, "Father,
I thank thee!" 1380

Still stands the forest primeval;¹⁴ but far away from
its shadow,

Side by side, in their nameless graves, the lovers are
sleeping.

14. Compare with the Prologue.

Under the humble walls of the little Catholic church-
yard,
In the heart of the city, they lie, unknown and un-
noticed ;
Daily the tides of life go ebbing and flowing beside
them,
Thousands of throbbing hearts, where theirs are at
rest and forever,
Thousands of aching brains, where theirs no longer
are busy,
Thousands of toiling hands, where theirs have ceased
from their labors,
Thousands of weary feet, where theirs have completed
their journey !¹⁵
Still stands the forest primeval ; but under the shade
of its branches 1390
Dwells another race, with other customs and lan-
guage.
Only along the shore of the mournful and misty At-
lantic
Linger a few Acadian peasants, whose fathers from
exile
Wandered back to their native land to die in its
bosom ;
In the fisherman's cot the wheel and the loom are
still busy ;
Maidens still wear their Norman caps and their kir-
tles of homespun,

15. What effect is produced by the repetition of these lines?

And by the evening fire repeat Evangeline's story,¹⁶
While from its rocky caverns the deep-voiced, neigh-
boring ocean
Speaks, and in accents disconsolate answers the wail
of the forest. 1399

16. English-speaking settlers occupy Grand-Pré now, and there are no descendants of the French-Acadians in the valley; but a few are living in humble circumstances on the other coast, not far from Yarmouth.

OUTLINE STUDY

NO. 23

EVANGELINE

(HENRY WADSWORTH LONGFELLOW, 1807-1882)



- A. PREPARATORY WORK.—History of the Poem ; Historical Foundation of the Narrative ; Acadia.
- B. FIRST READING.—The Narrative of the Poem ; Time and Place of Action of the Story.
- C. SECOND READING.—Characters of the Narrative ; Details of the Poem.
- D. THIRD READING.—Literary Analysis ; Material used in the Composition of Evangeline.
- E. SUPPLEMENTARY WORK.—Remarks on the Poem ; Theme Subjects ; Henry Wadsworth Longfellow.

A. PREPARATORY WORK

HISTORY OF THE POEM; HISTORICAL FOUNDATION OF THE NARRATIVE; ACADIA.

I. HISTORY OF THE POEM

Note 1. In Field's *Yesterdays With Authors*, we find the following statement concerning the poem *EVANGELINE*: "Hawthorne dined one day with Longfellow, and brought with him a friend from Salem. After dinner the friend said: 'I have been trying to persuade Hawthorne to write a story based upon a legend of Acadie, and still current there; a legend of a girl who, in the dispersion of the Acadians, was separated from her lover, and passed her life in waiting and seeking for him, and only found him, dying in a hospital, when both were old.'"

Longfellow wondered that this legend did not strike the fancy of Hawthorne, and said to him: "If you have really made up your mind not to use it for a story, will you give it to me for a poem?" To this Hawthorne assented, and promised not to treat the subject in prose until Longfellow had seen what he could do with it in verse.

Critics in England and America had long been demanding a poem which should be thoroughly American in subject and scenery, and this legend seemed to Longfellow to answer the demand. The poem was received with immediate and general enthusiasm.

II. HISTORICAL FOUNDATION OF THE NARRATIVE

Note 2. In 1604 the French settled in Acadia (now Nova Scotia), choosing for the settlement Port Royal, now Annapolis, because of its vicinity to the countries abounding in furs, of which the exclusive trade had been given to the new settlers. The colony was yet in its infancy when the settlement, which has since become so famous under the name New England, was established

in its neighborhood. The rapid success of the plantations in this new colony did not at first arouse the jealousy of the French in Acadia; but when competition in the fur trade was threatened, the French endeavored to secure to themselves the monopoly of it, and were unfortunate enough to succeed.

