


UNIVERSIT
OF FLORID
LIBRAR



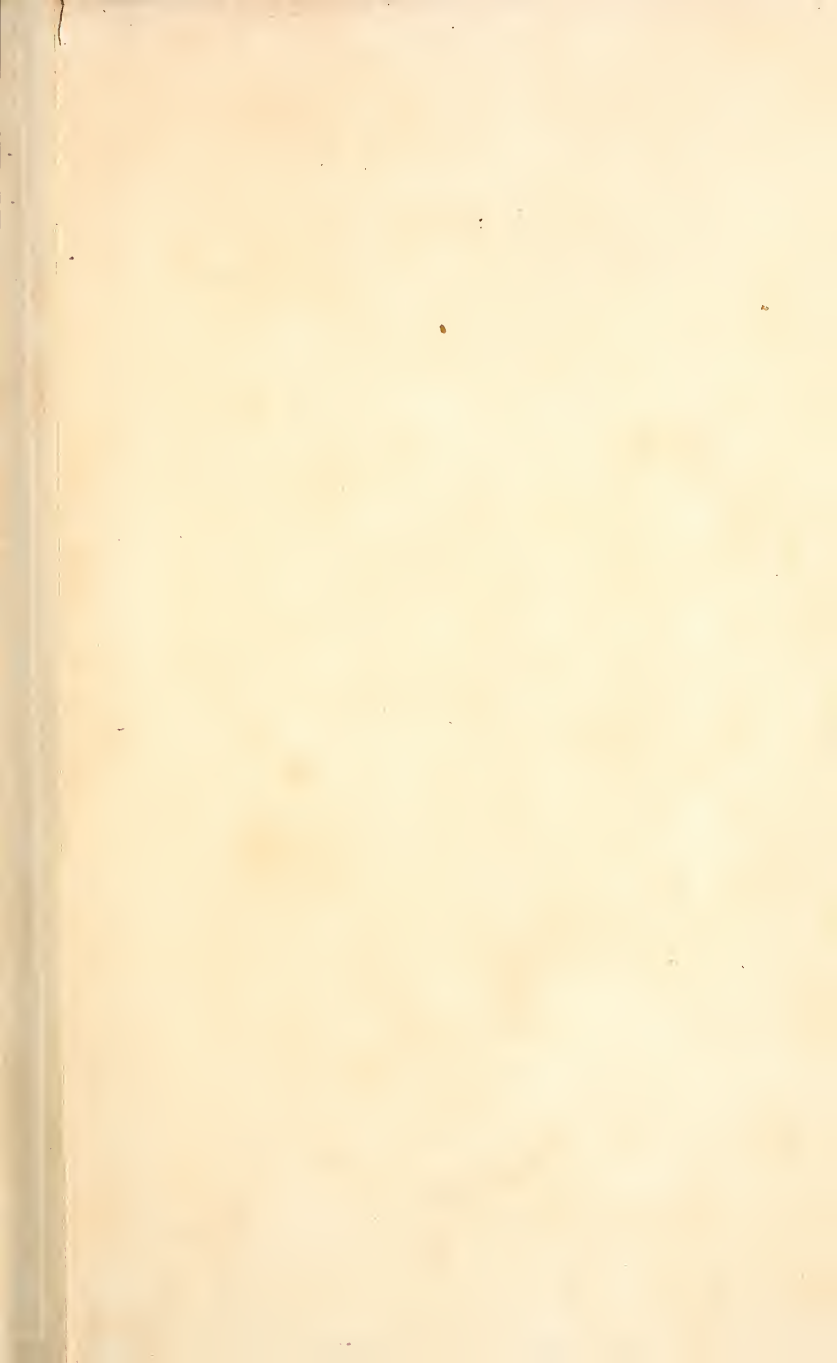
72

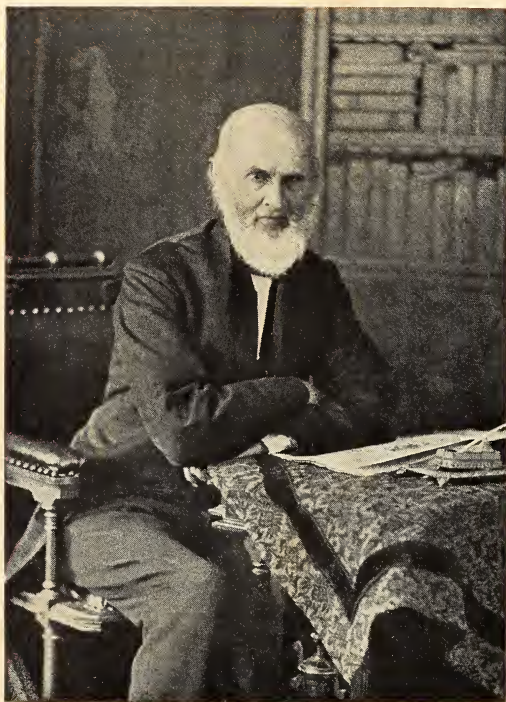


20 Oc '20 27 Oc '20



Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation



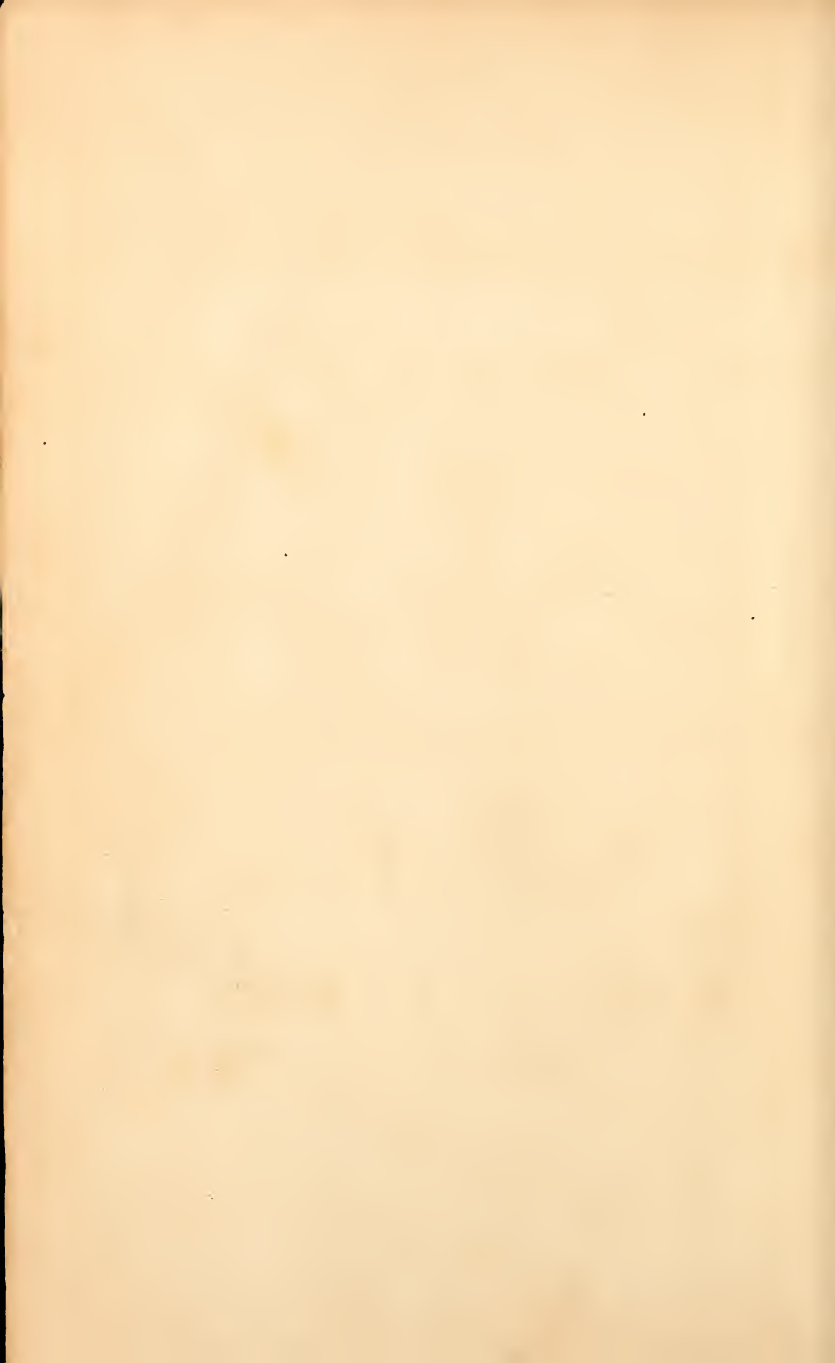


John Greenleaf Whittier

JOHN GREENLEAF
WHITTIER'S POET-
ICAL WORKS



NEW YORK
THOMAS Y. CROWELL
COMPANY



Poems
of
John Greenleaf Whittier

With Biographical Sketch

BY

NATHAN HASKELL DOLE

NEW YORK
THOMAS Y. CROWELL COMPANY
PUBLISHERS

COPYRIGHT, 1893 AND 1902,
BY THOMAS Y. CROWELL & CO.

12894
4/17/17
y.l.s.
.50

CONTENTS.

	PAGE		PAGE
MOGG MEGONE, 1835	1	Lines on the Anti-slavery Message of Governor Ritner, 1836	66
THE BRIDAL OF PENNACOOK, 1848	20	The Pastoral Letter	68
LEGENDARY, 1846:—		Lines for Anti-slavery Meet- ing, 1834	69
The Merrimack	34	Lines for Third Anniversary of British Emancipation, 1837	70
The Norsemen	35	Lines on British Emancipa- tion, 1846	71
Cassandra Southwick	37	The Farewell of a Virginia Slave Mother	72
Funeral Tree of the Sokokis	41	The Moral Warfare	73
St. John	42	The World's Convention of the Friends of Emancipa- tion, 1840	73
Pentucket	44	New Hampshire	76
The Familist's Hymn	45	The New Year	77
The Fountain	46	Massachusetts to Virginia	79
The Exiles	47	The Relic	82
The New Wife and the Old	51	The Branded Hand	83
VOICES OF FREEDOM, FROM 1833 TO 1848:—		Texas	84
Toussaint L'Ouverture	53	To Faneuil Hall	86
The Slave-ships	56	To Massachusetts	86
Stanzas	57	The Pine-tree	87
The Yankee Girl	59	Lines on a Visit to Washing- ton, 1845	88
To W. L. G.	60	Lines to a Young Clerical Friend	90
Song of the Free	61		
The Hunters of Men	61		
Clerical Oppressors	63		
The Christian Slave	64		
Stanzas for the Times	65		

	PAGE		PAGE
Yorktown	90	The Prisoner for Debt	127
Lines written in a Friend's Book	92	Lines on Clergymen's Views of the Gallows	128
Pæan	94	The Human Sacrifice	130
To the Memory of Thomas Shipley	95	Randolph of Roanoke	131
To a Southern Statesman	96	Democracy	134
Lines on Pinckney's Reso- lutions and Calhoun's Bill	97	To Ronge	135
The Curse of the Charter- breakers	98	Chalkley Hall	136
The Slaves of Martinique	99	To J. P.	137
The Crisis	102	The Cypress-tree of Ceylon	138
<i>Miscellaneous.</i>		A Dream of Summer	139
The Knight of St. John	104	To —	139
The Holy Land	105	Leggett's Monument	141
Palestine	105		
Ezekiel, chapter xxxiii. 30-33	107	SONGS OF LABOR, AND OTHER POEMS, 1850:—	
The Wife of Manoah to her Husband	108	Dedication	142
The Cities of the Plain	110	The Ship-builders	143
The Crucifixion	111	The Shoemakers	144
The Star of Bethlehem	111	The Drovers	145
Hymns from the French of Lamartine	113	The Fishermen	146
The Female Martyr	114	The Huskers	147
The Frost Spirit	116	The Corn-song	149
The Vaudois Teacher	117	The Lumbermen	149
The Call of the Christian	118	<i>Miscellaneous.</i>	
My Soul and I	118	The Angels of Buena Vista,	151
To a Friend	121	Forgiveness	153
The Angel of Patience	122	Barclay of Ury	153
Follen	123	What the Voice said	155
To the Reformers of Eng- land	124	To Delaware	156
The Quaker of the Olden Time	125	Worship	156
The Reformer	126	The Demon of the Study	158
		The Pumpkin	160
		Extract from "A New Eng- land Legend"	161
		Hampton Beach	162
		Lines on the Death of Silas Wright	163
		Lines accompanying Manu- scripts	164

	PAGE
The Reward	165
Raphael	165
Lucy Hooper	167
Channing	168
To the Memory of Charles B. Storrs	169
Lines on the Death of S. O. Torrey	170
A Lament	171
Daniel Wheeler	172
Daniel Neall	174
To my Friend on the Death of his Sister	175
Gone	175
The Lake-side	176
The Hill-top	177
On receiving an Eagle's Quill from Lake Superior, Memories	178
The Legend of St. Mark	180
The Well of Loch Maree	181
To my Sister	182
Autumn Thoughts	182
Calef in Boston	183
To Pius IX.	183
Elliott	184
<u>Ichabod</u>	184
The Christian Tourists	186
The Men of Old	187
The Peace Convention at Brussels	188
The Wish of To-day	190
Our State	190
All's Well	191
Seed-time and Harvest	191
To A. K.	191

THE CHAPEL OF THE HERMITS, AND
OTHER POEMS, 1852:—

The Chapel of the Hermits,	193
----------------------------	-----

Miscellaneous.

	PAGE
Questions of Life	199
The Prisoners of Naples	201
Moloch in State Street	202
The Peace of Europe	203
Wordsworth	204
To —, after a Day's Ex- cursion	204
In Peace	205
Benedicite	206
Pictures	206
Derne	207
Astræa	209
Invocation	209
The Cross	210
Eva	210
To Fredrika Bremer	211
April	211
Stanzas for the Times, 1850	212
A Sabbath Scene	213
Remembrance	214
The Poor Voter on Election Day	215
Trust	215
Kathleen	215
First-day Thoughts	217
Kossuth	218
To my Old Schoolmaster	218

THE PANORAMA, AND OTHER
POEMS, 1856:—

The Panorama	221
------------------------	-----

Miscellaneous.

Summer by the Lakeside	231
The Hermit of the Thebaid,	233
Burns	235
William Forster	236
Rantoul	237
The Dream of Pio Nono	239
Tauler	240

	PAGE		PAGE
Lines suggested by reading		The Garrison of Cape Ann	279
a State Paper	242	The Prophecy of Samuel	
The Voices	242	Sewall	281
The Hero	244	3 Skipper Ireson's Ride	284
My Dream	245	3 <u>Telling the Bees</u>	285
The Barefoot Boy	246	The Sycamores	286
Flowers in Winter	247	2 The Double-headed Snake	
The Rendition	248	of Newbury	288
Lines — the Fugitive Slave		1 The Swan Song of Parson	
Act	249	Avery	290
The Fruit-gift	249	The Truce of Piscataqua	291
A Memory	250	1 My Playmate	294
To C. S.	251		
1 The Kansas Emigrants	251	POEMS AND LYRICS:—	
Song of Slaves in the		The Shadow and the Light	295
Desert	252	The Gift of Tritemius	297
Lines to Friends arrested		The Eve of Election	298
by Slave Power	252	The Over-heart	299
The New Exodus	253	In Remembrance of Joseph	
The Haschish	254	Sturge	300
		Trinitas	302
BALLADS:—		1 The Old Burying-ground	303
1 Mary Garvin	255	The Pipes at Lucknow	304
1 Maud Muller	258	My Psalm	305
1 The Ranger	260	Le Marais du Cygne	306
		"The Rock" in El Ghor	307
LATER POEMS, 1856-1857:—		On a Prayer-book	308
The Last Walk in Autumn	262	To J. T. F.	310
The Mayflowers	266	The Palm-tree	310
Burial of Barbour	267	Lines for the Burns Celebration,	
To Pennsylvania	268	1859	311
The Pass of the Sierra	268	The Red River Voyageur	312
The Conquest of Finland	269	Kenoza Lake	312
A Lay of Old Time	270	To G. B. C.	313
What of the Day?	270	The Sisters	314
The First Flowers	271	Lines for Agricultural Ex-	
My Namesake	272	hibition	314
		The Preacher	315
HOME BALLADS, 1860:—		The Quaker Alumni	321
The Witch's Daughter	275	Brown of Ossawatomie	325

	PAGE		PAGE
From Perugia	326	The Countess	370
For an Autumn Festival	327	OCCASIONAL POEMS:—	
EARLY AND UNCOLLECTED POEMS:—		Naples. — 1860	373
The Exile's Departure	329	The Summons	373
The Deity	329	The Waiting	374
To the "Rustic Bard"	330	Mountain Pictures	374
The Album	331	Our River	376
Mount Agiochook	332	Andrew Rykman's Prayer	377
Metacom	333	The Cry of a Lost Soul	379
The Fratricide	335	Italy	380
Eternity	337	The River Path	381
Isabella of Austria	338	— A Memorial	382
Stanzas	340	Hymn	383
The Missionary	341	SNOW-BOUND	384
Massachusetts	345	THE TENT ON THE BEACH:—	
Address on Opening of Pennsylvania Hall, 1838	346	The Tent on the Beach	395
The Response	349	The Wreck of Rivermouth	398
Stanzas for the Times, 1844	351	The Grave by the Lake	401
IN WAR TIME:—		The Brother of Mercy	405
Thy Will be Done	353	The Changeling	407
A Word for the Hour	353	The Maids of Attitash	408
Ein Feste Burg ist Unser Gott	354	Kallundborg Church	411
To John C. Fremont	355	The Dead Ship of Harps- well	413
The Watchers	355	The Palatine	414
To Englishmen	356	Abraham Davenport	417
Astræa at the Capitol	357	NATIONAL LYRICS:—	
The Battle Autumn of 1862	358	The Mantle of St. John de Matha	420
Mithridates at Chios	359	What the Birds Said	421
The Proclamation	360	Laus Deo!	422
Anniversary Poem	360	The Peace Autumn	423
At Port Royal	362	To the Thirty-ninth Con- gress	424
Song of the Negro Boatmen	362	OCCASIONAL POEMS:—	
Barbara Frietchie	363	The Eternal Goodness	425
HOME BALLADS:—		Our Master	426
Cobbler Keezar's Vision	365		
Amy Wentworth	367		

	PAGE		PAGE
The Vanishers	428	Thomas Starr King	431
Revisited	428	NOTES	433
The Common Question	430	GENERAL INDEX OF TITLES	
Bryant on His Birthday	430	AND FIRST LINES	445
Hymn	431		

JOHN GREENLEAF WHITTIER.



CIRCUMSTANCES determine the poet ; inheritance determines who the poet shall be. It somehow seems to be a marvellous thing that a thrifty, plain Quaker stock should come to such a flowering as was seen in John Greenleaf Whittier. That iridescent colors should play over the Quaker drab ! That from the insignificant chrysalis should emerge the brilliant butterfly ! From Keltic origin one might expect any surprises. Boyle O'Reilly, who had also something of the prophetic spirit, who also threw himself generously into conflict with powers that did their best to crush him and make a martyr of him, is explained by the fact that he was Keltic. But one scarcely expects a singer from the ranks of sober Friends. That is an anomaly ; and to explain the phenomenon one must look into Whittier's ancestry.

Four steps bring us back to the days of the Puritans. Whittier's father, John, born in 1760, was the tenth child of Joseph, born in 1716, the ninth and youngest son of Joseph, born in 1669, who was in turn the tenth and youngest child of Thomas, who was born in Southampton, England, in 1620, and sailed for America in the good ship "Confidence" a little more than two and a half centuries ago. Thomas Whittier was no common man. He settled on the Merrimack River, first in Salisbury, then in old Newbury, then in Haverhill, where he built the house in which his famous descendant was born. He is said to have brought the first hive of bees to Haverhill. In those days Indians frequently scalped and murdered defenceless families of white settlers ; but Thomas Whittier made them his friends and disdained to protect his house with flint-lock or stockade.

Thomas Whittier's son, Joseph, married the daughter of the Quaker, Joseph Peasley, and thus the strain which in those days was regarded as a disgrace, but which in time became a mark of distinction, was grafted upon the Whittier stock. The poet's grandfather married Sarah Greenleaf, a descendant of a French exile, whose name, instead of being perverted like the *Lummydews* (L'Hommedieux) and the *Desizzles* (Des Isles), was simply translated into English. What part this Gallic blood played in Whittier's mental make-up, it would be no less difficult than interesting to determine.

Whittier's mother, Abigail Hussey, was descended from the Rev. Stephen Bachelor or Batchelder of Hampton, N.H., a man who was famed for his "splendid eye." This feature, which is generally associated with genius, seemed to have been inherited by Whittier, and Daniel Webster, and William Pitt Fessenden, and Caleb Cushing.

Dark, expressive, penetrating eyes, full of soul and flashing with sudden lightning glances, were characteristic of the "Batchelder eye," common to so many families in New Hampshire.

Whittier's father married at the age of forty-four and had only four children: Mary, John Greenleaf, who was born September 17, 1807, Matthew Franklin, and Elizabeth Hussey.

The old Whittier farmhouse, with its huge central chimney, faces the south; the front lower rooms are square, with fifteen-inch oaken beams supporting the low ceilings. The poet was born in the west front room, the two small-paned windows of which look down to a little brook, which in those early days, says Whittier, "foamed, rippled, and laughed" behind its natural fringe of bushes. Across the way was the big unpainted barn. The scenery was the typical landscape of New England — smooth, grassy knoll (known as Job's Hill), woodland composed of oaks, walnuts, pines, firs, and spruces, with sumachs, which in the autumn, and in the spring as well, are gorgeous with many colors. Whittier, however, was color-blind, and all that splendid display counted as naught to him.

Behind the house was the orchard, and behind the orchard a clump of oaks, near which the Whittier graveyard used to be.

In 1798 the farm was rated as worth \$200. The year before the poet was born his father bought one of three shares in it for \$600 of borrowed money, and the debt was not cleared for a quarter of a century. Money was scarce in those days. And yet John Whittier was honored by his townspeople, was frequently in the public service, and entertained men of note at his humble fireside.

When Whittier was seven years old, he went to school. His first teacher, who was his lifelong friend, was Joshua Coffin of old Newbury.

Still sits the school-house by the road,
A ragged beggar sunning;
Around it still the sumachs grow,
And blackberry vines are running.

Within, the master's desk is seen,
Deep scarred by raps official;
The warping floor, the battered seats,
The jack-knife's carved initial.

The charcoal frescos on its wall;
The door's worn sill betraying
The feet that, creeping slow to school,
Went storming out to playing.

It stood about half a mile from Whittier's home, but the fount of knowledge flowed during only about three months in the year.

At home the library was scanty. Only twenty books or so, mostly journals and memoirs of pious Quakers, furnished the boy home reading. He would walk mile

borrow a volume of biography or travel. Naturally, the precepts of the Bible, which was daily read, became a part of his mental and moral fibre. His poems are full of references to Bible events and characters. "In my boyhood," he says, "in our lonely farmhouse, we had scanty sources of information, few books, and only a small weekly newspaper. Our only annual was the Almanac. Under such circumstances story-telling was a necessary resource in the long winter evenings."

When Nature sets about to make a poet, she has her own college. These apparent deprivations are enrichments. They concentrate genius. The few hours of regular schooling were counterbalanced with lessons from Dame Nature herself.

Knowledge never learned of schools,
 Of the wild bee's morning chase,
 Of the wild-flower's time and place,
 Flight of fowl and habitude
 Of the tenants of the wood;
 How the tortoise bears his shell,
 How the woodchuck digs his cell,
 How the ground-mole sinks his well;
 How the robin feeds her young,
 How the oriole's nest is hung;
 Where the whitest lilies blow,
 Where the freshest berries grow,
 Where the groundnut trails its vine,
 Where the wood-grape's clusters shine;
 Of the black wasp's cunning way,
 Mason of his walls of clay,
 And the architectural plans
 Of gray hornet artisans! —
 For, eschewing books and tasks,
 Nature answers all he asks;
 Hand in hand with her he walks,
 Face to face with her he talks.

He goes on autobiographically: —

I was rich in flowers and trees,
 Humming-birds and honey-bees;
 For my sport the squirrel played,
 Plied the snouted mole his spade;
 For my taste the blackberry cone
 Purpled over hedge and stone;
 Laughed the brook for my delight
 Through the day and through the night,

Whispering at the garden wall,
 Talked with me from fall to fall;
 Mine the sand-rimmed pickerel pond,
 Mine the walnut slopes beyond,
 Mine, on bending orchard trees,
 Apples of Hesperides!

There was scanty time for play, however; that perpetual interest was eating up the meagre products of the farm; boys had to put their hands to the plough. "At an early age," he says, "I was set at work on the farm and doing errands for my mother, who, in addition to her ordinary house duties, was busy in spinning and weaving the linen and woollen cloth needed for the family."

The family was large, consisting, says Whittier, of "my father, mother, my brother and two sisters, and my uncle and aunt, both unmarried." In addition there was the district school-master, who boarded with them.

For graphic pen-pictures of this group, one must go to "Snow-Bound." There we shall see Uncle Moses, with whom the boys delighted to go fishing in the dancing brook.

His aunt, Miss Hussey, had the reputation of making the best squash pies that were ever baked. The influence of pie in developing character must not be overlooked. What oatmeal was to Carlyle, what the haggis was to Burns, the pie was to the true New Englander. It will not be forgotten how fond Emerson was of pie. Indigestion and poetry have a certain strange alliance; did not Byron purpose to exacerbate his stomach in order to coin "Don Juan" into guineas?

Each member of that delightful household stands forth in living lines. "Snow-Bound" now needs no praise. It has been accepted as the typical idyl of a New England winter, the sweetest flower of New England home life.

It is greater than "The Cotter's Saturday Night" because it was written more from the heart. It stands with "The Cotter's Saturday Night" and, though, quite unlike, may have been inspired by Burns's immortal poem. To Burns, Whittier owed his first inspiration, and he himself tells how he learned first to know the Scotch poet. A wandering Scotchman came one day to the Whittier farmhouse. "After eating his bread and cheese and drinking his mug of cider, he gave us 'Bonnie Doon,' 'Highland Mary,' and 'Auld Lang Syne.' He had a full rich voice and entered heartily into the spirit of his lyrics." When he was fourteen, Joshua Coffin brought a volume of Burns's poems, and read some of them, greatly to his delight. Says Whittier: "I begged him to leave the book with me, and set myself at once to the task of mastering the glossary of the Scottish dialect to its close. This was about the first poetry I had ever read (with the exception of that of the Bible, of which I had been a close student), and it had a lasting influence upon me. I began to make rhymes myself, and to imagine stories and adventure." When pen and ink failed him, he resorted to chalk or charcoal, and he hid away his effusions with the care with which a cat hides her young kittens.

It is interesting to know that recently one or two of Whittier's first attempts in rhyme, in Scotch dialect and in the manner of Burns, have been discovered.

When Whittier was in his eighteenth year, that is, in 1825, he wrote several poems which found their way the following year to the Newburyport *Free Press*, then just established by William Lloyd Garrison. The Whittiers subscribed for it, and in the "Poets' Corner" appeared in print the first of the young man's published verses, entitled "The Exile's Departure," written in the metre of "The Old Oaken Bucket." It is noticeable that the Exile sings:—

Farewell, shores of Erin, green land of my fathers,
Once more and forever, a mournful adieu.

It would seem that Thomas Moore's Irish melodies must have fallen into his hands. The trace of Whittier's reading is often to be found in his poems. "Moggie gone" also shows the insidious influence of "Lalla Rookh." "The Bridal of Pen-cook" is Wordsworth, pure and simple, the praise of whom betrays its origin; but not as yet, and not until long afterwards, did he succeed in attaining felicity in dithet. It was also the day of the Scott and of the Byron fever, and Whittier did not escape it.

It is said that Whittier was mending fences when the carrier brought the paper that contained his first printed lines and the editorial notice: "If W. at Haverhill will continue to favor us with pieces beautiful as the one inserted in our poetical department of to-day, we shall esteem it a favor." Whittier could hardly believe his eyes. He accepted the invitation. The second of his *Free Press* poems was in blank verse and entitled "Deity." He confided the secret to his sister. She informed Garrison that it was her brother who wrote them. One day when the young poet was hoeing in the cornfield, clad only in shirt, trousers, and straw hat, he was summoned into the house to see a visitor. It proved to be Garrison, who had driven over from Newburyport to make the acquaintance of his contributor. He insisted that Whittier showed such talent that he ought to have further education.

Whittier's father remonstrated against putting notions into the lad's head. "Sir," he said, "poetry will not give him bread." Besides, there was no money and no prospect of money. Suddenly a way opened. A young hired man knew how to make ladies' shoes and slippers. He offered to teach the art to his employer's son. Mr. Moses Emerson, one of Whittier's early teachers, used to relate how Whittier worked at his shoemaking in a little shop which stood in the yard, and how he sat on a bench amid tanned hides, pincers, bristles, paste pots, and rosin, stitching for his far life.

During the following winter he earned by it enough money to buy a suit of clothes and pay for six months' schooling at the new Academy in Haverhill. Whittier wrote the ode that was sung at the dedication of the new building. He boarded the house of Mr. A. W. Thayer, editor and publisher of the Haverhill *Gazette*. Naturally the young poet contributed also to this paper some of his verses. He was now nineteen, and was long remembered as "a very handsome, distinguished-looking

young man" with remarkably handsome eyes; tall, slight, and very erect, bashful but never awkward.

Whittier used to like to relate the story of his first visit to Boston. He was dressed in a new suit of homespun, which for the first time were adorned with "boughten buttons." He expected to spend a week with the Greens, who were family connections. Shortly after his arrival he sallied forth to see the sights. He described how he wandered up and down the streets, but somehow found it different from what he expected. The crowd was worse on Washington Street, and he soon got tired of being jostled and thought he would step aside into an alley-way and wait till "the folks" got by. But there was no cessation of the "terrible stream of people," some of whom stared at him with curious or mocking eyes. He stayed there a long time and began to be "lonesome."

At last, however, he mustered courage to leave his "coign of vantage," and safely reached Mrs. Greene's in time for tea. She had guests, among them a gay young woman whose beauty and vivacity especially interested him. But she began to talk about the theatre, and finally asked him to be present that evening. She was the leading lady! Whittier had promised his mother that he would never enter a playhouse. He was terribly shocked at the danger which he had run. He could not sleep that night, and next morning he took the early stage-coach for his country home. In after years he told this story with great zest, but he never broke the promise which he made to his mother.

At the close of the term, Whittier taught the district school at West Amesbury, thus enabling him to return for another six months at the Academy. Garrison had meantime gone to Boston, and through his influence Whittier secured a place there at a salary of nine dollars a week on the *American Manufacturer*. But this engagement was of short duration. In 1830 he was editing the *Haverhill Gazette*. He was beginning to be widely known as a poet. Next he became editor of the *New England Weekly Review* of Hartford, Conn., to which he also contributed upwards of forty poems, besides sketches and tales in prose. He boarded at the Exchange Coffee House, and lived a solitary, sedentary life. His health even then was delicate. At this time, if ever, occurred the hinted romance of his life. Writing of a visit to his home, he said: "I can say that I have clasped more than one fair hand, and read my welcome in more than one bright eye." More than one love-poem dates from this time. Long afterwards he touched upon these episodes in "Memories" and in "A Sea-dream." But Whittier never married.

He published his first volume in 1831,—"Legends of New England," a collection of his prose and verse. This was afterwards suppressed, as well as his first narrative poem, "Moll Pitcher," published the following year. So far, with much promise, he had as yet shown little originality. He bade fair to be simply a poet. But two years later he took part in an event which was destined to change the face of all things not for him alone, but for his country. In 1833 he helped to organize the American Anti-slavery Society. Henceforth, during a whole generation, his life was to be warfare:—

Our fathers to their graves have gone;
 Their strife is past, their triumph won;
 But sterner trials wait the race
 Which rises in their honored place, —
 A moral warfare with the crime
 And folly of an evil time.

So let it be. In God's own might
 We gird us for the coming fight,
 And, strong in Him whose cause is ours
 In conflict with unholy powers,
 We grasp the weapons He has given, —
 The Light and Truth and Love of Heaven.

Side by side with William Lloyd Garrison stood Whittier. The manifesto of the one was the inspiration of the other: "I will be harsh as truth and as uncompromising as justice. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard!"

Whittier in the same spirit sang: —

If we have whispered truth, whisper no longer;
 Speak as the tempest does, sterner and stronger;
 Still be the tones of truth louder and firmer,
 Startling the haughty South with the deep murmur;
 God and our charter's right, Freedom forever,
 Truce with oppression, never, oh, never!

Nor would he allow the charms of mere literature to beguile him into pleasant paths. Putting aside melancholy, sentimental yearnings, he resisted the temptation, as he pathetically sings in the poem entitled "Ego."

The question of slavery began to be borne in upon him even before he settled in Hartford. On his return home he made a thorough study of the subject and wrote a twenty-three page pamphlet entitled "Justice and Expediency; or, Slavery Considered with a View to its Rightful and Effectual Remedy, — Abolition." It was printed at Haverhill at his own expense. Its argument was never answered. It concluded with this eloquent peroration: —

"And when the stain on our own escutcheon shall be seen no more; when the Declaration of Independence and the practice of our people shall agree; when Truth shall be exalted among us; when Love shall take the place of Wrong; when all the baneful pride and prejudice of caste and color shall fall forever; when under one common sun of political Liberty the slave-holding portions of our Republic shall

no longer sit like Egyptians of old, themselves mantled in thick darkness while all around them is glowing with the blessed light of freedom and equality—then and not till then shall it GO WELL FOR AMERICA.”

This preceded and led to his appointment as one of the delegates of the great Anti-slavery Convention at Philadelphia. Next to Magna Charta and the Declaration of Independence, the Declaration of Principles then formulated, and signed by Whittier, is a document of which the generations unborn will be most proud. A copy of it framed in wood from Pennsylvania Hall, destroyed by a pro-slavery mob, was one of Whittier's most precious possessions.

In spite of his stand on an unpopular side, Whittier's character was appreciated by his fellow-citizens. He was elected a member of the Massachusetts State legislature in 1835. He held only one other public office—that of presidential elector. But the people of his own communion looked askance upon his political, reformatory, and literary achievements. He was even brought into danger of discipline, and it is said that in his later days he used to remark jokingly that not until he was old would the Quakers of his society show any willingness to put upon him the little dignities from which his position as a reformer had in his youth excluded him.

The very year that he was a member of the Massachusetts legislature, he had his first experience of a mob. George Thompson, the famous English abolitionist and member of Parliament, came to this country to preach abolition. It was noised abroad that he was brought over to disseminate dissension between North and South, so as to destroy American trade, to the advantage of British. This noble reformer had narrowly escaped a mob in Salem. Whittier invited him to his East Haverhill home, that he might have perfect rest and quiet. The two men enjoyed making hay together and were entirely unmolested. At last they started to drive to Plymouth, N. H., to visit a prominent abolitionist there. On their way they stopped at Concord, where Thompson was invited to speak on reform.

After the lecture they found it impossible to leave the hall, which was surrounded by a mob of several hundred persons. On their way back, they were assailed with stones. Whittier declared that he understood how St. Paul felt when the Jews attacked him. Fortunately, their heads were not broken, but they were severely lamed. The mob surrounded the house and demanded that the Quaker and his guest should be handed over to them. His host opened the door and exclaimed: “Whoever comes in here must come in over my dead body.” Decoyed away, the rabble returned with muskets and a cannon. Their lives were in danger. They managed to harness a horse, and then, when the gate was suddenly opened, they drove off at a furious gallop and escaped from the hooting mob, which one of themselves afterwards declared was like a throng of demons. At Plymouth they narrowly escaped another mobbing. Not long after, when Whittier was attending an extra session of the legislature, the female anti-slavery society meeting was broken up by a mob. The police rescued Garrison, just as they were going to hang him to a lamp post. Whittier's sister was one of the delegates, and the two were stopping at the

same house. Whittier managed to remove her to a place of safety; he and Samuel J. May sat up all night watching developments. Those were exciting times.

Most of the year Whittier, like Cincinnatus, worked his farm. His father had died, and the brunt of the burden of supporting the family rested on him. He was often seen in the fall of the year at the head of tide-water in the Merrimack, exchanging apples and vegetables for the salt fish brought by coasting vessels. In the spring of March, 1838, he went to Philadelphia to edit the *Pennsylvania Freeman*, which had its offices in a large building built by the anti-slavery people, and named Pennsylvania Hall. It was publicly opened on the fifteenth of May with speeches, and a long poem by Whittier. That evening a stone was flung through one of the windows of the hall. This was the preliminary symptom of impending trouble. The next day a mob collected and disturbed the meetings with their jeers and yells. On the third day, in spite of the association's formal demand for protection, and the mayor's promise, the building was given into the hands of the mob, which sacked it and then set it on fire. The firemen refused to quench the flames and were complimented by the Southern press on their *noble conduct*. One paper printed a boasting letter from a participant saying: "Not a drop of water did they pour on that accursed Moloch until it was a heap of ruins."

A charitable shelter for colored orphans was also burned, and a colored church was attacked and wrecked. The members of the Pennsylvania Anti-slavery Society met the next morning after the outrage, beside the smoking ruins of their hall, and calmly elected their officers while a vast mob was still howling around them. Whittier's investment in the paper was lost, but he stayed in Philadelphia for about a year, when his failing health compelled him to return to Massachusetts. The East Haverhill farm was sold in 1840, and he removed with his mother, sister, and aunt to Amesbury, which was his *legal* residence through the rest of his life. Within ten or twelve minutes' walk of Whittier's house rises Pow-wow Hill, so often celebrated in his verse. The surrounding region which is visible from it has been well called his Ayrshire: far to the north the White Mountains are dimly visible,—his beloved Ossipee and Bearcamp. To the south, Agamenticus—Adamaticus, as the natives call it—stands in its purple isolation. The Isles of Shoals are visible, like rough stones in a turquoise arch, the lone line of beaches which he often called by name, and the rock-ribbed coast of Cape Ann. Scarcely a point which had not a legend, scarcely a legend which he did not put into verse.

After the death of his sister and the marriage of his niece, he resided during the most of the year with his cousins, at their beautiful country-seat at Oak Knoll, Danvers.

The storm and stress were past. Henceforth, for the most part, he devoted his genius to song. His watchword was:—

Our country, and Liberty and God for the Right.

He was not afraid to lift the whip of scorpion stings: he called the pro-slavery congressmen:—

A passive herd of Northern mules,
Just braying from their purchased throats
Whate'er their owner rules.

The Northern author of the congressional rule against receiving the petitions of the people in regard to slavery was thus held up to execration:—

. . . the basest of the base,
The vilest of the vile,— . . .

* * * * *

A mark for every passing blast
Of scorn to whistle through.

When he felt that Daniel Webster, whom he had so much admired, was recreant, he wrote against him that tremendous accusation entitled "Ichabod." He never ceased, however, to regret the severity of those awful lines, which make Browning's "Lost Leader" sound flat and insipid in comparison.

Whittier was never despondent. In the darkest hours he saw the rainbow promise bent on high.

He cried in 1844 to the men of Massachusetts:—

Shrink not from strife unequal!
With the best is always hope;
And ever in the sequel
God holds the right side up!

Thus, while he knew how to apply the lash, he also could cheer, and encourage, and advise. His practical common sense, his clear vision, saw far ahead.

It would be impossible to write the history of Emancipation and not recognize the influence of Whittier's lyrics. Lacking in imagination, in grace, in what is commonly called poetic charm, often clumsy, ill-rhymed, and unrhythmical, they yet have an awakening power like that of a trumpet. Plain and unadorned, they appealed to a plain and simple people. They won their way by these very homely qualities.

Whittier learned from his parents the art of story-telling. Naturally, the Indians first appealed to him, and many of his earliest poems have the Red-skins as their heroes; speaking of "Mogg Megone" many years after it was written, he says:—

"Looking at it at the present time, it suggests the idea of a big Indian in his war-paint strutting about in Sir Walter Scott's plaid."

But the early history of New England was full of folk-lore, and Whittier had the ballad-maker's instinct. As he grew older, his sureness of touch increased. The homely names conferred on his native brooks and ponds fitted into his verse. Thus:—

The dark pines sing on Ramoth Hill
The slow song of the sea.

The sweetbriar blooms on Kittery-side
And green are Eliot's bowers.

And he talks about the "nuts of Wenham woods."

One could quote hundreds of such felicitous touches, which endear a poet to his neighbors and then to his nation. Catching hold of the New England legends and turning them into homely rhymes, as a ballad-singer would have done in the early days, he becomes not only the poet, but the creator of the legends. The very meaning of the word "poet" is the maker. A friend sends him the rough prose outline of a story connected with some old house, and Whittier easily remodels it and makes it his own. Thus he is the Poet of New England, and as New England has colonized the West, his fame spreads over the whole land. He gets hearers for himself by this double capacity. He is the ballad-maker; and in this view he stands far higher as a poet than in his nobler but less poetic capacity of Laureate of Freedom and Faith. The word "Liberty" has a hundred rhymes; the word "slave" its dozens. How the poet is put to it when he wants to find a rhyme for "love"! "Dove" and "above" and "glove" are about all the words that are left to him. Whittier, with his ease of rhyming, put little poetry but immense feeling into his anti-slavery poems. Not by them will he be judged as a poet.

He has still another claim on us. He was the descendant of godly men and women. No American poet of his rank was so distinctively religious, and yet his verse is absolutely

undimmed

By dust of theologic strife or breath
Of sect, or cobwebs of scholastic lore.

He could not be kept within the narrow limits of a sect. His religion was a vital principle with him. Like his own "Quaker of the Olden Time," he made his daily life a prayer. Faith in God was supreme. Read any of his hymns, his addresses to friends, his memorials to the dead; there are more than seventy of them gathered in the second volume of his collected works. How they speak of immortality and the Eternal Goodness! In one of his last poems, while he speaks almost mournfully of sitting alone and watching the

warm, sweet day

Lapse tenderly away,

he calms his troubled thought with these words:—

Wait, while these few swift-passing days fulfil
The wise-disposing Will,
And, in the evening as at morning, trust
The All-merciful and Just.

The solemn joy that soul-communion feels
 Immortal life reveals;
 And human love, its prophecy and sign,
 Interprets love divine.

One of his letters was written in favor of a union of the numerous sects in the one vital centre — the Christ. After this, it seems almost ungracious to speak critically of Whittier's work. He himself often wished that at least half of it were sunk in the Red Sea. A good deal of his early work had indeed

The simple air and rustic dress
 And sign of haste and carelessness

which he attributes to it, but also it was

More than the specious counterfeit
 Of sentiment or studied wit.

He calls his verse "simple lays of homely toil."

He may have written commonplaces, but he declared that he could *not* trace the *cold* and *heartless* commonplace.

Whittier was utterly color-blind; he also declared that he did not know anything of music, "not one tune from another." "The gods made him most unmusical," he whimsically remarked. Lack of musical ear is not uncommon in poets. Burns was behind all his schoolmates in that respect. Bryant had no music in his soul; Byron also lacked it. The rhythmic sense atones for the lack. Whittier, unlike Lowell, did not try to write in the Yankee dialect, but his origin betrayed itself. The long-suffering "r" was absolutely ignored. We have such rhymes as "gone — worn — horn"; "war — squaw"; "accurst — lust" (as though he pronounced it *accust*); "water — escort her"; "honor and scorner"; "off — serf"; "sisters — vistas"; "reward and God" (such infelicities did not offend his taste); "farmer — hammer"; "thus — curse"; "ever — leave her — Eva"; "favors — save us"; "tellers — Cinderellas"; "treasures — maize-ears"; "woody — sturdy"; "Katahdin's — gardens." He, like Byron (who pronounced "camelopard" "camel-leopard"), often put the wrong accents on words: "strong-hold," "an-ces-tral," "pol-troons," "grape-vine," "moon-shine," "ro-mance," "vio-lin" as though in two syllables. True to his Quaker origin, he rarely makes reference to music. Once he speaks of "The light viol and the mellow flute." He rarely indulges in comparisons. In that respect he is like the author of the Iliad. As a general thing his lines flow rather monotonously in the four-line ballad metre; he was neither bold nor very happy in more complicated structures of verse. His few sonnets were not successful. Sometimes he allowed the exigences of rhyme to force him into showing the Indian's birchen boat propelled by glancing oars. He once in a while wrote such lines as these: —

The faded coloring of Time's tapestry
 Let Fancy with her dream-dipt brush supply.

Whittier, in conversation with his intimates, possessed a remarkable vein of humor; his letters are full of drolleries, but he seemed to have little sense of the ludicrous, else he could not have written such a line as

Gurgled the waters of the moon-struck sea,

or

From the rude board of Bonython
Venison and succotash have gone.

He rarely indulged in alliteration, yet we find "greenly growing grain" and "Summer's shade and sunshine warm." In one place he boldly indulges for rhyme's sake in such bad grammar as this:—

When Warkworth wood
Closed o'er my steed and I.

And again: "twixt thou and I." In spite of these faults, we would not willingly let a line of Whittier's verse perish. Even the fugitive pieces of his youth, which he himself came to detest, the crudities of "Mogg Megone," are interesting and valuable. When his verse is studied chronologically, it is easy to see what constant progress he made. It was the noble growth of a New England pine, which, while the branches near the ground are dead and broken, still towers up higher and higher, with ever abundant foliage toward the sun-kissed top. And what pictures he painted!

Whittier, without the advantages, or so-called advantages, of college training, without ever travelling abroad, a hermit, almost, in his later years, keeping aloof from the people, painfully suffering from constant ill-health, unable to work half an hour at a time, ranks with the greatest of American men of letters. His prose is simple and pure; his verse goes right to the heart. It is free from the sentimentality and turbidity of Lowell, from the artificiality that we sometimes feel in Longfellow, from the classic coldness of Bryant. He was the poet of the people, and yet the cultured find no less to love and admire in him. To have written "Snow-Bound" alone would have been to achieve immortality. But Whittier wrote so many popular poems, which have become household words, that I have not even attempted to enumerate them or the date of their appearing.

He lived to see the crown of immortality unanimously conferred upon him. He lived to a grand old age, and yet he has said that for many years not merely the exertion of writing but even the mere thought of taking his pen into his hand brought on a terrible headache. Neither could he read with comfort. He therefore had to sit patiently and wait for Friend Death to come and lead him into that world where he believed the loved ones were waiting to welcome him. He died on the seventh of September, 1892, not at his favorite abiding-place at Oak Knoll, Danvers, but at Hampton Falls, N. H., where he was visiting the daughter of an old friend. Pure, simple, humble, unspoiled, full of love to God and man, triumphing in his faith,

Whittier went forward into the unknown. Such a death is not to be deplored. He was willing, nay, anxious to go.

Let the thick curtain fall;
I better know than all
How little I have gained,
How vast the unattained.

Sweeter than any sung
My songs that found no tongue;
Nobler than any fact
My wish that failed of act.

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of, win!

The airs of heaven blow o'er me,
A glory shines before me
Of what mankind shall be —
Pure, generous, brave, and free.

Ring, bells in unrequited steeples,
The joy of unborn peoples!
Sound, trumpets far off blown,
Your triumph is my own!

NATHAN HASKELL DOLE.

NOTE BY THE AUTHOR

TO THE EDITION OF 1857.

IN these volumes, for the first time, a complete collection of my poetical writings has been made. While it is satisfactory to know that these scattered children of my brain have found a home, I cannot but regret that I have been unable, by reason of illness, to give that attention to their revision and arrangement, which respect for the opinions of others and my own afterthought and experience demand.

That there are pieces in this collection which I would "willingly let die," I am free to confess. But it is now too late to disown them, and I must submit to the inevitable penalty of poetical as well as other sins. There are others, intimately connected with the author's life and times, which owe their tenacity of vitality to the circumstances under which they were written, and the events by which they were suggested.

The long poem of Mogg Megone was, in a great measure, composed in early life; and it is scarcely necessary to say that its subject is not such as the writer would have chosen at any subsequent period.

J. G. W.

AMESBURY, 18th 3d mo., 1857.

PROEM.

I LOVE the old melodious lays
Which softly melt the ages through,
The songs of Spenser's golden days,
Arcadian Sidney's silvery phrase,
Sprinkling our noon of time with freshest morning dew.

Yet, vainly in my quiet hours
To breathe their marvellous notes I try ;
I feel them, as the leaves and flowers
In silence feel the dewy showers,
And drink with glad still lips the blessing of the sky.

The rigor of a frozen clime,
The harshness of an untaught ear,
The jarring words of one whose rhyme
Beat often Labor's hurried time,
Or Duty's rugged march through storm and strife, are here

Of mystic beauty, dreamy grace,
No rounded art the lack supplies ;
Unskilled the subtle lines to trace,
Or softer shades of Nature's face,
I view her common forms with unanointed eyes.

Nor mine the seer-like power to show
The secrets of the heart and mind ;
To drop the plummet-line below
Our common world of joy and woe,
A more intense despair or brighter hope to find.

Yet here at least an earnest sense
Of human right and weal is shown ;
A hate of tyranny intense,
And hearty in its vehemence,
As if my brother's pain and sorrow were my own.

O Freedom ! if to me belong
Nor mighty Milton's gift divine,
Nor Marvell's wit and graceful song,
Still with a love as deep and strong
As theirs, I lay, like them, my best gifts on thy shrine !

POEMS OF WHITTIER.



MOGG MEGONE, 1835.

[THE story of MOGG MEGONE has been considered by the author only as a framework for sketches of the scenery of New England, and of its early inhabitants. In portraying the Indian character, he has followed, as closely as his story would admit, the rough but natural delineations of Church, Mayhew, Charlevoix, and Roger Williams; and in so doing has necessarily discarded much of the romance which poets and novelists have thrown around the ill-fated red man.]

PART I.

WHO stands on that cliff, like a figure
of stone,
Unmoving and tall in the light of
the sky,
Where the spray of the cataract
sparkles on high,
Solely and sternly, save Mogg Me-
gone?

Close to the verge of the rock is he,
While beneath him the Saco its
work is doing,
Carrying down to its grave, the sea,
And slow through the rock its path-
way hewing!
Far down, through the mist of the fall-
ing river,
Which rises up like an incense ever,
The splintered points of the crags are
seen,
With water howling and vexed be-
tween,
While the scooping whirl of the pool
beneath
Seems an open throat, with its granite
teeth!

But Mogg Megone never trembled yet
Wherever his eye or his foot was set.
He is watchful: each form in the
moonlight dim,
On rock or of tree, is seen of him :

He listens; each sound from afar is
caught,
The faintest shiver of leaf and limb :
But he sees not the waters, which
foam and fret,
Whose moonlit spray has his moccasin
wet, —
And the roar of their rushing, he
hears it not.

The moonlight, through the open
bough
Of the gnarl'd beech, whose naked
root
Coils like a serpent at his foot,
Falls, checkered, on the Indian's
brow.
His head is bare, save only where
Waves in the wind one lock of hair,
Reserved for him, whoe'er he be,
More mighty than Megone in strife,
When, breast to breast and knee to
knee,
Above the fallen warrior's life
Gleams, quick and keen, the scalping-
knife.

Megone hath his knife and hatchet
and gun,
And his gaudy and tasselled blanket
on :
His knife hath a handle with gold
inlaid,

And magic words on its polished
blade, —

'T was the gift of Castine to Mogg
Megone,

For a scalp or twain from the Yengees
torn :

His gun was the gift of the Tarrantine,
And Modocawando's wives had
strung

The brass and the beads, which tinkle
and shine

On the polished breech, and broad
bright line

Of beaded wampum around it hung.

What seeks Megone? His foes are
near, —

Gray Jocelyn's eye is never sleeping,
And the garrison lights are burning
clear,

Where Phillips' men their watch
are keeping.

Let him hie him away through the
dank river fog,

Never rustling the boughs nor dis-
placing the rocks,

For the eyes and the ears which are
watching for Mogg,

Are keener than those of the wolf
or the fox.

He starts, — there's a rustle among
the leaves :

Another, — the click of his gun is
heard!

A footstep — is it the step of Cleaves,
With Indian blood on his English
sword?

Steals Harmon down from the sands
of York,

With hand of iron and foot of cork?
Has Scamman, versed in Indian
wile,

For vengeance left his vine-hung isle?
Hark! at that whistle, soft and low,

How lights the eye of Mogg Me-
gone!

A smile gleams o'er his dusky brow, —
"Boon welcome, Johnny Bony-
thon!"

Out steps, with cautious foot and slow
And quick, keen glances to and fro,

The hunted outlaw, Bonython!
A low, lean, swarthy man is he,

With blanket-garb and buskined knee
And naught of English fashion on

For he hates the race from whence
he sprung,

And he couches his words in the
Indian tongue.

"Hush, — let the Sachem's voice be
weak ;

The water-rat shall hear him speak, —
The owl shall whoop in the whi-

man's ear,
That Mogg Megone, with his scalp

is here!"

He pauses, — dark, over cheek and
brow,

A flush, as of shame, is stealing now
"Sachem!" he says, "let me have

the land,
Which stretches away upon either

hand,
As far about as my feet can stray

In the half of a gentle summer's day
From the leaping brook to the Sac-

river, —
And the fair-haired girl, thou hast

sought of me,
Shall sit in the Sachem's wigwam

and be
The wife of Mogg Megone forever

There's a sudden light in the Indian
glance,

A moment's trace of powerful feeling
Of love or triumph, or both perchance

Over his proud, calm features steal-
ing.

"The words of my father are very good
He shall have the land, and water

and wood ;
And he who harms the Sagamore Job

Shall feel the knife of Mogg Megone
But the fawn of the Yengees shall

sleep on my breast,
And the bird of the clearing shall

sing in my nest."

But, father!"—and the Indian's
hand
Falls gently on the white man's arm,
and with a smile as shrewdly bland
As the deep voice is slow and calm,—
Where is my father's singing-bird,—
The sunny eye, and sunset hair?
I know I have my father's word,
And that his word is good and fair ;
But will my father tell me where
Megone shall go and look for his
bride?—
Or he sees her not by her father's
side."

The dark, stern eye of Bonython
Flashes over the features of Mogg
Megone,
In one of those glances which search
within ;
At the stolid calm of the Indian alone
Remains where the trace of emotion
has been.
Does the Sachem doubt? Let him
go with me,
And the eyes of the Sachem his bride
shall see."

Cautious and slow, with pauses oft,
And watchful eyes and whispers soft,
The twain are stealing through the
wood,
Leaving the downward-rushing flood,
Whose deep and solemn roar behind
Grows fainter on the evening wind.

Dark!— is that the angry howl
Of the wolf, the hills among? —
Or the hooting of the owl,
On his leafy cradle swung? —
Quickly glancing, to and fro,
Listening to each sound they go
Around the columns of the pine,
Indistinct, in shadow, seeming
Like some old and pillared shrine ;
With the soft and white moonshine,
Around the foliage-tracery shed
Of each column's branching head,
For its lamps of worship gleaming!
And the sounds awakened there,

In the pine-leaves fine and small,
Soft and sweetly musical,
By the fingers of the air,
For the anthem's dying fall
Lingering round some temple's wall!
Niche and cornice round and round
Wailing like the ghost of sound!
Is not Nature's worship thus,
Ceaseless ever, going on?
Hath it not a voice for us
In the thunder, or the tone
Of the leaf-harp faint and small,
Speaking to the unsealed ear
Words of blended love and fear,
Of the mighty Soul of all?

Naught had the twain of thoughts
like these
As they wound along through the
crowded trees,
Where never had rung the axeman's
stroke
On the gnarled trunk of the rough-
barked oak ; —
Climbing the dead tree's mossy log,
Breaking the mesh of the bramble
fine,
Turning aside the wild grape vine,
And lightly crossing the quaking bog
Whose surface shakes at the leap of
the frog,
And out of whose pools the ghostly fog
Creeps into the chill moonshine!

Yet, even that Indian's ear had heard
The preaching of the Holy Word :
Sanchekantacket's isle of sand
Was once his father's hunting land,
Where zealous Hiacoomes stood, —
The wild apostle of the wood,
Shook from his soul the fear of harm,
And trampled on the Powwaw's charm ;
Until the wizard's curses hung
Suspended on his palsyng tongue,
And the fierce warrior, grim and tall,
Trembled before the forest Paul!

A cottage hidden in the wood, —
Red through its seams a light is
glowing,

On rock and bough and tree-trunk
rude,

A narrow lustre throwing.

"Who 's there?" a clear, firm voice
demands;

"Hold, Ruth,— 't is I, the Saga-
more!"

Quick, at the summons, hasty hands
Unclose the bolted door;

And on the outlaw's daughter shine
The flashes of the kindled pine.

Tall and erect the maiden stands,
Like some young priestess of the
wood,

The freeborn child of Solitude,
And bearing still the wild and
rude,

Yet noble trace of Nature's hands.

Her dark brown cheek has caught its
stain

More from the sunshine than the rain;
Yet, where her long fair hair is parting,
A pure white brow into light is start-
ing;

And, where the folds of her blanket
sever,

Are a neck and bosom as white as ever
The foam-wreaths rise on the leaping
river.

But in the convulsive quiver and grip
Of the muscles around her bloodless
lip,

There is something painful and sad
to see;

And her eye has a glance more sternly
wild

Than even that of a forest child
In its fearless and untamed free-
dom should be.

Yet, seldom in hall or court are seen
So queenly a form and so noble a mien,
As freely and smiling she welcomes
them there,—

Her outlawed sire and Mogg Megone:
"Pray, father, how does thy hunt-
ing fare?"

And, Sachem, say,— does Scamman
wear,

In spite of thy promise, a scalp of
own?"

Hurried and light is the maiden's ton
But a fearful meaning lurks withi
Her glance, as it questions the eye
Megone,—

An awful meaning of guilt and sin!
The Indian hath opened his blank
and there

Hangs a human scalp by its long dar
hair!

With hand upraised, with quick-draw
breath,

She meets that ghastly sign of deat
In one long, glassy, spectral stare
The enlarging eye is fastened there
As if that mesh of pale brown hair

Had power to change at sight alon
Even as the fearful locks which wou
Medusa's fatal forehead round,

The gazer into stone.

With such a look Herodias read
The features of the bleeding head,
So looked the mad Moor on his dea
Or the young Cenci as she stood,
O'er-dabbled with a father's blood!

Look! — feeling melts that froz
glance,

It moves that marble countenance,
As if at once within her strove
Pity with shame, and hate with lov
The Past recalls its joy and pain,
Old memories rise before her brain,
The lips which love's embraces met
The hand her tears of parting wet,
The voice whose pleading tones
guiled

The pleased ear of the forest-child,
And tears she may no more repres
Reveal her lingering tenderness.

O, woman wronged, can cher
hate

More deep and dark than manho
may;

But when the mockery of Fate
Hath left Revenge its chosen w
And the fell curse, which years h
nursed,

ull on the spoiler's head hath burst,—
 When all her wrong, and shame, and
 pain,
 urns fiercely on his heart and brain,—
 till lingers something of the spell
 Which bound her to the traitor's
 bosom, —
 till, midst the vengeful fires of hell,
 Some flowers of old affection blos-
 som.

ohn Bonython's eyebrows together
 are drawn
 With a fierce expression of wrath and
 scorn, —
 e hoarsely whispers, "Ruth, beware!
 Is this the time to be playing the
 fool, —
 rying over a paltry lock of hair,
 Like a love-sick girl at school? —
 urse on it! — an Indian can see and
 hear:
 way, — and prepare our evening
 cheer!"

ow keenly the Indian is watching
 now
 er tearful eye and her varying brow, —
 With a serpent eye, which kindles
 and burns,
 Like a fiery star in the upper air:
 n sire and daughter his fierce glance
 turns: —
 "Has my old white father a scalp
 to spare?
 For his young one loves the pale
 brown hair
 f the scalp of an English dog, far
 more
 an Mogg Megone, or his wigwam
 floor:
 Go, — Mogg is wise: he will keep
 his land, —
 And Sagamore John, when he feels
 with his hand,
 shall miss his scalp where it grew
 before."

ne moment's gust of grief is
 gone, —

The lip is clenched, — the tears are
 still, —
 God pity thee, Ruth Bonython!
 With what a strength of will
 Are nature's feelings in thy breast,
 As with an iron hand, repressed!
 And how, upon that nameless woe,
 Quick as the pulse can come and go,
 While shakes the unsteadfast knee,
 and yet
 The bosom heaves, — the eye is wet, —
 Has thy dark spirit power to stay
 The heart's wild current on its way?
 And whence that baleful strength
 of guile,
 Which over that still working brow
 And tearful eye and cheek, can
 throw
 The mockery of a smile?
 Warned by her father's blackening
 frown,
 With one strong effort crushing down
 Grief, hate, remorse, she meets again
 The savage murderer's sullen gaze,
 And scarcely look or tone betrays
 How the heart strives beneath its
 chain.

"Is the Sachem angry, — angry with
 Ruth,
 Because she cries with an ache in her
 tooth,
 Which would make a Sagamore jump
 and cry,
 And look about with a woman's eye?
 No, — Ruth will sit in the Sachem's
 door
 And braid the mats for his wigwam
 floor,
 And broil his fish and tender fawn,
 And weave his wampum, and grind
 his corn, —
 For she loves the brave and the wise,
 and none
 Are braver and wiser than Mogg Me-
 gone!"

The Indian's brow is clear once more:
 With grave, calm face, and half-shut
 eye,

He sits upon the wigwam floor,
 And watches Ruth go by,
 Intent upon her household care ;
 And ever and anon, the while,
 Or on the maiden, or her fare,
 Which smokes in grateful promise
 there,
 Bestows his quiet smile.

Ah, Mogg Megone! — what dreams
 are thine,
 But those which love's own fancies
 dress, —

The sum of Indian happiness! —
 A wigwam, where the warm sunshine
 Looks in among the groves of pine, —
 A stream, where, round thy light
 canoe,

The trout and salmon dart in view,
 And the fair girl, before thee now,
 Spreading thy mat with hand of snow,
 Or plying, in the dews of morn,
 Her hoe amidst thy patch of corn,
 Or offering up, at eve, to thee,
 Thy birchen dish of hominy!

From the rude board of Bonython,
 Venison and suckatash have gone, —
 For long these dwellers of the wood
 Have felt the gnawing want of food.
 But untasted of Ruth is the frugal
 cheer, —

With head averted, yet ready ear,
 She stands by the side of her austere
 sire,

Feeding, at times, the unequal fire
 With the yellow knots of the pitch-
 pine tree,

Whose flaring light, as they kindle,
 falls

On the cottage-roof, and its black log
 walls,

And over its inmates three.

From Sagamore Bonython's hunting
 flask

The fire-water burns at the lip of
 Megone :

“ Will the Sachem hear what his father
 shall ask?

Will he make his mark, that it may
 be known,
 On the speaking-leaf, that he gives to
 land,

From the Sachem's own, to his father's
 hand? ”

The fire-water shines in the Indian
 eyes,

As he rises, the white man's bidding
 to do :

“ Wuttamuttata — weekan! Mogg
 wise, —

For the water he drinks is strong
 and new, —

Mogg's heart is great! — will he show
 his hand,

When his father asks for a little
 land? ” —

With unsteady fingers, the Indian has
 drawn

On the parchment the shape of
 hunter's bow,

“ Boon water, — boon water, — Sagamore
 more John!

Wuttamuttata, — weekan! our hearts
 will grow!”

He drinks yet deeper, — he mutters
 low, —

He reels on his bear-skin to another
 fro, —

His head falls down on his naked
 breast, —

He struggles, and sinks to a drunken
 rest.

“ Humph — drunk as a beast! ” — and
 Bonython's brow

Is darker than ever with evil
 thought —

“ The fool has signed his warranter
 but how

And when shall the deed be
 wrought?

Speak, Ruth! why, what the devil
 there,

To fix thy gaze in that empty air? —
 Speak, Ruth! by my soul, if I thought

that tear,

Which shames thyself and our people
 pose here,

ere shed for that cursed and pale-
faced dog,
Whose green scalp hangs from the
belt of Mogg,
And whose beastly soul is in Satan's
keeping,—
his—this!"—he dashes his hand
upon
the rattling stock of his loaded gun,—
"Should send thee with him to do
thy weeping!"

Father!"—the eye of Bonython
inks at that low, sepulchral tone,
ollow and deep, as it were spoken
By the unmoving tongue of death,—
r from some statue's lips had bro-
ken,—

A sound without a breath!
Father!—my life I value less
han yonder fool his gaudy dress;
nd how it ends it matters not,
y heart-break or by rifle-shot;
ut spare awhile the scoff and
threat,—
ur business is not finished yet."

True, true, my girl,—I only meant
o draw up again the bow unbent.
arm thee, my Ruth! I only sought
o frighten off thy gloomy thought;—
ome,—let's be friends!" He seeks
to clasp
is daughter's cold, damp hand in
his.

uth startles from her father's grasp,
s if each nerve and muscle felt,
instinctively, the touch of guilt,
rough all their subtle sympathies.

e points her to the sleeping Mogg:
What shall be done with yonder dog?
amman is dead, and revenge is
thine,—
he deed is signed and the land is
mine;
And this drunken fool is of use no
more,
ve as thy hopeful bridegroom, and
sooth,

'T were Christian mercy to finish him,
Ruth,
Now, while he lies like a beast on our
floor,—
If not for thine, at least for his sake,
Rather than let the poor dog awake
To drain my flask, and claim as his
bride
Such a forest devil to run by his
side,—
Such a Wetuomanit as thou wouldst
make!"

He laughs at his jest. Hush—what
is there?—

The sleeping Indian is striving to
rise,
With his knife in his hand, and
glaring eyes!—

"Wagh!—Mogg will have the pale-
face's hair,

For his knife is sharp, and his fin-
gers can help

The hair to pull and the skin to peel,—
Let him cry like a woman and twist
like an eel,

The great Captain Scamman must
loose his scalp!

And Ruth, when she sees it, shall
dance with Mogg."

His eyes are fixed,—but his lips draw
in,—

With a low, hoarse chuckle, and fiend-
ish grin,—

And he sinks again, like a senseless
log.

Ruth does not speak,—she does not
stir;

But she gazes down on the murderer,
Whose broken and dreamful slumbers
tell

Too much for her ear of that deed of
hell.

She sees the knife, with its slaughter
red,

And the dark fingers clenching the
bear-skin bed!

What thoughts of horror and madness
whirl

Through the burning brain of that
fallen girl!

John Bonython lifts his gun to his
eye,

Its muzzle is close to the Indian's
ear,—

But he drops it again. "Some one
may be nigh,

And I would not that even the
wolves should hear."

He draws his knife from its deer-skin
belt,—

Its edge with his fingers is slowly
felt;—

Kneeling down on one knee, by the
Indian's side,

From his throat he opens the blanket
wide;

And twice or thrice he feebly essays
A trembling hand with the knife to
raise.

"I cannot,"—he mutters,— "did he
not save

My life from a cold and wintry grave,
When the storm came down from
Agiochook,

And the north-wind howled, and the
tree-tops shook,—

And I strove, in the drifts of the rush-
ing snow,

Till my knees grew weak and I could
not go,

And I felt the cold to my vitals creep,
And my heart's blood stiffen, and
pulses sleep!

I cannot strike him—Ruth Bonython!
In the Devil's name, tell me—what's
to be done?"

O, when the soul, once pure and
high,

Is stricken down from Virtue's sky,
As, with the downcast star of morn,
Some gems of light are with it
drawn,—

And, through its night of darkness,
play

Some tokens of its primal day,—
Some lofty feelings linger still,—

The strength to dare, the nerve
meet

Whatever threatens with defeat
Its all-indomitable will!—

But lacks the mean of mind and
heart,

Though eager for the gains of crim

Oft, at his chosen place and time,

The strength to bear his evil part;

And, shielded by his very Vice,

Escapes from Crime by Cowardice.

Ruth starts erect,—with bloodshot eye
And lips drawn tight across her
teeth,

Showing their locked embrace beneath
In the red fire-light:—"Mogg mu
die!

Give me the knife!"—The outla
turns,

Shuddering in heart and limb
away,—

But, fitfully there, the hearth-fi
burns,

And he sees on the wall stran
shadows play.

A lifted arm, a tremulous blade,
Are dimly pictured in light and shad

Plunging down in the darknes
Hark, that cry

Again—and again—he sees it fall,
That shadowy arm down the light
wall!

He hears quick footsteps—a sha
flits by—

The door on its rusted hing
creaks:—

"Ruth—daughter Ruth!" the ov
law shrieks.

But no sound comes back,—he
standing alone

By the mangled corse of Mo
Megone!

PART II.

'T is morning over Norridgewock,
On tree and wigwam, wave and ro
Bathed in the autumnal sunshi
stirred

At intervals by breeze and bird,
 And wearing all the hues which glow
 In heaven's own pure and perfect bow,
 That glorious picture of the air,
 Which summer's light-robed angel
 forms

On the dark ground of fading storms,
 With pencil dipped in sunbeams
 there, —

And, stretching out, on either hand,
 O'er all that wide and unshorn land,
 Till, weary of its gorgeousness,
 The aching and the dazzled eye
 Rests gladdened, on the calm blue
 sky, —

Slumbers the mighty wilderness!
 The oak, upon the windy hill,
 Its dark green burthen upward
 heaves —

The hemlock broods above its rill,
 Its cone-like foliage darker still,

Against the birch's graceful stem,
 And the rough walnut-bough receives
 The sun upon its crowded leaves,
 Each colored like a topaz gem ;

And the tall maple wears with them
 The coronal which autumn gives,
 The brief, bright sign of ruin near,
 The hectic of a dying year!

The hermit priest, who lingers now
 On the Bald Mountain's shrubless
 brow,

The gray and thunder-smitten pile
 Which marks afar the Desert Isle,

While gazing on the scene below,
 May half forget the dreams of home,
 That nightly with his slumbers
 come, —

The tranquil skies of sunny France,
 The peasant's harvest song and dance,
 The vines around the hillsides wreath-
 ing

The soft airs midst their clusters
 breathing,

The wings which dipped, the stars
 which shone

Within thy bosom, blue Garonne!
 And round the Abbey's shadowed
 wall,

At morning spring and even-fall,
 Sweet voices in the still air sing-
 ing, —

The chant of many a holy hymn, —
 The solemn bell of vespers ring-
 ing, —

And hallowed torch-light falling dim
 On pictured saint and seraphim!
 For here beneath him lies unrolled,
 Bathed deep in morning's flood of
 gold,

A vision gorgeous as the dream
 Of the beatified may seem,

When, as his Church's legends say,
 Borne upward in ecstatic bliss,
 The rapt enthusiast soars away
 Unto a brighter world than this:
 A mortal's glimpse beyond the pale, —
 A moment's lifting of the veil!

Far eastward o'er the lovely bay,
 Penobscot's clustered wigwams lay ;
 And gently from that Indian town
 The verdant hillside slopes adown,
 To where the sparkling waters play
 Upon the yellow sands below ;

And shooting round the winding
 shores

Of narrow capes, and isles which lie
 Slumbering to ocean's lullaby, —

With birchen boat and glancing oars,
 The red men to their fishing go ;
 While from their planting ground is
 borne

The treasure of the golden corn,
 By laughing girls, whose dark eyes
 glow

Wild through the locks which o'er
 them flow.

The wrinkled squaw, whose toil is
 done,

Sits on her bear-skin in the sun,
 Watching the huskers, with a smile
 For each full ear which swells the
 pile ;

And the old chief, who nevermore
 May bend the bow or pull the oar,
 Smokes gravely in his wigwam door,
 Or slowly shapes, with axe of stone,
 The arrow-head from flint and bone.

Beneath the westward turning eye
A thousand wooded islands lie, —
Gems of the waters! — with each hue
Of brightness set in ocean's blue.

Each bears aloft its tuft of trees
Touched by the pencil of the frost,
And, with the motion of each breeze,
A moment seen, — a moment
lost, —

Changing and blent, confused and
tossed,

The brighter with the darker
crossed,

Their thousand tints of beauty glow
Down in the restless waves below,
And tremble in the sunny skies,
As if, from waving bough to bough,
Flitted the birds of paradise.

There sleep Placentia's group, — and
there

Père Breteaux marks the hour of
prayer ;

And there, beneath the sea-worn cliff,
On which the Father's hut is
seen,

The Indian stays his rocking skiff,
And peers the hemlock-boughs be-
tween,

Half trembling, as he seeks to look
Upon the Jesuit's Cross and Book.

There, gloomily against the sky
The Dark Isles rear their summits
high ;

And Desert Rock, abrupt and bare,
Lifts its gray turrets in the air, —

Seen from afar, like some stronghold
Built by the ocean kings of old ;

And, faint as smoke-wreath white and
thin,

Swells in the north vast Katahdin :

And, wandering from its marshy feet,
The broad Penobscot comes to meet

And mingle with his own bright
bay.

Slow sweep his dark and gathering
floods,

Arched over by the ancient woods,
Which Time, in those dim solitudes,

Wielding the dull axe of Decay,
Alone hath ever shorn away.

Not thus, within the woods which hide
The beauty of thy azure tide,

And with their falling timbers
block

Thy broken currents, Kennebec !
Gazes the white man on the wreck

Of the down-trodden Norridge-
wock, —

In one lone village hemmed at length,
In battle shorn of half their strength,
Turned, like the panther in his lair,

With his fast-flowing life-blood
wet,

For one last struggle of despair,

Wounded and faint, but tameless
yet!

Unreaped, upon the planting lands,
The scant, neglected harvest stands :

No shout is there, — no dance, —
no song :

The aspect of the very child

Scowls with a meaning sad and wild
Of bitterness and wrong.

The almost infant Norridgewock

Essays to lift the tomahawk ;

And plucks his father's knife away,

To mimic, in his frightful play,

The scalping of an English foe :

Wreathes on his lip a horrid smile,
Burns, like a snake's, his small eye,
while

Some bough or sapling meets his
blow.

The fisher, as he drops his line,

Starts, when he sees the hazels quiver

Along the margin of the river,

Looks up and down the rippling tide

And grasps the firelock at his side.

For Bomazeen from Tacconock

Has sent his runners to Norridge-
wock,

With tidings that Moulton and Har-
mon of York

Far up the river have come :

They have left their boats, — they
have entered the wood,

And filled the depths of the soli-
tude

With the sound of the ranger's
drum.

On the brow of a hill, which slopes to meet
 The flowing river, and bathe its feet,—
 The bare-washed rock, and the drooping grass,
 And the creeping vine, as the waters pass,—
 A rude and unshapely chapel stands,
 Built up in that wild by unskilled hands;
 Yet the traveller knows it a place of prayer,
 For the holy sign of the cross is there:
 And should he chance at that place to be,
 Of a Sabbath morn, or some hal-
 lowed day,
 When prayers are made and masses are said,
 Some for the living and some for the dead,
 Well might that traveller start to see
 The tall dark forms, that take their way
 From the birch canoe, on the river-
 shore,
 And the forest paths, to that chapel door;
 And marvel to mark the naked knees
 And the dusky foreheads bending there,
 While, in coarse white vesture, over these
 In blessing or in prayer,
 Stretching abroad his thin pale hands,
 Like a shrouded ghost, the Jesuit stands.

Two forms are now in that chapel dim,
 The Jesuit, silent and sad and pale,
 Anxiously heeding some fearful tale,
 Which a stranger is telling him.
 That stranger's garb is soiled and torn,
 And wet with dew and loosely worn;

Her fair neglected hair falls down
 O'er cheeks with wind and sunshine
 brown;
 Yet still, in that disordered face,
 The Jesuit's cautious eye can trace
 Those elements of former grace
 Which, half effaced, seem scarcely
 less,
 Even now, than perfect loveliness.

With drooping head, and voice so
 low,
 That scarce it meets the Jesuit's
 ears,—
 While through her clasped fingers
 flow,
 From the heart's fountain, hot and
 slow,
 Her penitential tears,—
 She tells the story of the woe
 And evil of her years.

“O father, bear with me; my heart
 Is sick and death-like, and my
 brain
 Seems girdled with a fiery chain,
 Whose scorching links will never
 part,
 And never cool again.
 Bear with me while I speak,—but
 turn
 Away that gentle eye, the while,—
 The fires of guilt more fiercely burn
 Beneath its holy smile;
 For half I fancy I can see
 My mother's sainted look in thee.

“My dear lost mother! sad and
 pale,
 Mournfully sinking day by day,
 And with a hold on life as frail
 As frosted leaves, that, thin and
 gray,
 Hang feebly on their parent spray,
 And tremble in the gale;
 Yet watching o'er my childishness
 With patient fondness,—not the less
 For all the agony which kept
 Her blue eye wakeful, while I slept;
 And checking every tear and groan

That haply might have waked my
 own,
 And bearing still, without offence,
 My idle words, and petulance ;
 Reproving with a tear, — and,
 while
 The tooth of pain was keenly preying
 Upon her very heart, repaying
 My brief repentance with a smile.

“O, in her meek, forgiving eye
 There was a brightness not of
 mirth,

A light whose clear intensity
 Was borrowed not of earth.
 Along her cheek a deepening red
 Told where the feverish hectic fed ;
 And yet, each fatal token gave
 To the mild beauty of her face
 A newer and a dearer grace,
 Unwarning of the grave.

'T was like the hue which Autumn
 gives

To yonder changed and dying leaves,
 Breathed over by his frosty breath ;
 Scarce can the gazer feel that this
 Is but the spoiler's treacherous kiss,
 The mocking smile of Death !

“Sweet were the tales she used to
 tell

When summer's eve was dear to us,
 And, fading from the darkening dell,
 The glory of the sunset fell

On wooded Agamenticus, —
 When, sitting by our cottage wall,
 The murmur of the Saco's fall,

And the south-wind's expiring sighs
 Came, softly blending, on my ear,
 With the low tones I loved to hear :

Tales of the pure, — the good, —
 the wise, —

The holy men and maids of old,
 In the all-sacred pages told ; —
 Of Rachel, stooped at Haran's foun-
 tains,

Amid her father's thirsty flock,
 Beautiful to her kinsman seeming
 As the bright angels of his dreaming,
 On Padan-aran's holy rock ;

Of gentle Ruth, — and her who kept
 Her awful vigil on the mountains,
 By Israel's virgin daughters wept ;
 Of Miriam, with her maidens, singing
 The song for grateful Israel meet,
 While every crimson wave was bring-
 ing

The spoils of Egypt at her feet ;
 Of her, — Samaria's humble daughter,
 Who paused to hear, beside her
 well,

Lessons of love and truth, which
 fell

Softly as Shiloh's flowing water ;
 And saw, beneath his pilgrim guise,
 The Promised One, so long foretold
 By holy seer and bard of old,
 Revealed before her wondering eyes !

“Slowly she faded. Day by day
 Her step grew weaker in our hall,
 And fainter, at each even-fall,
 Her sad voice died away.

Yet on her thin, pale lip, the while,
 Sat Resignation's holy smile :
 And even my father checked his
 tread,

And hushed his voice, beside her
 bed :

Beneath the calm and sad rebuke
 Of her meek eye's imploring look,
 The scowl of hate his brow forsook,

And in his stern and gloomy eye,
 At times, a few unwonted tears
 Wet the dark lashes, which for years
 Hatred and pride had kept so dry.

“Calm as a child to slumber soothed,
 As if an angel's hand had smoothed

The still, white features into rest,
 Silent and cold, without a breath

To stir the drapery on her breast,
 Pain, with its keen and poisoned
 fang,

The horror of the mortal pang,
 The suffering look her brow had
 worn,

The fear, the strife, the anguish
 gone, —

She slept at last in death !

"O, tell me, father, *can* the dead
Walk on the earth, and look on us,
And lay upon the living's head
Their blessing or their curse?
For, O, last night she stood by me,
As I lay beneath the woodland
tree!"

The Jesuit crosses himself in awe, —
"Jesu! what was it my daughter
saw?"

"*She* came to me last night.
The dried leaves did not feel her
tread;
She stood by me in the wan moon-
light,
In the white robes of the dead!
Pale, and very mournfully
She bent her light form over me.
I heard no sound, I felt no breath
Breathe o'er me from that face of
death:
Its blue eyes rested on my own,
Rayless and cold as eyes of stone;
Yet, in their fixed, unchanging gaze,
Something, which spoke of early
days, —
A sadness in their quiet glare,
As if love's smile were frozen there, —
Came o'er me with an icy thrill;
O God! I feel its presence still!"

The Jesuit makes the holy sign, —
"How passed the vision, daughter
mine?"

All dimly in the wan moonshine,
As a wreath of mist will twist and
twine,
And scatter, and melt into the light, —
So scattering, — melting on my sight,
The pale, cold vision passed;
But those sad eyes were fixed on
mine
Mournfully to the last."

God help thee, daughter, tell me
why
That spirit passed before thine eye!"

"Father, I know not, save it be
That deeds of mine have summoned
her
From the unbreathing sepulchre,
To leave her last rebuke with me.
Ah, woe for me! my mother died
Just at the moment when I stood
Close on the verge of womanhood,
A child in everything beside;
And when my wild heart needed
most
Her gentle counsels, they were lost.

"My father lived a stormy life,
Of frequent change and daily strife;
And, — God forgive him! left his
child
To feel, like him, a freedom wild;
To love the red man's dwelling-place,
The birch boat on his shaded
floods,
The wild excitement of the chase
Sweeping the ancient woods,
The camp-fire, blazing on the shore
Of the still lakes, the clear stream,
where
The idle fisher sets his wear,
Or angles in the shade, far more
Than that restraining awe I felt
Beneath my gentle mother's care,
When nightly at her knee I knelt,
With childhood's simple prayer.

"There came a change. The wild,
glad mood
Of unchecked freedom passed.
Amid the ancient solitude
Of unshorn grass and waving wood,
And waters glancing bright and
fast,
A softened voice was in my ear,
Sweet as those lulling sounds and
fine
The hunter lifts his head to hear,
Now far and faint, now full and
near —
The murmur of the wind-swept
pine.
A manly form was ever nigh,
A bold, free hunter, with an eye

Whose dark, keen glance had
power to wake
Both fear and love,—to awe and
charm;

'T was as the wizard rattlesnake,
Whose evil glances lure to harm—
Whose cold and small and glittering
eye,

And brilliant coil, and changing dye,
Draw, step by step, the gazer near,
With drooping wing and cry of fear,
Yet powerless all to turn away,
A conscious, but a willing prey!

“Fear, doubt, thought, life itself,
erelong
Merged in one feeling deep and
strong.

Faded the world which I had known,
A poor vain shadow, cold and
waste;

In the warm present bliss alone.
Seemed I of actual life to taste.

Fond longings dimly understood,
The glow of passion's quickening
blood,

And cherished fantasies which press
The young lip with a dream's ca-
ress,—

The heart's forecast and prophecy
Took form and life before my eye,
Seen in the glance which met my
own,

Heard in the soft and pleading tone,
Felt in the arms around me cast,
And warm heart-pulses beating fast.
Ah! scarcely yet to God above
With deeper trust, with stronger love
Has prayerful saint his meek heart
lent,

Or cloistered nun at twilight bent,
Than I, before a human shrine,
As mortal and as frail as mine,
With heart, and soul, and mind, and
form,

Knelt madly to a fellow-worm.

“Full soon, upon that dream of sin,
An awful light came bursting in.

The shrine was cold, at which I knelt,
The idol of that shrine was gone;
A humbled thing of shame and guilt,
Outcast, and spurned and lone,
Wrapt in the shadows of my crime,
With withering heart and burning
brain,
And tears that fell like fiery rain,
I passed a fearful time.

“There came a voice—it checked
the tear—

In heart and soul it wrought a
change;—

My father's voice was in my ear;
It whispered of revenge!

A new and fiercer feeling swept
All lingering tenderness away;
And tiger passions, which had slept
In childhood's better day,
Unknown, unfelt, arose at length
In all their own demoniac strength.

“A youthful warrior of the wild,
By words deceived, by smiles be-
guiled,

Of crime the cheated instrument,
Upon our fatal errands went.

Through camp and town and
wilderness

He tracked his victim; and, at last,
Just when the tide of hate had
passed,

And milder thoughts came warm and
fast,

Exulting, at my feet he cast
The bloody token of success.

“O God! with what an awful power

I saw the buried past arise,
And gather, in a single hour,

Its ghost-like memories!
And then I felt—alas! too late—
That underneath the mask of hate,
That shame and guilt and wrong had
thrown

O'er feelings which they might no
own,

The heart's wild love had known
no change;

And still, that deep and hidden love,
With its first fondness, wept above
The victim of its own revenge!
There lay the fearful scalp, and there
The blood was on its pale brown
hair!

I thought not of the victim's scorn,
I thought not of his baleful guile,
My deadly wrong, my outcast name,
The characters of sin and shame
On heart and forehead drawn;

I only saw that victim's smile, —
The still, green places where we
met, —

The moonlit branches, dewy wet;
I only felt, I only heard
The greeting and the parting word, —
The smile, — the embrace, — the tone,
which made

An Eden of the forest shade.