On their arrival at Acadia, the French had found the peninsula, as well as the forests of the neighboring continent, peopled with small tribes of Indians, who were disposed to be very friendly. The French missionaries, easily insinuating themselves among these, had not only taught the Indians their religion, but had, also, inspired them with that hatred which the French entertained for the English name. Therefore, the Indians not only refused to make any kind of exchange with the English, but frequently attacked and plundered their settlements. When the English saw that all efforts either to reconcile the savages or to destroy them were ineffectual, they fell upon Acadia, which they looked upon with reason as the sole cause of their difficulties.

After a series of struggles, Acadia was ceded to Great Britain in 1713. The inhabitants were induced to swear allegiance to their new masters upon the sole condition that they should be exempt from bearing arms against either the French or the Indians in defense of the province. Before the termination of the French and Indian War, the Acadians were accused of having forfeited their neutrality by supplying intelligence, provisions, and quarters to the French and Indians at Beau Sejour. The punishment for this crime was delayed until the harvests were gathered in, that the British army might seize the grain. The villagers were then called, on a certain day, into the church, to hear the proclamation of the king. The king declared that all lands, houses, herds, crops, and other possessions, except money and household goods, were forfeited to the crown; and stated that the people themselves were to be deported to distant colonies. Ships and soldiers were at hand to execute these orders. The Acadians were hurried on shipboard with the most cruel confusion, and lifelong separations of child from parent, husband from wife, and lover from lover, followed. An incident of the last kind furnishes the story of EVANGELINE.

III. ACADIA

1. *History*.—Colonized by France, 1604; ceded to Great Britain by the Treaty of Utrecht, 1713; Acadians deported by the British, 1755.

2. *Extent in 1755.*—Nova Scotia, New Brunswick, Maine, east of the Penobscot.
3. *Meaning of the Name.*—In the earliest records Acadie is called Cadie; afterwards it was called Acadia, Accadia, or L'Acadie.

The name is probably a French adaptation of a word common among the Micmac Indians, signifying place or region. The French turned this Indian term into *Cadie* or *Acadie*; the English, into *Quoddy*, in which form it remains when applied to the Quoddy Indians, and in the compound *Passamaquoddy*, or Pollock Ground.—Riverside Edition of *Longfellow's Poems*.

4. *Name Changed to Nova Scotia (New Scotland) 1621.*

B. FIRST READING

THE NARRATIVE OF THE POEM; TIME AND PLACE OF THE ACTION OF THE STORY

I. THE NARRATIVE OF THE POEM

1. OUTLINE OF THE NARRATIVE.

- a. *Introduction.*—Description of the forest; hint as to the character of the story; place of action of the story; two aspects of Grand Pré; class of readers to whom the poem will appeal; characterization of the poem; characterization of Acadie.

b. Part I. ACADIE, HOME OF THE HAPPY.

- (1.) *Canto 1.*—Grand Pré and its Inhabitants.
- (2.) *Canto 2.*—By Benedict's Fire.
- (3.) *Canto 3.*—The Ceremony of Betrothal.
- (4.) *Canto 4.*—The Tragic Ending of the Betrothal Feast.
- (5.) *Canto 5.*—At the Gaspereau's Mouth.

c. Part II. EVANGELINE'S QUEST.

- (1.) *Canto 1.*—Prolonged Separation of the Lovers.
- (2.) *Canto 2.*—Down the Mississippi.
- (3.) *Canto 3.*—The Home of Basil the Herdsman.
- (4.) *Canto 4.*—The Hopeless Quest.
- (5.) *Canto 5.*—The Quest Ended.

d. CONCLUSION.—Description of Evangeline's grave; characterization of those who pass by it; description of the Acadia of to-day; popularity of the story.

Suggestion 1. The pupils are expected to relate, from memory, the circumstances which justify each of the above headings. The headings of introduction and conclusion should be accurately quoted.

Note 3. The climax of the story is reached in the scene which may be entitled "Under the Wachita Willows."

2. Points to be especially noted.

a. The historical setting of the story.

Suggestion 2. How is the historical situation brought to the reader's notice?

- (1.) The English ships in the bay.
- (2.) The Acadian men ordered to assemble in the church to hear the king's mandate.
- (3.) Deprived of their arms.
- (4.) The king's proclamation.
- (5.) The farmers imprisoned in the church ; duration of imprisonment.
- (6.) Deportation of the Acadians ; tragic separations.
- (7.) The fate of the exiled Acadians.

Note 4. The Acadians were distributed among different English colonies, to prevent the possibility of their joining with the French against the English. Some settled on the border between Canada and the United States, and others established themselves in Louisiana, on both sides of the Mississippi, from the Gulf Coast to Baton Rouge. The banks of the river were long called "the Acadian coast."

(a.) "Many already have fled to the forest."

Note 5. These sought the protection of their Indian allies,—the Maliceet Tribe in New Brunswick, and the Quoddy Tribe in Maine, whom the Acadians had converted to Christianity and partially civilized. Their descendants are still to be found among those Indians and among the French settlers along the upper St. John in northern Maine, in the district known as Madawaska.

Suggestion 3. Give accurate quotations for each of the headings under topic "a."

(8.) Beau Sejour, Port Royal, Louisberg.

Note 6. Louisberg in Cape Breton was taken by the English in 1745, and Port Royal (now Annapolis) in 1710. Beau Sejour was a fort built by the Canadian French on the frontier of Acadia (at the head of Chegnecto Bay, near Sackville, N. B.), which had been taken by the English in July of the same year in which the deportation of the Acadians took place.

b. Grand Pré.

(1.) Its situation.

(2.) Description of the village and the surrounding country.

(3.) Its inhabitants.

(a.) Their descent ; their character.

(b.) Condition of society in Grand Pré.

(4.) Meaning of the name Grand Pré.

Suggestion 4. Verify each heading by accurate quotation.

3. Summary of the story.

Suggestion 5. Tell the story in the briefest possible manner.

II. TIME OF THE ACTION OF THE NARRATIVE

1. *Part I.*—September, 1755.2. *Part II.*—

a. Opens in May, 1765.

Note 7. In 1765, about six hundred and fifty Acadians from New Brunswick, Northern Maine, and Canada arrived at New Orleans, attracted by the French population there. They were sent to form settlements in Attakapas and Opelousas.

b. Ends in 1793, the year of the yellow fever pestilence in Philadelphia.

III. PLACE OF ACTION OF THE STORY

1. *Part I.*—Acadia.

Note 8. How is Acadia characterized by Longfellow?

2. *Part II.*—

a. Evangeline's journey.

Suggestion 6. Verify the following by accurate quotation.

(1.) From the Great Lakes down the Ohio.

(a.) Past the shores of Ohio and of Indiana.

(2.) Down the Mississippi.

(a.) Through southern Louisiana, toward the Delta.

(b.) Into the Bayou of Plaquemine.

(3.) Down the Atchafalaya River, threading the numerous lakes and bayous.

(a.) Stop to rest on the shores of Lake Wachita (one of the Atchafalaya Lakes.)

(b.) Making their way westward through the lakes, they reach the Bayou Teche.

(4.) Stop at St. Martins.

- (5.) Retracing their steps through the Atchafalaya Bayous, Basil, Evangeline, and Father Felicien enter the Red River and sail northwest, leaving the raft at Natchitoches (*possibly*). Then, continuing the journey by land, they stop at Adayes.

Note 9. The remains of the ancient town of Adayes are a few miles west of Natchitoches, and twenty-five miles from the Texan frontier.

- (6.) From Adayes to the base of the Ozark Mountains.
- (7.) Evangeline tarries at the mission (*in Indian Territory, probably*).
- (8.) Journeys northeast to the Michigan forests.
- (9.) Spends several years in New York and Pennsylvania.
- (10.) Makes her home at last in Philadelphia.