And oh, with what a loathing eye,
With what a deadly hate, and
deep,

saw that Indian murderer lie
Before me, in his drunken sleep!
What though for me the deed was
done,

And words of mine had sped him on!
Yet when he murmured, as he slept,
The horrors of that deed of blood,
The tide of utter madness swept

O'er brain and bosom, like a flood.
And, father, with this hand of mine —”

“Ha! what didst thou?” the Jesuit
cries,

huddering, as smitten with sudden
pain,

And shading, with one thin hand,
his eyes,

With the other he makes the holy
sign.

— I smote him as I would a worm; —
With heart as steeled, with nerves as

firm:
He never woke again!”

Woman of sin and blood and shame,
Speak, — I would know that victim's
name.”

“Father,” she gasped, “a chieftain,
known

As Saco's Sachem, — MOGG ME-
GONE!”

Pale priest! What proud and lofty
dreams,

What keen desires, what cherished
schemes,

What hopes, that time may not recall,
Are darkened by that chieftain's fall!

Was he not pledged, by cross and vow,
To lift the hatchet of his sire,

And, round his own, the Church's foe,
To light the avenging fire?

Who now the Tarrantine shall wake,
For thine and for the Church's sake?

Who summon to the scene
Of conquest and unsparing strife,

And vengeance dearer than his life,
The fiery-souled Castine?

Three backward steps the Jesuit
takes, —

His long, thin frame as ague shakes;
And loathing hate is in his eye,

As from his lips these words of fear
Fall hoarsely on the maiden's ear, —

“The soul that sinneth shall surely
die!”

She stands, as stands the stricken
deer,

Checked midway in the fearful chase,
When bursts, upon his eye and ear,

The gaunt, gray robber, baying near,
Between him and his hiding-place;

While still behind, with yell and blow,
Sweeps, like a storm, the coming foe.

“Save me, O holy man!” — her cry
Fills all the void, as if a tongue,

Unseen, from rib and rafter hung,
Thrilling with mortal agony;

Her hands are clasping the Jesuit's
knee,

And her eye looks fearfully into his
own; —

“Off, woman of sin! — nay, touch not
me

With those fingers of blood; — be-
gone!”

With a gesture of horror, he spurns
the form
That writhes at his feet like a trodden
worm.

Ever thus the spirit must,
Guilty in the sight of Heaven,
With a keener woe be riven,
For its weak and sinful trust
In the strength of human dust ;
And its anguish thrill afresh,
For each vain reliance given
To the failing arm of flesh.

—————
PART III.

AH, weary Priest! — with pale hands
pressed
On thy throbbing brow of pain,
Baffled in thy life-long quest,
Overworn with toiling vain,
How ill thy troubled musings fit
The holy quiet of a breast
With the Dove of Peace at rest,
Sweetly brooding over it.
Thoughts are thine which have no part
With the meek and pure of heart,
Undisturbed by outward things,
Resting in the heavenly shade,
By the overspreading wings
Of the Blessed Spirit made.
Thoughts of strife and hate and wrong
Sweep thy heated brain along, —
Fading hopes, for whose success
It were sin to breathe a prayer ; —
Schemes which Heaven may never
bless, —
Fears which darken to despair.
Hoary priest! thy dream is done
Of a hundred red tribes won
To the pale of Holy Church ;
And the heretic o'erthrown,
And his name no longer known,
And thy weary brethren turning,
Joyful from their years of mourning,
'Twixt the altar and the porch.
Hark! what sudden sound is heard
In the wood and in the sky,
Shriller than the scream of bird, —

Than the trumpet's clang more high
Every wolf-cave of the hills, —
Forest arch and mountain gorge,
Rock and dell, and river verge, —
With an answering echo thrills.
Well does the Jesuit know that cry,
Which summons the Norridgewock to
die,
And tells that the foe of his flock is
nigh.
He listens, and hears the rangers come
With loud hurrah, and jar of drum,
And hurrying feet (for the chase is
hot),
And the short, sharp sound of rifle
shot,
And taunt and menace, — answered
well
By the Indians' mocking cry and
yell, —
The bark of dogs, — the squaw's ma-
scream, —
The dash of paddles along the
stream, —
The whistle of shot as it cuts the leaves
Of the maples around the church's
eaves, —
And the gride of hatchets, fiercely
thrown,
On wigwam-log and tree and stone.
Black with the grime of paint and dust
Spotted and streaked with human
gore,
A grim and naked head is thrust
Within the chapel-door.
"Ha — Bomazeen! — In God's name
say,
What mean these sounds of blood
fray?"
Silent, the Indian points his hand
To where across the echoing glen
Sweep Harmon's dreaded ranger-bands
And Moulton with his men.
"Where are thy warriors, Bomazeen?
Where are De Rouville and Castine
And where the braves of Sawga-
queen?"
"Let my father find the winter snow
Which the sun drank up long moons
ago!"

Under the falls of Tacconock,
 The wolves are eating the Norridge-
 wock;
 Stine with his wives lies closely
 hid
 Like a fox in the woods of Pemaquid!
 On Sawga's banks the man of war
 Lies in his wigwam like a squaw,—
 When Quando has fled, and Mogg Megone,
 Slain by the knife of Sagamore John,
 Lies stiff and stark and cold as a stone."

Stare fearfully over the Jesuit's face,
 A thousand thoughts, trace after
 trace,
 Like swift cloud-shadows, each other
 chase.
 In an instant, his fingers grasp his knife,
 For a last vain struggle for cherished
 life,—
 The next, he hurls the blade away,
 And kneels at his altar's foot to pray;
 Over his beads his fingers stray,
 And he kisses the cross, and calls aloud
 for the Virgin and her Son;
 For terrible thoughts his memory
 crowd
 Of evil seen and done,—
 Of scalps brought home by his savage
 flock
 From Casco and Sawga and Sagada-
 hock,
 In the Church's service won.

Behold the gloomy savage brooks,
 Scowling on the priest he looks:
 Cowesass — eowesass — tawhich wes-
 saseen?
 "My father look upon Bomazeen,—
 My father's heart is the heart of a
 squaw,
 My mine is so hard that it does not
 thaw:
 My father ask his God to make
 A dance and a feast for a great saga-
 more,
 When he paddles across the western
 lake,
 With his dogs and his squaws to the
 spirit's shore.

Cowesass — cowesass — tawhich wes-
 saseen?
 Let my father die like Bomazeen!"

Through the chapel's narrow doors,
 And through each window in the
 walls,
 Round the priest and warrior pours
 The deadly shower of English
 balls.

Low on his cross the Jesuit falls;
 While at his side the Norridgewock,
 With failing breath, essays to mock
 And menace yet the hated foe,—
 Shakes his scalp-trophies to and fro
 Exultingly before their eyes,—
 Till, cleft and torn by shot and blow,
 Defiant still, he dies.

"So fare all eaters of the frog!
 Death to the Babylonish dog!
 Down with the beast of Rome!"
 With shouts like these, around the
 dead,
 Unconscious on his bloody bed,
 The rangers crowding come.
 Brave men! the dead priest cannot
 hear
 The unfeeling taunt,—the brutal
 jeer;—
 Spurn—for he sees ye not—in
 wrath,
 The symbol of your Saviour's death;
 Tear from his death-grasp, in your
 zeal,
 And trample, as a thing accursed,
 The cross he cherished in the dust:
 The dead man cannot feel!

Brutal alike in deed and word,
 With callous heart and hand of
 strife,
 How like a fiend may man be made,
 Plying the foul and monstrous trade
 Whose harvest-field is human life,
 Whose sickle is the reeking sword!
 Quenching, with reckless hand in
 blood,
 Sparks kindled by the breath of
 God;

Urging the deathless soul, unshriven,
 Of open guilt or secret sin,
 Before the bar of that pure Heaven
 The holy only enter in!
 O, by the widow's sore distress,
 The orphan's wailing wretchedness,
 By Virtue struggling in the accursed
 Embraces of polluting Lust,
 By the fell discord of the Pit,
 And the pained souls that people it,
 And by the blessed peace which fills
 The Paradise of God forever,
 Resting on all its holy hills,
 And flowing with its crystal
 river, —
 Let Christian hands no longer bear
 In triumph on his crimson car
 The foul and idol god of war;
 No more the purple wreaths prepare
 To bind amid his snaky hair;
 Nor Christian bards his glories tell,
 Nor Christian tongues his praises
 swell.

Through the gun-smoke wreathing
 white,
 Glimpses on the soldiers' sight
 A thing of human shape I ween,
 For a moment only seen,
 With its loose hair backward stream-
 ing,
 And its eyeballs madly gleaming,
 Shrieking, like a soul in pain,
 From the world of light and
 breath,
 Hurrying to its place again,
 Spectre-like it vanisheth!

Wretched girl! one eye alone
 Notes the way which thou hast gone.
 That great Eye, which slumbers
 never,
 Watching o'er a lost world ever,
 Tracks thee over vale and mountain,
 By the gushing forest-fountain,
 Plucking from the vine its fruit,
 Searching for the ground-nut's root,
 Peering in the she-wolf's den,
 Wading through the marshy fen,
 Where the sluggish water-snake

Basks beside the sunny brake,
 Coiling in his slimy bed,
 Smooth and cold against thy tread,
 Purposeless, thy mazy way
 Threading through the linger-
 day.
 And at night securely sleeping
 Where the dogwood's dewes are we-
 ing!
 Still, though earth and man disc-
 thee,
 Doth thy Heavenly Father gua-
 thee:
 He who spared the guilty Cain,
 Even when a brother's blood,
 Crying in the ear of God,
 Gave the earth its primal stain, —
 He whose mercy ever liveth,
 Who repenting guilt forgiveth,
 And the broken heart receiveth, —
 Wanderer of the wilderness,
 Haunted, guilty, crazed, and wild
 He regardeth thy distress,
 And careth for his sinful child!

'T is spring-time on the eastern hill
 Like torrents gush the summer rill
 Through winter's moss and dry de-
 leaves
 The bladed grass revives and lives
 Pushes the mouldering waste away
 And glimpses to the April day.
 In kindly shower and sunshine bud
 The branches of the dull gray wood
 Out from its sunned and shelte-
 nooks
 The blue eye of the violet looks;
 The southwest wind is warn-
 blowing,
 And odors from the springing grass
 The pine-tree and the sassafras,
 Are with it on its errands going

A band is marching through
 wood
 Where rolls the Kennebec
 flood, —
 The warriors of the wilderness,
 Painted, and in their battle dress

and with them one whose bearded
 cheek,
 and white and wrinkled brow, be-
 speak
 A wanderer from the shores of
 France.
 Few long locks of scattering snow
 beneath a battered morion flow,
 and from the rivets of the vest
 which girds in steel his ample
 breast,
 The slanted sunbeams glance.
 The harsh outlines of his face
 session and sin have left their trace;
 but, save worn brow and thin gray
 hair,
 no signs of weary age are there.
 His step is firm, his eye is keen,
 for years in broil and battle spent,
 nor toil, nor wounds, nor pain have
 bent
 The lordly frame of old Castine.
 For the purpose now of strife and blood
 Urges the hoary veteran on:
 The fire of conquest, and the mood
 Of chivalry have gone.
 A mournful task is his, — to lay
 Within the earth the bones of
 those
 who perished in that fearful day,
 when Norridgewock became the
 prey
 Of all unsparing foes.
 Sadly and still, dark thoughts be-
 tween,
 the coming vengeance mused Cas-
 tine,
 the fallen chieftain Bomazeen,
 who bade for him the Norridge-
 wocks,
 to wrap up their buried tomahawks
 for firm defence or swift attack;
 and him whose friendship formed
 the tie
 Which held the stern self-exile
 back
 from lapsing into savagery;
 whose garb and tone and kindly
 glance

Recalled a younger, happier day,
 And prompted memory's fond
 essay,
 To bridge the mighty waste which
 lay
 Between his wild home and that
 gray,
 Tall chateau of his native France,
 Whose chapel bell, with far-heard
 din
 Ushered his birth-hour gayly in,
 And counted with its solemn toll
 The masses for his father's soul.
 Hark! from the foremost of the
 band
 Suddenly bursts the Indian yell;
 For now on the very spot they stand
 Where the Norridgewocks fighting
 fell.
 No wigwam smoke is curling there;
 The very earth is scorched and
 bare:
 And they pause and listen to catch a
 sound
 Of breathing life, — but there
 comes not one,
 Save the fox's bark and the rabbit's
 bound;
 But here and there, on the blackened
 ground,
 White bones are glistening in the
 sun.
 And where the house of prayer
 arose,
 And the holy hymn, at daylight's
 close,
 And the aged priest stood up to
 bless
 The children of the wilderness,
 There is naught save ashes sodden
 and dank;
 And the birchen boats of the Nor-
 ridgewock,
 Tethered to tree and stump and
 rock,
 Rotting along the river bank!
 Blessed Mary! who is she
 Leaning against that maple-tree?

The sun upon her face burns hot,
 But the fixed eyelid moveth not;
 The squirrel's chirp is shrill and
 clear
 From the dry bough above her ear;
 Dashing from rock and root its
 spray,
 Close at her feet the river rushes;
 The blackbird's wing against her
 brushes,
 And sweetly through the hazel-
 bushes
 The robin's mellow music gushes;—
 God save her! will she sleep away?

Castine hath bent him over t
 sleeper:
 "Wake, daughter, — wake!"—
 she stirs no limb:
 The eye that looks on him is fix
 and dim;
 And the sleep she is sleeping shall
 no deeper,
 Until the angel's oath is said,
 And the final blast of the trump go
 forth
 To the graves of the sea and t
 graves of earth.
 RUTH BONYTHON IS DEAD!

THE BRIDAL OF PENNACOOK, 1848.

We had been wandering for many days
 Through the rough northern country.
 We had seen
 The sunset, with its bars of purple
 cloud,
 Like a new heaven, shine upward from
 the lake
 Of Winnepiseogee; and had felt
 The sunrise breezes, midst the leafy
 isles
 Which stoop their summer beauty to
 the lips
 Of the bright waters. We had checked
 our steeds,
 Silent with wonder, where the moun-
 tain wall
 Is piled to heaven; and, through the
 narrow rift
 Of the vast rocks, against whose
 rugged feet
 Beats the mad torrent with perpetual
 roar,
 Where noonday is as twilight, and the
 wind
 Comes burdened with the everlasting
 moan
 Of forests and of far-off waterfalls,
 We had looked upward where the
 summer sky,

Tasselled with clouds light-woven
 the sun,
 Sprung its blue arch above the ab
 ting crags
 O'er-roofing the vast portal of t
 land
 Beyond the wall of mountains. W
 had passed
 The high source of the Saco; and l
 wildered
 In the dwarf spruce-belts of the Crys
 Hills,
 Had heard above us, like a voice
 the cloud,
 The horn of Fabyan sounding; a
 atop
 Of old Agioochook had seen the mou
 tains
 Piled to the northward, shagged w
 wood, and thick
 As meadow mole-hills, — the far sea
 Casco,
 A white gleam on the horizon of t
 east;
 Fair lakes, embosomed in the wo
 and hills;
 Moosehillock's mountain range, a
 Kearsarge
 Lifting his Titan forehead to the su

and we had rested underneath the
 oaks
 shadowing the bank, whose grassy
 spires are shaken
 by the perpetual beating of the falls
 the wild Ammonoosuc. We had
 tracked
 the winding Pemigewasset, overhung
 by beechen shadows, whitening down
 its rocks,
 lazily gliding through its intervals,
 from waving rye-fields sending up
 the gleam
 of sunlit waters. We had seen the
 moon
 rising behind Umbagog's eastern
 pines,
 like a great Indian camp-fire; and its
 beams
 at midnight spanning with a bridge of
 silver
 the Merrimack by Uncanoonuc's falls.

 There were five souls of us whom
 travel's chance
 had thrown together in these wild
 north hills:—
 a city lawyer, for a month escaping
 from his dull office, where the weary
 eye
 saw only hot brick walls and close
 thronged streets,—
 defenceless as yet, but with an eye to see
 life's sunniest side, and with a heart
 to take
 chances all as godsend; and his
 brother,
 free from long pulpit studies, yet retaining
 the warmth and freshness of a genial
 heart,
 whose mirror of the beautiful and true,
 Man and Nature, was as yet un-
 dimmed
 by the dust of theologic strife, or breath
 of sect, or cobwebs of scholastic lore;
 like a clear crystal calm of water,
 taking
 the hue and image of o'erleaning
 flowers,

Sweet human faces, white clouds of
 the noon,
 Slant starlight glimpses through the
 dewy leaves,
 And tenderest moonrise. 'T was, in
 truth, a study,
 To mark his spirit, alternating between
 A decent and professional gravity
 And an irreverent mirthfulness, which
 often
 Laughed in the face of his divinity,
 Plucked off the sacred ephod, quite
 unshrined
 The oracle, and for the pattern priest
 Left us the man. A shrewd, sagacious
 merchant,
 To whom the soiled sheet found in
 Crawford's inn,
 Giving the latest news of city stocks
 And sales of cotton, had a deeper
 meaning
 Than the great presence of the awful
 mountains
 Glorified by the sunset;—and his
 daughter
 A delicate flower on whom had blown
 too long
 Those evil winds, which, sweeping
 from the ice
 And winnowing the fogs of Labrador,
 Shed their cold blight round Massa-
 chusetts Bay,
 With the same breath which stirs
 Spring's opening leaves
 And lifts her half-formed flower-bell
 on its stem,
 Poisoning our seaside atmosphere.

It chanced

That as we turned upon our homeward
 way,
 A drear northeastern storm came
 howling up
 The valley of the Saco; and that girl
 Who had stood with us upon Mount
 Washington,
 Her brown locks ruffled by the wind
 which whirled
 In gusts around its sharp cold pin-
 nacle,

Who had joined our gay trout-fishing
 in the streams
 Which lave that giant's feet; whose
 laugh was heard
 Like a bird's carol on the sunrise
 breeze
 Which swelled our sail amidst the
 lake's green islands,
 Shrank from its harsh, chill breath,
 and visibly drooped
 Like a flower in the frost. So, in that
 quiet inn
 Which looks from Conway on the
 mountains piled
 Heavily against the horizon of the
 north,
 Like summer thunder-clouds, we made
 our home:
 And while the mist hung over dripping
 hills,
 And the cold wind-driven rain-drops
 all day long
 Beat their sad music upon roof and
 pane,
 We strove to cheer our gentle invalid.

 The lawyer in the pauses of the storm
 Went angling down the Saco, and,
 returning,
 Recounted his adventures and mis-
 happens;
 Gave us the history of his scaly clients,
 Mingling with ludicrous yet apt cita-
 tions
 Of barbarous law Latin, passages
 From Izaak Walton's Angler, sweet
 and fresh
 As the flower-skirted streams of Staf-
 fordshire,
 Where, under aged trees, the south-
 west wind
 Of soft June mornings fanned the thin,
 white hair
 Of the sage fisher. And, if truth be
 told,
 Our youthful candidate forsook his
 sermons,
 His commentaries, articles and creeds,
 For the fair page of human loveli-
 ness, —

The missal of young hearts, who
 sacred text,
 Is music, its illumining sweet smile
 He sang the songs she loved; and
 his low,
 Deep, earnest voice, recited many
 page
 Of poetry, — the holiest, tendere
 lines
 Of the sad bard of Olney, — the swe
 songs,
 Simple and beautiful as Truth and
 Nature,
 Of him whose whitened locks o
 Rydal Mount
 Are lifted yet by morning breeze
 blowing
 From the green hills, immortal in h
 lays.
 And for myself, obedient to her wis
 I searched our landlord's proffered
 library, —
 A well-thumbed Bunyan, with i
 nice wood pictures
 Of scaly fiends and angels not unlik
 them, —
 Watts' unmelodious psalms, — Astro
 ogy's
 Last home, a musty pile of almanac
 And an old chronicle of border war
 And Indian history. And, as I read
 A story of the marriage of the Chief
 Of Saugus to the dusky Weetamoo,
 Daughter of Passaconaway, who dw
 In the old time upon the Merrimac
 Our fair one, in the playful exercise
 Of her prerogative, — the right o
 vine
 Of youth and beauty, — bade
 versify
 The legend, and with ready pen
 sketched
 Its plan and outlines, laughingly a
 signing
 To each his part, and barring o
 excuses
 With absolute will. So, like th
 cavaliers
 Whose voices still are heard in th
 Romance

Of silver-tongued Boccaccio, on the
 banks
 Of Arno, with soft tales of love
 beguiling
 The ear of languid beauty, plague-
 exiled
 From stately Florence, we rehearsed
 our rhymes
 To their fair auditor, and shared by
 turns
 Her kind approval and her playful
 censure.
 It may be that these fragments owe
 alone
 To the fair setting of their circum-
 stances, —
 The associations of time, scene, and
 audience, —
 Their place amid the pictures which
 fill up
 The chambers of my memory. Yet
 I trust
 That some, who sigh, while wander-
 ing in thought,
 Pilgrims of Romance o'er the olden
 world,
 That our broad land, — our sea-like
 lakes and mountains
 Lined to the clouds, — our rivers over-
 hung
 By forests which have known no other
 change
 For ages, than the budding and the
 fall
 Of leaves, — our valleys lovelier than
 those
 Which the old poets sang of, — should
 but figure
 In the apocryphal chart of specu-
 lation
 As pasture, wood-lots, mill-sites, with
 the privileges,
 Rights, and appurtenances, which
 make up
 Yankee Paradise, — unsung, un-
 known,
 So beautiful tradition; even their
 names,
 Whose melody yet lingers like the
 last

Vibration of the red man's requiem,
 Exchanged for syllables significant
 Of cotton-mill and rail-car, will look
 kindly
 Upon this effort to call up the ghost
 Of our dim Past, and listen with
 pleased ear
 To the responses of the questioned
 Shade.

I. THE MERRIMACK.

O CHILD of that white-crested moun-
 tain whose springs
 Gush forth in the shade of the cliff-
 eagle's wings,
 Down whose slopes to the lowlands
 thy wild waters shine,
 Leaping gray walls of rock, flashing
 through the dwarf pine.

From that cloud-curtained cradle so
 cold and so lone,
 From the arms of that wintry-locked
 mother of stone,
 By hills hung with forests, through
 vales wide and free,
 The mountain-born brightness glanced
 down to the sea!

No bridge arched thy water save that
 where the trees
 Stretched their long arms above thee
 and kissed in the breeze:
 No sound save the lapse of the waves
 on thy shores,
 The plunging of otters, the light dip
 of oars.

Green-tufted, oak-shaded, by Amos-
 keag's fall
 Thy twin Uncanoonucs rose stately
 and tall,
 Thy Nashua meadows lay green and
 unshorn,
 And the hills of Pentucket were tas-
 selled with corn.

But thy Pennacook valley was fairer
 than these,
 And greener its grasses and taller its
 trees,
 Ere the sound of an axe in the forest
 had rung,
 Or the mower his scythe in the mead-
 ows had swung.

In their sheltered repose looking out
 from the wood
 The bark-built wigwams of Penna-
 cook stood;
 There glided the corn-dance, the
 council-fire shone,
 And against the red war-post the
 hatchet was thrown.

There the old smoked in silence their
 pipes, and the young
 To the pike and the white-perch their
 baited lines flung;
 There the boy shaped his arrows, and
 there the shy maid
 Wove her many-hued baskets and
 bright wampum braid.

O Stream of the Mountains! if answer
 of thine
 Could rise from thy waters to question
 of mine,
 Methinks through the din of thy
 thronged banks a moan
 Of sorrow would swell for the days
 which have gone.

Not for thee the dull jar of the loom
 and the wheel,
 The gliding of shuttles, the ringing of
 steel;
 But that old voice of waters, of bird
 and of breeze,
 The dip of the wild-fowl, the rustling
 of trees!

II. THE BASHABA.

LIFT we the twilight curtains of the
 Past,
 And, turning from familiar sight and
 sound,

Sadly and full of reverence let
 cast
 A glance upon Tradition's shadow
 ground,
 Led by the few pale lights which
 glimmering round
 That dim, strange land of El
 seem dying fast;
 And that which history gives not
 the eye,
 The faded coloring of Time's tapestry
 Let Fancy, with her dream-dipping
 brush supply.

Roof of bark and walls of pine,
 Through whose chinks the sunbeams
 shine,
 Tracing many a golden line
 On the ample floor within;
 Where upon that earth-floor stark,
 Lay the gaudy mats of bark,
 With the bear's hide, rough and dark
 And the red-deer's skin.

Window-tracery, small and slight,
 Woven of the willow white,
 Lent a dimly checkered light,
 And the night-stars glimmer
 down,
 Where the lodge-fire's heavy smoke
 Slowly through an opening broke,
 In the low roof, ribbed with oak,
 Sheathed with hemlock brown.

Gloomed behind the changeless shade
 By the solemn pine-wood made;
 Through the rugged palisade,
 In the open foreground planted,
 Glimpses came of rowers rowing,
 Stir of leaves and wild-flowers blowing,
 ing,
 Steel-like gleams of water flowing,
 In the sunlight slanted.

Here the mighty Bashaba,
 Held his long-unquestioned sway,
 From the White Hills, far away,
 To the great sea's sounding shore
 Chief of chiefs, his regal word
 All the river Sachems heard,

At his call the war-dance stirred,
Or was still once more.

There his spoils of chase and war,
Jaw of wolf and black bear's paw,
Panther's skin and eagle's claw,
Lay beside his axe and bow ;
And, adown the roof-pole hung,
Loosely on a snake-skin strung,
In the smoke his scalp-locks swung
Grimly to and fro.

Nightly down the river going,
Swifter was the hunter's rowing,
When he saw that lodge-fire glowing
O'er the waters still and red ;
And the squaw's dark eye burned
brighter,
And she drew her blanket tighter,
As, with quicker step and lighter,
From that door she fled.

For that chief had magic skill,
And a Panisee's dark will,
Over powers of good and ill,
Powers which bless and powers
which ban. —
Wizard lord of Pennacook,
Chiefs upon their war-path shook,
When they met the steady look
Of that wise dark man.

Tales of him the gray squaw told,
When the winter night-wind cold
Pierced her blanket's thickest fold,
And the fire burned low and small,
Till the very child abed,
Drew its bear-skin over head,
Shrinking from the pale lights shed
On the trembling wall.

All the subtle spirits hiding
Under earth or wave, abiding
In the caverned rock, or riding
Misty clouds or morning breeze ;
Every dark intelligence,
Secret soul, and influence
Of all things which outward sense
Feels, or hears, or sees, —

These the wizard's skill confessed,
At his bidding banned or blessed,
Stormful woke or lulled to rest
Wind and cloud, and fire and flood ;
Burned for him the drifted snow,
Bade through ice fresh lilies blow,
And the leaves of summer grow
Over winter's wood !

Not untrue that tale of old !
Now, as then, the wise and bold
All the powers of Nature hold
Subject to their kingly will ;
From the wandering crowds ashore,
Treading life's wild waters o'er,
As upon a marble floor,
Moves the strong man still.

Still, to such, life's elements
With their sterner laws dispense,
And the chain of consequence
Broken in their pathway lies ;
Time and change their vassals mak-
ing,
Flowers from icy pillows waking,
Tresses of the sunrise shaking
Over midnight skies.

Still, to earnest souls, the sun
Rests on towered Gibeon,
And the moon of Ajalon
Lights the battle-grounds of life ;
To his aid the strong reverses
Hidden powers and giant forces,
And the high stars, in their courses,
Mingle in his strife !

III. THE DAUGHTER.

THE soot-black brows of men, — the
yell
Of women thronging round the
bed, —
The tinkling charm of ring and
shell, —
The Powah whispering o'er the
dead! —
All these the Sacher's home had
known,

When, on her journey long and wild
To the dim World of Souls, alone,
In her young beauty passed the mother
of his child.

Three bow-shots from the Sachem's
dwelling

They laid her in the walnut shade,
Where a green hillock gently swelling

Her fitting mound of burial made.
There trailed the vine in summer
hours,

The tree-perched squirrel dropped
his shell, —

On velvet moss and pale-hued
flowers,

Woven with leaf and spray, the soft-
ened sunshine fell!

The Indian's heart is hard and
cold, —

It closes darkly o'er its care,
And formed in Nature's sternest
mould,

Is slow to feel, and strong to bear.
The war-paint on the Sachem's face,
Unwet with tears, shone fierce
and red,

And, still in battle or in chase,
Dry leaf and snow-rime crisped be-
neath his foremost tread.

Yet when her name was heard no
more,

And when the robe her mother
gave,

And small, light moccasin she wore,
Had slowly wasted on her grave,
Unmarked of him the dark maids
sped

Their sunset dance and moonlit
play;

No other shared his lonely bed,
No other fair young head upon his
bosom lay.

A lone, stern man. Yet, as some-
times

The tempest-smitten tree receives
From one small root the sap which
climbs

Its topmost spray and crowning
leaves,

So from his child the Sachem drew
A life of Love and Hope, and felt

His cold and rugged nature through
The softness and the warmth of her
young being melt.

A laugh which in the woodland rang
Bemocking April's gladdest
bird, —

A light and graceful form which
sprang

To meet him when his step was
heard, —

Eyes by his lodge-fire flashing dark,
Small fingers stringing bead and
shell

Or weaving mats of bright-hued
bark, —

With these the household-god had
graced his wigwam well.

Child of the forest! — strong and
free,

Slight-robed, with loosely flow-
ing hair,

She swam the lake or climbed the
tree,

Or struck the flying bird in air.

O'er the heaped drifts of winter's
moon

Her snow-shoes tracked the hun-
ter's way;

And dazzling in the summer noon
The blade of her light oar threw off
its shower of spray!

Unknown to her the rigid rule,
The dull restraint, the chiding
frown,

The weary torture of the school,
The taming of wild nature down.

Her only lore, the legends told
Around the hunter's fire at night;
Stars rose and set, and seasons
rolled,

Flowers bloomed and snow-flakes fell,
unquestioned in her sight.

Unknown to her the subtle skill
With which the artist-eye can
trace

In rock and tree and lake and hill
The outlines of divinest grace ;
Unknown the fine soul's keen unrest,
Which sees, admires, yet yearns
always ;

Too closely on her mother's breast
To note her smiles of love the child
of Nature lay!

It is enough for such to be
Of common, natural things a part,
To feel, with bird and stream and tree,
The pulses of the same great heart ;
But we, from Nature long exiled
In our cold homes of Art and
Thought,
Grieve like the stranger-tended
child,

Which seeks its mother's arms, and
sees but feels them not.

The garden rose may richly bloom
In cultured soil and genial air,
To cloud the light of Fashion's room
Or droop in Beauty's midnight hair ;
In lonelier grace, to sun and dew
The sweetbrier on the hillside
shows

Its single leaf and fainter hue,
Untrained and wildly free, yet still a
sister rose!

Thus o'er the heart of Weetamoo
Their mingling shades of joy and
ill

The instincts of her nature threw, —
The savage was a woman still.
Midst outlines dim of maiden
schemes,

Heart-colored prophecies of life,
Rose on the ground of her young
dreams

The light of a new home,— the lover
and the wife.

IV. THE WEDDING.

COOL and dark fell the autumn night,
But the Bashaba's wigwam glowed
with light,

For down from its roof by green
withes hung

Flaring and smoking the pine-knots
swung.

And along the river great wood-fires
Shot into the night their long red
spires,

Showing behind the tall, dark wood,
Flashing before on the sweeping flood.

In the changeful wind, with shimmer
and shade,

Now high, now low, that firelight
played,

On tree-leaves wet with evening dews,
On gliding water and still canoes.

The trapper that night on Turee's
brook,

And the weary fisher on Contoocook,
Saw over the marshes and through
the pine,

And down on the river the dance-
lights shine.

For the Saugus Sachem had come to
woo

The Bashaba's daughter Weetamoo,
And laid at her father's feet that night
His softest furs and wampum white.

From the Crystal Hills to the far
southeast

The river Sagamores came to the feast ;
And chiefs whose homes the sea-winds
shook,

Sat down on the mats of Pennacook.

They came from Sunapee's shore of
rock,

From the snowy sources of Snooga-
nock,

And from rough Coös whose thick
woods shake
Their pine-cones in Umbagog Lake.

From Ammonoosuc's mountain pass,
Wild as his home, came Chepewass ;
And the Keenoms of the hills which
throw
Their shade on the Smile of Manito.

With pipes of peace and bows
unstrung,
Glowing with paint came old and
young,
In wampum and furs and feathers
arrayed
To the dance and feast the Bashaba
made.

Bird of the air and beast of the field,
All which the woods and waters
yield,
On dishes of birch and hemlock
piled,
Garnished and graced that banquet
wild.

Steaks of the brown bear fat and large
From the rocky slopes of the Kear-
sarge ;
Delicatetrout from Babboosuck brook,
And salmon speared in the Contoo-
cook ;

Squirrels which fed where nuts fell
thick
In the gravelly bed of the Otternic,
And small wild-hens in reed-snares
caught
From the banks of Sondagardee
brought ;

Pike and perch from the Suncook
taken,
Nuts from the trees of the Black Hills
shaken,
Cranberries picked in the Squamscot
bog,
And grapes from the vines of Piscata-
quog :

And, drawn from that great stone vase
which stands
In the river scooped by a spirit's hands,
Garnished with spoons of shell and
horn,
Stood the birchen dishes of smoking
corn.

Thus bird of the air and beast of the
field,
All which the woods and the waters
yield,
Furnished in that olden day
The bridal feast of the Bashaba.

And merrily when that feast was done
On the fire-lit green the dance begun,
With squaws' shrill stave, and deeper
hum
Of old men beating the Indian drum.

Painted and plumed, with scalp-locks
flowing,
And red arms tossing and black eyes
glowing,
Now in the light and now in the shade
Around the fires the dancers played.

The step was quicker, the song more
shrill,
And the beat of the small drums
louder still
Whenever within the circle drew
The Saugus Sachem and Weetamoo.

The moons of forty winters had shed
Their snow upon that chieftain's head,
And toil and care, and battle's chance
Had seamed his hard dark counte-
nance.

A fawn beside the bison grim, —
Why turns the bride's fond eye on him,
In whose cold look is naught beside
The triumph of a sullen pride?

Ask why the graceful grape entwines
The rough oak with her arm of vines ;
And why the gray rock's rugged cheek
The soft lips of the mosses seek :

Why, with wise instinct, Nature seems
To harmonize her wide extremes,
Linking the stronger with the weak,
The haughty with the soft and meek!

V. THE NEW HOME.

A WILD and broken landscape, spiked
with firs,
Roughening the bleak horizon's
northern edge,
Steep, cavernous hillsides, where black
hemlock spurs
And sharp, gray splinters of the wind-
swept ledge
Pierced the thin-glazed ice, or bris-
tling rose,
Where the cold rim of the sky sunk
down upon the snows.

And eastward cold, wide marshes
stretched away,
Dull, dreary flats without a bush or
tree,
O'er-crossed by icy creeks, where
twice a day
Gurgled the waters of the moon-
struck sea;
And faint with distance came the
stifled roar,
The melancholy lapse of waves on
that low shore.

No cheerful village with its mingling
smokes,
No laugh of children wrestling in
the snow,
No camp-fire blazing through the hill-
side oaks,
No fishers kneeling on the ice be-
low;
Yet midst all desolate things of sound
and view,
Through the long winter moons smiled
dark-eyed Weetamoo.

Her heart had found a home; and
freshly all
Its beautiful affections overgrew

Their rugged prop. As o'er some
granite wall
Soft vine-leaves open to the mois-
tening dew
And warm bright sun, the love of
that young wife
Found on a hard cold breast the dew
and warmth of life.

The steep bleak hills, the melancholy
shore,
The long dead level of the marsh
between,
A coloring of unreal beauty wore
Through the soft golden mist of
young love seen.
For o'er those hills and from that
dreary plain,
Nightly she welcomed home her hun-
ter chief again.

No warmth of heart, no passionate
burst of feeling
Repaid her welcoming smile and
parting kiss,
No fond and playful dalliance half
concealing,
Under the guise of mirth, its ten-
derness;
But, in their stead, the warrior's
settled pride,
And vanity's pleased smile with hom-
age satisfied.

Enough for Weetamoo, that she alone
Sat on his mat and slumbered at his
side;
That he whose fame to her young ear
had flown
Now looked upon her proudly as
his bride;
That he whose name the Mohawk
trembling heard
Vouchsafed to her at times a kindly
look or word.

For she had learned the maxims of
her race,
Which teach the woman to become
a slave

And feel herself the pardonless disgrace

Of love's fond weakness in the wise
and brave,—

The scandal and the shame which
they incur,

Who give to woman all which man
requires of her.

So passed the winter moons. The
sun at last

Broke link by link the frost chain
of the rills,

And the warm breathings of the south-
west passed

Over the hoar rime of the Saugus
hills;

The gray and desolate marsh grew
green once more,

And the birch-tree's tremulous shade
fell round the Sachem's door.

Then from far Pennacook swift run-
ners came,

With gift and greeting for the Sau-
gus chief;

Beseeking him in the great Sachem's
name,

That, with the coming of the flower
and leaf,

The song of birds, the warm breeze
and the rain,

Young Weetamoo might greet her
lonely sire again.

And Winnepurkit called his chiefs to-
gether,

And a grave council in his wigwam
met,

Solemn and brief in words, consider-
ing whether

The rigid rules of forest etiquette

Permitted Weetamoo once more to
look

Upon her father's face and green-
banked Pennacook.

With interludes of pipe-smoke and
strong water,

The forest sages pondered, and at
length,

Concluded in a body to escort her

Up to her father's home of pride
and strength,

Impressing thus on Pennacook a
sense

Of Winnepurkit's power and regal
consequence.

So through old woods which Aukee-
tamit's hand,

A soft and many-shaded greenness
lent,

Over high breezy hills, and meadow
land

Yellow with flowers, the wild pro-
cession went,

Till, rolling down its wooded banks
between,

A broad, clear mountain stream, the
Merrimack was seen.

The hunter leaning on his bow un-
drawn,

The fisher lounging on the pebbled
shores,

Squaws in the clearing dropping the
seed-corn,

Young children peering through
the wigwam doors,

Saw with delight, surrounded by her
train

Of painted Saugus braves, their Wee-
tamoo again.

VI. AT PENNACOOK.

THE hills are dearest which our child-
ish feet

Have climbed the earliest; and the
streams most sweet

Are ever those at which our young
lips drank,

Stooped to their waters o'er the grassy
bank:

Midst the cold dreary sea-watch,
Home's hearth-light

Shines round the helmsman plunging
through the night;
And still, with inward eye, the traveller sees
In close, dark, stranger streets his native trees.

The home-sick dreamer's brow is
nightly fanned
By breezes whispering of his native land,
And on the stranger's dim and dying eye
The soft, sweet pictures of his childhood lie.

Joy then for Weetamoo, to sit once more
A child upon her father's wigwam floor!
Once more with her old fondness to beguile
From his cold eye the strange light of a smile.

The long bright days of summer swiftly passed,
The dry leaves whirled in autumn's rising blast,
And evening cloud and whitening sunrise rime
Told of the coming of the winter-time.

But vainly looked, the while, young Weetamoo,
Down the dark river for her chief's canoe;
No dusky messenger from Saugus brought
The grateful tidings which the young wife sought.

At length a runner from her father sent,
To Winnepurkit's sea-cooled wigwam went:
"Eagle of Saugus, — in the woods the dove

Mourns for the shelter of thy wings of love."

But the dark chief of Saugus turned aside
In the grim anger of hard-hearted pride;
"I bore her as became a chieftain's daughter,
Up to her home beside the gliding water.

"If now no more a mat for her is found
Of all which line her father's wigwam round,
Let Pennacook call out his warrior train,
And send her back with wampum gifts again."

The baffled runner turned upon his track,
Bearing the words of Winnepurkit back.
"Dog of the Marsh," cried Pennacook, "no more
Shall child of mine sit on his wigwam floor.

"Go, — let him seek some meaner squaw to spread
The stolen bear-skin of his beggar's bed:
Son of a fish-hawk! — let him dig his clams
For some vile daughter of the Agawams,

"Or coward Nipmucks! — may his scalp dry black
In Mohawk smoke, before I send her back."
He shook his clenched hand towards the ocean wave,
While hoarse assent his listening council gave.

Alas, poor bride! — can thy grim sire impart

His iron hardness to thy woman's
heart?

Or cold self-torturing pride like his
atone

For love denied and life's warm beauty
flown?

On Autumn's gray and mournful grave
the snow

Hung its white wreaths, with stifled
voice and low

The river crept, by one vast bridge
o'ercrossed.

Built by the hoar-locked artisan of
Frost.

And many a Moon in beauty newly
born

Pierced the red sunset with her silver
horn,

Or, from the east, across her azure field
Rolled the wide brightness of her full-
orb'd shield.

Yet Winnepurkit came not, — on the
mat

Of the scorned wife her dusky rival
sat,

And he, the while, in Western woods
afar,

Urged the long chase, or trod the
path of war

Dry up thy tears, young daughter of
a chief!

Waste not on him the sacredness of
grief;

Be the fierce spirit of thy sire thine
own,

His lips of scorning, and his heart of
stone

What heeds the warrior of a hundred
fights,

The storm-worn watcher through long
hunting nights,

Cold, crafty, proud of woman's weak
distress,

Her home-bound grief and pining lone-
liness?

VII. THE DEPARTURE.

THE wild March rains had fallen fast
and long

The snowy mountains of the North
among,

Making each vale a watercourse, —
each hill

Bright with the cascade of some new-
made rill.

Gnawed by the sunbeams, softened by
the rain,

Heaved underneath by the swollen
current's strain,

The ice-bridge yielded, and the Merri-
mack

Bore the huge ruin crashing down its
track.

On that strong turbid water, a small
boat

Guided by one weak hand was seen to
float,

Evil the fate which loosed it from the
shore,

Too early voyager with too frail an
oar!

Down the vexed centre of that rushing
tide,

The thick huge ice-blocks threatening
either side,

The foam-white rocks of Amoskeag in
view,

With arrowy swiftness sped that light
canoe.

The trapper, moistening his moose's
meat

On the wet bank by Uncanconuc's
feet,

Saw the swift boat flash down the
troubled stream —

Slept he, or waked he? — was it truth
or dream?

The straining eye bent fearfully before
The small hand clenching on the use-
less oar,

The bead-wrought blanket trailing o'er
the water —
We knew them all — woe for the Sa-
chem's daughter.

Sick and aweary of her lonely life,
heedless of peril the still faithful wife
Had left her mother's grave, her fa-
ther's door,
To seek the wigwam of her chief once
more.

Down the white rapids like a sere leaf
whirled,
In the sharp rocks and piled-up ices
hurled,
Empty and broken, circled the canoe
In the vexed pool below — but, where
was Weetamoo?

—————

VIII. SONG OF INDIAN WOMEN.

THE Dark eye has left us,
The Spring-bird has flown ;
On the pathway of spirits
She wanders alone.

The song of the wood-dove has died
on our shore, —
Mat wonck kunna-monee! — We hear
it no more!

O, dark water Spirit !
We cast on thy wave
These furs which may never
Hang over her grave ;
Near down to the lost one the robes
that she wore, —
Mat wonck kunna-monee! — We see
her no more!

Of the strange land she walks in
No Powah has told :

It may burn with the sunshine,
Or freeze with the cold.
Let us give to our lost one the robes
that she wore,
Mat wonck kunna-monee! — We see
her no more!

The path she is treading
Shall soon be our own ;
Each gliding in shadow
Unseen and alone! —
In vain shall we call on the souls gone
before, —
Mat wonck kunna-monee! — They
hear us no more!

O mighty Sowanna!
Thy gateways unfold,
From thy wigwam of sunset
Lift curtains of gold!
Take home the poor Spirit whose jour-
ney is o'er, —
Mat wonck kunna-monee! — We see
her no more!

So sang the Children of the Leaves
beside
The broad, dark river's coldly-flowing
tide,
Now low, now harsh, with sob-like
pause and swell,
On the high wind their voices rose and
fell.
Nature's wild music, — sounds of wind-
swept trees,
The scream of birds, the wailing of the
breeze,
The roar of waters, steady, deep, and
strong, —
Mingled and murmured in that fare-
well song.

LEGENDARY, 1846.

THE MERRIMACK.

["The Indians speak of a beautiful river, far to the south, which they call Merrimack."—SIEUR DE MONTS: 1604.]

STREAM of my fathers! sweetly still
The sunset rays thy valley fill;
Poured slantwise down the long de-
file,
Wave, wood, and spire beneath them
smile.

I see the winding Powow fold
The green hill in its belt of gold,
And following down its wavy line,
Its sparkling waters blend with thine.
There's not a tree upon thy side,
Nor rock, which thy returning tide
As yet hath left abrupt and stark
Above thy evening water-mark;
No calm cove with its rocky hem,
No isle whose emerald swells begem
Thy broad, smooth current; not a
sail

Bowed to the freshening ocean gale;
No small boat with its busy oars,
Nor gray wall sloping to thy shores;
Nor farm-house with its maple shade,
Or rigid poplar colonnade,
But lies distinct and full in sight,
Beneath this gush of sunset light.
Centuries ago, that harbor-bar,
Stretching its length of foam afar,
And Salisbury's beach of shining
sand,

And yonder island's wave-smoothed
strand,
Saw the adventurer's tiny sail
Flit, stooping from the eastern gale;
And o'er these woods and waters
broke

The cheer from Britain's hearts of
oak,
As brightly on the voyager's eye,
Weary of forest, sea, and sky,
Breaking the dull continuous wood,

The Merrimack rolled down his
flood;
Mingling that clear pellucid brook,
Which channels vast Agioochook
When spring-time's sun and showe
unlock

The frozen fountains of the rock,
And more abundant waters given
From that pure lake, "The Smile of
Heaven,"

Tributes from vale and mountain
side,—
With ocean's dark, eternal tide!

On yonder rocky cape, which brave
The stormy challenge of the waves,
Midst tangled vine and dwarfish wood
The hardy Anglo-Saxon stood,
Planting upon the topmost crag
The staff of England's battle-flag;
And, while from out its heavy fold
Saint George's crimson cross un-
rolled,

Midst roll of drum and trumpe-
blare,

And weapons brandishing in air,
He gave to that lone promontory
The sweetest name in all his story;
Of her, the flower of Islam's daughters
Whose harems look on Stamboul
waters,—

Who, when the chance of war ha-
bound

The Moslem chain his limbs around
Wreathed o'er with silk that iron
chain,

Soothed with her smiles his hours
pain,

And fondly to her youthful slave
A dearer gift than freedom gave.

But look!—the yellow light no more
Streams down on wave and verdant
shore;

And clearly on the calm air swells
The twilight voice of distant bells.

From Ocean's bosom, white and thin,
The mists come slowly rolling in;
Hills, woods, the river's rocky rim,
Amidst the sea-like vapor swim,
While yonder lonely coast-light, set
Within its wave-washed minaret,
Half quenched, a beamless star and
pale,
Shines dimly through its cloudy veil!

Home of my fathers!—I have stood
Where Hudson rolled his lordly
flood:

When sunrise rest and sunset fade
Along his frowning Palisade;
Looked down the Appalachian peak
On Juniata's silver streak;
Have seen along his valley gleam
The Mohawk's softly winding stream;
The level light of sunset shine
Through broad Potomac's hem of
pine;

And autumn's rainbow-tinted banner
Flang lightly o'er the Susquehanna;
Yet, wheresoe'er his step might be,
Thy wandering child looked back to
Thee!

Heard in his dreams thy river's sound
Of murmuring on its pebbly bound,
The unforgotten swell and roar
Of waves on thy familiar shore;
And saw, amidst the curtained gloom
And quiet of his lonely room,
Thy sunset scenes before him pass;
As, in Agrippa's magic glass,
The loved and lost arose to view,
Remembered groves in greenness
grew,
Bathed still in childhood's morning
dew,

Along whose bowers of beauty swept
Whatever Memory's mourners wept,
Sweet faces, which the charnel kept,
Gone, gentle eyes, which long had
slept;

And while the gazer leaned to trace,
More near, some dear familiar face,
He wept to find the vision flown,—
A phantom and a dream alone!

THE NORSEMEN.

GIFT from the cold and silent Past!
A relic to the present cast;
Left on the ever-changing strand
Of shifting and unstable sand,
Which wastes beneath the steady
chime

And beating of the waves of Time!
Who from its bed of primal rock
First wrenched thy dark, unshapely
block?

Whose hand, of curious skill untaught,
Thy rude and savage outline wrought?

The waters of my native stream
Are glancing in the sun's warm beam:
From sail-urged keel and flashing oar
The circles widen to its shore;
And cultured field and peopled town
Slope to its willowed margin down.
Yet, while this morning breeze is
bringing

The home-life sound of school-bells
ringing,

And rolling wheel, and rapid jar
Of the fire-winged and heedless car,
And voices from the wayside near
Come quick and blended on my ear,
A spell is in this old gray stone,—
My thoughts are with the Past alone!

A change!—the steepled town no
more

Stretches along the sail-thronged
shore;

Like palace-domes in sunset's cloud,
Fade sun-gilt spire and mansion
proud:

Spectrally rising where they stood,
I see the old, primeval wood:
Dark, shadow-like, on either hand
I see its solemn waste expand:

It climbs the green and cultured hill,
It arches o'er the valley's rill;

And leans from cliff and crag, to throw
Its wild arms o'er the stream below.

Unchanged, alone, the same bright
river

Flows on, as it will flow forever!
 I listen, and I hear the low
 Soft ripple where its waters go;
 I hear behind the panther's cry,
 The wild-bird's scream goes thrilling
 by,
 And shyly on the river's brink
 The deer is stooping down to drink.

But hark! — from wood and rock flung
 back,
 What sound comes up the Merrimack?
 What sea-worn barks are those which
 throw
 The light spray from each rushing
 prow?
 Have they not in the North Sea's
 blast
 Bowed to the waves the straining
 mast?
 Their frozen sails the low, pale sun
 Of Thulé's night has shone upon;
 Flapped by the sea-wind's gusty sweep
 Round icy drift, and headland steep.
 Wild Jutland's wives and Lochlin's
 daughters
 Have watched them fading o'er the
 waters,
 Lessening through driving mist and
 spray,
 Like white-winged sea-birds on their
 way!

Onward they glide, — and now I view
 Their iron-armed and stalwart crew;
 Joy glistens in each wild blue eye,
 Turned to green earth and summer
 sky:
 Each broad, seamed breast has cast
 aside
 Its cumbering vest of shaggy hide;
 Bared to the sun and soft warm air,
 Streams back the Norsemen's yellow
 hair.
 I see the gleam of axe and spear,
 The sound of smitten shields I hear,
 Keeping a harsh and fitting time
 To Saga's chant, and Runic rhyme;
 Such lays as Zetland's Scald has sung,
 His gray and naked isles among;

Or muttered low at midnight hour
 Round Odin's mossy stone of power
 The wolf beneath the Arctic moon
 Has answered to that startling rune
 The Gael has heard its stormy swell
 The light Frank knows its summon
 well;
 Iona's sable-stoled Culdee
 Has heard it sounding o'er the sea,
 And swept, with hoary beard and
 hair,
 His altar's foot in trembling prayer!

'T is past, — the 'wildering vision
 dies
 In darkness on my dreaming eyes!
 The forest vanishes in air, —
 Hill-slope and vale lie starkly bare;
 I hear the common tread of men,
 And hum of work-day life again:
 The mystic relic seems alone
 A broken mass of common stone;
 And if it be the chiselled limb
 Of Berserker or idol grim, —
 A fragment of Valhalla's Thor,
 The stormy Viking's god of War,
 Or Praga of the Runic lay,
 Or love-awakening Siona,
 I know not, — for no graven line,
 Nor Druid mark, nor Runic sign,
 Is left me here, by which to trace
 Its name, or origin, or place.
 Yet, for this vision of the Past,
 This glance upon its darkness cast,
 My spirit bows in gratitude
 Before the Giver of all good,
 Who fashioned so the human mind
 That, from the waste of Time behind
 A simple stone, or mound of earth,
 Can summon the departed forth;
 Quicken the Past to life again, —
 The Present lose in what has
 been,
 And in their primal freshness show
 The buried forms of long ago.
 As if a portion of that Thought
 By which the Eternal will is wrought
 Whose impulse fills anew with breath
 The frozen solitude of Death,
 To mortal mind were sometimes led

o mortal musings sometimes sent,
o whisper — even when it seems
at Memory's fantasy of dreams —

Through the mind's waste of woe and
sin,
Of an immortal origin!

CASSANDRA SOUTHWICK.

1658.

To the God of all sure mercies let my blessing rise to-day,
From the scoffer and the cruel He hath plucked the spoil away, —
Yea, He who cooled the furnace around the faithful three,
And tamed the Chaldean lions, hath set His handmaid free!

Last night I saw the sunset melt through my prison bars,
Last night across my damp earth-floor fell the pale gleam of stars;
In the coldness and the darkness all through the long night-time,
My grated casement whitened with autumn's early rime.

Alone, in that dark sorrow, hour after hour crept by;
Star after star looked palely in and sank adown the sky;
No sound amid night's stillness, save that which seemed to be
The dull and heavy beating of the pulses of the sea;

All night I sat unsleeping, for I knew that on the morrow
The ruler and the cruel priest would mock me in my sorrow,
Dragged to their place of market, and bargained for and sold,
Like a lamb before the shambles, like a heifer from the fold!

O, the weakness of the flesh was there, — the shrinking and the shame;
And the low voice of the Tempter like whispers to me came:
“Why sit'st thou thus forlornly!” the wicked murmur said,
“Damp walls thy bower of beauty, cold earth thy maiden bed?”

“Where be the smiling faces, and voices soft and sweet,
Seen in thy father's dwelling, heard in the pleasant street?
Where be the youths whose glances, the summer Sabbath through,
Turned tenderly and timidly unto thy father's pew?”

“Why sit'st thou here, Cassandra? — Bethink thee with what mirth
Thy happy schoolmates gather around the warm bright hearth;
How the crimson shadows tremble on foreheads white and fair,
On eyes of merry girlhood, half hid in golden hair.

“Not for thee the hearth-fire brightens, not for thee kind words are spoken
Not for thee the nuts of Wenham woods by laughing boys are broken,
No first-fruits of the orchard within thy lap are laid,
For thee no flowers of autumn the youthful hunters braid.

“O, weak, deluded maiden!—by crazy fancies led,
With wild and raving railers an evil path to tread;
To leave a wholesome worship, and teaching pure and sound;
And mate with maniac women, loose-haired and sackcloth bound.

“Mad scoffers of the priesthood, who mock at things divine,
Who rail against the pulpit, and holy bread and wine;
Sore from their cart-tail scourgings, and from the pillory lame,
Rejoicing in their wretchedness, and glorying in their shame.

“And what a fate awaits thee?—a sadly toiling slave,
Dragging the slowly lengthening chain of bondage to the grave!
Think of thy woman’s nature, subdued in hopeless thrall,
The easy prey of any, the scoff and scorn of all!”

O, ever as the Tempter spoke, and feeble Nature’s fears
Wrung drop by drop the scalding flow of unavailing tears,
I wrestled down the evil thoughts, and strove in silent prayer,
To feel, O Helper of the weak! that Thou indeed wert there!

I thought of Paul and Silas, within Philippi’s cell,
And how from Peter’s sleeping limbs the prison-shackles fell,
Till I seemed to hear the trailing of an angel’s robe of white,
And to feel a blessed presence invisible to sight.

Bless the Lord for all his mercies!—for the peace and love I felt,
Like dew of Hermon’s holy hill, upon my spirit melt;
When, “Get behind me, Satan!” was the language of my heart,
And I felt the Evil Tempter with all his doubts depart.

Slow broke the gray cold morning; again the sunshine fell,
Flecked with the shade of bar and grate within my lonely cell;
The hoar-frost melted on the wall, and upward from the street
Came careless laugh and idle word, and tread of passing feet.

At length the heavy bolts fell back, my door was open cast,
And slowly at the sheriff’s side, up the long street I passed;
I heard the murmur round me, and felt, but dared not see,
How, from every door and window, the people gazed on me.

And doubt and fear fell on me, shame burned upon my cheek,
Swam earth and sky around me, my trembling limbs grew weak:
“O Lord! support thy handmaid; and from her soul cast out
The fear of man, which brings a snare,—the weakness and the doubt.”

Then the dreary shadows scattered, like a cloud in morning’s breeze,
And a low deep voice within me seemed whispering words like these:
“Though thy earth be as the iron, and thy heaven a brazen wall,
Trust still His loving-kindness whose power is over all.”

We paused at length, where at my feet the sunlit waters broke
On glaring reach of shining beach, and shingly wall of rock ;
The merchant-ships lay idly there, in hard clear lines on high,
Tracing with rope and slender spar their network on the sky.

And there were ancient citizens, cloak-wrapped and grave and cold,
And grim and stout sea-captains with faces bronzed and old,
And on his horse, with Rawson, his cruel clerk at hand,
Sat dark and haughty Endicott, the ruler of the land.

And poisoning with his evil words the ruler's ready ear,
The priest leaned o'er his saddle, with laugh and scoff and jeer ;
It stirred my soul, and from my lips the seal of silence broke,
As if through woman's weakness a warning spirit spoke.

I cried, "The Lord rebuke thee, thou smiter of the meek,
Thou robber of the righteous, thou trampler of the weak!
Go light the dark, cold hearth-stones, — go turn the prison lock
Of the poor hearts thou hast hunted, thou wolf amid the flock!"

Dark lowered the brows of Endicott, and with a deeper red
O'er Rawson's wine-empurpled cheek the flush of anger spread ;
"Good people," quoth the white-lipped priest, "heed not her words so wild,
Her Master speaks within her, — the Devil owns his child!"

But gray heads shook, and young brows knit, the while the sheriff read
That law the wicked rulers against the poor have made,
Who to their house of Rimmon and idol priesthood bring
No bended knee of worship, nor gainful offering.

Then to the stout sea-captains the sheriff, turning, said, —
"Which of ye, worthy seamen, will take this Quaker maid?
In the Isle of fair Barbadoes, or on Virginia's shore,
You may hold her at a higher price than Indian girl or Moor."

Grim and silent stood the captains ; and when again he cried,
"Speak out, my worthy seamen!" — no voice, no sign replied ;
But I felt a hard hand press my own, and kind words met my ear, —
"God bless thee, and preserve thee, my gentle girl and dear!"

A weight seemed lifted from my heart, — a pitying friend was nigh,
I felt it in his hard, rough hand, and saw it in his eye ;
And when again the sheriff spoke, that voice, so kind to me,
Growled back its stormy answer like the roaring of the sea, —

"Pile my ship with bars of silver, — pack with coins of Spanish gold,
From keel-piece up to deck-plank, the roomage of her hold,
By the living God who made me! — I would sooner in your bay
Sink ship and crew and cargo, than bear this child away!"

“Well answered, worthy captain, shame on their cruel laws !”
 Ran through the crowd in murmurs loud the people’s just applause.
 “Like the herdsman of Tekoa, in Israel of old,
 Shall we see the poor and righteous again for silver sold ?”

I looked on haughty Endicott ; with weapon half-way drawn,
 Swept round the throng his lion glare of bitter hate and scorn ;
 Fiercely he drew his bridle-rein, and turned in silence back,
 And sneering priest and baffled clerk rode murmuring in his track.

Hard after them the sheriff looked, in bitterness of soul ;
 Thrice smote his staff upon the ground, and crushed his parchment roll
 “Good friends,” he said, “since both have fled, the ruler and the priest.
 Judge ye, if from their further work I be not well released.”

Loud was the cheer which, full and clear, swept round the silent bay,
 As, with kind words and kinder looks, he bade me go my way ;
 For He who turns the courses of the streamlet of the glen,
 And the river of great waters, had turned the hearts of men.

O, at that hour the very earth seemed changed beneath my eye,
 A holier wonder round me rose the blue walls of the sky,
 A lovelier light on rock and hill, and stream and woodland lay,
 And softer lapsed on sunnier sands the waters of the bay.

Thanksgiving to the Lord of life ! — to Him all praises be,
 Who from the hands of evil men hath set his handmaid free ;
 All praise to Him before whose power the mighty are afraid,
 Who takes the crafty in the snare, which for the poor is laid !

Sing, O my soul, rejoicingly, on evening’s twilight calm
 Uplift the loud thanksgiving, — pour forth the grateful psalm ;
 Let all dear hearts with me rejoice, as did the saints of old,
 When of the Lord’s good angel the rescued Peter told.

And weep and howl, ye evil priests and mighty men of wrong ;
 The Lord shall smite the proud, and lay his hand upon the strong
 Woe to the wicked rulers in his avenging hour !
 Woe to the wolves who seek the flocks to raven and devour !

But let the humble ones arise, — the poor in heart be glad,
 And let the mourning ones again with robes of praise be clad,
 For He who cooled the furnace, and smoothed the stormy wave,
 And tamed the Chaldean lions, is mighty still to save !

FUNERAL TREE OF THE
SOKOKIS.

1756.

AROUND Sebago's lonely lake
There lingers not a breeze to break
The mirror which its waters make.

The solemn pines along its shore,
The firs which hang its gray rocks o'er,
Are painted on its glassy floor.

The sun looks o'er, with hazy eye,
The snowy mountain-tops which lie
Piled coldly up against the sky.

Dazzling and white ! save where the
bleak,
Wild winds have bared some splinter-
ing peak,
Or snow-slide left its dusky streak.

Yet green are Saco's banks below,
And belts of spruce and cedar show,
Dark fringing round those cones of
snow.

The earth hath felt the breath of spring,
Though yet on her deliverer's wing
The lingering frosts of winter cling.

Fresh grasses fringe the meadow-
brooks,
And mildly from its sunny nooks
The blue eye of the violet looks.

And odors from the springing grass,
The sweet birch and the sassafras,
Upon the scarce-felt breezes pass.

Her tokens of renewing care
Hath Nature scattered everywhere,
In bud and flower, and warmer air.

But in their hour of bitterness,
What reck the broken Sokokis,
Beside their slaughtered chief, of
this?

The turf's red stain is yet undried, —
Scarce have the death-shot echoes
died
Along Sebago's wooded side :

And silent now the hunters stand,
Grouped darkly, where a swell of land
Slopes upward from the lake's white
sand.

Fire and the axe have swept it bare,
Save one lone beech, unclosing there
Its light leaves in the vernal air.

With grave, cold looks, all sternly
mute,
They break the damp turf at its foot,
And bare its coiled and twisted root.

They heave the stubborn trunk aside,
The firm roots from the earth divide,—
The rent beneath yawns dark and wide.

And there the fallen chief is laid,
In tasselled garbs of skins arrayed,
And girded with his wampum-braid.

The silver cross he loved is pressed
Beneath the heavy arms, which rest
Upon his scarred and naked breast.

'T is done : the roots are backward
sent,
The beechen-tree stands up unbent,—
The Indian's fitting monument !

When of that sleeper's broken race
Their green and pleasant dwelling-
place
Which knew them once, retains no
trace ;

O, long may sunset's light be shed
As now upon that beech's head,—
A green memorial of the dead !

There shall his fitting requiem be,
In northern winds, that, cold and
free,
Howl nightly in that funeral tree.

To their wild wail the waves which
break
Forever round that lonely lake
A solemn undertone shall make!

And who shall deem the spot unblest,
Where Nature's younger children rest,
Lulled on their sorrowing mother's
breast?

Deem ye that mother loveth less
These bronzed forms of the wilderness
She foldeth in her long caress?

As sweet o'er them her wild-flowers
blow,
As if with fairer hair and brow
The blue-eyed Saxon slept below.

What though the places of their rest
No priestly knee hath ever pressed, —
No funeral rite nor prayer hath
blessed?

What though the bigot's ban be there,
And thoughts of wailing and despair,
And cursing in the place of prayer!

Yet Heaven hath angels watching
round
The Indian's lowliest forest-mound, —
And *they* have made it holy ground.

There ceases man's frail judgment;
all
His powerless bolts of cursing fall
Unheeded on that grassy pall.

O, peeled, and hunted, and reviled,
Sleep on, dark tenant of the wild!
Great Nature owns her simple child!

And Nature's God, to whom alone
The secret of the heart is known, —
The hidden language traced thereon;

Who from its many cumberings
Of form and creed, and outward
things,
To light the naked spirit brings;

Not with our partial eye shall scan,
Not with our pride and scorn shall
ban,
The spirit of our brother man!

ST. JOHN.

1647.

"To the winds give our banner!
Bear homeward again!"
Cried the Lord of Acadia,
Cried Charles of Estienne,
From the prow of his shallop
He gazed, as the sun,
From its bed in the ocean,
Streamed up the St. John.

O'er the blue western waters
That shallop had passed,
Where the mists of Penobscot
Clung damp on her mast.
St. Saviour had looked
On the heretic sail,
As the songs of the Huguenot
Rose on the gale.

The pale, ghostly fathers
Remembered her well,
And had cursed her while passing,
With taper and bell,
But the men of Monhegan,
Of Papists abhorred,
Had welcomed and feasted
The heretic Lord.

They had loaded his shallop
With dun-fish and ball,
With stores for his larder,
And steel for his wall.
Pemequid, from her bastions
And turrets of stone,
Had welcomed his coming
With banner and gun.

And the prayers of the elders
Had followed his way,
As homeward he glided,
Down Pentecost Bay.

O, well sped La Tour!
 For, in peril and pain,
 His lady kept watch,
 For his coming again.

O'er the Isle of the Pheasant
 The morning sun shone,
 On the plane-trees which shaded
 The shores of St. John.
 "Now, why from yon battlements
 Speaks not my love!
 Why waves there no banner
 My fortress above?"

Dark and wild, from his deck
 St. Estienne gazed about,
 On fire-wasted dwellings,
 And silent redoubt;
 From the low, shattered walls
 Which the flame had o'errun,
 There floated no banner,
 There thundered no gun!

But beneath the low arch
 Of its doorway there stood
 A pale priest of Rome,
 In his cloak and his hood.
 With the bound of a lion,
 La Tour sprang to land,
 On the throat of the Papist
 He fastened his hand.

"Speak, son of the Woman
 Of scarlet and sin!
 What wolf has been prowling
 My castle within?"
 From the grasp of the soldier
 The Jesuit broke,
 Half in scorn, half in sorrow,
 He smiled as he spoke:

"No wolf, Lord of Estienne,
 Has ravaged thy hall,
 But thy red-handed rival,
 With fire, steel, and ball!
 On an errand of mercy
 I hitherward came,
 While the walls of thy castle
 Yet spouted with flame.

"Pentagoet's dark vessels
 Were moored in the bay,
 Grim sea-lions, roaring
 Aloud for their prey."
 "But what of my lady?"
 Cried Charles of Estienne:
 "On the shot-crumbled turret
 Thy lady was seen:

"Half-veiled in the smoke-cloud,
 Her hand grasped thy pennon,
 While her dark tresses swayed
 In the hot breath of cannon!
 But woe to the heretic,
 Evermore woe!
 When the son of the church
 And the cross is his foe!

"In the track of the shell,
 In the path of the ball,
 Pentagoet swept over
 The breach of the wall!
 Steel to steel, gun to gun,
 One moment,—and then
 Alone stood the victor,
 Alone with his men!

"Of its sturdy defenders,
 Thy lady alone
 Saw the cross-blazoned banner
 Float over St. John."
 "Let the dastard look to it!"
 Cried fiery Estienne,
 "Were D'Aulney King Louis,
 I'd free her again!"

"Alas for thy lady!
 No service from thee
 Is needed by her
 Whom the Lord hath set free:
 Nine days, in stern silence,
 Her thralldom she bore,
 But the tenth morning came,
 And Death opened her door!"

As if suddenly smitten
 La Tour staggered back;
 His hand grasped his sword-hilt,
 His forehead grew black.

He sprang on the deck
Of his shallop again.
"We cruise now for vengeance!
Give way!" cried Estienne.

"Massachusetts shall hear
Of the Huguenot's wrong,
And from island and creekside
Her fishers shall throng!
Pentagoet shall rue
What his Papists have done,
When his palisades echo
The Puritan's gun!"

O, the loveliest of heavens
Hung tenderly o'er him,
There were waves in the sunshine,
And green isles before him:
But a pale hand was beckoning
The Huguenot on;
And in blackness and ashes
Behind was St. John!

PENTUCKET.

1708.

How sweetly on the wood-girt town
The mellow light of sunset shone!
Each small, bright lake, whose waters
still

Mirror the forest and the hill,
Reflected from its waveless breast
The beauty of a cloudless west,
Glorious as if a glimpse were given
Within the western gates of heaven,
Left, by the spirit of the star
Of sunset's holy hour, ajar!

Beside the river's tranquil flood
The dark and low-walled dwellings
stood,

Where many a rood of open land
Stretched up and down on either hand,
With corn-leaves waving freshly green
The thick and blackened stumps be-
tween.

Behind, unbroken, deep and dread,
The wild, untravelled forest spread,

Back to those mountains, white and
cold,
Of which the Indian trapper told,
Upon whose summits never yet
Was mortal foot in safety set.

Quiet and calm, without a fear
Of danger darkly lurking near,
The weary laborer left his plough, —
The milkmaid carolled by her cow, —
From cottage door and household
hearth

Rose songs of praise, or tones of
mirth.

At length the murmur died away,
And silence on that village lay, —
So slept Pompeii, tower and hall,
Ere the quick earthquake swallowed
all,

Undreaming of the fiery fate
Which made its dwellings desolate!

Hours passed away. By moonlight
sped

The Merrimack along his bed.
Bathed in the pallid lustre, stood
Dark cottage-wall and rock and wood,
Silent, beneath that tranquil beam,
As the hushed grouping of a dream.
Yet on the still air crept a sound, —
No bark of fox, nor rabbit's bound,
Nor stir of wings, nor waters flowing,
Nor leaves in midnight breezes blow-
ing.

Was that the tread of many feet,
Which downward from the hillside
beat?

What forms were those which darkly
stood

Just on the margin of the wood? —
Charred tree-stumps in the moonlight
dim,

Or paling rude, or leafless limb?
No, — through the trees fierce eyeballs
glowed

Dark human forms in moonshine
showed,

Wild from their native wilderness,
With painted limbs and battle-dress!

A yell the dead might wake to hear
Swelled on the night air, far and
clear, —

Then smote the Indian tomahawk
On crashing door and shattering
lock, —

Then rang the rifle-shot, — and then
The shrill death-scream of stricken
men, —

Sank the red axe in woman's brain,
And childhood's cry arose in vain, —
Bursting through roof and window
came,

Red, fast, and fierce, the kindled flame ;
And blended fire and moonlight glared
On still dead men and weapons bared.

The morning sun looked brightly
through

The river willows, wet with dew.
No sound of combat filled the air, —
No shout was heard, — nor gunshot
there :

Yet still the thick and sullen smoke
From smouldering ruins slowly
broke ;

And on the greensward many a
stain,

And, here and there, the mangled
slain,

Told how that midnight bolt had sped,
Pentucket, on thy fated head !

Even now the villager can tell
Where Rolfe beside his hearthstone
fell,

Still show the door of wasting oak,
Through which the fatal death-shot
broke,

And point the curious stranger where
De Rouville's corse lay grim and
bare, —

Whose hideous head, in death still
feared,

Bore not a trace of hair or beard, —
And still, within the churchyard
ground,

Heaves darkly up the ancient mound,
Whose grass-grown surface overlies
The victims of that sacrifice.

THE FAMILIST'S HYMN.

FATHER! to thy suffering poor
Strength and grace and faith im-
part,

And with thy own love restore
Comfort to the broken heart!

O, the failing ones confirm
With a holier strength of zeal! —
Give thou not the feeble worm
Helpless to the spoiler's heel!

Father! for thy holy sake
We are spoiled and hunted thus ;

Joyful, for thy truth we take
Bonds and burthens unto us :
Poor, and weak, and robbed of all,
Weary with our daily task,
That thy truth may never fall
Through our weakness, Lord, we
ask.

Round our fired and wasted homes
Flits the forest-bird unscared,
And at noon the wild beast comes
Where our frugal meal was shared ;
For the song of praises there
Shrieks the crow the livelong day ;
For the sound of evening prayer
Howls the evil beast of prey!

Sweet the songs we loved to sing
Underneath thy holy sky, —
Words and tones that used to bring
Tears of joy in every eye, —
Dear the wrestling hours of prayer,
When we gathered knee to knee,
Blameless youth and hoary hair,
Bowed, O God, alone to thee.

As thine early children, Lord,
Shared their wealth and daily
bread,

Even so, with one accord,
We, in love, each other fed.
Not with us the miser's hoard,
Not with us his grasping hand ;
Equal round a common board,
Drew our meek and brother band!

Safe our quiet Eden lay
 When the war-whoop stirred the
 land
 And the Indian turned away
 From our home his bloody hand.
 Well that forest-ranger saw,
 That the burthen and the curse
 Of the white man's cruel law
 Rested also upon us.

Torn apart, and driven forth
 To our toiling hard and long,
 Father! from the dust of earth
 Lift we still our grateful song!
 Grateful, — that in bonds we share
 In thy love which maketh free;
 Joyful, — that the wrongs we bear,
 Draw us nearer, Lord, to thee!

Grateful! — that where'er we toil, —
 By Wachuset's wooded side,
 On Nantucket's sea-worn isle,
 Or by wild Neponset's tide, —
 Still, in spirit, we are near,
 And our evening hymns, which rise
 Separate and discordant here,
 Meet and mingle in the skies!

Let the scoffer scorn and mock,
 Let the proud and evil priest
 Rob the needy of his flock,
 For his wine-cup and his feast, —
 Redden not thy bolts in store
 Through the blackness of thy skies?
 For the sighing of the poor
 Wilt Thou not, at length, arise?

Worn and wasted, oh! how long
 Shall thy trodden poor complain?
 In thy name they bear the wrong,
 In thy cause the bonds of pain!
 Melt oppression's heart of steel,
 Let the haughty priesthood see,
 And their blinded followers feel,
 That in us they mock at Thee!

In thy time, O Lord of hosts,
 Stretch abroad that hand to save
 Which of old, on Egypt's coasts,
 Smote apart the Red Sea's wave!

Lead us from this evil land,
 From the spoiler set us free,
 And once more our gathered band,
 Heart to heart, shall worship thee!

THE FOUNTAIN.

TRAVELLER! on thy journey toiling
 By the swift Powow,
 With the summer sunshine falling
 On thy heated brow,
 Listen, while all else is still,
 To the brooklet from the hill.

Wild and sweet the flowers are blowing
 By that streamlet's side,
 And a greener verdure showing
 Where its waters glide, —
 Down the hill-slope murmuring on,
 Over root and mossy stone.

Where yon oak his broad arms flingeth
 O'er the sloping hill,
 Beautiful and freshly springeth
 That soft-flowing rill,
 Through its dark roots wreathed and
 bare,
 Gushing up to sun and air.

Brighter waters sparkled never
 In that magic well,
 Of whose gift of life forever
 Ancient legends tell, —
 In the lonely desert wasted,
 And by mortal lip untasted.

Waters which the proud Castilian
 Sought with longing eyes,
 Underneath the bright pavilion
 Of the Indian skies;
 Where his forest pathway lay
 Through the blooms of Florida.

Years ago a lonely stranger,
 With the dusky brow
 Of the outcast forest-ranger,
 Crossed the swift Powow;
 And betook him to the rill
 And the oak upon the hill.

O'er his face of moody sadness
 For an instant shone
 Something like a gleam of gladness,
 As he stooped him down
 To the fountain's grassy side,
 And his eager thirst supplied.

With the oak its shadow throwing
 O'er his mossy seat,
 And the cool, sweet waters flowing
 Softly at his feet,
 Closely by the fountain's rim
 That lone Indian seated him.

Autumn's earliest frost had given
 To the woods below
 Hues of beauty, such as heaven
 Lendeth to its bow ;
 And the soft breeze from the west
 Scarcely broke their dreamy rest.

Far behind was Ocean striving
 With his chains of sand ;
 Southward, sunny glimpses giving,
 'Twixt the swells of land,
 Of its calm and silvery track,
 Rolled the tranquil Merrimack.

Over village, wood, and meadow
 Gazed that stranger man,
 Sadly, till the twilight shadow
 Over all things ran,
 Save where spire and westward pane
 Flashed the sunset back again.

Gazing thus upon the dwelling
 Of his warrior sires,
 Where no lingering trace was telling
 Of their wigwam fires,
 Who the gloomy thoughts might know
 Of that wandering child of woe?

Naked lay, in sunshine glowing,
 Hills that once had stood
 Down their sides the shadows throw-
 ing
 Of a mighty wood,
 Where the deer his covert kept,
 And the eagle's pinion swept!

Where the birch canoe had glided
 Down the swift Powow,
 Dark and gloomy bridges strided
 Those clear waters now ;
 And where once the beaver swam,
 Jarred the wheel and frowned the dam.

For the wood-bird's merry singing,
 And the hunter's cheer,
 Iron clang and hammer's ringing
 Smote upon his ear ;
 And the thick and sullen smoke
 From the blackened forges broke.

Could it be his fathers ever
 Loved to linger here?
 These bare hills, this conquered
 river, —
 Could they hold them dear,
 With their native loveliness
 Tamed and tortured into this?

Sadly, as the shades of even
 Gathered o'er the hill,
 While the western half of heaven
 Blushed with sunset still,
 From the fountain's mossy seat
 Turned the Indian's weary feet.

Year on year hath flown forever,
 But he came no more
 To the hillside or the river
 Where he came before.
 But the villager can tell
 Of that strange man's visit well.

And the merry children, laden
 With their fruits or flowers, —
 Roving boy and laughing maiden,
 In their school-day hours,
 Love the simple tale to tell
 Of the Indian and his well.

 THE EXILES.

1660.

THE goodman sat beside his door
 One sultry afternoon,

With his young wife singing at his
side
An old and goodly tune.

A glimmer of heat was in the air ;
The dark green woods were still ;
And the skirts of a heavy thunder-
cloud
Hung over the western hill.

Black, thick, and vast arose that cloud
Above the wilderness,
As some dark world from upper air
Were stooping over this.

At times the solemn thunder pealed,
And all was still again,
Save a low murmur in the air
Of coming wind and rain.

Just as the first big rain-drop fell,
A weary stranger came,
And stood before the farmer's door,
With travel soiled and lame.

Sad seemed he, yet sustaining hope
Was in his quiet glance,
And peace, like autumn's moonlight,
clothed
His tranquil countenance.

A look, like that his Master wore
In Pilate's council-hall :
It told of wrongs, — but of a love
Meekly forgiving all.

“ Friend! wflt thou give me shelter
here? ”
The stranger meekly said ;
And, leaning on his oaken staff,
The goodman's features read.

“ My life is hunted, — evil men
Are following in my track ;
The traces of the torturer's whip
Are on my aged back.

“ And much, I fear, 't will peril thee
Within thy doors to take

A hunted seeker of the Truth,
Oppressed for conscience' sake.”

O, kindly spoke the goodman's wife, —
“ Come in, old man! ” quoth she, —
“ We will not leave thee to the storm,
Whoever thou mayst be.”

Then came the aged wanderer in,
And silent sat him down ;
While all within grew dark as night
Beneath the storm-cloud's frown.

But while the sudden lightning's blaze
Filled every cottage nook,
And with the jarring thunder-roll
The loosened casements shook,

A heavy tramp of horses' feet
Came sounding up the lane,
And half a score of horse, or more,
Came plunging through the rain.

“ Now, Goodman Macey, ope thy
door, —
We would not be house-breakers ;
A rueful deed thou 'st done this day,
In harboring banished Quakers.”

Out looked the cautious goodman then,
With much of fear and awe,
For there, with broad wig drenched
with rain,
The parish priest he saw.

“ Open thy door, thou wicked man,
And let thy pastor in,
And give God thanks, if forty stripes
Repay thy deadly sin.”

“ What seek ye? ” quoth the good-
man, —
“ The stranger is my guest ;
He is worn with toil and grievous
wrong, —
Pray let the old man rest.”

“ Now, out upon thee, canting knave! ”
And strong hands shook the door,

“Believe me, Macey,” quoth the
priest, —
“Thou’lt rue thy conduct sore.”

Then kindled Macey’s eye of fire :
“No priest who walks the earth,
Shall pluck away the stranger-guest
Made welcome to my hearth.”

Down from his cottage wall he caught
The matchlock, hotly tried
At Preston-pans and Marston-moor,
By fiery Ireton’s side ;

Where Puritan, and Cavalier,
With shout and psalm contended ;
And Rupert’s oath, and Cromwell’s
prayer,
With battle-thunder blended.

Up rose the ancient stranger then :
“My spirit is not free
To bring the wrath and violence
Of evil men on thee :

And for thyself, I pray forbear, —
Bethink thee of thy Lord,
Who healed again the smitten ear,
And sheathed his follower’s sword.

I go, as to the slaughter led :
Friends of the poor, farewell !”
Heath his hand the oaken door,
Back on its hinges fell.

Come forth, old graybeard, yea and
nay” ;
The reckless scoffers cried,
As to a horseman’s saddle-bow
The old man’s arms were tied.

And of his bondage hard and long
In Boston’s crowded jail,
Where suffering woman’s prayer was
heard,
With sickening childhood’s wail,

suits not with our tale to tell :
Those scenes have passed away, —

Let the dim shadows of the past
Brood o’er that evil day.

“Ho, sheriff !” quoth the ardent
priest, —
“Take Goodman Macey too ;
The sin of this day’s heresy,
His back or purse shall rue.”

“Now, goodwife, haste thee !” Macey
cried,
She caught his manly arm : —
Behind, the parson urged pursuit,
With outcry and alarm.

Ho ! speed the Maceys, neck or
naught, —
The river-course was near : —
The plashing on its pebbled shore
Was music to their ear.

A gray rock, tasselled o’er with
birch,
Above the waters hung,
And at its base, with every wave,
A small light wherry swung.

A leap — they gain the boat — and
there
The goodman wields his oar :
“Ill luck betide them all,” — he
cried, —
“The laggards upon the shore.”

Down through the crashing under-
wood,
The burly sheriff came : —
“Stand, Goodman Macey, — yield
thyself ;
Yield in the King’s own name.”

“Now out upon thy hangman’s
face !”
Bold Macey answered then, —
“Whip *women*, on the village green,
But meddle not with *men*.”

The priest came panting to the
shore, —
His grave cocked hat was gone ;

Behind him, like some owl's nest,
hung
His wig upon a thorn.

"Come back, — come back!" the
parson cried,
"The church's curse beware."
"Curse, an' thou wilt," said Macey,
"but
Thy blessing prithee spare."

"Vile scoffer!" cried the baffled
priest, —
"Thou'lt yet the gallows see."
"Who's born to be hanged, will not
be drowned,"
Quoth Macey, merrily ;

"And so, sir sheriff and priest, good
by!"
He bent him to his oar,
And the small boat glided quietly
From the twain upon the shore.

Now in the west, the heavy clouds
Scattered and fell asunder,
While feebler came the rush of rain,
And fainter growled the thunder.

And through the broken clouds, the
sun
Looked out serene and warm,
Painting its holy symbol-light
Upon the passing storm.

O, beautiful! that rainbow span,
O'er dim Crane-neck was bended; —
One bright foot touched the eastern
hills,
And one with ocean blended.

By green Pentucket's southern slope
The small boat glided fast, —
The watchers of "the Block-house"
saw
The strangers as they passed.

That night a stalwart garrison
Sat shaking in their shoes,

To hear the dip of Indian oars, —
The glide of birch canoes.

The fisher-wives of Salisbury,
(The men were all away,)
Looked out to see the stranger oar
Upon their waters play.

Deer-Island's rocks and fir-trees
threw
Their sunset-shadows o'er them,
And Newbury's spire and weather
cock
Peered o'er the pines before them

Around the Black Rocks, on their
left,
The marsh lay broad and green :
And on their right, with dwarf shrub
crowned,
Plum Island's hills were seen.

With skilful hand and wary eye
The harbor-bar was crossed ; —
A plaything of the restless wave,
The boat on ocean tossed.

The glory of the sunset heaven
On land and water lay, —
On the steep hills of Agawam,
On cape, and bluff, and bay.

They passed the gray rocks of Cap
Ann,
And Gloucester's harbor-bar ;
The watch-fire of the garrison
Shone like a setting star.

How brightly broke the morning
On Massachusetts Bay!
Blue wave, and bright green island,
Rejoicing in the day.

On passed the bark in safety
Round isle and headland steep, —
No tempest broke above them,
No fog-cloud veiled the deep.

Far round the bleak and stormy Cap
The vent'rous Macey passed,

And on Nantucket's naked isle,
Drew up his boat at last.

And how, in log-built cabin,
They braved the rough sea-
weather;

And there, in peace and quietness,
Went down life's vale together :

How others drew around them,
And how their fishing sped,
Until to every wind of heaven
Nantucket's sails were spread ;

How pale Want alternated
With Plenty's golden smile ;
Behold, is it not written
In the annals of the isle ?

And yet that isle remaineth
A refuge of the free,
As when true-hearted Macey
Beheld it from the sea.

Free as the winds that winnow
Her shrubless hills of sand, —
Free as the waves that batter
Along her yielding land.

Than hers, at duty's summons,
No loftier spirit stirs, —
Nor falls o'er human suffering
A readier tear than hers.

God bless the sea-beat island! —
And grant forevermore,
That charity and freedom dwell,
As now upon her shore!