Suggestion 7. In this connection, identify the following: (1.) The Acadian Coast (*See Note 4*). (2.) The Father of Waters. (3.) That delightful land which is washed by the Delaware's waters. (4.) The Beautiful River. (5.) Region where reigns perpetual summer.

C. SECOND READING

CHARACTERS OF THE NARRATIVE;
DETAILS OF THE POEM

1. Evangeline.

a. The little Acadian maiden.

- (1.) Give quotations covering the following points: Circumstances under which she is first mentioned; personal appearance; popularity in the village; the lover; her position in the household.
- (2.) Pen pictures of Evangeline.
 - (a.) Evangeline carrying ale to the reapers.
 - (b.) Evangeline on her way to church.
 - (c.) Evangeline and Gabriel in the window.
 - (d.) Evangeline at the Bethrothal Feast.
 - (e.) Evangeline at her father's door in the sunset.

- (f.) Evangeline cheering the women.
- (g.) Evangeline at the door of the church.
- (h.) Evangeline by the side of her dying father.

Suggestion 8. Enumerate all the details which enter into the composition of each picture.

Note 10. Evangeline is the typical Acadian peasant girl,—pretty, modest, and graceful.

b. The woman in search of her lover.

- (1.) Mode of life after the expatriation.
- (2.) *Pen Pictures of Evangeline from Part II.*
 - (a.) Sat by some nameless grave.
 - (b.) Under the Wachita Willows.
 - (c.) In the garden of Basil the herdsman.
 - (d.) Evangeline and the Indian woman.
 - (e.) Evangeline by the bedside of Gabriel.

2. Benedict Bellefontaine.

- a.* Cite quotations covering the following points: Characterization of; personal appearance; attitude toward his fellows; character as revealed in Part I, Canto 2; appearance after the imprisonment; death.

3. Basil Lajeunesse.

a. Basil the Blacksmith.

- (1.) Give quotations covering the following points: Characterization; character as revealed in I, 2; personal appearance; his imprecation in the church.

b. Basil the Herdsman.

- (1.) Personal appearance.

4. Gabriel Lajeunesse.

- a.* Personal appearance; character before and after the deportation.

5. Father Felician.

- a.* Position in the village; influence over his people; length of his sojourn among the Acadians; on the night before the deportation; association with Evangeline; death.

6. René Leblanc.

- a.* Position in the village; personal appearance; family; war record; character.

II. DETAILS OF THE POEM

1. Illustrations to accompany the text.

- a.* The old priest with his little troop of village dames and children.

- b. The betrothed lovers in the old-fashioned homestead.
- c. The merry old fiddler.
- d. The stout herdsman of the prairie.
- e. Evangeline turning for a last look at the desolate Grand Pré.
- f. The game of checkers.
- g. "Without, in the churchyard, waited the women."
- h. "The silent and mournful procession."

Suggestion 9. Make a complete list of all scenes that might be illustrated in this manner.

2. Manners and customs of the Acadian peasants.

- a. Houses ; dress ; position of parish priest ; occupation of the women ; Angelus ; religion ; church customs (in this connection give the meaning and significance of *hyssop*, *missal*, *beads*, *plain-song*) ; boxes for the poor ; wells ; amusements ; oxen and their trappings ; dishes ; food and drink ; carols ; curfew ; ceremonies of betrothal, etc.
- b. Old sayings ; superstitions, etc.

(1.) Wonderous stone of the swallow.

Note 11. The stone described in the poem when found in the swallow's nest, would perform miraculous cures.

- (2.) Sunshine of St. Eulalie ; signs of a hard winter ; oxen on Christmas eve ; Loup Garou ; Letiche ; fever cured by a spider ; four-leaved clover ; finding a horseshoe ; to braid St. Catherine's tresses.

Suggestion 10. Use " b " for the subject of a carefully written composition.

3. Allusions to explain.

Suggestion 11. Give the context for each.

- a. The story of the Statue of Justice.