THE NEW WIFE AND THE OLD.

ARK the halls, and cold the feast, —
Gone the bridemaids, gone the
priest :

All is over, — all is done,
The wain of yesterday are one!
The blooming girl and manhood gray,
The autumn in the arms of May!

Hushed within and hushed without,
Dancing feet and wrestlers' shout ;
Dies the bonfire on the hill ;
All is dark and all is still,
Save the starlight, save the breeze
Moaning through the graveyard
trees ;

And the great sea-waves below,
Pulse of the midnight beating slow.

From the brief dream of a bride
She hath wakened, at his side.
With half-uttered shriek and start, —
Feels she not his beating heart?
And the pressure of his arm,
And his breathing near and warm?

Lightly from the bridal bed
Springs that fair dishevelled head,
And a feeling, new, intense,
Half of shame, half innocence,
Maiden fear and wonder speaks
Through her lips and changing
cheeks.

From the oaken mantle glowing
Faintest light the lamp is throwing
On the mirror's antique mould,
High-backed chair, and wainscot old,
And, through faded curtains stealing,
His dark sleeping face revealing.

Listless lies the strong man there,
Silver-streaked his careless hair ;
Lips of love have left no trace
On that hard and haughty face ;
And that forehead's knitted thought
Love's soft hand hath not unwrought.

“ Yet,” she sighs, “ he loves me well,
More than these calm lips will tell.
Stooping to my lowly state,
He hath made me rich and great,
And I bless him, though he be
Hard and stern to all save me!”

While she speaketh, falls the light
O'er her fingers small and white ;
Gold and gem, and costly ring

Back the timid lustre fling, —
Love's selectest gifts, and rare,
His proud hand had fastened there.

Gratefully she marks the glow
From those tapering lines of snow ;
Fondly o'er the sleeper bending
His black hair with golden blending,
In her soft and light caress,
Cheek and lip together press.

Ha! — that start of horror! — Why
That wild stare and wilder cry,
Full of terror, full of pain?
Is there madness in her brain?
Hark! that gasping, hoarse and low,
"Spare me, — spare me, — let me go!"

God have mercy! — Icy cold
Spectral hands her own unfold,
Drawing silently from them
Love's fair gifts of gold and gem,
"Waken! save me!" still as death
At her side he slumbereth.

Ring and bracelet all are gone,
And that ice-cold hand withdrawn ;
But she hears a murmur low,
Full of sweetness, full of woe,
Half a sigh and half a moan :
"Fear not! give the dead her own!"

Ah! — the dead wife's voice she knows!
That cold hand, whose pressure froze,
Once in warmest life had borne
Gem and band her own hath worn.
"Wake thee! wake thee!" Lo, his
eyes
Open with a dull surprise.

In his arms the strong man folds her,
Closer to his breast he holds her ;
Trembling limbs his own are meeting,
And he feels her heart's quick beating :
"Nay, my dearest, why this fear?"
"Hush!" she saith, "the dead is
here!"

"Nay, a dream, — an idle dream."
But before the lamp's pale gleam

Tremblingly her hand she raises, —
There no more the diamond blazes,
Clasp of pearl, or ring of gold, —
"Ah!" she sighs, "her hand was
cold!"

Broken words of cheer he saith,
But his dark lip quivereth,
And as o'er the past he thinketh,
From his young wife's arms he shrink
eth ;

Can those soft arms round him lie,
Underneath his dead wife's eye?

She her fair young head can rest
Soothed and childlike on his breast,
And in trustful innocence
Draw new strength and courag
thence ;

He, the proud man, feels within
But the cowardice of sin!

She can murmur in her thought
Simple prayers her mother taught,
And His blessed angels call,
Whose great love is over all ;
He, alone, in prayerless pride,
Meets the dark Past at her side!

One, who living shrank with dread
From his look, or word, or tread,
Unto whom her early grave
Was as freedom to the slave,
Moves him at this midnight hour,
With the dead's unconscious power

Ah, the dead, the unforgot!
From their solemn homes of thought
Where the cypress shadows blend
Darkly over foe and friend,
Or in love or sad rebuke,
Back upon the living look.

And the tenderest ones and weakest
Who their wrongs have borne t
meekest,

Lifting from those dark, still places
Sweet and sad-remembered faces,
O'er the guilty hearts behind
An unwitting triumph find.

VOICES OF FREEDOM.

FROM 1833 TO 1848.

TOUSSAINT L'OUVERTURE.

T WAS night. The tranquil moon-
 light smile
 With which Heaven dreams of
 Earth, shed down
 Its beauty on the Indian isle, —
 On broad green field and white-
 walled town ;
 And inland waste of rock and wood,
 In searching sunshine, wild and rude,
 Rose, mellowed through the silver
 gleam,
 Soft as the landscape of a dream,
 All motionless and dewy wet,
 Tree, vine, and flower in shadow met :
 The myrtle with its snowy bloom,
 Crossing the nightshade's solemn
 gloom, —
 The white cecropia's silver rind
 Relieved by deeper green behind, —
 The orange with its fruit of gold, —
 The lithe paullinia's verdant fold, —
 The passion-flower, with symbol holy,
 Twining its tendrils long and lowly, —
 The rhexias dark, and cassia tall,
 And proudly rising over all,
 The kingly palm's imperial stem,
 Crowned with its leafy diadem,
 Tar-like, beneath whose sombre
 shade,
 The fiery-winged cucullo played !
 Yes, — lovely was thine aspect, then,
 Fair island of the Western Sea !
 How lavish of beauty, even when
 Thy brutes were happier than thy men,
 For they, at least, were free !
 Regardless of thy glorious clime,
 Unmindful of thy soil of flowers,
 The toiling negro sighed, that Time
 No faster sped his hours.
 Or, by the dewy moonlight still,
 He fed the weary-turning mill,
 Or bent him in the chill morass,
 To pluck the long and tangled grass,

And hear above his scar-worn back
 The heavy slave-whip's frequent crack ;
 While in his heart one evil thought
 In solitary madness wrought,
 One baleful fire surviving still
 The quenching of the immortal
 mind,

One sterner passion of his kind,
 Which even fetters could not kill, —
 The savage hope, to deal, ere long,
 A vengeance bitterer than his wrong !

Hark to that cry ! — long, loud, and
 shrill,

From field and forest, rock and hill,
 Thrilling and horrible it rang,

Around, beneath, above ; —
 The wild beast from his cavern sprang,
 The wild bird from her grove !

Nor fear, nor joy, nor agony
 Were mingled in that midnight cry ;
 But like the lion's growl of wrath,
 When falls that hunter in his path
 Whose barbed arrow, deeply set,
 Is rankling in his bosom yet,
 It told of hate, full, deep, and strong,
 Of vengeance kindling out of wrong ;
 It was as if the crimes of years —

The unrequited toil, the tears,
 The shame and hate, which liken well
 Earth's garden to the nether hell —
 Had found in nature's self a tongue,
 On which the gathered horror hung :
 As if from cliff, and stream, and glen
 Burst on the startled ears of men
 That voice which rises unto God,
 Solemn and stern, — the cry of blood !
 It ceased, — and all was still once
 more,

Save ocean chafing on his shore,
 The sighing of the wind between
 The broad banana's leaves of green,
 Or bough by restless plumage shook,
 Or murmuring voice of mountain
 brook.

Brief was the silence. Once again
Pealed to the skies that frantic
yell,

Glowed on the heavens a fiery stain,
And flashes rose and fell;
And painted on the blood-red sky,
Dark, naked arms were tossed on
high;
And, round the white man's lordly
hall,

Trod, fierce and free, *the brute he
made;*

And those who crept along the wall,
And answered to his lightest call

With more than spaniel dread,—
The creatures of his lawless beck,—
Were trampling on his very neck!
And on the night-air, wild and clear,
Rose woman's shriek of more than
fear;

For bloodied arms were round her
thrown,
And dark cheeks pressed against her
own!

Then, injured Afric!—for the shame
Of thy own daughters, vengeance
came

Full on the scornful hearts of those,
Who mocked thee in thy nameless
woes,

And to thy hapless children gave
One choice,—pollution or the grave!
Where then was he whose fiery zeal
Had taught the trampled heart to
feel,

Until despair itself grew strong,
And vengeance fed its torch from
wrong?

Now, when the thunderbolt is speed-
ing;

Now, when oppression's heart is
bleeding;

Now, when the latent curse of Time
Is raining down in fire and blood,—
That curse which, through long years
of crime,

Has gathered, drop by drop, its
flood,—

Why strikes he not, the foremost one,

Where murder's sternest deeds are
done?

He stood the aged palms beneath,
That shadowed o'er his humble
door,

Listening, with half-suspended breath
To the wild sounds of fear and
death,—

Toussaint l'Ouverture!

What marvel that his heart beat high
The blow for freedom had been
given,

And blood had answered to the cry
Which Earth sent up to Heaven!

What marvel that a fierce delight
Smiled grimly o'er his brow of night,—
As groan and shout and bursting
flame

Told where the midnight tempest
came,

With blood and fire along its van,
And death behind!—he was a Man

Yes, dark-souled chieftain!—if the
light

Of mild Religion's heavenly ray
Unveiled not to thy mental sight

The lowlier and the purer way,
In which the Holy Sufferer trod,
Meekly amidst the sons of crime,—
That calm reliance upon God

For justice in his own good time,—
That gentleness to which belongs
Forgiveness for its many wrongs,
Even as the primal martyr, kneeling
For mercy on the evil-dealing,—
Let not the favored white man name
Thy stern appeal, with words of blame
Has *he* not, with the light of heaven
Broadly around him, made th
same?

Yea, on his thousand war-fields striven
And gloried in his ghastly shame?—
Kneeling amidst his brother's blood
To offer mockery unto God,
As if the High and Holy One
Could smile on deeds of murder
done!—

As if a human sacrifice

Were purer in his Holy eyes,
 Though offered up by Christian hands,
 Than the foul rites of Pagan lands!

* * * * *

Sternly, amidst his household band,
 His carbine grasped within his hand,
 The white man stood, prepared and
 still,

Waiting the shock of maddened men,
 Unchained, and fierce as tigers, when
 The horn winds through their caverned
 hill.

And one was weeping in his sight, —
 The sweetest flower of all the isle, —
 The bride who seemed but yester-
 night

Love's fair embodied smile.
 And, clinging to her trembling knee
 Looked up the form of infancy,
 With tearful glance in either face
 The secret of its fear to trace.

"Ha! stand or die!" The white man's
 eye

His steady musket gleamed along,
 As a tall Negro hastened nigh,
 With fearless step and strong.

"What, ho, Toussaint!" A moment
 more,

His shadow crossed the lighted floor.
 Away!" he shouted; "fly with me, —
 The white man's bark is on the sea; —
 Her sails must catch the seaward wind,
 Or sudden vengeance sweeps behind.
 Our brethren from their graves have
 spoken,

The yoke is spurned, — the chain is
 broken;

On all the hills our fires are glowing, —
 Through all the vales red blood is
 flowing!

No more the mocking White shall
 rest

His foot upon the Negro's breast;
 No more, at morn or eve, shall drip
 The warm blood from the driver's
 whip:

Yet, though Toussaint has vengeance
 sworn

For all the wrongs his race have
 borne, —

Though for each drop of Negro blood
 The white man's veins shall pour
 a flood;

Not all alone the sense of ill
 Around his heart is lingering still,
 Nor deeper can the white man feel
 The generous warmth of grateful zeal.
 Friends of the Negro! fly with me, —
 The path is open to the sea:
 Away, for life!" — He spoke, and
 pressed

The young child to his manly breast,
 As, headlong, through the cracking
 cane,

Down swept the dark insurgent train, —
 Drunken and grim, with shout and yell
 Howled through the dark, like sounds
 from hell.

Far out, in peace, the white man's sail
 Swayed free before the sunrise gale.

Cloud-like that island hung afar,
 Along the bright horizon's verge,
 O'er which the curse of servile war
 Rolled its red torrent, surge on
 surge;

And he — the Negro champion —
 where

In the fierce tumult struggled he?
 Go trace him by the fiery glare
 Of dwellings in the midnight air, —
 The yells of triumph and despair, —

The streams that crimson to the sea!
 Sleep calmly in thy dungeon-tomb,
 Beneath Besançon's alien sky,
 Dark Haytien! — for the time shall
 come,

Yea, even now is nigh, —
 When, everywhere, thy name shall be
 Redeemed from *color's infamy*;
 And men shall learn to speak of thee,
 As one of earth's great spirits, born
 In servitude, and nursed in scorn,
 Casting aside the weary weight
 And fetters of its low estate,
 In that strong majesty of soul

Which knows no color, tongue, or
 clime, —

Which still hath spurned the base
control

Of tyrants through all time!

Far other hands than mine may wreath
The laurel round thy brow of death,
And speak thy praise, as one whose
word

A thousand fiery spirits stirred, —
Who crushed his foeman as a worm, —
Whose step on human hearts fell
firm : —

Be mine the better task to find
A tribute for thy lofty mind,
Amidst whose gloomy vengeance
shone

Some milder virtues all thine own, —
Some gleams of feeling pure and warm,
Like sunshine on a sky of storm, —

Proofs that the Negro's heart retains
Some nobleness amidst its chains, —
That kindness to the wronged is never

Without its excellent reward, —

Holy to human-kind, and ever
Acceptable to God.

THE SLAVE-SHIPS.

"That fatal, that perfidious bark,
Built i' the eclipse, and rigged with curses
dark."

Milton's Lycidas.

"ALL ready?" cried the captain;

"Ay, ay!" the seamen said;

"Heave up the worthless lubbers, —
The dying and the dead."

Up from the slave-ship's prison
Fierce, bearded heads were thrust:

"Now let the sharks look to it, —
Toss up the dead ones first!"

Corpse after corpse came up, —
Death had been busy there;

Where every blow is mercy,
Why should the spoiler spare?

Corpse after corpse they cast
Sullenly from the ship,

Yet bloody with the traces
Of fetter-link and whip.

Gloomily stood the captain,
With his arms upon his breast,
With his cold brow sternly knotted,
And his iron lip compressed.

"Are all the dead dogs over?"
Growled through that matted lip, —

"The blind ones are no better,
Let's lighten the good ship."

Hark! from the ship's dark bosom,
The very sounds of hell!

The ringing clank of iron, —
The maniac's short, sharp yell! —

The hoarse, low curse, throat-stified, —
The starving infant's moan, —

The horror of a breaking heart
Poured through a mother's groan.

Up from that loathsome prison
The stricken blind ones came:

Below, had all been darkness, —
Above, was still the same.

Yet the holy breath of heaven
Was sweetly breathing there,

And the heated brow of fever
Cooled in the soft sea air.

"Overboard with them, shipmates!"
Cutlass and dirk were plied;

Fettered and blind, one after one,
Plunged down the vessel's side.

The sabre smote above, —
Beneath, the lean shark lay,

Waiting with wide and bloody jaw
His quick and human prey.

God of the earth! what cries
Rang upward unto thee?

Voices of agony and blood,
From ship-deck and from sea.

The last dull plunge was heard, —
The last wave caught its stain, —

And the unsated shark looked up
For human hearts in vain.

* * * * *

Red glowed the western waters, —
The setting sun was there,

Scattering alike on wave and cloud
Her fiery mesh of hair.

Amidst a group in blindness,

A solitary eye

Gazed, from the burdened slaver's
deck,
Into that burning sky.

"A storm," spoke out the gazer,
"Is gathering and at hand,—
Curse on 't—I'd give my other eye
For one firm rood of land."

And then he laughed,—but only
His echoed laugh replied,—
For the blinded and the suffering
Alone were at his side.

Night settled on the waters,
And on a stormy heaven,
While fiercely on that lone ship's track
The thunder-gust was driven.

"A sail!—thank God, a sail!"
And as the helmsman spoke,
Up through the stormy murmur
A shout of gladness broke.

Down came the stranger vessel,
Unheeding on her way,
So near, that on the slaver's deck
Fell off her driven spray.

"Ho! for the love of mercy,—
We 're perishing and blind!"
A wail of utter agony
Came back upon the wind:

"Help *us!* for we are stricken
With blindness every one;
Ten days we've floated fearfully,
Unnoting star or sun.
Our ship's the slaver Leon,—
We've but a score on board,—
Our slaves are all gone over,—
Help,—for the love of God!"

On livid brows of agony
The broad red lightning shone,—
But the roar of wind and thunder
Stifed the answering groan
Wailed from the broken waters
A last despairing cry,
As, kindling in the stormy light,
The stranger ship went by.

* * * * *

In the sunny Guadaloupe
A dark-hulled vessel lay,—
With a crew who noted never
The nightfall or the day.
The blossom of the orange
Was white by every stream,
And tropic leaf, and flower, and bird
Were in the warm sunbeam.

And the sky was bright as ever,
And the moonlight slept as well,
On the palm-trees by the hillside,
And the streamlet of the dell.
And the glances of the Creole
Were still as archly deep,
And her smiles as full as ever
Of passion and of sleep.

But vain were bird and blossom,
The green earth and the sky,
And the smile of human faces,
To the slaver's darkened eye;
At the breaking of the morning,
At the star-lit evening time,
O'er a world of light and beauty
Fell the blackness of his crime.

STANZAS.

[“The despotism which our fathers could not bear in their native country is expiring, and the sword of justice in her reformed hands has applied its exterminating edge to slavery. Shall the United States—the free United States, which could not bear the bonds of a king—cradle the bondage which a king is abolishing? Shall a Republic be less free than a Monarchy? Shall we, in the vigor and buoyancy of our manhood, be less energetic in righteousness than a kingdom in its age?”—*Dr. Follen's Address.*]

“Genius of America!—Spirit of our free institutions!—where art thou?—How art thou fallen, O Lucifer! son of the morning,—how art thou fallen from Heaven! Hell from beneath is moved for thee, to meet thee at thy coming!—The kings of the earth cry out to thee. Aha! Aha!—**ART THOU BECOME LIKE UNTO US!**”—*Speech of Samuel J. May.*]

OUR fellow-countrymen in chains!
 Slaves — in a land of light and law!
 Slaves — crouching on the very plains
 Where rolled the storm of Free-
 dom's war!

A groan from Eutaw's haunted
 wood, —
 A wail where Camden's martyrs
 fell, —
 By every shrine of patriot blood,
 From Moultrie's wall and Jasper's
 well!

By storied hill and hallowed grot,
 By mossy wood and marshy glen,
 Whence rang of old the rifle-shot,
 And hurrying shout of Marion's
 men!

The groan of breaking hearts is
 there, —
 The falling lash, — the fetter's
 clank!

Slaves, — SLAVES are breathing in
 that air,
 Which old De Kalb and Sumter
 drank!

What, ho! — *our* countrymen in
 chains!

The whip on WOMAN'S shrinking
 flesh!

Our soil yet reddening with the
 stains

Caught from her scourging, warm
 and fresh!

What! mothers from their children
 riven!

What! God's own image bought and
 sold!

AMERICANS to market driven,
 And bartered as the brute for gold!

Speak! shall their agony of prayer
 Come thrilling to our hearts in
 vain?

To us whose fathers scorned to bear
 The paltry *menace* of a chain;

To us, whose boast is loud and long
 Of holy Liberty and Light, —

Say, shall these writhing slaves of
 Wrong,
 Plead vainly for their plundered
 Right?

What! shall we send, with lavish
 breath,

Our sympathies across the wave,
 Where Manhood, on the field of death,
 Strikes for his freedom or a grave?
 Shall prayers go up, and hymns be
 sung

For Greece, the Moslem fetter
 spurning,
 And millions hail with pen and
 tongue

Our light on all her altars burning?

Shall Belgium feel, and gallant
 France,

By Vendome's pile and Schoen-
 brun's wall,

And Poland, gasping on her lance,
 The impulse of our cheering call?

And shall the SLAVE, beneath our
 eye,
 Clank o'er *our* fields his hateful
 chain?

And toss his fettered arms on high,
 And groan for Freedom's gift, in
 vain?

O, say, shall Prussia's banner be
 A refuge for the stricken slave?

And shall the Russian serf go free
 By Baikal's lake and Neva's wave?

And shall the wintry-bosomed Dane
 Relax the iron hand of pride.

And bid his bondmen cast the chain,
 From fettered soul and limb, aside?

Shall every flap of England's flag
 Proclaim that all around are free,
 From "farthest Ind" to each blue
 crag

That beetles o'er the Western Sea?
 And shall we scoff at Europe's kings,
 When Freedom's fire is dim with
 us,

And round our country's altar clings

The damning shade of Slavery's
curse?

Go — let us ask of Constantine
To loose his grasp on Poland's
throat;
And beg the lord of Mahmoud's line
To spare the struggling Suliote, —
Will not the scorching answer come
From turbaned Turk, and scornful
Russ:
“Go, loose your fettered slaves at
home,
Then turn, and ask the like of us!”

Just God! and shall we calmly rest,
The Christian's scorn, — the hea-
then's mirth, —
Content to live the lingering jest
And by-word of a mocking Earth?
Shall our own glorious land retain
That curse which Europe scorns to
bear?
Shall our own brethren drag the
chain
Which not even Russia's menials
wear?

Up, then, in Freedom's manly part,
From graybeard eld to fiery youth,
And on the nation's naked heart
Scatter the living coals of Truth!
Up, — while ye slumber, deeper yet
The shadow of our fame is grow-
ing!
Up, — while ye pause, our sun may
set
In blood, around our altars flowing!

Oh! rouse ye, ere the storm comes
forth, —
The gathered wrath of God and
man, —
Like that which wasted Egypt's earth,
When hail and fire above it ran.
Hear ye no warnings in the air?
Feel ye no earthquake underneath?
Up, — up! why will ye slumber where
The sleeper only wakes in death?

Up *now* for Freedom! — not in strife
Like that your sterner fathers saw, —
The awful waste of human life, —
The glory and the guilt of war:
But break the chain, — the yoke re-
move,
And smite to earth Oppression's rod,
With those mild arms of Truth and
Love,
Made mighty through the living
God!

Down let the shrine of Moloch sink,
And leave no traces where it stood;
Nor longer let its idol drink
His daily cup of human blood;
But rear another altar there,
To Truth and Love and Mercy
given,
And Freedom's gift, and Freedom's
prayer,
Shall call an answer down from
Heaven!

THE YANKEE GIRL.

SHE sings by her wheel at that low
cottage-door,
Which the long evening shadow is
stretching before,
With a music as sweet as the music
which seems
Breathed softly and faint in the ear
of our dreams!

How brilliant and mirthful the light
of her eye,
Like a star glancing out from the
blue of the sky!
And lightly and freely her dark tresses
play
O'er a brow and a bosom as lovely
as they!

Who comes in his pride to that low
cottage-door, —
The haughty and rich to the humble
and poor?

'T is the great Southern planter,—
the master who waves
His whip of dominion o'er hundreds
of slaves.

“Nay, Ellen, — for shame! Let those
Yankee fools spin,
Who would pass for our slaves with a
change of their skin ;
Let them toil as they will at the loom
or the wheel,
Too stupid for shame, and too vulgar
to feel!

“But thou art too lovely and precious
a gem
To be bound to their burdens and
sullied by them, —
For shame, Ellen, shame, — cast thy
bondage aside,
And away to the South, as my bless-
ing and pride.

“O, come where no winter thy foot-
steps can wrong,
But where flowers are blossoming all
the year long,
Where the shade of the palm-tree is
over my home,
And the lemon and orange are white
in their bloom!

“O, come to my home, where my ser-
vants shall all
Depart at thy bidding and come at thy
call ;
They shall heed thee as mistress with
trembling and awe,
And each wish of thy heart shall be felt
as a law.”

O, could ye have seen her — that pride
of our girls —
Arise and cast back the dark wealth
of her curls,
With a scorn in her eye which the
gazer could feel,
And a glance like the sunshine that
flashes on steel!

“Go back, haughty Southron! thy
treasures of gold
Are dim with the blood of the hearts
thou hast sold ;
Thy home may be lovely, but round it
I hear
The crack of the whip and the foot-
steps of fear!

“And the sky of thy South may be
brighter than ours,
And greener thy landscapes, and fairer
thy flowers ;
But dearer the blast round our moun-
tains which raves,
Than the sweet summer zephyr which
breathes over slaves!

“Full low at thy bidding thy negroes
may kneel,
With the iron of bondage on spirit
and heel ;
Yet know that the Yankee girl sooner
would be
In fetters with them, than in freedom
with thee!”

TO W. L. G.

CHAMPION of those who groan be-
neath
Oppression's iron hand :
In view of penury, hate, and death,
I see thee fearless stand.
Still bearing up thy lofty brow,
In the steadfast strength of truth,
In manhood sealing well the vow
And promise of thy youth.

Go on, — for thou hast chosen well ;
On in the strength of God!
Long as one human heart shall swell
Beneath the tyrant's rod.
Speak in a slumbering nation's ear,
As thou hast ever spoken,
Until the dead in sin shall hear, —
The fetter's link be broken!

I love thee with a brother's love,
 I feel my pulses thrill,
 To mark thy spirit soar above
 The cloud of human ill.
 My heart hath leaped to answer thine,
 And echo back thy words,
 As leaps the warrior's at the shine
 And flash of kindred swords!

They tell me thou art rash and vain—
 A searcher after fame;
That thou art striving but to gain
 A long-enduring name;
That thou hast nerved the Afric's hand
 And steeled the Afric's heart,
 To shake aloft his vengeful brand,
 And rend his chain apart.

Have I not known thee well, and read
 Thy mighty purpose long?
 And watched the trials which have
 made
 Thy human spirit strong?
 And shall the slanderer's demon breath
 Avail with one like me,
 To dim the sunshine of my faith
 And earnest trust in thee?

Go on,— the dagger's point may glare
 Amid thy pathway's gloom,—
 The fate which sternly threatens there
 Is glorious martyrdom!
 Then onward with a martyr's zeal;
 And wait thy sure reward
 When man to man no more shall kneel,
 And God alone be Lord!

1833.

SONG OF THE FREE.

PRIDE of New England!
 Soul of our fathers!
 Shrink we all craven-like
 When the storm gathers?
 What though the tempest be
 Over us lowering,
Where's the New-Englander
 Shamefully cowering?
 Graves green and holy
 Around us are lying,—

Free were the sleepers all,
 Living and dying!

Back with the Southerner's
 Padlocks and scourges!
 Go,— let him fetter down
 Ocean's free surges!
 Go,— let him silence
 Winds, clouds, and waters,—
 Never New England's own
 Free sons and daughters!
 Free as our rivers are
 Ocean-ward going,—
 Free as the breezes are
 Over us blowing.

Up to our altars, then,
 Haste we, and summon
 Courage and loveliness,
 Manhood and woman!
 Deep let our pledges be:
 Freedom forever!
 Truce with oppression,
 Never, oh! never!
 By our own birthright-gift,
 Granted of Heaven,—
 Freedom for heart and lip,
 Be the pledge given!

If we have whispered truth,
 Whisper no longer;
 Speak as the tempest does,
 Sterner and stronger;
 Still be the tones of truth
 Louder and firmer,
 Startling the haughty South
 With the deep murmur;
 God and our charter's right,
 Freedom forever!
 Truce with oppression,
 Never, oh! never!

1836.

THE HUNTERS OF MEN.

HAVE ye heard of our hunting, o'er
 mountain and glen,
 Through cane-brake and forest,— the
 hunting of men?

The lords of our land to this hunting
 have gone,
 As the fox-hunter follows the sound
 of the horn ;
 Hark!— the cheer and the hallo!—
 the crack of the whip,
 And the yell of the hound as he
 fastens his grip!
 All blithe are our hunters, and noble
 their match, —
 Though hundreds are caught, there
 are millions to catch.
 So speed to their hunting, o'er moun-
 tain and glen,
 Through cane-brake and forest, — the
 hunting of men!

Gay luck to our hunters! — how nobly
 they ride
 In the glow of their zeal, and the
 strength of their pride! —
 The priest with his cassock flung back
 on the wind,
 Just screening the politic statesman
 behind, —
 The saint and the sinner, with cursing
 and prayer, —
 The drunk and the sober, ride merrily
 there.
 And woman, — kind woman, — wife,
 widow, and maid,
 For the good of the hunted, is lending
 her aid :
 Her foot's in the stirrup, her hand on
 the rein,
 How blithely she rides to the hunting
 of men!

O, goodly and grand is our hunting
 to see,
 In this "land of the brave and this
 home of the free."
 Priest, warrior, and statesman, from
 Georgia to Maine,
 All mounting the saddle, — all grasp-
 ing the rein, —
 Right merrily hunting the black man,
 whose sin

Is the curl of his hair and the hue of
 his skin!
 Woe, now, to the hunted who turns
 him at bay!
 Will our hunters be turned from their
 purpose and prey ?
 Will their hearts fail within them? —
 their nerves tremble, when
 All roughly they ride to the hunting
 of men ?

Ho! — ALMS for our hunters! all
 weary and faint,
 Wax the curse of the sinner and
 prayer of the saint.
 The horn is wound faintly, — the
 echoes are still,
 Over cane-brake and river, and forest
 and hill.
 Haste, — alms for our hunters! the
 hunted once more
 Have turned from their flight with
 their backs to the shore :
 What right have *they* here in the
 home of the white,
 Shadowed o'er by *our* banner of Free-
 dom and Right?
 Ho! — alms for the hunters! or never
 again
 Will they ride in their pomp to the
 hunting of men!

ALMS, — ALMS for our hunters! why
will ye delay,
 When their pride and their glory are
 melting away ?
 The parson has turned ; for, on charge
 of his own,
 Who goeth a warfare, or hunting,
 alone?
 The politic statesman looks back with
 a sigh, —
 There is doubt in his heart, — there is
 fear in his eye.
 O, haste, lest that doubting and fear
 shall prevail,
 And the head of his steed take the
 place of the tail.

O, haste, ere he leave us! for who will
ride then,
For pleasure or gain, to the hunting
of men?

1835.

CLERICAL OPPRESSORS.

[In the report of the celebrated pro-slavery meeting in Charleston, S. C., on the 4th of the 9th month, 1835, published in the Courier of that city, it is stated, "*The CLERGY of all denominations attended in a body, LENDING THEIR SANCTION TO THE PROCEEDINGS, and adding by their presence to the impressive character of the scene!*"]

JUST God!—and these are they
Who minister at thine altar, God of
Right!
Men who their hands with prayer and
blessing lay
On Israel's Ark of light!

What! preach and kidnap men?
Give thanks,—and rob thy own
afflicted poor?
Talk of thy glorious liberty, and then
Bolt hard the captive's door?

What! servants of thy own
Merciful Son, who came to seek and
save
The homeless and the outcast,—fet-
tering down
The tasked and plundered slave!

Pilate and Herod, friends!
Chief priests and rulers, as of old,
combine!
Just God and holy! is that church,
which lends
Strength to the spoiler, thine?

Paid hypocrites, who turn
Judgment aside, and rob the Holy
Book
Of those high words of truth which
search and burn
In warning and rebuke;

Feed fat, ye locusts, feed!
And, in your tasselled pulpits, thank
the Lord
That, from the toiling bondman's
utter need,
Ye pile your own full board.

How long, O Lord! how long
Shall such a priesthood barter truth
away,
And in thy name, for robbery and
wrong
At thy own altars pray?

Is not thy hand stretched forth
Visibly in the heavens, to awe and
smite?
Shall not the living God of all the
earth,
And heaven above, do right?

Woe, then, to all who grind
Their brethren of a common Father
down!
To all who plunder from the immortal
mind
Its bright and glorious crown!

Woe to the priesthood! woe
To those whose hire is with the price
of blood,—
Perverting, darkening, changing, as
they go,
The searching truths of God!

Their glory and their might
Shall perish; and their very names
shall be
Vile before all the people, in the
light
Of a world's liberty.

O, speed the moment on
When Wrong shall cease, and Lib-
erty and Love
And Truth and Right throughout the
earth be known
As in their home above.

THE CHRISTIAN SLAVE.

[In a late publication of L. T. Tasistro, — "Random Shots and Southern Breezes," — is a description of a slave auction at New Orleans, at which the auctioneer recommended the woman on the stand as "A GOOD CHRISTIAN!"]

A CHRISTIAN! going, gone!
Who bids for God's own image? — for
his grace,
Which that poor victim of the market-
place
Hath in her suffering won?

My God! can such things be?
Hast thou not said that whatsoe'er is
done
Unto thy weakest and thy humblest
one
Is even done to thee?

In that sad victim, then,
Child of thy pitying love, I see thee
stand, —
Once more the jest-word of a mocking
band,
Bound, sold, and scourged again!

A Christian up for sale!
Wet with her blood your whips, o'er-
task her frame,
Make her life loathsome with your
wrong and shame,
Her patience shall not fail!

A heathen hand might deal
Back on your heads the gathered
wrong of years:
But her low, broken prayer and
nightly tears,
Ye neither heed nor feel.

Con well thy lesson o'er,
Thou *prudent* teacher, — tell the toil-
ing slave
No dangerous tale of Him who came
to save
The outcast and the poor.

But wisely shut the ray
Of God's free Gospel from her simple
heart,
And to her darkened mind alone
impart
One stern command, — OBEY!

So shalt thou deftly raise
The market price of human flesh;
and while
On thee, their pampered guest, the
planters smile,
Thy church shall praise.

Grave, reverend men shall tell
From Northern pulpits how thy work
was blest,
While in that vile South Sodom, first
and best,
Thy poor disciples sell.

O, shame! the Moslem thrall,
Who, with his master, to the Prophet
kneels,
While turning to the sacred Kebab
feels
His fetters break and fall.

Cheers for the turbaned Bey
Of robber-peopled Tunis! he hath
torn
The dark slave-dungeons open, and
hath borne
Their inmates into day;

But our poor slave in vain
Turns to the Christian shrine his
aching eyes, —
Its rites will only swell his market
price,
And rivet on his chain.

God of all right! how long
Shall priestly robbers at thine altar
stand,
Lifting in prayer to thee, the bloody
hand
And haughty brow of wrong?

O, from the fields of cane,
From the low rice-swamp, from the
trader's cell, —
From the black slave-ship's foul and
loathsome hell,
And coffle's weary chain, —

Hoarse, horrible, and strong,
Rises to Heaven that agonizing cry,
Filling the arches of the hollow sky,
HOW LONG, O GOD, HOW LONG?

STANZAS FOR THE TIMES.

Is this the land our fathers loved,
The freedom which they toiled to
win?
Is this the soil whereon they moved?
Are these the graves they slumber
in?
Are *we* the sons by whom are borne
The mantles which the dead have
worn?

And shall we crouch above these
graves,
With craven soul and fettered lip?
Yoke in with marked and branded
slaves,
And tremble at the driver's whip?
Bend to the earth our pliant knees,
And speak—but as our masters
please?

Shall outraged Nature cease to feel?
Shall Mercy's tears no longer flow?
Shall ruffian threats of cord and
steel, —
The dungeon's gloom, — the assas-
sin's blow,
Turn back the spirit roused to save
The Truth, our Country, and the
Slave?

Of human skulls that shrine was made,
Round which the priests of Mexico
Before their loathsome idol prayed; —
Is Freedom's altar fashioned so?

And must we yield to Freedom's God,
As offering meet, the negro's blood?

Shall tongues be mute, when deeds
are wrought
Which well might shame extremest
hell?

Shall freemen lock the indignant
thought?

Shall Pity's bosom cease to swell?
Shall Honor bleed?—shall Truth
succumb?

Shall pen, and press, and soul be
dumb?

No;—by each spot of haunted
ground,

Where Freedom weeps her chil-
dren's fall, —

By Plymouth's rock, and Bunker's
mound, —

By Griswold's stained and shattered
wall, —

By Warren's ghost, — by Langdon's
shade, —

By all the memories of our dead!

By their enlarging souls, which burst
The bands and fetters round them
set, —

By the free Pilgrim spirit nursed
Within our inmost bosoms, yet, —

By all above, around, below,
Be ours the indignant answer, — NO!

No; — guided by our country's laws,
For truth, and right, and suffering
man,

Be ours to strive in Freedom's cause,
As Christians *may*, — as freemen
can!

Still pouring on unwilling ears
That truth oppression only fears.

What! shall we guard our neighbor
still,

While woman shrieks beneath his
rod,

And while he tramples down at will
The image of a common God!

Shall watch and ward be round him
set,
Of Northern nerve and bayonet?

And shall we know and share with
him
The danger and the growing
shame?

And see our Freedom's light grow dim,
Which should have filled the world
with flame?

And, writhing, feel, where'er we turn,
A world's reproach around us burn?

Is't not enough that this is borne?
And asks our haughty neighbor
more?

Must fetters which his slaves have
worn

Clank round the Yankee farmer's
door?

Must he be told, beside his plough,
What he must speak, and when, and
how?

Must he be told his freedom stands
On Slavery's dark foundations
strong,—

On breaking hearts and fettered
hands,

On robbery, and crime, and wrong?
That all his fathers taught is vain,—
That Freedom's emblem is the chain?

Its life, its soul, from slavery drawn?
False, foul, profane! Go,—teach
as well

Of holy Truth from Falsehood born!
Of Heaven refreshed by airs from
Hell!

Of Virtue in the arms of Vice!
Of Demons planting Paradise!

Rail on, then, "brethren of the
South,"—

Ye shall not hear the truth the
less;—

No seal is on the Yankee's mouth,
No fetter on the Yankee's press!

From our Green Mountains to the sea,
One voice shall thunder,—WE ARE
FREE!

LINES,

WRITTEN ON READING THE MESSAGE
OF GOVERNOR RITNER, OF PENN-
SYLVANIA, 1836.

THANK God for the token!—one lip
is still free,—

One spirit untrammelled,—unbend-
ing one knee!

Like the oak of the mountain, deep-
rooted and firm,

Erect, when the multitude bends to
the storm;

When traitors to Freedom, and
Honor, and God,

Are bowed at an Idol polluted with
blood;

When the recreant North has forgot-
ten her trust,

And the lip of her honor is low in the
dust,—

Thank God, that one arm from the
shackle has broken!

Thank God, that one man as a *free-*
man has spoken!

O'er thy crags, Alleghany, a blast has
been blown!

Down thy tide, Susquehanna, the mur-
mur has gone!

To the land of the South,—of the
charter and chain,—

Of Liberty sweetened with Slavery's
pain;

Where the cant of Democracy dwells
on the lips

Of the forgers of fetters, and wielders
of whips!

Where "chivalric" honor means really
no more

Than scourging of women, and rob-
bing the poor!

Where the Moloch of Slavery sitteth
on high,
And the words which he utters, are —
WORSHIP, OR DIE!

Right onward, O speed it! Wherever
the blood
Of the wronged and the guiltless is
crying to God;
Wherever a slave in his fetters is pin-
ing;
Wherever the lash of the driver is
twining;
Wherever from kindred, torn rudely
apart,
Comes the sorrowful wail of the
broken of heart;
Wherever the shackles of tyranny
bind,
In silence and darkness, the God-
given mind;
There, God speed it onward!—its
truth will be felt,—
The bonds shall be loosened,— the
iron shall melt!

And O, will the land where the free
soul of PENN
Still lingers and breathes over moun-
tain and glen,—
Will the land where a BENEZET'S
spirit went forth
To the peeled, and the meted, and
outcast of Earth,—
Where the words of the Charter of
Liberty first
From the soul of the sage and the
patriot burst,—
Where first for the wronged and the
weak of their kind,
The Christian and statesman their
efforts combined,—
Will that land of the free and the
good wear a chain?
Will the call to the rescue of Freedom
be vain?

No, RITNER!— her "Friends" at thy
warning shall stand

Erect for the truth, like their ances-
tral band;
Forgetting the feuds and the strife of
past time,
Counting coldness injustice, and si-
lence a crime;
Turning back from the cavil of creeds,
to unite
Once again for the poor in defence of
the Right;
Breasting calmly, but firmly, the full
tide of Wrong,
Overwhelmed, but not borne on its
surges along;
Unappalled by the danger, the shame,
and the pain,
And counting each trial for Truth as
their gain!

And that bold-hearted yeomanry, hon-
est and true,
Who, haters of fraud, give to labor its
due;
Whose fathers, of old, sang in concert
with thine,
On the banks of Swetara, the songs
of the Rhine,—
The German-born pilgrims, who first
dared to brave
The scorn of the proud in the cause
of the slave:—
Will the sons of such men yield the
lords of the South
One brow for the brand,— for the
padlock one mouth?
They cater to tyrants?— They rivet
the chain,
Which their fathers smote off, on the
negro again?

No, never!— one voice, like the sound
in the cloud,
When the roar of the storm waxes
loud and more loud,
Wherever the foot of the freeman hath
pressed
From the Delaware's marge to the
Lake of the West,
On the South-going breezes shall
deepen and grow

Till the land it sweeps over shall
tremble below!
The voice of a PEOPLE, — uprisen, —
awake, —
Pennsylvania's watchword, with Free-
dom at stake,
Thrilling up from each valley, flung
down from each height,
"OUR COUNTRY AND LIBERTY! —
GOD FOR THE RIGHT!"

THE PASTORAL LETTER.

So, this is all, — the utmost reach
Of priestly power the mind to fetter!
When laymen think — when women
preach —
A war of words — a "Pastoral Let-
ter!"
Now, shame upon ye, parish Popes!
Was it thus with those, your prede-
cessors,
Who sealed with racks, and fire, and
ropes
Their loving-kindness to transgres-
sors?
A "Pastoral Letter," grave and dull —
Alas! in hoof and horns and fea-
tures,
How different is your Brookfield bull,
From him who bellows from St.
Peter's!
Your pastoral rights and powers from
harm,
Think ye, can words alone preserve
them?
Your wiser fathers taught the arm
And sword of temporal power to
serve them.
O, glorious days, — when Church and
State
Were wedded by your spiritual fa-
thers!
And on submissive shoulders sat
Your Wilsons and your Cotton Ma-
thers.

No vile "itinerant" then could mar
The beauty of your tranquil Zion,
But at his peril of the scar
Of hangman's whip and branding-
iron.

Then, wholesome laws relieved the
Church
Of heretic and mischief-maker,
And priest and bailiff joined in search,
By turns, of Papist, witch, and Qua-
ker!
The stocks were at each church's
door,
The gallows stood on Boston Com-
mon,
A Papist's ears the pillory bore, —
The gallows-rope, a Quaker woman!

Your fathers dealt not as ye deal
With "non-professing" frantic
teachers;
They bored the tongue with red-hot
steel,
And flayed the backs of "female
preachers."
Old Newbury, had her fields a tongue,
And Salem's streets could tell their
story,
Of fainting woman dragged along,
Gashed by the whip, accursed and
gory!

And will ye ask me, why this taunt
Of memories sacred from the
scorner?
And why with reckless hand I plant
A nettle on the graves ye honor?
Not to reproach New England's dead
This record from the past I summon,
Of manhood to the scaffold led,
And suffering and heroic woman.

No, — for yourselves alone, I turn
The pages of intolerance over,
That, in their spirit, dark and stern,
Ye haply may your own discover!
For, if ye claim the "pastoral right,"
To silence Freedom's voice of warn-
ing,

And from your precincts shut the light
Of Freedom's day around ye dawn-
ing ;

If when an earthquake voice of power,
And signs in earth and heaven, are
showing

That forth, in its appointed hour,
The Spirit of the Lord is going!

And, with that Spirit, Freedom's light
On kindred, tongue, and people
breaking,

Whose slumbering millions, at the
sight,
In glory and in strength are waking!

When for the sighing of the poor,
And for the needy, God hath risen,
And chains are breaking, and a door
Is opening for the souls in prison!

If then ye would, with puny hands,
Arrest the very work of Heaven,
And bind anew the evil bands
Which God's right arm of power
hath riven, —

What marvel that, in many a mind,
Those darker deeds of bigot mad-
ness

Are closely with your own combined,
Yet "less in anger than in sad-
ness" ?

What marvel, if the people learn
To claim the right of free opinion?
What marvel, if at times they spurn
The ancient yoke of your dominion?

A glorious remnant linger yet,
Whose lips are wet at Freedom's
fountains,

The coming of whose welcome feet
Is beautiful upon our mountains!

Men, who the gospel tidings bring
Of Liberty and Love forever,
Whose joy is an abiding spring,
Whose peace is as a gentle river!

But ye, who scorn the thrilling tale
Of Carolina's high-souled daughters,
Which echoes here the mournful wail
Of sorrow from Edisto's waters,

Close while ye may the public ear, —
With malice vex, with slander
wound them, —

The pure and good shall throng to
hear,
And tried and manly hearts sur-
round them.

O, ever may the power which led
Their way to such a fiery trial,
And strengthened womanhood to tread
The wine-press of such self-denial,

Be round them in an evil land,
With wisdom and with strength
from Heaven,

With Miriam's voice, and Judith's
hand,
And Deborah's song, for triumph
given!

And what are ye who strive with God
Against the ark of his salvation,
Moved by the breath of prayer abroad,
With blessings for a dying nation?

What, but the stubble and the hay
To perish, even as flax consuming.
With all that bars his glorious way,
Before the brightness of his coming?

And thou, sad Angel, who so long
Hast waited for the glorious token,
That Earth from all her bonds of
wrong

To liberty and light has broken, —
Angel of Freedom! soon to thee
The sounding trumpet shall be
given,

And over Earth's full jubilee
Shall deeper joy be felt in Heaven!

LINES,

WRITTEN FOR THE MEETING OF THE
ANTI-SLAVERY SOCIETY, AT CHAT-
HAM STREET CHAPEL, N.Y., HELD
ON THE 4TH OF THE 7TH MONTH,
1834.

O THOU, whose presence went before
Our fathers in their weary way,

As with thy chosen moved of yore
The fire by night, the cloud by day!

When from each temple of the free,
A nation's song ascends to Heaven,
Most Holy Father! unto thee
May not our humble prayer be
given?

Thy children all,— though hue and
form
Are varied in thine own good will,—
With thy own holy breathings warm,
And fashioned in thine image still.

We thank thee, Father!— hill and
plain
Around us wave their fruits once
more,
And clustered vine, and blossomed
grain,
Are bending round each cottage
door.

And peace is here; and hope and
love
Are round us as a mantle thrown,
And unto Thee, supreme above,
The knee of prayer is bowed alone.

But O, for those this day can bring,
As unto us, no joyful thrill,—
For those who, under Freedom's wing,
Are bound in Slavery's fetters still:

For those to whom thy living word
Of light and love is never given,—
For those whose ears have never heard
The promise and the hope of
Heaven!

For broken heart, and clouded mind,
Whereon no human mercies fall,—
O, be thy gracious love inclined,
Who, as a Father, pitiest all!

And grant, O Father! that the time
Of Earth's deliverance may be near,
When every land and tongue and
clime

The message of thy love shall
hear,—

When, smitten as with fire from
heaven,
The captive's chain shall sink in
dust,
And to his fettered soul be given
The glorious freedom of the just!

LINES,

WRITTEN FOR THE CELEBRATION OF
THE THIRD ANNIVERSARY OF BRIT-
ISH EMANCIPATION AT THE BROAD-
WAY TABERNACLE, N.Y., "FIRST OF
AUGUST," 1837.

O HOLY FATHER!— just and true
Are all thy works and words and
ways,
And unto thee alone are due
Thanksgiving and eternal praise!
As children of thy gracious care,
We veil the eye, we bend the knee,
With broken words of praise and
prayer,
Father and God, we come to thee.

For thou hast heard, O God of Right,
The sighing of the island slave;
And stretched for him the arm of
might,
Not shortened that it could not save.
The laborer sits beneath his vine,
The shackled soul and hand are
free,—
Thanksgiving!— for the work is
thine!
Praise!— for the blessing is of thee!

And O, we feel thy presence here,—
Thy awful arm in judgment bare!
Thine eye hath seen the bondman's
tear,—
Thine ear hath heard the bondman's
prayer.
Praise!— for the pride of man is low,
The counsels of the wise are naught,

The fountains of repentance flow;
 What hath our God in mercy
 wrought?

Speed on thy work, Lord God of
 Hosts!

And when the bondman's chain is
 riven,

And swells from all our guilty coasts

The anthem of the free to Heaven,

O, not to those whom thou hast led,

As with thy cloud and fire before,

But unto thee, in fear and dread,

Be praise and glory evermore.

LINES,

WRITTEN FOR THE ANNIVERSARY
 CELEBRATION OF THE FIRST OF
 AUGUST, AT MILTON, 1846.

A FEW brief years have passed away
 Since Britain drove her million
 slaves

Beneath the tropic's fiery ray:

God willed their freedom; and to-day

Life blooms above those island
 graves!

He spoke! across the Carib Sea,

We heard the clash of breaking
 chains,

And felt the heart-throb of the free,

The first, strong pulse of liberty

Which thrilled along the bond-
 man's veins.

Though long delayed, and far, and
 slow,

The Briton's triumph shall be
 ours:

Wears slavery here a prouder brow

Than that which twelve short years
 ago

Scowled darkly from her island
 bowers?

Mighty alike for good or ill

With mother-land, we fully share

The Saxon strength, — the nerve of
 steel, —

The tireless energy of will, —

The power to do, the pride to
 dare.

What she has done can we not do?

Our hour and men are both at
 hand;

The blast which Freedom's angel
 blew

O'er her green islands, echoes
 through

Each valley of our forest land.

Hear it, old Europe! we have sworn

The death of slavery. — When it
 falls,

Look to your vassals in their turn,

Your poor dumb millions, crushed
 and worn,

Your prisons and your palace
 walls!

O kingly mockers! — scoffing show

What deeds in Freedom's name we
 do;

Yet know that every taunt ye throw

Across the waters, goads our slow

Progression towards the right and
 true.

Not always shall your outraged poor,
 Appalled by democratic crime,

Grind as their fathers ground be-
 fore, —

The hour which sees our prison door

Swing wide shall be *their* triumph
 time.

On then, my brothers! every blow

Ye deal is felt the wide earth
 through;

Whatever here uplifts the low

Or humbles Freedom's hateful foe,

Blesses the Old World through the
 New.

Take heart! The promised hour
 draws near, —

I hear the downward beat of wings,
And Freedom's trumpet sounding
clear :

“Joy to the people! — woe and fear
To new-world tyrants, old-world
kings!”

THE FAREWELL

OF A VIRGINIA SLAVE MOTHER TO
HER DAUGHTERS SOLD INTO
SOUTHERN BONDAGE.

GONE, gone, — sold and gone,
To the rice-swamp dank and lone.
Where the slave-whip ceaseless
swings,

Where the noisome insect stings,
Where the fever demon strews
Poison with the falling dews,
Where the sickly sunbeams glare
Through the hot and misty air, —

Gone, gone, — sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters, —
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone.
There no mother's eye is near them,
There no mother's ear can hear
them ;

Never, when the torturing lash
Seams their back with many a gash,
Shall a mother's kindness bless
them,

Or a mother's arms caress them.
Gone, gone, — sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters, —
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone.
O, when weary, sad, and slow,
From the fields at night they go,
Faint with toil, and racked with pain,
To their cheerless homes again,

There no brother's voice shall greet
them, —

There no father's welcome meet
them.

Gone, gone, — sold and gone,
To the rice-swamp dank and lone
From Virginia's hills and waters, —
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone
From the tree whose shadow lay
On their childhood's place of play, —
From the cool spring where they
drank, —

Rock, and hill, and rivulet bank, —
From the solemn house of prayer,
And the holy counsels there, —

Gone, gone, — sold and gone,
To the rice-swamp dank and lone
From Virginia's hills and waters, —
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and
lone, —

Toiling through the weary day,
And at night the spoiler's prey.
O that they had earlier died,
Sleeping calmly, side by side,
Where the tyrant's power is o'er,
And the fetter galls no more!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone
From Virginia's hills and waters, —
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone
By the holy love He beareth, —
By the bruised reed He spareth, —
O, may He, to whom alone
All their cruel wrongs are known,
Still their hope and refuge prove,
With a more than mother's love.

Gone, gone, — sold and gone,
To the rice-swamp dank and lone
From Virginia's hills and waters,
Woe is me, my stolen daughters

THE MORAL WARFARE.

WHEN Freedom, on her natal day,
 Within her war-rocked cradle lay,
 An iron race around her stood,
 Baptized her infant brow in blood;
 And, through the storm which round
 her swept,
 Their constant ward and watching
 kept.

Then, where our quiet herds repose,
 The roar of baleful battle rose,
 And brethren of a common tongue
 To mortal strife as tigers sprung,
 And every gift on Freedom's shrine
 Was man for beast, and blood for
 wine!

Our fathers to their graves have
 gone;
 Their strife is past,—their triumph
 won;
 But sterner trials wait the race
 Which rises in their honored place,—
 A moral warfare with the crimé
 And folly of an evil time.

So let it be! In God's own might
 We gird us for the coming fight.
 And, strong in Him whose cause is
 ours
 In conflict with unholy powers,
 We grasp the weapons He has
 given,—
 The Light, and Truth, and Love of
 Heaven.

THE WORLD'S CONVENTION

OF THE FRIENDS OF EMANCIPATION,
 HELD IN LONDON IN 1840.

YES, let them gather!—Summon
 forth
 The pledged philanthropy of Earth,
 From every land, whose hills have
 heard

The bugle blast of Freedom wak-
 ing;
 Or shrieking of her symbol-bird
 From out his cloudy eyrie break-
 ing:
 Where Justice hath one worshipper,
 Or truth one altar built to her;
 Where'er a human eye is weeping
 O'er wrongs which Earth's sad
 children know,—
 Where'er a single heart is keeping
 Its prayerful watch with human
 woe:
 Thence let them come, and greet
 each other,
 And know in each a friend and
 brother!

Yes, let them come! from each green
 vale
 Where England's old baronial
 halls
 Still bear upon their storied walls
 The grim crusader's rusted mail,
 Battered by Paynim spear and brand
 On Malta's rock or Syria's sand!
 And mouldering pennon-staves once
 set
 Within the soil of Palestine,
 By Jordan and Genessaret;
 Or, borne with England's battle
 line,
 O'er Acre's shattered turrets stoop-
 ing,
 Or, midst the camp their banners
 drooping,
 With dews from hallowed Hermon
 wet,
 A holier summons now is given
 Than that gray hermit's voice of
 old,
 Which unto all the winds of heaven
 The banners of the Cross unrolled!
 Not for the long-deserted shrine,—
 Not for the dull unconscious sod,
 Which tells not by one lingering sign
 That there the hope of Israel
 trod;—
 But for that TRUTH, for which alone
 In pilgrim eyes are sanctified

The garden moss, the mountain stone,
Whereon his holy sandals pressed, —
The fountain which his lip hath
blessed, —

Whate'er hath touched his garment's
hem

At Bethany or Bethlehem,
Or Jordan's river-side.

For FREEDOM, in the name of Him
Who came to raise Earth's drooping
poor,

To break the chain from every limb,
The bolt from every prison door!
For these, o'er all the earth hath
passed

An ever-deepening trumpet blast,
As if an angel's breath had lent
Its vigor to the instrument.

And Wales, from Snowden's mountain
wall,

Shall startle at that thrilling call,
As if she heard her bards again;

And Erin's "harp on Tara's wall"
Give out its ancient strain,

Mirthful and sweet, yet sad withal, —
The melody which Erin loves,
When o'er that harp, 'mid bursts of
gladness

And slogan cries and lyke-wake sad-
ness,

The hand of her O'Connell moves!
Scotland, from lake and tarn and rill,
And mountain hold, and heathery
hill,

Shall catch and echo back the
note,

As if she heard upon her air
Once more her Cameronian's prayer
And song of Freedom float.

And cheering echoes shall reply
From each remote dependency,
Where Britain's mighty sway is
known,

In tropic sea or frozen zone;
Where'er her sunset flag is furling,
Or morning gun-fire's smoke is curl-
ing;

From Indian Bengal's groves of palm
And rosy fields and gales of balm,

Where Eastern pomp and power are
rolled

Through regal Ava's gates of gold;
And from the lakes and ancient woods
And dim Canadian solitudes,

Whence, sternly from her rocky
throne,

Queen of the North, Quebec looks
down;

And from those bright and ransomed
Isles

Where all unwonted Freedom smiles,
And the dark laborer still retains
The scar of slavery's broken chains!

From the hoar Alps, which sentinel
The gateways of the land of Tell,
Where morning's keen and earliest
glance

On Jura's rocky wall is thrown,
And from the olive bowers of France

And vine groves garlanding the
Rhone, —

"Friends of the Blacks," as true and
tried

As those who stood by Oge's side,
And heard the Haytien's tale of wrong,
Shall gather at that summons strong, —

Brogie, Passy, and him whose song
Breathed over Syria's holy sod,

And in the paths which Jesus trod,
And murmured midst the hills which
hem

Crownless and sad Jerusalem,
Hath echoes wheresoe'er the tone
Of Israel's prophet-lyre is known.

Still let them come, — from Quito's
walls,

And from the Orinoco's tide,
From Lima's Inca-haunted halls,
From Sante Fe and Yucatan, —

Men who by swart Guerrero's side
Proclaimed the deathless RIGHTS OF
MAN,

Broke every bond and fetter off,
And hailed in every sable serf
A free and brother Mexican!

Chiefs who across the Andes' chain

Have followed Freedom's flowing
pennon,
And seen on Junin's fearful plain,
Glare o'er the broken ranks of Spain
The fire-burst of Bolivar's cannon!
And Hayti, from her mountain land,
Shall send the sons of those who
hurled
Defiance from her blazing strand, —
The war-gage from her Petion's hand,
Alone against a hostile world.

Nor all unmindful, thou, the while,
Land of the dark and mystic Nile! —
Thy Moslem mercy yet may shame
All tyrants of a Christian name, —
When in the shade of Gizeh's pile,
Or, where from Abyssinian hills
El Gerek's upper fountain fills,
Or where from Mountains of the Moon
El Abiad bears his watery boon,
Where'er thy lotus blossoms swim
Within their ancient hallowed
waters, —
Where'er is heard the Coptic hymn,
Or song of Nubia's sable daugh-
ters, —
The curse of SLAVERY and the crime,
Thy bequest from remotest time,
At thy dark Mehemet's decree
Forevermore shall pass from thee ;
And chains forsake each captive's
limb
Of all those tribes, whose hills around
Have echoed back the cymbal sound
And victor horn of Ibrahim.

And thou whose glory and whose
crime
To earth's remotest bound and clime,
In mingled tones of awe and scorn,
The echoes of a world have borne,
My country! glorious at thy birth,
A day-star flashing brightly forth, —
The herald-sign of Freedom's
dawn!
O, who could dream that saw thee
then,
And watched thy rising from afar,
That vapors from oppression's fen

Would cloud the upward tending
star?
Or, that earth's tyrant powers, which
heard,
Awe-struck, the shout which hailed
thy dawning,
Would rise so soon, prince, peer, and
king,
To mock thee with their welcoming,
Like Hades when her thrones were
stirred
To greet the down-cast Star of
Morning!
"Aha! and art thou fallen thus?
Art THOU become as one of *us*?"

Land of my fathers! — there will stand,
Amidst that world-assembled band,
Those owning thy maternal claim
Unweakened by thy crime and
shame, —
The sad reprovers of thy wrong, —
The children thou hast spurned so
long.
Still with affection's fondest yearning
To their unnatural mother turning.
No traitors they! — but tried and leal,
Whose own is but thy general weal,
Still blending with the patriot's zeal
The Christian's love for human kind,
To caste and climate unconfined.

A holy gathering! — peaceful all :
No threat of war, — no savage call
For vengeance on an erring brother;
But in their stead the godlike plan
To teach the brotherhood of man
To love and reverence one another,
As sharers of a common blood,
The children of a common God! —
Yet, even at its lightest word,
Shall Slavery's darkest depths be
stirred :
Spain, watching from her Moro's keep
Her slave-ships traversing the deep,
And Rio, in her strength and pride,
Lifting, along her mountain-side,
Her snowy battlements and towers, —
Her lemon-groves and tropic bowers,
With bitter hate and sullen fear

Its freedom-giving voice shall hear ;
And where my country's flag is flow-
ing,

On breezes from Mount Vernon blow-
ing

Above the Nation's council halls,
Where Freedom's praise is loud and
long,

While close beneath the outward
walls

The driver plies his reeking thong, —

The hammer of the man-thief falls,
O'er hypocritic cheek and brow
The crimson flush of shame shall
glow :

And all who for their native land
Are pledging life and heart and
hand, —

Worn watchers o'er her changing
weal,

Who for her tarnished honor feel, —
Through cottage door and council-
hall

Shall thunder an awakening call.

The pen along its page shall burn
With all intolerable scorn, —

An eloquent rebuke shall go
On all the winds that Southward
blow, —

From priestly lips, now sealed and
dumb,

Warning and dread appeal shall come,
Like those which Israel heard from
him,

The Prophet of the Cherubim, —

Or those which sad Esaias hurled
Against a sin-accursed world!

Its wizard leaves the Press shall fling
Unceasing from its iron wing,
With characters inscribed thereon,

As fearful in the despot's hall
As to the pomp of Babylon

The fire-sign on the palace wall!

And, from her dark iniquities,
Methinks I see my country rise :
Not challenging the nations round

To note her tardy justice done, —
Her captives from their chains un-
bound,

Her prisons opening to the sun : —

But tearfully her arms extending
Over the poor and unoffending ;

Her regal emblem now no longer
A bird of prey, with talons reeking,
Above the dying captive shrieking,
But, spreading out her ample wing, —
A broad, impartial covering, —

The weaker sheltered by the strong
er! —

O, then to Faith's anointed eyes

The promised token shall be given ;

And on a nation's sacrifice,

Atoning for the sin of years,

And wet with penitential tears, —

The fire shall fall from Heaven!

1839.

NEW HAMPSHIRE.

1845.

GOD bless New Hampshire! — from
her granite peaks

Once more the voice of Stark and
Langdon speaks.

The long-bound vassal of the exulting
South

For very shame her self-forged chain
has broken, —

Torn the black seal of slavery from
her mouth,

And in the clear tones of her old
time spoken!

O, all undreamed-of, all unhopd-for
changes! —

The tyrant's ally proves his stern-
est foe ;

To all his biddings, from her mountain
ranges,

New Hampshire thunders an indig-
nant No!

Who is it now despairs? O, faint of
heart,

Look upward to those Northern
mountains cold,

Flouted by Freedom's victor-flag
unrolled,

And gather strength to bear a manlier
part!

All is not lost. The angel of God's
 blessing
 Encamps with Freedom on the field
 of fight;
 Still to her banner, day by day, are
 pressing,
 Unlooked-for allies, striking for the
 right!
 Courage, then, Northern hearts! — Be
 firm, be true:
 What one brave State hath done, can
 ye not also do?

THE NEW YEAR:

ADDRESSED TO THE PATRONS OF
 THE PENNSYLVANIA FREEMAN.

THE wave is breaking on the shore, —
 The echo fading from the chime, —
 Again the shadow moveth o'er
 The dial-plate of time!

O, seer-seen Angel! waiting now
 With weary feet on sea and shore,
 Impatient for the last dread vow
 That time shall be no more!
 Once more across thy sleepless eye
 The semblance of a smile has
 passed:
 The year departing leaves more nigh
 Time's fearfullest and last.

O, in that dying year hath been
 The sum of all since time began, —
 The birth and death, the joy and pain,
 Of Nature and of Man.

Spring, with her change of sun and
 shower,
 And streams released from winter's
 chain,
 And bursting bud, and opening flower,
 And greenly growing grain;

And Summer's shade, and sunshine
 warm,

And rainbows o'er her hill-tops
 bowed,
 And voices in her rising storm, —
 God speaking from his cloud! —

And Autumn's fruits and clustering
 sheaves,
 And soft, warm days of golden light,
 The glory of her forest leaves,
 And harvest-moon at night;

And Winter with her leafless grove,
 And prisoned stream, and drifting
 snow,
 The brilliance of her heaven above
 And of her earth below: —

And man, — in whom an angel's mind
 With earth's low instincts finds
 abode, —
 The highest of the links which bind
 Brute nature to her God;

His infant eye hath seen the light,
 His childhood's merriest laughter
 rung,
 And active sports to manlier might
 The nerves of boyhood strung!

And quiet love, and passion's fires,
 Have soothed or burned in man-
 hood's breast,
 And lofty aims and low desires
 By turns disturbed his rest.

The wailing of the newly-born
 Has mingled with the funeral knell;
 And o'er the dying's ear has gone
 The merry marriage-bell.

And Wealth has filled his halls with
 mirth,
 While Want, in many a humble
 shed,
 Toiled, shivering by her cheerless
 hearth,
 The live-long night for bread.

And worse than all, — the human
 slave, —

The sport of lust, and pride, and
scorn!
Plucked off the crown his Maker
gave,—
His regal manhood gone!

O, still, my country! o'er thy plains,
Blackened with slavery's blight and
ban,
That human chattel drags his chains,—
An uncreated man!

And still, where'er to sun and breeze,
My country, is thy flag unrolled,
With scorn, the gazing stranger sees
A stain on every fold.

O, tear the gorgeous emblem down!
It gathers scorn from every eye,
And despots smile and good men
frown
Whene'er it passes by.

Shame! shame! its starry splendors
glow
Above the slaver's loathsome jail,—
Its folds are ruffling even now
His crimson flag of sale.

Still round our country's proudest hall
The trade in human flesh is driven,
And at each careless hammer-fall
A human heart is riven.

And this, too, sanctioned by the men,
Vested with power to shield the
right,
And throw each vile and robber den
Wide open to the light.

Yet, shame upon them!—there they
sit,
Men of the North, subdued and
still;
Meek, pliant poltroons, only fit
To work a master's will.

Sold,—bargained off for Southern
votes,—
A passive herd of Northern mules,

Just braying through their purchased
throats
Whate'er their owner rules.

And he,—the basest of the base,
The vilest of the vile,—whose
name,
Embalmed in infinite disgrace,
Is deathless in its shame!—

A tool,—to bolt the people's door
Against the people clamoring there,
An ass,—to trample on their floor
A people's right of prayer!

Nailed to his self-made gibbet fast,
Self-pilloried to the public view,—
A mark for every passing blast
Of scorn to whistle through;

There let him hang, and hear the
boast
Of Southrons o'er their pliant
tool,—
A St. Stylites on his post,
“Sacred to ridicule!”

Look we at home!—our noble hall,
To Freedom's holy purpose given,
Now rears its black and ruined wall,
Beneath the wintry heaven,—

Telling the story of its doom,—
The fiendish mob,—the prostrate
law,—
The fiery jet through midnight's
gloom,
Our gazing thousands saw.

Look to our State,—the poor man's
right
Torn from him:—and the sons of
those
Whose blood in Freedom's sternest
fight
Sprinkled the Jersey snows,

Outlawed within the land of Penn,
That Slavery's guilty fears might
cease,

And those whom God created men
Toil on as brutes in peace.

Yet o'er the blackness of the storm
A bow of promise bends on high,
And gleams of sunshine, soft and
warm,
Break through our clouded sky.

East, West, and North, the shout is
heard,
Of freemen rising for the right :
Each valley hath its rallying word,—
Each hill its signal light.

O'er Massachusetts' rocks of gray,
The strengthening light of freedom
shines,
Rhode Island's Narragansett Bay,—
And Vermont's snow-hung pines!

From Hudson's frowning palisades
To Alleghany's laurelled crest,
O'er lakes and prairies, streams and
glades,
It shines upon the West.

Speed on the light to those who dwell
In Slavery's land of woe and sin,

And through the blackness of that
hell,
Let Heaven's own light break in.

So shall the Southern conscience
quake
Before that light poured full and
strong,
So shall the Southern heart awake
To all the bondman's wrong.

And from that rich and sunny land
The song of grateful millions rise,
Like that of Israel's ransomed band
Beneath Arabia's skies :

And all who now are bound beneath
Our banner's shade, our eagle's
wing,
From Slavery's night of moral death
To light and life shall spring.

Broken the bondman's chain, and
gone
The master's guilt, and hate, and
fear,

And unto both alike shall dawn,
A New and Happy Year.

1839.

MASSACHUSETTS TO VIRGINIA.

[Written on reading an account of the proceedings of the citizens of Norfolk, Va., in reference to GEORGE LATIMER, the alleged fugitive slave, the result of whose case in Massachusetts will probably be similar to that of the negro SOMERSET in England, in 1772.]

THE blast from Freedom's Northern hills, upon its Southern way,
Bears greeting to Virginia from Massachusetts Bay :—
No word of haughty challenging, nor battle bugle's peal,
Nor steady tread of marching files, nor clang of horsemen's steel.

No trains of deep-mouthed cannon along our highways go,—
Around our silent arsenals untrodden lies the snow ;
And to the land-breeze of our ports, upon their errands far,
A thousand sails of commerce swell, but none are spread for war.

We hear thy threats, Virginia! thy stormy words and high,
Swell harshly on the Southern winds which melt along our sky ;
Yet, not one brown, hard hand foregoes its honest labor here,—
No hewer of our mountain oaks suspends his axe in fear.

Wild are the waves which lash the reefs along St. George's bank, —
Cold on the shore of Labrador the fog lies white and dank ;
Through storm, and wave, and blinding mist, stout are the hearts which man
The fishing-smacks of Marblehead, the sea-boats of Cape Ann.

The cold north light and wintry sun glare on their icy forms,
Bent grimly o'er their straining lines or wrestling with the storms ;
Free as the winds they drive before, rough as the waves they roam,
They laugh to scorn the slaver's threat against their rocky home.

What means the Old Dominion? Hath she forgot the day
When o'er her conquered valleys swept the Briton's steel array?
How side by side, with sons of hers, the Massachusetts men
Encountered Tarleton's charge of fire, and stout Cornwallis, then?

Forgets she how the Bay State, in answer to the call
Of her old House of Burgesses, spoke out from Faneuil Hall?
When, echoing back her Henry's cry, came pulsing on each breath
Of Northern winds, the thrilling sounds of "LIBERTY OR DEATH!"

What asks the Old Dominion? If now her sons have proved
False to their fathers' memory, — false to the faith they loved,
If she can scoff at Freedom, and its great charter spurn,
Must we of Massachusetts from truth and duty turn?

We hunt your bondmen, flying from Slavery's hateful hell, —
Our voices, at your bidding, take up the bloodhound's yell, —
We gather, at your summons, above our fathers' graves,
From Freedom's holy altar-horns to tear your wretched slaves!

Thank God! not yet so vilely can Massachusetts bow ;
The spirit of her early time is with her even now ;
Dream not because her Pilgrim blood moves slow and calm and cool,
She thus can stoop her chainless neck, a sister's slave and tool!

All that a *sister* State should do, all that a *free* State may,
Heart, hand, and purse we proffer, as in our early day ;
But that one dark loathsome burden ye must stagger with alone,
And reap the bitter harvest which ye yourselves have sown!

Hold, while ye may, your struggling slaves, and burden God's free air
With woman's shriek beneath the lash, and manhood's wild despair ;
Cling closer to the "cleaving curse" that writes upon your plains
The blasting of Almighty wrath against a land of chains.

Still shame your gallant ancestry, the cavaliers of old,
By watching round the shambles where human flesh is sold, —
Gloat o'er the new-born child, and count his market value, when
The maddened mother's cry of woe shall pierce the slaver's den!

Lower than plummet soundeth, sink the Virginia name ;
 Plant, if ye will, your fathers' graves with rankest weeds of shame ;
 Be, if ye will, the scandal of God's fair universe, —
 We wash our hands forever of your sin and shame and curse.

A voice from lips whereon the coal from Freedom's shrine hath been,
 Thrilled, as but yesterday, the hearts of Berkshire's mountain men :
 The echoes of that solemn voice are sadly lingering still
 In all our sunny valleys, on every wind-swept hill.

And when the prowling man-thief came hunting for his prey
 Beneath the very shadow of Bunker's shaft of gray,
 How, through the free lips of the son, the father's warning spoke ;
 How, from its bonds of trade and sect, the Pilgrim city broke !

A hundred thousand right arms were lifted up on high, —
 A hundred thousand voices sent back their loud reply ;
 Through the thronged towns of Essex the startling summons rang,
 And up from bench and loom and wheel her young mechanics sprang !

The voice of free, broad Middlesex, — of thousands as of one, —
 The shaft of Bunker calling to that of Lexington, —
 From Norfolk's ancient villages, from Plymouth's rocky bound
 To where Nantucket feels the arms of ocean close her round ;—

From rich and rural Worcester, where through the calm repose
 Of cultured vales and fringing woods the gentle Nashua flows,
 To where Wachuset's wintry blasts the mountain larches stir,
 Swelled up to Heaven the thrilling cry of " God save Latimer ! "

And sandy Barnstable rose up, wet with the salt sea spray, —
 And Bristol sent her answering shout down Narragansett Bay !
 Along the broad Connecticut old Hampden felt the thrill,
 And the cheer of Hampshire's woodmen swept down from Holyoke Hill

The voice of Massachusetts ! Of her free sons and daughters, —
 Deep calling unto deep aloud, — the sound of many waters !
 Against the burden of that voice what tyrant power shall stand ?
 (*No fetters in the Bay State ! No slave upon her land !*)

Look to it well, Virginians ! In calmness we have borne,
 In answer to our faith and trust, your insult and your scorn ;
 You've spurned our kindest counsels, — you've hunted for our lives, —
 And shaken round our hearths and homes your manacles and gyves !

We wage no war, — we lift no arm, — we fling no torch within
 The fire-damps of the quaking mine beneath your soil of sin :
 We leave ye with your bondmen, to wrestle, while ye can,
 With the strong upward tendencies and godlike soul of man !

But for us and for our children, the vow which we have given
 For freedom and humanity is registered in Heaven ;
No slave-hunt in our borders, — no pirate on our strand !
No fetters in the Bay State, — no slave upon our land !

THE RELIC.

[PENNSYLVANIA HALL, dedicated to Free Discussion and the cause of human liberty, was destroyed by a mob in 1838. The following was written on receiving a cane wrought from a fragment of the wood-work which the fire had spared.]

TOKEN of friendship true and tried,
 From one whose fiery heart of youth
 With mine has beaten, side by side,
 For Liberty and Truth ;
 With honest pride the gift I take,
 And prize it for the giver's sake.

But not alone because it tells
 Of generous hand and heart sincere ;
 Around that gift of friendship dwells
 A memory doubly dear, —
 Earth's noblest aim, — man's holiest
 thought,
 With that memorial frail inwrought !

Pure thoughts and sweet, like flowers
 unfold,
 And precious memories round it
 cling,
 Even as the Prophet's rod of old
 In beauty blossoming :
 And buds of feeling pure and good
 Spring from its cold unconscious wood.

Relic of Freedom's shrine ! — a brand
 Plucked from its burning ! — let it be
 Dear as a jewel from the hand
 Of a lost friend to me ! —
 Flower of a perished garland left,
 Of life and beauty unbereft !

O, if the young enthusiast bears,
 O'er weary waste and sea, the stone

Which crumbled from the Forum's
 stairs,
 Or round the Parthenon ;
 Or olive-bough from some wild tree
 Hung over old Thermopylæ :

If leaflets from some hero's tomb,
 Or moss-wreath torn from ruins
 hoary, —
 Or faded flowers whose sisters bloom
 On fields renowned in story, —
 Or fragment from the Alhambra's
 crest,
 Or the gray rock by Druids blessed ;

Sad Erin's shamrock greenly growing
 Where Freedom led her stalwart
 kern,
 Or Scotia's "rough bur thistle" blowing
 On Bruce's Bannockburn, —
 Or Runnymede's wild English rose,
 Or lichen plucked from Sempach's
 snows ! —

If it be true that things like these
 To heart and eye bright visions
 bring,
 Shall not far holier memories
 To this memorial cling ?
 Which needs no mellowing mist of
 time
 To hide the crimson stains of crime !

Wreck of a temple, unprofaned, —
 Of courts where Peace with Freedom
 trod,
 Lifting on high, with hands unstained
 Thanksgiving unto God ;
 Where Mercy's voice of love was
 pleading
 For human hearts in bondage bleeding ! —

Where, midst the sound of rushing
feet
And curses on the night-air flung,
That pleading voice rose calm and
sweet

From woman's earnest tongue ;
And Riot turned his scowling glance,
Awed, from her tranquil countenance!

That temple now in ruin lies! —
The fire-stain on its shattered wall,
And open to the changing skies
Its black and roofless hall,
It stands before a nation's sight,
A gravestone over buried Right!

But from that ruin, as of old,
The fire-scorched stones themselves
are crying,

And from their ashes white and cold
Its timbers are replying!
A voice which slavery cannot kill
Speaks from the crumbling arches
still!

And even this relic from thy shrine,
O holy Freedom! hath to me
A potent power, a voice and sign
To testify of thee ;
And, grasping it, methinks I feel
A deeper faith, a stronger zeal.

And not unlike that mystic rod,
Of old stretched o'er the Egyptian
wave,
Which opened, in the strength of God,
A pathway for the slave,
It yet may point the bondman's way,
And turn the spoiler from his prey.

THE BRANDED HAND.

1846.

WELCOME home again, brave seaman! with thy thoughtful brow and gray,
And the old heroic spirit of our earlier, better day, —
With that front of calm endurance, on whose steady nerve in vain
Pressed the iron of the prison, smote the fiery shafts of pain!

Is the tyrant's brand upon thee? Did the brutal cravens aim
To make God's truth thy falsehood, his holiest work thy shame?
When, all blood-quenched, from the torture the iron was withdrawn,
How laughed their evil angel the baffled fools to scorn!

They change to wrong the duty which God hath written out
On the great heart of humanity, too legible for doubt!
They, the loathsome moral lepers, blotched from footsole up to crown,
Give to shame what God hath given unto honor and renown!

Why, that brand is highest honor! — than its traces never yet
Upon old armorial hatchments was a prouder blazon set ;
And thy unborn generations, as they tread our rocky strand,
Shall tell with pride the story of their father's BRANDED HAND!

As the Templar home was welcome, bearing back from Syrian wars
The scars of Arab lances and of Paynim scymitars,
The pallor of the prison, and the shackle's crimson span,
So we meet thee, so we greet thee, truest friend of God and man!

He suffered for the ransom of the dear Redeemer's grave,
 Thou for his living presence in the bound and bleeding slave;
 He for a soil no longer by the feet of angels trod,
 Thou for the true Shechinah, the present home of God!

For, while the jurist, sitting with the slave-whip o'er him swung,
 From the tortured truths of freedom the lie of slavery wrung,
 And the solemn priest to Moloch, on each God-deserted shrine,
 Broke the bondman's heart for bread, poured the bondman's blood for wine,—

While the multitude in blindness to a far-off Saviour knelt,
 And spurned, the while, the temple where a present Saviour dwelt;
 Thou beheld'st him in the task-field, in the prison shadows dim,
 And thy mercy to the bondman, it was mercy unto him!

In thy lone and long night-watches, sky above and wave below,
 Thou didst learn a higher wisdom than the babbling schoolmen know;
 God's stars and silence taught thee, as his angels only can,
 That the one sole sacred thing beneath the cope of heaven is Man!

That he who treads profanely on the scrolls of law and creed,
 In the depth of God's great goodness may find mercy in his need;
 But woe to him who crushes the SOUL with chain and rod,
 And herds with lower natures the awful form of God!

Then lift that manly right-hand, bold ploughman of the wave!
 Its branded palm shall prophesy, "SALVATION TO THE SLAVE!"
 Hold up its fire-wrought language, that whoso reads may feel
 His heart swell strong within him, his sinews change to steel.

Hold it up before our sunshine, up against our Northern air,—
 Ho! men of Massachusetts, for the love of God, look there!
 Take it henceforth for your standard, like the Bruce's heart of yore,
 In the dark strife closing round ye, let that hand be seen before!

And the tyrants of the slave-land shall tremble at that sign,
 When it points its finger Southward along the Puritan line:
 Woe to the State-gorged leeches and the Church's locust band,
 When they look from slavery's ramparts on the coming of that hand!

TEXAS.

VOICE OF NEW ENGLAND.

UP the hillside, down the glen,
 Rouse the sleeping citizen;
 Summon out the might of men!

Like a lion growling low,—
 Like a night-storm rising slow,—
 Like the tread of unseen foe,—

It is coming,—it is nigh!
 Stand your homes and altars by;
 On your own free thresholds die.

Clang the bells in all your spires ;
On the gray hills of your sires
Flung to heaven your signal-fires.

From Wachuset, lone and bleak,
Unto Berkshire's tallest peak,
Let the flame-tongued heralds speak.

O, for God and duty stand,
Heart to heart and hand to hand,
Round the old graves of the land.

Whoso shrinks or falters now,
Whoso to the yoke would bow,
Brand the craven on his brow !

Freedom's soil hath only place
For a free and fearless race, —
None for traitors false and base.

Perish party, — perish clan ;
Strike together while ye can,
Like the arm of one strong man.

Like that angel's voice sublime,
Heard above a world of crime.
Crying of the end of time, —

With one heart and with one mouth,
Let the North unto the South
Speak the word befitting both :

What though Issachar be strong !
Ye may load his back with wrong
Overmuch and over long :

Patience with her cup o'errun,
With her weary thread outspun,
Murmurs that her work is done.

Make our Union-bond a chain,
Weak as tow in Freedom's strain
Link by link shall snap in twain.

Vainly shall your sand-wrought rope
Bind the starry cluster up,
Shattered over heaven's blue cope !

Give us bright though broken rays,
Rather than eternal haze,
Clouding o'er the full-orbed blaze.

Take your land of sun and bloom ;
Only leave to Freedom room
For her plough, and forge, and loom ;

Take your slavery-blackened vales ;
Leave us but our own free gales,
Blowing on our thousand sails.

Boldly, or with treacherous art,
Strike the blood-wrought chain apart ;
Break the Union's mighty heart ;

Work the ruin, if ye will ;
Pluck upon your heads an ill
Which shall grow and deepen still.

With your bondman's right arm
bare,
With his heart of black despair,
Stand alone, if stand ye dare !

Onward with your fell design ;
Dig the gulf and draw the line :
Fire beneath your feet the mine :

Deeply, when the wide abyss
Yawns between your land and this,
Shall ye feel your helplessness.

By the hearth, and in the bed,
Shaken by a look or tread,
Ye shall own a guilty dread.

And the curse of unpaid toil,
Downward through your generous soil
Like a fire shall burn and spoil.

Our bleak hills shall bud and blow,
Vines our rocks shall overgrow,
Plenty in our valleys flow ; —

And when vengeance clouds your
skies,
Hither shall ye turn your eyes,
As the lost on Paradise !

"We but ask our rocky strand,
Freedom's true and brother band,
Freedom's strong and honest hand, —

"Valleys by the slave untrod,
And the Pilgrim's mountain sod,
Blessed of our fathers' God!"

TO FANEUIL HALL.

1844.

MEN:— if manhood still ye claim,
If the Northern pulse can thrill,
Roused by wrong or stung by shame,
Freely, strongly still, —
Let the sounds of traffic die:
Shut the mill-gate, — leave the
stall, —
Fling the axe and hammer by, —
Throng to Faneuil Hall!

Wrongs which freemen never
brook'd, —
Dangers grim and fierce as they,
Which, like couching lions, looked
On your fathers' way, —
These your instant zeal demand,
Shaking with their earthquake-call
Every rood of Pilgrim land,
Ho, to Faneuil Hall!

From your capes and sandy bars, —
From your mountain-ridges cold,
Through whose pines the westering
stars

Stoop their crowns of gold, —
Come, and with your footsteps wake
Echoes from that holy wall;
Once again, for Freedom's sake,
Rock your fathers' hall!

Up, and tread beneath your feet
Every cord by party spun;
Let your hearts together beat
As the heart of one.
Banks and tariffs, stocks and trade,
Let them rise or let them fall:

Freedom asks your common aid, —
Up, to Faneuil Hall!

Up, and let each voice that speaks
Ring from thence to Southern
plains,
Sharply as the blow which breaks
Prison-bolts and chains!
Speak as well becomes the free:
Dreaded more than steel or ball,
Shall your calmest utterance be,
Heard from Faneuil Hall!

Have they wronged us? Let us the
Render back nor threats nor prayers
Have they chained our free-born men
LET US UNCHAIN THEIRS!
Up, your banner leads the van,
Blazoned, "Liberty for all!"
Finish what your sires began!
Up, to Faneuil Hall!

TO MASSACHUSETTS.

1844.

WHAT though around thee blazes
No fiery rallying sign?
From all thy own high places,
Give heaven the light of thine!
What though unthrilled, unmoving,
The statesman stands apart,
And comes no warm approving
From Mammon's crowded mart?

Still, let the land be shaken
By a summons of thine own!
By all save truth forsaken,
Why, stand with that alone!
Shrink not from strife unequal!
With the best is always hope;
And ever in the sequel
God holds the right side up!

But when, with thine uniting,
Come voices long and loud,
And far-off hills are writing
Thy fire-words on the cloud;

When from Penobscot's fountains
A deep response is heard,
And across the Western mountains
Rolls back thy rallying word ;

Shall thy line of battle falter,
With its allies just in view?
O, by hearth and holy altar,
My fatherland, be true!
Fling abroad thy scrolls of Freedom!
Speed them onward far and fast!
Over hill and valley speed them,
Like the sibyl's on the blast!