Note 12. Under what circumstances does this story bring comfort to *Evangeline* ?

- b. The Penitent Peter.

- c. The Plane Tree adorned by the Persian with jewels.

Note 13. In Herodotus, we read, Xerxes, going by this way, met with a plane tree, which, on account of its beauty, he presented with golden ornaments ; and having committed it to the care of one of the immortals, on the next day he arrived at Sardis, the capital of the Lydians.

- d. Fata Morgana.

- e. The battlefields of the army.

- f. Without bell or book.

- g. Legend of the red and the crooked ears of corn.

Note 14. The corn-husking season was one of great hilarity, and many young people met together at social huskings. On such occasions if a girl finds a red ear of corn she must present it to

the lad she likes best. If, however, the ear is crooked, it is considered the image of an old man thief, and the whole company sings :—

“ Crooked ear, crooked ear,
Walker at night ;
Stop, little old man,
And take not to flight.

Crooked ear, crooked ear,
Stand up strong ;
Little old crooked man,
I'll give you a song.”

“The Poetry of Indians.”—*Harper's Magazine*.

h. Druids and the “mystic mistletoe.”

4. Paraphrase, and give the context.

a. The craft of the smith.

b. The sign of the Scorpion enters.

c. Waifs of the tide.

d. Crown us with asphodel flowers that are wet
with the dew of Nepenthe.

e. Its household gods into exile.

f. Ambrosial meadows.

g. Scattered tribes of Ishmael's children.

D. THIRD READING

LITERARY ANALYSIS; MATERIAL
USED IN THE COMPOSITION
OF EVANGELINE

I. LITERARY ANALYSIS

1. Characteristics of the poem.

Note 15. The characteristics enumerated below are those which are obvious to the young and sympathetic reader.

- a.* Full of tranquil scenes of humble content.
(*Enumerate.*)
- b.* Faultless finish.
- c.* Great simplicity of diction.
- d.* Moral tone, pure and elevated.
- e.* Appeals to the affection and sympathy of the reader.
- f.* Full of homely details and natural feelings, graced with fanciful images.
- g.* The grace and melody of the verse leave little room for criticism.

h. The numerous descriptive passages are conspicuously fine.

- (1.) Re-read the following: Benedict's house; Basil's forge; twilight scenes in Acadia; return of the laborers; the burning village; the stampede of the herds; death and burial of Benedict; the garden of Basil the herdsman; Ozark Mountains in the moonlight; vespers at the mission; description of the Mississippi; the mocking bird's song; the Lakes of the Atchafalaya; the deserts; sunset in Grand Pré; under the Wachita willows.

Note 16. Note Longfellow's characterization of Autumn. Note the different epithets and images used in the description of the ocean. Note the contrasts of the poem, particularly the contrast in the sounds of Parts I and II.

i. The most conspicuous feature of the poem is its wealth of imagery.

- (1.) Personifications: Pines; the ocean; forest; sea; mists of looms; weather cock; trees; the sun; labor; oaks.

Suggestion 12. Quote the line or lines in which each is personified.

- (2.) Similes and metaphors.

Suggestion 13. Complete each. Designate those which seem to you faulty, and state the reason for your decision.

- a. The roe when he hears ; rivers that water the ; leaves when the mighty ; clouds of incense ; oak that is covered ; the berry that grows ; the breath of kine that ; like the ceasing of exquisite music ; like a fiery snake coiled ; nuns going into ; as the swoop of an eagle ; as Jacob of old ; like foes in a ; as shields of armies ; like a laboring oar that ; as the vapors freeze ; the forget-me-nots of ; like the tremulous tides ; as out of Abraham's tent ; like Elijah ; like the prophet ; like unto shipwrecked Paul ; the face of a clock from which ; like flakes of snow when the ; like the ladder of Jacob ; like a silent Carthusian ; the thoughts of God in the heavens ; like a dead leaf over ; like the impeccable soul of a chieftain ; like the great chords of a harp ; as if life like the Hebrew ; as when a lamp is blown out.