Lo! the Empire State is shaking
The shackles from her hand ;

With the rugged North is waking
The level sunset land!
On they come, — the free battalions!
East and West and North they
come,
And the heart-beat of the millions
Is the beat of Freedom's drum.

“To the tyrant's plot no favor!
No heed to place-fed knaves!
Bar and bolt the door forever
Against the land of slaves!”
Hear it, mother Earth, and hear it,
The Heavens above us spread!
The land is roused, — its spirit
Was sleeping, but not dead!

THE PINE-TREE.

1846.

LIFT again the stately emblem on the Bay State's rusted shield,
Give to Northern winds the Pine-Tree on our banner's tattered field.
Sons of men who sat in council with their Bibles round the board,
Answering England's royal missive with a firm, “THUS SAITH THE LORD!”
Rise again for home and freedom! — set the battle in array! —
What the fathers did of old time we their sons must do to-day.

Tell us not of banks and tariffs, — cease your paltry pedler cries, —
Shall the good State sink her honor that your gambling stocks may rise?
Would ye barter man for cotton? — That your gains may sum up higher,
Must we kiss the feet of Moloch, pass our children through the fire?
Is the dollar only real? — God and truth and right a dream?
Weighed against your lying ledgers must our manhood kick the beam?

O my God! — for that free spirit, which of old in Boston town
Smote the Province House with terror, struck the crest of Andros down! —
For another strong-voiced Adams in the city's streets to cry,
“Up for God and Massachusetts! — Set your feet on Mammon's lie!
Perish banks and perish traffic, — spin your cotton's latest pound, —
But in Heaven's name keep your honor, — keep the heart o' the Bay State
sound!”

Where's the MAN for Massachusetts? — Where's the voice to speak her free? —
Where's the hand to light up bonfires from her mountains to the sea?
Beats her Pilgrim pulse no longer? — Sits she dumb in her despair? —
Has she none to break the silence? — Has she none to do and dare?
O my God! for one right worthy to lift up her rusted shield,
And to plant again the Pine-Tree in her banner's tattered field!

LINES,

SUGGESTED BY A VISIT TO THE CITY
OF WASHINGTON, IN THE 12TH
MONTH OF 1845.

WITH a cold and wintry noon-light,
On its roofs and steeples shed,
Shadows weaving with the sunlight
From the gray sky overhead,
Broadly, vaguely, all around me, lies
the half-built town outspread.

Through this broad street, restless
ever,
Ebbs and flows a human tide,
Wave on wave a living river ;
Wealth and fashion side by side ;
Toiler, idler, slave and master, in the
same quick current glide.

Underneath yon dome, whose cop-
ing
Springs above them, vast and tall,
Grave men in the dust are groping
For the largess, base and small,
Which the hand of Power is scattering,
crumbs which from its table fall.

Base of heart! They vilely barter
Honor's wealth for party's place :
Step by step on Freedom's charter
Leaving footprints of disgrace ;
For to-day's poor pittance turning
from the great hope of their
race.

Yet, where festal lamps are throwing
Glory round the dancer's hair,
Gold-tressed, like an angel's, flowing
Backward on the sunset air ;
And the low quick pulse of music
beats its measures sweet and
rare :

There to-night shall woman's
glances,
Star-like, welcome give to them,
Fawning fools with shy advances

Seek to touch their garments
hem,
With the tongue of flattery glozing
deeds which God and Truth
condemn.

From this glittering lie my vision
Takes a broader, sadder range,
Full before me have arisen
Other pictures dark and strange
From the parlor to the prison must
the scene and witness change

Hark! the heavy gate is swinging
On its hinges, harsh and slow ;
One pale prison lamp is flinging
On a fearful group below
Such a light as leaves to terror what
soe'er it does not show.

Pitying God! — Is that a WOMAN
On whose wrist the shackle
clash?
Is that shriek she utters human,
Underneath the stinging lash?
Are they MEN whose eyes of madness
from that sad procession flash

Still the dance goes gayly onward
What is it to Wealth and Pride
That without the stars are looking
On a scene which earth should
hide?
That the SLAVE-SHIP lies in waiting
rocking on Potomac's tide!

Vainly to that mean Ambition
Which, upon a rival's fall,
Winds above its old condition,
With a reptile's slimy crawl,
Shall the pleading voice of sorrow
shall the slave in anguish call

Vainly to the child of Fashion,
Giving to ideal woe
Graceful luxury of compassion,
Shall the stricken mourner go ;
Hateful seems the earnest sorrow
beautiful the hollow show!

Nay, my words are all too sweep-
ing :

In this crowded human mart,
Feeling is not dead, but sleeping ;
Man's strong will and woman's
heart,

In the coming strife for Freedom, yet
shall bear their generous part.

And from yonder sunny valleys,
Southward in the distance lost,
Freedom yet shall summon allies
Worthier than the North can
boast,

With the Evil by their hearth-stones
grappling at severer cost.

Now, the soul alone is willing :
Faint the heart and weak the
knee ;

And as yet no lip is thrilling
With the mighty words, " BE
FREE ! "

Tarrieth long the land's Good Angel,
but his advent is to be !

Meanwhile, turning from the revel
To the prison-cell my sight,

For intenser hate of evil,

For a keener sense of right,
Shaking off thy dust, I thank thee,
City of the Slaves, to-night !

" To thy duty now and ever !
Dream no more of rest or stay ;
Give to Freedom's great endeavor
All thou art and hast to-day " :

Thus, above the city's murmur, saith
a Voice, or seems to say.

Ye with heart and vision gifted
To discern and love the right,
Whose worn faces have been lifted
To the slowly-growing light,
Where from Freedom's sunrise drifted
slowly back the murk of
night ! —

Ye who through long years of trial
Still have held your purpose fast,

While a lengthening shade the dial
From the westering sunshine
cast,
And of hope each hour's denial seemed
an echo of the last ! —

O my brothers ! O my sisters !
Would to God that ye were near,
Gazing with me down the vistas
Of a sorrow strange and drear ;
Would to God that ye were listeners
to the Voice I seem to hear !

With the storm above us driving,
With the false earth mined be-
low, —
Who shall marvel if thus striving
We have counted friend as foe ;
Unto one another giving in the dark-
ness blow for blow.

Well it may be that our natures
Have grown sterner and more
hard,
And the freshness of their features
Somewhat harsh and battle-
scarred,
And their harmonies of feeling over-
tasked and rudely jarred.

Be it so. It should not swerve us
From a purpose true and brave ;
Dearer Freedom's rugged service
Than the pastime of the slave ;
Better is the storm above it than the
quiet of the grave.

Let us then, uniting, bury
All our idle feuds in dust,
And to future conflicts carry
Mutual faith and common trust ;
Always he who most forgiveth in his
brother is most just.

From the eternal shadow rounding
All our sun and starlight here,
Voices of our lost ones sounding
Bid us be of heart and cheer,
Through the silence, down the spaces,
falling on the inward ear.

Know we not our dead are looking
 Downward with a sad surprise,
 All our strife of words rebuking
 With their mild and loving eyes?
 Shall we grieve the holy angels?
 Shall we cloud their blessed
 skies?

Let us draw their mantles o'er us
 Which have fallen in our way;
 Let us do the work before us,
 Cheerly, bravely, while we may,
 Ere the long night-silence cometh,
 and with us it is not day!

LINES,

FROM A LETTER TO A YOUNG CLERICAL FRIEND.

A STRENGTH Thy service cannot
 tire,—
 A faith which doubt can never
 dim,—
 A heart of love, a lip of fire,—
 O Freedom's God! be thou to
 him!

Speak through him words of power
 and fear,
 As through thy prophet bards of
 old,
 And let a scornful people hear
 Once more thy Sinai-thunders
 rolled.

For lying lips thy blessing seek,
 And hands of blood are raised to
 Thee,
 And on thy children, crushed and
 weak,
 The oppressor plants his kneeling
 knee.

Let then, O God! thy servant dare
 Thy truth in all its power to tell,
 Unmask the priestly thieves, and
 tear
 The Bible from the grasp of hell!

From hollow rite and narrow span
 Of law and sect by Thee released,
 O, teach him that the Christian man
 Is holier than the Jewish priest.

Chase back the shadows, gray and
 old,
 Of the dead ages, from his way,
 And let his hopeful eyes behold
 The dawn of thy millennial
 day;—

That day when fettered limb and
 mind
 Shall know the truth which maketh
 free,
 And he alone who loves his kind
 Shall, childlike, claim the love of
 Thee!

YORKTOWN.

FROM Yorktown's ruins, ranked and
 still,
 Two lines stretch far o'er vale and
 hill:
 Who curbs his steed at head of one?
 Hark! the low murmur: Washington!
 Who bends his keen, approving
 glance
 Where down the gorgeous line of
 France
 Shine knightly star and plume of
 snow?
 Thou too art victor, Rochambeau!

The earth which bears this calm
 array
 Shook with the war-charge yesterday,
 Ploughed deep with hurrying hoof
 and wheel,
 Shot-sown and bladed thick with
 steel;
 October's clear and noonday sun
 Paled in the breath-smoke of the
 gun,
 And down night's double blackness
 fell,
 Like a dropped star, the blazing
 shell,

Now all is hushed: the gleaming
lines
Stand moveless as the neighboring
pines;
While through them, sullen, grim,
and slow,
The conquered hosts of England
go:
O'Hara's brow belies his dress,
Gay Tarleton's troop rides banner-
less:
Shout, from thy fired and wasted
homes,
Thy scourge, Virginia, captive comes!

Nor thou alone: with one glad voice
Let all thy sister States rejoice;
Let Freedom, in whatever clime
She waits with sleepless eye her
time,
Shouting from cave and mountain
wood
Make glad her desert solitude,
While they who hunt her quail with
fear;
The New World's chain lies broken
here!

But who are they, who, cowering,
wait
Within the shattered fortress gate?
Dark tillers of Virginia's soil,
Classed with the battle's common
spoil,
With household stuffs, and fowl, and
swine,
With Indian weed and planters' wine,
With stolen beeves, and foraged
corn,—
Are they not men, Virginian born?

O, veil your faces, young and brave!
Sleep, Scammel, in thy soldier grave!
Sons of the Northland, ye who set
Stout hearts against the bayonet,
And pressed with steady footfall near
The moated battery's blazing tier,
Turn your scarred faces from the
sight,
Let shame do homage to the right!

Lo! threescore years have passed;
and where
The Gallic timbrel stirred the air,
With Northern drum-roll, and the
clear,
Wild horn-blow of the mountaineer,
While Britain grounded on that plain
The arms she might not lift again,
As abject as in that old day
The slave still toils his life away.

O, fields still green and fresh in story,
Old days of pride, old names of
glory,
Old marvels of the tongue and pen,
Old thoughts which stirred the hearts
of men,
Ye spared the wrong; and over all
Behold the avenging shadow fall!
Your world-wide honor stained with
shame,—
Your freedom's self a hollow name!

Where's now the flag of that old
war?
Where flows its stripe? Where
burns its star?
Bear witness, Palo Alto's day,
Dark Vale of Palms, red Monterey,
Where Mexic Freedom, young and
weak,
Fleashes the Northern eagle's beak:
Symbol of terror and despair,
Of chains and slaves, go seek it
there!

Laugh, Prussia, midst thy iron ranks!
Laugh, Russia, from thy Neva's
banks!
Brave sport to see the fledgling born
Of Freedom by its parent torn!
Safe now is Speilberg's dungeon
cell,
Safe drear Siberia's frozen hell:
With Slavery's flag o'er both un-
rolled,
What of the New World fears the
Old?

LINES,

WRITTEN IN THE BOOK OF A FRIEND.

ON page of thine I cannot trace
The cold and heartless common-
place,—
A statue's fixed and marble grace.

For ever as these lines I penned,
Still with the thought of thee will
blend
That of some loved and common
friend,—

Who in life's desert track has made
His pilgrim tent with mine, or
strayed
Beneath the same remembered
shade.

And hence my pen unfettered moves
In freedom which the heart ap-
proves,—
The negligence which friendship
loves.

And wilt thou prize my poor gift less
For simple air and rustic dress,
And sign of haste and carelessness? —

O, more than specious counterfeit
Of sentiment or studied wit,
A heart like thine should value it.

Yet half I fear my gift will be
Unto thy book, if not to thee,
Of more than doubtful courtesy.

A banished name from fashion's
sphere,
A lay unheard of Beauty's ear,
Forbid, disowned,—what do they
here? —

Upon my ear not all in vain
Came the sad captive's clanking
chain,—
The groaning from his bed of pain.

And sadder still, I saw the woe
Which only wounded spirits know
When Pride's strong footsteps o'er
them go.

Spurned not alone in walks abroad,
But from the "temples of the Lord"
Thrust out apart, like things abhorred.

Deep as I felt, and stern and strong,
In words which Prudence smothered
long,
My soul spoke out against the wrong ;

Not mine alone the task to speak
Of comfort to the poor and weak,
And dry the tear on Sorrow's cheek ;

But, mingled in the conflict warm,
To pour the fiery breath of storm
Through the harsh trumpet of Reform ;

To brave Opinion's settled frown,
From ermined robe and saintly gown,
While wrestling revered Error
down.

Founts gushed beside my pilgrim way,
Cool shadows on the greensward lay,
Flowers swung upon the bending
spray.

And, broad and bright, on either hand,
Stretched the green slopes of Fairy-
land,
With Hope's eternal sunbow spanned ;

Whence voices called me like the flow,
Which on the listener's ear will grow,
Of forest streamlets soft and low.

And gentle eyes, which still retain
Their picture on the heart and brain,
Smiled, beckoning from that path of
pain.

In vain!—nor dream, nor rest, nor
pause
Remain for him who round him draws
The battered mail of Freedom's cause.

From youthful hopes,—from each
green spot
Of young Romance, and gentle
Thought,
Where storm and tumult enter not,—

From each fair altar, where belong
The offerings Love requires of Song
In homage to her bright-eyed throng,—

With soul and strength, with heart
and hand,
I turned to Freedom's struggling
band,—
To the sad Helots of our land.

What marvel then that Fame should
turn
Her notes of praise to those of scorn,—
Her gifts reclaimed,—her smiles with-
drawn?

What matters it!—a few years more,
Life's surge so restless heretofore
Shall break upon the unknown shore!

In that far land shall disappear
The shadows which we follow here,—
The mist-wreaths of our atmosphere!

Before no work of mortal hand,
Of human will or strength expand
The pearl gates of the Better Land;

Alone in that great love which gave
Life to the sleeper of the grave,
Resteth the power to "seek and save."

Yet, if the spirit gazing through
The vista of the past can view
One deed to Heaven and virtue true,—

If through the wreck of wasted powers,
Of garlands wreathed from Folly's
bowers,
Of idle aims and misspent hours,—

The eye can note one sacred spot
By Pride and Self profaned not,—

A green place in the waste of
thought,—

Where deed or word hath rendered
less
"The sum of human wretchedness,"
And Gratitude looks forth to bless,—

The simple burst of tenderest feeling
From sad hearts worn by evil-dealing,
For blessing on the hand of healing,—

Better than Glory's pomp will be
That green and blessed spot to me,—
A palm-shade in Eternity!--

Something of Time which may invite
The purified and spiritual sight
To rest on with a calm delight.

And when the summer winds shall
sweep
With their light wings my place of
sleep,
And mosses round my headstone
creep,—

If still, as Freedom's rallying sign,
Upon the young heart's altars shine
The very fires they caught from
mine,—

If words my lips once uttered still,
In the calm faith and steadfast will
Of other hearts, their work fulfil,—

Perchance with joy the soul may learn
These tokens, and its eye discern
The fires which on those altars burn,—

A marvellous joy that even then,
The spirit hath its life again,
In the strong hearts of mortal men.

Take, lady, then, the gift I bring,
No gay and graceful offering,—
No flower-smile of the laughing spring.

Midst the green buds of Youth's fresh
May,

With Fancy's leaf-enwoven bay,
My sad and sombre gift I lay.

And if it deepens in thy mind
A sense of suffering human-kind, —
The outcast and the spirit-blind :

Oppressed and spoiled on every side,
By Prejudice, and Scorn, and Pride,
Life's common courtesies denied ;

Sad mothers mourning o'er their trust,
Children by want and misery nursed,
Tasting life's bitter cup at first ;

If to their strong appeals which come
From fireless hearth, and crowded
room,
And the close alley's noisome gloom,—

Though dark the hands upraised to
thee

In mute beseeching agony,
Thou lend'st thy woman's sympathy,—

Not vainly on thy gentle shrine,
Where Love, and Mirth, and Friendship twine
Their varied gifts, I offer mine.

PÆAN.

1848.

Now, joy and thanks forevermore!
The dreary night has wellnigh
passed,
The slumbers of the North are o'er,—
The Giant stands erect at last!

More than we hoped in that dark time,
When, faint with watching, few and
worn,

We saw no welcome day-star climb
The cold gray pathway of the morn!

O weary hours! O night of years!
What storms our darkling pathway
swept,

Where, beating back our thronging
fears,
By Faith alone our march we kept.

How jeered the scoffing crowd behind,
How mocked before the tyrant train,
As, one by one, the true and kind,
Fell fainting in our path of pain!

They died,— their brave hearts break-
ing slow,—
But, self-forgetful to the last,
In words of cheer and bugle blow
Their breath upon the darkness
passed.

A mighty host, on either hand,
Stood waiting for the dawn of day
To crush like reeds our feeble band ;
The morn has come, — and where
are they?

Troop after troop their line forsakes
With peace-white banners waving
free,
And from our own the glad shout
breaks,
Of Freedom and Fraternity!

Like mist before the growing light,
The hostile cohorts melt away ;
Our frowning foemen of the night
Are brothers at the dawn of day!

As unto these repentant ones
We open wide our toil-worn ranks
Along our line a murmur runs
Of song, and praise, and grateful
thanks.

Sound for the onset! — Blast on blast
Till Slavery's minions cower and
quail ;
One charge of fire shall drive them fast
Like chaff before our Northern gale

O prisoners in your house of pain,
Dumb, toiling millions, bound and
sold,

Look! stretched o'er Southern vale
and plain,
The Lord's delivering hand behold!

Above the tyrant's pride of power,
His iron gates and guarded wall,
The bolts which shattered Shinar's
tower
Hang, smoking, for a fiercer fall.

Awake! awake! my Fatherland!
It is thy Northern light that shines;
This stirring march of Freedom's band
The storm-song of thy mountain
pines.

Wake, dwellers where the day expires!
And hear, in winds that sweep your
lakes
And fan your prairies' roaring fires,
The signal-call that Freedom makes!

TO THE MEMORY OF THOMAS
SHIPLEY.

GONE to thy Heavenly Father's rest!
The flowers of Eden round thee
blowing,
And on thine ear the murmurs blest
Of Siloa's waters softly flowing!
Beneath that Tree of Life which gives
To all the earth its healing leaves
In the white robe of angels clad,
And wandering by that sacred river,
Whose streams of holiness make glad
The city of our God forever!

Gentlest of spirits! — not for thee
Our tears are shed, our sighs are
given;

Why mourn to know thou art a free
Partaker of the joys of Heaven?
Finished thy work, and kept thy faith
In Christian firmness unto death;
And beautiful as sky and earth,
When autumn's sun is downward
going,
The blessed memory of thy worth

Around thy place of slumber glow-
ing!

But woe for us! who linger still
With feebler strength and hearts less
lowly,
And minds less steadfast to the will
Of Him whose every work is holy.
For not like thine, is crucified
The spirit of our human pride:
And at the bondman's tale of woe,
And for the outcast and forsaken,
Not warm like thine, but cold and slow,
Our weaker sympathies awaken.

Darkly upon our struggling way
The storm of human hate is sweep-
ing;
Hunted and branded, and a prey,
Our watch amidst the darkness
keeping,
O for that hidden strength which can
Nerve unto death the inner man!
O for thy spirit, tried and true,
And constant in the hour of trial,
Prepare to suffer, or to do,
In meekness and in self-denial.

O for that spirit, meek and mild,
Derided, spurned, yet uncomplain-
ing, —
By man deserted and reviled,
Yet faithful to its trust remaining.
Still prompt and resolute to save
From scourge and chain the hunted
slave;
Unwavering in the Truth's defence,
Even where the fires of Hate were
burning,
The unquailing eye of innocence
Alone upon the oppressor turning!

O loved of thousands! to thy grave,
Sorrowing of heart, thy brethren bore
thee.

The poor man and the rescued slave
Wept as the broken earth closed
o'er thee;
And grateful tears, like summer rain,
Quickened its dying grass again!

And there, as to some pilgrim-shrine,
 Shall come the outcast and the lowly,
 Of gentle deeds and words of thine
 Recalling memories sweet and holy!

O for the death the righteous die!
 An end, like autumn's day declining,
 On human hearts, as on the sky,
 With holier, tenderer beauty shin-
 ing;
 As to the parting soul were given
 The radiance of an opening Heaven!
 As if that pure and blessed light,
 From off the Eternal altar flowing,
 Were bathing, in its upward flight,
 The spirit to its worship going!

TO A SOUTHERN STATESMAN.

1846.

Is this thy voice, whose treble notes
 of fear
 Wail in the wind? And dost thou
 shake to hear,
 Actæon-like, the bay of thine own
 hounds,
 Spurning the leash, and leaping o'er
 their bounds?
 Sore-baffled statesman! when thy
 eager hand,
 With game afoot, unslipped the hun-
 gry pack,
 To hunt down Freedom in her chosen
 land,
 Hadst thou no fear, that, erelong,
 doubling back,
 These dogs of thine might snuff on
 Slavery's track?
 Where's now the boast, which even
 thy guarded tongue,
 Cold, calm, and proud, in the teeth o'
 the Senate flung,
 O'er the fulfilment of thy baleful plan,
 Like Satan's triumph at the fall of
 man?
 How stood'st thou then, thy feet on
 Freedom planting,

And pointing to the lurid heaven afar
 Whence all could see, through the
 south windows slanting,
 Crimson as blood, the beams of the
 Lone Star!
 The Fates are just; they give us but
 our own;
 Nemesis ripens what our hands have
 sown.
 There is an Eastern story, not un-
 known,
 Doubtless, to thee, of one whose
 magic skill
 Called demons up his water-jars to fill
 Deftly and silently, they did his will,
 But, when the task was done, kept
 pouring still,
 In vain with spell and charm the wizard
 ard wrought,
 Faster and faster were the buckets
 brought,
 Higher and higher rose the flood
 around,
 Till the fiends clapped their hands
 above their master drowned!
 So, Carolinian, it may prove with
 thee,
 For God still overrules man's schemes
 and takes
 Craftiness in its self-set snare, and
 makes
 The wrath of man to praise Him. I
 may be,
 That the roused spirits of Democracy
 May leave to freer States the same
 wide door
 Through which thy slave-cursed Texas
 entered in,
 From out the blood and fire, the
 wrong and sin,
 Of the stormed city and the ghastly
 plain,
 Beat by hot hail, and wet with blood
 rain,
 A myriad-handed Aztec host may
 pour,
 And swarthy South with pallid North
 combine
 Back on thyself to turn thy designs.

LINES,

WRITTEN ON THE ADOPTION OF
PINCKNEY'S RESOLUTIONS, IN THE
HOUSE OF REPRESENTATIVES, AND
THE PASSAGE OF CALHOUN'S "BILL
FOR EXCLUDING PAPERS WRITTEN
OR PRINTED, TOUCHING THE SUB-
JECT OF SLAVERY FROM THE U.S.
POST-OFFICE," IN THE SENATE OF
THE UNITED STATES.

MEN of the North-land! where's the
manly spirit
Of the true-hearted and the un-
shackled gone?

Sons of old freemen, do we but inherit
Their names alone?

Is the old Pilgrim spirit quenched
within us,
Stoops the strong manhood of our
souls so low,

That Mammon's lure or Party's wile
can win us
To silence now?

Now, when our land to ruin's brink is
verging,

In God's name, let us speak while
there is time!

Now, when the padlocks for our lips
are forging,
Silence is crime!

What! shall we henceforth humbly
ask as favors

Rights all our own? In madness
shall we barter,

For treacherous peace, the freedom
Nature gave us,
God and our charter?

Here shall the statesman forge his
human fetters,

Here the false jurist human rights
deny,

And, in the church, their proud and
skilled abettors

Make truth a lie?

A

Torture the pages of the hallowed
Bible,

To sanction crime, and robbery,
and blood?

And, in Oppression's hateful service,
libel

Both man and God?

Shall our New England stand erect
no longer,

But stoop in chains upon her down-
ward way,

Thicker to gather on her limbs and
stronger

Day after day?

O no; methinks from all her wild,
green mountains, —

From valleys where her slumbering
fathers lie, —

From her blue rivers and her welling
fountains,

And clear, cold sky, —

From her rough coast, and isles, which
hungry Ocean

Gnaws with his surges, — from the
fisher's skiff,

With white sail swaying to the bil-
lows' motion

Round rock and cliff, —

From the free fireside of her unbought
farmer, —

From her free laborer at his loom
and wheel, —

From the brown smith-shop, where,
beneath the hammer,

Rings the red steel, —

From each and all, if God hath not
forsaken

Our land, and left us to an evil
choice,

Loud as the summer thunderbolt shali
waken

A People's voice.

Startling and stern! the Northern
winds shall bear it

Over Potomac's to St. Mary's wave;

And buried Freedom shall awake to
hear it
 Within her grave.

O, let that voice go forth! The bond-
man sighing
 By Santee's wave, in Mississippi's
 cane,
Shall feel the hope, within his bosom
dying,
 Revive again.

Let it go forth! The millions who
are gazing
 Sadly upon us from afar, shall smile,
And unto God devout thanksgiving
raising,
 Bless us the while.

O for your ancient freedom, pure and
holy,
 For the deliverance of a groaning
 earth,
For the wronged captive, bleeding,
crushed, and lowly,
 Let it go forth!

Sons of the best of fathers! will ye
falter
 With all they left ye perilled and
 at stake?
Ho! once again on Freedom's holy
altar
 The fire awake!

Prayer-strengthened for the trial, come
together,
 Put on the harness for the moral
 fight,
And, with the blessing of your Heav-
enly Father,
 MAINTAIN THE RIGHT!

THE CURSE OF THE CHAR- TER-BREAKERS.

IN Westminster's royal halls,
Robed in their pontificals,
England's ancient prelates stood
For the people's right and good.

Closed around the waiting crowd,
Dark and still, like winter's cloud;
King and council, lord and knight,
Squire and yeoman, stood in sight, —

Stood to hear the priest rehearse,
In God's name, the Church's curse,
By the tapers round them lit,
Slowly, sternly uttering it.

“Right of voice in framing laws,
Right of peers to try each cause;
Peasant homestead, mean and small,
Sacred as the monarch's hall, —

“Whoso lays his hand on these,
England's ancient liberties, —
Whoso breaks, by word or deed,
England's vow at Runnymede, —

“Be he Prince or belted knight,
Whatsoe'er his rank or might,
If the highest, then the worst,
Let him live and die accursed.

“Thou, who to thy Church hast given
Keys alike, of hell and heaven,
Make our word and witness sure,
Let the curse we speak endure!”

Silent, while that curse was said,
Every bare and listening head
Bowed in reverent awe, and then
All the people said, Amen!

Seven times the bells have tolled,
For the centuries gray and old,
Since that stoled and mitred band
Cursed the tyrants of their land.

Since the priesthood, like a tower,
Stood between the poor and power;
And the wronged and trodden down
Blessed the abbot's shaven crown.

Gone, thank God, their wizard spell,
Lost, their keys of heaven and hell;
Yet I sigh for men as bold
As those bearded priests of old.

Now, too oft the priesthood wait
At the threshold of the state, —
Waiting for the beck and nod
Of its power as law and God.

Fraud exults, while solemn words
Sanctify his stolen hoards ;
Slavery laughs, while ghostly lips
Bless his manacles and whips.

Not on them the poor rely,
Not to them looks liberty,
Who with fawning falsehood cower
To the wrong, when clothed with
power.

O, to see them meanly cling,
Round the master, round the king,
Sported with, and sold and bought, —
Pitifuller sight is not!

Tell me not that this must be :
God's true priest is always free ;
Free, the needed truth to speak,
Right the wronged, and raise the weak.

Not to fawn on wealth and state,
Leaving Lazarus at the gate, —
Not to peddle creeds like wares, —
Not to mutter hireling prayers, —

Nor to paint the new life's bliss
On the sable ground of this, —
Golden streets for idle knave,
Sabbath rest for weary slave!

Not for words and works like these,
Priest of God, thy mission is ;
But to make earth's desert glad,
In its Eden greenness clad ;

And to level manhood bring
Lord and peasant, serf and king ;
And the Christ of God to find
In the humblest of thy kind!

Thine to work as well as pray,
Clearing thorny wrongs away ;
Plucking up the weeds of sin,
Letting Heaven's warm sunshine in, —

Watching on the hills of Faith ;
Listening what the spirit saith,
Of the dim-seen light afar,
Growing like a nearing star.

God's interpreter art thou,
To the waiting ones below ;
'Twixt them and its light midway
Heralding the better day, —

Catching gleams of temple spires,
Hearing notes of angel choirs,
Where, as yet unseen of them,
Comes the New Jerusalem!

Like the seer of Patmos gazing,
On the glory downward blazing ;
Till upon Earth's grateful sod
Rests the City of our God!

THE SLAVES OF MARTINIQUE.

SUGGESTED BY A DAGUERRETYPE FROM A FRENCH ENGRAVING.

BEAMS of noon, like burning lances, through the tree-tops flash and glisten,
As she stands before her lover, with raised face to look and listen.

Dark, but comely, like the maiden in the ancient Jewish song :
Scarcely has the toil of task-fields done her graceful beauty wrong.

He, the strong one and the manly, with the vassal's garb and hue,
Holding still his spirit's birthright, to his higher nature true ;

Hiding deep the strengthening purpose of a freeman in his heart,
As the greegree holds his Fetich from the white man's gaze apart.

Ever foremost of his comrades, when the driver's morning horn
Calls away to stifling mill-house, to the fields of cane and corn :

Fall the keen and burning lashes never on his back or limb ;
Scarce with look or word of censure, turns the driver unto him.

Yet, his brow is always thoughtful, and his eye is hard and stern ;
Slavery's last and humblest lesson he has never deigned to learn.

And, at evening, when his comrades dance before their master's door,
Folding arms and knitting forehead, stands he silent evermore.

God be praised for every instinct which rebels against a lot
Where the brute survives the human, and man's upright form is not !

As the serpent-like bejuco winds his spiral fold on fold
Round the tall and stately ceiba, till it withers in his hold ;—

Slow decays the forest monarch, closer girds the fell embrace,
Till the tree is seen no longer, and the vine is in its place, —

So a base and bestial nature round the vassal's manhood twines,
And the spirit wastes beneath it, like the ceiba choked with vines.

God is Love, saith the Evangel ; and our world of woe and sin
Is made light and happy only when a Love is shining in.

Ye whose lives are free as sunshine, finding, wheresoe'er ye roam
Smiles of welcome, looks of kindness, making all the world like home

In the veins of whose affections kindred blood is but a part,
Of one kindly current throbbing from the universal heart ;

Can ye know the deeper meaning of a love in Slavery nursed,
Last flower of a lost Eden, blooming in that Soil accursed ?

Love of Home, and Love of Woman !— dear to all, but doubly dear
To the heart whose pulses elsewhere measure only hate and fear.

All around the desert circles, underneath a brazen sky,
Only one green spot remaining where the dew is never dry !

From the horror of that desert, from its atmosphere of hell,
Turns the fainting spirit thither, as the diver seeks his bell.

'Tis the fervid tropic noontime ; faint and low the sea-waves beat ;
Hazy rise the inland mountains through the glimmer of the heat, —

Where, through mingled leaves and blossoms, arrowy sunbeams flash and
glisten,
Speaks her lover to the slave girl, and she lifts her head to listen : —

“ We shall live as slaves no longer ! Freedom's hour is close at hand !
Rocks her bark upon the waters, rests the boat upon the strand !

“ I have seen the Haytien Captain ; I have seen his swarthy crew,
Haters of the pallid faces, to their race and color true.

“ They have sworn to wait our coming till the night has passed its noon,
And the gray and darkening waters roll above the sunken moon ! ”

O the blessed hope of freedom ! how with joy and glad surprise,
For an instant throbs her bosom, for an instant beam her eyes !

But she looks across the valley, where her mother's hut is seen,
Through the snowy bloom of coffee, and the lemon-leaves so green.

And she answers, sad and earnest : “ It were wrong for thee to stay ;
God hath heard thy prayer for freedom, and his finger points the way.

“ Well I know with what endurance, for the sake of me and mine,
Thou hast borne too long a burden never meant for souls like thine.

“ Go ; and at the hour of midnight, when our last farewell is o'er,
Kneeling on our place of parting, I will bless thee from the shore.

“ But for me, my mother, lying on her sick-bed all the day,
Lifts her weary head to watch me, coming through the twilight gray.

“ Should I leave her sick and helpless, even freedom, shared with thee,
Would be sadder far than bondage, lonely toil, and stripes to me.

“ For my heart would die within me, and my brain would soon be wild ;
I should hear my mother calling through the twilight for her child ! ”

Blazing upward from the ocean, shines the sun of morning-time,
Through the coffee-trees in blossom, and green hedges of the lime.

Side by side, amidst the slave-gang, toil the lover and the maid ;
Wherefore looks he o'er the waters, leaning forward on his spade ?

Sadly looks he, deeply sighs he : 't is the Haytien's sail he sees,
Like a white cloud of the mountains, driven seaward by the breeze !

But his arm a light hand presses, and he hears a low voice call :
Hate of Slavery, hope of Freedom, Love is mightier than all.

THE CRISIS.

WRITTEN ON LEARNING THE TERMS OF THE TREATY WITH MEXICO.

ACROSS the Stony Mountains, o'er the desert's drouth and sand,
The circles of our empire touch the Western Ocean's strand ;
From slumberous Timpanogos, to Gila, wild and free,
Flowing down from Nuevo-Leon to California's sea ;
And from the mountains of the East, to Santa Rosa's shore,
The eagles of Mexitli shall beat the air no more.

O Vale of Rio Bravo! Let thy simple children weep ;
Close watch about their holy fire let maids of Pecos keep ;
Let Taos send her cry across Sierra Madre's pines,
And Algodones toll her bells amidst her corn and vines ;
For lo! the pale land-seekers come, with eager eyes of gain,
Wide scattering, like the bison herds on broad Salada's plain.

Let Sacramento's herdsmen heed what sound the wings bring down
Of footsteps on the crisping snow, from cold Nevada's crown!
Full hot and fast the Saxon rides, with rein of travel slack,
And, bending o'er his saddle, leaves the sunrise at his back ;
By many a lonely river, and gorge of fir and pine,
On many a wintry hill-top, his nightly camp-fires shine.

O countrymen and brothers! that land of lake and plain,
Of salt wastes alternating with valleys fat with grain ;
Of mountains white with winter, looking downward, cold, serene,
On their feet with spring-vines tangled and lapped in softest green ;
Swift through whose black volcanic gates, o'er many a sunny vale,
Wind-like the Arapahoe sweeps the bison's dusty trail!

Great spaces yet untravelled, great lakes whose mystic shores
The Saxon rifle never heard, nor dip of Saxon oars ;
Great herds that wander all unwatched, wild steeds that none have tamed,
Strange fish in unknown streams, and birds the Saxon never named ;
Deep mines, dark mountain crucibles, where Nature's chemic powers
Work out the Great Designer's will ; — all these ye say are ours!

Forever ours! for good or ill, on us the burden lies ;
God's balance, watched by angels, is hung across the skies.
Shall Justice, Truth, and Freedom turn the poised and trembling scale?
Or shall the Evil triumph, and robber Wrong prevail?
Shall the broad land o'er which our flag in starry splendor waves,
Forego through us its freedom, and bear the tread of slaves?

The day is breaking in the East of which the prophets told,
 And brightens up the sky of Time the Christian Age of Gold ;
 Old Might to Right is yielding, battle blade to clerkly pen,
 Earth's monarchs are her peoples, and her serfs stand up as men ;
 The isles rejoice together, in a day are nations born,
 And the slave walks free in Tunis, and by Stamboul's Golden Horn :

Is this, O countrymen of mine! a day for us to sow
 The soil of new-gained empire with slavery's seeds of woe?
 To feed with our fresh life-blood the Old World's cast-off crime,
 Dropped, like some monstrous early birth, from the tired lap of Time?
 To run anew the evil race the old lost nations ran,
 And die like them of unbelief of God, and wrong of man?

Great Heaven! Is this our mission? End in this the prayers and tears
 The toil, the strife, the watchings of our younger, better years?
 Still as the Old World rolls in light, shall ours in shadow turn,
 A beamless Chaos, cursed of God, through outer darkness borne?
 Where the far nations looked for light, a blackness in the air?
 Where for words of hope they listened, the long wail of despair?

The Crisis presses on us ; face to face with us it stands,
 With solemn lips of question, like the Sphinx in Egypt's sands!
 This day we fashion Destiny, our web of Fate we spin ;
 This day for all hereafter choose we holiness or sin ;
 Even now from starry Gerizim, or Ebal's cloudy crown,
 We call the dews of blessing or the bolts of cursing down!

By all for which the martyrs bore their agony and shame ;
 By all the warning words of truth with which the prophets came
 By the Future which awaits us ; by all the hopes which cast
 Their faint and trembling beams across the blackness of the Past ;
 And by the blessed thought of Him who for Earth's freedom died,
 O my people! O my brothers! let us choose the righteous side.

So shall the Northern pioneer go joyful on his way ;
 To wed Penobscot's waters to San Francisco's bay ;
 To make the rugged places smooth, and sow the vales with grain ;
 And bear, with Liberty and Law, the Bible in his train :
 The mighty West shall bless the East, and sea shall answer sea,
 And mountain unto mountain call, PRAISE GOD, FOR WE ARE FREE!

MISCELLANEOUS.

THE KNIGHT OF ST. JOHN.

ERE down yon blue Carpathian hills
The sun shall sink again,
Farewell to life and all its ills,
Farewell to cell and chain.

These prison shades are dark and
cold, —
But, darker far than they,
The shadow of a sorrow old
Is on my heart alway.

For since the day when Warkworth-
wood
Closed o'er my steed and I,
An alien from my name and blood,
A weed cast out to die, —

When, looking back in sunset light,
I saw her turret gleam,
And from its casement, far and white,
Her sign of farewell stream,

Like one who, from some desert
shore,
Dotr home's green isles descry,
And, vainly longing, gazes o'er
The waste of wave and sky;

So from the desert of my fate
I gaze across the past;
Forever on life's dial-plate
The shade is backward cast!

I've wandered wide from shore to
shore,
I've knelt at many a shrine;
And bowed me to the rocky floor
Where Bethlehem's tapers shine;

And by the Holy Sepulchre
I've pledged my knightly sword
To Christ, his blessed Church, and
her,
The Mother of our Lord.

O, vain the vow, and vain the strife!
How vain do all things seem!
My soul is in the past, and life
To-day is but a dream!

In vain the penance strange and
long,
And hard for flesh to bear;
The prayer, the fasting, and the
thong
And sackcloth shirt of hair.

The eyes of memory will not sleep, —
Its ears are open still;
And vigils with the past they keep
Against my feeble will.

And still the loves and joys of old
Do evermore uprise;
I see the flow of locks of gold,
The shine of loving eyes!

Ah me! upon another's breast
Those golden locks recline;
I see upon another rest
The glance that once was mine.

“O faithless priest! — O perjured
knight!”
I hear the Master cry;
“Shut out the vision from thy sight,
Let Earth and Nature die.

“The Church of God is now thy
spouse,
And thou the bridegroom art;
Then let the burden of thy vows
Crush down thy human heart!”

In vain! This heart its grief must
know,
Till life itself hath ceased,
And falls beneath the selfsame blow
The lover and the priest!

O pitying Mother! souls of light,
 And saints, and martyrs old!
 Pray for a weak and sinful knight,
 A suffering man uphold.

When let the Paynim work his will,
 And death unbind my chain,
 Ere down yon blue Carpathian hill
 The sun shall fall again.

THE HOLY LAND.

FROM LAMARTINE.

HAVE not felt, o'er seas of sand,
 The rocking of the desert bark;
 Nor laved at Hebron's fount my
 hand,
 By Hebron's palm-trees cool and
 dark;
 nor pitched my tent at even-fall,
 On dust where Job of old has lain,
 nor dreamed beneath its canvas wall,
 The dream of Jacob o'er again.

How vast world-page remains unread;
 How shine the stars in Chaldea's
 sky,
 How sounds the reverent pilgrim's
 tread,
 How beats the heart with God so
 nigh!—
 How round gray arch and column
 lone
 The spirit of the old time broods,
 and sighs in all the winds that moan
 Along the sandy solitudes!

thy tall cedars, Lebanon,
 I have not heard the nations' cries,
 nor seen thy eagles stooping down
 Where buried Tyre in ruin lies.
 The Christian's prayer I have not
 said
 In Tadmor's temples of decay,
 nor startled, with my dreary tread,
 The waste where Memnon's empire
 lay.

Nor have I, from thy hallowed tide.
 O Jordan! heard the low lament,
 Like that sad wail along thy side
 Which Israel's mournful prophet
 sent!

Nor thrilled within that grotto lone
 Where, deep in night, the Bard of
 Kings
 Felt hands of fire direct his own,
 And sweep for God the conscious
 strings.

I have not climbed to Olivet,
 Nor laid me where my Saviour lay,
 And left his trace of tears as yet
 By angel eyes unwept away;
 Nor watched, at midnight's solemn
 time,
 The garden where his prayer and
 groan,
 Wrung by his sorrow and our crime,
 Rose to One listening ear alone.

I have not kissed the rock-hewn grot
 Where in his Mother's arms he lay
 Nor knelt upon the sacred spot
 Where last his footsteps pressed
 the clay;
 Nor looked on that sad mountain
 head,
 Nor smote my sinful breast, where
 wide
 His arms to fold the world he spread,
 And bowed his head to bless—and
 died!

PALESTINE.

BLEST land of Judæa! thrice hallowed
 of song,
 Where the holiest of memories pil-
 grim-like throng;
 In the shade of thy palms, by the
 shores of thy sea,
 On the hills of thy beauty, my heart
 is with thee.

With the eye of a spirit I look on
 that shore,

Where pilgrim and prophet have lingered before;
 With the glide of a spirit I traverse
 the sod
 Made bright by the steps of the
 angels of God.

Blue sea of the hills!—in my spirit I
 hear
 Thy waters, Genesaret, chime on my
 ear;
 Where the Lowly and Just with the
 people sat down,
 And thy spray on the dust of his
 sandals was thrown.

Beyond are Bethulia's mountains of
 green,
 And the desolate hills of the wild Gad-
 arene;
 And I pause on the goat-craggs of
 Tabor to see
 The gleam of thy waters, O dark Gal-
 ilee!

Hark, a sound in the valley! where,
 swollen and strong,
 Thy river, O Kishon, is sweeping
 along;
 Where the Canaanite strove with Je-
 hovah in vain,
 And thy torrent grew dark with the
 blood of the slain.

There down from his mountains stern
 Zebulon came,
 And Naphtali's stag, with his eyeballs
 of flame,
 And the chariots of Jabin rolled
 harmlessly on,
 For the arm of the Lord was Abino-
 am's son!

There sleep the still rocks and the
 caverns which rang
 To the song which the beautiful
 prophetess sang,
 When the princes of Issachar stood
 by her side,

And the shout of a host in its triumph
 replied.

Lo, Bethlehem's hill-site before me
 seen,
 With the mountains around, and the
 valleys between;
 There rested the shepherds of Judah
 and there
 The song of the angels rose sweet
 the air.

And Bethany's palm-trees in beauty
 still throw
 Their shadows at noon on the ruins
 below;
 But where are the sisters who have
 listened to greet
 The lowly Redeemer, and sit at his
 feet?

I tread where the TWELVE in their
 wayfaring trod;
 I stand where they stood with the
 CHOSEN OF GOD,—
 Where his blessing was heard and his
 lessons were taught,
 Where the blind were restored and
 the healing was wrought.

O, here with his flock the sad Wast-
 derer came,—
 These hills he toiled over in grief and
 the same,—
 The founts where he drank by the
 wayside still flow,
 And the same airs are blowing which
 breathed on his brow!

And throned on her hills sits Jeru-
 lem yet.
 But with dust on her forehead, and
 chains on her feet;
 For the crown of her pride to
 mock her hath gone,
 And the holy Shechinah is dark where
 it shone.

But wherefore this dream of
 earthly abode

Humanity clothed in the brightness
of God?
ere my spirit but turned from the
outward and dim,
could gaze, even now, on the pres-
ence of Him!

ot in clouds and in terrors, but
gentle as when,
love and in meekness, He moved
among men ;
nd the voice which breathed peace
to the waves of the sea
the hush of my spirit would whis-
per to me!

nd what if my feet may not tread
where He stood,
or my ears hear the dashing of Gal-
ilee's flood,
or my eyes see the cross which He
bowed him to bear,
or my knees press Gethsemane's
garden of prayer.

t, Loved of the Father, thy Spirit
is near
o the meek, and the lowly, and pen-
itent here ;
nd the voice of thy love is the same
even now
at Bethany's tomb or on Olivet's
brow.

the outward hath gone! — but in
glory and power,
the SPIRIT surviveth the things of an
hour ;
changed, undecaying, its Pente-
cost flame
the heart's secret altar is burning
the same!

EZEKIEL.

CHAPTER XXXIII. 30-33.

HEY hear thee not, O God! nor see ;
neath thy rod they mock at thee ;
the princes of our ancient line

Lie drunken with Assyrian wine ;
The priests around thy altar speak
The false words which their hearers
seek ;
And hymns which Chaldea's wanton
maids

Have sung in Dura's idol-shades
Are with the Levites' chant ascending,
With Zion's holiest anthems blending!

On Israel's bleeding bosom set,
The heathen heel is crushing yet ;
The towers upon our holy hill
Echo Chaldean footsteps still.
Our wasted shrines, — who weeps for
them?

Who mourneth for Jerusalem?
Who turneth from his gains away?
Whose knee with mine is bowed to
pray?
Who, leaving feast and purpling cup,
Takes Zion's lamentation up?

A sad and thoughtful youth, I went
With Israel's early banishment ;
And where the sullen Chebar crept,
The ritual of my fathers kept.
The water for the trench I drew,
The firstling of the flock I slew,
And, standing at the altar's side,
I shared the Levites' lingering pride,
That still, amidst her mocking foes,
The smoke of Zion's offering rose.

In sudden whirlwind, cloud and flame,
The Spirit of the Highest came!
Before mine eyes a vision passed,
A glory terrible and vast ;
With dreadful eyes of living things,
And sounding sweep of angel wings,
With circling light and sapphire
throne,
And flame-like form of One thereon,
And voice of that dread Likeness sent
Down from the crystal firmament!

The burden of a prophet's power
Fell on me in that fearful hour ;
From off unutterable woes
The curtain of the future rose ;

I saw far down the coming time
 The fiery chastisement of crime ;
 With noise of mingling hosts, and jar
 Of falling towers and shouts of war,
 I saw the nations rise and fall,
 Like fire-gleams on my tent's white
 wall.

In dream and trance, I saw the slain
 Of Egypt heaped like harvest grain ;
 I saw the walls of sea-born Tyre
 Swept over by the spoiler's fire ;
 And heard the low, expiring moan
 Of Edom on his rocky throne ;
 And, woe is me! the wild lament
 From Zion's desolation sent ;
 And felt within my heart each blow
 Which laid her holy places low.

In bonds and sorrow, day by day,
 Before the pictured tile I lay ;
 And there, as in a mirror, saw
 The coming of Assyria's war, —
 Her swarthy lines of spearmen pass
 Like locusts through Bethhoron's
 grass ;

I saw them draw their stormy hem
 Of battle round Jerusalem ;
 And, listening, heard the Hebrew
 wail

Blend with the victor-trump of Baal!

Who trembled at my warning word?
 Who owned the prophet of the Lord?
 How mocked the rude, — how scoffed
 the vile, —

How stung the Levites' scornful smile,
 As o'er my spirit, dark and slow,
 The shadow crept of Israel's woe,
 As if the angel's mournful roll
 Had left its record on my soul,
 And traced in lines of darkness there
 The picture of its great despair!

Yet ever at the hour I feel
 My lips in prophecy unseal.
 Prince, priest, and Levite gather near,
 And Salem's daughters haste to hear,
 On Chebar's waste and alien shore,
 The harp of Judah swept once more.

They listen, as in Babel's throng
 The Chaldeans to the dancer's song
 Or wild sabbeka's nightly play,
 As careless and as vain as they.

And thus, O Prophet-bard of old,
 Hast thou thy tale of sorrow told!
 The same which earth's unwelcom
 seers

Have felt in all succeeding years.
 Sport of the changeful multitude,
 Nor calmly heard nor understood,
 Their song has seemed a trick of art
 Their warnings but the actor's part.
 With bonds, and scorn, and evil will
 The world requites its prophets still

So was it when the Holy One
 The garments of the flesh put on!
 Men followed where the Highest led
 For common gifts of daily bread,
 And gross of ear, of vision dim,
 Owned not the godlike power of him
 Vain as a dreamer's words to them
 His wail above Jerusalem,
 And meaningless the watch he kept
 Through which his weak disciples
 slept.

Yet shrink not thou, whoe'er thou art
 For God's great purpose set apart,
 Before whose far-discerning eyes,
 The Future as the Present lies!
 Beyond a narrow-bounded age
 Stretches thy prophet-heritage,
 Through Heaven's dim spaces ange
 trod,
 Through arches round the throne
 God!
 Thy audience, worlds! — all Time
 be
 The witness of the Truth in thee!

THE WIFE OF MANOAH T HER HUSBAND.

AGAINST the sunset's glowing wall
 The city towers rise black and tall,
 Where Zorah on its rocky height,

Stands like an armed man in the
light.

Down Eshtaol's vales of ripened grain
Falls like a cloud the night amain,
And up the hillsides climbing slow
The barley reapers homeward go.

Look, dearest! how our fair child's
head

The sunset light hath hallowed,
Where at this olive's foot he lies,
Uplooking to the tranquil skies.

And, while beneath the fervent heat
Thy sickle swept the bearded wheat,
I've watched, with mingled joy and
dread,
Our child upon his grassy bed.

Joy, which the mother feels alone
Whose morning hope like mine had
flown,

When to her bosom, over blessed,
A dearer life than hers is pressed.

Dread, for the future dark and still,
Which shapes our dear one to its
will ;

Forever in his large calm eyes,
I read a tale of sacrifice. —

The same foreboding awe I felt
When at the altar's side we knelt,
And he, who as a pilgrim came,
Dressed, winged and glorious, through
the flame.

I slept not, though the wild bees
made

A dreamlike murmuring in the shade,
And on me the warm-fingered hours
Dressed with the drowsy smell of
flowers.

Before me, in a vision, rose
The hosts of Israel's scornful foes, —
Rank over rank, helm, shield, and
spear,
Littered in noon's hot atmosphere.

I heard their boast, and bitter word,
Their mockery of the Hebrew's Lord,
I saw their hands his ark assail,
Their feet profane his holy veil.

No angel down the blue space spoke,
No thunder from the still sky broke ;
But in their midst, in power and awe,
Like God's waked wrath, OUR CHILD
I saw!

A child no more! — harsh-browed
and strong,
He towered a giant in the throng,
And down his shoulders, broad and
bare,
Swept the black terror of his hair.

He raised his arm ; he smote amain ;
As round the reaper falls the grain,
So the dark host around him fell,
So sank the foes of Israel!

Again I looked. In sunlight shone
The towers and domes of Askelon.
Priest, warrior, slave, a mighty crowd,
Within her idol temple bowed.

Yet one knelt not ; stark, gaunt, and
blind,

His arms the massive pillars twined, —
An eyeless captive, strong with hate,
He stood there like an evil Fate.

The red shrines smoked, — the trum-
pets pealed :

He stooped, — the giant columns
reeled, —

Reeled tower and fane, sank arch and
wall,

And the thick dust-cloud closed o'er
all!

Above the shriek, the crash, the
groan

Of the fallen pride of Askelon,
I heard, sheer down the echoing sky,
A voice as of an angel cry, —

The voice of him, who at our side
Sat through the golden eventide, —
Of him who, on thy altar's blaze,
Rose fire-winged, with his song of
praise.

'Rejoice o'er Israel's broken chain,
Gray mother of the mighty slain!
Rejoice!' it cried, "he vanquisheth!
The strong in life is strong in death!

"To him shall Zorah's daughters
raise
Through coming years their hymns of
praise,
And gray old men at evening tell
Of all he wrought for Israel.

"And they who sing and they who
hear
Alike shall hold thy memory dear,
And pour their blessings on thy head,
O mother of the mighty dead!"

It ceased; and though a sound I
heard
As if great wings the still air stirred,
I only saw the barley sheaves
And hills half hid by olive leaves.

I bowed my face, in awe and fear,
On the dear child who slumbered
near.

"With me, as with my only son,
O God," I said, "THY WILL BE
DONE!"

THE CITIES OF THE PLAIN.

"GET ye up from the wrath of God's
terrible day!
Ungirded, unsandalled, arise and
away!
'T is the vintage of blood, 't is the ful-
ness of time,
And vengeance shall gather the har-
vest of crime!"

The warning was spoken; the rig-
eous had gone,
And the proud ones of Sodom w
feasting alone;
All gay was the banquet; the re
was long,
With the pouring of wine and
breathing of song.

'T was an evening of beauty; the
was perfume,
The earth was all greenness, the tr
were all bloom;
And softly the delicate viol was hea
Like the murmur of love or the no
of a bird.

And beautiful maidens moved do
in the dance,
With the magic of motion and s
shine of glance;
And white arms wreathed lightly,
tresses fell free
As the plumage of birds in some tr
ical tree.

Where the shrines of foul idols w
lighted on high,
And wantonness tempted the lust
the eye;
Midst rites of obscenity, stran
loathsome, abhorred,
The blasphemer scoffed at the na
of the Lord.

Hark! the growl of the thunder, —
quaking of earth!
Woe, woe to the worship, and wo
the mirth!
The black sky has opened, — the
flame in the air, —
The red arm of vengeance is li
and bare!

Then the shriek of the dying
wild where the song
And the low tone of love had l
whispered along;
For the fierce flames went lightly
palace and bower,

like the red tongues of demons, to
blast and devour!

own, — down on the fallen the red
ruin rained,
and the reveller sank with his wine-
cup undrained ;
the foot of the dancer, the music's
loved thrill,
and the shout of the laughter grew
suddenly still.

the last throb of anguish was fear-
fully given ;
the last eye glared forth in its mad-
ness on Heaven!

the last groan of horror rose wildly
and vain,
and death brooded over the pride of
the Plain!

THE CRUCIFIXION.

UNLIGHT upon Judæa's hills!
And on the waves of Galilee, —
in Jordan's stream, and on the rills
That feed the dead and sleeping sea!
Most freshly from the green wood
springs
the light breeze on its scented wings ;
and gayly quiver in the sun
the cedar tops of Lebanon!

A few more hours, — a change hath
come!

The sky is dark without a cloud!
The shouts of wrath and joy are dumb,
And proud knees unto earth are
bowed.

A change is on the hill of Death,
The helmeted watchers pant for breath,
and turn with wild and maniac eyes
on the dark scene of sacrifice!

That Sacrifice! — the death of
Him, —

The High and ever Holy One!
Well may the conscious Heaven grow
dim,

And blacken the beholding Sun.
The wonted light hath fled away,
Night settles on the middle day,
And earthquake from his caverned
bed
Is waking with a thrill of dread!

The dead are waking underneath!
Their prison door is rent away!
And, ghastly with the seal of death,
They wander in the eye of day!
The temple of the Cherubim,
The House of God is cold and dim ;
A curse is on its trembling walls,
Its mighty veil asunder falls!

Well may the cavern-depths of Earth
Be shaken, and her mountains nod ;
Well may the sheeted dead come
forth

To gaze upon a suffering God!
Well may the temple-shrine grow
dim,

And shadows veil the Cherubim,
When He, the chosen one of Heaven,
A sacrifice for guilt is given!

And shall the sinful heart, alone,
Behold unmoved the atoning hour,
When Nature trembles on her throne,
And Death resigns his iron power?
O, shall the heart, — whose sinfulness
Gave keenness to his sore distress,
And added to his tears of blood, —
Refuse its trembling gratitude!

THE STAR OF BETHLEHEM.

WHERE Time the measure of his
hours

By changeful bud and blossom
keeps,
And, like a young bride crowned with
flowers,
Fair Shiraz in her garden sleeps ;

Where, to her poet's turban stone,
The Spring her gift of flowers im-
parts,

Less sweet than those his thoughts
 have sown
 In the warm soil of Persian hearts :

There sat the stranger, where the
 shade
 Of scattered date-trees thinly lay,
 While in the hot clear heaven delayed
 The long and still and weary day.

Strange trees and fruits above him
 hung,
 Strange odors filled the sultry air,
 Strange birds upon the branches
 swung,
 Strange insect voices murmured
 there.

And strange bright blossoms shone
 around,
 Turned sunward from the shadowy
 bowers,
 As if the Gheber's soul had found
 A fitting home in Iran's flowers.

Whate'er he saw, whate'er he heard,
 Awakened feelings new and sad, —
 No Christian garb, nor Christian
 word,
 Nor church with Sabbath-bell
 chimes glad,

But Moslem graves, with turban
 stones,
 And mosque-spires gleaming white,
 in view,
 And graybeard Mollahs in low tones
 Chanting their Koran service
 through.

The flowers which smiled on either
 hand,
 Like tempting fiends, were such as
 they
 Which once, o'er all that Eastern land,
 As gifts on demon altars lay.

As if the burning eye of Baal
 The servant of his Conqueror
 knew,

From skies which knew no clo
 veil,
 The Sun's hot glances smote
 through.

"Ah me!" the lonely stranger s
 "The hope which led my foot
 on,
 And light from heaven around t
 shed,
 O'er weary wave and waste, is g

"Where are the harvest fields
 white,
 For Truth to thrust her sickle i
 Where flock the souls, like dove
 flight,
 From the dark hiding-place of

"A silent horror broods o'er all, —
 The burden of a hateful spell, —
 The very flowers around recall
 The hoary magi's rites of hell!

"And what am I, o'er such a land
 The banner of the Cross to bea
 Dear Lord, uphold me with thy ha
 Thy strength with human weak
 share!"

He ceased; for at his very feet
 In mild rebuke a floweret smiled
 How thrilled his sinking heart
 greet
 The Star-flower of the Virg
 child!

Sown by some wandering Fran
 drew
 Its life from alien air and earth
 And told to Paynim sun and dew
 The story of the Saviour's birth

From scorching beams, in ki
 mood,
 The Persian plants its be
 screened,
 And on its pagan sisterhood,
 In love, the Christian flov
 leaned.

With tears of joy the wanderer felt
The darkness of his long despair
Before that hallowed symbol melt,
Which God's dear love had nurtured
there.

From Nature's face, that simple flower
The lines of sin and sadness swept;
And Magian pile and Paynim bower
In peace like that of Eden slept.

Each Moslem tomb, and cypress old,
Looked holy through the sunset
air;
And, angel-like, the Muezzin told
From tower and mosque the hour
of prayer.

With cheerful steps, the morrow's
dawn
From Shiraz saw the stranger part;
The Star-flower of the Virgin-Born
Still blooming in his hopeful heart!

HYMNS.

FROM THE FRENCH OF LAMARTINE.

ONE hymn more, O my lyre!
Praise to the God above,
Of joy and life and love,
Sweeping its strings of fire!

O, who the speed of bird and wind
And sunbeam's glance will lend to
me,
That, soaring upward, I may find
My resting-place and home in
Thee?—
Thou, whom my soul, midst doubt
and gloom,
Adoreth with a fervent flame,—
Mysterious spirit! unto whom
Pertain nor sign nor name!

Swiftly my lyre's soft murmurs go,
Up from the cold and joyless
earth,

Back to the God who bade them
flow,
Whose moving spirit sent them
forth.

But as for me, O God! for me,
The lowly creature of thy will,
Lingering and sad, I sigh to thee,
An earth-bound pilgrim still!

Was not my spirit born to shine
Where yonder stars and suns are
glowing?
To breathe with them the light divine
From God's own holy altar flowing?
To be, indeed, whate'er the soul
In dreams hath thirsted for so
long,—
A portion of Heaven's glorious whole
Of loveliness and song?

O, watchers of the stars at night,
Who breathe their fire, as we the
air,—
Suns, thunders, stars, and rays of
light,
O, say, is He, the Eternal, there?
Bend there around his awful throne
The seraph's glance, the angel's
knee?

Or are thy inmost depths his own,
O wild and mighty sea?

Thoughts of my soul, how swift ye
go!

Swift as the eagle's glance of fire,
Or arrows from the archer's bow,
To the far aim of your desire!
Thought after thought, ye thronging
rise,
Like spring-doves from the startled
wood.

Bearing like them your sacrifice
Of music unto God!

And shall these thoughts of joy and
love

Come back again no more to me?—
Returning like the Patriarch's dove
Wing-weary from the eternal sea,
To bear within my longing arms

The promise-bough of kindlier
skies,
Plucked from the green, immortal
palms
Which shadow Paradise?

All-moving spirit! — freely forth
At thy command the strong wind
goes;
Its errand to the passive earth,
Nor art can stay, nor strength
oppose,
Until it folds its weary wing
Once more within the hand divine;
So, weary from its wandering,
My spirit turns to thine!

Child of the sea, the mountain stream,
From its dark caverns, hurries on,
Ceaseless, by night and morning's
beam,
By evening's star and noontide's
sun,
Until at last it sinks to rest,
O'erwearied, in the waiting sea,
And moans upon its mother's
breast, —
So turns my soul to Thee!

O Thou who bid'st the torrent flow,
Who lendest wings unto the
wind, —
Mover of all things! where art thou?
O, whither shall I go to find
The secret of thy resting-place?
Is there no holy wing for me,
That, soaring, I may search the space
Of highest heaven for Thee?

O, would I were as free to rise
As leaves on autumn's whirlwind
borne, —
The arrowy light of sunset skies,
Or sound, or ray, or star of morn,
Which melts in heaven at twilight's
close,
Or aught which soars unchecked
and free

Through earth and Heaven; that
might lose
Myself in finding Thee!

WHEN the BREATH DIVINE is flowing
Zephyr-like o'er all things going,
And, as the touch of viewless fingers
Softly on my soul it lingers,
Open to a breath the lightest,
Conscious of a touch the slightest, —
As some calm, still lake, whereon
Sinks the snowy-bosomed swan,
And the glistening water-rings
Circle round her moving wings:
When my upward gaze is turning
Where the stars of heaven are burning
Through the deep and dark abyss, —
Flowers of midnight's wilderness,
Blowing with the evening's breath
Sweetly in their Maker's path:

When the breaking day is flushing
All the east, and light is gushing
Upward through the horizon's haze,
Sheaf-like, with its thousand rays,
Spreading, until all above
Overflows with joy and love,
And below, on earth's green bosom,
All is changed to light and blossom

When my waking fancies over
Forms of brightness flit and hover,
Holy as the seraphs are,
Who by Zion's fountains wear
On their foreheads, white and broad
"HOLINESS UNTO THE LORD!"
When, inspired with rapture high,
It would seem a single sigh
Could a world of love create, —
That my life could know no date,
And my eager thoughts could fill
Heaven and Earth, o'erflowing still! —

Then, O Father! thou alone,
From the shadow of thy throne,
To the sighing of my breast
And its rapture answerest.
All my thoughts, which, upward
winging,

Bathe where thy own light is spring-
ing,—

All my yearnings to be free
Are as echoes answering thee!

Seldom upon lips of mine,
Father! rests that name of thine,—
Deep within my inmost breast,

In the secret place of mind,
Like an awful presence shrined,
Doth the dread idea rest!

Hushed and holy dwells it there,—
Prompter of the silent prayer,
Lifting up my spirit's eye
And its faint, but earnest cry,
From its dark and cold abode,
Unto thee, my Guide and God!

THE FEMALE MARTYR.

[Mary G—, aged 18, a "SISTER OF CHARITY," died in one of our Atlantic cities, during the prevalence of the Indian cholera, while in voluntary attendance upon the sick.]

"BRING out your dead!" The mid-
night street

Heard and gave back the hoarse,
low call;

Harsh fell the tread of hasty feet,—
Glanced through the dark the coarse
white sheet,—

Her coffin and her pall.

"What—only one!" the brutal hack-
man said,

As, with an oath, he spurned away
the dead.

How sunk the inmost hearts of all,
As rolled that dead-cart slowly by,
With creaking wheel and harsh hoof-
fall!

The dying turned him to the wall,
To hear it and to die!—

Onward it rolled; while oft its driver
stayed,

And hoarsely clamored, "Ho!—bring
out your dead."

It paused beside the burial-place;
"Toss in your load!"—and it was
done.—

With quick hand and averted face,
Hastily to the grave's embrace
They cast them, one by one,—
Stranger and friend,—the evil and the
just,
Together trodden in the churchyard
dust!

And thou, young martyr!—thou wast
there,—

No white-robed sisters round thee
trod,—

Nor holy hymn, nor funeral prayer
Rose through the damp and noisome
air,

Giving thee to thy God;
Nor flower, nor cross, nor hallowed
taper gave

Grace to the dead, and beauty to the
grave!

Yet, gentle sufferer! there shall be,
In every heart of kindly feeling,

A rite as holy paid to thee
As if beneath the convent-tree

Thy sisterhood were kneeling,
At vesper hours, like sorrowing angels,
keeping

Their tearful watch around thy place
of sleeping.

For thou wast one in whom the light
Of Heaven's own love was kindled
well.

Enduring with a martyr's might,
Through weary day and wakeful night
Far more than words may tell:

Gentle, and meek, and lowly, and un-
known,—

Thy mercies measured by thy God
alone!

Where manly hearts were failing,—
where

The throngful street grew foul with
death,

O high-souled martyr! — thou wast
 there,
 Inhaling, from the loathsome air,
 Poison with every breath.
 Yet shrinking not from offices of dread
 For the wrung dying, and the uncon-
 scious dead.

And, where the sickly taper shed
 Its light through vapors, damp, con-
 fined,
 Hushed as a seraph's fell thy tread, —
 A new Electra by the bed
 Of suffering human-kind!
 Pointing the spirit, in its dark dismay,
 To that pure hope which fadeth not
 away.

Innocent teacher of the high
 And holy mysteries of Heaven!
 How turned to thee each glazing eye,
 In mute and awful sympathy,
 As thy low prayers were given;
 And the o'er-hovering Spoiler wore,
 the while,
 An angel's features, — a deliverer's
 smile!

A blessed task! — and worthy one
 Who, turning from the world, as
 thou,
 Before life's pathway had begun
 To leave its spring-time flower and sun,
 Had sealed her early vow;
 Giving to God her beauty and her
 youth,

Her pure affections and her guileless
 truth.

Earth may not claim thee. Nothing
 here
 Could be for thee a meet reward;
 Thine is a treasure far more dear, —
 Eye hath not seen it, nor the ear
 Of living mortal heard, —
 The joys prepared, — the promised
 bliss above, —
 The holy presence of Eternal Love!

Sleep on in peace. The earth has
 not
 A nobler name than thine shall be.
 The deeds by martial manhood
 wrought,
 The lofty energies of thought,
 The fire of poesy, —
 These have but frail and fading hon-
 ors; — thine
 Shall Time unto Eternity consign.

Yea, and when thrones shall crumble
 down,
 And human pride and grandeur
 fall, —
 The herald's line of long renown, —
 The mitre and the kingly crown, —
 Perishing glories all!
 The pure devotion of thy generous
 heart
 Shall live in Heaven, of which it was
 a part.

THE FROST SPIRIT.

HE comes, — he comes, — the Frost Spirit comes! You may trace his foot
 steps now
 On the naked woods and the blasted fields and the brown hill's withered brow
 He has smitten the leaves of the gray old trees where their pleasant green
 came forth,
 And the winds, which follow wherever he goes, have shaken them down to earth
 He comes, — he comes, — the Frost Spirit comes! — from the froze
 Labrador, —
 From the icy bridge of the Northern seas, which the white bear wanders o'er, —

Where the fisherman's sail is stiff with ice, and the luckless forms below
In the sunless cold of the lingering night into marble statues grow!

He comes, — he comes, — the Frost Spirit comes! — on the rushing Northern
blast,

And the dark Norwegian pines have bowed as his fearful breath went past.
With an unscorched wing he has hurried on, where the fires of Hecla glow
On the darkly beautiful sky above and the ancient ice below.

He comes, — he comes, — the Frost Spirit comes! — and the quiet lake shall feel
The torpid touch of his glazing breath, and ring to the skater's heel;
And the streams which danced on the broken rocks, or sang to the leaning grass,
Shall bow again to their winter chain, and in mournful silence pass.

He comes, — he comes, — the Frost Spirit comes! — let us meet him as we may,
And turn with the light of the parlor-fire his evil power away;
And gather closer the circle round, when that fire-light dances high,
And laugh at the shriek of the baffled Fiend as his sounding wing goes by!

THE VAUDOIS TEACHER.

“O LADY fair, these silks of mine are beautiful and rare, —
The richest web of the Indian loom, which beauty's queen might wear;
And my pearls are pure as thy own fair neck, with whose radiant light they vie;
I have brought them with me a weary way, — will my gentle lady buy?”

And the lady smiled on the worn old man through the dark and clustering curls
Which veiled her brow as she bent to view his silks and glittering pearls;
And she placed their price in the old man's hand, and lightly turned away,
But she paused at the wanderer's earnest call, — “My gentle lady, stay!”

“O lady fair, I have yet a gem which a purer lustre flings,
Than the diamond flash of the jewelled crown on the lofty brow of kings, —
A wonderful pearl of exceeding price, whose virtue shall not decay,
Whose light shall be as a spell to thee and a blessing on thy way!”

The lady glanced at the mirroring steel where her form of grace was seen,
Where her eye shone clear, and her dark locks waved their clasping pearls
between;

“Bring forth thy pearl of exceeding worth, thou traveller gray and old, —
And name the price of thy precious gem, and my page shall count thy gold.”

The cloud went off from the pilgrim's brow, as a small and meagre book,
Unchased with gold or gem of cost, from his folding robe he took!

“Here, lady fair, is the pearl of price, may it prove as such to thee!
Nay — keep thy gold — I ask it not, for the word of God is free!”

The hoary traveller went his way, but the gift he left behind
 Hath had its pure and perfect work on that high-born maiden's mind,
 And she hath turned from the pride of sin to the lowliness of truth,
 And given her human heart to God in its beautiful hour of youth!

And she hath left the gray old halls, where an evil faith had power,
 The courtly knights of her father's train, and the maidens of her bower;
 And she hath gone to the Vaudois vales by lordly feet untrod,
 Where the poor and needy of earth are rich in the perfect love of God!

THE CALL OF THE CHRISTIAN.

Nor always as the whirlwind's rush
 On Horeb's mount of fear,
 Not always as the burning bush
 To Midian's shepherd seer,
 Nor as the awful voice which came
 To Israel's prophet bards,
 Nor as the tongues of cloven flame,
 Nor gift of fearful words, —

Not always thus, with outward sign
 Of fire or voice from Heaven,
 The message of a truth divine,
 The call of God is given!
 Awaking in the human heart
 Love for the true and right, —
 Zeal for the Christian's "better part,"
 Strength for the Christian's fight.

Nor unto manhood's heart alone
 The holy influence steals:
 Warm with a rapture not its own,
 The heart of woman feels!
 As she who by Samaria's wall
 The Saviour's errand sought, —
 As those who with the fervent Paul
 And meek Aquila wrought:

Or those meek ones whose martyrdom
 Rome's gathered grandeur saw:
 Or those who in their Alpine home
 Braved the Crusader's war,
 When the green Vaudois, trembling,
 heard,
 Through all its vales of death,
 The martyr's song of triumph poured
 From woman's failing breath.

And gently, by a thousand things
 Which o'er our spirits pass,
 Like breezes o'er the harp's fine
 strings,
 Or vapors o'er a glass,
 Leaving their token strange and new
 Of music or of shade,
 The summons to the right and true
 And merciful is made.

O, then, if gleams of truth and light
 Flash o'er thy waiting mind,
 Unfolding to thy mental sight
 The wants of human-kind;
 If, brooding over human grief,
 The earnest wish is known
 To soothe and gladden with relief
 An anguish not thine own;

Though heralded with naught of fear,
 Or outward sign or show;
 Though only to the inward ear
 It whispers soft and low;
 Though dropping, as the manna fell,
 Unseen, yet from above,
 Noiseless as dew-fall, heed it well, —
 Thy Father's call of love!

MY SOUL AND I.

STAND still, my soul, in the silent dark
 I would question thee,
 Alone in the shadow drear and stark
 With God and me!

What, my soul, was thy errand here
 Was it mirth or ease,
 Or heaping up dust from year to year
 "Nay, none of these!"

Speak, soul, aright in His holy sight
 Whose eye looks still
 And steadily on thee through the
 night:
 "To do his will!"

What hast thou done, O soul of
 mine,
 That thou tremblest so?—
 Hast thou wrought his task, and kept
 the line
 He bade thee go?

What, silent all!— art sad of cheer?
 Art fearful now?
 When God seemed far and men were
 near,
 How brave wert thou!

Aha! thou tremblest!— well I see
 Thou'rt craven grown.
 Is it so hard with God and me
 To stand alone?—

Summon thy sunshine bravery back,
 O wretched sprite!
 Let me hear thy voice through this
 deep and black
 Abysmal night.

What hast thou wrought for Right and
 Truth,
 For God and Man,
 From the golden hours of bright-eyed
 youth
 To life's mid span?

Ah, soul of mine, thy tones I hear,
 But weak and low,
 Like far sad murmurs on my ear
 They come and go.

"I have wrestled stoutly with the
 Wrong,
 And borne the Right
 From beneath the footfall of the throng
 To life and light.

"Wherever Freedom shivered a chain,
 God speed, quoth I;

To Error amidst her shouting train
 I gave the lie."

Ah, soul of mine! ah, soul of mine!
 Thy deeds are well:
 Were they wrought for Truth's sake or
 for thine?
 My soul, pray tell.

"Of all the work my hand hath
 wrought
 Beneath the sky,
 Save a place in kindly human thought,
 No gain have I."

Go to, go to!— for thy very self
 Thy deeds were done:
 Thou for fame, the miser for pelf,
 Your end is one!

And where art thou going, soul of
 mine?
 Canst see the end?
 And whither this troubled life of thine
 Evermore doth tend?

What daunts thee now?— what shakes
 thee so?
 My sad soul say.
 "I see a cloud like a curtain low
 Hang o'er my way.

"Whither I go I cannot tell:
 That cloud hangs black,
 High as the heaven and deep as hell
 Across my track.

"I see its shadow coldly enwrap
 The souls before.
 Sadly they enter it, step by step,
 To return no more.

"They shrink, they shudder, dear
 God! they kneel
 To thee in prayer.
 They shut their eyes on the cloud, but
 feel
 That it still is there.

"In vain they turn from the dread
 Before

To the Known and Gone ;
 For while gazing behind them ever-
 more
 Their feet glide on.

“ Yet, at times, I see upon sweet pale
 faces
 A light begin
 To tremble, as if from holy places
 And shrines within.

* And at times methinks their cold
 lips move
 With hymn and prayer,
 As if somewhat of awe, but more of
 love
 And hope were there.

“ I call on the souls who have left the
 light
 To reveal their lot ;
 I bend mine ear to that wall of night,
 And they answer not.

“ But I hear around me sighs of pain
 And the cry of fear,
 And a sound like the slow sad drop-
 ping of rain,
 Each drop a tear!

“ Ah, the cloud is dark, and day by
 day
 I am moving thither :
 I must pass beneath it on my way —
 God pity me! — WHITHER? ”

Ah, soul of mine! so brave and wise
 In the life-storm loud,
 Fronting so calmly all human eyes
 In the sunlit crowd!

Now standing apart with God and me
 Thou art weakness all,
 Gazing vainly after the things to be
 Through Death's dread wall.

But never for this, never for this
 Was thy being lent ;
 For the craven's fear is but selfishness,
 Like his merriment.

Folly and Fear are sisters twain :
 One closing her eyes,
 The other peopling the dark inane
 With spectral lies.

Know well, my soul, God's hand con-
 trols
 Whate'er thou fearest ;
 Round him in calmest music rolls
 Whate'er thou hearest.

What to thee is shadow, to him is
 day,
 And the end he knoweth,
 And not on a blind and aimless way
 The spirit goeth.

Man sees no future, — a phantom
 show
 Is alone before him :
 Past Time is dead, and the grasses
 grow,
 And flowers bloom o'er him.

Nothing before, nothing behind ;
 The steps of Faith
 Fall on the seeming void, and find
 The rock beneath.

The Present, the Present is all thou
 hast
 For thy sure possessing ;
 Like the patriarch's angel hold it fast
 Till it gives its blessing.

Why fear the night? why shrink from
 Death,
 That phantom wan?
 There is nothing in heaven or earth
 beneath
 Save God and man.

Peopling the shadows we turn from
 Him
 And from one another ;
 All is spectral and vague and dim
 Save God and our brother!

Like warp and woof all destinies
 Are woven fast,

linked in sympathy like the keys
Of an organ vast.

lack one thread, and the web ye mar ;
Break but one
a thousand keys, and the paining
jar
Through all will run.

restless spirit! wherefore strain
Beyond thy sphere?
Heaven and hell, with their joy and
pain,
Are now and here.

ck to thyself is measured well
All thou hast given ;
y neighbor's wrong is thy present
hell,
His bliss, thy heaven.

d in life, in death, in dark and light,
All are in God's care ;
und the black abyss, pierce the
deep of night,
And he is there!

which is real now remaineth,
And fadeth never :
e hand which upholds it now sus-
taineth
The soul forever.

ning on him, make with reverent
meekness
His own thy will,
d with strength from Him shall thy
utter weakness
Life's task fulfil ;

l that cloud itself, which now be-
fore thee
Lies dark in view,
l with beams of light from the
inner glory
Be stricken through.

like meadow mist through au-
tumn's dawn
Uprolling thin,

Its thickest folds when about thee
drawn
Let sunlight in.

Then of what is to be, and of what is
done,
Why quieriest thou? —
The past and the time to be are one,
And both are NOW!

TO A FRIEND,

ON HER RETURN FROM EUROPE.

How smiled the land of France
Under thy blue eye's glance,
Light-hearted rover!
Old walls of chateaux gray,
Towers of an early day,
Which the Three Colors play
Flauntingly over.

Now midst the brilliant train
Thronging the banks of Seine :
Now midst the splendor
Of the wild Alpine range,
Waking with change on change
Thoughts in thy young heart strange,
Lovely, and tender.

Vales, soft Elysian,
Like those in the vision
Of Mirza, when, dreaming,
He saw the long hollow dell,
Touched by the prophet's spell,
Into an ocean swell
With its isles teeming.

Cliffs wrapped in snows of years,
Splintering with icy spears
Autumn's blue heaven :
Loose rock and frozen slide,
Hung on the mountain-side,
Waiting their hour to glide
Downward, storm-driven!

Rhine stream, by castle old,
Baron's and robber's hold,
Peacefully flowing ;

Sweeping through vineyards green,
Or where the cliffs are seen
O'er the broad wave between
Grim shadows throwing.

Or, where St. Peter's dome
Swells o'er eternal Rome,
Vast, dim, and solemn, —
Hymns ever chanting low, —
Censers swung to and fro, —
Sable stoles sweeping slow
Cornice and column!

O, as from each and all
Will there not voices call
Evermore back again?
In the mind's gallery
Wilt thou not always see
Dim phantoms beckon thee
O'er that old track again?

New forms thy presence haunt, —
New voices softly chant, —
New faces greet thee! —
Pilgrims from many a shrine
Hallowed by poet's line,
At memory's magic sign,
Rising to meet thee.

And when such visions come
Unto thy olden home,
Will they not waken
Deep thoughts of Him whose hand
Led thee o'er sea and land
Back to the household band
Whence thou wast taken?

While, at the sunset time,
Swells the cathedral's chime,
Yet, in thy dreaming,
While to thy spirit's eye
Yet the vast mountains lie
Piled in the Switzer's sky,
Icy and gleaming:

Prompter of silent prayer,
Be the wild picture there
In the mind's chamber,
And, through each coming day
Him who, as staff and stay,

Watched o'er thy wandering way,
Freshly remember.

So, when the call shall be
Soon or late unto thee,
As to all given,
Still may that picture live,
All its fair forms survive,
And to thy spirit give
Gladness in Heaven!

THE ANGEL OF PATIENCE

A FREE PARAPHRASE OF THE
GERMAN.

To weary hearts, to mourning honours
God's meekest Angel gently comes
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love, our dear
And Heavenly Father sends him here

There's quiet in that Angel's glance
There's rest in his still countenance
He mocks no grief with idle cheer
Nor wounds with words the mourner's
ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling
palm;
To lay the storms of hope and fear
And reconcile life's smile and tear
The throbs of wounded pride to soothe
And make our own our Father's will

O thou who mournest on thy way
With longings for the close of day
He walks with thee, that Angel kind
And gently whispers, "Be resigned
Bear up, bear on, the end shall be
The dear Lord ordereth all things
well!"

FOLLEN.

ON READING HIS ESSAY ON THE
"FUTURE STATE."

RIEND of my soul!—as with moist
eye

I look up from this page of thine,
It a dream that thou art nigh,
Thy mild face gazing into mine?

at presence seems before me now,
A placid heaven of sweet moonrise,
Then, dew-like, on the earth below
Descends the quiet of the skies.

e calm brow through the parted
hair,
The gentle lips which knew no
guile,
Softening the blue eye's thoughtful
care
With the bland beauty of their
smile.

me!—at times that last dread
scene
Of Frost and Fire and moaning
Sea,
All cast its shade of doubt between
The failing eyes of Faith and thee.

t, lingering o'er thy charmed page,
Where through the twilight air of
earth,
Like enthusiast and sage,
Prophet and bard, thou gazest
forth;

ing the Future's solemn veil;
The reaching of a mortal hand
put aside the cold and pale
cloud-curtains of the Unseen Land;

thoughts which answer to my own,
In words which reach my inward
ear,
The whispers from the void Un-
known,
I feel thy living presence here.

The waves which lull thy body's rest,
The dust thy pilgrim footsteps
trod,
Unwasted, through each change, at-
test
The fixed economy of God.

Shall these poor elements outlive
The mind whose kingly will they
wrought?
Their gross unconsciousness survive
Thy godlike energy of thought?

THOU LIVEST, FOLLEN!—not in vain
Hath thy fine spirit meekly borne
The burthen of Life's cross of pain,
And the thorned crown of suffering
worn.

O, while Life's solemn mystery
glooms
Around us like a dungeon's wall,—
Silent earth's pale and crowded tombs,
Silent the heaven which bends o'er
all!—

While day by day our loved ones
glide
In spectral silence, hushed and lone,
To the cold shadows which divide
The living from the dread Un-
known;

While even on the closing eye,
And on the lip which moves in
vain,
The seals of that stern mystery
Their undiscovered trust retain;—

And only midst the gloom of death,
Its mournful doubts and haunting
fears,
Two pale, sweet angels, Hope and
Faith,
Smile dimly on us through their
tears;

'T is something to a heart like mine
To think of thee as living yet;

To feel that such a light as thine
 Could not in utter darkness set.

Less dreary seems the untried way
 Since thou hast left thy footprints
 there,
 And beams of mournful beauty play
 Round the sad Angel's sable hair.

Oh!—at this hour when half the
 sky
 Is glorious with its evening light,
 And fair broad fields of summer lie
 Hung o'er with greenness in my
 sight;

While through these elm-boughs wet
 with rain
 The sunset's golden walls are seen,
 With clover-bloom and yellow grain
 And wood-draped hill and stream
 between;

I long to know if scenes like this
 Are hidden from an angel's eyes;
 If earth's familiar loveliness
 Haunts not thy heaven's serener
 skies.

For sweetly here upon thee grew
 The lesson which that beauty gave,
 The ideal of the Pure and True
 In earth and sky and gliding wave.

And it may be that all which lends
 The soul an upward impulse here,
 With a diviner beauty blends,
 And greets us in a holier sphere.

Through groves where blighting never
 fell
 The humbler flowers of earth may
 twine;
 And simple draughts from childhood's
 well
 Blend with the angel-tasted wine.

But be the prying vision veiled,
 And let the seeking lips be dumb,—
 Where even seraph eyes have failed

Shall mortal blindness seek
 come?

We only know that thou hast gone
 And that the same returnless tide
 Which bore thee from us still glides
 on,
 And we who mourn thee with
 glide.

On all thou lookest we shall look,
 And to our gaze ere long shall tell
 That page of God's mysterious book
 We so much wish, yet dread
 learn.

With Him, before whose awful power
 Thy spirit bent its trembling
 knee;—
 Who, in the silent greeting flower
 And forest leaf, looked out
 thee,—

We leave thee, with a trust serene
 Which Time, nor Change,
 Death can move,
 While with thy childlike faith
 lean,
 On Him whose dearest name
 Love!