Note 17. The Biblical images of *EVANGELINE* have been severely censured ; but they may be justified on the ground that they accord with the atmosphere of the poem. Such images would be appropriate in a poem whose subject is the "pious Acadian peasants."

- a. Its meter : Hexameter.

Note 18. The Hexameter consists of two feet or measures of two or three syllables each. The last of these feet must consist of two syllables ; and the last but one of three syllables.

- (1.) The cadence of the poem is very appropriate to that life-long melancholy search,—never satisfied, never ending.

(2.) "The hexameter has been often criticised, but I do not believe any other measure could have told that lovely story with such effect as we feel when carried along the tranquil current of these brimming, slow-moving, soul-satisfying lines. Imagine for one moment a story like this minced into octosyllables. The poet knows better than his critics the length of step which best befits his muse."—*O. W. Holmes.*

Suggestion 14. Criticise II, 3: 1-3; II, 1: 7; *Hoof-beats of fate; Roar of the grim alligator; Shards of existence.*

2. Class of poetry to which EVANGELINE belongs.—Narrative poem, idyllic in character.
3. Germ of the poem.—The tradition of Evangeline and Gabriel.
4. Subject of the poem.—The deportation of the Acadians.
5. Characterization of EVANGELINE.

Note 19. Observe Longfellow's own characterization of his poem.

6. Criticism of Evangeline.—"Of the longer poems of Longfellow, I should not hesitate to select EVANGELINE as the masterpiece. From the first line of the poem, from its first words, we read as we would float down a broad and placid river, murmuring softly against its banks, heaven over it, and the glory of the unspoiled wilderness all around."—*O. W. Holmes.*

E. SUPPLEMENTARY WORK

REMARKS ON THE POEM;
THEME SUBJECTS; HENRY
WADSWORTH LONGFELLOW

I. REMARKS ON EVANGELINE

1. Its place among the author's works.

Note 20. EVANGELINE is the best loved of Longfellow's major poems.

2. Material used in its composition.

a. In the measure and character of his poem, Longfellow follows a German model, *Hermann* and *Dorothea*, by Gœthe.

b. His description of the Acadians is from the Abbé Raynal's account of the French settlers.

Note 21. The historical basis of the *Hermann* and *Dorothea* is the expulsion of the Protestants from his territory by the Archbishop of Salzburg. *Dorothea* is exiled, and leads a wandering and unsettled life, until she finally marries *Hermann*.

3. Names considered by Longfellow as a title for his poem : Gabrielle, Celestine, Evangeline.

II. THEME SUBJECTS

1. *Fear that Reigns with the Tyrant.*

2. *Envy the Vice of Republics.*

3. *Might is the Right of the Strongest.*

4. Story of the Statue of Justice.

5. Part Played by the Indian Woman in the Narrative.
6. Retell the Story, Giving it a Happy Ending.
7. Lesson Taught by the Compass Flower.
8. *Patient Endurance is Godlike.*
9. Evangeline, the Sister of Mercy.
10. *Affection Never was Wasted.*
11. Evangeline's Journey.
12. Under the Wachita Willows.
13. Imaginary Story of Gabriel's Search for Evangeline.
14. Contrast of the Ocean and the Mississippi in the Poem.
15. Contrast Between Benedict's Home and that of Basil the Herdsman.
16. Different Aspects of Grand Pré.
17. Grand Pré to-day.
18. Was there any Justification for the Deportation of the Acadians?
19. Longfellow's Attitude Toward the Deportation; Devices Used by Longfellow to arouse the Reader's Sympathy for the Acadians.
20. Nature Pictures in the Similes and Metaphors.

III. HENRY WADSWORTH LONGFELLOW

1. Significant Events in His Career.
2. Classification of His Works.
3. Longfellow's Famous Contemporaries.

EXAMINATION QUESTIONS



1. Relate the entire story of the poem. Enumerate those incidents, scenes, and allusions of the poem which are historical. Give the date of the event which is the foundation of the poem. How long a period does the action of the narrative cover?