TO THE REFORMERS ENGLAND.

GOD bless ye, brothers!—in the
 Ye're waging now, ye cannot fail
 For better is your sense of right
 Than king-craft's triple mail.

Than tyrant's law, or bigot's ban
 More mighty is your simplest word
 The free heart of an honest man
 Than crosier or the sword.

Go,—let your bloated Church rehearse
 The lesson it has learned so well
 It moves not with its prayer or cry
 The gates of heaven or hell.

At the State scaffold rise again, —
 Did Freedom die when Russell died?
 Forget ye how the blood of Vane
 From earth's green bosom cried?

The great hearts of your olden time
 Are beating with you, full and strong
 The holy memories and sublime
 And glorious round ye throng.

The bluff, bold men of Runnymede
 Are with ye still in times like these;
 The shades of England's mighty dead,
 Your cloud of witnesses!

The truths ye urge are borne abroad
 By every wind and every tide;
 The voice of Nature and of God
 Speaks out upon your side.

The weapons which your hands have
 Found
 Are those which Heaven itself has
 Wrought,
 Right, Truth, and Love; — your battle-
 ground
 The free, broad field of Thought.

The partial, selfish purpose breaks
 The simple beauty of your plan,
 The lie from throne or altar shakes
 Your steady faith in man.

The languid pulse of England starts
 And bounds beneath your words of
 Power,
 The beating of her million hearts
 Is with you at this hour!

We who, with undoubting eyes,
 Through present cloud and gather-
 ing storm,
 Hold the span of Freedom's skies,
 And sunshine soft and warm, —

Press bravely onward! — not in vain
 Your generous trust in human-kind;
 The good which bloodshed could not
 Gain
 Your peaceful zeal shall find.

Press on! — the triumph shall be won
 Of common rights and equal laws,
 The glorious dream of Harrington,
 And Sidney's good old cause.

Blessing the cotter and the crown,
 Sweetening worn Labor's bitter cup;
 And, plucking not the highest down,
 Lifting the lowest up.

Press on! — and we who may not share
 The toil or glory of your fight
 May ask, at least, in earnest prayer,
 God's blessing on the right!

THE QUAKER OF THE OLDEN TIME.

THE Quaker of the olden time! —
 How calm and firm and true,
 Unspotted by its wrong and crime,
 He walked the dark earth through
 The lust of power, the love of gain,
 The thousand lures of sin
 Around him, had no power to stain
 The purity within.

With that deep insight which detects
 All great things in the small,
 And knows how each man's life affects
 The spiritual life of all,
 He walked by faith and not by sight,
 By love and not by law;
 The presence of the wrong or right
 He rather felt than saw.

He felt that wrong with wrong partakes,
 That nothing stands alone,
 That whoso gives the motive, makes
 His brother's sin his own.
 And, pausing not for doubtful choice
 Of evils great or small,
 He listened to that inward voice
 Which called away from all.

O spirit of that early day,
 So pure and strong and true,
 Be with us in the narrow way
 Our faithful fathers knew.

Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear to make
Our daily lives a prayer!

THE REFORMER.

ALL grim and soiled and brown with
tan,
I saw a Strong One, in his wrath,
Smiting the goddess shrines of man
Along his path.

The Church, beneath her trembling
dome
Essayed in vain her ghostly charm :
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in :
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile ;
That grand, old, time-worn turret
spare " ;
Meek Reverence, kneeling in the aisle,
Cried out, " Forbear ! "

Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.

Young Romance raised his dreamy
eyes,
O'erhung with paly locks of gold,—
" Why smite," he asked in sad surprise,
" The fair, the old ? "

Yet louder rang the Strong One's
stroke,
Yet nearer flashed his axe's gleam ;
Shuddering and sick of heart I woke,
As from a dream.

I looked : aside the dust-cloud rolled,—
The Waster seemed the Builder to ;

Up springing from the ruined Old
I saw the New.

'T was but the ruin of the bad, —
The wasting of the wrong and ill
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I fear
The frown which awed me past
away,
And left behind a smile which chee
Like breaking day.

The grain grew green on battle-plain
O'er swarded war-mounds gra
the cow ;
The slave stood forging from his cha
The spade and plough.

Where frowned the fort, pavilion
gay
And cottage windows, flower-
twined,
Looked out upon the peaceful bay
And hills behind.

Through vine-wreathed cups with w
once red,
The lights on brimming crystal
Drawn, sparkling, from the rivulet h
And mossy well.

Through prison walls, like Heav
sent hope,
Fresh breezes blew, and sunbe
strayed,
And with the idle gallows-rope
The young child played.

Where the doomed victim in his c
Had counted o'er the weary ho
Glad school-girls, answering to
bell,
Came crowned with flower

Grown wiser for the lesson given
I fear no longer, for I know
That, where the share is deepest dri
The best fruits grow.

the outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone, —

These wait their doom, from that
great law
Which makes the past time serve
to-day ;
And fresher life the world shall draw
From their decay.

backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

wisely taught the Indian seer ;
Destroying Seva, forming Brahm,
Who wake by turns Earth's love and
fear,
Are one, the same.

And idly as, in that old day,
Thou mournest, did thy sires repine,
In his time, thy child grown gray
Shall sigh for thine.

And, not the less for them or thou
The eternal step of Progress beats
That great anthem, calm and slow,
Which God repeats!

Take heart! — the Waster builds
again, —
A charmed life old Goodness hath ;
The tares may perish, — but the grain
Is not for death.

And works in all things ; all obey
His first propulsion from the night :
Wake and watch! — the world is
gray
With morning light!

THE PRISONER FOR DEBT.

Look on him! — through his dungeon
grate
Creebly and cold, the morning light

Comes stealing round him, dim and
late,

As if it loathed the sight.
Reclining on his strawy bed,
His hand upholds his drooping
head, —

His bloodless cheek is seamed and
hard,

Unshorn his gray, neglected beard ;
And o'er his bony fingers flow
His long, dishevelled locks of snow.

No grateful fire before him glows,
And yet the winter's breath is
chill ;

And o'er his half-clad person goes
The frequent ague thrill!

Silent, save ever and anon,
A sound, half murmur and half groan,
Forces apart the painful grip
Of the old sufferer's bearded lip ;
O sad and crushing is the fate
Of old age chained and desolate!

Just God! why lies that old man
there?

A murderer shares his prison bed,
Whose eyeballs, through his horrid
hair,

Gleam on him, fierce and red ;
And the rude oath and heartless jeer
Fall ever on his loathing ear,
And, or in wakefulness or sleep,
Nerve, flesh, and pulses thrill and
creep

Whene'er that ruffian's tossing limb,
Crimson with murder, touches him!

What has the gray-haired prisoner
done?

Has murder stained his hands with
 gore?

Not so ; his crime's a fouler one ;

GOD MADE THE OLD MAN POOR!

For this he shares a felon's cell, —
The fittest earthly type of hell!

For this, the boon for which he poured
His young blood on the invader's
sword,

And counted light the fearful cost, —
His blood-gained liberty is lost!

And so, for such a place of rest,
Old prisoner, dropped thy blood as
rain

On Concord's field, and Bunker's
crest,

And Saratoga's plain?

Look forth, thou man of many scars,
Through thy dim dungeon's iron bars;
It must be joy, in sooth, to see
Yon monument upreared to thee, —
Piled granite and a prison cell, —
The land repays thy service well!

Go, ring the bells and fire the guns,
And fling the starry banner out;
Shout "Freedom!" till your lisp-
ing ones

Give back their cradle-shout;
Let boastful eloquence declaim
Of honor, liberty, and fame;
Still let the poet's strain be heard,
With glory for each second word,
And everything with breath agree
To praise "our glorious liberty!"

But when the patron cannon jars,
That prison's cold and gloomy wall,
And through its grates the stripes
and stars

Rise on the wind and fall, —
Think ye that prisoner's aged ear
Rejoices in the general cheer?
Think ye his dim and failing eye
Is kindled at your pageantry?
Sorrowing of soul, and chained of
limb,
What is your carnival to him?

Down with the LAW that binds him
thus!

Unworthy freemen, let it find
No refuge from the withering curse
Of God and human kind!
Open the prison's living tomb,
And usher from its brooding gloom
The victims of your savage code
To the free sun and air of God;

No longer dare as crime to brand
The chastening of the Almighty
hand.

LINES,

WRITTEN ON READING PAMPHLET
PUBLISHED BY CLERGYMEN AGAINST
THE ABOLITION OF THE GALLIES

I.

THE suns of eighteen centuries
shone
Since the Redeemer walked
man, and made
The fisher's boat, the cavern's floor
stone,
And mountain moss, a pillow for
head;
And He, who wandered with
peasant Jew,
And broke with publicans the bond
of shame,
And drank, with blessings in
Father's name,
The water which Samaria's out-
drew,
Hath now his temples upon e-
shore,
Altar and shrine and priest, —
incense dim
Evermore rising, with low psalm
and hymn,
From lips which press the temple
marble floor,
Or kiss the gilded sign of the
Cross He bore.

II.

Yet as of old, when, meekly "good,"
He fed a blind and selfish multitude
And even the poor companions
lot
With their dim earthly vision
him not,
How ill are his high teachings
stood!

Where He hath spoken Liberty, the
priest
At his own altar binds the chain
anew ;
Where He hath bidden to Life's equal
feast,
The starving many wait upon the
few ;
Where He hath spoken Peace, his
name hath been
The loudest war-cry of contending
men ;
Priests, pale with vigils, in his name
have blessed
The unsheathed sword, and laid the
spear in rest,
Yet the war-banner with their sacred
wine,
And crossed its blazon with the holy
sign ;
Yea, in his name who bade the erring
live,
And daily taught his lesson, — to for-
give ! —
Twisted the cord and edged the
murderous steel ;
And, with his words of mercy on their
lips,
Hung gloating o'er the pincer's burn-
ing grips,
And the grim horror of the strain-
ing wheel ;
Fed the slow flame which gnawed the
victim's limb,
Who saw before his searing eyeballs
swim
The image of *their* Christ in cruel
zeal,
Through the black torment-smoke,
held mockingly to him !

III.

The blood which mingled with the
desert sand,
And beaded with its red and
ghastly dew
The vines and olives of the Holy
Land, —

K

The shrieking curses of the hunted
Jew, —
The white-sown bones of heretics,
where'er
They sank beneath the Crusade's holy
spear, —
Goa's dark dungeons, — Malta's sea-
washed cell,
Where with the hymns the ghostly
fathers sung
Mingled the groans by subtle tor-
ture wrung,
Heaven's anthem blending with the
shriek of hell !
The midnight of Bartholomew, — the
stake
Of Smithfield, and that thrice-ac-
cursed flame
Which Calvin kindled by Geneva's
lake, —
New England's scaffold, and the
priestly sneer
Which mocked its victims in that
hour of fear,
When guilt itself a human tear
might claim, —
Bear witness, O thou wronged and
merciful One !
That Earth's most hateful crimes
have in thy name been done !

IV.

Thank God ! that I have lived to see
the time
When the great truth begins at last
to find
An utterance from the deep heart
of mankind,
Earnest and clear, that ALL REVENGE
IS CRIME !
That man is holier than a creed, —
that all
Restraint upon him must consult
his good,
Hope's sunshine linger on his prison
wall,
And Love look in upon his solitude.
The beautiful lesson which our Sav-
iour taught

Through long, dark centuries its way
 hath wrought
 Into the common mind and popular
 thought;
 And words, to which by Galilee's lake
 shore
 The humble fishers listened with
 hushed oar,
 Have found an echo in the general
 heart,
 And of the public faith become a
 living part.

v.

Who shall arrest this tendency?—
 Bring back
 The cells of Venice and the bigot's
 rack?
 Harden the softening human heart
 again
 To cold indifference to a brother's
 pain?
 Ye most unhappy men!— who, turned
 away
 From the mild sunshine of the Gospel
 day,
 Grope in the shadows of Man's twi-
 light time,
 What mean ye, that with ghoulish
 zest ye brood,
 O'er those foul altars streaming with
 warm blood,
 Permitted in another age and
 clime?
 Why cite that law with which the bigot
 Jew
 Rebuked the Pagan's mercy, when he
 knew
 No evil in the Just One?— Where-
 fore turn
 To the dark cruel past?— Can ye not
 learn
 From the pure Teacher's life, how
 mildly free
 Is the great Gospel of Humanity?
 The Flamen's knife is bloodless, and
 no more
 Mexitli's altars soak with human gore,
 No more the ghastly sacrifices smoke

Through the green arches of the Dr
 id's oak;
 And ye of milder faith, with your hi
 claim
 Of prophet-utterance in the Holi
 name,
 Will ye become the Druids of o
 time!
 Set up your scaffold-altars in o
 land,
 And, consecrators of Law's dark
 crime,
 Urge to its loathsome work t
 hangman's hand?
 Beware,— lest human nature, rous
 at last,
 From its peeled shoulder your encu
 brance cast,
 And, sick to loathing of your c
 for blood,
 Rank ye with those who led their v
 tims round
 The Celt's red altar and the Indian
 mound,
 Abhorred of Earth and Heaven,
 a pagan brotherhood!

THE HUMAN SACRIFICE.

I.

FAR from his close and noisome co
 By grassy lane and sunny stream
 Blown clover field and strawber
 dell,
 And green and meadow freshness,
 The footsteps of his dream.
 Again from careless feet the dew
 Of summer's misty morn he sho
 Again with merry heart he threw
 His light line in the rippling bro
 Back crowded all his school-c
 joys,—
 He urged the ball and quoit ag
 And heard the shout of laughing b
 Come ringing down the walnut gl
 Again he felt the western breeze,
 With scent of flowers and crisp
 hay;

and down again through wind-stirred
trees
He saw the quivering sunlight play.
An angel in home's vine-hung door,
He saw his sister smile once more ;
Once more the truant's brown-locked
head
Upon his mother's knees was laid,
And sweetly lulled to slumber there,
With evening's holy hymn and prayer!

II.

He woke. At once on heart and brain
The present Terror rushed again, —
Lanked on his limbs the felon's chain!
He woke, to hear the church-tower tell
Time's footfall on the conscious bell,
And, shuddering, feel that clanging
din
His life's LAST HOUR had ushered in ;
To see within his prison-yard,
Through the small window, iron
barred,
The gallows shadow rising dim
Between the sunrise heaven and
him, —
A horror in God's blessed air, —
A blackness in his morning light, —
Like some foul devil-altar there
Built up by demon hands at night.
And, maddened by that evil sight,
Dark, horrible, confused, and strange,
A chaos of wild, weltering change,
All power of check and guidance gone,
Dizzy and blind, his mind swept on.
In vain he strove to breathe a prayer,
In vain he turned the Holy Book,
He only heard the gallows-stair
Creak as the wind its timbers shook.
To dream for him of sin forgiven,
While still that baleful spectre stood,
With its hoarse murmur, "*Blood for
Blood!*"
Between him and the pitying Heaven!

III.

Now on his dungeon floor he knelt,
And smote his breast, and on his
chain,

Whose iron clasp he always felt,
His hot tears fell like rain ;
And near him, with the cold, calm
look
And tone of one whose formal part,
Unwarmed, unsoftened of the
heart,
Is measured out by rule and book,
With placid lip and tranquil blood,
The hangman's ghostly ally stood,
Blessing with solemn text and word
The gallows-drop and strangling cord ;
Lending the sacred Gospel's awe
And sanction to the crime of Law.

IV.

He saw the victim's tortured brow, —
The sweat of anguish starting
there, —
The record of a nameless woe
In the dim eye's imploring stare,
Seen hideous through the long, damp
hair, —
Fingers of ghastly skin and bone
Working and writhing on the stone! —
And heard, by mortal terror wrung
From heaving breast and stiffened
tongue,
The choking sob and low hoarse
prayer ;
As o'er his half-crazed fancy came
A vision of the eternal flame, —
Its smoking cloud of agonies, —
Its demon-worm that never dies, —
The everlasting rise and fall
Of fire-waves round the infernal wall ;
While high above that dark red flood,
Black, giant-like, the gallows stood ;
Two busy fiends attending there :
One with cold mocking rite and prayer,
The other with impatient grasp,
Tightening the death-ropes' strangling
clasp.

V.

The unfelt rite at length was done, —
The prayer unheard at length was
said, —
An hour had passed : — the noonday
sun

Smote on the features of the dead!
 And he who stood the doomed beside,
 Calm gauger of the swelling tide
 Of mortal agony and fear,
 Heeding with curious eye and ear
 Whate'er revealed the keen excess
 Of man's extremest wretchedness:
 And who in that dark anguish saw
 An earnest of the victim's fate,
 The vengeful terrors of God's law,
 The kindlings of Eternal hate,—
 The first drops of that fiery rain
 Which beats the dark red realm of
 pain,
 Did he uplift his earnest cries
 Against the crime of Law, which
 gave
 His brother to that fearful grave,
 Whereon Hope's moonlight never lies,
 And Faith's white blossoms never
 wave
 To the soft breath of Memory's
 sighs;—
 Which sent a spirit marred and
 stained,
 By fiends of sin possessed, profaned,
 In madness and in blindness stark,
 Into the silent, unknown dark?
 No,—from the wild and shrinking
 dread
 With which he saw the victim led
 Beneath the dark veil which divides
 Ever the living from the dead,
 And Nature's solemn secret hides,
 The man of prayer can only draw
 New reasons for his bloody law;
 New faith in staying Murder's hand
 By murder at that Law's command;
 New reverence for the gallows-rope,
 As human Nature's latest hope;
 Last relic of the good old time,
 When Power found license for its
 crime,
 And held a writhing world in check
 By that fell cord about its neck;
 Stifled Sedition's rising shout,
 Choked the young breath of Freedom
 out,
 And timely checked the words which
 sprung

From Heresy's forbidden tongue;
 While in its noose of terror bound,
 The Church its cherished union found
 Conforming, on the Moslem plan,
 The motley-colored mind of man,
 Not by the Koran and the Sword,
 But by the Bible and the Cord!

VI.

O, Thou! at whose rebuke the grave
 Back to warm life its sleeper gave,
 Beneath whose sad and tearful glance
 The cold and changed countenance
 Broke the still horror of its trance,
 And, waking, saw with joy above,
 A brother's face of tenderest love;
 Thou, unto whom the blind and lame
 The sorrowing and the sin-sick came
 And from thy very garment's hem
 Drew life and healing unto them,
 The burden of thy holy faith
 Was love and life, not hate and death:
 Man's demon ministers of pain,
 The fiends of his revenge were sent
 From thy pure Gospel's element
 To their dark home again.
 Thy name is Love! What, then,
 he,
 Who in that name the gallows rear
 An awful altar built to thee,
 With sacrifice of blood and tears?
 O, once again thy healing lay
 On the blind eyes which knew the
 not
 And let the light of thy pure day
 Melt in upon his darkened thought
 Soften his hard, cold heart, and show
 The power which in forbearance
 lies,
 And let him feel that mercy now
 Is better than old sacrifice!

VII.

As on the White Sea's charmed shore
 The Parsee sees his holy hill
 With dunnest smoke-clouds curtained
 o'er,
 Yet knows beneath them, evermore,
 The low, pale fire is quivering still

So, underneath its clouds of sin,
 The heart of man retaineth yet
 Gleams of its holy origin;
 And half-quenched stars that never
 set,
 Dim colors of its faded bow,
 And early beauty, linger there,
 And o'er its wasted desert blow
 Faint breathings of its morning air,
 O, never yet upon the scroll
 Of the sin-stained, but priceless soul,
 Hath Heaven inscribed "DE-
 SPAIR!"
 Cast not the clouded gem away,
 Quench not the dim but living ray, —
 My brother man, Beware!
 With that deep voice which from the
 skies
 Forbade the Patriarch's sacrifice,
 God's angel cries, FORBEAR!

RANDOLPH OF ROANOKE.

O MOTHER EARTH! upon thy lap
 Thy weary ones receiving,
 And o'er them, silent as a dream,
 Thy grassy mantle weaving,
 Fold softly in thy long embrace
 That heart so worn and broken,
 And cool its pulse of fire beneath
 Thy shadows old and oaken.

Shut out from him the bitter word
 And serpent hiss of scorning;
 Nor let the storms of yesterday
 Disturb his quiet morning.
 Breathe over him forgetfulness
 Of all save deeds of kindness,
 And, save to smiles of grateful eyes,
 Press down his lids in blindness.

There, where with living ear and eye
 He heard Potomac's flowing,
 And, through his tall ancestral trees,
 Saw autumn's sunset glowing,
 He sleeps, — still looking to the west,
 Beneath the dark wood shadow,
 As if he still would see the sun
 Sink down on wave and meadow.

Bard, Sage, and Tribune! — in himself
 All moods of mind contrasting, —
 The tenderest wail of human woe,
 The scorn-like lightning blasting;
 The pathos which from rival eyes
 Unwilling tears could summon,
 The stinging taunt, the fiery burst
 Of hatred scarcely human!

Mirth, sparkling like a diamond
 shower,
 From lips of life-long sadness;
 Clear picturings of majestic thought
 Upon a ground of madness;
 And over all Romance and Song
 A classic beauty throwing,
 And laurelled Clio at his side
 Her storied pages showing.

All parties feared him: each in turn
 Beheld its schemes disjointed,
 As right or left his fatal glance
 And spectral finger pointed.
 Sworn foe of Cant, he smote it down
 With trenchant wit unsparing,
 And, mocking, rent with ruthless hand
 The robe Pretence was wearing.

Too honest or too proud to feign
 A love he never cherished,
 Beyond Virginia's border line
 His patriotism perished.
 While others hailed in distant skies
 Our eagle's dusky pinion,
 He only saw the mountain bird
 Stoop o'er his Old Dominion!

Still through each change of fortune
 strange,
 Racked nerve, and brain all burning,
 His loving faith in Mother-land
 Knew never shade of turning;
 By Britain's lakes, by Neva's wave,
 Whatever sky was o'er him,
 He heard her rivers' rushing sound,
 Her blue peaks rose before him.

He held his slaves, yet made withal
 No false and vain pretences,

Nor paid a lying priest to seek
 For Scriptural defences.
 His harshest words of proud rebuke,
 His bitterest taunt and scorning,
 Fell fire-like on the Northern brow
 That bent to him in fawning.

He held his slaves ; yet kept the while
 His reverence for the Human ;
 In the dark vassals of his will
 He saw but Man and Woman !
 No hunter of God's outraged poor
 His Roanoke valley entered ;
 No trader in the souls of men
 Across his threshold ventured.

And when the old and wearied man
 Lay down for his last sleeping,
 And at his side, a slave no more,
 His brother-man stood weeping.
 His latest thought, his latest breath,
 To Freedom's duty giving,
 With failing tongue and trembling
 hand
 The dying blest the living.

O, never bore his ancient State
 A truer son or braver !
 None trampling with a calmer scorn
 On foreign hate or favor.
 He knew her faults, yet never stooped
 His proud and manly feeling
 To poor excuses of the wrong
 Or meanness of concealing.

But none beheld with clearer eye
 The plague-spot o'er her spreading,
 None heard more sure the steps of
 Doom
 Along her future treading.
 For her as for himself he spake,
 When, his gaunt frame upbracing,
 He traced with dying hand "RE-
 MORSE !"
 And perished in the tracing.

As from the grave where Henry sleeps,
 From Vernon's weeping willow,
 And from the grassy pall which hides
 The Sage of Monticello,

So from the leaf-strewn burial-stone
 Of Randolph's lowly dwelling,
 Virginia! o'er thy land of slaves
 A warning voice is swelling!

And hark! from thy deserted fields
 Are sadder warnings spoken,
 From quenched hearths, where th
 exiled sons
 Their household gods have broken
 The curse is on thee, — wolves for men
 And briers for corn-sheaves giving
 O, more than all thy dead renown
 Were now one hero living!

DEMOCRACY.

All things whatsoever ye would that men
 should do to you, do ye even so to them.
Matthew vii. 12.

BEARER of Freedom's holy light,
 Breaker of Slavery's chain and rod,
 The foe of all which pains the sight,
 Or wounds the generous ear of God

Beautiful yet thy temples rise,
 Though there profaning gifts are
 thrown ;
 And fires unkindled of the skies
 Are glaring round thy altar-stone.

Still sacred, — though thy name be
 breathed
 By those whose hearts thy truth
 deride ;
 And garlands, plucked from thee, are
 wreathed
 Around the haughty brows of Pride

O, ideal of my boyhood's time!
 The faith in which my father stood
 Even when the sons of Lust and Crime
 Had stained thy peaceful courts with
 blood!

Still to those courts my footsteps turn
 For through the mists which darken
 there,

I see the flame of Freedom burn, —
The Kebla of the patriot's prayer!

The generous feeling, pure and warm,
Which owns the rights of *all* di-
vine, —

The pitying heart, — the helping
arm, —
The prompt self-sacrifice, — are
thine.

Beneath thy broad, impartial eye,
How fade the lines of caste and birth!
How equal in their suffering lie
The groaning multitudes of earth!

Still to a stricken brother true,
Whatever clime hath nurtured him;
As stooped to heal the wounded Jew
The worshipper of Gerizim.

By misery unrepelled, unawed
By pomp or power, thou seest a MAN
In prince or peasant, — slave or lord, —
Pale priest, or swarthy artisan.

Through all disguise, form, place, or
name,
Beneath the flaunting robes of sin,
Through poverty and squalid shame,
Thou lookest on *the man* within.

On man, as man, retaining yet,
How'er debased, and soiled, and
dim,
The crown upon his forehead set, —
The immortal gift of God to him.

And there is reverence in thy look;
For that frail form which mortals
wear
The Spirit of the Holiest took,
And veiled his perfect brightness
there.

Not from the shallow babbling fount
Of vain philosophy thou art;
He who of old on Syria's mount
Thrilled, warmed, by turns, the lis-
t'ner's heart,

In holy words which cannot die,
In thoughts which angels leaned to
know,
Proclaimed thy message from on
high, —
Thy mission to a world of woe.

That voice's echo hath not died!
From the blue lake of Galilee,
And Tabor's lonely mountain-side,
It calls a struggling world to thee.

Thy name and watchword o'er this land
I hear in every breeze that stirs,
And round a thousand altars stand
Thy banded party worshippers.

Not to these altars of a day,
At party's call, my gift I bring;
But on thy olden shrine I lay
A freeman's dearest offering:

The voiceless utterance of his will, —
His pledge to Freedom and to Truth,
That manhood's heart remembers still
The homage of his generous youth.

Election Day, 1843.

TO RONGE.

STRIKE home, strong-hearted man!
Down to the root
Of old oppression sink the Saxon steel.
Thy work is to hew down. In God's
name then
Put nerve into thy task. Let other
men
Plant, as they may, that better tree
whose fruit
The wounded bosom of the Church
shall heal.
Be thou the image-breaker. Let thy
blows
Fall heavy as the Suabian's iron hand.
On crown or crosier, which shall inter-
pose
Between thee and the weal of Father-
land.

Leave creeds to closet idlers. First
 of all,
 Shake thou all German dream-land
 with the fall
 Of that accursed tree, whose evil trunk
 Was spared of old by Erfurt's stalwart
 monk.
 Fight not with ghosts and shadows.
 Let us hear
 The snap of chain-links. Let our
 gladdened ear
 Catch the pale prisoner's welcome, as
 the light
 Follows thy axe-stroke, through his
 cell of night.
 Be faithful to both worlds; nor think
 to feed
 Earth's starving millions with the
 husks of creed.
 Servant of Him whose mission high
 and holy
 Was to the wronged, the sorrowing,
 and the lowly,
 Thrust not his Eden promise from our
 sphere,
 Distant and dim beyond the blue sky's
 span;
 Like him of Patmos, see it, now and
 here,—
 The New Jerusalem comes down to
 man!
 Be warned by Luther's error. Nor
 like him,
 When the roused Teuton dashes from
 his limb
 The rusted chain of ages, help to bind
 His hands for whom thou claim'st the
 freedom of the mind!

CHALKLEY HALL.

How bland and sweet the greeting of
 this breeze
 To him who flies
 From crowded street and red wall's
 weary gleam,
 Till far behind him like a hideous
 dream
 The close dark city lies!

Here, while the market murmur
 while men throng
 The marble floor
 Of Mammon's altar, from the crus
 and din
 Of the world's madness let me gather
 My better thoughts once more.

O, once again revive, while on my ea
 The cry of Gain
 And low hoarse hum of Traffic d
 away,
 Ye blessed memories of my early da
 Like sere grass wet with rain!—

Once more let God's green earth an
 sunset air
 Old feelings waken:
 Through weary years of toil and stri
 and ill,
 O, let me feel that my good angel sti
 Hath not his trust forsaken.

And well do time and place befit m
 mood:
 Beneath the arms
 Of this embracing wood, a good ma
 made
 His home, like Abraham resting i
 the shade
 Of Mamre's lonely palms.

Here, rich with autumn gifts of coun
 less years,
 The virgin soil
 Turned from the share he guided, an
 in rain
 And summer sunshine throve th
 fruits and grain
 Which blessed his honest toil.

Here, from his voyages on the storn
 seas,
 Weary and worn,
 He came to meet his children and
 bless
 The Giver of all good in thankfulne
 And praise for his return.

And here his neighbors gathered in to
greet
Their friend again,
Safe from the wave and the destroy-
ing gales,
Which reap untimely green Bermuda's
vales,
And vex the Carib main.

To hear the good man tell of simple
truth,
Sown in an hour
Of weakness in some far-off Indian
isle,
From the parched bosom of a barren
soil,
Raised up in life and power :

How at those gatherings in Barbadian
vales,
A tendering love
Came o'er him, like the gentle rain
from heaven,
And words of fitness to his lips were
given,
And strength as from above :

How the sad captive listened to the
Word,
Until his chain
Grew lighter, and his wounded spirit
felt
The healing balm of consolation melt
Upon its life-long pain :

How the armed warrior sat him down
to hear
Of Peace and Truth,
And the proud ruler and his Creole
dame,
Jewelled and gorgeous in her beauty
came,
And fair and bright-eyed youth.

O, far away beneath New England's
sky,
Even when a boy,
Following my plough by Merrimack's
green shore,

His simple record I have pondered o'er
With deep and quiet joy.

And hence this scene, in sunset glory
warm, —
Its woods around,
Its still stream winding on in light and
shade,
Its soft, green meadows and its up-
land glade, —
To me is holy ground.

And dearer far than haunts where
Genius keeps
His vigils still ;
Than that where Avon's son of song
is laid,
Or Vauclose hallowed by its Pe-
trarch's shade,
Or Virgil's laurelled hill.

To the gray walls of fallen Paraclete,
To Juliet's urn,
Fair Arno and Sorrento's orange-
grove,
Where Tasso sang, let young Ro-
mance and Love
Like brother pilgrims turn.

But here a deeper and serener charm
To all is given ;
And blessed memories of the faithful
dead
O'er wood and vale and meadow-
stream have shed
The holy hues of Heaven!

TO J. P.

NOT as a poor requital of the joy
With which my childhood heard
that lay of thine,
Which, like an echo of the song
divine
At Bethlehem breathed above the
Holy Boy,
Bore to my ear the Airs of Pales-
tine, —
Not to the poet, but the man I bring

In friendship's fearless trust my offering:
 How much it lacks I feel, and thou wilt see,
 Yet well I know that thou hast deemed with me
 Life all too earnest, and its time too short
 For dreamy ease and Fancy's graceful sport;
 And girded for thy constant strife with wrong,
 Like Nehemiah fighting while he wrought
 The broken walls of Zion, even thy song
 Hath a rude martial tone, a blow in every thought!

THE CYPRESS-TREE OF CEYLON.

[IBN BATUTA, the celebrated Mussulman traveller of the fourteenth century, speaks of a cypress-tree in Ceylon, universally held sacred by the natives, the leaves of which were said to fall only at certain intervals, and he who had the happiness to find and eat one of them, was restored, at once, to youth and vigor. The traveller saw several venerable JOGEES, or saints, sitting silent and motionless under the tree, patiently awaiting the falling of a leaf.]

THEY sat in silent watchfulness
 The sacred cypress-tree about,
 And, from beneath old wrinkled brows
 Their failing eyes looked out.

Gray Age and Sickness waiting there
 Through weary night and lingering day,—
 Grim as the idols at their side,
 And motionless as they.

Unheeded in the boughs above
 The song of Ceylon's birds was sweet;
 Unseen of them the island flowers
 Bloomed brightly at their feet.

O'er them the tropic night-storm
 swept,
 The thunder crashed on rock and hill;
 The cloud-fire on their eyeballs blazed
 Yet there they waited still!

What was the world without to them
 The Moslem's sunset-call,— the dance
 Of Ceylon's maids,— the passing gleam
 Of battle-flag and lance?

They waited for that falling leaf
 Of which the wandering Jogee sing:
 Which lends once more to wintry age
 The greenness of its spring.

O, if these poor and blinded ones
 In trustful patience wait to feel
 O'er torpid pulse and failing limb
 A youthful freshness steal;

Shall we, who sit beneath that Tree
 Whose healing leaves of life are shed,
 In answer to the breath of prayer,
 Upon the waiting head;

Not to restore our failing forms,
 And build the spirit's broken shrine
 But, on the fainting SOUL to shed
 A light and life divine;

Shall we grow weary in our watch,
 And murmur at the long delay?
 Impatient of our Father's time
 And his appointed way?

Or shall the stir of outward things
 Allure and claim the Christian's eye
 When on the heathen watcher's ear
 Their powerless murmurs die?

Alas! a deeper test of faith
 Than prison cell or martyr's stake
 The self-abasing watchfulness
 Of silent prayer may make.

We gird us bravely to rebuke
 Our erring brother in the wrong,—
 And in the ear of Pride and Power
 Our warning voice is strong.

Easier to smite with Peter's sword
 Than "watch one hour" in hum-
 bling prayer.
 Life's "great things," like the Syrian
 lord,
 Our hearts can do and dare.

But oh! we shrink from Jordan's side,
 From waters which alone can save;
 And murmur for Abana's banks
 And Pharpar's brighter wave.

O Thou, who in the garden's shade
 Didst wake thy weary ones again,
 Who slumbered at that fearful hour
 Forgetful of thy pain;

Bend o'er us now, as over them,
 And set our sleep-bound spirits
 free,
 Nor leave us slumbering in the watch
 Our souls should keep with Thee!

A DREAM OF SUMMER.

BLAND as the morning breath of June
 The southwest breezes play;
 And, through its haze, the winter
 noon

Seems warm as summer's day.
 The snow-plumed Angel of the North
 Has dropped his icy spear;
 Again the mossy earth looks forth,
 Again the streams gush clear.

The fox his hillside cell forsakes,
 The muskrat leaves his nook,
 The bluebird in the meadow brakes
 Is singing with the brook.

"Bear up, O Mother Nature!" cry
 Bird, breeze, and streamlet free;
 "Our winter voices prophesy
 Of summer days to thee!"

So, in those winters of the soul,
 By bitter blasts and drear
 O'erswept from Memory's frozen pole,
 Will sunny days appear.
 Reviving Hope and Faith, they show
 The soul its living powers,
 And how beneath the winter's snow
 Lie germs of summer flowers!

The Night is mother of the Day,
 The Winter of the Spring,
 And ever upon old Decay
 The greenest mosses cling.
 Behind the cloud the starlight lurks,
 Through showers the sunbeams
 fall;

For God, who loveth all his works,
 Has left his Hope with all!

4th 1st month, 1847.

TO —,

WITH A COPY OF WOOLMAN'S
 JOURNAL.

"Get the writings of John Woolman by
 heart." — *Essays of Elia*.

MAIDEN! with the fair brown tresses
 Shading o'er thy dreamy eye,
 Floating on thy thoughtful forehead
 Cloud wreaths of its sky.

Youthful years and maiden beauty,
 Joy with them should still abide,—
 Instinct take the place of Duty,
 Love, not Reason, guide.

Ever in the New rejoicing,
 Kindly beckoning back the Old,
 Turning, with the gift of Midas—
 All things into gold.

And the passing shades of sadness
 Wearing even a welcome guise,
 As, when some bright lake lies open
 To the sunny skies,

Every wing of bird above it,
 Every light cloud floating on,
 Glitters like that flashing mirror
 In the selfsame sun.

But upon thy youthful forehead
 Something like a shadow lies ;
 And a serious soul is looking
 From thy earnest eyes.

With an early introversion,
 Through the forms of outward
 things,
 Seeking for the subtle essence,
 And the hidden springs.

Deeper than the gilded surface
 Hath thy wakeful vision seen,
 Farther than the narrow present
 Have thy journeyings been.

Thou hast midst Life's empty noises
 Heard the solemn steps of Time,
 And the low mysterious voices
 Of another clime.

All the mystery of Being
 Hath upon thy spirit pressed, —
 Thoughts which, like the Deluge
 wanderer,
 Find no place of rest :

That which mystic Plato pondered,
 That which Zeno heard with awe,
 And the star-rapt Zoroaster
 In his night-watch saw.

From the doubt and darkness spring-
 ing
 Of the dim, uncertain Past,
 Moving to the dark still shadows
 O'er the Future cast,

Early hath Life's mighty question
 Thrilled within thy heart of youth,
 With a deep and strong beseeching :
 WHAT and WHERE IS TRUTH ?

Hollow creed and ceremonial,
 Whence the ancient life hath fled,

Idle faith unknown to action,
 Dull and cold and dead.

Oracles, whose wire-worked meaning
 Only wake a quiet scorn, —
 Not from these thy seeking spirit
 Hath its answer drawn.

But, like some tired child at even,
 On thy mother Nature's breast,
 Thou, methinks, art vainly seeking
 Truth, and peace, and rest.

O'er that mother's rugged features
 Thou art throwing Fancy's veil,
 Light and soft as woven moonbeam
 Beautiful and frail !

O'er the rough chart of Existence,
 Rocks of sin and wastes of woe,
 Soft airs breathe, and green leaves
 tremble,
 And cool fountains flow.

And to thee an answer cometh
 From the earth and from the sky,
 And to thee the hills and waters
 And the stars reply.

But a soul-sufficing answer
 Hath no outward origin ;
 More than Nature's many voices
 May be heard within.

Even as the great Augustine
 Questioned earth and sea and sky
 And the dusty tomes of learning
 And old poesy.

But his earnest spirit needed
 More than outward Nature taught,
 More than blest the poet's vision
 Or the sage's thought.

Only in the gathered silence
 Of a calm and waiting frame
 Light and wisdom as from Heaven
 To the seeker came.

Not to ease and aimless quiet
Doth that inward answer tend,
But to works of love and duty
As our beings end, —

Not to idle dreams and trances,
Length of face, and solemn tone,
But to Faith, in daily striving
And performance shown.

Earnest toil and strong endeavor
Of a spirit which within
Wrestles with familiar evil
And besetting sin ;

And without, with tireless vigor,
Steady heart, and weapon strong,
In the power of truth assailing
Every form of wrong.

Guided thus, how passing lovely
Is the track of WOOLMAN'S feet!
And his brief and simple record
How serenely sweet!

O'er life's humblest duties throwing
Light the earthling never knew,
Freshening all its dark waste places
As with Hermon's dew.

All which glows in Pascal's pages, —
All which sainted Guion sought,
Or the blue-eyed German Rahel
Half-unconscious taught : —

Beauty such as Goethe pictured,
Such as Shelley dreamed of, shed
Living warmth and starry brightness
Round that poor man's head.

Not a vain and cold ideal,
Not a poet's dream alone,
But a presence warm and real,
Seen and felt and known.

When the red right-hand of slaughter
Moulders with the steel it swung,
When the name of seer and poet
Dies on Memory's tongue,

All bright thoughts and pure shall
gather
Round that meek and suffering
one, —

Glorious, like the seer-seen angel
Standing in the sun!

Take the good man's book and ponder
What its pages say to thee, —
Blessed as the hand of healing
May its lesson be.

If it only serves to strengthen
Yearnings for a higher good,
For the fount of living waters
And diviner food ;

If the pride of human reason
Feels its meek and still rebuke,
Quailing like the eye of Peter
From the Just One's look! —

If with readier ear thou heedest
What the Inward Teacher saith,
Listening with a willing spirit
And a childlike faith, —

Thou mayst live to bless the giver,
Who, himself but frail and weak,
Would at least the highest welfare
Of another seek ;

And his gift, though poor and lowly
It may seem to other eyes,
Yet may prove an angel holy
In a pilgrim's guise.

LEGGETT'S MONUMENT.

"Ye build the tombs of the prophets,"
Holy Writ.

YES, — pile the marble o'er him! It
is well

That ye who mocked him in his long
stern strife,
And planted in the pathway of his
life

The ploughshares of your hatred hot
from hell,

Who clamored down the bold reformer when
 He pleaded for his captive fellow-men,
 Who spurned him in the market-place,
 and sought
 Within thy walls, St. Tammany, to bind
 In party chains the free and honest thought,

The angel utterance of an upright mind,
 Well it is now that o'er his grave raise
 The stony tribute of your tar-
 praise,
 For not alone that pile shall tell
 Fame
 Of the brave heart beneath, but of the
 builders' shame!

SONGS OF LABOR AND OTHER POEMS, 1850.

DEDICATION.

I WOULD the gift I offer here
 Might graces from thy favor take,
 And, seen through Friendship's
 atmosphere,
 On softened lines and coloring,
 wear
 The unaccustomed light of beauty, for
 thy sake.

Few leaves of Fancy's spring remain:
 But what I have I give to thee,—
 The o'er-sunned bloom of summer's
 plain,
 And paler flowers, the latter rain
 Calls from the westering slope of life's
 autumnal lea.

Above the fallen groves of green,
 Where youth's enchanted forest
 stood,
 Dry root and mosséd trunk be-
 tween,
 A sober after-growth is seen,
 As springs the pine where falls the
 gay-leafed maple wood!

Yet birds will sing, and breezes
 play
 Their leaf-harps in the sombre
 tree;

And through the bleak and winter
 day
 It keeps its steady green away,
 So, even my after-thoughts may have
 a charm for thee.

Art's perfect forms no moral need
 And beauty is its own excuse;
 But for the dull and flowerless we
 Some healing virtue still must plead
 And the rough ore must find its honor
 in its use.

So haply these, my simple lays
 Of homely toil, may serve to
 show
 The orchard bloom and tasselled
 maize
 That skirt and gladden duty's way
 The unsung beauty hid life's common
 things below.

Haply from them the toiler, bent
 Above his forge or plough, may
 gain
 A manlier spirit of content,
 And feel that life is wisest spent
 Where the strong working hand makes
 strong the working brain.

The doom which to the guilty
 Without the walls of Eden came
 Transforming sinless ease to care

And rugged toil, no more shall bear
The burden of old crime, or mark of
primal shame.

A blessing now, — a curse no more ;
Since He, whose name we breathe
with awe,
The coarse mechanic vesture wore, —
A poor man toiling with the poor,
In labor, as in prayer, fulfilling the
same law.

THE SHIP-BUILDERS.

THE sky is ruddy in the east,
The earth is gray below,
And, spectral in the river-mist,
The ship's white timbers show.
Then let the sounds of measured
stroke
And grating saw begin ;
The broad-axe to the gnarled oak,
The mallet to the pin!

Hark! — roars the bellows, blast on
blast,
The sooty smithy jars,
And fire-sparks, rising far and fast,
Are fading with the stars.
All day for us the smith shall stand
Beside that flashing forge ;
All day for us his heavy hand
The groaning anvil scourge.

From far-off hills, the panting team
For us is toiling near ;
Or us the raftsmen down the stream
Their island barges steer.
Sings out for us the axe-man's stroke
In forests old and still, —
Or us the century-circled oak
Falls crashing down his hill.

Up! — up! — in nobler toil than ours
No craftsmen bear a part :
We make of Nature's giant powers
The slaves of human Art.
Rib to rib and beam to beam,
And drive the treenails free ;

Nor faithless joint nor yawning seam
Shall tempt the searching sea!

Where'er the keel of our good ship
The sea's rough field shall plough, —
Where'er her tossing spars shall drip
With salt-spray caught below, —
That ship must heed her master's
beck,
Her helm obey his hand,
And seamen tread her reeling deck
As if they trod the land.

Her oaken ribs the vulture-beak
Of Northern ice may peel ;
The sunken rock and coral peak
May grate along her keel ;
And know we well the painted shell
We give to wind and wave,
Must float, the sailor's citadel,
Or sink, the sailor's grave!

Ho! — strike away the bars and
blocks,
And set the good ship free!
Why lingers on these dusty rocks
The young bride of the sea?
Look! how she moves adown the
grooves,
In graceful beauty now!
How lowly on the breast she loves
Sinks down her virgin prow!

God bless her! wheresoe'er the breeze
Her snowy wing shall fan,
Aside the frozen Hebrides,
Or sultry Hindostan!
Where'er, in mart or on the main,
With peaceful flag unfurled,
She helps to wind the silken chain
Of commerce round the world!

Speed on the ship! — But let her
bear
No merchandise of sin,
No groaning cargo of despair
Her roomy hold within ;
No Lethean drug for Eastern lands,
Nor poison-draught for ours ;

But honest fruits of toiling hands
And Nature's sun and showers.

Be hers the **P**rairie's golden grain,
The Desert's golden sand,
The clustered fruits of sunny Spain,
The spice of Morning-land!
Her pathway on the open main
May blessings follow free,
And glad hearts welcome back again
Her white sails from the sea!

THE SHOEMAKERS.

Ho! workers of the old time styled
The Gentle Craft of Leather!
Young brothers of the ancient guild,
Stand forth once more together!
Call out again your long array,
In the olden merry manner!
Once more, on gay St. Crispin's day,
Fling out your blazoned banner!

Rap, rap! upon the well-worn stone
How falls the polished hammer!
Rap, rap! the measured sound has
grown
A quick and merry clamor.
Now shape the sole! now deftly curl
The glossy vamp around it,
And bless the while the bright-eyed
girl
Whose gentle fingers bound it!

For you, along the Spanish main
A hundred keels are ploughing;
For you, the Indian on the plain
His lasso-coil is throwing;
For you, deep glens with hemlock
dark
The woodman's fire is lighting;
For you, upon the oak's gray bark,
The woodman's axe is smiting.

For you, from Carolina's pine
The rosin-gum is stealing;
For you, the dark-eyed Florentine
Her silken skein is reeling;

For you, the dizzy goatherd roams
His rugged Alpine ledges;
For you, round all her shepherd
homes,
Bloom England's thorny hedges

The foremost still, by day or night
On moated mound or heather,
Where'er the need of trampled ri
Brought toiling men together;
Where the free burghers from
wall
Defied the mail-clad master,
Than yours, at Freedom's trum
call,
No craftsmen rallied faster.

Let foplings sneer, let fools deride
Ye heed no idle scorner;
Free hands and hearts are still y
pride,
And duty done, your honor.
Ye dare to trust, for honest fame,
The jury Time empanels,
And leave to truth each noble nar
Which glorifies your annals.

Thy songs, Han Sachs, are living
In strong and hearty German;
And Bloomfield's lay, and Giff
wit,
And patriot fame of Sherman;
Still from his book, a mystic seer,
The soul of Behmen teaches,
And England's priestcraft shake
hear
Of Fox's leathern breeches.

The foot is yours; where'er it fall
It treads your well-wrought leat
On earthen floor, in marble halls
On carpet, or on heather.
Still there the sweetest charm is fo
Of matron grace or vestal's,
As Hebe's foot bore nectar round
Among the old celestials!

Rap, rap!— your stout and bluff
gan,
With footsteps slow and weary

May wander where the sky's blue span
Shuts down upon the prairie.
On Beauty's foot, your slippers glance,
By Saratoga's fountains,
Or twinkle down the summer dance
Beneath the Crystal Mountains!

The red brick to the mason's hand,
The brown earth to the tiller's,
The shoe in yours shall wealth command,
Like fairy Cinderella's!
As they who shunned the household maid
Beheld the crown upon her,
So all shall see your toil repaid
With hearth and home and honor.

Then let the toast be freely quaffed,
In water cool and brimming, —
"All honor to the good old Craft,
Its merry men and women!"
Call out again your long array,
In the old time's pleasant manner;
Once more, on gay St. Crispin's day,
Fling out his blazoned banner!

THE DROVERS.

THROUGH heat and cold, and shower
and sun,
Still onward cheerly driving!
There's life alone in duty done,
And rest alone in striving.
But see! the day is closing cool,
The woods are dim before us;
The white fog of the wayside pool
Is creeping slowly o'er us.

The night is falling, comrades mine,
Our foot-sore beasts are weary,
And through yon elms the tavern sign
Looks out upon us cheery.
The landlord beckons from his door,
His beechen fire is glowing;
These ample barns, with feed in store,
Are filled to overflowing.

From many a valley frowned across
By brows of rugged mountains;
From hillsides where, through spongy
moss,
Gush out the river fountains;
From quiet farm-fields, green and low,
And bright with blooming clover;
From vales of corn the wandering
crow
No richer hovers over;

Day after day our way has been,
O'er many a hill and hollow;
By lake and stream, by wood and glen,
Our stately drove we follow.
Through dust-clouds rising thick and
dun,
As smoke of battle o'er us,
Their white horns glisten in the sun,
Like plumes and crests before us.

We see them slowly climb the hill,
As slow behind it sinking;
Or, thronging close, from roadside rill,
Or sunny lakelet, drinking.
Now crowding in the narrow road,
In thick and struggling masses,
They glare upon the teamster's load,
Or rattling coach that passes.

Anon, with toss of horn and tail,
And paw of hoof, and bellow,
They leap some farmer's broken pale,
O'er meadow-close or fallow.
Forth comes the startled goodman;
forth
Wife, children, house-dog, sally,
Till once more on their dusty path
The baffled truants rally.

We drive no starvelings, scraggy
grown,
Loose-legged, and ribbed and bony,
Like those who grind their noses
down
On pastures bare and stony, —
Lank oxen, rough as Indian dogs,
And cows too lean for shadows,
Disputing feebly with the frogs
The crop of saw-grass meadows!

In our good drove, so sleek and fair,
 No bones of leanness rattle ;
 No tottering hide-bound ghosts are
 there,
 Or Pharaoh's evil cattle.
 Each stately beeve bespeaks the hand
 That fed him unrepining ;
 The fatness of a goodly land
 In each dun hide is shining.

We've sought them where, in warmest
 nooks,
 The freshest feed is growing,
 By sweetest springs and clearest
 brooks
 Through honeysuckle flowing ;
 Wherever hillsides, sloping south,
 Are bright with early grasses,
 Or, tracking green the lowland's
 drouth,
 The mountain streamlet passes.

But now the day is closing cool,
 The woods are dim before us,
 The white fog of the wayside pool
 Is creeping slowly o'er us.
 The cricket to the frog's bassoon
 His shrillest time is keeping ;
 The sickle of yon setting moon
 The meadow-mist is reaping.

The night is falling, comrades mine,
 Our footsore beasts are weary,
 And through yon elms the tavern sign
 Looks out upon us cheery.
 To-morrow, eastward with our charge
 We'll go to meet the dawning,
 Ere yet the pines of Kéarsarge
 Have seen the sun of morning.

When snow-flakes o'er the frozen
 earth,
 Instead of birds, are flitting ;
 When children thron'g the glowing
 hearth,
 And quiet wives are knitting ;
 While in the fire-light strong and
 clear
 Young eyes of pleasure glisten,

To tales of all we see and hear
 The ears of home shall listen.

By many a Northern lake and hill,
 From many a mountain pasture,
 Shall Fancy play the Drover still,
 And speed the long night faster.
 Then let us on, through shower a
 sun,
 And heat and cold, be driving ;
 There's life alone in duty done,
 And rest alone in striving.

THE FISHERMEN.

HURRAH! the seaward breezes
 Sweep down the bay amain ;
 Heave up, my lads, the anchor!
 Run up the sail again!
 Leave to the lubber landmen
 The rail-car and the steed ;
 The stars of heaven shall guide us,
 The breath of heaven shall speed

From the hill-top looks the steeple,
 And the lighthouse from the san
 And the scattered pines are waving
 Their farewell from the land.
 One glance, my lads, behind us,
 For the homes we leave one sigh
 Ere we take the change and chance
 Of the ocean and the sky.

Now, brothers, for the icebergs
 Of frozen Labrador,
 Floating spectral in the moonshine
 Along the low, black shore!
 Where like snow the gannet's feath
 On Brador's rocks are shed,
 And the noisy murr are flying,
 Like black scuds, overhead ;

Where in mist the rock is hiding,
 And the sharp reef lurks below,
 And the white squall smites in summ
 And the autumn tempests blow ;
 Where, through gray and rolling vap
 From evening unto morn,

A thousand boats are hailing,
Horn answering unto horn.

Hurrah! for the Red Island,
With the white cross on its crown!
Hurrah! for Meccatina,
And its mountains bare and brown!
Where the Caribou's tall antlers
O'er the dwarf-wood freely toss,
And the footstep of the Mickmack
Has no sound upon the moss.

There we 'll drop our lines, and gather
Old Ocean's treasures in,
Where'er the mottled mackerel
Turns up a steel-dark fin.
The sea 's our field of harvest,
Its scaly tribes our grain;
We 'll reap the teeming waters
As at home they reap the plain!

Our wet hands spread the carpet,
And light the hearth of home;
From our fish, as in the old time,
The silver coin shall come.
As the demon fled the chamber
Where the fish of Tobit lay,
So ours from all our dwellings
Shall frighten Want away.

Though the mist upon our jackets
In the bitter air congeals
And our lines wind stiff and slowly
From off the frozen reels;
Though the fog be dark around us,
And the storm blow high and
loud,
We will whistle down the wild
wind,
And laugh beneath the cloud!

In the darkness as in daylight,
On the water as on land,
God's eye is looking on us,
And beneath us is his hand!
Death will find us soon or later,
On the deck or in the cot;
And we cannot meet him better
Than in working out our lot.

Hurrah! — hurrah! — the west-wind
Comes freshening down the bay,
The rising sails are filling, —
Give way, my lads, give way!
Leave the coward landsman cling-
ing
To the dull earth, like a weed. —
The stars of heaven shall guide us.
The breath of heaven shall speed!

THE HUSKERS.

It was late in mild October, and the long autumnal rain
Had left the summer harvest-fields all green with grass again;
The first sharp frosts had fallen, leaving all the woodlands gay
With the hues of summer's rainbow, or the meadow-flowers of May.

Through a thin, dry mist, that morning, the sun rose broad and red,
At first a rayless disk of fire, he brightened as he sped;
Yet, even his noontide glory fell chastened and subdued,
On the cornfields and the orchards, and softly pictured wood.

And all that quiet afternoon, slow sloping to the night,
He wove with golden shuttle the haze with yellow light;
Slanting through the painted beeches, he glorified the hill;
And, beneath it, pond and meadow lay brighter, greener still.

And shouting boys in woodland haunts caught glimpses of that sky,
Flecked by the many-tinted leaves, and laughed, they knew not why ;
And school-girls, gay with aster-flowers, beside the meadow brooks,
Mingled the glow of autumn with the sunshine of sweet looks.

From spire and barn, looked westerly the patient weathercocks ;
But even the birches on the hill stood motionless as rocks.
No sound was in the woodlands, save the squirrel's dropping shell,
And the yellow leaves among the boughs, low rustling as they fell.

The summer grains were harvested ; the stubble-fields lay dry,
Where June winds rolled, in light and shade, the pale green waves of ry
But still, on gentle hill-slopes, in valleys fringed with wood,
Ungathered, bleaching in the sun, the heavy corn crop stood.

Bent low, by autumn's wind and rain, through husks that, dry and sere,
Unfolded from their ripened charge, shone out the yellow ear ;
Beneath, the turnip lay concealed, in many a verdant fold,
And glistened in the slanting light the pumpkin's sphere of gold.

There wrought the busy harvesters ; and many a creaking wain
Bore slowly to the long barn-floor its load of husk and grain ;
Till broad and red, as when he rose, the sun sank down, at last,
And like a merry guest's farewell, the day in brightness passed.

And lo! as through the western pines, on meadow, stream, and pond,
Flamed the red radiance of a sky, set all afire beyond,
Slowly o'er the eastern sea-bluffs a milder glory shone,
And the sunset and the moonrise were mingled into one!

As thus into the quiet night the twilight lapsed away,
And deeper in the brightening moon the tranquil shadows lay ;
From many a brown old farm-house, and hamlet without name,
Their milking and their home-tasks done, the merry huskers came.

Swung o'er the heaped-up harvest, from pitchforks in the mow,
Shone dimly down the lanterns on the pleasant scene below ;
The growing pile of husks behind, the golden ears before,
And laughing eyes and busy hands and brown cheeks glimmering o'er

Half hidden in a quiet nook, serene of look and heart,
Talking their old times over, the old men sat apart ;
While, up and down the unhusked pile, or nestling in its shade,
At hide-and-seek, with laugh and shout, the happy children played.

Urged by the good host's daughter, a maiden young and fair,
Lifting to light her sweet blue eyes and pride of soft brown hair,
The master of the village school, sleek of hair and smooth of tongue,
To the quaint tune of some old psalm, a husking-ballad sung.

THE CORN-SONG.

HEAP high the farmer's wintry hoard!
 Heap high the golden corn!
 No richer gift has Autumn poured
 From out her lavish horn!

Let other lands, exulting, glean
 The apple from the pine,
 The orange from its glossy green,
 The cluster from the vine;

We better love the hardy gift
 Our rugged vales bestow,
 To cheer us when the storm shall drift
 Our harvest-fields with snow.

Through vales of grass and meads of
 flowers,
 Our ploughs their furrows made,
 While on the hills the sun and showers
 Of changeful April played.

We dropped the seed o'er hill and plain,
 Beneath the sun of May,
 And frightened from our sprouting
 grain
 The robber crows away.

All through the long, bright days of
 June
 Its leaves grew green and fair,
 And waved in hot midsummer's noon
 Its soft and yellow hair.

And now, with autumn's moonlit eves,
 Its harvest-time has come,
 We pluck away the frosted leaves,
 And bear the treasure home.

There, richer than the fabled gift
 Apollo showered of old,
 Fair hands the broken grain shall sift,
 And knead its meal of gold.

Let vapid idlers loll in silk
 Around their costly board;
 Give us the bowl of samp and milk,
 By homespun beauty poured!

Where'er the wide old kitchen hearth
 Sends up its smoky curls,
 Who will not thank the kindly earth,
 And bless our farmer girls!

Then shame on all the proud and vain,
 Whose folly laughs to scorn
 The blessing of our hardy grain,
 Our wealth of golden corn!

Let earth withhold her goodly root,
 Let mildew blight the rye,
 Give to the worm the orchard's fruit,
 The wheat-field to the fly:

But let the good old crop adorn
 The hills our fathers' trod;
 Still let us, for his golden corn,
 Send up our thanks to God!

THE LUMBERMEN.

WILDLY round our woodland quarters,
 Sad-voiced Autumn grieves;
 Thickly down these swelling waters
 Float his fallen leaves.
 Through the tall and naked timber,
 Column-like and old,
 Gleam the sunsets of November,
 From their skies of gold.

O'er us, to the southland heading,
 Screams the gray wild-goose;
 On the night-frost sounds the treading
 Of the brindled moose.
 Noiseless creeping, while we're sleep-
 ing,
 Frost his task-work plies;
 Soon, his icy bridges heaping,
 Shall our log-piles rise.

When, with sounds of smothered thun-
 der,
 On some night of rain,
 Lake and river break asunder
 Winter's weakened chain,
 Down the wild March flood shall bear
 them
 To the saw-mill's wheel,

Or where Steam, the slave, shall tear
 them
 With his teeth of steel.

Be it starlight, be it moonlight,
 In these vales below,
 When the earliest beams of sunlight
 Streak the mountain's snow,
 Crisps the hoar-frost, keen and early,
 To our hurrying feet,
 And the forest echoes clearly
 All our blows repeat.

Where the crystal Ambijejis
 Stretches broad and clear,
 And Millnoket's pine-black ridges
 Hide the browsing deer:
 Where, through lakes and wide mo-
 rasses,
 Or through rocky walls,
 Swift and strong, Penobscot passes
 White with foamy falls;

Where, through clouds, are glimpses
 given
 Of Katahdin's sides, —
 Rock and forest piled to heaven,
 Torn and ploughed by slides!
 Far below, the Indian trapping,
 In the sunshine warm;
 Far above, the snow-cloud wrapping
 Half the peak in storm!

Where are mossy carpets better
 Than the Persian weaves,
 And than Eastern perfumes sweeter
 Seem the fading leaves;
 And a music wild and solemn,
 From the pine-tree's height,
 Rolls its vast and sea-like volume
 On the wind of night;

Make we here our camp of winter;
 And, through sleet and snow,
 Pitchy knot and beechen splinter
 On our hearth shall glow.
 Here, with mirth to lighten duty,
 We shall lack alone
 Woman's smile and girlhood's beauty,
 Childhood's lisping tone.

But their hearth is brighter burning
 For our toil to-day;
 And the welcome of returning
 Shall our loss repay,
 When, like seamen from the waters
 From the woods we come,
 Greeting sisters, wives, and daughters
 Angels of our home!

Not for us the measured ringing
 From the village spire,
 Not for us the Sabbath singing
 Of the sweet-voiced choir:
 Ours the old, majestic temple,
 Where God's brightness shines
 Down the dome so grand and ample
 Propped by lofty pines!

Through each branch-enwoven sk
 light,
 Speaks He in the breeze,
 As of old beneath the twilight
 Of lost Eden's trees!
 For his ear, the inward feeling
 Needs no outward tongue;
 He can see the spirit kneeling
 While the axe is swung.

Heeding truth alone, and turning
 From the false and dim,
 Lamp of toil or altar burning
 Are alike to Him.
 Strike, then, comrades! — Trade
 waiting
 On our rugged toil;
 Far ships waiting for the freighting
 Of our woodland spoil!

Ships, whose traffic links these hig
 lands,
 Bleak and cold, of ours,
 With the citron-planted islands
 Of a clime of flowers;
 To our frosts the tribute bringing
 Of eternal heats;
 In our lap of winter flinging
 Tropic fruits and sweets.

Cheerly, on the axe of labor,
 Let the sunbeams dance,
 Better than the flash of sabre
 Or the gleam of lance!
 Strike! — With every blow is given
 Freer sun and sky,
 And the long-hid earth to heaven
 Looks, with wondering eye!

Loud behind us grow the murmurs
 Of the age to come;
 Clang of smiths, and tread of farmers,
 Bearing harvest home!
 Here her virgin lap with treasures
 Shall the green earth fill;
 Waving wheat and golden maize-ears
 Crown each beechen hill.

Keep who will the city's alleys,
 Take the smooth-shorn plain, —
 Give to us the cedar valleys,
 Rocks and hills of Maine!

In our North-land, wild and woody,
 Let us still have part:
 Rugged nurse and mother sturdy,
 Hold us to thy heart!

O, our free hearts beat the warmer
 For thy breath of snow;
 And our tread is all the firmer
 For thy rocks below.
 Freedom, hand in hand with labor,
 Walketh strong and brave;
 On the forehead of his neighbor
 No man writeth Slave!

Lo, the day breaks! old Katahdin's
 Pine-trees show its fires,
 While from these dim forest gardens
 Rise their blackened spires.
 Up, my comrades! up and doing!
 Manhood's rugged play
 Still renewing, bravely hewing
 Through the world our way!

MISCELLANEOUS.

THE ANGELS OF BUENA VISTA.

SPEAK and tell us, our Ximena, looking northward far away,
 O'er the camp of the invaders, o'er the Mexican array,
 Who is losing? who is winning? are they far or come they near?
 Look abroad, and tell us, sister, whither rolls the storm we hear.

“Down the hills of Angostura still the storm of battle rolls;
 Blood is flowing, men are dying; God have mercy on their souls!”
 Who is losing? who is winning? — “Over hill and over plain,
 I see but smoke of cannon clouding through the mountain rain.”

Holy Mother! keep our brothers! Look, Ximena, look once more.
 “Still I see the fearful whirlwind rolling darkly as before,
 Bearing on, in strange confusion, friend and foeman, foot and horse,
 Like some wild and troubled torrent sweeping down its mountain course.”

Look forth once more, Ximena! “Ah! the smoke has rolled away;
 And I see the Northern rifles gleaming down the ranks of gray.
 Hark! that sudden blast of bugles! there the troop of Minon wheels;
 There the Northern horses thunder, with the cannon at their heels.

“Jesu, pity! how it thickens! now retreat and now advance!
Right against the blazing cannon shivers Puebla’s charging lance!
Down they go, the brave young riders; horse and foot together fall;
Like a ploughshare in the fallow, through them ploughs the Northern ball.”

Nearer came the storm and nearer, rolling fast and frightful on:
Speak, Ximena, speak and tell us, who has lost, and who has won?
“Alas! alas! I know not; friend and foe together fall,
O’er the dying rush the living: pray, my sisters, for them all!

“Lo! the wind the smoke is lifting: Blessed Mother, save my brain!
I can see the wounded crawling slowly out from heaps of slain.
Now they stagger, blind and bleeding; now they fall, and strive to rise;
Hasten, sisters, haste and save them, lest they die before our eyes!

“O my heart’s love! O my dear one! lay thy poor head on my knee:
Dost thou know the lips that kiss thee? Canst thou hear me? canst thou see
O my husband, brave and gentle! O my Bernal, look once more
On the blessed cross before thee! Mercy! mercy! all is o’er!”

Dry thy tears, my poor Ximena; lay thy dear one down to rest;
Let his hands be meekly folded, lay the cross upon his breast;
Let his dirge be sung hereafter, and his funeral masses said:
To-day, thou poor bereaved one, the living ask thy aid.

Close beside her, faintly moaning, fair and young, a soldier lay,
Torn with shot and pierced with lances, bleeding slow his life away;
But, as tenderly before him, the lorn Ximena knelt,
She saw the Northern eagle shining on his pistol-belt.

With a stifled cry of horror straight she turned away her head;
With a sad and bitter feeling looked she back upon her dead;
But she heard the youth’s low moaning, and his struggling breath of pain,
And she raised the cooling water to his parching lips again.

Whispered low the dying soldier, pressed her hand and faintly smiled:
Was that pitying face his mother’s? did she watch beside her child?
All his stranger words with meaning her woman’s heart supplied;
With her kiss upon his forehead, “Mother!” murmured he, and died!

“A bitter curse upon them, poor boy, who led thee forth,
From some gentle, sad-eyed mother, weeping, lonely, in the North!”
Spake the mournful Mexic woman, as she laid him with her dead,
And turned to soothe the living, and bind the wounds which bled.

Look forth once more, Ximena! “Like a cloud before the wind
Rolls the battle down the mountains, leaving blood and death behind;
Ah! they plead in vain for mercy; in the dust the wounded strive;
Hide your faces, holy angels! oh thou Christ of God, forgive!”

Sink, O Night, among thy mountains! let the cool, gray shadows fall;
 Dying brothers, fighting demons, drop thy curtain over all!
 Through the thickening winter twilight, wide apart the battle rolled,
 In its sheath the sabre rested, and the cannon's lips grew cold.

But the noble Mexic women still their holy task pursued,
 Through that long, dark night of sorrow, worn and faint and lacking food;
 Over weak and suffering brothers, with a tender care they hung,
 And the dying foeman blessed them in a strange and Northern tongue.

Not wholly lost, O Father! is this evil world of ours;
 Upward, through it blood and ashes, spring afresh the Eden flowers;
 From its smoking hell of battle, Love and Pity send their prayer,
 And still thy white-winged angels hover dimly in our air!

FORGIVENESS.

MY heart was heavy, for its trust had
 been
 Abused, its kindness answered with
 foul wrong;
 So, turning gloomily from my fellow-
 men,
 One summer Sabbath day I strolled
 among
 The green mounds of the village bur-
 ial-place;
 Where, pondering how all human
 love and hate
 Find one sad level; and how, soon
 or late,
 Wronged and wrongdoer, each with
 meekened face,
 And cold hands folded over a still
 heart,
 Pass the green threshold of our com-
 mon grave,
 Whither all footsteps tend, whence
 none depart,
 Awed for myself, and pitying my
 race,
 Our common sorrow, like a mighty
 wave,
 Swept all my pride away, and trem-
 bling I forgave!

BARCLAY OF URY.

UP the streets of Aberdeen,
 By the kirk and college green,
 Rode the Laird of Ury;
 Close behind him, close beside,
 Foul of mouth and evil-eyed,
 Pressed the mob in fury.

Flouted him the drunken churl,
 Jeered at him the serving-girl,
 Prompt to please her master;
 And the begging carlin, late
 Fed and clothed at Ury's gate,
 Cursed him as he passed her.

Yet, with calm and stately mien,
 Up the streets of Aberdeen
 Came he slowly riding;
 And, to all he saw and heard,
 Answering not with bitter word,
 Turning not for chiding.

Came a troop with broadswords
 swinging,
 Bits and bridles sharply ringing,
 Loose and free and froward;
 Quoth the foremost, "Ride him
 down!

Push him! prick him! through the
town
Drive the Quaker coward!"

But from out the thickening crowd
Cried a sudden voice and loud:
"Barclay! Ho! a Barclay!"
And the old man at his side
Saw a comrade, battle tried,
Scarred and sun-burned darkly;

Who with ready weapon bare,
Fronting to the troopers there,
Cried aloud: "God save us,
Call ye coward him who stood
Ankle deep in Lutzen's blood,
With the brave Gustavus?"

"Nay, I do not need thy sword,
Comrade mine," said Ury's lord;
"Put it up, I pray thee:
Passive to his holy will,
Trust I in my Master still,
Even though he slay me.

"Pledges of thy love and faith,
Proved on many a field of death,
Not by me are needed."
Marvelled much that henchman bold,
That his laird, so stout of old,
Now so meekly pleaded.

"Woe's the day!" he sadly said,
With a slowly-shaking head,
And a look of pity;
"Ury's honest lord reviled,
Mock of knave and sport of child,
In his own good city!

"Speak the word, and, master mine,
As we charged on Tilly's line,
And his Walloon lancers,
Smiting through their midst we'll
teach

Civil look and decent speech
To these boyish prancers!"

"Marvel not, mine ancient friend,
Like beginning, like the end":
Quoth the Laird of Ury,

"Is the sinful servant more
Than his gracious Lord who bore
Bonds and stripes in Jewry?"

"Give me joy that in his name
I can bear, with patient frame,
All these vain ones offer;
While for them He suffereth long,
Shall I answer wrong with wrong,
Scoffing with the scoffer?"

"Happier I, with loss of all,
Hunted, outlawed, held in thrall,
With few friends to greet me,
Than when reeve and squire were
seen,
Riding out from Aberdeen,
With bared heads to meet me.

"When each goodwife, o'er and o'er
Blessed me as I passed her door;
And the snooded daughter,
Through her casement glancing
down,
Smiled on him who bore renown
From red fields of slaughter.

"Hard to feel the stranger's scoff,
Hard the old friend's falling off,
Hard to learn forgiving:
But the Lord his own rewards,
And his love with theirs accords,
Warm and fresh and living.

"Through this dark and storm
night
Faith beholds a feeble light
Up the blackness streaking;
Knowing God's own time is best,
In a patient hope I rest
For the full day-breaking!"

So the Laird of Ury said,
Turning slow his horse's head
Towards the Tolbooth prison,
Where, through iron grates, he heard
Poor disciples of the Word
Preach of Christ arisen!

Not in vain, Confessor old,
Unto us the tale is told
Of thy day of trial;
Every age on him, who strays
From its broad and beaten ways,
Pours its sevenfold vial.

Happy he whose inward ear
Angel comfortings can hear,
O'er the rabble's laughter;
And, while Hatred's fagots burn,
Glimpses through the smoke discern
Of the good hereafter.

Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow.

Thus, with somewhat of the Seer,
Must the moral pioneer
From the Future borrow;
Clothe the waste with dreams of
grain,
And, on midnight's sky of rain,
Paint the golden morrow!

WHAT THE VOICE SAID.

MADDENED by Earth's wrong and
evil,
"Lord!" I cried in sudden ire,
From thy right hand, clothed with
thunder,
Shake the bolted fire!

Love is lost, and Faith is dying;
With the brute the man is sold;
And the dropping blood of labor
Hardens into gold.

Here the dying wail of Famine,
There the battle's groan of pain;
And, in silence, smooth-face Mammon
Reaping men like grain.—

"Where is God, that we should fear
Him?"

Thus the earth-born Titans say;
'God! if thou art living, hear us!'
Thus the weak ones pray."

"Thou, the patient Heaven upbraid-
ing,"

Spake a solemn Voice within;
"Weary of our Lord's forbearance,
Art thou free from sin?"

"Fearless brow to Him uplifting,
Canst thou for his thunders call,
Knowing that to guilt's attraction
Evermore they fall?"

"Know'st thou not all germs of evil
In thy heart await their time?
Not thyself, but God's restraining,
Stays their growth of crime.

"Couldst thou boast, O child of weak-
ness!
O'er the sons of wrong and strife,
Were their strong temptations planted
In thy path of life?"

"Thou hast seen two streamlets gush-
ing
From one fountain, clear and free,
But by widely varying channels
Searching for the sea.

"Glideth one through greenest valleys,
Kissing them with lips still sweet;
One, mad roaring down the mountains,
Stagnates at their feet.

"Is it choice whereby the Parsee
Kneels before his mother's fire?
In his black tent did the Tartar
Choose his wandering sire?"

"He alone, whose hand is bounding
Human power and human will,
Looking through each soul's surround-
ing,
Knows its good or ill.

“For thyself, while wrong and sorrow
Make to thee their strong appeal,
Coward wert thou not to utter
What the heart must feel.

“Earnest words must needs be spoken
When the warm heart bleeds or
burns
With its scorn of wrong, or pity
For the wronged, by turns.

“But, by all thy nature’s weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own.

“Not the less shall stern-eyed Duty
To thy lips her trumpet set,
But with harsher blasts shall mingle
Wailings of regret.”

Cease not, Voice of holy speaking,
Teacher sent of God, be near,
Whispering through the day’s cool
silence,
Let my spirit hear!

So, when thoughts of evil-doers
Waken scorn, or hatred move,
Shall a mournful fellow-feeling
Temper all with love.

TO DELAWARE.

[Written during the discussion in the
Legislature of that State, in the winter
of 1846-47, of a bill for the abolition of
slavery.]

THRICE welcome to thy sisters of the
East,
To the strong tillers of a rugged
home,
With spray-wet locks to Northern
winds released,
And hardy feet o’erswept by ocean’s
foam;
And to the young nymphs of the golden
West,

Whose harvest mantles, fringed with
prairie bloom,
Trail in the sunset, — O redeemer
and blest,
To the warm welcome of thy sister
come!
Broad Pennsylvania, down her sail
white bay
Shall give thee joy, and Jersey from
her plains,
And the great lakes, where echo, fre-
quently,
Moaned never shoreward with the
clank of chains,
Shall weave new sun-bows in the
tossing spray,
And all their waves keep grateful hold
day.
And, smiling on thee through her
mountain rains,
Vermont shall bless thee; and the
Granite peaks,
And vast Katahdin o’er his woods
shall wear
Their snow-crowns brighter in the
cold keen air;
And Massachusetts, with her rugged
cheeks
O’errun with grateful tears, shall turn
to thee,
When, at thy bidding, the electric
wire
Shall tremble northward with its
words of fire;
Glory and praise to God! another
State is free!

WORSHIP.

“Pure religion, and undefiled, before
God and the Father is this: To visit the
widows and the fatherless in their affliction,
and to keep himself unspotted from the
world.” — *James i. 27.*

THE Pagan’s myths through marble
lips are spoken,
And ghosts of old Beliefs still flit
and moan

Round fane and altar overthrown and
broken,
O'er tree-grown barrow and gray
ring of stone.

Blind Faith had martyrs in those old
high places,
The Syrian hill grove and the Druid's
wood,
With mother's offering, to the Fiend's
embraces,
Bone of their bone, and blood of
their own blood.

Red altars, kindling through that night
of error,
Smoked with warm blood beneath the
cruel eye
Of lawless Power and sanguinary
Terror,
Throned on the circle of a pitiless
sky;

Beneath whose baleful shadow, over-
casting
All heaven above, and blighting
earth below,
The scourge grew red, the lip grew
pale with fasting,
And man's oblation was his fear and
woe!

Then through great temples swelled
the dismal moaning
Of dirge-like music and sepulchral
prayer;
Pale wizard priests, o'er occult symbols
droning,
Swung their white censers in the
burdened air:

As if the pomp of rituals, and the
savor
Of gums and spices could the Un-
seen One please;
As if his ear could bend, with childish
favor,
To the poor flattery of the organ
keys!

Feet red from war-fields trod the
church aisles holy,
With trembling reverence: and the
oppressor there,
Kneeling before his priest, abased and
lowly,
Crushed human hearts beneath his
knee of prayer.

Not such the service the benignant
Father
Requireth at his earthly children's
hands:
Not the poor offering of vain rites, but
rather
The simple duty man from man
demands.

For Earth he asks it: the full joy of
Heaven
Knoweth no change of waning or
increase;
The great heart of the Infinite beats
even,
Untroubled flows the river of his
peace.

He asks no taper lights, on high sur-
rounding
The priestly altar and the saintly
grave,
No dolorous chant nor organ music
sounding,
Nor incense clouding up the twi-
light nave.

For he whom Jesus loved hath truly
spoken:
The holier worship which he deigns
to bless
Restores the lost, and binds the spirit
broken,
And feeds the widow and the father-
less!

Types of our human weakness and
our sorrow!
Who lives unhaunted by his loved
ones dead?

Who, with vain longing, seeketh not
to borrow
From stranger eyes the home lights
which have fled?

O brother man! fold to thy heart thy
brother;
Where pity dwells, the peace of
God is there;
To worship rightly is to love each
other,
Each smile a hymn, each kindly
deed a prayer.

Follow with reverent steps the great
example
Of Him whose holy work was
"doing good";
So shall the wide earth seem our
Father's temple,
Each loving life a psalm of grati-
tude.

Then shall all shackles fall; the
stormy clangor
Of wild war music o'er the earth
shall cease;
Love shall tread out the baleful fire of
anger,
And in its ashes plant the tree of
peace!

THE DEMON OF THE STUDY.

THE Brownie sits in the Scotchman's
room,
And eats his meat and drinks his
ale,
And beats the maid with her unused
broom,
And the lazy lout with his idle flail,
But he sweeps the floor and threshes
the corn,
And hies him away ere the break of
dawn.

The shade of Denmark fled from the
sun,

And the Cocklane ghost from the
barnloft cheer,
The fiend of Faust was a faithful
one,
Agrippa's demon wrought in fear
And the devil of Martin Luther sat
By the stout monk's side in social
chat.

The Old Man of the Sea, on the neck
of him
Who seven times crossed the deep
Twined closely each lean and with-
ered limb,
Like the nightmare in one's sleep.
But he drank of the wine, and Sin
bad cast
The evil weight from his back at last

But the demon that cometh day by
day
To my quiet room and fireside nook
Where the casement light falls dim
and gray
On faded painting and ancient book
Is a sorrier one than any whose name
Are chronicled well by good King
James.

No bearer of burdens like Caliban,
No runner of errands like Ariel,
He comes in the shape of a fat ol-
d man,
Without rap of knuckle or pull of
bell;
And whence he comes, or whither he
goes,
I know as I do of the wind which
blows.

A stout old man with a greasy hat
Slouched heavily down to his dark
red nose,
And two gray eyes enveloped in fat,
Looking through glasses with iron
bows.
Read ye, and heed ye, and ye who
can,
Guard well your doors from that ol-
d man!

He comes with a careless "How d'ye do?"

And seats himself in my elbow-chair;

And my morning paper and pamphlet new

Fall forthwith under his special care,

And he wipes his glasses and clears his throat,

And, button by button, unfolds his coat.

And then he reads from paper and book,

In a low and husky asthmatic tone,
With the stolid sameness of posture and look

Of one who reads to himself alone;
And hour after hour on my senses come

That husky wheeze and that dolorous hum.

The price of stocks, the auction sales,

The poet's song and the lover's glee,

The horrible murders, the seaboard gales,

The marriage list, and the *jeu d'esprit*,

Will reach my ear in the selfsame tone,—

I shudder at each, but the fiend reads on!

As sweet as the lapse of water at noon

O'er the mossy roots of some forest tree,

The sigh of the wind in the woods of June,

Or sound of flutes o'er a moonlight sea,

The low soft music, perchance, which seems

To float through the slumbering singer's dreams,

So sweet, so dear is the silvery tone,
Of her in whose features I sometimes look,

As I sit at eve by her side alone,

And we read by turns from the selfsame book,—

Some tale perhaps of the olden time,
Some lover's romance or quaint old rhyme.

Then when the story is one of woe,—
Some prisoner's plaint through his dungeon-bar,

Her blue eye glistens with tears, and low

Her voice sinks down like a moan afar;

And I seem to hear that prisoner's wail,

And his face looks on me worn and pale.

And when she reads some merrier song,

Her voice is glad as an April bird's,
And when the tale is of war and wrong,

A trumpet's summons is in her words,

And the rush of the hosts I seem to hear,

And see the tossing of plume and spear!—

O, pity me then, when, day by day,
The stout fiend darkens my parlour door;

And reads me perchance the selfsame lay

Which melted in music, the night before,

From lips as the lips of Hylas sweet,
And moved like twin roses which zephyrs meet!

I cross my floor with a nervous tread,
I whistle and laugh and sing and shout,

I flourish my cane above his head,
And stir up the fire to roast him out;

I topple the chairs, and drum on the pane,
And press my hands on my ears, in vain!

I've studied Glanville and James the wise,
And wizard black-letter tomes which treat

Of demons of every name and size,
Which a Christian man is presumed to meet,
But never a hint and never a line
Can I find of a reading fiend like mine.

I've crossed the Psalter with Brady and Tate,

And laid the Primer above them all,
I've nailed a horseshoe over the grate,
And hung a wig to my parlor wall
Once worn by a learned Judge, they say,
At Salem court in the witchcraft day!

"*Conjuro te, sceleratissime, Abire ad tuum locum!*"—still
Like a visible nightmare he sits by me, —

The exorcism has lost its skill;
And I hear again in my haunted room
The husky wheeze and the dolorous hum!

Ah!—commend me to Mary Magdalen
With her sevenfold plagues,—to the wandering Jew,
To the terrors which haunted Orestes when

The furies his midnight curtains drew,
But charm him off, ye who charm him can,
That reading demon, that fat old man!

THE PUMPKIN.

O, GREENLY and fair in the lands of the sun,
The vines of the gourd and the rich melon run,

And the rock and the tree and the cottage enfold,
With broad leaves all greenness and blossoms all gold,
Like that which o'er Nineveh's propho-
once grew,
While he waited to know that the warning was true,
And longed for the storm-cloud, and listened in vain
For the rush of the whirlwind and the fire-rain.

On the banks of the Xenil the da-
Spanish maiden
Comes up with the fruit of the tang-
vine laden;

And the Creole of Cuba laughs out
behold

Through orange-leaves shining to
broad spheres of gold;

Yet with dearer delight from his hor-
in the North,

On the fields of his harvest the Yank-
looks forth,

Where crook-necks are coiling a
yellow fruit shines,

And the sun of September melts do-
on his vines.

Ah! on Thanksgiving day, when fr-
East and from West,

From North and from South come t-
pilgrim and guest,

When the gray-haired New-Englan-
sees round his board

The old broken links of affection
stored,

When the care-wearied man seeks
mother once more,

And the worn matron smiles wh-
the girl smiled before,

What moistens the lip and what brig-
ens the eye?

What calls back the past, like the r-
Pumpkin pie?

O,—fruit loved of boyhood!--the
days recalling,

When wood-grapes were purpling and
brown nuts were falling!

When wild, ugly faces we carved in
its skin,

Glaring out through the dark with a
candle within!

When we laughed round the corn-
heap, with hearts all in tune,

Our chair a broad pumpkin, — our lan-
tern the moon,

Telling tales of the fairy who travelled
like steam,

In a pumpkin-shell coach, with two
rats for her team!

Then thanks for thy present! — none
sweeter or better

E'er smoked from an oven or circled
a platter!

Fairer hands never wrought at a pastry
more fine,

Brighter eyes never watched o'er its
baking, than thine!

And the prayer, which my mouth is
too full to express,

Swells my heart that thy shadow may
never be less,

That the days of thy lot may be length-
ened below,

And the fame of thy worth like a pump-
kin-vine grow,

And thy life be as sweet, and its last
sunset sky

Golden-tinted and fair as thy own
Pumpkin pie!

EXTRACT FROM "A NEW
ENGLAND LEGEND."

How has New England's romance fled,
Even as a vision of the morning!

Its rights foredone, — its guardians
dead, —

Its priestesses, bereft of dread,
Waking the veriest urchin's scorn-
ing!

None like the Indian wizard's yell
And fire-dance round the magic

rock,

Forgotten like the Druid's spell

At moonrise by his holy oak!

No more along the shadowy glen,
Glide the dim ghosts of murdered men;
No more the unquiet churchyard dead
Glimpse upward from their turfy bed,

Startling the traveller, late and lone;
As, on some night of starless weather,
They silently commune together,

Each sitting on his own head-stone!
The roofless house, decayed, deserted,
Its living tenants all departed,

No longer rings with midnight revel
Of witch, or ghost, or goblin evil;
No pale blue flame sends out its flashes
Through creviced roof and shattered
sashes! —

The witch-grass round the hazel spring
May sharply to the night-air sing,

But there no more shall withered hags
Refresh at ease their broomstick nags,
Or taste those hazel-shadowed waters
As beverage meet for Satan's daugh-
ters;

No more their mimic tones be heard, —
The mew of cat, — the chirp of bird, —
Shrill bending with the hoarser laugh-
ter

Of the fell demon following after!

The cautious goodman nails no more
A horseshoe on his outer door,
Lest some unseemly hag should fit
To his own mouth her bridle-bit, —

The goodwife's churn no more refuses
Its wonted culinary uses

Until, with heated needle burned,
The witch has to her place returned!

Our witches are no longer old
And wrinkled beldames, Satan-sold,
But young and gay and laughing crea-
tures,

With the heart's sunshine on their
features, —

Their sorcery — the light which dances
Where the raised lid unveils its
glances;

Or that low-breathed and gentle tone,
The music of Love's twilight hours,

Soft, dreamlike, as a fairy's moan
Above her nightly closing flowers,

Sweeter than that which sighed of
 yore,
 Along the charmed Ausonian shore!
 Even she, our own weird heroine,
 Sole Pythoness of ancient Lynn,
 Sleeps calmly where the living laid
 her;
 And the wide realm of sorcery,
 Left by its latest mistress free,
 Hath found no gray and skilled in-
 vader:
 So perished Albion's "glammarye,"
 With him in Melrose Abbey sleep-
 ing,
 His charmed torch beside his knee,
 That even the dead himself might
 see
 The magic scroll within his keep-
 ing,
 And now our modern Yankee sees
 Nor omens, spells, nor mysteries;
 And naught above, below, around,
 Of life or death, of sight or sound,
 Whate'er its nature, form, or look,
 Excites his terror or surprise, —
 All seeming to his knowing eyes
 Familiar as his "catechize,"
 Or "Webster's Spelling-Book."

HAMPTON BEACH.

THE sunlight glitters keen and
 bright,
 Where, miles away,
 Lies stretching to my dazzled sight
 A luminous belt, a misty light,
 Beyond the dark pine bluffs and wastes
 of sandy gray.

The tremulous shadow of the Sea!
 Against its ground
 Of silvery light, rock, hill, and tree,
 Still as a picture, clear and free,
 With varying outline mark the coast
 for miles around.

On — on — we tread with loose-flung
 rein
 Our seaward way,

Through dark-green fields and blo-
 soming grain,
 Where the wild brier-rose skirts the
 lane,
 And bends above our heads the flow-
 ering locust spray.

Ha! like a kind hand on my brow
 Comes this fresh breeze,
 Cooling its dull and feverish glow
 While through my being seems to
 flow
 The breath of a new life, — the hea-
 ving
 ing of the seas!

Now rest we, where this grass
 mound
 His feet hath set
 In the great waters, which have
 bound
 His granite ankles greenly round
 With long and tangled moss, and weed
 with cool spray wet.

Good by to pain and care! I take
 Mine ease to-day:
 Here where these sunny waters
 break,
 And ripples this keen breeze, I shake
 All burdens from the heart, all wear-
 ing
 thoughts away.

I draw a freer breath — I seem
 Like all I see —
 Waves in the sun — the white-winged
 gleam
 Of sea-birds in the slanting beam —
 And far-off sails which flit before the
 south-wind free.

So when Time's veil shall fall
 asunder,
 The soul may know
 No fearful change, nor sudden
 wonder,
 Nor sink the weight of mystery
 under,
 But with the upward rise, and with the
 vastness grow.

And all we shrink from now may
 seem
 No new revealing;
 Familiar as our childhood's stream,
 Or pleasant memory of a dream
 The loved and cherished Past upon
 the new life stealing.

Serene and mild the untried light
 May have its dawning;
 And, as in summer's northern
 night
 The evening and the dawn unite,
 The sunset hues of Time blend with
 the soul's new morning.

I sit alone; in foam and spray
 Wave after wave
 Breaks on the rocks which, stern
 and gray,
 Shoulder the broken tide away,
 murmurs hoarse and strong through
 mossy cleft and cave.

What heed I of the dusty land
 And noisy town?
 I see the mighty deep expand
 From its white line of glimmering
 sand
 Where the blue of heaven on bluer
 waves shuts down!

In listless quietude of mind,
 I yield to all
 The change of cloud and wave and
 wind,
 And passive on the flood reclined,
 wander with the waves, and with
 them rise and fall.

But look, thou dreamer!— wave and
 shore
 In shadow lie;
 The night-wind warns me back once
 more
 To where, my native hill-tops o'er,
 ends like an arch of fire the glowing
 sunset sky.

So then, beach, bluff, and wave, fare-
 well!
 I bear with me
 No token stone nor glittering shell,
 But long and oft shall Memory tell
 Of this brief thoughtful hour of mus-
 ing by the Sea.

 LINES,

WRITTEN ON HEARING OF THE DEATH
 OF SILAS WRIGHT OF NEW YORK.

As they who, tossing midst the storm
 at night,
 While turning shoreward, where a
 beacon shone,
 Meet the walled blackness of the
 heaven alone,
 So, on the turbulent waves of party
 tossed,
 In gloom and tempest, men have seen
 thy light
 Quenched in the darkness. At thy
 hour of noon,
 While life was pleasant to thy un-
 dimmed sight,
 And, day by day, within thy spirit
 grew
 A holier hope than young Ambition
 knew,
 As through thy rural quiet, not in
 vain,
 Pierced the sharp thrill of Freedom's
 cry of pain,
 Man of the millions, thou art lost
 too soon!
 Portents at which the bravest stand
 aghast,—
 The birth-throes of a Future, strange
 and vast,
 Alarm the land; yet thou, so wise
 and strong,
 Suddenly summoned to the burial bed,
 Lapped in its slumbers deep and ever
 long,
 Hear'st not the tumult surging over-
 head.

Who now shall rally Freedom's scattering host?

Who wear the mantle of the leader lost?

Who stay the march of slavery? He whose voice

Hath called thee from thy task-field shall not lack

Yet bolder champions, to beat bravely back

The wrong which, through his poor ones, reaches Him:

Yet firmer hands shall Freedom's torchlights trim,

And wave them high across the abysmal black,

Till bound, dumb millions there shall see them and rejoice.

10th mo., 1847.

LINES,

ACCOMPANYING MANUSCRIPTS PRESENTED TO A FRIEND.

'T IS said that in the Holy Land
The angels of the place have blessed
The pilgrim's bed of desert sand,
Like Jacob's stone of rest.

That down the hush of Syrian skies
Some sweet-voiced saint at twilight sings

The song whose holy symphonies
Are beat by unseen wings;

Till starting from his sandy bed,
The wayworn wanderer looks to see

The halo of an angel's head
Shine through the tamarisk-tree.

So through the shadows of my way
Thy smile hath fallen soft and clear,

So at the weary close of day
Hath seemed thy voice of cheer.

That pilgrim pressing to his goal
May pause not for the vision's sake
Yet all fair things within his soul
The thought of it shall wake;

The graceful palm-tree by the well
Seen on the far horizon's rim;
The dark eyes of the fleet gazelle,
Bent timidly on him;

Each pictured saint, whose golden hair
Streams sunlike through the convent's gloom;
Pale shrines of martyrs young and fair
And loving Mary's tomb;

And thus each tint or shade which falls,
From sunset cloud or waving tree
Along my pilgrim path, recalls
The pleasant thought of thee.

Of one in sun and shade the same,
In weal and woe my steady friend
Whatever by that holy name
The angels comprehend.

Not blind to faults and follies, though
Hast never failed the good to see
Nor judged by one unseemly bough
The upward-struggling tree.

These light leaves at thy feet I lay,
Poor common thoughts on common things,
Which time is shaking, day by day,
Like feathers from his wings,—

Chance shootings from a frail life-tree
To nurturing care but little know
Their good was partly learned of thee
Their folly is my own.

That tree still clasps the kindly mould
Its leaves still drink the twilight dew,
And weaving its pale green with gold
Still shines the sunlight through

There still the morning zephyrs play,
 And there at times the spring bird
 sings,
 And mossy trunk and fading spray
 Are flowered with glossy wings.

Yet, even in genial sun and rain,
 Root, branch, and leaflet fail and
 fade;
 The wanderer on its lonely plain
 Erelong shall miss its shade.

O friend beloved, whose curious skill
 Keeps bright the last year's leaves
 and flowers,
 With warm, glad summer thoughts
 to fill
 The cold, dark, winter hours!

Pressed on thy heart, the leaves I
 bring
 May well defy the wintry cold,
 Until, in Heaven's eternal spring,
 Life's fairer ones unfold.

THE REWARD.

WHO, looking backward from his
 manhood's prime,
 Sees not the spectre of his misspent
 time?

And, through the shade
 of funeral cypress planted thick be-
 hind,
 Hears no reproachful whisper on the
 wind
 From his loved dead?

Who bears no trace of passion's evil
 force?

Who shuns thy sting, O terrible Re-
 morse?—

Who does not cast
 In the thronged pages of his mem-
 ory's book,
 At times, a sad and half-reluctant
 look,
 Regretful of the Past?

Alas!— the evil which we fain would
 shun

We do, and leave the wished-for good
 undone :

Our strength to-day
 Is but to-morrow's weakness, prone
 to fall ;
 Poor, blind, unprofitable servants all
 Are we alway.

Yet who, thus looking backward o'er
 his years,
 Feels not his eyelids wet with grate-
 ful tears,
 If he hath been
 Permitted, weak and sinful as he was,
 To cheer and aid, in some ennobling
 cause,
 His fellow-men?

If he hath hidden the outcast, or let in
 A ray of sunshine to the cell of sin,—
 If he hath lent
 Strength to the weak, and, in an hour
 of need,
 Over the suffering, mindless of his
 creed
 Or home, hath bent,

He has not lived in vain, and while
 he gives
 The praise to Him, in whom he moves
 and lives,
 With thankful heart ;
 He gazes backward, and with hope
 before,
 Knowing that from his works he
 nevermore
 Can henceforth part.

RAPHAEL.

I SHALL not soon forget that sight :
 The glow of autumn's westerling
 day,
 A hazy warmth, a dreamy light,
 On Raphael's picture lay.

It was a simple print I saw,
 The fair face of a musing boy ;

Yet, while I gazed, a sense of awe
Seemed blending with my joy.

A simple print: — the graceful flow
Of boyhood's soft and wavy hair,
And fresh young lip and cheek, and
brow
Unmarked and clear, were there.

Yet through its sweet and calm repose
I saw the inward spirit shine;
It was as if before me rose
The white veil of a shrine.

As if, as Gothland's sage has told,
The hidden life, the man within,
Dissevered from its frame and mould,
By mortal eye were seen.

Was it the lifting of that eye,
The waving of that pictured hand?
Loose as a cloud-wreath on the sky,
I saw the walls expand.

The narrow room had vanished, —
space,
Broad, luminous, remained alone,
Through which all hues and shapes
of grace
And beauty looked or shone.

Around the mighty master came
The marvels which his pencil
wrought,
Those miracles of power whose fame
Is wide as human thought.

There drooped thy more than mortal
face,
O Mother, beautiful and mild!
Enfolding in one dear embrace
Thy Saviour and thy Child!

The rapt brow of the Desert John;
The awful glory of that day
When all the Father's brightness
shone
Through manhood's veil of clay.

And, midst gray prophet forms, and
wild

Dark visions of the days of old,
How sweetly woman's beauty smiled
Through locks of brown and gold

There Fornarina's fair young face
Once more upon her lover shone,
Whose model of an angel's grace
He borrowed from her own.

Slow passed that vision from my
view,
But not the lesson which it taught
The soft, calm shadows which it threw
Still rested on my thought:

The truth, that painter, bard, and
sage,
Even in Earth's cold and chang-
ful clime,
Plant for their deathless heritage
The fruits and flowers of time.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our Future's atmosphere
With sunshine or with shade.

The tissue of the Life to be
We weave with colors all our own
And in the field of Destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered
here,
And, painted on the eternal wall,
The Past shall reappear.

Think ye the notes of holy song
On Milton's tuneful ear have died
Think ye that Raphael's angel thro' the
Has vanished from his side?

O no! — We live our life again:
Or warmly touched, or coldly die
The pictures of the Past remain, —
Man's works shall follow him!

LUCY HOOPER.

THEY tell me, Lucy, thou art dead, —
 That all of thee we loved and
 cherished
 Has with thy summer roses per-
 ished:
 And left, as its young beauty fled,
 An ashen memory in its stead, —
 The twilight of a parted day
 Whose fading light is cold and
 vain;
 The heart's faint echo of a strain
 Of low, sweet music passed away.
 That true and loving heart, — that gift
 Of a mind, earnest, clear, profound,
 Bestowing, with a glad unthrift,
 Its sunny light on all around,
 Affinities which only could
 cleave to the pure, the true, and good;
 And sympathies which found no rest,
 Save with the loveliest and best.
 Of them — of thee — remains there
 naught
 But sorrow in the mourner's
 breast? —
 A shadow in the land of thought?
 No! — Even *my* weak and trembling
 faith
 Can lift for thee the veil which doubt
 And human fear have drawn about
 The all-awaiting scene of death.
 Even as thou wast I see thee still;
 And, save the absence of all ill
 and pain and weariness, which here
 summoned the sigh or wrung the tear,
 the same as when, two summers back,
 beside our childhood's Merrimack,
 I saw thy dark eye wander o'er
 the stream, sunny upland, rocky shore,
 and heard thy low, soft voice alone
 amidst lapse of waters, and the tone
 of pine-leaves by the west-wind blown,
 there's not a charm of soul or brow, —
 Of all we knew and loved in thee, —
 but lives in holier beauty now,
 Baptized in immortality!
 Not mine the sad and freezing dream

Of souls that, with their earthly
 mould,
 Cast off the loves and joys of old, —
 Unbodied, — like a pale moonbeam,
 As pure, as passionless, and cold;
 Nor mine the hope of Indra's son,
 Of slumbering in oblivion's rest,
 Life's myriads blending into one, —
 In blank annihilation blest;
 Dust-atoms of the infinite, —
 Sparks scattered from the central light,
 And winning back through mortal
 pain
 Their old unconsciousness again.
 No! — I have FRIENDS in Spirit
 Land, —
 Not shadows in a shadowy band,
 Not *others*, but *themselves* are they.
 And still I think of them the same
 As when the Master's summons came;
 Their change, — the holy morn-light
 breaking
 Upon the dream-worn sleeper, wak-
 ing, —
 A change from twilight into day.
 They've laid thee midst the household
 graves,
 Where father, brother, sister lie;
 Below thee sweep the dark blue waves,
 Above thee bends the summer sky.
 Thy own loved church in sadness read
 Her solemn ritual o'er thy head,
 And blessed and hallowed with her
 prayer
 The turf laid lightly o'er thee there.
 That church, whose rites and liturgy,
 Sublime and old, were truth to thee,
 Undoubted to thy bosom taken,
 As symbols of a faith unshaken.
 Even I, of simpler views, could feel
 The beauty of thy trust and zeal;
 And, owning not thy creed, could see
 How deep a truth it seemed to thee,
 And how thy fervent heart had thrown
 O'er all, a coloring of its own,
 And kindled up, intense and warm,
 A life in every rite and form,
 As, when on Chebar's banks of old,
 The Hebrew's gorgeous vision rolled,

A spirit filled the vast machine, —
A life "within the wheels" was seen.

Farewell! A little time, and we
Who knew thee well, and loved thee
here,

One after one shall follow thee
As pilgrims through the gate of fear,
Which opens on eternity.

Yet shall we cherish not the less
All that is left our hearts meanwhile ;
The memory of thy loveliness

Shall round our weary pathway
smile,

Like moonlight when the sun has
set, —

A sweet and tender radiance yet.
Thoughts of thy clear-eyed sense of
duty,

Thy generous scorn of all things
wrong, —

The truth, the strength, the graceful
beauty

Which blended in thy song.

All lovely things, by thee beloved,
Shall whisper to our hearts of thee ;
These green hills, where thy child-
hood roved, —

Yon river winding to the sea, —

The sunset light of autumn eves
Reflecting on the deep, still floods,
Cloud, crimson sky, and trembling
leaves

Of rainbow-tinted woods, —

These, in our view, shall henceforth
take

A tenderer meaning for thy sake ;
And all thou lovedst of earth and sky,
Seem sacred to thy memory.

CHANNING.

NOT vainly did old poets tell,
Nor vainly did old genius paint
God's great and crowning miracle, —
The hero and the saint!

For even in a faithless day
Can we our sainted ones discern ;

And feel, while with them on the wa
Our hearts within us burn.

And thus the common tongue and pe
Which, world-wide, echo CHAN
NING'S fame,

As one of Heaven's anointed men,
Have sanctified his name.

In vain shall Rome her portals bar,
And shut from him her saintly priz
Whom, in the world's great calend
All men shall canonize.

By Narragansett's sunny bay,
Beneath his green embowering
wood,

To me it seems but yesterday
Since at his side I stood.

The slopes lay green with summe
rains,

The western wind blew fresh an
free,

And glimmered down the orchar
lanes

The white surf of the sea.

With us was one, who, calm and tru
Life's highest purpose understood
And, like his blessed Master, knew
The joy of doing good.

Unlearned, unknown to lettered fam
Yet on the lips of England's poor
And toiling millions dwelt his name
With blessings evermore.

Unknown to power or place, yet whe
The sun looks o'er the Carib sea.
It blended with the freeman's praye
And song of jubilee.

He told of England's sin and wrong.
The ills her suffering childr
know, —

The squalor of the city's throng, —
The green field's want and woe.

O'er Channing's face the tenderness
Of sympathetic sorrow stole,
Like a still shadow, passionless, —
The sorrow of the soul.

But when the generous Briton told
How hearts were answering to his
own,
And Freedom's rising murmur rolled
Up to the dull-eared throne,

saw, methought, a glad surprise
Thrill through that frail and pain-
worn frame,
and, kindling in those deep, calm
eyes,
A still and earnest flame.

His few, brief words were such as move
The human heart, — the Faith-sown
seeds
Which ripen in the soil of love
To high heroic deeds.

o bars of sect or clime were felt, —
The Babel strife of tongues had
ceased, —
and at one common altar knelt
The Quaker and the priest.

and not in vain: with strength re-
newed,
And zeal refreshed, and hope less
dim,
or that brief meeting, each pursued
The path allotted him.

ow echoes yet each Western hill
And vale with Channing's dying
word!
ow are the hearts of freemen still
By that great warning stirred!

he stranger treads his native soil,
And pleads, with zeal unfelt before
the honest right of British toil,
The claim of England's poor.

efore him time-wrought barriers fall,
Old fears subside, old hatreds melt,

And, stretching o'er the sea's blue
wall,
The Saxon greets the Celt.

The yeoman on the Scottish lines,
The Sheffield grinder, worn and
grim,
The delver in the Cornwall mines,
Look up with hope to him.

Swart smiters of the glowing steel,
Dark feeders of the forge's flame,
Pale watchers at the loom and wheel,
Repeat his honored name.

And thus the influence of that hour
Of converse on Rhode Island's
strand,
Lives in the calm, resistless power
Which moves our father-land.

God blesses still the generous thought,
And still the fitting word He speeds,
And Truth, at his requiring taught,
He quickens into deeds.

Where is the victory of the grave?
What dust upon the spirit lies?
God keeps the sacred life he gave, —
The prophet never dies!

TO THE MEMORY OF CHARLES
B. STORRS,

LATE PRESIDENT OF WESTERN RE-
SERVE COLLEGE.

THOU hast fallen in thine armor,
Thou martyr of the Lord!
With thy last breath crying, — "On
ward!"

And thy hand upon the sword.
The haughty heart derideth,
And the sinful lip reviles,
But the blessing of the perishing
Around thy pillow smiles!

When to our cup of trembling,
The added drop is given,

And the long-suspended thunder
Falls terribly from Heaven, —
When a new and fearful freedom
Is proffered of the Lord
To the slow-consuming Famine, —
The Pestilence and Sword! —

When the refuges of Falsehood
Shall be swept away in wrath,
And the temple shall be shaken,
With its idol, to the earth, —
Shall not thy words of warning
Be all remembered then?
And thy now unheeded message
Burn in the hearts of men?

Oppression's hand may scatter
Its nettles on thy tomb,
And even Christian bosoms
Deny thy memory room;
For lying lips shall torture
Thy mercy into crime,
And the slanderer shall flourish
As the bay-tree for a time.

But where the south-wind lingers
On Carolina's pines,
Or falls the careless sunbeam
Down Georgia's golden mines, —
Where now beneath his burthen
The toiling slave is driven, —
Where now a tyrant's mockery
Is offered unto Heaven, —

Where Mammon hath its altars
Wet o'er with human blood,
And pride and lust debases
The workmanship of God, —
There shall thy praise be spoken,
Redeemed from Falsehood's ban,
When the fetters shall be broken,
And the *slave* shall be a *man*!

Joy to thy spirit, brother!
A thousand hearts are warm, —
A thousand kindred bosoms
Are baring to the storm.
What though red-handed Violence
With secret Fraud combine?

The wall of fire is round us, —
Our Present Help was thine.

Lo, — the waking up of nations,
From Slavery's fatal sleep, —
The murmur of a Universe, —
Deep calling unto Deep!
Joy to thy spirit, brother!
On every wind of heaven
The onward cheer and summons
Of FREEDOM'S VOICE is given!

Glory to God forever!
Beyond the despot's will
The soul of Freedom liveth
Imperishable still.
The words which thou hast uttered
Are of that soul a part,
And the good seed thou hast scattered
Is springing from the heart.

In the evil days before us,
And the trials yet to come, —
In the shadow of the prison,
Or the cruel martyrdom, —
We will think of thee, O brother!
And thy sainted name shall be
In the blessing of the captive,
And the anthem of the free.

1834.

———
LINES,

ON THE DEATH OF S. O. TORREY

GONE before us, O our brother,
To the spirit-land!
Vainly look we for another
In thy place to stand.
Who shall offer youth and beauty
On the wasting shrine
Of a stern and lofty duty,
With a faith like thine?

O, thy gentle smile of greeting
Who again shall see?
Who amidst the solemn meeting
Gaze again on thee? —

Who, when peril gathers o'er us,
Wear so calm a brow?
Who, with evil men before us,
So serene as thou?

Early hath the spoiler found thee,
Brother of our love!
Autumn's faded earth around thee,
And its storms above!
Yermore that turf lie lightly,
And, with future showers,
'er thy slumbers fresh and brightly
Blow the summer flowers!

On the locks thy forehead gracing,
Not a silvery streak;
Nor a line of sorrow's tracing
On thy fair young cheek;
Thy eyes of light and lips of roses,
Such as Hylas wore, —
Ere all that curtain closes,
Which shall rise no more!

Will the vigil Love is keeping
Round that grave of thine,
Mournfully, like Jazer weeping
Over Sibmah's vine, —
Will the pleasant memories, swelling
Gentle hearts, of thee,
The spirit's distant dwelling
All unheeded be?

Will the spirit ever gazes,
From its journeyings, back;
Will the immortal ever traces
O'er its mortal track;
Wilt thou not, O brother, meet us
Sometimes on our way,
And, in hours of sadness, greet us
As a spirit may?

Will we be with thee, O our brother,
In the spirit-land!
Will we only look we for another
In thy place to stand.
Will we go to Truth and Freedom giving
All thy early powers,
And thy virtues with the living,
And thy spirit ours!

A LAMENT.

“The parted spirit,
Knoweth it not our sorrow? Answereth
not
Its blessing to our tears?”

THE circle is broken, — one seat is
forsaken, —
One bud from the tree of our friend-
ship is shaken, —
One heart from among us no longer
shall thrill
With joy in our gladness, or grief in
our ill.

Weep! — lonely and lowly are slum-
bering now
The light of her glances, the pride of
her brow,
Weep! — sadly and long shall we listen
in vain
To hear the soft tones of her welcome
again.

Give our tears to the dead! For hu-
manity's claim
From its silence and darkness is ever
the same;
The hope of that World whose exist-
ence is bliss
May not stifle the tears of the mourn-
ers of this.

For, oh! if one glance the freed spirit
can throw
On the scene of its troubled proba-
tion below,
Than the pride of the marble, the
pomp of the dead,
To that glance will be dearer the tears
which we shed.

O, who can forget the mild light of
her smile,
Over lips moved with music and feel-
ing the while —
The eye's deep enchantment, dark,
dream-like, and clear,

In the glow of its gladness, the shade
of its tear.

And the charm of her features, while
over the whole
Played the hues of the heart and the
sunshine of soul, —
And the tones of her voice, like the
music which seems
Murmured low in our ears by the
Angel of dreams!

But holier and dearer our memories
hold
Those treasures of feeling, more pre-
cious than gold, —
The love and the kindness and pity
which gave
Fresh flowers for the bridal, green
wreaths for the grave!

The heart ever open to Charity's
claim,
Unmoved from its purpose by censure
and blame,
While vainly alike on her eye and her
ear
Fell the scorn of the heartless, the
jesting and jeer.

How true to our hearts was that beau-
tiful sleeper!
With smiles for the joyful, with tears
for the weeper! —
Yet, evermore prompt, whether mourn-
ful or gay,
With warnings in love to the passing
astray.

For, though spotless herself, she could
sorrow for them
Who sullied with evil the spirit's pure
gem;
And a sigh or a tear could the erring
reprove,
And the sting of reproof was still tem-
pered by love.

As a cloud of the sunset, slow melting
in heaven,

As a star that is lost when the da-
light is given,
As a glad dream of slumber, which
wakens in bliss,
She hath passed to the world of the
holy from this.

DANIEL WHEELER

[DANIEL WHEELER, a minister of the
Society of Friends, and who had labored
in the cause of his Divine Master in Great
Britain, Russia, and the islands of the Pacific,
died in New York in the spring of
1840, while on a religious visit to this coun-
try.]

O DEARLY loved!
And worthy of our love! — No more
Thy aged form shall rise before
The hushed and waiting worshippers
In meek obedience utterance giving
To words of truth, so fresh and living
That, even to the inward sense,
They bore unquestioned evidence
Of an anointed Messenger!
Or, bowing down thy silver hair
In reverent awfulness of prayer, —
The world, its time and sense, shrouded
out, —
The brightness of Faith's holy train
Gathered upon thy countenance,
As if each lingering cloud of
doubt, —
The cold, dark shadows resting here
In Time's unluminous atmosphere,
Were lifted by an angel's hand,
And through them on thy spiritual
Shone down the blessedness on his
The glory of the Better Land!

The oak has fallen!
While, meet for no good work, the vine
May yet its worthless branches twine
Who knoweth not that with thee fell
A great man in our Israel?
Fallen, while thy loins were girded
Thy feet with Zion's dews still
And in thy hand retaining yet
The pilgrim's staff and scallop-shell

Unharm'd and safe, where, wild and free,
 Across the Neva's cold morass
 The breezes from the Frozen Sea
 With winter's arrowy keenness pass ;
 Or where the unwarning tropic gale
 Remote to the waves thy tattered sail,
 Or where the noon-hour's fervid heat
 Against Tahiti's mountains beat ;
 The same mysterious Hand which
 Gave
 Deliverance upon land and wave,
 Temper'd for thee the blasts which
 Blew
 Ladaga's frozen surface o'er,
 And bless'd for thee the baleful dew
 Of evening upon Eimeo's shore,
 Beneath this sunny heaven of ours,
 Amidst our soft airs and opening flowers
 Hath given thee a grave!

His will be done,
 Who seeth not as man, whose way
 Is not as ours!—'T is well with
 Thee!
 No anxious doubt nor dark dismay
 Disquieted thy closing day,
 But, evermore, thy soul could say,
 "My Father careth still for me!"
 Called from thy hearth and home,—
 From her,
 The last bud on thy household tree,
 The last dear one to minister
 In duty and in love to thee,
 From all which nature holdeth dear,
 Feeble with years and worn with
 Pain,
 To seek our distant land again,
 Found in the spirit, yet unknowing
 The things which should befall thee
 Here,
 Whether for labor or for death,
 Childlike trust serenely going
 To that last trial of thy faith!

O, far away,
 Where never shines our Northern star
 On that dark waste which Balboa
 Saw

From Darien's mountains stretching
 Far,
 So strange, heaven-broad, and lone,
 That there,
 With forehead to its damp wind bare,
 He bent his mailed knee in awe ;
 In many an isle whose coral feet
 The surges of that ocean beat,
 In thy palm shadows, Oahu,
 And Honolulu's silver bay,
 Amidst Owyhee's hills of blue,
 And taro-plains of Tooboonai,
 Are gentle hearts, which long shall be
 Sad as our own at thought of thee,—
 Worn sowers of Truth's holy seed,
 Whose souls in weariness and need
 Were strengthened and refreshed
 By thine.
 For blessed by our Father's hand
 Was thy deep love and tender care,
 Thy ministry and fervent prayer,—
 Grateful as Eschol's clustered vine
 To Israel in a weary land!

And they who drew
 By thousands round thee, in the hour
 Of prayerful waiting, hushed and
 Deep,
 That He who bade the islands keep
 Silence before him, might renew
 Their strength with his unslumber-
 ing power,
 They too shall mourn that thou art
 Gone,
 That nevermore thy aged lip
 Shall soothe the weak, the erring warn,
 Of those who first, rejoicing, heard
 Through thee the Gospel's glorious
 Word.—
 Seals of thy true apostleship.
 And, if the brightest diadem,
 Whose gems of glory purely burn
 Around the ransomed ones in bliss,
 Be evermore reserved for them
 Who here, through toil and sorrow,
 Turn
 Many to righteousness,—
 May we not think of thee as wearing
 That star-like crown of light, and
 bearing,

Amidst Heaven's white and blissful
band,
The fadeless palm-branch in thy hand ;
And joining with a seraph's tongue
In that new song the elders sung,
Ascribing to its blessed Giver
Thanksgiving, love, and praise for-
ever!

Farewell!

And though the ways of Zion mourn
When her strong ones are called away,
Who like thyself have calmly borne
The heat and burden of the day,
Yet He who slumbereth not nor
sleepeth

His ancient watch around us keepeth ;
Still, sent from his creating hand,
New witnesses for Truth shall stand,—
New instruments to sound abroad
The Gospel of a risen Lord ;

To gather to the fold once more
The desolate and gone astray,
The scattered of a cloudy day,
And Zion's broken walls restore ;
And, through the travail and the toil
Of true obedience, minister

Beauty for ashes, and the oil
Of joy for mourning, unto her!
So shall her holy bounds increase
With walls of praise and gates of
peace :

So shall the Vine, which martyr tears
And blood sustained in other years,
With fresher life be clothed upon ;
And to the world in beauty show
Like the rose-plant of Jericho,
And glorious as Lebanon!

DANIEL NEALL.

I.

FRIEND of the Slave, and yet the
friend of all ;
Lover of peace, yet ever foremost
when
The need of battling Freedom
called for men

To plant the banner on the outer wa
Gentle and kindly, ever at distress
Melted to more than woman's tend
ness,
Yet firm and steadfast, at his dut
post
Fronting the violence of a madder
host,

Like some gray rock from which
waves are tossed!

Knowing his deeds of love, men qu
tioned not

The faith of one whose walk a
word were right,—
Who tranquilly in Life's great ta
field wrought,

And, side by side with evil, scarc
caught

A stain upon his pilgrim garb
white :

Prompt to redress another's wro
his own

Leaving to Time and Truth and Pe
tence alone.

II.

Such was our friend. Formed on
good old plan,

A true and brave and downright h
est man!—

He blew no trumpet in the mark
place,

Nor in the church with hypocritic f
Supplied with cant the lack of Ch
tian grace ;

Loathing pretence, he did with ch
ful will

What others talked of while t
hands were still :

And, while "Lord, Lord!" the pi
tyrants cried,

Who, in the poor, their Master cr
fied,

His daily prayer, far better un
stood

In acts than words, was simply DO
GOOD.

So calm, so constant was his r
tude,

hat, by his loss alone we know its
worth,
and feel how true a man has walked
with us on earth.

6th month, 1846.

O MY FRIEND ON THE
DEATH OF HIS SISTER.

HINE is a grief, the depth of which
another

May never know ;

et, o'er the waters, O my stricken
brother!

To thee I go.

ean my heart unto thee, sadly fold-
ing

Thy hand in mine ;

ith even the weakness of my soul
upholding

The strength of thine.

ever knew, like thee, the dear de-
parted ;

I stood not by

hen, in calm trust, the pure and
tranquil-hearted

Lay down to die.

d on thy ears my words of weak
condoling

Must vainly fall :

e funeral bell which in thy heart is
tolling,

Sounds over all!

will not mock thee with the poor
world's common

And heartless phrase,

r wrong the memory of a sainted
woman

With idle praise.

th silence only as their benediction,
God's angels come

here, in the shadow of a great
affliction,

The soul sits dumb!

Yet, would I say what thy own heart
approveth :

Our Father's will,

Calling to Him the dear one whom

He loveth,

Is mercy still.

Not upon thee or thine the solemn
angel

Hath evil wrought ;

Her funeral anthem is a glad evan-
gel,—

The good die not!

God calls our loved ones, but we lose
not wholly

What He hath given ;

They live on earth, in thought and
deed, as truly

As in his heaven.

And she is with thee ; in thy path of
trial

She walketh yet ;

Still with the baptism of thy self-
denial

Her locks are wet.

Up, then, my brother! Lo, the fields
of harvest

Lie white in view!

She lives and loves thee, and the
God thou servest

To both is true.

Thrust in thy sickle!—England's toil-
worn peasants

Thy call abide ;

And she thou mourn'st, a pure and
holy presence,

Shall glean beside!

GONE.

ANOTHER hand is beckoning us,

Another call is given ;

And glows once more with Angel-
steps

The path which reaches Heaven.

Our young and gentle friend, whose
smile
Made brighter summer hours,
Amidst the frosts of autumn time
Has left us with the flowers.

No paling of the cheek of bloom
Forewarned us of decay ;
No shadow from the Silent Land
Fell round our sister's way.

The light of her young life went down,
As sinks behind the hill
The glory of a setting star,—
Clear, suddenly, and still.

As pure and sweet, her fair brow
seemed
Eternal as the sky ;
And like the brook's low song, her
voice,—
A sound which could not die.

And half we deemed she needed not
The changing of her sphere,
To give to Heaven a Shining One,
Who walked an Angel here.

The blessing of her quiet life
Fell on us like the dew ;
And good thoughts, where her foot-
steps pressed
Like fairy blossoms grew.

Sweet promptings unto kindest deeds
Were in her very look ;
We read her face, as one who reads
A true and holy book :

The measure of a blessed hymn,
To which our hearts could move ;
The breathing of an inward psalm ;
A canticle of love.

We miss her in the place of prayer,
And by the hearth-fire's light ;
We pause beside her door to hear
Once more her sweet "Good-night!"

There seems a shadow on the day
Her smile no longer cheers ;
A dimness on the stars of night,
Like eyes that look through tears.

Alone unto our Father's will
One thought hath reconciled ;
That He whose love exceedeth ours
Hath taken home his child.

Fold her, O Father! in thine arms
And let her henceforth be
A messenger of love between
Our human hearts and thee.

Still let her mild rebuking stand
Between us and the wrong,
And her dear memory serve to make
Our faith in Goodness strong.

And grant that she who, trembling
here
Distrusted all her powers,
May welcome to her holier home
The well-beloved of ours.

THE LAKE-SIDE.

THE shadows round the inland sea
Are deepening into night ;
Slow up the slopes of Ossipee
They chase the lessening light.
Tired of the long day's blinding heat
I rest my languid eye,
Lake of the Hills! where, cool
sweet,
Thy sunset waters lie!

Along the sky, in wavy lines,
O'er isle and reach and bay,
Green-belted with eternal pines,
The mountains stretch away.
Below, the maple masses sleep
Where shore with water blends
While midway on the tranquil deep
The evening light descends.

o seemed it when yon hill's red
 crown,
 Of old, the Indian trod,
 and, through the sunset air, looked
 down
 Upon the Smile of God.
 o him of light and shade the laws
 No forest sceptic taught ;
 heir living and eternal Cause
 His truer instinct sought.

e saw these mountains in the light
 Which now across them shines ;
 his lake, in summer sunset bright,
 Walled round with sombering pines.
 od near him seemed ; from earth and
 skies
 His loving voice he heard,
 s, face to face, in Paradise,
 Man stood before the Lord.

hanks, O our Father! that, like him,
 Thy tender love I see,
 a radiant hill and woodland dim,
 And tinted sunset sea.
 or not in mockery dost thou fill
 Our earth with light and grace ;
 hou hid'st no dark and cruel will
 Behind thy smiling face!

THE HILL-TOP.

HE burly driver at my side,
 We slowly climbed the hill,
 hose summit, in the hot noontide,
 Seemed rising, rising still.
 t last, our short noon-shadows hid
 The top-stone, bare and brown,
 rom whence, like Gizeh's pyramid,
 The rough mass slanted down.

I felt the cool breath of the North ;
 Between me and the sun,
 er deep, still lake, and ridgy earth,
 I saw the cloud-shades run.
 efore me, stretched for glistening
 miles,
 Lay mountain-girdled Squam ;

Like green-winged birds, the leafy
 isles
 Upon its bosom swam.

And, glimmering through the sun-haze
 warm,
 Far as the eye could roam,
 Dark billows of an earthquake storm
 Beflecked with clouds like foam,
 Their vales in misty shadow deep,
 Their rugged peaks in shine,
 I saw the mountain ranges sweep
 The horizon's northern line.

There towered Chocorua's peak ; and
 west,
 Moosehillock's woods were seen,
 With many a nameless slide-scarred
 crest
 And pine-dark gorge between.
 Beyond them, like a sun-rimmed cloud,
 The great Notch mountains shone,
 Watched over by the solemn-browed
 And awful face of stone!

"A good look-off!" the driver spake :
 "About this time, last year,
 I drove a party to the Lake,
 And stopped, at evening, here.
 'T was dusky down below ; but all
 These hills stood in the sun,
 Till, dipped behind yon purple wall,
 He left them, one by one.

"A lady, who, from Thornton hill,
 Had held her place outside,
 And, as a pleasant woman will,
 Had cheered the long, dull ride,
 Besought me, with so sweet a smile,
 That — though I hate delays —
 I could not choose but rest awhile, —
 (These women have such ways!)

"On yonder mossy ledge she sat,
 Her sketch upon her knees,
 A stray brown lock beneath her hat
 Unrolling in the breeze ;
 Her sweet face, in the sunset light
 Upraised and glorified, —

I never saw a prettier sight
In all my mountain ride.

“As good as fair; it seemed her joy
To comfort and to give;
My poor, sick wife, and cripple boy,
Will bless her while they live!”
The tremor in the driver's tone
His manhood did not shame:
“I dare say, sir, you may have
known —”
He named a well-known name.

Then sank the pyramidal mounds,
The blue lake fled away;
For mountain-scope a parlor's bounds,
A lighted hearth for day!
From lonely years and weary miles
The shadows fell apart;
Kind voices cheered, sweet human
smiles
Shone warm into my heart.

We journeyed on; but earth and sky
Had power to charm no more;
Still dreamed my inward-turning eye
The dream of memory o'er.
Ah! human kindness, human love, —
To few who seek denied, —
Too late we learn to prize above
The whole round world beside!

ON RECEIVING AN EAGLE'S
QUILL FROM LAKE SUPE-
RIOR.

ALL day the darkness and the cold
Upon my heart have lain,
Like shadows on the winter sky,
Like frost upon the pane;

But now my torpid fancy wakes,
And, on thy Eagle's plume,
Rides forth, like Sinbad on his bird,
Or witch upon her broom!

Below me roar the rocking pines,
Before me spreads the lake

Whose long and solemn-sounding
waves
Against the sunset break.

I hear the wild Rice-Eater thresh
The grain he has not sown;
I see, with flashing scythe of fire,
The prairie harvest mown!

I hear the far-off voyager's horn;
I see the Yankee's trail, —
His foot on every mountain-pass,
On every stream his sail.

By forest, lake, and waterfall,
I see his peddler show;
The mighty mingling with the mean,
The lofty with the low.

He's whittling by St. Mary's Falls
Upon his loaded wain;
He's measuring o'er the Picturesque
Rocks,
With eager eyes of gain.

I hear the mattock in the mine,
The axe-stroke in the dell,
The clamor from the Indian lodge,
The Jesuit chapel bell!

I see the swarthy trappers come
From Mississippi's springs;
And war-chiefs with their painted
brows,
And crests of eagle wings.

Behind the scared squaw's bird
canoe,
The steamer smokes and raves;
And city lots are staked for sale
Above old Indian graves.

I hear the tread of pioneers
Of nations yet to be;
The first low wash of waves, when
soon
Shall roll a human sea.

The rudiments of empire here
Are plastic yet and warm ;
The chaos of a mighty world
Is rounding into form!

Each rude and jostling fragment soon
Its fitting place shall find, —
The raw material of a State,
Its muscle and its mind!

And, westering still, the star which
leads
The New World in its train
As tipped with fire the icy spears
Of many a mountain chain.

The snowy cones of Oregon
Are kindling on its way ;
And California's golden sands
Gleam brighter in its ray!

When blessings on thy eagle quill,
As, wandering far and wide,
I thank thee for this twilight dream
And Fancy's airy ride!

Yet, welcomer than regal plumes,
Which Western trappers find,
Thy free and pleasant thoughts, chance
sown,
Like feathers on the wind.

Thy symbol be the mountain-bird,
Whose glistening quill I hold ;
Thy home the ample air of hope,
And memory's sunset gold!

And thee, let joy with duty join,
And strength unite with love,
The eagle's pinions folding round
The warm heart of the dove!

So, when in darkness sleeps the vale
Where still the blind bird clings,
The sunshine of the upper sky
Shall glitter on thy wings!

MEMORIES.

A BEAUTIFUL and happy girl,
With step as light as summer air,
Eyes glad with smiles, and brow of
pearl,
Shadowed by many a careless curl
Of unconfined and flowing hair ;
A seeming child in everything,
Save thoughtful brow and ripening
charms,
As Nature wears the smile of Spring
When sinking into Summer's arms.

A mind rejoicing in the light
Which melted through its graceful
bower,
Leaf after leaf, dew-moist and bright,
And stainless in its holy white,
Unfolding like a morning flower :
A heart, which, like a fine-toned lute,
With every breath of feeling woke,
And, even when the tongue was
mute,
From eye and lip in music spoke.

How thrills once more the lengthen-
ing chain
Of memory, at the thought of thee!
Old hopes which long in dust have
lain,
Old dreams, come thronging back
again,
And boyhood lives again in me ;
I feel its glow upon my cheek,
Its fulness of the heart is mine,
As when I leaned to hear thee speak,
Or raised my doubtful eye to thine.

I hear again thy low replies,
I feel thy arm within my own,
And timidly again uprise
The fringed lids of hazel eyes,
With soft brown tresses overblown.
Ah! memories of sweet summer eyes,
Of moonlit wave and willowy way,
Of stars and flowers, and dewy leaves,
And smiles and tones more dear
than they!

Ere this, thy quiet eye hath smiled
 My picture of thy youth to see,
 When, half a woman, half a child,
 Thy very artlessness beguiled,
 And folly's self seemed wise in thee ;
 I too can smile, when o'er that hour
 The lights of memory backward
 stream,
 Yet feel the while that manhood's
 power
 Is vainer than my boyhood's dream.

Years have passed on, and left their
 trace
 Of graver care and deeper thought ;
 And unto me the calm, cold face
 Of manhood, and to thee the grace
 Of woman's pensive beauty brought.
 More wide, perchance, for blame than
 praise,
 The school-boy's humble name has
 flown ;
 Thine, in the green and quiet ways
 Of unobtrusive goodness known.

And wider yet in thought and deed
 Diverge our pathways, one in youth ;
 Thine the Genevan's sternest creed,
 While answers to my spirit's need
 The Derby dalesman's simple truth.
 For thee, the priestly rite and prayer,
 And holy day, and solemn psalm ;
 For me, the silent reverence where
 My brethren gather, slow and calm.

Yet hath thy spirit left on me
 An impress Time has worn not out,
 And something of myself in thee,
 A shadow from the past, I see,
 Lingering, even yet, thy way about ;
 Not wholly can the heart unlearn
 That lesson of its better hours,
 Not yet has Time's dull footstep worn
 To common dust that path of flow-
 ers.

Thus, while at times before our eyes
 The shadows melt, and fall apart,
 And, smiling through them, round us
 ies

The warm light of our morn-
 skies, —
 The Indian Summer of the heart !
 In secret sympathies of mind,
 In founts of feeling which retain
 Their pure, fresh flow, we yet may
 find
 Our early dreams not wholly vain

THE LEGEND OF ST MAR

THE day is closing dark and cold,
 With roaring blast and sleep-
 showers ;
 And through the dusk the lilacs we
 The bloom of snow, instead
 flowers.

I turn me from the gloom without,
 To ponder o'er a tale of old,
 A legend of the age of Faith,
 By dreaming monk or abbess told.

On Tintoretto's canvas lives
 That fancy of a loving heart,
 In graceful lines and shapes of pow-
 And hues immortal as his art.

In Provence (so the story runs)
 There lived a lord, to whom,
 slave,
 A peasant-boy of tender years
 The chance of trade or conquest
 gave.

Forth-looking from the castle tower
 Beyond the hills with almonds da-
 The straining eye could scarce discern
 The chapel of the good St. Mar

And there, when bitter word or far
 The service of the youth repaid
 By stealth, before that holy shrine
 For grace to bear his wrong,
 prayed.

The steed stamped at the castle gate
 The boar-hunt sounded on the hill

Why stayed the Baron from the chase,
With looks so stern, and words so
ill?

Go, bind yon slave! and let him
learn,
By scath of fire and strain of cord,
How ill they speed who give dead
saints
The homage due their living lord!"

They bound him on the fearful rack,
When, through the dungeon's
vaulted dark,
He saw the light of shining robes,
And knew the face of good St.
Mark.

When sank the iron rack apart,
The cords released their cruel clasp,
The pincers, with their teeth of fire,
Fell broken from the torturer's
grasp.

And lo! before the Youth and Saint,
Barred door and wall of stone gave
way;
And up from bondage and the night
They passed to freedom and the
day!

Dreaming monk! thy tale is true;—
O painter! true thy pencil's art;
Tones of hope and prophecy,
Ye whisper to my listening heart!

Unheard no burdened heart's appeal
Moans up to God's inclining ear;
Unheeded by his tender eye,
Falls to the earth no sufferer's tear.

Or still the Lord alone is God!
The pomp and power of tyrant man
Are scattered at his lightest breath,
Like chaff before the winnowing's
fan.

Not always shall the slave uplift
His heavy hands to Heaven in vain.

God's angel, like the good St. Mark,
Comes shining down to break his
chain!

O weary ones! ye may not see
Your helpers in their downward
flight;
Nor hear the sound of silver wings
Slow beating through the hush of
night!

But not the less gray Dothan shone,
With sunbright watchers bending
low,
That Fear's dim eye beheld alone
The spear-heads of the Syrian foe.

There are, who, like the Seer of old,
Can see the helpers God has sent,
And how life's rugged mountain-side
Is white with many an angel tent!

They hear the heralds whom our
Lord
Sends down his pathway to pre-
pare;
And light, from others hidden, shines
On their high place of faith and
prayer.

Let such, for earth's despairing ones,
Hopeless, yet longing to be free,
Breathe once again the Prophet's
prayer:
"Lord, open their eyes, that they
may see!"

THE WELL OF LOCH MAREE.

CALM on the breast of Loch Maree
A little isle reposes;
A shadow woven of the oak
And willow o'er it closes.

Within, a Druid's mound is seen,
Set round with stony warders:
A fountain, gushing through the turf
Flows o'er its grassy borders.

And whoso bathes therein his brow,
 With care or madness burning,
 Feels once again his healthful thought
 And sense of peace returning.

O restless heart and fevered brain,
 Unquiet and unstable,
 That holy well of Loch Maree
 Is more than idle fable!

Life's changes vex, its discords stun,
 Its glaring sunshine blindeth,
 And blest is he who on his way
 That fount of healing findeth!

The shadows of a humbled will
 And contrite heart are o'er it;
 Go read its legend—"TRUST IN
 GOD"—
 On Faith's white stones before it.

TO MY SISTER;

WITH A COPY OF "SUPERNATURAL-
 ISM OF NEW ENGLAND."

DEAR SISTER!—while the wise and
 sage
 Turn coldly from my playful page,
 And count it strange that ripened age
 Should stoop to boyhood's folly;
 I know that thou wilt judge aright
 Of all which makes the heart more
 light,
 Or lends one star-gleam to the night
 Of clouded Melancholy.

Away with weary cares and themes!—
 Swing wide the moonlit gate of
 dreams!
 Leave free once more the land which
 teems
 With wonders and romances!
 Where thou, with clear discerning
 eyes,
 Shalt rightly read the truth which
 lies
 Beneath the quaintly masking guise
 Of wild and wizard fancies.

Lo! once again our feet we set
 On still green wood-paths, twilight
 wet,
 By lonely brooks, whose waters fret
 The roots of spectral beeches;
 Again the hearth-fire glimmers o'er
 Home's whitewashed wall and painted
 floor,
 And young eyes widening to the lo
 Of faery-folks and witches.

Dear heart!—the legend is not vain
 Which lights that holy hearth again,
 And calling back from care and pain
 And death's funereal sadness,
 Draws round its old familiar blaze
 The clustering groups of happier days
 And lends to sober manhood's gaze
 A glimpse of childish gladness.

And, knowing how my life hath been
 A weary work of tongue and pen,
 A long, harsh strife with strong-wille
 men,
 Thou wilt not chide my turning
 To con, at times, an idle rhyme,
 To pluck a flower from childhood
 clime,
 Or listen, at Life's noonday chime,
 For the sweet bells of Morning!

AUTUMN THOUGHTS.

FROM "MARGARET SMITH'S JOUR
 NAL."

GONE hath the Spring, with all its
 flowers,
 And gone the Summer's pomp and
 show,
 And Autumn, in his leafless bowers,
 Is waiting for the Winter's snow.

I said to Earth, so cold and gray,
 "An emblem of myself thou art"
 "Not so," the Earth did seem to sa
 "For Spring shall warm my froze
 heart."

soothe my wintry sleep with dreams
Of warmer sun and softer rain,
And wait to hear the sound of streams
And songs of merry birds again.

But thou, from whom the Spring hath
gone,
For whom the flowers no longer
blow,

Who standest blighted and forlorn,
Like Autumn waiting for the snow :

No hope is thine of sunnier hours,
Thy Winter shall no more depart ;
No Spring revive thy wasted flowers,
Nor Summer warm thy frozen heart.

CALEF IN BOSTON.

1692.

On the solemn days of old,
Two men met in Boston town,
One a tradesman frank and bold,
One a preacher of renown.

cried the last, in bitter tone, —
“ Poisoner of the wells of truth !
Satan’s hireling, thou hast sown
With his tares the heart of youth ! ”

Spoke the simple tradesman then, —
“ God be judge ’twixt thou and I ;
All thou knowest of truth hath been
Unto men like thee a lie.

Falsehoods which we spurn to-day
Were the truths of long ago ;
Let the dead boughs fall away,
Fresher shall the living grow.

God is good and God is light,
In this faith I rest secure ;
Evil can but serve the right,
Over all shall love endure.

Of your spectral puppet play
I have traced the cunning wires ;
Come what will, I needs must say,
God is true, and ye are liars.”

When the thought of man is free,
Error fears its lightest tones ;
So the priest cried, “ Sadducee ! ”
And the people took up stones.

In the ancient burying-ground,
Side by side the twain now lie, —
One with humble grassy mound,
One with marbles pale and high.

But the Lord hath blessed the seed
Which that tradesman scattered
then,
And the preacher’s spectral creed
Chills no more the blood of men.

Let us trust, to one is known
Perfect love which casts out fear,
While the other’s joys atone
For the wrong he suffered here.

TO PIUS IX.

THE cannon’s brazen lips are cold ;
No red shell blazes down the air ;
And street and tower, and temple old,
Are silent as despair.

The Lombard stands no more at
bay, —
Rome’s fresh young life has bled in
vain ;
The ravens scattered by the day
Come back with night again.

Now, while the fratricides of France
Are treading on the neck of Rome,
Hider at Gaeta, — seize thy chance !
Coward and cruel, come !

Creep now from Naples’ bloody skirt ;
Thy mummer’s part was acted well,
While Rome, with steel and fire be-
girt,
Before thy crusade fell !

Her death-groans answered to thy
prayer ;
Thy chant, the drum and bugle-call ;

Thy lights, the burning villa's glare ;
Thy beads, the shell and ball!

Let Austria clear thy way, with hands
Foul from Ancona's cruel sack,
And Naples, with his dastard bands
Of murderers, lead thee back!

Rome's lips are dumb ; the orphan's
wail,
The mother's shriek, thou mayst
not hear

Above the faithless Frenchman's hail,
The unsexed shaveling's cheer!

Go, bind on Rome her cast-off weight,
The double curse of crook and
crown,

Though woman's scorn and man-
hood's hate
From wall and roof flash down!

Nor heed those blood-stains on the
wall,

Not Tiber's flood can wash away,
Where, in thy stately Quirinal,
Thy mangled victims lay!

Let the world murmur ; let its cry
Of horror and disgust be heard ; —
Truth stands alone ; thy coward lie
Is backed by lance and sword!

The cannon of St. Angelo,
And chanting priest and clanging
bell,

And beat of drum and bugle blow,
Shall greet thy coming well!

Let lips of iron and tongues of slaves
Fit welcome give thee ; — for her
part,

Rome, frowning o'er her new-made
graves,
Shall curse thee from her heart!

No wreaths of sad Campagna's flowers
Shall childhood in thy pathway fling ;
No garlands from their ravaged bowers
Shall Terni's maidens bring ;

But, hateful as that tyrant old,
The mocking witness of his crim
In thee shall loathing eyes behold
The Nero of our time!

Stand where Rome's blood was free
shed.

Mock Heaven with impious thank
and call

Its curses on the patriot dead,
Its blessings on the Gaul!

Or sit upon thy throne of lies.
A poor, mean idol, blood-b
smeared,

Whom even its worshippers despise,—
Unhonored, unrevered!

Yet, Scandal of the World! from the
One needful truth mankind sha
learn,—

That kings and priests to Liberty
And God are false in turn.

Earth wearies of them ; and the lon
Meek sufferance of the Heaven
doth fail ;

Woe for weak tyrants, when th
strong
Wake, struggle, and prevail!

Not vainly Roman hearts have bled
To feed the Crozier and the Crown
If, roused thereby, the world sha
tread
The twin-born vampires down!

ELLIOTT.

HANDS off! thou tithe-fat plundere
play

No trick of priestcraft here!
Back, puny lordling! darest thou la
A hand on Elliott's bier?

Alive, your rank and pomp, as dust,
Beneath his feet he trod :
He knew the locust swarm that curse
The harvest-fields of God.

n these pale lips, the smothered
thought

Which England's millions feel,
fierce and fearful splendor caught,
As from his forge the steel.
Strong-armed as Thor, — a shower of
fire

His smitten anvil flung;
God's curse, Earth's wrong, dumb
Hunger's ire,—
He gave them all a tongue!

When let the poor man's horny hands
Bear up the mighty dead,
And labor's swart and stalwart bands
Behind as mourners tread.

Leave cant and craft their baptized
bounds,
Leave rank its minster floor;
Leave England's green and daisied
grounds
The poet of the poor!

Yield down upon his Sheaf's green
verge

That brave old heart of oak,
With fitting dirge from sounding
forge,
And pall of furnace smoke!
Where whirls the stone its dizzy
rounds,

And axe and sledge are swung,
And, timing to their stormy sounds,
His stormy lays are sung.

Where let the peasant's step be heard,
The grinder chant his rhyme;
Or patron's praise nor dainty word
Benefit the man or time.

Soft lament nor dreamer's sigh
For him whose words were bread,—
The Runic rhyme and spell whereby
The foodless poor were fed!

Build up thy tombs of rank and pride,
O England, as thou wilt!

With pomp to nameless worth denied,
Emblazon titled guilt!

Share part or lot in these we claim;
But, o'er the sounding wave,

A common right to Elliott's name,
A freehold in his grave!

ICHABOD!

So fallen! so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
Forevermore!

Reville him not, — the Tempter hath
A snare for all;
And pitying tears, not scorn and wrath,
Befit his fall!

O, dumb be passion's stormy rage,
When he who might
Have lighted up and led his age,
Falls back in night.

Scorn! would the angels laugh, to mark
A bright soul driven,
Fiend-goaded, down the endless dark,
From hope and heaven!

Let not the land once proud of him
Insult him now,
Nor brand with deeper shame his dim,
Dishonored brow.

But let its humbled sons, instead,
From sea to lake,
A long lament, as for the dead,
In sadness make.

Of all we loved and honored, naught
Save power remains,—
A fallen angel's pride of thought,
Still strong in chains.

All else is gone; from those great eyes
The soul has fled:
When faith is lost, when honor dies,
The man is dead!

Then, pay the reverence of old days
To his dead fame;
Walk backward, with averted gaze,
And hide the shame!

THE CHRISTIAN TOURISTS.

No aimless wanderers, by the fiend
Unrest

Goaded from shore to shore ;
No schoolmen, turning, in their classic
quest,

The leaves of empire o'er.
Simple of faith, and bearing in their
hearts

The love of man and God,
Isles of old song, the Moslem's ancient
marts,
And Scythia's steppes, they trod.

Where the long shadows of the fir and
pine

In the night sun are cast,
And the deep heart of many a Norland
mine

Quakes at each riving blast ;
Where, in barbaric grandeur, Moskwa
stands,

A baptized Scythian queen,
With Europe's arts and Asia's jewelled
hands,
The North and East between!

Where still, through vales of Grecian
fable, stray

The classic forms of yore,
And Beauty smiles, new risen from the
spray,

And Dian weeps once more ;
Where every tongue in Smyrna's mart
resounds ;

And Stamboul from the sea
Lifts her tall minarets over burial-
grounds
Black with the cypress-tree!

From Malta's temples to the gates of
Rome,

Following the track of Paul,
And where the Alps gird round the
Switzer's home

Their vast, eternal wall ;
They paused not by the ruins of old
time,

They scanned no pictures rare,

Nor lingered where the snow-lock
mountains climb
The cold abyss of air!

But unto prisons, where men lay
chains,

To haunts where Hunger pine
To kings and courts forgetful of
pains

And wants of human-kind,
Scattering sweet words, and qu
deeds of good,

Along their way, like flowers,
Or pleading, as Christ's freemen o
could,

With princes and with powers

Their single aim the purpose to ful
Of Truth, from day to day,

Simply obedient to its guiding will
They held their pilgrim way.

Yet dream not, hence, the beauti
and old

Were wasted on their sight,
Who in the school of Christ h
learned to hold

All outward things aright.

Not less to them the breath of vi
yards blown

From off the Cyprian shore,
Not less for them the Alps in sun
shone,

That man they valued more.
A life of beauty lends to all it sees

The beauty of its thought ;
And fairest forms and sweetest harr
nies

Make glad its way, unsought.

In sweet accordancy of praise and lo
The singing waters run ;

And sunset mountains wear in li
above

The smile of duty done ;
Sure stands the promise,— ever to
meek

A heritage is given ;

lose they Earth who, single-
hearted, seek
The righteousness of Heaven!

THE MEN OF OLD.

ELL speed thy mission, bold Icono-
clast!

Yet all unworthy of its trust thou art,
If, with dry eye, and cold, unloving
heart,

thou tread'st the solemn Pantheon of
the Past,

By the great Future's dazzling hope
made blind

To all the beauty, power, and truth
behind.

Without reverent awe shouldst
thou put by

The cypress branches and the ama-
ranth blooms,

Where, with clasped hands of prayer,
upon their tombs

The effigies of old confessors lie,
And his witnesses; the voices of his will,

heard in the slow march of the cen-
turies still!

Such were the men at whose rebuking
frown,

to kneel with God's wrath, the tyrant's
knee went down;

Such from the terrors of the guilty
drew

the vassal's freedom and the poor
man's due.

Anselm (may he rest forevermore
in Heaven's sweet peace!) forbade,

the sale
of old, the sale

of men as slaves, and from the
sacred pale

excluded the Northumbrian buyers of
the poor.

ransom souls from bonds and evil
fate

Ambrose melted down the sacred
plate,—

the chalice of saint, the chalice, and the
pax,

Crosses of gold, and silver candle-
sticks.

“MAN IS WORTH MORE THAN TEM-
PLES!” he replied

To such as came his holy work to
chide.

And brave Cesarius, stripping altars
bare,

And coining from the Abbey's
golden hoard

The captive's freedom, answered to
the prayer

Or threat of those whose fierce zeal
for the Lord

Stifled their love of man,—“An
earthen dish

The last sad supper of the Master
bore:

Most miserable sinners! do ye wish
More than your Lord, and grudge

his dying poor

What your own pride and not his need
requires?

Souls, than these shining gauds, He
values more;

Mercy, not sacrifice, his heart de-
sires!”

O faithful worthies! resting far be-
hind

In your dark ages, since ye fell asleep,
Much has been done for truth and

human-kind,—

Shadows are scattered wherein ye
groped blind;

Man claims his birthright, freer pulses
leap

Through peoples driven in your day
like sheep;

Yet, like your own, our age's sphere of
light,

Though widening still, is walled
around by night;

With slow, reluctant eye, the Church
has read,

Sceptic at heart, the lessons of its
Head;

Counting, too oft, its living members
less

Than the wall's garnish and the pul-
pit's dress;

World-moving zeal, with power to
 bless and feed
 Life's fainting pilgrims, to their utter
 need,
 Instead of bread, holds out the stone
 of creed;
 Sect builds and worships where its
 wealth and pride
 And vanity stand shrined and deified,
 Careless that in the shadow of its walls
 God's living temple into ruin falls.
 We need, methinks, the prophet-hero
 still,
 Saints true of life, and martyrs strong
 of will,
 To tread the land, even now, as Xavier
 trod
 The streets of Goa, barefoot, with
 his bell,
 Proclaiming freedom in the name of
 God,
 And startling tyrants with the fear
 of hell!
 Soft words, smooth prophecies, are
 doubtless well;
 But to rebuke the age's popular crime,
 We need the souls of fire, the hearts
 of that old time!

THE PEACE CONVENTION AT BRUSSELS.

STILL in thy streets, O Paris! doth
 the stain
 Of blood defy the cleansing autumn
 rain;
 Still breaks the smoke Messina's ruins
 through,
 And Naples mourns that new Bar-
 tholomew,
 When squalid beggary, for a dole of
 bread,
 At a crowned murderer's beck of
 license, fed
 The yawning trenches with her noble
 dead;
 Still, doomed Vienna, through thy
 stately halls

The shell goes crashing and the r
 shot falls,
 And, leagued to crush thee, on th
 Danube's side,
 The bearded Croat and Bosniak spea
 man ride;
 Still in that vale where Himalaya
 snow
 Melts round the cornfields and th
 vines below,
 The Sikh's hot cannon, answerin
 ball for ball,
 Flames in the breach of Moulta
 shattered wall;
 On Chenab's side the vulture see
 the slain,
 And Sutlej paints with blood its ban
 again.
 "What folly, then," the faithless cri
 cries,
 With sneering lip, and wise, worl
 knowing eyes,
 "While fort to fort, and post to pos
 repeat
 The ceaseless challenge of the wa
 drum's beat,
 And round the green earth, to th
 church-bell's chime,
 The morning drum-roll of the can
 keeps time,
 To dream of peace amidst a world
 arms,
 Of swords to ploughshares changed b
 Scriptural charms,
 Of nations, drunken with the wine
 blood,
 Staggering to take the Pledge
 Brotherhood,
 Like tipplers answering Fath
 Mathew's call,—
 The sullen Spaniard, and the mad-c
 Gaul,
 The bull-dog Briton, yielding but wi
 life,
 The Yankee swaggering with h
 bowie-knife,
 The Russ, from banquets with t
 vulture shared,
 The blood still dripping from h
 amber beard,

mitting their mad Berserker dance to
 hear
 the dull, meek droning of a drab-coat
 seer ;
 leaving the sport of Presidents and
 Kings,
 where men for dice each titled gam-
 bler flings,
 to meet alternate on the Seine and
 Thames,
 for tea and gossip, like old country
 dames !
 Oh ! let the cravens plead the weak-
 ling's cant,
 let Cobden cipher, and let Vincent
 rant,
 let Sturge preach peace to democratic
 throngs,
 and Burritt, stammering through his
 hundred tongues,
 repeat, in all, his ghostly lessons
 o'er,
 named to the pauses of the battery's
 roar ;
 check Ban or Kaiser with the barri-
 cade
 'Olive-leaves' and Resolutions
 made,
 like guns with pointed Scripture-
 texts, and hope
 to capsize navies with a windy trope :
 all shall the glory and the pomp of
 War
 along their train the shouting millions
 draw ;
 all dusty Labor to the passing Brave
 s cap shall doff, and Beauty's ker-
 chief wave ;
 all shall the bard to Valor tune his
 song,
 all Hero-worship kneel before the
 Strong ;
 cosy and sleek, the sable-gowned
 divine,
 over his third bottle of suggestive
 wine,
 to plumed and sworded auditors, shall
 prove
 their trade accordant with the Law
 of Love ;

And Church for State, and State for
 Church, shall fight,
 And both agree, that Might alone is
 Right !"
 Despite of sneers like these, O faith-
 ful few,
 Who dare to hold God's word and
 witness true,
 Whose clear-eyed faith transcends our
 evil time,
 And o'er the present wilderness of
 crime,
 Sees the calm future, with its robes of
 green,
 Its fleece-flecked mountains, and soft
 streams between, —
 Still keep the path which duty bids ye
 tread,
 Though worldly wisdom shake the
 cautious head ;
 No truth from Heaven descends upon
 our sphere,
 Without the greeting of the sceptic's
 sneer ;
 Denied and mocked at, till its bless-
 ings fall,
 Common as dew and sunshine, over all.
 Then, o'er Earth's war-field, till the
 strife shall cease,
 Like Morven's harpers, sing your song
 of peace ;
 As in old fable rang the Thracian's
 lyre,
 Midst howl of fiends and roar of penal
 fire,
 Till the fierce din to pleasing mur-
 murs fell,
 And love subdued the maddened
 heart of hell.
 Lend, once again, that holy song a
 tongue,
 Which the glad angels of the Advent
 sung,
 Their cradle-anthem for the Saviour's
 birth,
 Glory to God, and peace unto the
 earth !
 Through the mad discord send that
 calming word

Which wind and wave on wild Genes-
areth heard,
Lift in Christ's name his Cross against
the Sword!
Not vain the vision which the prophets
saw,
Skirting with green the fiery waste of
war,
Through the hot sand-gleam, looming
soft and calm
On the sky's rim, the fountain-shading
palm.
Still lives for Earth, which fiends so
long have trod,
The great hope resting on the truth
of God,—
Evil shall cease and Violence pass
away,
And the tired world breathe free
through a long Sabbath day.
11th mo., 1848.

THE WISH OF TO-DAY.

I ASK not now for gold to gild
With mocking shine a weary frame ;
The yearning of the mind is stilled,—
I ask not now for Fame.

A rose-cloud, dimly seen above,
Melting in heaven's blue depths
away,—
O, sweet, fond dream of human Love!
For thee I may not pray.

But, bowed in lowliness of mind,
I make my humble wishes known,—
I only ask a will resigned,
O Father, to thine own!

To-day, beneath thy chastening eye
I crave alone for peace and rest,
Submissive in thy hand to lie,
And feel that it is best.

A marvel seems the Universe,
A miracle our Life and Death ;
A mystery which I cannot pierce,
Around, above, beneath.

In vain I task my aching brain,
In vain the sage's thought I scan
I only feel how weak and vain,
How poor and blind, is man.

And now my spirit sighs for home.
And longs for light whereby to see
And, like a weary child, would come
O Father, unto thee!

Though oft, like letters traced on sand
My weak resolves have passed away
In mercy lend thy helping hand
Unto my prayer to-day!

OUR STATE.

THE South-land boasts its teeming
cane,
The prairied West its heavy grain,
And sunset's radiant gates unfold
On rising marts and sands of gold!

Rough, bleak, and hard, our little
State
Is scant of soil, of limits strait ;
Her yellow sands are sands alone,
Her only mines are ice and stone!

From Autumn frost to April rain,
Too long her winter woods complain
From budding flower to falling leaf
Her summer time is all too brief.

Yet, on her rocks, and on her sands
And wintry hills, the school-house
stands,
And what her rugged soil denies,
The harvest of the mind supplies.

The riches of the Commonwealth
Are free, strong minds, and hearts
health ;
And more to her than gold or grain
The cunning hand and cultured brain

For well she keeps her ancient stone
The stubborn strength of Pilgrimage
Rock ;

And still maintains, with milder laws,
 In clearer light, the Good Old
 Cause!

Sheeds the sceptic's puny hands,
 While near her school the church-spire
 stands;
 She fears the blinded bigot's rule,
 While near her church-spire stands the
 school.

ALL'S WELL.

The clouds, which rise with thunder,
 Slake
 Our thirsty souls with rain;
 The blow most dreaded falls to break
 From off our limbs a chain;
 All wrongs of man to man but make
 The love of God more plain.
 Through the shadowy lens of even
 The eye looks farthest into heaven
 The gleams of star and depths of blue
 The glaring sunshine never knew!

RED-TIME AND HARVEST.

Over his furrowed fields which lie
 Beneath a coldly-dropping sky,
 Chill with winter's melted snow,
 The husbandman goes forth to sow,
 O Freedom, on the bitter blast
 The ventures of thy seed we cast,
 Trust to warmer sun and rain
 To swell the germ, and fill the grain.
 Who calls thy glorious service hard?
 Who deems it not its own reward?
 Who, for its trials, counts it less
 The use of praise and thankfulness?
 May not be our lot to wield
 The sickle in the ripened field;
 Ours to hear, on summer eves,
 The reaper's song among the sheaves.

Yet where our duty's task is wrought
 In unison with God's great thought,
 The near and future blend in one,
 And whatsoever is willed, is done!

And ours the grateful service whence
 Comes, day by day, the recompense;
 The hope, the trust, the purpose
 stayed,
 The fountain and the noonday shade.

And were this life the utmost span,
 The only end and aim of man,
 Better the toil of fields like these
 Than waking dream and slothful ease.

But life, though falling like our grain,
 Like that revives and springs again;
 And, early called, how blest are they
 Who wait in heaven their harvest-day!

TO A. K.

ON RECEIVING A BASKET OF SEA-
 MOSSES.

THANKS for thy gift
 Of ocean flowers,
 Born where the golden drift
 Of the slant sunshine falls
 Down the green, tremulous walls
 Of water, to the cool still coral bow-
 ers,
 Where, under rainbows of perpetual
 showers,
 God's gardens of the deep
 His patient angels keep;
 Gladdening the dim, strange solitude
 With fairest forms and hues, and
 thus
 Forever teaching us
 The lesson which the many-colored
 skies,
 The flowers, and leaves, and painted
 butterflies,
 The deer's branched antlers, the gay
 bird that flings
 The tropic sunshine from its golden
 wings,

The brightness of the human countenance,
 Its play of smiles, the magic of a glance,
 Forevermore repeat,
 In varied tones and sweet,
 That beauty, in and of itself, is good.

O kind and generous friend, o'er whom

The sunset hues of Time are cast,
 Painting, upon the overpast
 And scattered clouds of noonday sorrow

The promise of a fairer morrow,
 An earnest of the better life to come ;
 The binding of the spirit broken,
 The warning to the erring spoken,
 The comfort of the sad,
 The eye to see, the hand to cull
 Of common things the beautiful,
 The absent heart made glad
 By simple gift or graceful token
 Of love it needs as daily food,
 All own one Source, and all are good!

Hence, tracking sunny cove and reach,

Where spent waves glimmer up the beach,

And toss their gifts of weed and shell

From foamy curve and combing swell,

No unbecoming task was thine

To weave these flowers so soft and fair

In unison with His design

Who loveth beauty everywhere :
 And makes in every zone and clime,

In ocean and in upper air,

"All things beautiful in their time."

For not alone in tones of awe and power

He speaks to man ;

The cloudy horror of the thunder shower

His rainbows span ;

And where the caravan

Winds o'er the desert, leaving, as air

The crane-flock leaves, no trace passage there,

He gives the weary eye

The palm-leaf shadow for the hot hours,

And on its branches dry

Calls out the acacia's flowers ;

And where the dark shaft pierces down

Beneath the mountain roots,

Seen by the miner's lamp alone,

The star-like crystal shoots ;

So, where, the winds and waves below,

The coral-branched garden grow,

His climbing weeds and mosses show,

Like foliage, on each stony boundary

Of varied hues more strangely gay

Than forest leaves in autumn day ; —

Thus evermore,

On sky, and wave, and shore

An all-pervading beauty seems to say :

God's love and power are one and they,

Who, like the thunder of a storm day,

Smite to restore,

And they, who, like the gentle wind uplift

The petals of the dew-wet flowers, drift

Their perfume on the air,

Alike may serve Him, each, with their own gift,
 Making their lives a prayer

THE CHAPEL OF THE HERMITS, AND OTHER
POEMS, 1852.

DO believe, and yet, in grief,
Pray for help to unbelief;
And needful strength aside to lay
On the daily cumberings of my way.

'm sick at heart of craft and cant,
Of the crazed enthusiast's rant,
Of the profession's smooth hypocrisies,
And creeds of iron, and lives of ease.

Ponder o'er the sacred word,
Read the record of our Lord;
And, weak and troubled, envy them
Who touched his seamless garment's
hem;—

Who saw the tears of love he wept
Above the grave where Lazarus slept;
And heard, amidst the shadows dim
Of Olivet, his evening hymn.

How blessed the swineherd's low
estate,
The beggar crouching at the gate,
The leper loathly and abhorred,
Whose eyes of flesh beheld the Lord!

On the sacred soil his sandals pressed!
The fountains of his noonday rest!
The light and air of Palestine,
Congregate with his life divine!

O, bear me thither! Let me look
On Siloa's pool, and Kedron's brook,—
And feel at Gethsemane, and by
Nazareth walk, before I die!

Who thinks this cold and northern
night
Should melt before that Orient light;
And, wet by Hermon's dew and rain,
Childhood's faith revive again!"

So spake my friend, one autumn day,
Where the still river slid away
Beneath us, and above the brown
Red curtains of the woods shut down.

Then said I,— for I could not brook
The mute appealing of his look,—
"I, too, am weak, and faith is small,
And blindness happeneth unto all.

"Yet, sometimes glimpses on my
sight,
Through present wrong, the eternal
right;
And, step by step, since time began,
I see the steady gain of man;

"That all of good the past hath had
Remains to make our own time glad,—
Our common daily life divine,
And every land a Palestine.

"Thou weariest of thy present state;
What gain to thee time's holiest date?
The doubter now perchance had beer
As High Priest or as Pilate then!

"What thought Chorazin's scribes?
What faith
In Him had Nain and Nazareth?
Of the few followers whom He led
One sold him,— all forsook and fled.

"O friend! we need nor rock nor
sand,
Nor storied stream of Morning-Land;
The heavens are glassed in Merri-
mack,—
What more could Jordan render back?

"We lack but open eye and ear
To find the Orient's marvels here;—

The still small voice in autumn's
hush,
Yon maple wood the burning bush.

"For still the new transcends the
old,
In signs and tokens manifold; —
Slaves rise up men; the olive waves,
With roots deep set in battle graves!

"Through the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds
of fear,
A light is breaking, calm and clear.

"That song of Love, now low and
far,
Erelong shall swell from star to star!
That light, the breaking day, which
tips
The golden-spired Apocalypse!"

Then, when my good friend shook
his head,
And, sighing, sadly smiled, I said:
"Thou mind'st me of a story told
In rare Bernardin's leaves of gold."

And while the slanted sunbeams wove
The shadows of the frost-stained
grove,
And, picturing all, the river ran
O'er cloud and wood, I thus began:

In Mount Valerien's chestnut wood
The Chapel of the Hermits stood;
And thither, at the close of day,
Came two old pilgrims, worn and
gray.

One, whose impetuous youth defied
The storms of Baikal's wintry side,
And mused and dreamed where tropic
day
Flamed o'er his lost Virginia's bay.

His simple tale of love and woe
All hearts had melted, high or low; —

A blissful pain, a sweet distress.
Immortal in its tenderness.

Yet, while above his charmed page
Beat quick the young heart of his age
He walked amidst the crowd unknown
A sorrowing old man, strange and
lone.

A homeless, troubled age, — the gray
Pale setting of a weary day;
Too dull his ear for voice of praise
Too sadly worn his brow for bays.

Pride, lust of power and glory, sleek
Yet still his heart its young dream
kept,
And, wandering like the deluge-dream
Still sought the resting-place of lone

And, mateless, childless, envied man
The peasant's welcome from his door
By smiling eyes at eventide,
Than kingly gifts or lettered pride

Until, in place of wife and child,
All-pitying Nature on him smiled,
And gave to him the golden keys
To all her inmost sanctities.

Mild Druid of her wood-paths dim
She laid her great heart bare to him
Its loves and sweet accords; — he saw
The beauty of her perfect law.

The language of her signs he knew
What notes her cloudy clarion blew
The rhythm of autumn's forest drowse
The hymn of sunset's painted skies

And thus he seemed to hear the spheres
Which swept, of old, the stars aloft
And to his eyes the earth once new
Its fresh and primal beauty wore.

Who sought with him, from summer
air,
And field and wood, a balm for care
And bathed in light of sunset skies
His tortured nerves and weary eyes

his fame on all the winds had flown ;
 his words had shaken crypt and
 throne ;
 like fire, on camp and court and cell
 they dropped, and kindled as they
 fell.

neath the pomps of state, below
 the mitred juggler's masque and
 show,
 the prophecy — a vague hope — ran
 his burning thought from man to man.

for peace or rest too well he saw
 the fraud of priests, the wrong of
 law ;
 and felt how hard, between the two,
 their breath of pain the millions
 drew.

the prophet-utterance, strong and wild,
 the weakness of an unweaned child,
 the sun-bright hope for human-kind,
 and self-despair, in him combined.

cloathed the false, yet lived not true
 half the glorious truths he knew ;
 the doubt, the discord, and the sin,
 he mourned without, he felt within.

trodden by him the path he showed,
 the feet pictures on his easel glowed
 simple faith, and loves of home,
 and virtue's golden days to come.

his weakness, shame, and folly made
 the foil to all his pen portrayed ;
 and there, where his dreamy splendors
 shone,
 the shadow of himself was thrown.

and, what is man, whose thought, at
 times,
 to thy sevenfold brightness climbs,
 while still his grosser instinct clings
 to earth, like other creeping things!

rich in words, in acts so mean ;
 high, so low ; chance-swung
 between

The foulness of the penal pit
 And Truth's clear sky, millennium-lit!

Vain pride of star-lent genius! — vain
 Quick fancy and creative brain,
 Unblest by prayerful sacrifice,
 Absurdly great, or weakly wise!

Midst yearnings for a truer life,
 Without were fears, within was strife ;
 And still his wayward act denied
 The perfect good for which he sighed.

The love he sent forth void returned ;
 The fame that crowned him scorched
 and burned,
 Burning, yet cold and drear and
 lone, —
 A fire-mount in a frozen zone!

Like that the gray-haired sea-king
 passed,
 Seen southward from his sleety mast,
 About whose brows of changeless
 frost
 A wreath of flame the wild winds
 tossed.

Far round the mournful beauty played
 Of lambent light and purple shade,
 Lost on the fixed and dumb despair
 Of frozen earth and sea and air!

A man apart, unknown, unloved
 By those whose wrongs his soul had
 moved,
 He bore the ban of Church and State,
 The good man's fear, the bigot's hate!

Forth from the city's noise and throng,
 Its pomp and shame, its sin and wrong,
 The twain that summer day had strayed
 To Mount Valerien's chestnut shade.

To them the green fields and the
 wood
 Lent something of their quietude,
 And golden-tinted sunset seemed
 Prophetic of all they dreamed.

The hermits from their simple cares
 The bell was calling home to prayers,
 And, listening to its sound, the twain
 Seemed lapped in childhood's trust
 again.

Wide open stood the chapel door ;
 A sweet old music, swelling o'er
 Low prayerful murmurs, issued
 thence,—
 The Litanies of Providence !

Then Rousseau spake : " Where two
 or three
 In His name meet, He there will be !"
 And then, in silence, on their knees
 They sank beneath the chestnut-trees.

As to the blind returning light,
 As daybreak to the Arctic night,
 Old faith revived : the doubts of years
 Dissolved in reverential tears.

That gush of feeling overpast,
 " Ah me !" Bernardin sighed at last,
 " I would thy bitterest foes could see
 Thy heart as it is seen of me !

" No church of God hast thou denied ;
 Thou hast but spurned in scorn aside
 A base and hollow counterfeit,
 Profaning the pure name of it !

" With dry dead moss and marish
 weeds
 His fire the western herdsman feeds,
 And greener from the ashen plain
 The sweet spring grasses rise again.

" Nor thunder-peal nor mighty wind
 Disturb the solid sky behind ;
 And through the cloud the red bolt
 rends
 The calm, still smile of Heaven
 descends !

" Thus through the world, like bolt
 and blast,
 And scourging fire, thy words have
 passed.

Clouds break, — the steadfast heaven
 remain ;
 Weeds burn, — the ashes feed the
 grain !

" But whoso strives with wrong man
 find
 Its touch pollute, its darkness blind
 And learn, as latent fraud is shown
 In others' faith, to doubt his own.

" With dream and falsehood, simple
 trust
 And pious hope we tread in dust ;
 Lost the calm faith in goodness,
 lost
 The baptism of the Pentecost !

" Alas ! — the blows for error meant
 Too oft on truth itself are spent,
 As through the false and vile and
 base
 Looks forth her sad, rebuking face.

" Not ours the Theban's charmed life
 We come not scathless from the strife
 The Python's coil about us clings,
 The trampled Hydra bites and stings

" Meanwhile, the sport of seeming
 chance,
 The plastic shapes of circumstance,
 What might have been we fondly
 guess,
 If earlier born, or tempted less.

" And thou, in these wild, troubled
 days,
 Misjudged alike in blame and praise
 Unsought and undeserved the same
 The sceptic's praise, the bigot's
 blame ; —

" I cannot doubt, if thou hadst been
 Among the highly favored men
 Who walked on earth with Fenelon
 He would have owned thee as
 son ;

And, bright with wings of cherubim
 visibly waving over him,
 seen through his life, the Church had
 seemed
 all that its old confessors dreamed.

"I would have been," Jean Jaques
 replied,
 The humblest servant at his side,
 obscure, unknown, content to see
 how beautiful man's life may be!

O, more than thrice-blest relic, more
 than solemn rite or sacred lore,
 the holy life of one who trod
 the foot-marks of the Christ of God!

Amidst a blinded world he saw
 the oneness of the Dual law;
 that Heaven's sweet peace on Earth
 began,
 and God was loved through love of
 man.

He lived the Truth which reconciled
 the strong man Reason, Faith the
 child:
 his belief and act were one,
 the homilies of duty done!"

speaking, through the twilight
 gray
 the two old pilgrims went their way.
 that seeds of life that day were sown,
 the heavenly watchers knew alone.

He passed, and Autumn came to
 fold
 the Summer in her brown and gold;
 she passed, and Winter's tears of
 snow
 dropped on the grave-mound of Rous-
 seau.

The tree remaineth where it fell,
 the pained on earth is pained in hell!"
 the priestcraft from its altars cursed
 the mournful doubts its falsehood
 nursed.

Ah! well of old the Psalmist prayed,
 "Thy hand, not man's, on me be
 laid!"

Earth frowns below, Heaven weeps
 above,
 And man is hate, but God is love!

No Hermits now the wanderer sees,
 Nor chapel with its chestnut-trees;
 A morning dream, a tale that's told,
 The wave of change o'er all has rolled.

Yet lives the lesson of that day;
 And from its twilight cool and gray
 Comes up a low, sad whisper, "Make
 The truth thine own, for truth's own
 sake.

"Why wait to see in thy brief span
 Its perfect flower and fruit in man?
 No saintly touch can save; no balm
 Of healing hath the martyr's palm.

"Midst soulless forms, and false pre-
 tence
 Of spiritual pride and pampered
 sense,
 A voice saith, 'What is that to thee?
 Be true thyself, and follow Me!'

"In days when throne and altar
 heard
 The wanton's wish, the bigot's word,
 And pomp of state and ritual show
 Scarce hid the loathsome death be-
 low, —

"Midst fawning priests and courtiers
 foul,
 The losel swarm of crown and cowl,
 White-robed walked François Fene-
 lon,
 Stainless as Uriel in the sun!