2. State the significance of the "Prologue" of the poem. Describe the pictures which the first four lines bring before the reader.

3. Write a detailed description of the village of Grand Pré and its environs. What is the meaning of the name? Write a character sketch of the villagers in general. Of what nationality were they?

4. Name the actors of the story in the order of their appearance. Identify each. State the circumstances under which each first appears upon the scene and describe the condition of each at the end of the narrative.

5. Describe in full an imaginary visit to the Grand Pré of the poem, bringing into your description every local custom, however trivial, mentioned in Cantos 1-3 of Part I.

6. Enumerate those scenes of the poem in which **E**vangeline appears as the central figure.

7. Reproduce in your own words Canto 4 of Part I. Had the King of England any justification for his treatment of the Acadians? What is the poet's opinion of the deed? Quote two lines from Part II which characterize this event.

8. Describe in detail the word picture of the last stanza of Part I. What impression does it produce upon you?

9. Select ten similes or metaphors from Part I which seem to you to be particularly expressive, and state in each case the basis of resemblance. Select two which seem to you to be faulty and inadequate. What other figures of speech do you find in Part I?

10. After the deportation, where did the Acadians settle? Trace the journey of Evangeline from Canada to the home of Basil the Herdsman. Designate the pronunciation of all the geographical names occurring in this description of the journey.

11. What most tragic incident occurs in Part II, Canto 1 of our poem? What part does the Indian woman play in the story?

12. Draw carefully the contrast between the out-door scene described in Canto 2, Part I, and that described in Canto 3, Part II. Draw the contrast between Basil the Blacksmith and Basil the Herdsman. Enumerate all the details that enter into the composition of the word picture of Canto 4, stanza 1, Part II.

13. What impression does stanza 1 of the "Epilogue" of the poem make upon you? What rhetorical figure

is used with great effect in this stanza? Compare the "Epilogue" with the "Prologue."

14. Enumerate those characteristics of EVANGELINE which, in your judgment, account for the fact that it is one of the most widely read poems in the language.

15. Make a list of the most conspicuous allusions in the poem and tell the story which justifies the use of each as an illustration.

16. Quote from the "Prologue" the line which states the theme or *motif* of our poem. Point out a particularly expressive and beautiful line in Canto 2, stanza 1, Part I.

17. Explain the epithets in the following expressions: *Gossiping looms, noisy weathercocks, populous nests, drowsy air, briny hay, diligent shuttle, mendicant crows*. Which of them personify the noun?

18. Define the following words and state the connection in which each is used: *kirtle, missal, hyssop, penthouse, wains, seraglio, plain-song, elbow-chair, dresser, hob-nailed, glebe, ink-horn*. Which one of these words seems not to belong in the list? Why?

19. Give the meaning of the following lines and give the context for each: *Rattled and sang of mutation; The retreating sun the sign of the Scorpion enters; Regent of the flocks was he when the shepherd slept; The bell of the Angelus sounded; Without bell or book; The shards and thorns of existence; Wet with the dews of Nepenthe*.

20. Rewrite the story of Evangeline, making her quest successful.

21. Make a list of twenty illustrations for the poem. Describe two of the pictures.

22. Describe an imaginary visit to the "Land of Evangeline" as it exists to-day.

23. What use does Longfellow make of the following traditions in his poem: The Statue of Justice, The Tale of the Mowis, The Legend of the Compass-flower?

24. Compare EVANGELINE with the last poem read by you (1) as to the interest of the story; (2) as to the impression made by the beauty of the verse.

25. To what class of poetry does EVANGELINE belong? Quote some of the criticisms which you have learned regarding the literary merits of EVANGELINE. Enumerate those literary characteristics which are apparent to you. Why is EVANGELINE called an "Idyll"? Describe the meter of the poem.