"Yet in his time the stake blazed
 red,
 The poor were eaten up like bread;
 Men knew him not: his garment's
 hem
 No healing virtue had for them.

"Alas! no present saint we find;
The white cymar gleams far behind,
Revealed in outline vague, sublime,
Through telescopic mists of time!

"Trust not in man with passing
breath,
But in the Lord, old Scripture saith;
The truth which saves thou mayst not
blend
With false professor, faithless friend.

"Search thine own heart. What
paineth thee
In others in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!

"Where now with pain thou treadest,
trod
The whitest of the saints of God!
To show thee where their feet were
set,
The light which led them shineth yet.

"The footprints of the life divine,
Which marked their path, remain in
thine;
And that great Life, transfused in
theirs,
Awaits thy faith, thy love, thy
prayers!"

A lesson which I well may heed,
A word of fitness to my need;
So from that twilight cool and gray
Still saith a voice, or seems to say.

We rose, and slowly homeward
turned,

While down the west the suns
burned;
And, in its light, hill, wood, and
tide,
And human forms seemed glorified

The village homes transfigure
stood,
And purple bluffs, whose belting
wood
Across the waters leaned to hold
The yellow leaves like lamps of gold

Then spake my friend: "Thy words
are true;
Forever old, forever new,
These home-seen splendors are the
same
Which over Eden's sunsets came.

"To these bowed heavens let words
and hill
Lift voiceless praise and anthem still
Fall, warm with blessing, over them
Light of the New Jerusalem!

"Flow on, sweet river, like the stream
Of John's Apocalyptic dream!
This mapled ridge shall Horeb be,
Yon green-banked lake our Galilee!

"Henceforth my heart shall sigh no
more
For olden time and holier shore;
God's love and blessing, then and
there,
Are now and here and everywhere."

MISCELLANEOUS.

QUESTIONS OF LIFE.

And the angel that was sent unto me,
 Whose name was Uriel, gave me an answer,
 I said,

Thy heart hath gone too far in this
 world, and thinkest thou to comprehend the
 mystery of the Most High?"

Then said I, "Yea, my Lord."

Then said he unto me, "Go thy way,
 I will give thee the weight of the fire, or measure
 the blast of the wind, or call me again
 by that name that is past." — 2 *Esdras*, chap. iv.

WINDING staff I would not break,
 feeble faith I would not shake,
 nor even rashly pluck away
 the error which some truth may stay,
 whose loss might leave the soul with-
 out
 shield against the shafts of doubt.

And yet, at times, when over all
 darker mystery seems to fall,
 may God forgive the child of dust,
 who seeks to *know*, where Faith
 should *trust!*)

And raise the questions, old and dark,
 of Uzdom's tempted patriarch,
 and, speech-confounded, build again
 the baffled tower of Shinar's plain.

And I: how little more I know!
 whence came I? Whither do I go?
 contented self, which feels and is;
 mystery between the silences;
 shadow-birth of clouds at strife
 with sunshine on the hills of life;
 shaft from Nature's quiver cast
 to the Future from the Past;
 between the cradle and the shroud,
 the meteor's flight from cloud to cloud.

Through the vastness, arching all,
 as the great stars rise and fall,
 as the rounding seasons come and go,
 as the ebb and flow of the tided oceans ebb and flow;

The tokens of a central force,
 Whose circles, in their widening
 course,

O'erlap and move the universe;
 The workings of the law whence
 springs

The rhythmic harmony of things,
 Which shapes in earth the darkling
 spar,

And orbs in heaven the morning star.
 Of all I see, in earth and sky, —
 Star, flower, beast, bird, — what part
 have I?

This conscious life, — is it the same
 Which thrills the universal frame,
 Whereby the caverned crystal shoots,
 And mounts the sap from forest
 roots,

Whereby the exiled wood-bird tells
 When Spring makes green her native
 dells?

How feels the stone the pang of birth,
 Which brings its sparkling prism
 forth?

The forest-tree the throb which gives
 The life-blood to its new-born leaves?
 Do bird and blossom feel, like me,
 Life's many-folded mystery, —

The wonder which it is TO BE?
 Or stand I severed and distinct,
 From Nature's chain of life unlinked?

Allied to all, yet not the less
 Prisoned in separate consciousness,
 Alone o'erburdened with a sense
 Of life, and cause, and consequence?

In vain to me the Sphinx propounds
 The riddle of her sights and sounds;
 Back still the vaulted mystery gives
 The echoed question it receives.

What sings the brook? What oracle
 Is in the pine-tree's organ swell?
 What may the wind's low burden be?
 The meaning of the moaning sea?

The hieroglyphics of the stars?
 Or clouded sunset's crimson bars?

I vainly ask, for mocks my skill
The trick of Nature's cipher still.

I turn from Nature unto men,
I ask the stylus and the pen;
What sang the bards of old? What
meant

The prophets of the Orient?
The rolls of buried Egypt, hid
In painted tomb and pyramid?
What mean Idúmea's arrowy lines,
Or dusk Elora's monstrous signs?
How speaks the primal thought of
man

From the grim carvings of Copan?
Where rests the secret? Where the
keys

Of the old death-bolted mysteries?
Alas! the dead retain their trust;
Dust hath no answer from the dust.

The great enigma still unguessed,
Unanswered the eternal quest;
I gather up the scattered rays
Of wisdom in the early days,
Faint gleams and broken, like the
light

Of meteors in a northern night,
Betraying to the darkling earth
The unseen sun which gave them
birth;

I listen to the sibyl's chant,
The voice of priest and hierophant;
I know what Indian Kreeshna saith,
And what of life and what of death
The demon taught to Socrates;
And what, beneath his garden-trees
Slow pacing, with a dream-like tread,
The solemn-thoughted Plato said;
Nor lack I tokens, great or small,
Of God's clear light in each and all,
While holding with more dear regard
The scroll of Hebrew seer and bard,
The starry pages promise-lit
With Christ's Evangel over-writ,
Thy miracle of life and death,
O holy one of Nazareth!

On Aztec ruins, gray and lone,
The circling serpent coils in stone, —

Type of the endless and unknown;
Whereof we seek the clew to find,
With groping fingers of the blind!
Forever sought, and never found,
We trace that serpent-symbol round
Our resting-place, our starting bound
O thriftlessness of dream and guess
O wisdom which is foolishness!
Why idly seek from outward things
The answer inward silence brings;
Why stretch beyond our proper sphere
And age, for that which lies so near
Why climb the far-off hills with pain
A nearer view of heaven to gain?
In lowliest depths of bosky dells
The hermit Contemplation dwells.
A fountain's pine-hung slope his sea
And lotus-twined his silent feet,
Whence, piercing heaven, with
screenéd sight,
He sees at noon the stars, whose
light
Shall glorify the coming night.

Here let me pause, my quest forego
Enough for me to feel and know
That he in whom the cause and end
The past and future, meet and blend,
Who, girt with his immensities,
Our vast and star-hung system sees,
Small as the clustered Pleiades, —
Moves not alone the heavenly quire
But waves the spring-time's grass
spires,

Guards not archangel feet alone,
But deigns to guide and keep my own
Speaks not alone the words of fate
Which worlds destroy, and worlds
create,

But whispers in my spirit's ear,
In tones of love, or warning fear,
A language none beside may hear

To Him, from wanderings long and
wild,

I come, an over-wearied child,
In cool and shade his peace to find
Like dew-fall settling on my mind.
Assured that all I know is best,
And humbly trusting for the rest,

turn from Fancy's cloud-built
 scheme,
 Dark creed, and mournful eastern
 dream
 Of power, impersonal and cold,
 Controlling all, itself controlled,
 Faker and slave of iron laws,
 like the subject and the cause;
 From vain philosophies, that try
 The sevenfold gates of mystery,
 and, baffled ever, babble still,
 Word-prodigious of fate and will;
 From Nature, and her mockery, Art,
 and book and speech of men apart,
 To the still witness in my heart;
 With reverence waiting to behold
 His Avatâr of love untold,
 The Eternal Beauty new and old!

 THE PRISONERS OF NAPLES.

HAVE been thinking of the victims
 bound
 In Naples, dying for the lack of air
 and sunshine, in their close, damp
 cells of pain,
 Where hope is not, and innocence in
 vain
 Appeals against the torture and the
 chain!
 Unfortunates! whose crime it was to
 share
 Our common love of freedom, and to
 dare,
 In its behalf, Rome's harlot triple-
 crowned,
 And her base pander, the most hate-
 ful thing
 Who upon Christian or on Pagan
 ground
 Makes vile the old heroic name of
 king.
 O God most merciful! Father just
 and kind!
 Whom man hath bound let thy right
 hand unbind.
 If thy purposes of good behind
 their ills lie hidden, let the sufferers
 find

Strong consolation; leave them not
 to doubt
 Thy providential care, nor yet with-
 out
 The hope which all thy attributes
 inspire,
 That not in vain the martyr's robe of
 fire
 Is worn, nor the sad prisoner's fret-
 ting chain;
 Since all who suffer for thy truth send
 forth,
 Electrical, with every throb of pain,
 Unquenchable sparks, thy own bap-
 tismal rain
 Of fire and spirit over all the earth,
 Making the dead in slavery live
 again.
 Let this great hope be with them, as
 they lie
 Shut from the light, the greenness,
 and the sky, —
 From the cool waters and the pleas-
 ant breeze,
 The smell of flowers, and shade of
 summer trees;
 Bound with the felon lepers, whom
 disease
 And sins abhorred make loathsome;
 let them share
 Pellico's faith, Foresti's strength to
 bear
 Years of unutterable torment, stern
 and still,
 As the chained Titan victor through
 his will!
 Comfort them with thy future; let
 them see
 The day-dawn of Italian liberty;
 For that, with all good things, is hid
 with Thee,
 And, perfect in thy thought, awaits
 its time to be!

I, who have spoken for freedom at
 the cost
 Of some weak friendships, or some
 paltry prize
 Of name or place, and more than I
 have lost

Have gained in wider reach of sym-
 pathies,
 And free communion with the good
 and wise,—
 May God forbid that I should ever
 boast
 Such easy self-denial, or repine
 That the strong pulse of health no
 more is mine;
 That, overworn at noonday, I must
 yield
 To other hands the gleanings of the
 field,—
 A tired on-looker through the day's
 decline.
 For blest beyond deserving still, and
 knowing
 That kindly Providence its care is
 showing
 In the withdrawal as in the bestowing,
 Scarcely I dare for more or less to
 pray.
 Beautiful yet for me this autumn day
 Melts on its sunset hills; and, far
 away,
 For me the Ocean lifts its solemn
 psalm,
 To me the pine-woods whisper; and
 for me
 Yon river, winding through its vales
 of calm,
 By greenest banks, with asters purple-
 starred,
 And gentian bloom and golden-rod
 made gay,
 Flows down in silent gladness to the
 sea,
 Like a pure spirit to its great reward!
 Nor lack I friends, long-tried and
 near and dear,
 Whose love is round me like this
 atmosphere,
 Warm, soft, and golden. For such
 gifts to me
 What shall I render, O my God, to
 thee?
 Let me not dwell upon my lighter share
 Of pain and ill that human life must
 bear;

Save me from selfish pining; let my
 heart,
 Drawn from itself in sympathy, forge
 The bitter longings of a vain regret,
 The anguish of its own peculiar smart
 Remembering others, as I have to-day
 In their great sorrows, let me live always
 Not for myself alone, but have a part
 Such as a frail and erring spirit may,
 In love which is of Thee, and which
 indeed Thou art!

MOLOCH IN STATE STREET

THE moon has set: while yet the
 dawn
 Breaks cold and gray,
 Between the midnight and the morn
 Bear off your prey!

On, swift and still!—the conscious
 street
 Is panged and stirred;
 Tread light!—that fall of serried feet
 The dead have heard!

The first drawn blood of Freedom's
 veins
 Gushed where ye tread;
 Lo! through the dusk the martyr's
 stains
 Blush darkly red!

Beneath the slowly waning stars
 And whitening day,
 What stern and awful presence bars
 That sacred way?

What faces frown upon ye, dark
 With shame and pain?
 Come these from Plymouth's Pilgrim
 bark?
 Is that young Vane?

Who, dimly beckoning, speed ye on
 With mocking cheer?
 Lo! spectral Andros, Hutchinson,
 And Gage are here!

For ready mart or favoring blast
Through Moloch's fire
Flesh of his flesh, unsparing, passed
The Tyrian sire.

Ye make that ancient sacrifice
Of Man to Gain,
Your traffic thrives, where Freedom
dies,
Beneath the chain.

Ye sow to-day, your harvest, scorn
And hate, is near;
How think ye freemen, mountain-born,
The tale will hear?

Thank God! our mother State can yet
Her fame retrieve;
To you and to your children let
The scandal cleave.

Chain Hall and Pulpit, Court and
Press,
Make gods of gold;
Let honor, truth, and manliness
Like wares be sold.

Your hoards are great, your walls are
strong,
But God is just;
The gilded chambers built by wrong
Invite the rust.

What! know ye not the gains of Crime
Are dust and dross;
Your ventures on the waves of time
Foredoomed to loss!

And still the Pilgrim State remains
What she hath been;
Her inland hills, her seaward plains,
Still nurture men!

For wholly lost the fallen mart, —
Her olden blood
Through many a free and generous
heart
Still pours its flood.

That brave old blood, quick-flowing
yet,
Shall know no check,
Till a free people's foot is set
On Slavery's neck.

Even now, the peel of bell and gun,
And hills aflame,
Tell of the first great triumph won
In Freedom's name.

The long night dies: the welcome gray
Of dawn we see;
Speed up the heavens thy perfect day,
God of the free!
1851.

THE PEACE OF EUROPE.

1852.

“GREAT peace in Europe! Order
reigns
From Tiber's hills to Danube's
plains!”
So say her kings and priests; so say
The lying prophets of our day.

Go lay to earth a listening ear;
The tramp of measured marches
hear, —
The rolling of the cannon's wheel,
The shotted musket's murderous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall!
From Polar sea and tropic fen
The dying-groans of exiled men!
The bolted cell, the galley's chains,
The scaffold smoking with its stains!
Order, — the hush of brooding slaves!
Peace, — in the dungeon-vaults and
graves!

O Fisher! of the world-wide net,
With meshes in all waters set,
Whose fabled keys of heaven and hell
Bolt hard the patriot's prison-cell,
And open wide the banquet-hall,
Where kings and priests hold carnival!
Weak vassal tricked in royal guise,

Boy Kaiser with thy lip of lies ;
 Base gambler for Napoleon's crown,
 Barnacle on his dead renown!
 Thou, Bourbon Neapolitan,
 Crowned scandal, loathed of God and
 man ;

And thou, fell Spider of the North!
 Stretching thy giant feelers forth,
 Within whose web the freedom dies
 Of nations eaten up like flies!
 Speak, Prince and Kaiser, Priest and
 Czar!

If this be Peace, pray what is War?

White Angel of the Lord! unmeet
 That soil accursed for thy pure feet.
 Never in Slavery's desert flows
 The fountain of thy charmed repose ;
 No tyrant's hand thy chaplet weaves
 Of lilies and of olive-leaves ;
 Not with the wicked shalt thou dwell,
 Thus saith the Eternal Oracle ;
 Thy home is with the pure and free!
 Stern herald of thy better day,
 Before thee, to prepare thy way,
 The Baptist Shade of Liberty,
 Gray, scarred and hairy-robed, must
 press

With bleeding feet the wilderness!
 O that its voice might pierce the ear
 Of princes, trembling while they hear
 A cry as of the Hebrew seer :
 Repent! God's kingdom draweth near!

WORDSWORTH.

WRITTEN ON A BLANK LEAF OF HIS
 MEMOIRS.

DEAR friends, who read the world
 aright,
 And in its common forms discern
 A beauty and a harmony
 The many never learn!

Kindred in soul of him who found
 In simple flower and leaf and stone
 The impulse of the sweetest lays
 Our Saxon tongue has known, —

Accept this record of a life
 As sweet and pure, as calm and good
 As a long day of blandest June
 In green field and in wood.

How welcome to our ears, long pain
 By strife of sect and party noise,
 The brook-like murmur of his song
 Of nature's simple joys!

The violet by its mossy stone,
 The primrose by the river's brim
 And chance-sown daffodil, have found
 Immortal life through him.

The sunrise on his breezy lake,
 The rosy tints his sunset brought
 World-seen, are gladdening all thy
 vales
 And mountain-peaks of thought.

Art builds on sand ; the works of pride
 And human passion change and fade
 But that which shares the life of God
 With him surviveth all.

TO —.

LINES WRITTEN AFTER A SUMMER
 DAY'S EXCURSION.

FAIR Nature's priestesses! to whom
 In hieroglyph of bud and bloom,
 Her mysteries are told ;
 Who, wise in lore of wood and mead
 The seasons' pictured scrolls can read
 In lessons manifold!

Thanks for the courtesy, and gay
 Good-humor, which on Washing Day
 Our ill-timed visit bore ;
 Thanks for your graceful oars, which
 broke
 The morning dreams of Artichoke,
 Along his wooded shore!

Varied as varying Nature's ways,
 Sprites of the river, woodland fays
 Or mountain nymphs, ye seem

Free-limbed Dianas on the green,
 Loch Katrine's Ellen, or Undine,
 Upon your favorite stream.

The forms of which the poets told,
 The fair benignities of old,
 Were doubtless such as you ;
 What more than Artichoke the rill
 Of Helicon? Than Pipe-stave hill
 Arcadia's mountain view?

To sweeter bowers the bee delayed,
 In wild Hymettus' scented shade,
 Than those you dwell among ;
 Snow-flowered azalias, intertwined
 With roses, over banks inclined
 With trembling harebells hung!

The charmed life unknown to death,
 Immortal freshness Nature hath ;
 Her fabled fount and glen
 Are now and here : Dodona's shrine
 Still murmurs in the wind-swept
 pine, —
 All is that e'er hath been.

The Beauty which old Greece or
 Rome
 Sung, painted, wrought, lies close at
 home ;
 We need but eye and ear
 To all our daily walks to trace
 The outlines of incarnate grace,
 The hymns of gods to hear!

IN PEACE.

TRACK of moonlight on a quiet lake,
 Whose small waves on a silver-
 sanded shore
 Whisper of peace, and with the low
 winds make
 Such harmonies as keep the woods
 awake,
 And listening all night long for their
 sweet sake
 A green-waved slope of meadow,
 hovered o'er

By angel-troops of lilies, swaying
 light
 On viewless stems, with folded wings
 of white ;
 A slumberous stretch of mountain-
 land, far seen
 Where the low westering day, with
 gold and green,
 Purple and amber, softly blended, fills
 The wooded vales, and melts among
 the hills ;
 A vine-fringed river, winding to its rest
 On the calm bosom of a stormless
 sea,
 Bearing alike upon its placid breast,
 With earthly flowers and heavenly
 stars impressed,
 The hues of time and of eternity :
 Such are the pictures which the thought
 of thee,
 O friend, awakeneth, — charming the
 keen pain
 Of thy departure, and our sense of
 loss
 Requiring with the fulness of thy gain.
 Lo! on the quiet grave thy life-borne
 cross,
 Dropped only at its side, methinks
 doth shine,
 Of thy beatitude the radiant sign!
 No sob of grief, no wild lament be
 there,
 To break the Sabbath of the holy
 air ;
 But, in their stead, the silent-breathing
 prayer
 Of hearts still waiting for a rest like
 thine.
 O spirit redeemed! Forgive us, if
 henceforth,
 With sweet and pure similitudes of
 earth,
 We keep thy pleasant memory
 freshly green,
 Of love's inheritance a priceless part,
 Which Fancy's self, in reverent awe,
 is seen
 To paint, forgetful of the tricks of art,
 With pencil dipped alone in colors
 of the heart.

BENEDICITE.

God's love and peace be with thee,
 where
 Soe'er this soft autumnal air
 Lifts the dark tresses of thy hair!

Whether through city casements
 comes
 Its kiss to thee, in crowded rooms,
 Or, out among the woodland blooms,

It freshens o'er thy thoughtful face,
 Imparting, in its glad embrace,
 Beauty to beauty, grace to grace!

Fair Nature's book together read,
 The old wood-paths that knew our
 tread,
 The maple shadows overhead, —

The hills we climbed, the river seen
 By gleams along its deep ravine, —
 All keep thy memory fresh and green.

Where'er I look, where'er I stray,
 Thy thought goes with me on my way,
 And hence the prayer I breathe to-day;

O'er lapse of time and change of scene,
 The weary waste which lies between
 Thyself and me, my heart I lean.

Thou lack'st not Friendship's spell-
 word, nor
 The half-unconscious power to draw
 All hearts to thine by Love's sweet law.

With these good gifts of God is cast
 Thy lot, and many a charm thou hast
 To hold the blessed angels fast.

If, then, a fervent wish for thee
 The gracious heavens will heed from
 me,
 What should, dear heart, its burden
 be?

The sighing of a shaken reed, —

What can I more than meekly plead
 The greatness of our common need

God's love, — unchanging, pure, and
 true, —
 The Paraclete white-shining through
 His peace, — the fall of Hermon's dew

With such a prayer, on this sweet day
 As thou mayst hear and I may say,
 I greet thee, dearest, far away!

PICTURES.

I.

LIGHT, warmth, and sprouting green-
 ness, and o'er all
 Blue, stainless, steel-bright eth-
 er raining down
 Tranquillity upon the deep-hush-
 ed town,
 The freshening meadows, and the
 hillsides brown;
 Voice of the west-wind from the
 hills of pine,
 And the brimmed river from its d-
 tant fall,
 Low hum of bees, and joyous inter-
 lude
 Of bird-songs in the streamlet-ski-
 ing wood, —
 Heralds and prophecies of soul
 and sight,
 Blessed forerunners of the warm
 and light,
 Attendant angels to the house
 of prayer,
 With reverent footsteps keeping
 pace with mine, —
 Once more, through God's great love
 with you I share
 A morn of resurrection sweet and f-
 As that which saw, of old, in P-
 estine,
 Immortal Love uprising in fre-
 bloom

From the dark night and winter of
the tomb!

7th mo., 2d, 1852.

II.

White with its sun-bleached dust, the
pathway winds

Before me ; dust is on the shrunken
grass,

And on the trees beneath whose
boughs I pass ;

Frail screen against the Hunter of
the sky,

Who, glaring on me with his lidless
eye,

While mounting with his dog-
star high and higher

Embushed in light intolerable, un-
binds

The burnished quiver of his
shafts of fire

Between me and the hot fields of
his South

A tremulous glow, as from a fur-
nace-mouth,

Glimmers and swims before my
dazzled sight,

As if the burning arrows of his
ire

Broke as they fell, and shattered
into light ;

Yet on my cheek I feel the western
wind,

And hear it telling to the orchard
trees,

And to the faint and flower-forsaken
bees,

Tales of fair meadows, green with
constant streams,

And mountains rising blue and cool
behind,

Where in moist dells the purple
orchis gleams,

And starred with white the virgin's
bower is twined.

And the o'erwearied pilgrim, as he
fares

Along life's summer waste, at times
is fanned,

Even at noontide, by the cool, sweet
airs

Of a serener and a holier land,
Fresh as the morn, and as the dew-
fall bland.

Breath of the blessed Heaven for
which we pray,

Blow from the eternal hills!— make
glad our earthly way!

8th mo., 1852.

DERNE.

NIGHT on the city of the Moor!

On mosque and tomb, and white-
walled shore,

On sea-waves, to whose ceaseless
knock

The narrow harbor-gates unlock,

On corsair's galley, carack tall,

And plundered Christian caraval!

The sounds of Moslem life are still ;

No mule-bell tinkles down the hill ;

Stretched in the broad court of the
khan,

The dusty Bornou caravan

Lies heaped in slumber, beast and
man ;

The Sheik is dreaming in his tent,

His noisy Arab tongue o'erspent ;

The kiosk's glimmering lights are
gone,

The merchant with his wares with-
drawn ;

Rough pillowed on some pirate breast,

The dancing-girl has sunk to rest ;

And, save where measured footsteps
fall

Along the Bashaw's guarded wall,

Or where, like some bad dream, the
Jew

Creeps stealthily his quarter through,

Or counts with fear his golden heaps,

The City of the Corsair sleeps!

But where yon prison long and low

Stands black against the pale star-
glow,

Chafed by the ceaseless wash of waves,

There watch and pine the Christian
slaves ; —
Rough-bearded men, whose far-off
wives
Wear out with grief their lonely lives ;
And youth, still flashing from his
eyes
The clear blue of New England skies,
A treasured lock of whose soft hair
Now wakes some sorrowing mother's
prayer ;
Or, worn upon some maiden breast,
Stirs with the loving heart's unrest !

A bitter cup each life must drain,
The groaning earth is cursed with
pain,
And, like the scroll the angel bore
The shuddering Hebrew seer before,
O'erwrit alike, without, within,
With all the woes which follow sin ;
But, bitterest of the ills beneath
Whose load man totters down to
death,
Is that which plucks the regal crown
Of Freedom from his forehead down,
And snatches from his powerless
hand
The sceptred sign of self-command,
Effacing with the chain and rod
The image and the seal of God ;
Till from his nature, day by day,
The manly virtues fall away,
And leave him naked, blind, and
mute,
The godlike merging in the brute !

Why mourn the quiet ones who die
Beneath affection's tender eye,
Unto their household and their kin
Like ripened corn-sheaves gathered
in ?
O weeper, from that tranquil sod,
That holy harvest-home of God,
Turn to the quick and suffering, —
shed
Thy tears upon the living dead !
Thank God above thy dear ones'
graves,

They sleep with Him, — they are
slaves.

What dark mass, down the mount
sides
Swift-pouring, like a stream divides
A long, loose, straggling caravan,
Camel and horse and arméd man.
The moon's low crescent, glimmer
o'er
Its grave of waters to the shore,
Lights up that mountain cavalcade
And glints from gun and spear a
blade
Near and more near ! — now
them falls
The shadow of the city walls.
Hark to the sentry's challenge
drowned
In the fierce trumpet's charge
sound ! —
The rush of men, the musket's peal
The short, sharp clang of meet
steel !

Vain, Moslem, vain thy lifeblood
poured
So freely on thy foeman's sword !
Not to the swift nor to the strong
The battles of the right belong ;
For he who strikes for Freedom we
The armor of the captive's prayers
And Nature proffers to his cause
The strength of her eternal laws ;
While he whose arm essays to bind
And herd with common brutes
kind
Strives evermore at fearful odds
With Nature and the jealous gods
And dares the dread recoil which
Or soon their right shall vindicate

'T is done, — the hornéd crescent fa
The star-flag flouts the broken wa
Joy to the captive husband ! joy
To thy sick heart, O brown-loc
boy !
In sullen wrath the conquered Mo
Wide open flings your dungeon-d
And leaves ye free from cell and ch

e owners of yourselves again.
 rk as his allies desert-born,
 iled with the battle's stain, and worn
 ith the long marches of his band
 ough hottest wastes of rock and
 sand,—
 orched by the sun and furnace-
 breath
 the red desert's wind of death,
 ith welcome words and grasping
 hands,
 e victor and deliverer stands!

e tale is one of distant skies ;
 e dust of half a century lies
 on it ; yet its hero's name
 ll lingers on the lips of Fame.
 n speak the praise of him who
 gave
 lverance to the Moorman's slave,
 t dared to brand with shame and
 crime
 e heroes of our land and time;—
 e self-forgotten ones, who stake
 me, name, and life for Freedom's
 sake.

d mend his heart who cannot feel
 e impulse of a holy zeal,
 d sees not, with his sordid eyes,
 e beauty of self-sacrifice!
 ough in the sacred place he stands,
 lifting consecrated hands,
 worthy are his lips to tell
 Jesus' martyr-miracle,
 name aright that dread embrace
 suffering for a fallen race!

ASTRÆA.

"Jove means to settle
 stræa in her seat again,
 nd let down from his golden chain
 An age of better metal."
 BEN JONSON, 1615.

POET rare and old!
 Thy words are prophecies ;
 orward the age of gold,
 The new Saturnian lies.

The universal prayer
 And hope are not in vain ;
 Rise, brothers! and prepare
 The way for Saturn's reign.

Perish shall all which takes
 From labor's board and can ;
 Perish shall all which makes
 A spaniel of the man!

Free from its bonds the mind,
 The body from the rod ;
 Broken all chains that bind
 The image of our God.

Just men no longer pine
 Behind their prison-bars ;
 Through the rent dungeon shine
 The free sun and the stars.

Earth own, at last, untrod
 By sect, or caste, or clan,
 The fatherhood of God,
 The brotherhood of man!

Fraud fail, craft perish, forth
 The money-changers driven,
 And God's will done on earth,
 As now in heaven!

INVOCATION.

THROUGH thy clear spaces, Lord, of
 old,
 Formless and void the dead earth
 rolled ;
 Deaf to thy heaven's sweet music,
 blind
 To the great lights which o'er it
 shined ;
 No sound, no ray, no warmth, no
 breath,—
 A dumb despair, a wandering death.

To that dark, weltering horror came
 Thy spirit, like a subtle flame,—
 A breath of life electrical,
 Awakening and transforming all,

Till beat and thrilled in every part
The pulses of a living heart.

Then knew their bounds the land and
sea ;

Then smiled the bloom of mead and
tree ;

From flower to moth, from beast to
man,

The quick creative impulse ran ;
And earth, with life from thee re-
newed,

Was in thy holy eyesight good.

As lost and void, as dark and cold
And formless as that earth of old,—
A wandering waste of storm and
night,

Midst spheres of song and realms of
light,—

A blot upon thy holy sky,
Untouched, unwarned of thee, am I.

O thou who movest on the deep
Of spirits, wake my own from sleep!
Its darkness melt, its coldness warm,
The lost restore, the ill transform,
That flower and fruit henceforth may
be

Its grateful offering, worthy thee.

THE CROSS.

ON THE DEATH OF RICHARD DILL-
INGHAM, IN THE NASHVILLE PENI-
TENTIARY.

“THE cross, if rightly borne, shall be
No burden, but support to thee” ;¹
So, moved of old time for our sake,
The holy monk of Kempen spake.

Thou brave and true one! upon whom
Was laid the cross of martyrdom,
How didst thou, in thy generous
youth,
Bear witness to this blessed truth!

¹ Thomas à Kempis. Imit. Christ.

Thy cross of suffering and of shame
A staff within thy hands became,
In paths where faith alone could save
The Master's steps supporting the

Thine was the seed-time ; God alone
Beholds the end of what is sown ;
Beyond our vision, weak and dim,
The harvest-time is hid with Him.

Yet, unforgotten where it lies,
That seed of generous sacrifice,
Though seeming on the desert sands
Shall rise with bloom and fruit at last.

EVA.

DRY the tears for holy Eva,
With the blessed angels leave her
Of the form so soft and fair
Give to earth the tender care.

For the golden locks of Eva
Let the sunny south-land give her
Flowery pillow of repose,—
Orange-bloom and budding rose.

In the better home of Eva
Let the shining ones receive her,
With the welcome-voiced psalm,
Harp of gold and waving palm!

All is light and peace with Eva ;
There the darkness cometh never
Tears are wiped, and fetters fall,
And the Lord is all in all.

Weep no more for happy Eva,
Wrong and sin no more shall grieve
her ;
Care and pain and weariness
Lost in love so measureless.

Gentle Eva, loving Eva,
Child confessor, true believer,
Listener at the Master's knee,
“Suffer such to come to me.”

for faith like thine, sweet Eva,
 ighting all the solemn river,
 and the blessings of the poor
 affing to the heavenly shore!

TO FREDRIKA BREMER.

ERESS of the misty Norland,
 Daughter of the Vikings bold,
 Welcome to the sunny Vineland,
 Which thy fathers sought of old!

ft as flow of Silja's waters,
 When the moon of summer shines,
 rong as Winter from his mountains
 Roaring through the sleeted pines.

heart and ear, we long have listened
 To thy saga, rune, and song,
 a household joy and presence
 We have known and loved thee
 long.

the mansion's marble mantel,
 Round the log-walled cabin's hearth,
 y sweet thoughts and northern
 fancies
 Meet and mingle with our mirth.

d o'er weary spirits keeping
 Sorrow's night-watch, long and
 chill,
 ine they like thy sun of summer
 Over midnight vale and hill.

e alone to thee are strangers,
 Thou our friend and teacher art;
 ne, and know us as we know thee;
 Let us meet thee heart to heart!

our homes and household altars
 We, in turn, thy steps would lead,
 thy loving hand has led us
 O'er the threshold of the Swede.

APRIL.

"The spring comes slowly up this way."
Christabel.

'T IS the noon of the spring-time, yet
 never a bird
 In the wind-shaken elm or the maple
 is heard;
 For green meadow-grasses wide levels
 of snow,
 And blowing of drifts where the cro-
 cus should blow;
 Where wind-flower and violet, amber
 and white,
 On south-sloping brooksides should
 smile in the light,
 O'er the cold winter-beds of their late-
 waking roots
 The frosty flake eddies, the ice-crystal
 shoots;
 And, longing for light, under wind-
 driven heaps,
 Round the boles of the pine-wood the
 ground-laurel creeps,
 Unkissed of the sunshine, unbaptized
 of showers,
 With buds scarcely swelled, which
 should burst into flowers!
 We wait for thy coming, sweet wind
 of the south!
 For the touch of thy light wings, the
 kiss of thy mouth;
 For the yearly evangel thou bearest
 from God,
 Resurrection and life to the graves of
 the sod!
 Up our long river-valley, for days, have
 not ceased
 The wail and the shriek of the bitter
 northeast,—
 Raw and chill, as if winnowed through
 ices and snow,
 All the way from the land of the wild
 Esquimau,—
 Until all our dreams of the land of the
 blest,
 Like that red hunter's, turn to the
 sunny southwest.

O soul of the spring-time, its light
 and its breath,
 Bring warmth to this coldness, bring
 life to this death;
 Renew the great miracle; let us be-
 hold
 The stone from the mouth of the
 sepulchre rolled,
 And Nature, like Lazarus, rise, as of
 old!
 Let our faith, which in darkness and
 coldness has lain,
 Revive with the warmth and the
 brightness again,
 And in blooming of flower and budding
 of tree
 The symbols and types of our destiny
 see;
 The life of the spring-time, the life of
 the whole,
 And, as sun to the sleeping earth, love
 to the soul!

STANZAS FOR THE TIMES.

1850.

THE evil days have come, — the poor
 Are made a prey;
 Bar up the hospitable door,
 Put out the fire-lights, point no more
 The wanderer's way.

For Pity now is crime; the chain
 Which binds our States
 Is melted at her hearth in twain,
 Is rusted by her tears' soft rain:
 Close up her gates.

Our Union, like a glacier stirred
 By voice below,
 Or bell of kine, or wing of bird,
 A beggar's crust, a kindly word
 May overthrow!

Poor, whispering tremblers! — yet we
 boast
 Our blood and name;

Bursting its century-bolted frost,
 Each gray cairn on the Northman
 coast
 Cries out for shame!

O for the open firmament,
 The prairie free,
 The desert hillside, cavern-rent,
 The Pawnee's lodge, the Arab's tent,
 The Bushman's tree!

Than web of Persian loom most rare
 Or soft divan,
 Better the rough rock, bleak and bare
 Or hollow tree, which man may share
 With suffering man.

I hear a voice: "Thus saith the Lord,
 Let Love be dumb;
 Clasp her liberal hands in awe,
 Let sweet-lipped Charity withdraw
 From hearth and home."

I hear another voice: "The poor
 Are thine to feed;
 Turn not the outcast from thy door,
 Nor give to bonds and wrong or
 more
 Whom God hath freed."

Dear Lord! between that law and thee
 No choice remains;
 Yet not untrue to man's decree,
 Though spurning its rewards, is he
 Who bears its pains.

Not mine Sedition's trumpet-blast
 And threatening word;
 I read the lesson of the Past,
 That firm endurance wins at last
 More than the sword.

O clear-eyed Faith, and Patience, true,
 So calm and strong!
 Lend strength to weakness, teach
 how
 The sleepless eyes of God look thro'
 This night of wrong!

A SABBATH SCENE.

ARCE had the solemn Sabbath-bell
Ceased quivering in the steeple,
Arce had the parson to his desk
Walked stately through his people,

men down the summer-shaded street
A wasted female figure,
With dusky brow and naked feet,
Came rushing wild and eager.

She saw the white spire through the
trees,
She heard the sweet hymn swelling :
"Pitying Christ! a refuge give
That poor one in thy dwelling!"

She a scared fawn before the hounds,
Right up the aisle she glided,
Close behind her, whip in hand,
A lank-haired hunter strided.

She raised a keen and bitter cry,
To Heaven and Earth appealing ; —
Where manhood's generous pulses
Dead?
Mad woman's heart no feeling?

Two cores of stout hands rose between
The hunter and the flying :
He clenched his staff, and maiden
eyes
Flashed tearful, yet defying.

"Who dares profane this house and
day?"
He cried out the angry pastor.
"Why, bless your soul, the wench's
a slave,
And I'm her lord and master!"

"The law and gospel on my side,
And who shall dare refuse me?"
Then came the parson, bowing low,
"My good sir, pray excuse me!"

"Of course I know your right divine
to own and work and whip her ;

Quick, deacon, throw that Polyglott
Before the wench, and trip her!"

Plump dropped the holy tome, and o'er
Its sacred pages stumbling,
Bound hand and foot, a slave once
more,
The hapless wretch lay trembling.

I saw the parson tie the knots,
The while his flock addressing,
The Scriptural claims of slavery
With text on text impressing.

"Although," said he, "on Sabbath
day,
All secular occupations
Are deadly sins, we must fulfil
Our moral obligations :

"And this commends itself as one
To every conscience tender ;
As Paul sent back Onesimus,
My Christian friends, we send her!"

Shriek rose on shriek, — the Sabbath
air
Her wild cries tore asunder ;
I listened, with hushed breath, to hear
God answering with his thunder!

All still! — the very altar's cloth
Had smothered down her shrieking,
And, dumb, she turned from face to
face,
For human pity seeking!

I saw her dragged along the aisle,
Her shackles harshly clanking ;
I heard the parson, over all,
The Lord devoutly thanking!

My brain took fire : "Is this," I cried,
"The end of prayer and preaching?"
Then down with pulpit, down with
priest,
And give us Nature's teaching!

"Foul shame and scorn be on ye all
Who turn the good to evil,

And steal the Bible from the Lord,
To give it to the Devil!

“Than garbled text or parchment
law
I own a statute higher;
And God is true, though every book
And every man's a liar!”

Just then I felt the deacon's hand
In wrath my coat-tail seize on;
I heard the priest cry, “Infidel!”
The lawyer mutter, “Treason!”

I started up, — where now were
church,
Slave, master, priest, and people?
I only heard the supper-bell,
Instead of clanging steeple.

But, on the open window's sill,
O'er which the white blooms
drifted,
The pages of a good old Book
The wind of summer lifted.

And flower and vine, like angel wings
Around the Holy Mother,
Waved softly there, as if God's truth
And Mercy kissed each other.

And freely from the cherry-bough
Above the casement swinging,
With golden bosom to the sun,
The oriole was singing.

As bird and flower made plain of old
The lesson of the Teacher,
So now I heard the written Word
Interpreted by Nature!

For to my ear methought the breeze
Bore Freedom's blessed word on;
THUS SAITH THE LORD: BREAK
EVERY YOKE,
UNDO THE HEAVY BURDEN!

REMEMBRANCE.

WITH COPIES OF THE AUTHOR'S
WRITINGS.

FRIEND of mine! whose lot was cast
With me in the distant past, —
Where, like shadows flitting fast,

Fact and fancy, thought and theme
Word and work, begin to seem
Like a half-remembered dream!

Touched by change have all things
been,
Yet I think of thee as when
We had speech of lip and pen.

For the calm thy kindness lent
To a path of discontent,
Rough with trial and dissent;

Gentle words where such were few
Softening blame where blame was true
Praising where small praise was due

For a waking dream made good,
For an ideal understood,
For thy Christian womanhood;

For thy marvellous gift to cull
From our common life and dull
Whatsoever is beautiful;

Thoughts and fancies, Hybla's bee
Dropping sweetness; true heart's-ease
Of congenial sympathies; —

Still for these I own my debt;
Memory, with her eyelids wet,
Fain would thank thee even yet!

And as one who scatters flowers
Where the Queen of May's sweet
hours
Sits, o'ertwined with blossom
bowers,

superfluous zeal bestowing
 Gifts where gifts are overflowing,
 I pay the debt I'm owing.

thy full thoughts, gay or sad,
 sunny-hued or sober clad,
 something of my own I add ;

well assured that thou wilt take
 even the offering which I make
 kindly for the giver's sake.

THE POOR VOTER ON ELEC- TION DAY.

THE proudest now is but my peer,
 The highest not more high ;
 To-day, of all the weary year,
 A king of men am I.
 To-day, alike are great and small,
 The nameless and the known ;
 My palace is the people's hall,
 The ballot-box my throne !

Who serves to-day upon the list
 Beside the served shall stand ;
 Like the brown and wrinkled fist,
 The gloved and dainty hand !
 The rich is level with the poor,
 The weak is strong to-day ;
 The sleekest broadcloth counts no
 more
 Than homespun frock of gray.

To-day let pomp and vain pretence
 My stubborn right abide ;
 Let a plain man's common sense
 Against the pedant's pride.
 To-day shall simple manhood try
 The strength of gold and land ;
 The wide world has not wealth to buy
 The power in my right hand !

While there 's a grief to seek redress,
 Or balance to adjust,
 Where weighs our living manhood less
 Than Mammon's vilest dust, —

While there 's a right to need my vote,
 A wrong to sweep away,
 Up! clouted knee and ragged coat!
 A man 's a man to-day!

TRUST.

THE same old baffling questions! O
 my friend,
 I cannot answer them. In vain I send
 My soul into the dark, where never
 burn
 The lamps of science, nor the natu-
 ral light
 Of Reason's sun and stars! I cannot
 learn
 Their great and solemn meanings, nor
 discern
 The awful secrets of the eyes which
 turn
 Evermore on us through the day
 and night
 With silent challenge and a dumb
 demand,
 Proffering the riddles of the dread un-
 known,
 Like the calm Sphinxes, with their
 eyes of stone,
 Questioning the centuries from their
 veils of sand!
 I have no answer for myself or thee,
 Save that I learned beside my mother's
 knee ;
 "All is of God that is, and is to be ;
 And God is good." Let this suffice
 us still,
 Resting in childlike trust upon his
 will
 Who moves to his great ends un-
 thwarted by the ill.

KATHLEEN.

O NORAH, lay your basket down,
 And rest your weary hand,
 And come and hear me sing a song
 Of our old Ireland.

There was a lord of Galaway,
A mighty lord was he ;
And he did wed a second wife,
A maid of low degree.

But he was old, and she was young,
And so, in evil spite,
She baked the black bread for his kin,
And fed her own with white.

She whipped the maids and starved
the kern,
And drove away the poor ;
"Ah, woe is me!" the old lord said,
"I rue my bargain sore!"

This lord he had a daughter fair,
Beloved of old and young,
And nightly round the shealing-fires
Of her the gleeman sung.

"As sweet and good is young Kathleen
As Eve before her fall" ;
So sang the harper at the fair,
So harped he in the hall.

"O come to me, my daughter dear!
Come sit upon my knee,
For looking in your face, Kathleen,
Your mother's own I see!"

He smoothed and smoothed her hair
away,
He kissed her forehead fair ;
"It is my darling Mary's brow,
It is my darling's hair!"

O, then spake up the angry dame,
"Get up, get up," quoth she,
"I'll sell ye over Ireland,
I'll sell ye o'er the sea!"

She clipped her glossy hair away,
That none her rank might know,
She took away her gown of silk,
And gave her one of tow,

And sent her down to Limerick town,
And to a seaman sold

This daughter of an Irish lord
For ten good pounds in gold.

The lord he smote upon his breast
And tore his beard so gray ;
But he was old, and she was young,
And so she had her way.

Sure that same night the Bans
howled
To fright the evil dame,
And fairy folks, who loved Kathleen
With funeral torches came.

She watched them glancing thro'
the trees,
And glimmering down the hill ;
They crept before the dead-vault door
And there they all stood still!

"Get up, old man! the wake-light
shine!"
"Ye murdering witch," quoth he
"So I'm rid of your tongue, I'll
care
If they shine for you or me.

"O, whoso brings my daughter back
My gold and land shall have!"
O, then spake up his handsome pa
"No gold nor land I crave!

"But give to me your daughter dear
Give sweet Kathleen to me,
Be she on sea or be she on land,
I'll bring her back to thee."

"My daughter is a lady born,
And you of low degree,
But she shall be your bride the day
You bring her back to me."

He sailed east, he sailed west,
And far and long sailed he,
Until he came to Boston town,
Across the great salt sea.

"O, have ye seen the young Kathleen
The flower of Ireland?"

e'll know her by her eyes so blue,
And by her snow-white hand!"

ut spake an ancient man, "I know
The maiden whom ye mean;
bought her of a Limerick man,
And she is called Kathleen."

No skill hath she in household work,
Her hands are soft and white,
et well by loving looks and ways
She doth her cost requite."

o up they walked through Boston
town,
And met a maiden fair,
little basket on her arm
So snowy-white and bare.

Come hither, child, and say hast
thou
This young man ever seen?"
hey wept within each other's arms,
The page and young Kathleen.

O give to me this darling child,
And take my purse of gold."
Nay, not by me," her master said,
"Shall sweet Kathleen be sold."

We loved her in the place of one
The Lord hath early ta'en;
ut, since her heart 's in Ireland,
We give her back again!"

, for that same the saints in heaven
For his poor soul shall pray,
nd Mary Mother wash with tears
His heresies away.

ure now they dwell in Ireland,
As you go up Claremore
e'll see their castle looking down
The pleasant Galway shore.

nd the old lord's wife is dead and
gone,
And a happy man is he,

For he sits beside his own Kathleen,
With her darling on his knee.

FIRST-DAY THOUGHTS.

IN calm and cool and silence, once
again
I find my old accustomed place
among
My brethren, where, perchance, no
human tongue
Shall utter words; where never
hymn is sung,
Nor deep toned organ blown, nor
censer swung,
Nor dim light falling through the pic-
tured pane!
There, syllabled by silence, let me
hear
The still small voice which reached
the prophet's ear;
Read in my heart a still diviner
law
Than Israel's leader on his tables
saw!
There let me strive with each beset-
ting sin,
Recall my wandering fancies, and
restrain
The sore disquiet of a restless
brain;
And, as the path of duty is made
plain,
May grace be given that I may walk
therein.
Not like the hireling, for his selfish
gain,
With backward glances and reluctant
tread,
Making a merit of his coward dread, —
But, cheerful, in the light around
me thrown,
Walking as one to pleasant service
led;
Doing God's will as if it were my
own,
Yet trusting not in mine, but in his
strength alone!

KOSSUTH.

TYPE of two mighty continents!—
 combining
 The strength of Europe with the
 warmth and glow
 Of Asian song and prophecy, — the
 shining
 Of Orient splendors over Northern
 snow!
 Who shall receive him? Who, un-
 blushing, speak
 Welcome to him, who, while he strove
 to break
 The Austrian yoke from Magyar
 necks, smote off
 At the same blow the fetters of the
 serf, —
 Rearing the altar of his Father-land
 On the firm base of freedom, and
 thereby
 Lifting to Heaven a patriot's stainless
 hand,
 Mocked not the God of Justice with
 a lie!
 Who shall be Freedom's mouth-piece?
 Who shall give
 Her welcoming cheer to the great
 fugitive?
 Not he who, all her sacred trusts be-
 traying,
 Is scourging back to slavery's hell
 of pain
 The swarthy Kossuths of our land
 again!
 Not he whose utterance now from lips
 designed
 The bugle-march of Liberty to
 wind,
 And call her hosts beneath the break-
 ing light, —
 The keen reveille of her morn of
 fight, —
 Is but the hoarse note of the blood-
 hound's baying,
 The wolf's long howl behind the bond-
 man's flight!
 O for the tongue of him who lies at
 rest

In Quincy's shade of patrimonial
 trees, —
 Last of the Puritan tribunes and the
 best, —
 To lend a voice to Freedom's sym-
 pathies,
 And hail the coming of the noble
 guest
 The Old World's wrong has given the
 New World of the West!

TO MY OLD SCHOOLMASTER

AN EPISTLE NOT AFTER THE MAN-
 NER OF HORACE.

OLD friend, kind friend! lightly down
 Drop time's snow-flakes on thy crown
 Never be thy shadow less,
 Never fail thy cheerfulness;
 Care, that kills the cat, may plough
 Wrinkles in the miser's brow,
 Deepen envy's spiteful frown,
 Draw the mouths of bigots down,
 Plague ambition's dream, and sit
 Heavy on the hypocrite,
 Haunt the rich man's door, and ride
 In the gilded coach of pride; —
 Let the fiend pass! — what can he
 Find to do with such as thee?
 Seldom comes that evil guest
 Where the conscience lies at rest,
 And brown health and quiet wit
 Smiling on the threshold sit.

I, the urchin unto whom,
 In that smoked and dingy room,
 Where the district gave thee rule
 O'er its ragged winter school,
 Thou didst teach the mysteries
 Of those weary A B C's, —
 Where, to fill the every pause
 Of thy wise and learned saws,
 Through the cracked and crazy wall
 Came the cradle-rock and squall,
 And the goodman's voice, at strife
 With his shrill and tipsy wife, —
 Luring us by stories old,
 With a comic unction told,

More than by the eloquence
 Of terse birchen arguments
 (Doubtful gain, I fear), to look
 With complacence on a book! —
 Where the genial pedagogue
 Half forgot his rogues to flog,
 Titing tale or apologue,
 Wise and merry in its drift
 As old Phædrus' twofold gift,
 Had the little rebels known it,
Wisum et prudentiam monet!
 — the man of middle years,
 In whose sable locks appears
 Many a warning fleck of gray, —
 Looking back to that far day, —
 And thy primal lessons, feel
 Grateful smiles my lips unseal,
 As, remembering thee, I blend
 My olden teacher, present friend,
 With wise with antiquarian search,
 In the scrolls of State and Church;
 Named on history's title-page,
 As parish-clerk and justice sage;
 Or the ferule's wholesome awe
 Yielding now the sword of law.

Wholesome Time's neglected sheaves,
 Gathering up the scattered leaves
 Which the wrinkled sibyl cast
 Careless from her as she passed, —
 Twofold citizen art thou,
 Freeman of the past and now.
 He who bore thy name of old
 Midway in the heavens did hold
 Over Gibeon moon and sun;
 Thou hast bidden them backward run;
 Of to-day the present ray
 Shining over yesterday!

Let the busy ones deride
 What I deem of right thy pride;
 Let the fools their tread-mills grind,
 Look not forward nor behind,
 Shuffle in and wriggle out,
 Peer with every breeze about,
 Turning like a windmill sail,
 Or a dog that seeks his tail;
 Let them laugh to see thee fast
 Tabernacled in the Past,
 Working out with eye and lip,

Riddles of old penmanship,
 Patient as Belzoni there
 Sorting out, with loving care,
 Mummies of dead questions stripped
 From their sevenfold manuscript!

Dabbling, in their noisy way,
 In the puddles of to-day,
 Little know they of that vast
 Solemn ocean of the past,
 On whose margin, wreck-bespread,
 Thou art walking with the dead,
 Questioning the stranded years,
 Waking smiles, by turns, and tears,
 As thou callest up again
 Shapes the dust has long o'erlain, —
 Fair-haired woman, bearded man,
 Cavalier and Puritan;
 In an age whose eager view
 Seeks but present things, and new,
 Mad for party, sect, and gold,
 Teaching reverence for the old.

On that shore, with fowler's tact,
 Coolly bagging fact on fact,
 Naught amiss to thee can float,
 Tale, or song, or anecdote;
 Village gossip, centuries old,
 Scandals by our grandams told,
 What the pilgrim's table spread,
 Where he lived, and whom he wed,
 Long-drawn bill of wine and beer
 For his ordination cheer,
 Or the flip that wellnigh made
 Glad his funeral cavalcade;
 Weary prose, and poet's lines,
 Flavored by their age, like wines,
 Eulogistic of some quaint,
 Doubtful, puritanic saint;
 Lays that quickened husking jigs,
 Jest that shook grave periwigs,
 When the parson had his jokes
 And his glass, like other folks;
 Sermons that, for mortal hours,
 Taxed our fathers' vital powers,
 As the long nineteenthlies poured
 Downward from the sounding-board,
 And, for fire of Pentecost,
 Touched their beards December's
 frost.

Time is hastening on, and we
 What our fathers are shall be, —
 Shadow-shapes of memory!
 Joined to that vast multitude
 Where the great are but the good,
 And the mind of strength shall
 prove

Weaker than the heart of love;
 Pride of graybeard wisdom less
 Than the infant's guilelessness,
 And his song of sorrow more
 Than the crown the Psalmist wore!
 Who shall then, with pious zeal,
 At our moss-grown thresholds kneel,
 From a stained and stony page
 Reading to a careless age,
 With a patient eye like thine,
 Prosing tale and limping line,
 Names and words the hoary rime
 Of the Past has made sublime?
 Who shall work for us as well
 The antiquarian's miracle?
 Who to seeming life recall
 Teacher grave and pupil small?
 Who shall give to thee and me
 Freeholds in futurity?

Well, whatever lot be mine,
 Long and happy days be thine,
 Ere thy full and honored age
 Dates of time its latest page!
 Squire for master, State for school,
 Wisely lenient, live and rule;
 Over grown-up knave and rogue
 Play the watchful pedagogue;

Or, while pleasure smiles on duty,
 At the call of youth and beauty,
 Speak for them the spell of law
 Which shall bar and bolt withdraw,
 And the flaming sword remove
 From the Paradise of Love
 Still, with undimmed eyesight, pore
 Ancient tome and record o'er;
 Still thy week-day lyrics croon,
 Pitch in church the Sunday tune,
 Showing something, in thy part,
 Of the old Puritanic art,
 Singer after Sternhold's heart!
 In thy pew, for many a year,
 Homilies from Oldbug hear,
 Who to wit like that of South,
 And the Syrian's golden mouth,
 Doth the homely pathos add
 Which the pilgrim preachers had;
 Breaking, like a child at play,
 Gilded idols of the day,
 Cant of knave and pomp of fool
 Tossing with his ridicule,
 Yet, in earnest or in jest,
 Ever keeping truth abreast.
 And, when thou art called, at last,
 To thy townsmen of the past,
 Not as stranger shalt thou come;
 Thou shalt find thyself at home!
 With the little and the big,
 Woollen cap and periwig,
 Madam in her high-laced ruff,
 Goody in her home-made stuff, —
 Wise and simple, rich and poor,
 Thou hast known them all before!

THE PANORAMA, AND OTHER POEMS, 1856.

“ A ! fredome is a nobill thing!
 Fredome mayse man to haif liking.
 Fredome all solace to man giffis ;
 He levys at ese that frely levys!
 A nobil hart may haif nane ese
 Na ellys nocht that may him plese
 Gyff Fredome failythe.”

ARCHDEACON BARBOUR.

THROUGH the long hall the shuttered windows shed
 dubious light on every upturned head, —
 locks like those of Absalom the fair,
 on the bald apex ringed with scanty hair,
 on blank indifference and on curious stare ;
 on the pale Showman reading from his stage
 the hieroglyphics of that facial page ;
 half sad, half scornful, listening to the bruit
 of restless cane-tap and impatient foot,
 and the shrill call, across the general din,
 Roll up your curtain ! Let the show begin !”

At length a murmur like the winds that break
 to green waves the prairie's grassy lake,
 opened and swelled to music clear and loud,
 and, as the west-wind lifts a summer cloud,
 the curtain rose, disclosing wide and far
 green land stretching to the evening star,
 for rivers, skirted by primeval trees

And flowers hummed over by the desert bees,
 Marked by tall bluffs whose slopes of greenness show
 Fantastic outcrops of the rock below, —
 The slow result of patient Nature's pains,
 And plastic fingering of her sun and rains, —
 Arch, tower, and gate, grotesquely windowed hall,
 And long escarpment of half-crumbled wall,
 Huger than those which, from steep hills of vine,
 Stare through their loopholes on the travelled Rhine ;
 Suggesting vaguely to the gazer's mind
 A fancy, idle as the prairie wind,
 Of the land's dwellers in an age un-guessed, —
 The unsung Jotuns of the mystic West.

Beyond, the prairie's sea-like swells surpass
 The Tartar's marvels of his Land of Grass,
 Vast as the sky against whose sunset shores
 Wave after wave the billowy greenness pours ;
 And, onward still, like islands in that main

Loom the rough peaks of many a
 mountain chain,
 Whence east and west a thousand
 waters run
 From winter lingering under summer's
 sun.
 And, still beyond, long lines of foam
 and sand
 Tell where Pacific rolls his waves
 a-land,
 From many a wide-lapped port and
 land-locked bay,
 Opening with thunderous pomp the
 world's highway
 To Indian isles of spice, and marts of
 far Cathay.

“Such,” said the Showman, as the
 curtain fell,
 “Is the new Canaan of our Israel,—
 The land of promise to the swarming
 North,
 Which, hive-like, sends its annual sur-
 plus forth,
 To the poor Southron on his worn-out
 soil,
 Scathed by the curses of unnatural
 toil;
 To Europe's exiles seeking home and
 rest,
 And the lank nomads of the wander-
 ing west,
 Who, asking neither, in their love of
 change
 And the free bison's amplitude of
 range,
 Rear the log hut, for present shelter
 meant,
 Not future comfort, like an Arab's
 tent.”

Then spake a shrewd on-looker,
 “Sir,” said he,
 “I like your picture, but I fain would
 see
 A sketch of what your promised land
 will be
 When, with electric nerve, and fiery-
 brained,

With Nature's forces to its char-
 chained,
 The future grasping by the p
 obeyed,
 The twentieth century rounds a n
 decade.”

Then said the Showman, sad
 “He who grieves
 Over the scattering of the sib
 leaves
 Unwisely mourns. Suffice it, that
 know
 What needs must ripen from the s
 we sow;
 That present time is but the mo
 wherein
 We cast the shapes of holiness and s
 A painful watcher of the pass
 hour,
 Its lust of gold, its strife for place a
 power;
 Its lack of manhood, honor, reveren
 truth,
 Wise-thoughted age, and genero
 hearted youth;
 Nor yet unmindful of each bet
 sign,—
 The low, far lights, which on th' h
 zon shine,
 Like those which sometimes trem
 on the rim
 Of clouded skies when day is clos
 dim,
 Flashing athwart the purple spears
 rain
 The hope of sunshine on the h
 again:—
 I need no prophet's word, nor sha
 that pass
 Like clouding shadows o'er a ma
 glass;
 For now, as ever, passionless
 cold,
 Doth the dread angel of the fu
 hold
 Evil and good before us, with
 voice
 Or warning look to guide us in
 choice;

With spectral hands outreaching
 through the gloom
 the shadowy contrasts of the coming
 doom.
 transferred from these, it now remains
 to give
 the sun and shade of Fate's alterna-
 tive."

Then, with a burst of music, touch-
 ing all
 the keys of thrifty life, — the mill-
 stream's fall,
 the engine's pant along its quivering
 rails,
 the anvil's ring, the measured beat of
 flails,
 the sweep of scythes, the reaper's
 whistled tune,
 answering the summons of the bells
 of noon,
 the woodman's hail along the river
 shores,
 the steamboat's signal, and the dip of
 oars, —
 slowly the curtain rose from off a land
 as God's garden. Broad on
 either hand
 the golden wheat-fields glimmered in
 the sun,
 and the tall maize its yellow tassels
 spun.
 Smooth highways set with hedge-
 rows living green,
 with steepled towns through shaded
 vistas seen,
 the school-house murmuring with its
 hive-like swarm,
 the brook-bank whitening in the
 grist-mill's storm,
 the painted farm-house shining
 through the leaves
 fruited orchards bending at its
 eaves,
 here live again, around the West-
 ern hearth,
 the homely old-time virtues of the
 North ;
 here the blithe housewife rises with
 the day;

And well-paid labor counts his task a
 play.
 And, grateful tokens of a Bible
 free,
 And the free Gospel of Humanity,
 Of diverse sects and differing names
 the shrines,
 One in their faith, whate'er their out-
 ward signs,
 Like varying strophes of the same
 sweet hymn
 From many a prairie's swell and
 river's brim,
 A thousand church-spires sanctify the
 air
 Of the calm Sabbath, with their sign
 of prayer.

Like sudden nightfall over bloom
 and green
 The curtain dropped : and, momentarily,
 between
 The clank of fetter and the crack of
 thong,
 Half sob, half laughter, music swept
 along, —
 A strange refrain, whose idle words
 and low,
 Like drunken mourners, kept the time
 of woe ;
 As if the revellers at a masquer-
 ade
 Heard in the distance funeral marches
 played.
 Such music, dashing all his smiles
 with tears,
 The thoughtful voyager on Ponchar-
 train hears,
 Where, through the noonday dusk of
 wooded shores
 The negro boatman, singing to his
 oars,
 With a wild pathos borrowed of his
 wrong
 Redeems the jargon of his senseless
 song.
 "Look," said the Showman, sternly,
 as he rolled
 His curtain upward ; " Fate's reverse
 behold!"

A village straggling in loose disarray
 Of vulgar newness, premature decay ;
 A tavern, crazy with its whiskey brawls,
 With "*Slaves at Auction!*" garnishing its walls.
 Without, surrounded by a motley crowd,
 The shrewd-eyed salesman, garrulous and loud,
 A squire or colonel in his pride of place,
 Known at free fights, the caucus, and the race,
 Prompt to proclaim his honor without blot,
 And silence doubters with a ten-pace shot,
 Mingling the negro-driving bully's rant
 With pious phrase and democratic cant,
 Yet never scrupling, with a filthy jest,
 To sell the infant from its mother's breast,
 Break through all ties of wedlock, home, and kin,
 Yield shrinking girlhood up to gray-beard sin ;
 Sell all the virtues with his human stock,
 The Christian graces on his auction-block,
 And coolly count on shrewdest bargains driven
 In hearts regenerate, and in souls forgiven!

Look once again! The moving canvas shows
 A slave plantation's slovenly repose,
 Where, in rude cabins rotting midst their weeds,
 The human chattel eats, and sleeps, and breeds ;
 And, held a brute, in practice, as in law,
 Becomes in fact the thing he's taken for.

There, early summoned to the he and corn,
 The nursing mother leaves her ch new-born ;
 There haggard sickness, weak a deathly faint,
 Crawls to his task, and fears to ma complaint ;
 And sad-eyed Rachels, childless decay,
 Weep for their lost ones sold and t away!
 Of ampler size the master's dwell stands,
 In shabby keeping with his half-til lands, —
 The gates uninged, the yard w weeds unclean,
 The cracked veranda with a ti lean.
 Without, loose-scattered like a wr adrift,
 Signs of misrule and tokens of thrift ;
 Within, profusion to discom joined,
 The listless body and the vacant mi
 The fear, the hate, the theft a falsehood, born
 In menial hearts of toil, and strip and scorn!
 There, all the vices, which, like bi obscene,
 Batten on slavery loathsome a unclean,
 From the foul kitchen to the pa rise,
 Pollute the nursery where the ch heir lies,
 Taint infant lips beyond all after c
 With the fell poison of a breast pure ;
 Touch boyhood's passions with breath of flame,
 From girlhood's instincts steal blush of shame.
 So swells, from low to high, f weak to strong,
 The tragic chorus of the ba wrong ;

ilty or guiltless, all within its
range
el the blind justice of its sure
revenge.

Still scenes like these the moving
chart reveals.

the long western steppes the
blighting steals ;
wn the Pacific slope the evil Fate
des like a shadow to the Golden
Gate :

om sea to sea the drear eclipse is
thrown,

om sea to sea the *Mauvaisés Terres*
have grown,
belt of curses on the New World's
zone !

The curtain fell. All drew a freer
breath,

men are wont to do when mourn-
ful death

covered from their sight. The
Showman stood

h drooping brow in sorrow's atti-
tude

e moment, then with sudden ges-
ture shook

loose hair back, and with the air
and look

one who felt, beyond the narrow
stage

listening group, the presence of
the age,

heard the footsteps of the things
to be,

red out his soul in earnest words
and free.

O friends!" he said, "in this poor
trick of paint

see the semblance, incomplete
and faint,

he two-fronted Future, which, to-
day,

ds dim and silent, waiting in
your way.

lay, your servant, subject to your
will ;

To-morrow, master, or for good or ill.
If the dark face of Slavery on you
turns,

If the mad curse its paper barrier
spurns,

If the world granary of the West is
made

The last foul market of the slaver's
trade,

Why rail at fate? The mischief is
your own.

Why hate your neighbor? Blame
yourselves alone!

"Men of the North! The South
you charge with wrong

Is weak and poor, while you are rich
and strong.

If questions,—idle and absurd as
those

The old-time monks and Paduan doc-
tors chose,—

Mere ghosts of questions, tariffs, and
dead banks,

And scarecrow pontiffs, never broke
your ranks,

Your thews united could, at once, roll
back

The jostled nation to its primal track.
Nay, were you simply steadfast, manly,

just,

True to the faith your fathers left in
trust,

If stainless honor outweighed in your
scale

A codfish quintal or a factory bale,
Full many a noble heart, (and such
remain

In all the South, like Lot in Siddim's
plain,

Who watch and wait, and from the
wrong's control

Keep white and pure their chastity of
soul.)

Now sick to loathing of your weak
complaints,

Your tricks as sinners, and your prayers
as saints,

Would half-way meet the frankness of
your tone,

And feel their pulses beating with your
own.

“The North! the South! no geo-
graphic line
Can fix the boundary or the point
define,
Since each with each so closely inter-
blends,
Where Slavery rises, and where Free-
dom ends.
Beneath your rocks the roots, far-
reaching, hide
Of the fell Upas on the Southern side ;
The tree whose branches in your north
winds wave
Dropped its young blossoms on Mount
Vernon's grave ;
The nursling growth of Monticello's
crest
Is now the glory of the free North-
west ;
To the wise maxims of her olden
school
Virginia listened from thy lips, Ran-
toul ;
Seward's words of power, and Sum-
ner's fresh renown,
Flow from the pen that Jefferson laid
down!
And when, at length, her years of
madness o'er,
Like the crowned grazer on Euphrates'
shore,
From her long lapse to savagery, her
mouth
Bitter with baneful herbage, turns the
South,
Resumes her old attire, and seeks to
smooth
Her unkempt tresses at the glass of
truth,
Her early faith shall find a tongue
again,
New Wythes and Pinckneys swell that
old refrain,
Her sons with yours renew the ancient
pact,
The myth of Union prove at last a
fact!

Then, if one murmur mars the w
content,
Some Northern lip will draw the l
dissent,
Some Union-saving patriot of y
own
Lament to find his occupation gon

“Grant that the North's insult
scorned, betrayed,
O'erreached in bargains with
neighbor made,
When selfish thrift and party held
scales
For peddling dicker, not for hon
sales, —
Whom shall we strike? Who m
deserves our blame?
The braggart Southron, open in
aim,
And bold as wicked, crashing strai
through all
That bars his purpose, like a cann
ball?
Or the mean traitor, breathing nor
ern air,
With nasal speech and puritanic h
Whose cant the loss of principle s
vives,
As the mud-turtle e'en its head c
lives ;
Who, caught, chin-buried in so
foul offence,
Puts on a look of injured innocen
And consecrates his baseness to
cause
Of constitution, union, and the lav

“Praise to the place-man who
hold aloof
His still unpurchased manhood, off
proof ;
Who on his round of duty walks ex
And leaves it only rich in self-respec
As MORE maintained his virtue's l
port
In the Eighth Henry's base and blo
court.
But, if exceptions here and there
found,

no tread thus safely on enchanted
ground,
e normal type, the fitting symbol
still
those who fatten at the public
mill,
the chained dog beside his master's
door,
CIRCE'S victim, feeding on all four!

Give me the heroes who, at tuck
of drum,
ute thy staff, immortal Quattlebum!
they who, doubly armed with vote
and gun,
lowing thy lead, illustrious Atchi-
son,
eir drunken franchise shift from
scene to scene.
tile-beard Jourdan did his guillo-
tine!—

her than him who, born beneath
our skies,
Slavery's hand its supplest tool
supplies,—
e party felon whose unblushing face
eks from the pillory of his bribe of
place,
d coolly makes a merit of dis-
grace,—
nts to the footmarks of indignant
scorn,
ws the deep scars of satire's toss-
ing horn;
d passes to his credit side the sum
all that makes a scoundrel's martyr-
dom!

Bane of the North, its canker and
its moth!—
ese modern Esaus, bartering rights
for broth!
ing our justice, with their double
claim,
fools for pity, and as knaves for
blame;
o, urged by party, sect, or trade,
within
fell embrace of Slavery's sphere
of sin,

Part at the outset with their morai
sense,
The watchful angel set for Truth's
defence;
Confound all contrasts, good and ill;
reverse
The poles of life, its blessing and its
curse;
And lose thenceforth from their per-
verted sight
The eternal difference 'twixt the wrong
and right;
To them the Law is but the iron span
That girds the ankles of imbruted
man;
To them the Gospel has no higher aim
Than simple sanction of the master's
claim,
Dragged in the slime of Slavery's
loathsome trail,
Like Chali'er's Bible at his ass's tail!

“Such are the men who, with in-
stinctive dread,
Whenever Freedom lifts her drooping
head,
Make prophet-tripods of their office-
stools,
And scare the nurseries and the village
schools
With dire presage of ruin grim and
great,
A broken Union and a foundered
State!
Such are the patriots, self-bound to
the stake
Of office, martyrs for their country's
sake:
Who fill themselves the hungry jaws
of Fate,
And by their loss of manhood save
the State.
In the wide gulf themselves like Cur-
tius throw,
And test the virtues of cohesive
dough;
As tropic monkeys, linking heads and
tails,
Bridge o'er some torrent of Ecuador's
vales!

"Such are the men who in your
 churches rave
 To swearing-point, at mention of the
 slave,
 When some poor parson, haply un-
 awares,
 Stammers of freedom in his timid
 prayers ;
 Who, if some foot-sore negro through
 the town
 Steals northward, volunteer to hunt
 him down.
 Or, if some neighbor, flying from dis-
 ease,
 Courts the mild balsam of the Southern
 breeze,
 With hue and cry pursue him on his
 track,
 And write *Free-soiler* on the poor
 man's back.
 Such are the men who leave the ped-
 ler's cart,
 While faring South, to learn the driver's
 art,
 Or, in white neckcloth, soothe with
 pious aim
 The graceful sorrows of some languid
 dame,
 Who, from the wreck of her bereave-
 ment, saves
 The double charm of widowhood and
 slaves!—
 Pliant and apt, they lose no chance to
 show
 To what base depths apostasy can go ;
 Outdo the natives in their readiness
 To roast a negro, or to mob a press ;
 Poise a tarred schoolmate on the
 lyncher's rail,
 Or make a bonfire of their birthplace
 mail !

"So some poor wretch, whose lips
 no longer bear
 The sacred burden of his mother's
 prayer,
 By fear impelled, or lust of gold en-
 ticed,
 Turns to the Crescent from the Cross
 of Christ,

And, over-acting in superfluous ze
 Crawls prostrate where the fait
 only kneel,
 Out-houls the Dervish, hugs his
 to court
 The squalid Santon's sanctity of d
 And, when beneath the city gatew
 span
 Files slow and long the Meccan c
 van,
 And through its midst, pursued
 Islam's prayers,
 The prophet's Word some favo
 camel bears,
 The marked apostate has his p
 assigned
 The Koran-bearer's sacred rump
 hind,
 With brush and pitcher follow
 grave and mute,
 In meek attendance on the h
 brute !

"Men of the North! beneath y
 very eyes,
 By hearth and home, your real dan
 lies.
 Still day by day some hold of freed
 falls,
 Through home-bred traitors fed wi
 its walls.—
 Men whom yourselves with vote
 purse sustain,
 At posts of honor, influence,
 gain ;
 The right of Slavery to your son
 teach,
 And "South-side" Gospels in y
 pulpits preach,
 Transfix the Law to ancient freed
 dear
 On the sharp point of her subve
 spear,
 And imitate upon her cushion plu
 The mad Missourian lynching f
 his stump ;
 Or, in your name, upon the Sen
 floor
 Yield up to Slavery all it asks,
 more ;

nd, ere your dull eyes open to the
 cheat,
 ll your old homestead underneath
 your feet!
 hile such as these your loftiest out-
 looks hold,
 hile truth and conscience with your
 wares are sold,
 hile grave-browed merchants band
 themselves to aid
 n annual man-hunt for their Southern
 trade,
 hat moral power within your grasp
 remains
 o stay the mischief on Nebraska's
 plains? —
 gh as the tides of generous impulse
 flow,
 far rolls back the selfish undertow :
 d all your brave resolves, though
 aimed as true
 the horse-pistol Balmawhapple
 drew,
 Slavery's bastions lend as slight a
 shock
 the poor trooper's shot to Stirling
 rock!
 Yet, while the need of Freedom's
 cause demands
 e earnest efforts of your hearts and
 hands,
 ged by all motives that can prompt
 the heart
 prayer and toil and manhood's
 manliest part ;
 ough to the soul's deep tocsin
 Nature joins
 e warning whisper of her Orphic
 pines,
 e north-wind's anger, and the south-
 wind's sigh,
 e midnight sword-dance of the
 northern sky,
 d, to the ear that bends above the
 sod
 the green grave-mounds in the
 Fields of God,
 low, deep murmurs of rebuke or
 cheer,

The land's dead fathers speak their
 hope or fear,
 Yet let not Passion wrest from Rea-
 son's hand
 The guiding rein and symbol of com-
 mand.
 Blame not the caution proffering to
 your zeal
 A well-meant drag upon its hurrying
 wheel ;
 Nor chide the man whose honest doubt
 extends
 To the means only, not the righteous
 ends ;
 Nor fail to weigh the scruples and the
 fears
 Of milder natures and serener years.
 In the long strife with evil which
 began
 With the first lapse of new-created
 man,
 Wisely and well has Providence as-
 signed
 To each his part, — some forward,
 some behind ;
 And they, too, serve who temper and
 restrain
 The o'erwarm heart that sets on fire
 the brain.
 True to yourselves, feed Freedom's
 altar-flame
 With what you have ; let others do
 the same.
 Spare timid doubters ; set like flint
 your face
 Against the self-sold knaves of gain
 and place :
 Pity the weak ; but with unsparing
 hand
 Cast out the traitors who infest the
 land, —
 From bar, press, pulpit, cast them
 everywhere,
 By dint of fasting, if you fail by prayer.
 And in their place bring men of an-
 tique mould,
 Like the grave fathers of your Age of
 Gold, —
 Statesmen like those who sought the
 primal fount

Of righteous law, the Sermon on the Mount ;
 Lawyers who prize, like Quincy, (to our day
 Still spared, Heaven bless him!) honor more than pay,
 And Christian jurists, starry-pure, like Jay ;
 Preachers like Woolman, or like them who bore
 The faith of Wesley to our Western shore,
 And held no convert genuine till he broke
 Alike his servants' and the Devil's yoke ;
 And priests like him who Newport's market trod,
 And o'er its slave-ships shook the bolts of God!
 So shall your power, with a wise prudence used,
 Strong but forbearing, firm but not abused,
 In kindly keeping with the good of all,
 The nobler maxims of the past recall,
 Her natural home-born right to Freedom give,
 And leave her foe his robber-right, — to live.
 Live, as the snake does in his noisome fen!
 Live, as the wolf does in his bone-strewn den!
 Live, clothed with cursing like a robe of flame,
 The focal point of million-fingered shame!
 Live, till the Southron, who, with all his faults,
 Has manly instincts, in his pride revolts,
 Dashes from off him, midst the glad world's cheers,
 The hideous nightmare of his dream of years,
 And lifts, self-prompted, with his own right hand,

The vile encumbrance from his glorious land!

“ So, wheresoe'er our destiny send forth
 Its widening circles to the South North,
 Where'er our banner flaunts beneath the stars
 Its mimic splendors and its clouded bars,
 There shall Free Labor's hardy children stand
 The equal sovereigns of a slaveless land.
 And when at last the hunted bid tires,
 And dies o'ertaken by the squatter fires ;
 And westward, wave on wave, living flood
 Breaks on the snow-line of majesty Hood ;
 And lonely Shasta listening hears tread
 Of Europe's fair-haired children, Herper-led ;
 And, gazing downward through hoar-locks, sees
 The tawny Asian climb his giant knees,
 The Eastern sea shall hush his waves to hear
 Pacific's surf-beat answer Freedom cheer,
 And one long rolling fire of triumph run
 Between the sunrise and the sunset gun!”

My task is done. The Showman and his show,
 Themselves but shadows, into shadows go ;
 And, if no song of idlesse I have sung,
 Nor tints of beauty on the canvas flung, —

the harsh numbers grate on tender ears,
 and the rough picture overwrought appears, —
 with deeper coloring, with a sterner blast,
 before my soul a voice and vision passed,
 such as might Milton's jarring trumpet require,
 the glooms of Dante fringed with lurid fire.
 not of choice, for themes of public wrong
 leave the green and pleasant paths of song, —
 the mild, sweet words which soften and adorn,
 or griding taunt and bitter laugh of scorn.
 more dear to me some song of private worth,
 some homely idyl of my native North,
 some summer pastoral of her inland vales

And sea-brown hamlets, through whose misty gales
 Flit the dim ghosts of unreturning sails, —
 Lost barks at parting hung from stem to helm
 With prayers of love like dreams on Virgil's elm;
 Nor private grief nor malice hold my pen;
 I owe but kindness to my fellow-men.
 And, South or North, wherever hearts of prayer
 Their woes and weakness to our Father bear,
 Wherever fruits of Christian love are found
 In holy lives, to me is holy ground.
 But the time passes. It were vain to crave
 A late indulgence. What I had I gave.
 Forget the poet, but his warning heed,
 And shame his poor word with your nobler deed.

 MISCELLANEOUS.

SUMMER BY THE LAKESIDE.

I. NOON.

WHITE clouds, whose shadows haunt the deep,
 light mists, whose soft embraces keep
 the sunshine on the hills asleep!

Isles of calm! — O dark, still wood!
 and stiller skies that overbrood
 our rest with deeper quietude!

Shapes and hues, dim beckoning,
 through mountain gaps, my longing view
 beyond the purple and the blue,

To stiller sea and greener land,
 And softer lights and airs more bland,
 And skies, — the hollow of God's hand!

Transfused through you, O mountain friends!
 With mine your solemn spirit blends,
 And life no more hath separate ends.

I read each misty mountain sign,
 I know the voice of wave and pine,
 And I am yours, and ye are mine.

Life's burdens fall, its discords cease,
 I lapse into the glad release
 Of nature's own exceeding peace.

O, welcome calm of heart and mind!
As falls yon fir-tree's loosened rind
To leave a tenderer growth behind,

So fall the weary years away;
A child again, my head I lay
Upon the lap of this sweet day.

This western wind hath Lethæan
powers,
Yon noonday cloud nepenthe showers,
The lake is white with lotus-flowers!

Even Duty's voice is faint and low,
And slumberous Conscience, waking
slow,
Forgets her blotted scroll to show.

The Shadow which pursues us all,
Whose ever-nearing steps appall,
Whose voice we hear behind us call, —

That Shadow blends with mountain
gray,
It speaks but what the light waves
say, —
Death walks apart from Fear to-day!

Rocked on her breast, these pines
and I
Alike on Nature's love rely;
And equal seems to live or die.

Assured that He whose presence fills
With light the spaces of these hills
No evil to his creatures wills,

The simple faith remains, that He
Will do, whatever that may be,
The best alike for man and tree.

What mosses over one shall grow,
What light and life the other know,
Unanxious, leaving Him to show.

II. EVENING.

Yon mountain's side is black with
night,
While, broad-orbed, o'er its gleam-
ing crown

The moon, slow-rounding into sig
On the hushed inland sea loo
down.

How start to light the clustering is
Each silver-hemmed! How shar
show

The shadows of their rocky piles,
And tree-tops in the wave below

How far and strange the mounta
seem,
Dim-looming through the pale, s
light!

The vague, vast grouping of a drea
They stretch into the solemn nig

Beneath, lake, wood, and peop
vale,
Hushed by that presence gra
and grave,
Are silent, save the cricket's wail,
And low response of leaf and wa

Fair scenes! whereto the Day a
Night
Make rival love, I leave ye soon
What time before the eastern light
The pale ghost of the setting mo

Shall hide behind yon rocky spine
And the young archer, Morn, sh
break
His arrows on the mountain pines
And, golden-sandalled, walk
lake!

Farewell! around this smiling bay
Gay-hearted Health, and Life
bloom,
With lighter steps than mine, r
stray
In radiant summers yet to come

But none shall more regretful leav
These waters and these hills t
I:
Or, distant, fonder dream how eve
Or dawn is painting wave and s

ow rising moons shine sad and mild
 On wooded isle and silvering bay;
 r setting suns beyond the piled
 And purple mountains lead the day;

or laughing girl, nor bearding boy,
 Nor full-pulsed manhood, lingering
 here,
 shall add, to life's abounding joy,
 The charmed repose to suffering
 dear.

ill waits kind Nature to impart
 Her choicest gifts to such as gain
 n entrance to her loving heart
 Through the sharp discipline of
 pain.

reaver from the Hand that takes
 One blessing from us others fall;
 nd, soon or late, our Father makes
 His perfect recompense to all!

watched by Silence and the Night,
 And folded in the strong embrace
 of the great mountains, with the light
 Of the sweet heavens upon thy
 face,

ke of the Northland! keep thy
 dower
 Of beauty still, and while above
 y solemn mountains speak of
 power,
 Be thou the mirror of God's love.

THE HERMIT OF THE THE- BAID.

STRONG, upwelling prayers of faith,
 From inmost founts of life ye start,—
 e spirit's pulse, the vital breath
 Of soul and heart!

om pastoral toil, from traffic's din,
 Alone, in crowds, at home, abroad,
 heard of man, ye enter in
 The ear of God.

Ye brook no forced and measured
 tasks,
 Nor weary rote, nor formal chains;
 The simple heart, that freely asks
 In love, obtains.

For man the living temple is:
 The mercy-seat and cherubim,
 And all the holy mysteries,
 He bears with him.

And most avails the prayer of love,
 Which, wordless, shapes itself in
 deeds,
 And wearies Heaven for naught above
 Our common needs.

Which brings to God's all-perfect will
 That trust of his undoubting child
 Whereby all seeming good and ill
 Are reconciled.

And, seeking not for special signs
 Of favor, is content to fall
 Within the providence which shines
 And rains on all.

Alone, the Thebaid hermit leaned
 At noontime o'er the sacred word.
 Was it an angel or a fiend
 Whose voice he heard?

It broke the desert's hush of awe,
 A human utterance, sweet and
 mild;
 And, looking up, the hermit saw
 A little child.

A child, with wonder-widened eyes,
 O'erawed and troubled by the sight
 Of hot, red sands, and brazen skies,
 And anchorite.

“What dost thou here, poor man?
 No shade
 Of cool, green doums, nor grass,
 nor well,
 Nor corn, nor vines.” The hermit
 said:
 “With God I dwell.

"Alone with Him in this great calm,
I live not by the outward sense;
My Nile his love, my sheltering palm
His providence."

The child gazed round him. "Does
God live
Here only?—where the desert's
rim
Is green with corn, at morn and eve,
We pray to Him.

"My brother tills beside the Nile
His little field: beneath the leaves
My sisters sit and spin the while,
My mother weaves.

"And when the millet's ripe heads
fall,
And all the bean-field hangs in pod,
My mother smiles, and says that all
Are gifts from God.

"And when to share our evening
meal,
She calls the stranger at the door,
She says God fills the hands that deal
Food to the poor."

A down the hermit's wasted cheeks
Glistened the flow of human tears;
"Dear Lord!" he said, "thy angel
speaks,
Thy servant hears."

Within his arms the child he took,
And thought of home and life with
men;
And all his pilgrim feet forsook
Returned again.

The palmy shadows cool and long,
The eyes that smiled through lavish
locks,
Home's cradle-hymn and harvest-
song,
And bleat of flocks.

"O child!" he said, "thou teachest
me

There is no place where God is not
That love will make, where'er it be
A holy spot."

He rose from off the desert sand,
And, leaning on his staff of thorn,
Went, with the young child, hand-in-
hand,
Like night with morn.

They crossed the desert's burning
line,
And heard the palm-tree's rustling
fan,
The Nile-bird's cry, the low of kine,
And voice of man.

Unquestioning, his childish guide
He followed as the small hand led
To where a woman, gentle-eyed,
Her distaff fed.

She rose, she clasped her truant boy,
She thanked the stranger with her
eyes.
The hermit gazed in doubt and joy
And dumb surprise.

And lo!—with sudden warmth a
light
A tender memory thrilled his frame
New-born, the world-lost anchorite
A man became.

"O sister of El Zara's race,
Behold me!—had we not one
mother?"
She gazed into the stranger's face;
"Thou art my brother?"

"O kin of blood!—Thy life of use
And patient trust is more than
mine;
And wiser than the gray recluse
This child of thine.

"For, taught of him whom God has
sent,
That toil is praise, and love
prayer,

come, life's cares and pains content
With thee to share."

ven as his foot the threshold crossed,
The hermit's better life began ;
The holiest saint the Thebaid lost,
And found a man!

BURNS.

RECEIVING A SPRIG OF HEATHER
IN BLOSSOM.

o more these simple flowers belong
To Scottish maid and lover ;
Grown in the common soil of song,
They bloom the wide world over.

Smiles and tears, in sun and
showers,
The minstrel and the heather,
The deathless singer and the flowers
He sang of live together.

Old heather-bells and Robert Burns!
The moorland flower and peasant!
Now, at their mention, memory turns
Her pages old and pleasant!

The gray sky wears again its gold
And purple of adorning,
And manhood's noonday shadows
hold
The dews of boyhood's morning.

The dews that washed the dust and
soil
From off the wings of pleasure,
The sky, that flecked the ground of
toil
With golden threads of leisure.

All to mind the summer day,
The early harvest mowing,
The sky with sun and clouds at play,
And flowers with breezes blowing.

Near the blackbird in the corn,
The locust in the haying ;

And, like the fabled hunter's horn,
Old tunes my heart is playing.

How oft that day, with fond delay,
I sought the maple's shadow,
And sang with Burns the hours away,
Forgetful of the meadow!

Bees hummed, birds twittered, over-
head
I heard the squirrels leaping,
The good dog listened while I read,
And wagged his tail in keeping.

I watched him while in sportive mood
I read "*The Twa Dogs*" story,
And half believed he understood
The poet's allegory.

Sweet day, sweet songs!—The golden
hours
Grew brighter for that singing,
From brook and bird and meadow
flowers
A dearer welcome bringing.

New light on home-seen Nature
beamed,
New glory over Woman ;
And daily life and duty seemed
No longer poor and common.

I woke to find the simple truth
Of fact and feeling better
Than all the dreams that held my
youth
A still repining debtor :

That Nature gives her handmaid, Art,
The themes of sweet discoursing ;
The tender idyls of the heart
In every tongue rehearsing.

Why dream of lands of gold and pearl,
Of loving knight and lady,
When farmer boy and barefoot girl
Were wandering there already?

I saw through all familiar things
The romance underlying ;

The joys and griefs that plume the
wings
Of Fancy skyward flying.

I saw the same blithe day return,
The same sweet fall of even,
That rose on wooded Craigie-burn,
And sank on crystal Devon.

I matched with Scotland's heathery
hills
The sweet-brier and the clover ;
With Ayr and Doon, my native rills,
Their wood-hymns chanting over.

O'er rank and pomp, as he had seen,
I saw the Man uprising ;
No longer common or unclean,
The child of God's baptizing!

With clearer eyes I saw the worth
Of life among the lowly ;
The Bible at his Cotter's hearth
Had made my own more holy.

And if at times an evil strain,
To lawless love appealing,
Broke in upon the sweet refrain
Of pure and healthful feeling,

It died upon the eye and ear,
No inward answer gaining ;
No heart had I to see or hear
The discord and the staining.

Let those who never erred forget
His worth, in vain bewailings ;
Sweet Soul of Song! — I own my debt
Uncancelled by his failings!

Lament who will the ribald line
Which tells his lapse from duty,
How kissed the maddening lips of wine
Or wanton ones of beauty ;

But think, while falls that shade be-
tween
The erring one and Heaven,
That he who loved like Magdalen,
Like her may be forgiven.

Not his the song whose thunder
chime

Eternal echoes render, —
The mournful Tuscan's haunte
rhyme,
And Milton's starry splendor!

But who his human heart has laid
To Nature's bosom nearer?
Who sweetened toil like him, or pa
To love a tribute dearer?

Through all his tuneful art, how stron
The human feeling gushes!
The very moonlight of his song
Is warm with smiles and blushes

Give lettered pomp to teeth of Tim
So "Bonnie Doon" but tarry ;
Blot out the Epic's stately rhyme,
But spare his Highland Mary!

WILLIAM FORSTER.

THE years are many since his hand
Was laid upon my head,
Too weak and young to understand
The serious words he said.

Yet often now the good man's look
Before me seems to swim,
As if some inward feeling took
The outward guise of him.

As if, in passion's heated war,
Or near temptation's charm,
Through him the low-voiced monit
Forewarned me of the harm.

Stranger and pilgrim! — from that d
Of meeting, first and last,
Wherever Duty's pathway lay,
His reverent steps have passed.

The poor to feed, the lost to seek,
To proffer life to death,
Hope to the erring, — to the weak
The strength of his own faith.

o plead the captive's right; remove
The sting of hate from Law;
And soften in the fire of love
The hardened steel of War.

e walked the dark world, in the
mild,
Still guidance of the Light;
tearful tenderness a child,
A strong man in the right.

om what great perils, on his way,
He found, in prayer, release;
rough what abysmal shadows lay
His pathway unto peace,

nd knoweth: we could only see
The tranquil strength he gained;
e bondage lost in liberty,
The fear in love unfeigned.

nd I, — my youthful fancies grown
The habit of the man,
hose field of life by angels sown
The wilding vines o'erran, —

w bowed in silent gratitude,
My manhood's heart enjoys
at reverence for the pure and good
Which blessed the dreaming boy's.

ll shines the light of holy lives
Like star-beams over doubt;
ch sainted memory, Christlike,
drives
Some dark possession out.

riend! O brother! not in vain
Thy life so calm and true,
e silver dropping of the rain,
The fall of summer dew!

w many burdened hearts have
prayed
Their lives like thine might be!
t more shall pray henceforth for aid
To lay them down like thee.

th weary hand, yet steadfast will,
n old age as in youth,

Thy Master found thee sowing still
The good seed of his truth.

As on thy task-field closed the day
In golden-skied decline,
His angel met thee on the way,
And lent his arm to thine.

Thy latest care for man, — thy last
Of earthly thought a prayer, —
O, who thy mantle, backward cast,
Is worthy now to wear?

Methinks the mound which marks thy
bed
Might bless our land and save,
As rose, of old, to life the dead
Who touched the prophet's grave!

RANTOUL.

ONE day, along the electric wire
His manly word for Freedom sped;
We came next morn: that tongue of
fire
Said only, "He who spake is dead!"

Dead! while his voice was living yet,
In echoes round the pillared dome!
Dead! while his blotted page lay wet
With themes of state and loves of
home!

Dead! in that crowning grace of time,
That triumph of life's zenith hour!
Dead! while we watched his man-
hood's prime
Break from the slow bud into
flower!

Dead! he so great, and strong, and
wise,
While the mean thousands yet drew
breath;
How deepened, through that dread
surprise,
The mystery and the awe of death!

From the high place whereon our
votes
Had borne him, clear, calm, earnest,
fell

His first words, like the prelude notes
Of some great anthem yet to swell.

We seemed to see our flag unfurled,
Our champion waiting in his place
For the last battle of the world, —
The Armageddon of the race.

Through him we hoped to speak the
word
Which wins the freedom of a land;
And lift, for human right, the sword
Which dropped from Hampden's
dying hand.

For he had sat at Sidney's feet,
And walked with Pym and Vane
apart;
And, through the centuries, felt the
beat
Of Freedom's march in Cromwell's
heart.

He knew the paths the worthies held,
Where England's best and wisest
trod;
And, lingering, drank the springs
that welled
Beneath the touch of Milton's rod.

No wild enthusiast of the right,
Self-poised and clear, he showed
always
The coolness of his northern night,
The ripe repose of autumn's day.

His steps were slow, yet forward still
He pressed where others paused or
failed;
The calm star clomb with constant
will, —
The restless meteor flashed and
paled!

Skilled in its subtlest wile, he knew
And owned the higher ends of Law;

Still rose majestic on his view
The awful Shape the schoolman
saw.

Her home the heart of God;
voice
The choral harmonies whereby
The stars, through all their spheres
rejoice,
The rhythmic rule of earth and
sky!

We saw his great powers misapplied
To poor ambitions; yet, through
all,
We saw him take the weaker side,
And right the wronged, and free
the thrall.

Now, looking o'er the frozen North
For one like him in word and act
To call her old, free spirit forth,
And give her faith the life of fact,

To break her party bonds of sham
And labor with the zeal of him
To make the Democratic name
Of Liberty the synonyme, —

We sweep the land from hill to strand
We seek the strong, the wise,
brave,
And, sad of heart, return to stand
In silence by a new-made grave

There, where his breezy hills of hope
Look out upon his sail-white sea
The sounds of winds and waters come
And shape themselves to words
like these:

"Why, murmuring, mourn that
whose power
Was lent to Party over-long,
Heard the still whisper at the hour
He set his foot on Party wrong

"The human life that closed so
No lapse of folly now can stain

lips whence Freedom's protest
fell
No meaner thought can now pro-
fane.

Lighter than living voice his grave
That lofty protest utters o'er;
Rough roaring wind and smiting
wave
It speaks his hate of wrong once
more.

Men of the North! your weak re-
gret
Is wasted here; arise and pay
freedom and to him your debt,
By following where he led the
way!"

THE DREAM OF PIO NONO.

It chanced, that while the pious
troops of France
Fought in the crusade Pio Nono
preached,
At that time the holy Bourbons stayed
his hands
The Hur and Aaron meet for such
(as Moses),
Marched forth from Naples towards
rebellious Rome
To bless the ministry of Oudinot,
To sanctify his iron homilies
By sharp persuasions of the bayonet,
That the great pontiff fell asleep, and
dreamed.

He stood by Lake Tiberias, in the
sun
The bright Orient; and beheld the
lame,
The sick, and blind, kneel at the
Master's feet,
And rise up whole. And, sweetly
flowing over all,
Supporting the ladder of their hymn
of praise
From heaven to earth, in silver rounds
of song,

He heard the blessed angels sing of
peace,
Good-will to man, and glory to the
Lord.

Then one, with feet unshod, and
leathern face
Hardened and darkened by fierce
summer suns
And hot winds of the desert, closer
drew
His fisher's haick, and girded up his
loins,
And spake, as one who had authority:
"Come thou with me."

Lakeside and eastern sky
And the sweet song of angels passed
away,
And, with a dream's alacrity of
change,
The priest, and the swart fisher by
his side,
Beheld the Eternal City lift its
domes
And solemn fanes and monumental
pomp
Above the waste Campagna. On the
hills
The blaze of burning villas rose and
fell,
And momentarily the mortar's iron
throat
Roared from the trenches; and,
within the walls,
Sharp crash of shells, low groans of
human pain,
Shout, drum beat, and the clanging
larum-bell,
And tramp of hosts, sent up a mingled
sound,
Half wail and half defiance. As they
passed
The gate of San Pancrazio, human
blood
Flowed ankle-high about them, and
dead men
Choked the long street with gashed
and gory piles,—
A ghastly barricade of mangled flesh,

From which, at times, quivered a living hand,
 And white lips moved and moaned.
 A father tore
 His gray hairs, by the body of his son,
 In frenzy; and his fair young daughter wept
 On his old bosom. Suddenly a flash
 Clove the thick sulphurous air, and man and maid
 Sank, crushed and mangled by the shattering shell

Then spake the Galilean: "Thou hast seen
 The blessed Master and his works of love;
 Look now on thine! Hear'st thou the angels sing
 Above this open hell? *Thou* God's high-priest!
Thou the Vicegerent of the Prince of Peace!
Thou the successor of his chosen ones!
 I, Peter, fisherman of Galilee,
 In the dear Master's name, and for the love
 Of his true Church, proclaim thee Antichrist,
 Alien and separate from his holy faith,
 Wide as the difference between death and life,
 The hate of man and the great love of God!
 Hence, and repent!"

Thereat the pontiff woke,
 Trembling, and muttering o'er his fearful dream.
 "What means he?" cried the Bourbon. "Nothing more
 Than that your majesty hath all too well
 Catered for your poor guests, and that, in sooth,
 The Holy Father's supper troubleth him,"
 Said Cardinal Antonelli, with a smile.

TAULER.

TAULER, the preacher, walked, on an autumn day,
 Without the walls of Strasburg, by the Rhine,
 Pondering the solemn Miracle of Life;
 As one who, wandering in a starry night,
 Feels, momentarily, the jar of unsteady waves,
 And hears the thunder of an unknown sea,
 Breaking along an unimagined shore

And as he walked he prayed
 Even the same old prayer with which, for half a score of years,
 Morning, and noon, and evening, and heart
 Had groaned: "Have pity upon me, O Lord!
 Thou seest, while teaching others, I am blind.
 Send me a man who can direct me to the path of life!"

Then, as he mused, he heard a sound
 Along his path
 A sound as of an old man's step
 Among the dry, dead linden-leaves; and he
 Looking up,
 He saw a stranger, weak, and poor, and old.

"Peace be unto thee, father,"
 Tauler said,
 "God give thee a good day!"
 The old man raised
 Slowly his calm blue eyes. "I thank thee, son;
 But *all* my days are good, and none are ill."

Wondering thereat, the preacher
 Spoke again,

God give thee happy life." The old man smiled, never am unhappy."

Tauler laid his hand upon the stranger's coarse gray sleeve: "Tell me, O father, what thy strange words mean. Surely man's days are evil, and his life as the grave it leads to." "Nay, my son, our times are in God's hands, and all our days as our needs: for shadow as for sun, cold as heat, for want as wealth, alike our thanks are due, since that is best which is; and that which is not, sharing not his life, evil only as devoid of good. I died for the happiness of which I spake, and it in submission to his will, and calm trust in the holy Trinity Knowledge, Goodness, and Almighty Power."

silently wondering, for a little space, of the great preacher; then he spake as one who, suddenly grappling with a haunting thought which long has followed, whispering through the dark among terrors, drags it, shrieking, into light: "What if God's will consign thee hence to Hell?"

"Then," said the stranger, cheerily, "be it so. At Heli may be I know not; this I know,— I cannot lose the presence of the Lord:

One arm, Humility, takes hold upon His dear Humanity; the other, Love, Clasps his Divinity. So where I go He goes; and better fire-walled Hell with Him Than golden-gated Paradise without."

Tears sprang in Tauler's eyes. A sudden light, Like the first ray which fell on chaos, clove Apart the shadow wherein he had walked Darkly at noon. And, as the strange old man Went his slow way, until his silver hair Set like the white moon where the hills of vine Slope to the Rhine, he bowed his head and said: "My prayer is answered. God hath sent the man Long sought, to teach me, by his simple Wisdom the weary schoolmen never knew."

So, entering with a changed and cheerful step The city gates, he saw, far down the street, A mighty shadow break the light of noon, While tracing backward till its airy lines Hardened to stony plinths, he raised his eyes O'er broad façade and lofty pediment. O'er architrave and frieze and sainted niche, Up the stone lace-work chiselled by the wise Erwin of Steinbach, dizzily up to where In the noon-brightness the great Minister's tower, Jewelled with sunbeams on its mural crown,

Rose like a visible prayer. "Behold!" he said,
 "The stranger's faith made plain before mine eyes.
 As yonder tower outstretches to the earth
 The dark triangle of its shade alone
 When the clear day is shining on its top,
 So, darkness in the pathway of Man's life
 Is but the shadow of God's providence,
 By the great Sun of Wisdom cast thereon;
 And what is dark below is light in Heaven."

LINES,

SUGGESTED BY READING A STATE PAPER, WHEREIN THE HIGHER LAW IS INVOKED TO SUSTAIN THE LOWER ONE.

A PIOUS magistrate! sound his praise throughout
 The wondering churches. Who shall henceforth doubt
 That the long-wished millennium draweth nigh?
 Sin in high places has become devout,
 Tithes mint, goes painful-faced, and prays its lie
 Straight up to Heaven, and calls it piety!

The pirate, watching from his bloody deck
 The weltering galleon, heavy with the gold
 Of Acapulco, holding death in check
 While prayers are said, brows crossed, and beads are told,—
 The robber, kneeling where the way-side cross
 On dark Abruzzo tells of life's dread loss
 From his own carbine, glancing still abroad

For some new victim, offering the to God!—
 Rome, listening at her altars to cry
 Of midnight Murder, while her hou of hell
 Scour France, from baptized can and holy bell
 And thousand-throated priestho loud and high,
 Pealing Te Deums to the shud ing sky,
 "Thanks to the Lord, who gi victory!"
 What prove these, but that crime ne'er so black
 As ghostly cheer and pious thank lack?
 Satan is modest. At Heaven's c he lays
 His evil offspring, and, in Script phrase
 And saintly posture, gives to God praise
 And honor of the monstrous prog What marvel, then, in our own t to see
 His old devices, smoothly acted o'er
 Official piety, locking fast the doo
 Of Hope against three million sou men,—
 Brothers, God's children, Christ's deemed,— and then,
 With uprolled eyeballs and on ben knee,
 Whining a prayer for help to hide key!

THE VOICES.

"WHY urge the long, unequal fig
 Since Truth has fallen in the st
 Or lift anew the trampled light,
 Quenched by the heedless mill feet?"

"Give o'er the thankless task; for
 The fools who know not ill good;

drink, enjoy thy own, and take
 thine ease among the multitude.

ve out thyself; with others share
 thy proper life no more; assume
 unconcern of sun and air,
 or life or death, or blight or bloom.

he mountain pine looks calmly on
 the fires that scourge the plains
 below,

heeds the eagle in the sun
 the small birds piping in the snow!

he world is God's, not thine; let
 him

ork out a change, if change must
 be:

hand that planted best can trim
 and nurse the old unfruitful tree."

ake the Tempter, when the light
 of sun and stars had left the sky,
 ened, through the cloud and night,
 and heard, methought, a voice re-
 ply:

y task may well seem over-hard,
 who scatterest in a thankless soil
 life as seed, with no reward
 save that which Duty gives to Toil.

ot wholly is thy heart resigned
 to Heaven's benign and just decree,
 which, linking thee with all thy kind,
 transmits their joys and griefs to
 thee.

reak off that sacred chain, and turn
 back on thyself thy love and care;
 thou thine own mean idol, burn
 Faith, Hope, and Trust, thy chil-
 dren, there.

leased from that fraternal law
 which shares the common bale and
 bliss,
 sadder lot could Folly draw,
 or Sin provoke from Fate, than this.

"The meal unshared is food unblest;
 Thou hoard'st in vain what love
 should spend;
 Self-ease is pain; thy only rest
 Is labor for a worthy end.

"A toil that gains with what it yields,
 And scatters to its own increase,
 And hears, while sowing outward
 fields,
 The harvest-song of inward peace.

"Free-lipped the liberal streamlets run,
 Free shines for all the healthful ray;
 The still pool stagnates in the sun,
 The lurid earth-fire haunts decay!

"What is it, that the crowd requite
 Thy love with hate, thy truth with
 lies?
 And but to faith, and not to sight,
 The walls of Freedom's temple rise?

"Yet do thy work; it shall succeed
 In thine or in another's day;
 And, if denied the victor's meed,
 Thou shalt not lack the toiler's pay.

"Faith shares the future's promise;
 Love's
 Self-offering is a triumph won;
 And each good thought or action
 moves
 The dark world nearer to the sun.

"Then faint not, falter not, nor plead
 Thy weakness; truth itself is strong;
 The lion's strength, the eagle's speed,
 Are not alone vouchsafed to wrong.

"Thy nature, which, through fire and
 flood,
 To place or gain finds out its way,
 Hath power to seek the highest good,
 And duty's holiest call obey!

"Strivest thou in darkness?—Foes
 without
 In league with traitor thoughts
 within;

Thy night-watch kept with trembling
Doubt
And pale Remorse the ghost of
Sin? —

“Hast thou not, on some week of
storm,
Seen the sweet Sabbath breaking
fair,
And cloud and shadow, sunlit, form
The curtains of its tent of prayer?”

“So, haply, when thy task shall end,
The wrong shall lose itself in right,
And all thy week-day darkness blend
With the long Sabbath of the light!”

THE HERO.

“O FOR a knight like Bayard,
Without reproach or fear;
My light glove on his casque of steel,
My love-knot on his spear!

“O for the white plume floating
Sad Zutphen's field above, —
The lion heart in battle,
The woman's heart in love!

“O that man once more were manly,
Woman's pride, and not her scorn:
That once more the pale young mother
Dared to boast ‘a man is born’!

“But, now life's slumberous current
No sun-bowed cascade wakes;
No tall, heroic manhood
The level dulness breaks.

“O for a knight like Bayard,
Without reproach or fear!
My light glove on his casque of steel,
My love-knot on his spear!”

Then I said, my own heart throbbing
To the time her proud pulse beat,
“Life hath its regal natures yet, —
True, tender, brave, and sweet!

“Smile not, fair unbeliever!
One man, at least, I know,
Who might wear the crest of Ba
Or Sidney's plume of snow.

“Once, when over purple mount
Died away the Grecian sun,
And the far Cyllenian ranges
Paled and darkened, one by one

“Fell the Turk, a bolt of thunde
Cleaving all the quiet sky,
And against his sharp steel
nings
Stood the Suliote but to die.

“Woe for the weak and halting!
The crescent blazed behind
A curving line of sabres,
Like fire before the wind!

“Last to fly and first to rally,
Rode he of whom I speak,
When, groaning in his bridle-pa
Sank down a wounded Greek.

“With the rich Albanian costum
Wet with many a ghastly stain
Gazing on earth and sky as one
Who might not gaze again!

“He looked forward to the mount
Back on foes that never spare,
Then flung him from his saddle,
And placed the stranger there.

“‘Allah! hu!’ Through flashin
bres,
Through a stormy hail of lead,
The good Thessalian charger
Up the slopes of olives sped.

“Hot spurred the turbaned rider
He almost felt their breath,
Where a mountain stream r
darkly down
Between the hills and death.

“One brave and manful struggle
He gained the solid land,

nd the cover of the mountains,
And the carbines of his band!"

It was very great and noble,"
Said the moist-eyed listener then,
But one brave deed makes no hero;
Tell me what he since hath been!"

Still a brave and generous manhood,
Still an honor without stain,
The prison of the Kaiser,
By the barricades of Seine.

But dream not helm and harness
The sign of valor true;
Peace hath higher tests of manhood
Than battle ever knew.

Wouldst know him now? Behold
him,
The Cadmus of the blind,
Giving the dumb lip language,
The idiot clay a mind.

Walking his round of duty
Serenely day by day,
With the strong man's hand of labor
And childhood's heart of play.

True as the knights of story,
Sir Lancelot and his peers,
Peace in his calm endurance
As they in tilt of spears.

As waves in stillest waters,
As stars in noonday skies,
That wakes to noble action
In his noon of calmness lies.

Wherever outraged Nature
Asks word or action brave,
Wherever struggles labor,
Wherever groans a slave, —

Wherever rise the peoples,
Wherever sink a throne,
The throbbing heart of Freedom finds
An answer in his own.

"Knight of a better era,
Without reproach or fear!
Said I not well that Bayards
And Sidneys still are here?"

MY DREAM.

In my dream, methought I trod,
Yesternight, a mountain road;
Narrow as Al Sirat's span,
High as eagle's flight, it ran.

Overhead, a roof of cloud
With its weight of thunder bowed;
Underneath, to left and right,
Blankness and abysmal night.

Here and there a wild-flower blushed,
Now and then a bird-song gushed;
Now and then, through rifts of shade,
Stars shone out, and sunbeams played.

But the goodly company,
Walking in that path with me,
One by one the brink o'erslid,
One by one the darkness hid.

Some with wailing and lament,
Some with cheerful courage went;
But, of all who smiled or mourned,
Never one to us returned.

Anxiously, with eye and ear,
Questioning that shadow drear,
Never hand in token stirred,
Never answering voice I heard!

Steeper, darker! — lo! I felt
From my feet the pathway melt.
Swallowed by the black despair,
And the hungry jaws of air,

Past the stony-throated caves,
Strangled by the wash of waves,
Past the splintered crags, I sank
On a green and flowery bank, —

Soft as fall of thistle-down,
Lightly as a cloud is blown,

Soothingly as childhood pressed
To the bosom of its rest.

Of the sharp-horned rocks instead,
Green the grassy meadows spread,
Bright with waters singing by
Trees that propped a golden sky.

Painless, trustful, sorrow-free,
Old lost faces welcomed me,
With whose sweetness of content
Still expectant hope was blent.

Waking while the dawning gray
Slowly brightened into day,
Pondering that vision fled,
Thus unto myself I said:—

“Steep, and hung with clouds of strife,
Is our narrow path of life;
And our death the dreaded fall
Through the dark, awaiting all.

“So, with painful steps we climb
Up the dizzy ways of time,
Ever in the shadow shed
By the forecast of our dread.

“Dread of mystery solved alone,
Of the untried and unknown;
Yet the end thereof may seem
Like the falling of my dream.

“And this heart-consuming care,
All our fears of here or there,
Change and absence, loss and death,
Prove but simple lack of faith.”

Thou, O Most Compassionate!
Who didst stoop to our estate,
Drinking of the cup we drain,
Treading in our path of pain,—

Through the doubt and mystery,
Grant to us thy steps to see,
And the grace to draw from thence
Larger hope and confidence.

Show thy vacant tomb, and let,
As of old, the angels sit,

Whispering, by its open door:
“Fear not! He hath gone before!”

THE BAREFOOT BOY.

BLESSINGS on thee, little man,
Barefoot boy, with cheek of tan!
With thy turned-up pantaloons,
And thy merry whistled tunes;
With thy red lip, redder still
Kissed by strawberries on the hill
With the sunshine on thy face,
Through thy torn brim's jaunty gra
From my heart I give thee joy,—
I was once a barefoot boy!
Prince thou art,—the grown-up m
Only is republican.
Let the million-dollared ride!
Barefoot, trudging at his side,
Thou hast more than he can buy
In the reach of ear and eye,—
Outward sunshine, inward joy:
Blessings on thee, barefoot boy!

O for boyhood's painless play,
Sleep that wakes in laughing day,
Health that mocks the doctor's ru
Knowledge never learned of school
Of the wild bee's morning chase,
Of the wild-flower's time and place
Flight of fowl and habitude
Of the tenants of the wood;
How the tortoise bears his shell,
How the woodchuck digs his cell,
And the ground-mole sinks his w
How the robin feeds her young,
How the oriole's nest is hung;
Where the whitest lilies blow,
Where the freshest berries grow,
Where the groundnut trails its vin
Where the wood-grape's clus
shine;
Of the black wasp's cunning way,
Mason of his walls of clay,
And the architectural plans
Of gray hornet artisans!—
For, eschewing books and tasks,
Nature answers all he asks;
Hand in hand with her he walks,

face to face with her he talks,
 art and parcel of her joy, —
 blessings on the barefoot boy!

O for boyhood's time of June,
 crowding years in one brief moon,
 when all things I heard or saw,
 e, their master, waited for.
 was rich in flowers and trees,
 humming-birds and honey-bees;
 for my sport the squirrel played,
 and the snouted mole his spade;
 for my taste the blackberry cone
 rippled over hedge and stone;
 I ruffled the brook for my delight
 rough the day and through the
 night,

whispering at the garden wall,
 talked with me from fall to fall;
 I knew the sand-rimmed pickered pond,
 I knew the walnut slopes beyond,
 I knew, on bending orchard trees,
 the temples of Hesperides!
 All as my horizon grew,
 the larger grew my riches too;
 all the world I saw or knew
 seemed a complex Chinese toy,
 fashioned for a barefoot boy!

O for festal dainties spread,
 like my bowl of milk and bread, —
 water spoon and bowl of wood,
 on the door-stone, gray and rude!
 I offer me, like a regal tent,
 body-ribbed, the sunset bent,
 purple-curtained, fringed with gold,
 draped in many a wind-swung fold;
 while for music came the play
 of the pied frogs' orchestra;
 and, to light the noisy choir,
 I lit the fly his lamp of fire.
 I was monarch: pomp and joy
 waited on the barefoot boy!

Cheerily, then, my little man,
 live and laugh, as boyhood can!
 Though the flinty slopes be hard,
 and the double-speared the new-mown sward,
 every morn shall lead thee through
 fresh baptisms of the dew;

Every evening from thy feet
 Shall the cool wind kiss the heat:
 All too soon these feet must hide
 In the prison cells of pride,
 Lose the freedom of the sod,
 Like a colt's for work be shod,
 Made to tread the mills of toil,
 Up and down in ceaseless moil:
 Happy if their track be found
 Never on forbidden ground;
 Happy if they sink not in
 Quick and treacherous sands of sin.
 Ah! that thou couldst know thy joy,
 Ere it passes, barefoot boy!

FLOWERS IN WINTER.

PAINTED UPON A PORTE LIVRE.

How strange to greet, this frosty
 morn,
 In graceful counterfeit of flowers,
 These children of the meadows, born
 Of sunshine and of showers!

How well the conscious wood retains
 The pictures of its flower-sown
 home, —
 The lights and shades, the purple
 stains,
 And golden hues of bloom!

It was a happy thought to bring
 To the dark season's frost and rime
 This painted memory of spring,
 This dream of summer-time.

Our hearts are lighter for its sake,
 Our fancy's age renews its youth,
 And dim-remembered fictions take
 The guise of present truth.

A wizard of the Merrimack, —
 So old ancestral legends say, —
 Could call green leaf and blossom
 back
 To frosted stem and spray.

The dry logs of the cottage wall,
 Beneath his touch, put out their
 leaves ;
 The clay-bound swallow, at his call,
 Played round the icy eaves.

The settler saw his oaken flail
 Take bud, and bloom before his
 eyes ;
 From frozen pools he saw the pale,
 Sweet summer lilies rise.

To their old homes, by man profaned,
 Came the sad dryads, exiled long,
 And through their leafy tongues complained
 Of household use and wrong.

The beechen platter sprouted wild,
 The pipkin wore its old-time
 green ;
 The cradle o'er the sleeping child
 Became a leafy screen.

Haply our gentle friend hath met,
 While wandering in her sylvan
 quest,
 Haunting his native woodlands yet,
 That Druid of the West ; —

And, while the dew on leaf and
 flower
 Glistened in moonlight clear and
 still,
 Learned the dusk wizard's spell of
 power,
 And caught his trick of skill.

But welcome, be it new or old,
 The gift which makes the day more
 bright,
 And pains, upon the ground of cold
 And darkness, warmth and light !

Without is neither gold nor green ;
 Within, for birds, the birch-logs
 sing ;
 Yet, summer-like, we sit between
 The autumn and the spring.

The one, with bridal blush of rose,
 And sweetest breath of woodlark
 balm,
 And one whose matron lips unclosed
 In smiles of saintly calm.

Fill soft and deep, O winter snow !
 The sweet azalia's oaken dells,
 And hide the bank where roses
 blow,
 And swing the azure bells !

O'erlay the amber violet's leaves,
 The purple aster's brookside hor-
 Guard all the flowers her pencil gives
 A life beyond their bloom.

And she, when spring comes round
 again,
 By greening slope and singing flow-
 Shall wander, seeking, not in vain,
 Her darlings of the wood.

THE RENDITION.

I HEARD the train's shrill whistle
 call,
 I saw an earnest look beseech,
 And rather by that look than speech
 My neighbor told me all.

And, as I thought of Liberty
 Marched hand-cuffed down the
 sworded street,
 The solid earth beneath my feet
 Reeled fluid as the sea.

I felt a sense of bitter loss, —
 Shame, tearless grief, and stifled
 wrath,
 And loathing fear, as if my path
 A serpent stretched across.

All love of home, all pride of place
 All generous confidence and trust
 Sank smothering in that deep d-
 gust
 And anguish of disgrace.

own on my native hills of June,
And home's green quiet, hiding all,
Fell sudden darkness like the fall
Of midnight upon noon!

and Law, an unloosed maniac, strong,
Blood-drunken, through the black-
ness trod,
Hoarse-shouting in the ear of God
The blasphemy of wrong.

O Mother, from thy memories proud,
Thy old renown, dear Common-
wealth,
Lend this dead air a breeze of
health,
And smite with stars this cloud.

Mother of Freedom, wise and brave.
Rise awful in thy strength," I said;
Ah me! I spake but to the dead;
I stood upon her grave!

6th mo., 1854.

LINES,

THE PASSAGE OF THE BILL TO
PROTECT THE RIGHTS AND LIBER-
TIES OF THE PEOPLE OF THE
STATE AGAINST THE FUGITIVE
SLAVE ACT.

SAID I stood upon thy grave,
My Mother State, when last the
moon
Of blossoms clomb the skies of
June.

and, scattering ashes on my head,
I wore, undreaming of relief,
The sackcloth of thy shame and
grief.

rain that moon of blossoms shines
On leaf and flower and folded
wing,
and thou hast risen with the
spring!

Once more thy strong maternal arms
Are round about thy children
flung, —
A lioness that guards her young!

No threat is on thy closed lips,
But in thine eye a power to smite
The mad wolf backward from its
light.

Southward the baffled robber's track
Henceforth runs only; hereaway,
The fell lycanthrope finds no prey.

Henceforth, within thy sacred gates,
His first low howl shall downward
draw
The thunder of thy righteous law.

Not mindless of thy trade and gain,
But, acting on the wiser plan,
Thou 'rt grown conservative of man.

So shalt thou clothe with life the
hope,
Dream-painted on the sightless eyes
Of him who sang of Paradise, —

The vision of a Christian man,
In virtue as in stature great,
Embodied in a Christian State.

And thou, amidst thy sisterhood
Forbearing long, yet standing fast,
Shalt win their grateful thanks at
last;

When North and South shall strive
no more,
And all their feuds and fears be lost
In Freedom's holy Pentecost.

6th mo., 1855.

THE FRUIT-GIFT.

LAST night, just as the tints of au-
tumn's sky
Of sunset faded from our hills and
streams,

I sat, vague listening, lapped in
twilights dreams,
To the leaf's rustle, and the cricket's
cry.

Then, like that basket, flush with sum-
mer fruit,
Dropped by the angels at the Prophet's
foot,

Came, unannounced, a gift of clustered
sweetness,

Full-orbed, and glowing with the
prisoned beams
Of summery suns, and, rounded to
completeness

By kisses of the south-wind and the
dew.

Thrilled with a glad surprise, me-
thought I knew

The pleasure of the homeward-turning
Jew,

When Eschol's clusters on his shoul-
ders lay,

Dropping their sweetness on his
desert way.

I said, "This fruit beseems no world
of sin.

Its parent vine, rooted in Para-
dise,

O'ercrept the wall, and never paid
the price

Of the great mischief, — an ambrosial
tree,

Eden's exotic, somehow smuggled in,
To keep the thorns and thistles
company."

Perchance our frail, sad mother
plucked in haste

A single vine-slip as she passed the
gate,

Where the dread sword, alternate
paled and burned,

And the stern angel, pitying her
fate,

Forgave the lovely trespasser, and
turned

Aside his face of fire; and thus the
waste

And fallen world hath yet its annual
taste

Of primal good, to prove of sin
cost,
And show by one gleaned ear
mighty harvest lost.

A MEMORY.

HERE, while the loom of Win-
weaves

The shroud of flowers and fou-
tains,

I think of thee and summer eves
Among the Northern mountains

When thunder tolled the twilight
close,

And winds the lake were rude o'
And thou wert singing, *Ca' the Yowes*

The bonny yowes of Cluden!

When, close and closer, hush
breath,

Our circle narrowed round thee,
And smiles and tears made up t

wreath
Wherewith our silence crown

thee;

And, strangers all, we felt the ties
Of sisters and of brothers;

Ah! whose of all those kindly eyes
Now smile upon another's?

The sport of Time, who still apart
The waifs of life is flinging;

O, nevermore shall heart to heart
Draw nearer for that singing!

Yet when the panes are frosty-start
And twilight's fire is gleaming,

I hear the songs of Scotland's bar
Sound softly through my dreami

A song that lends to winter snows
The glow of summer weather,—

Again I hear thee *ca' the yowes*
To Cluden's hills of heather!

TO C. S.

I have seemed more prompt to
 censure wrong
 Than praise the right; if seldom to
 thine ear
 My voice hath mingled with the
 exultant cheer
 borne upon all our Northern winds
 along;
 I have failed to join the fickle
 throng
 wide-eyed wonder, that thou stand-
 est strong
 victory, surprised in thee to find
 ougham's scathing power with Can-
 ning's grace combined;
 at he, for whom the ninefold Muses
 sang,
 om their twined arms a giant ath-
 lete sprang,
 rbing the arrows of his native
 tongue
 ith the spent shafts Latona's archer
 flung,
 smite the Python of our land and
 time,
 l as the monster born of Crissa's
 slime,
 ke the blind bard who in Castalian
 springs
 mpered the steel that clove the
 crest of kings,
 d on the shrine of England's free-
 dom laid
 e gifts of Cumæ and of Delphi's
 shade, —
 all need hast thou of words of
 praise from me.
 Thou knowest my heart, dear friend,
 and well canst guess
 hat, even though silent, I have not
 the less
 oiced to see thy actual life
 agree
 th the large future which I shaped
 for thee,
 en, years ago, beside the summer
 sea,

White in the moon, we saw the long
 waves fall
 Baffled and broken from the rocky
 wall,
 That, to the menace of the brawling
 flood,
 Opposed alone its massive quietude,
 Calm as a fate; with not a leaf nor
 vine
 Nor birch-spray trembling in the still
 moonshine,
 Crowning it like God's peace. I
 sometimes think
 That night-scene by the sea pro-
 phetical, —
 (For Nature speaks in symbols and
 in signs,
 And through her pictures human fate
 divines), —
 That rock, wherefrom we saw the bil-
 lows sink
 In murmuring rout, uprising clear
 and tall
 In the white light of heaven, the type
 of one
 Who, momentarily by Error's host as-
 sailed,
 Stands strong as Truth, in greaves of
 granite mailed;
 And, tranquil-fronted, listening
 over all
 The tumult, hears the angels say,
 Well done!

THE KANSAS EMIGRANTS.

WE cross the prairie as of old
 The pilgrims crossed the sea,
 To make the West, as they the East,
 The homestead of the free!

We go to rear a wall of men
 On Freedom's southern line,
 And plant beside the cotton-tree
 The rugged Northern pine!

We're flowing from our native hills
 As our free rivers flow;
 The blessing of our Mother-land
 Is on us as we go.

We go to plant her common schools
 On distant prairie swells,
 And give the Sabbaths of the wild
 The music of her bells.

Upbearing, like the Ark of old,
 The Bible in our van,
 We go to test the truth of God
 Against the fraud of man.

No pause, nor rest, save where the
 streams
 That feed the Kansas run,
 Save where our Pilgrim gonfalon
 Shall flout the setting sun!

We 'll tread the prairie as of old
 Our fathers sailed the sea,
 And make the West, as they the East,
 The homestead of the free!

SONG OF SLAVES IN THE DESERT.

WHERE are we going? where are we
 going,
 Where are we going, Rubee?

Lord of peoples, lord of lands,
 Look across these shining sands,
 Through the furnace of the noon,
 Through the white light of the moon.
 Strong the Ghiblee wind is blowing,
 Strange and large the world is grow-
 ing!
 Speak and tell us where we are going,
 Where are we going, Rubee?

Bornou land was rich and good,
 Wells of water, fields of food,
 Dourra fields, and bloom of bean,
 And the palm-tree cool and green:
 Bornou land we see no longer,
 Here we thirst and here we hunger,
 Here the Moor-man smites in anger:
 Where are we going, Rubee?

When we went from Bornou land,
 We were like the leaves and sand,

We were many, we are few;
 Life has one, and death has two:
 Whitened bones our path are show-
 ing,
 Thou All-seeing, thou All-knowing
 Hear us, tell us, where are we going,
 Where are we going, Rubee?

Moons of marches from our eyes
 Bornou land behind us lies;
 Stranger round us day by day
 Bends the desert circle gray;
 Wild the waves of sand are flowing
 Hot the winds above them blowing,
 Lord of all things!—where are
 going?
 Where are we going, Rubee?

We are weak, but Thou art strong
 Short our lives, but Thine is long;
 We are blind, but Thou hast eyes;
 We are fools, but Thou art wise!
 Thou, our morrow's pathway know-
 ing
 Through the strange world round
 growing,
 Hear us, tell us where are we going,
 Where are we going, Rubee?

LINES,

INSCRIBED TO FRIENDS UNDER A
 REST FOR TREASON AGAINST THE
 SLAVE POWER.

THE age is dull and mean. M
 creep,
 Not walk; with blood too pale a
 tame
 To pay the debt they owe
 shame;
 Buy cheap, sell dear; eat, drink, a
 sleep
 Down-pillowed, deaf to moan
 want;
 Pay tithes for soul-insurance; keep
 Six days to Mammon, one to Ca

such a time, give thanks to God,
That somewhat of the holy rage
With which the prophets in their
age
In all its decent seemings trod,
Has set your feet upon the lie,
That man and ox and soul and clod
Are market stock to sell and buy!

The hot words from your lips, my
own,
To caution trained, might not re-
peat;
But if some tares among the wheat
generous thought and deed were
sown,
No common wrong provoked your
zeal;
The silken gauntlet that is thrown
In such a quarrel rings like steel.

The brave old strife the fathers saw
For Freedom calls for men again
Like those who battled not in vain
For England's Charter, Alfred's law;
And right of speech and trial just
In your name their ancient war
With venal courts and perjured
trust.

The days seem dark, but, soon or
late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
Give ermined knaves their hour of
crime;
We have the future grand and great,
The safe appeal of Truth to Time!

THE NEW EXODUS.

Fire and cloud, across the desert
sand,
And through the parted waves,
From their long bondage, with an
outstretched hand,
God led the Hebrew slaves!

Dead as the letter of the Penta-
teuch,
As Egypt's statues cold,
In the adytum of the sacred book
Now stands that marvel old.

"Lo, God *is* great!" the simple Mos-
lem says.

We seek the ancient date,
Turn the dry scroll, and make that
living phrase
A dead one: "God *was* great!"

And, like the Coptic monks by Mousa's
wells,
We dream of wonders past,
Vague as the tales the wandering
Arab tells,
Each drowsier than the last.

O fools and blind! Above the Pyra-
mids
Stretches once more that hand,
And transcéd Egypt, from her stony
lids,
Flings back her veil of sand.

And morning-smitten Memnon, sing-
ing, wakes;
And, listening by his Nile,
O'er Ammon's grave and awful visage
breaks
A sweet and human smile.

Not, as before, with hail and fire, and
call
Of death for midnight graves,
But in the stillness of the noonday,
fall
The fetters of the slaves.

No longer through the Red Sea, as of
old,
The bondmen walk dry shod;
Through human hearts, by love of
Him controlled,
Runs now that path of God!

THE HASCHISH.

OF all that Orient lands can vaunt
 Of marvels with our own competing,
 The strangest is the Haschish plant,
 And what will follow on its eating.

What pictures to the taster rise,
 Of Dervish or of Almeh dances!
 Of Eblis, or of Paradise,
 Set all aglow with Houri glances!

The poppy visions of Cathay,
 The heavy beer-trance of the Suabian ;

The wizard lights and demon play
 Of nights Walpurgis and Arabian!

The Mollah and the Christian dog
 Change place in mad metempsychosis ;

The Muezzin climbs the synagogue,
 The Rabbi shakes his beard at
 Moses!

The Arab by his desert well
 Sits choosing from some Caliph's
 daughters,
 And hears his single camel's bell
 Sound welcome to his regal quarters.

The Koran's reader makes complaint
 Of Shitan dancing on and off it ;
 The robber offers alms, the saint
 Drinks Tokay and blasphemes the
 Prophet.

Such scenes that Eastern plants
 awakes ;

But we have one ordained to beat
 The Haschish of the West, which
 makes
 Or fools or knaves of all who eat

The preacher eats, and straight
 appears
 His Bible in a new translation ;
 Its angels negro overseers,
 And Heaven itself a snug plantation!

The man of peace, about whose
 dreams
 The sweet millennial angels cluster
 Tastes the mad weed, and plots
 schemes,
 A raving Cuban filibuster!

The noisiest Democrat, with ease,
 It turns to Slavery's parish bead
 The shrewdest statesman eats
 sees
 Due southward point the
 needle.

The Judge partakes, and sits ere long
 Upon his bench a railing
 bludgeon ;
 Decides off-hand that right is wrong
 And reads the ten commandments
 backward.

O potent plant! so rare a taste
 Has never Turk or Gentoo
 gotten
 The hempen Haschish of the East
 Is powerless to our Western Cotton

BALLADS.

MARY GARVIN.

FROM the heart of Waumbek Methna, from the lake that never fails,
Falls the Saco in the green lap of Conway's intervalles ;
There, in wild and virgin freshness, its waters foam and flow,
As when Darby Field first saw them, two hundred years ago.

But, vexed in all its seaward course with bridges, dams, and mills,
How changed is Saco's stream, how lost its freedom of the hills,
Since travelled Jocelyn, factor Vines, and stately Champernoon
Heard on its banks the gray wolf's howl, the trumpet of the loon!

With smoking axle hot with speed, with steeds of fire and steam,
Wide-waked To-day leaves Yesterday behind him like a dream.
Still, from the hurrying train of Life, fly backward far and fast
The milestones of the fathers, the landmarks of the past.

But human hearts remain unchanged : the sorrow and the sin,
The loves and hopes and fears of old, are to our own akin ;
And, in the tales our fathers told, the songs our mothers sung,
Tradition, snowy-bearded, leans on Romance, ever young.

O sharp-lined man of traffic, on Saco's banks to-day!
O mill-girl watching late and long the shuttle's restless play!
Let, for the once, a listening ear the working hand beguile,
And lend my old Provincial tale, as suits, a tear or smile!

The evening gun had sounded from gray Fort Mary's walls ;
Through the forest, like a wild beast, roared and plunged the Saco's fall:

And westward on the sea-wind, that damp and gusty grew,
Over cedars darkening inland the smokes of Spurwink blew.

On the hearth of Farmer Garvin blazed the crackling walnut log ;
Right and left sat dame and goodman, and between them lay the dog,

Head on paws, and tail slow wagging, and beside him on her mat,
Sitting drowsy in the fire-light, winked and purred the mottled cat.

"Twenty years!" said Goodman Garvin, speaking sadly, under breath,
And his gray head slowly shaking, as one who speaks of death.

The goodwife dropped her needles : "It is twenty years, to-day,
Since the Indians fell on Saco, and stole our child away."

Then they sank into the silence, for each knew the other's thought,
Of a great and common sorrow, and words were needed not.

"Who knocks?" cried Goodman Garvin. The door was open thrown;
On two strangers, man and maiden, cloaked and furred, the fire-light shone.

One with courteous gesture lifted the bear-skin from his head;
"Lives here Elkanah Garvin?" "I am he," the goodman said.

"Sit ye down, and dry and warm ye, for the night is chill with rain."
And the goodwife drew the settle, and stirred the fire again.

The maid unclasped her cloak-hood, the fire-light glistened fair
In her large, moist eyes, and over soft folds of dark brown hair.

Dame Garvin looked upon her: "It is Mary's self I see!
Dear heart!" she cried, "now tell me, has my child come back to me?"

"My name indeed is Mary," said the stranger, sobbing wild;
"Will you be to me a mother? I am Mary Garvin's child!"

"She sleeps by wooded Simcoe, but on her dying day
She bade my father take me to her kinsfolk far away.

"And when the priest besought her to do me no such wrong,
She said, 'May God forgive me! I have closed my heart too long.

"When I hid me from my father, and shut out my mother's call,
I sinned against those dear ones, and the Father of us all.

"Christ's love rebukes no home-love, breaks no tie of kin apart;
Better heresy in doctrine, than heresy of heart.

"Tell me not the Church must censure: she who wept the Cross beside
Never made her own flesh strangers, nor the claims of blood denied;

"And if she who wronged her parents, with her child atones to them,
Earthly daughter, Heavenly mother! thou at least wilt not condemn!"

"So, upon her death-bed lying, my blessed mother spake;
As we come to do her bidding, so receive us for her sake."

"God be praised!" said Goodwife Garvin, "He taketh, and he giveth;
He woundeth, but he healeth; in her child our daughter lives!"

"Amen!" the old man answered, as he brushed a tear away,
And, kneeling by his hearthstone, said, with reverence, "Let us pray."

its Oriental symbols, and its Hebrew paraphrase,
arm with earnest life and feeling, rose his prayer of love and praise.

As he started at beholding, as he rose from off his knee,
the stranger cross his forehead with the sign of Papistrie.

"What is this?" cried Farmer Garvin. "Is an English Christian's home
chapel or a mass-house, that you make the sign of Rome?"

Then the young girl knelt beside him, kissed his trembling hand, and cried:
"O, forbear to chide my father; in that faith my mother died!

When her wooden cross at Simcoe the dews and sunshine fall,
they fall on Spurwink's graveyard; and the dear God watches all!"

The old man stroked the fair head that rested on his knee;
"Your words, dear child," he answered, "are God's rebuke to me.

creed and rite perchance may differ, yet our faith and hope be one.
Let me be your father's father, let him be to me a son."

When the horn, on Sabbath morning, through the still and frosty air,
from Spurwink, Pool, and Black Point, called to sermon and to prayer,

the goodly house of worship, where, in order due and fit,
by public vote directed, classed and ranked the people sit;

the stess first and goodwife after, clerky squire before the clown,
in the brave coat, lace embroidered, to the gray frock, shading down;

from the pulpit read the preacher, — "Goodman Garvin and his wife
would thank the Lord, whose kindness has followed them through life,

for the great and crowning mercy, that their daughter, from the wild,
where she rests (they hope in God's peace), has sent to them her child;

and the prayers of all God's people they ask, that they may prove
unworthy, through their weakness, of such special proof of love."

Then the preacher prayed, uprising, the aged couple stood,
and the fair Canadian also, in her modest maidenhood.

Thought the elders, grave and doubting, "She is Papist born and bred";
Thought the young men, "'Tis an angel in Mary Garvin's stead!"

MAUD MULLER.

MAUD MULLER, on a summer's day,
Raked the meadow sweet with hay.

Beneath her torn hat glowed the
wealth
Of simple beauty and rustic health.

Singing, she wrought, and her merry
glee
The mock-bird echoed from his tree.

But when she glanced to the far-off
town,
White from its hill-slope looking
down,

The sweet song died, and a vague un-
rest
And a nameless longing filled her
breast, —

A wish, that she hardly dared to
own,
For something better than she had
known.

The Judge rode slowly down the lane,
Smoothing his horse's chestnut mane.

He drew his bridle in the shade
Of the apple-trees, to greet the maid,

And ask a draught from the spring
that flowed
Through the meadow across the road.

She stooped where the cool spring
bubbled up,
And filled for him her small tin cup,

And blushed as she gave it, looking
down
On her feet so bare, and her tattered
gown.

"Thanks!" said the Judge; "a
sweeter draught

From a fairer hand was n-
quaffed."

He spoke of the grass and flow-
ers
and trees,
Of the singing birds and the hum-
ming bees;

Then talked of the haying, and v-
ondered whether
The cloud in the west would b-
ring foul weather.

And Maud forgot her brier-torn g-
own
And her graceful ankles bare
brown;

And listened, while a pleased surp-
rise
Looked from her long-lashed e-
yes.

At last, like one who for delay
Seeks a vain excuse, he rode awa-

Maud Muller looked and sigh-
ed
"Ah me!
That I the Judge's bride might b-

"He would dress me up in silk
fine,
And praise and toast me at his w-

"My father should wear a broad
coat;
My brother should sail a pa-
rental
boat.

"I'd dress my mother so grand
gay,
And the baby should have a nev-
er
each day.

"And I'd feed the hungry and c-
are
the poor,
And all should bless me who lef-
t
door."

The Judge looked back as he cli-
mbed
the hill,
And saw Maud Muller standing

A form more fair, a face more sweet,
 e'er hath it been my lot to meet.

And her modest answer and grace-
 ful air
 Now her wise and good as she is
 fair.

Would she were mine, and I to-day,
 Take her, a harvester of hay:

No doubtful balance of rights and
 wrongs,
 Nor weary lawyers with endless
 tongues,

But low of cattle and song of birds,
 And health and quiet and loving
 words."

At the thought of his sisters proud
 and cold,
 And his mother vain of her rank and
 gold.

Closing his heart, the Judge rode
 on,
 And Maud was left in the field alone.

At the lawyers smiled that after-
 noon,
 When he hummed in court an old
 love-tune;

And the young girl mused beside the
 well,
 As the rain on the unraked clover
 fell.

Wedded a wife of richest dower,
 Who lived for fashion, as he for
 power.

Soft, in his marble hearth's bright
 glow,
 Watched a picture come and go;

And sweet Maud Muller's hazel eyes
 Looked out in their innocent sur-
 prise.

Oft, when the wine in his glass was
 red,
 He longed for the wayside well in-
 stead;

And closed his eyes on his garnished
 rooms,
 To dream of meadows and clover-
 blooms.

And the proud man sighed, with a
 secret pain,
 "Ah, that I were free again!

"Free as when I rode that day,
 Where the barefoot maiden raked her
 hay."

She wedded a man unlearned and
 poor,
 And many children played round her
 door.

But care and sorrow, and childbirth
 pain,
 Left their traces on heart and brain.

And oft, when the summer sun shone
 hot
 On the new-mown hay in the meadow
 lot,

And she heard the little spring brook
 fall
 Over the roadside, through the wall,

In the shade of the apple-tree again
 She saw a rider draw his rein.

And, gazing down with timid grace,
 She felt his pleased eyes read her
 face.

Sometimes her narrow kitchen walls
 Stretched away into stately halls;

The weary wheel to a spinnet
 turned,
 The tallow candle an astral burned,

And for him who sat by the chimney
lug,
Dozing and grumbling o'er pipe and
mug,

A manly form at her side she saw,
And joy was duty and love was law.

Then she took up her burden of life
again,
Saying only, "It might have been."

Alas for maiden, alas for Judge,
For rich repiner and household
drudge!

God pity them both! and pity us all,
Who vainly the dreams of youth
recall.

For of all sad words of tongue or pen,
The saddest are these: "It might
have been!"

Ah, well! for us all some sweet hope
lies
Deeply buried from human eyes;

And, in the hereafter, angels may
Roll the stone from its grave away!

THE RANGER.

ROBERT RAWLIN! — Frosts were fall-
ing

When the ranger's horn was calling
Through the woods to Canada.

Gone the winter's sleet and snowing,
Gone the spring-time's bud and blow-
ing,

Gone the summer's harvest mowing,
And again the fields are gray.

Yet away, he's away!

Faint and fainter hope is growing
In the hearts that mourn his stay.

Where the lion, crouching high on
Abraham's rock with teeth of iron,
Glares o'er wood and wave away,

Faintly thence, as pines far sighing
Or as thunder spent and dying,
Come the challenge and replying,
Come the sounds of flight and
Well-a-day! Hope and pray!
Some are living, some are lying
In their red graves far away.

Stragglng rangers, worn with dang-
Homeward faring, weary stranger
Pass the farm-gate on their way
Tidings of the dead and living,
Forest march and ambush, giving
Till the maidens leave their weav-
And the lads forget their play.
"Still away, still away!"
Sighs a sad one, sick with grievin-
"Why does Robert still delay!"

Nowhere fairer, sweeter, rarer,
Does the golden-locked fruit-bear-
Through his painted woodla-
stray,
Than where hillside oaks and beech
Overlook the long, blue reaches,
Silver coves and pebbled beaches
And green isles of Casco Bay;
Nowhere day, for delay,
With a tenderer look beseeches,
"Let me with my charmed es-
stay."

On the grain-lands of the mainlan-
Stands the serried corn like tr-
bands,
Plume and pennon rustling gay
Out at sea, the islands wooded,
Silver birches, golden-hooded,
Set with maples, crimson-blooded
White sea-foam and sand-hills g-
Stretch away, far away,
Dim and dreamy, over-brooded
By the hazy autumn day.

Gayly chattering to the clattering
Of the brown nuts downward pa-
ing,
Leap the squirrels, red and gra-
On the grass-land, on the fallow,
Drop the apples, red and yellow;

rop the russet pears and mellow,
Drop the red leaves all the day.
And away, swift away,
In and cloud, o'er hill and hollow
Chasing, weave their web of play.

Martha Mason, Martha Mason,
Prithee tell us of the reason
Why you mope at home to-day:
Smiling is not sinning;
Leave your quilling, leave your spinning;

That is all your store of linen,
If your heart is never gay?
Come away, come away!
Never yet did sad beginning
Make the task of life a play."

Overbending, till she's blending
With the flaxen skein she's tending
Pale brown tresses smoothed away
From her face of patient sorrow,
As she, seeking but to borrow,
From the trembling hope of morrow,
Solace for the weary day.
'Go your way, laugh and play;
To Him who heeds the sparrow
And the lily, let me pray."

With our rally, rings the valley, —
Join us!" cried the blue-eyed Nelly;
'Join us!" cried the laughing May:
To the beach we all are going,
And, to save the task of rowing,
West by north the wind is blowing,
Blowing briskly down the bay!
Come away, come away!
Wind and tide are swiftly flowing,
Let us take them while we may!

Never tell us that you'll fail us,
Where the purple beach-plum mellows
On the bluffs so wild and gray.
The oars are falling;
Hark, our merry mates are calling:
Come it is that we were all in,
Singing tideward down the bay!"
'Nay, nay, let me stay;
Grieve and sad for Robert Rawlin
Is my heart," she said, "to-day."

"Vain your calling for Rob Rawlin!
Some red squaw his moose-meat's
broiling,

Or some French lass, singing gay;
Just forget as he's forgetting;
What avails a life of fretting?

If some stars must needs be setting,
Others rise as good as they."

"Cease, I pray; go your way!"

Martha cries, her eyelids wetting;

"Foul and false the words you
say!"

"Martha Mason, hear to reason!

Prithee, put a kinder face on!"

"Cease to vex me," did she say;

"Better at his side be lying,
With the mournful pine-trees sighing.
And the wild birds o'er us crying,

Than to doubt like mine a prey;

While away, far away,
Turns my heart, forever trying
Some new hope for each new day.

"When the shadows veil the mead-
ows,

And the sunset's golden ladders

Sink from twilight's walls of gray, —

From the window of my dreaming,

I can see his sickle gleaming,

Cheery-voiced, can hear him teaming

Down the locust-shaded way;

But away, swift away,

Fades the fond, delusive seeming,

And I kneel again to pray.

"When the growing dawn is showing,

And the barn-yard cock is crowing,

And the horned moon pales away:

From a dream of him awaking,

Every sound my heart is making

Seems a footstep of his taking;

Then I hush the thought, and say,

'Nay, nay, he's away!'

Ah! my heart, my heart is breaking

For the dear one far away."

Look up, Martha! worn and swarthy,
Glow a face of manhood worthy:

"Robert!" "Martha!" all they say.

O'er went wheel and reel together,
 Little cared the owner whither;
 Heart of lead is heart of feather,
 Noon of night is noon of day!
 Come away, come away!
 When such lovers meet each other,
 Why should prying idlers stay?

Quench the timber's fallen em-
 bers,

Quench the red leaves in Decem-
 ber's
 Hoary rime and chilly spray.
 But the hearth shall kindle clearer
 Household welcomes sound sincere
 Heart to loving heart draw nearer.
 When the bridal bells shall say
 "Hope and pray, trust always;
 Life is sweeter, love is dearer,
 For the trial and delay!"

LATER POEMS, 1856-1857.

THE LAST WALK IN AUTUMN.

I.

O'ER the bare woods, whose out-
 stretched hands
 Plead with the leaden heavens in
 vain,
 I see, beyond the valley lands,
 The sea's long level dim with
 rain.
 Around me all things, stark and
 dumb,
 Seem praying for the snows to
 come,
 And, for the summer bloom and
 greenness gone,
 With winter's sunset lights and daz-
 zling morn atone.

II.

Along the river's summer walk,
 The withered tufts of asters nod;
 And trembles on its arid stalk
 The hoar plume of the golden-
 rod.
 And on a ground of sombre fir,
 And azure-studded juniper,
 The silver birch its buds of purple
 shows,
 And scarlet berries tell where
 bloomed the sweet wild-rose!

III.

With mingled sound of horns
 bells,
 A far-heard clang, the wild geese
 fly,
 Storm-sent, from Arctic moors
 fells,
 Like a great arrow through
 sky,
 Two dusky lines converged
 one,
 Chasing the southward-flying swan
 While the brave snow-bird and
 hardy jay
 Call to them from the pines, as if
 bid them stay.

IV.

I passed this way a year ago:
 The wind blew south; the noon
 of day
 Was warm as June's; and snow
 that snow
 Flecked the low mountains
 away,
 And that the vernal-seeming brook
 Mocked faded grass and leaf
 trees,
 I might have dreamed of summer
 I lay,
 Watching the fallen leaves with
 soft wind at play.

v.

Since then, the winter blasts have
 piled
 The white pagodas of the snow
 On these rough slopes, and, strong
 and wild,
 Yon river, in its overflow
 Of spring-time rain and sun, set free,
 Crashed with its ices to the sea ;
 And over these gray fields, then
 green and gold,
 The summer corn has waved, the
 thunder's organ rolled.

vi.

Rich gift of God! A year of time!
 What pomp of rise and shut of
 day,
 What hues wherewith our Northern
 clime
 Makes autumn's dropping wood-
 lands gay,
 What airs outblown from ferny
 dells,
 And clover-bloom and sweetbrier
 smells,
 What songs of brooks and birds,
 what fruits and flowers,
 Green woods and moonlit snows,
 have in its round been ours!

vii.

Know not how, in other lands,
 The changing seasons come and
 go ;
 What splendors fall on Syrian
 sands,
 What purple lights on Alpine
 snow!
 For how the pomp of sunrise waits
 On Venice at her watery gates ;
 A stream alone to me is Arno's vale,
 And the Alhambra's halls are but a
 traveller's tale.

viii.

Yet, on life's current, he who drifts
 Is one with him who rows or
 sails ;

And he who wanders widest lifts
 No more of beauty's jealous
 veils
 Than he who from his doorway
 sees
 The miracle of flowers and trees,
 Feels the warm Orient in the noon-
 day air,
 And from cloud minarets hears the
 sunset call to prayer!

ix.

The eye may well be glad, that
 looks
 Where Pharpar's fountains rise
 and fall ;
 But he who sees his native brooks
 Laugh in the sun, has seen them
 all.
 The marble palaces of Ind
 Rise round him in the snow and
 wind ;
 From his lone sweetbrier Persian Ha-
 fiz smiles,
 And Rome's cathedral awe is in his
 woodland aisles.

x.

And thus it is my fancy blends
 The near at hand and far and
 rare ;
 And while the same horizon bends
 Above the silver-sprinkled hair
 Which flashed the light of morning
 skies
 On childhood's wonder-lifted eyes,
 Within its round of sea and sky and
 field,
 Earth wheels with all her zones, the
 Kosmos stands revealed.

xi.

And thus the sick man on his bed,
 The toiler to his task-work
 bound,
 Behold their prison-walls outspread,
 Their clipped horizon widen
 round!

While freedom-giving fancy waits,
Like Peter's angel at the gates,
The power is theirs to baffle care and
 pain,
To bring the lost world back, and
 make it theirs again!

XII.

What lack of goodly company,
When masters of the ancient lyre
Obey my call, and trace for me
 Their words of mingled tears and
 fire!
I talk with Bacon, grave and wise,
I read the world with Pascal's
 eyes;
And priest and sage, with solemn
 brows austere,
And poets, garland-bound, the Lords
 of Thought, draw near.

XIII.

Methinks, O friend, I hear thee
 say,
"In vain the human heart we
 mock;
Bring living guests who love the
 day,
Not ghosts who fly at crow of
 cock!
The herbs we share with flesh and
 blood,
Are better than ambrosial food,
With laurelled shades." I grant it,
 nothing loath,
But doubly blest is he who can par-
 take of both.

XIV.

He who might Plato's banquet
 grace,
Have I not seen before me sit,
And watched his puritanic face,
 With more than Eastern wisdom
 lit?
Shrewd mystic! who, upon the
 back
Of his Poor Richard's Almanack,

Writing the Sufi's song, the Gentle
 dream,
Links Menu's age of thought to
 ton's age of steam!

XV.

Here too, of answering love sec-
 Have I not welcomed to
 hearth
The gentle pilgrim troubadour,
 Whose songs have girdled
 the earth;
Whose pages, like the magic ma-
 Whereon the Eastern lover sat,
Have borne me over Rhine-lan-
 purple vines,
And Nubia's tawny sands, and Ph-
 gia's mountain pines!

XVI.

And he, who to the lettered we-
 Of ages adds the lore unprice-
The wisdom and the moral hea-
 The ethics of the school
 Christ;
The statesman to his holy trust,
As the Athenian archon, just,
Struck down, exiled like him for tr-
 alone,
Has he not graced my home w-
 beauty all his own?

XVII.

What greetings smile, what f-
 wells wave,
What loved ones enter and
 part!
The good, the beautiful, the bra-
 The Heaven-lent treasures of
 heart!
How conscious seems the fro-
 sod
And beechen slope whereon
 trod!
The oak-leaves rustle, and the
 grass bends
Beneath the shadowy feet of los-
 absent friends.

XVIII.

Then ask not why to these bleak hills
 I cling, as clings the tufted moss,
 To bear the winter's lingering chills.
 The mocking spring's perpetual loss.
 I dream of lands where summer smiles,
 And soft winds blow from spicy isles,
 But scarce would Ceylon's breath of flowers be sweet,
 Could I not feel thy soil, New England,
 at my feet!

XIX.

At times I long for gentler skies,
 And bathe in dreams of softer air,
 But homesick tears would fill the eyes
 That saw the Cross without the Bear.
 The pine must whisper to the palm,
 The north-wind break the tropic calm;
 And with the dreamy languor of the Line,
 the North's keen virtue blend, and
 strength to beauty join.

XX.

Better to stem with heart and hand
 The roaring tide of life, than lie,
 Unmindful, on its flowery strand,
 Of God's occasions drifting by!
 Better with naked nerve to bear
 The needles of this goading air,
 than, in the lap of sensual ease,
 forego
 the godlike power to do, the godlike
 aim to know.

XXI.

Home of my heart! to me more fair

Than gay Versailles or Windsor's halls,
 The painted, shingly town-house where
 The freeman's vote for Freedom falls!
 The simple roof where prayer is made,
 Than Gothic groin and colonnade;
 The living temple of the heart of man,
 Than Rome's sky-mocking vault, or
 many-spired Milan!

XXII.

More dear thy equal village schools,
 Where rich and poor the Bible read,
 Than classic halls where Priestcraft rules,
 And Learning wears the chains of Creed;
 Thy glad Thanksgiving, gathering in
 The scattered sheaves of home and kin,
 Than the mad license following Lenten pains,
 Or holidays of slaves who laugh and
 dance in chains.

XXIII.

And sweet homes nestle in these dales,
 And perch along these wooded swells;
 And, blest beyond Arcadian vales,
 They hear the sound of Sabbath bells!
 Here dwells no perfect man sublime,
 Nor woman winged before her time,
 But with the faults and follies of the race,
 Old home-bred virtues held their not
 unhonored place.

XXIV.

Here manhood struggles for the
sake
Of mother, sister, daughter, wife,
The graces and the loves which
make
The music of the march of life ;
And woman, in her daily round
Of duty, walks on holy ground.
No unpaid menial tills the soil, nor
here
Is the bad lesson learned at human
rights to sneer.

XXV.

Then let the icy north-wind blow
The trumpets of the coming
storm,
To arrowy sleet and blinding snow
Yon slanting lines of rain trans-
form.
Young hearts shall hail the drifted
cold,
As gayly as I did of old ;
And I, who watch them through the
frosty pane,
Unenvious, live in them my boyhood
o'er again.

XXVI.

And I will trust that He who heeds
The life that hides in mead and
wold,
Who hangs yon alder's crimson
beads,
And stains these mosses green
and gold,
Will still, as He hath done, incline
His gracious care to me and mine ;
Grant what we ask aright, from wrong
debar,
And, as the earth grows dark, make
brighter every star!

XXVII.

I have not seen, I may not see,
My hopes for man take form in
fact,

But God will give the victory
In due time ; in that faith I act
And he who sees the future sure,
The baffling present may endure,
And bless, meanwhile, the unseen
Hand that leads
The heart's desires beyond the hal-
ing step of deeds.

XXVIII.

And thou, my song, I send thee
forth,
Where harsher songs of mine
have flown ;
Go, find a place at home and heart
Where'er thy singer's name
known ;
Revive for him the kindly thought
Of friends ; and they who love him
not,
Touched by some strain of thine, per-
chance may take
The hand he proffers all, and thank
him for thy sake.

THE MAYFLOWERS.

The trailing arbutus, or mayflower, grows abundantly in the vicinity of Plymouth, and was the first flower that greeted the Pilgrims after their fearful winter.

SAD Mayflower! watched by winter
stars,

And nursed by winter gales,
With petals of the sleeted spars,
And leaves of frozen sails!

What had she in those dreary hours
Within her ice-rimmed bay,
In common with the wild-wood
flowers,

The first sweet smiles of May?

Yet, " God be praised!" the Pilgrim
said,

Who saw the blossoms peer
Above the brown leaves, dry and
dead,

" Behold our Mayflower here!"

God wills it: here our rest shall be,
Our years of wandering o'er,
Or us the Mayflower of the sea,
Shall spread her sails no more."

sacred flowers of faith and hope,
As sweetly now as then
e bloom on many a birchen slope,
In many a pine-dark glen.

Behind the sea-wall's rugged length,
Unchanged, your leaves unfold,
Like love behind the manly strength
Of the brave hearts of old.

To live the fathers in their sons,
Their sturdy faith be ours,
And ours the love that overruns
Its rocky strength with flowers.

The Pilgrim's wild and wintry day
Its shadow round us draws;
The Mayflower of his stormy bay,
Our Freedom's struggling cause.

But warmer suns ere long shall bring
To life the frozen sod;
And, through dead leaves of hope,
 shall spring
Afresh the flowers of God!

BURIAL OF BARBOUR.

EAR him, comrades, to his grave;
Ever over one more brave
Shall the prairie grasses weep,
The ages yet to come,
When the millions in our room,
What we sow in tears, shall reap.

EAR him up the icy hill,
With the Kansas, frozen still
As his noble heart, below,
And the land he came to till
With a freeman's thews and will,
And his poor hut roofed with snow!

See more look of that dead face,
His murder's ghastly trace!

One more kiss, O widowed one!
Lay your left hands on his brow,
Lift your right hands up, and vow
That his work shall yet be done.

Patience, friends! The eye of God
Every path by Murder trod
Watches, lidless, day and night;
And the dead man in his shroud,
And his widow weeping loud,
And our hearts, are in his sight.

Every deadly threat that swells
With the roar of gambling hells,
Every brutal jest and jeer,
Every wicked thought and plan
Of the cruel heart of man,
Though but whispered, He can hear:

We in suffering, they in crime,
Wait the just award of time,
Wait the vengeance that is due;
Not in vain a heart shall break,
Not a tear for Freedom's sake
Fall unheeded: God is true.

While the flag with stars bedecked
Threatens where it should protect,
And the Law shakes hands with
Crime,
What is left us but to wait,
Match our patience to our fate,
And abide the better time?

Patience, friends! The human heart
Everywhere shall take our part,
Everywhere for us shall pray;
On our side are nature's laws,
And God's life is in the cause
That we suffer for to-day.

Well to suffer is divine;
Pass the watchword down the line,
Pass the countersign: "ENDURE."
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

Frozen earth to frozen breast,
Lay our slain one down to rest;

Lay him down in hope and faith,
 And above the broken sod,
 Once again, to Freedom's God,
 Pledge ourselves for life or death, —

That the State whose walls we lay,
 In our blood and tears, to-day,
 Shall be free from bonds of shame,
 And our goodly land untrod
 By the feet of Slavery, shod
 With cursing as with flame!

Plant the Buckeye on his grave,
 For the hunter of the slave
 In its shadow cannot rest;
 And let martyr mound and tree
 Be our pledge and guaranty
 Of the freedom of the West!

TO PENNSYLVANIA.

O STATE prayer-founded! never hung
 Such choice upon a people's tongue,
 Such power to bless or ban,
 As that which makes thy whisper Fate,
 For which on thee the centuries wait,
 And destinies of man!

Across thy Alleghanian chain,
 With groanings from a land in pain,
 The west-wind finds its way:
 Wild-wailing from Missouri's flood
 The crying of thy children's blood
 Is in thy ears to-day!

And unto thee in Freedom's hour
 Of sorest need God gives the power
 To ruin or to save;
 To wound or heal, to blight or bless
 With fertile field or wilderness,
 A free home or a grave!

Then let thy virtue match the crime,
 Rise to a level with the time;
 And, if a son of thine
 Betray or tempt thee, Brutus-like
 For Fatherland and Freedom strike
 As Justice gives the sign.

Wake, sleeper, from thy dream of ease
 The great occasion's forelock seize
 And, let the north-wind strong,
 And golden leaves of autumn, be
 Thy coronal of Victory
 And thy triumphal song.
10th mo., 1856.

THE PASS OF THE SIERRA.

ALL night above their rocky bed
 They saw the stars march slow;
 The wild Sierra overhead,
 The desert's death below.

The Indian from his lodge of bark,
 The gray bear from his den,
 Beyond their camp-fire's wall of darkness
 Glared on the mountain men.

Still upward turned, with anxious strain
 Their leader's sleepless eye,
 Where splinters of the mountain chain
 Stood black against the sky.

The night waned slow: at last, a gleam
 A gleam of sudden fire,
 Shot up behind the walls of snow,
 And tipped each icy spire.

"Up, men!" he cried, "yon rock
 cone,
 To-day, please God, we'll pass,
 And look from Winter's frozen thro
 On Summer's flowers and grass!"

They set their faces to the blast,
 They trod the eternal snow,
 And faint, worn, bleeding, hailed at last
 The promised land below.

Behind, they saw the snow-clo
 tossed
 By many an icy horn;
 Before, warm valleys, wood-emboss
 And green with vines and corn.

They left the Winter at their back
 To flap his baffled wing,

nd downward, with the cataracts,
Leaped to the lap of Spring.

strong leader of that mountain band,
Another task remains,
o break from Slavery's desert land
A path to Freedom's plains.

he winds are wild, the way is drear,
Yet, flashing through the night,
o! icy ridge and rocky spear
Blaze out in morning light!

ise up, FREMONT! and go before;
The Hour must have its Man;
ut on the hunting-shirt once more,
And lead in Freedom's van!
h mo., 1856.

THE CONQUEST OF FIN- LAND.

CROSS the frozen marshes
The winds of autumn blow,
nd the fen-lands of the Wetter
Are white with early snow.

at where the low, gray headlands
Look o'er the Baltic brine,
bark is sailing in the track
Of England's battle-line.

o wares hath she to barter
For Bothnia's fish and grain;
e saileth not for pleasure,
She saileth not for gain.

at still by isle or main-land
She drops her anchor down,
here'er the British cannon
Rained fire on tower and town.

atspake the ancient Amtman,
At the gate of Helsingfors:
Why comes this ship a-spying
In the track of England's wars?"

"God bless her," said the coast-
guard, —

"God bless the ship, I say.
The holy angels trim the sails
That speed her on her way!

"Where'er she drops her anchor,
The peasant's heart is glad;
Where'er she spreads her parting sail,
The peasant's heart is sad.

"Each wasted town and hamlet
She visits to restore;
To roof the shattered cabin,
And feed the starving poor.

"The sunken boats of fishers,
The foraged beeves and grain,
The spoil of flake and storehouse,
The good ship brings again.

"And so to Finland's sorrow
The sweet amend is made,
As if the healing hand of Christ
Upon her wounds were laid!"

Then said the gray old Amtman,
"The will of God be done!
The battle lost by England's hate,
By England's love is won!

"We braved the iron tempest
That thundered on our shore;
But when did kindness fail to find
The key to Finland's door?

"No more from Aland's ramparts
Shall warning signal come,
Nor startled Sweaborg hear again
The roll of midnight drum.

"Beside our fierce Black Eagle
The Dove of Peace shall rest;
And in the mouths of cannon
The sea-bird make her nest.

"For Finland, looking seaward,
No coming foe shall scan;
And the holy bells of Abo
Shall ring, 'Good-will to man!'"

“Then row thy boat, O fisher!
In peace on lake and bay;
And thou, young maiden, dance
again
Around the poles of May!

“Sit down, old men, together,
Old wives, in quiet spin;
Henceforth the Anglo-Saxon
Is the brother of the Finn!”

A LAY OF OLD TIME.

WRITTEN FOR THE ESSEX COUNTY
AGRICULTURAL FAIR.

ONE morning of the first sad Fall,
Poor Adam and his bride
Sat in the shade of Eden's wall —
But on the outer side.

She, blushing in her fig-leaf suit
For the chaste garb of old;
He, sighing o'er his bitter fruit
For Eden's drupes of gold.

Behind them, smiling in the morn,
Their forfeit garden lay,
Before them, wild with rock and
thorn,
The desert stretched away.

They heard the air above them
fanned,
A light step on the sward,
And lo! they saw before them stand
The angel of the Lord!

“Arise,” he said, “why look behind,
When hope is all before,
And patient hand and willing mind,
Your loss may yet restore?”

“I leave with you a spell whose
power
Can make the desert glad,
And call around you fruit and flower
As fair as Eden had.

“I clothe your hands with power
lift
The curse from off your soil;
Your very doom shall seem a gift,
Your loss a gain through Toil.

“Go, cheerful as yon humming-bee
To labor as to play.”
White glimmering over Eden's tree
The angel passed away.

The pilgrims of the world went for
Obedient to the word,
And found where'er they tilled the
earth
A garden of the Lord!

The thorn-tree cast its evil fruit
And blushed with plum and pear,
And seeded grass and trodden root
Grew sweet beneath their care.

We share our primal parents' fate,
And in our turn and day,
Look back on Eden's sworded gate
As sad and lost as they.

But still for us his native skies
The pitying Angel leaves,
And leads through Toil to Paradise
New Adams and new Eves!

WHAT OF THE DAY?

A SOUND of tumult troubles all the
air,
Like the low thunders of a sultry
sky
Far-rolling ere the downright lightning
glare;
The hills blaze red with warning
foes draw nigh,
Treading the dark with challenge
and reply.
Behold the burden of the prophetic
vision, —
The gathering hosts, — the Valley
Decision,

Dusk with the wings of eagles
 wheeling o'er.
 y of the Lord, of darkness and not
 light!
 It breaks in thunder and the whirl-
 wind's roar!
 en so, Father! Let thy will be
 done, —
 rn and o'erturn, end what thou
 hast begun
 judgment or in mercy: as for me,
 out the least and frailest, let me be
 er more numbered with the truly free
 ho find thy service perfect liberty!
 ain would thank Thee that my mortal
 life
 Has reached the hour (albeit
 through care and pain)
 hen Good and Evil, as for final
 strife,
 Close dim and vast on Armaged-
 don's plain;
 d Michael and his angels once
 again
 Drive howling back the Spirits of
 the Night.
 for the faith to read the signs
 aright
 d, from the angle of thy perfect
 sight,
 ee Truth's white banner floating
 on before;
 and the Good Cause, despite of
 venal friends,
 and base expedients, move to
 noble ends;
 ee Peace with Freedom make to
 Time amends,
 d, through its cloud of dust, the
 threshing-floor,
 lailed by thy thunder, heaped
 with chaffless grain!

THE FIRST FLOWERS.

ages on our river borders,
 these tassels in their tawny bloom,
 willowy studs of downy silver,
 have prophesied of Spring to come.

For ages have the unbound waters
 Smiled on them from their pebbly
 hem,
 And the clear carol of the robin
 And song of bluebird welcomed
 them.

But never yet from smiling river,
 Or song of early bird, have they
 Been greeted with a gladder welcome
 Than whispers from my heart to-
 day

They break the spell of cold and
 darkness,
 The weary watch of sleepless pain;
 And from my heart, as from the river,
 The ice of winter melts again.

Thanks, Mary! for this wild-wood
 token
 Of Freya's footsteps drawing near;
 Almost, as in the rune of Asgard,
 The growing of the grass I hear.

It is as if the pine-trees called me
 From ceiled room and silent books,
 To see the dance of woodland shad-
 ows,
 And hear the song of April brooks!

As in the old Teutonic ballad
 Live singing bird and flowering
 tree,
 Together live in bloom and music,
 I blend in song thy flowers and thee.

Earth's rocky tablets bear forever
 The dint of rain and small bird's
 track:

Who knows but that my idle verses
 May leave some trace by Merrimack!

The bird that trod the mellow layers
 Of the young earth is sought in
 vain;
 The cloud is gone that wove the sand-
 stone,
 From God's design, with threads of
 rain!

So, when this fluid age we live in
 Shall stiffen round my careless
 rhyme,
 Who made the vagrant tracks may
 puzzle
 The savans of the coming time :

And, following out their dim sugges-
 tions,
 Some idly-curious hand may draw
 My doubtful portraiture, as Cuvier
 Drew fish and bird from fin and
 claw.

And maidens in the far-off twilights,
 Singing my words to breeze and
 stream,
 Shall wonder if the old-time Mary
 Were real, or the rhymer's dream!
1st 3d mo., 1857.

MY NAMESAKE.

YOU scarcely need my tardy thanks,
 Who, self-rewarded, nurse and
 tend—
 A green leaf on your own Green
 Banks—
 The memory of your friend.

For me, no wreath, bloom-woven,
 hides
 The sobered brow and lessening
 hair:
 For aught I know, the myrtled sides
 Of Helicon are bare.

Their scallop-shells so many bring
 The fabled founts of song to try,
 They've drained, for aught I know,
 the spring
 Of Aganippe dry.

Ah well!—The wreath the Muses
 braid
 Proves often Folly's cap and bell;
 Methinks, my ample beaver's shade
 May serve my turn as well.

Let Love's and Friendship's ten
 debt
 Be paid by those I love in life.
 Why should the unborn critic whe
 For me his scalping-knife?

Why should the stranger peer a
 pry
 One's vacant house of life about
 And drag for curious ear and eye
 His faults and follies out?—

Why stuff, for fools to gaze upon,
 With chaff of words, the garb
 wore,
 As corn-husks when the ear is gon
 Are rustled all the more?

Let kindly Silence close again,
 The picture vanish from the eye
 And on the dim and misty main
 Let the small ripple die.

Yet not the less I own your claim
 To grateful thanks, dear friends
 mine.
 Hang, if it please you so, my nam
 Upon your household line.

Let Fame from brazen lips blow w
 Her chosen names, I envy none
 A mother's love, a father's pride,
 Shall keep alive my own!

Still shall that name as now recall
 The young leaf wet with morn
 dew,
 The glory where the sunbeams fal
 The breezy woodlands through

That name shall be a household w
 A spell to waken smile or sigh
 In many an evening prayer be hea
 And cradle lullaby.

And thou, dear child, in riper day
 When asked the reason of thy na
 Shalt answer: "One 't were vai
 praise
 Or censure bore the same.

Some blamed him, some believed
 him good, —
 The truth lay doubtless 'twixt the
 two, —
 reconciled as best he could
 Old faith and fancies new.

him the grave and playful mixed,
 and wisdom held with folly truce,
 and Nature compromised betwixt
 good fellow and recluse.

He loved his friends, forgave his
 foes;
 and, if his words were harsh at
 times,
 spared his fellow-men, — his blows
 fell only on their crimes.

He loved the good and wise, but
 found
 his human heart to all akin
 who met him on the common ground
 of suffering and of sin.

Whatever his neighbors might endure
 of pain or grief his own became;
 all the ills he could not cure
 he held himself to blame.

His good was mainly an intent,
 his evil not of forethought done;
 the work he wrought was rarely meant
 to be finished as begun.

He served his tides of feeling strong
 to turn the common mills of use;
 and, over restless wings of song,
 his birthright garb hung loose!

His eye was beauty's powerless slave,
 and his the ear which discord
 pains:
 he guessed beneath his aspect grave
 what passions strove in chains.

He had his share of care and pain,
 no holiday was life to him;
 in the heirloom cup we drain
 the bitter drop will swim.

“Yet Heaven was kind, and here a
 bird
 And there a flower beguiled his
 way;
 And, cool, in summer noons, he heard
 The fountains splash and play.

“On all his sad or restless moods
 The patient peace of Nature stole;
 The quiet of the fields and woods
 Sank deep into his soul.

“He worshipped as his fathers did,
 And kept the faith of childish
 days,
 And, howsoe'er he strayed or slid,
 He loved the good old ways.

“The simple tastes, the kindly traits,
 The tranquil air, and gentle speech,
 The silence of the soul that waits
 For more than man to teach.

“The cant of party, school, and sect,
 Provoked at times his honest scorn,
 And Folly, in its gray respect,
 He tossed on satire's horn.

“But still his heart was full of awe
 And reverence for all sacred things;
 And, brooding over form and law,
 He saw the Spirit's wings!

“Life's mystery wrapt him like a
 cloud;
 He heard far voices mock his own,
 The sweep of wings unseen, the loud,
 Long roll of waves unknown.

“The arrows of his straining sight
 Fell quenched in darkness; priest
 and sage,
 Like lost guides calling left and right,
 Perplexed his doubtful age.

“Like childhood, listening for the
 sound
 Of its dropped pebbles in the well,
 All vainly down the dark profound
 His brief-lined plummet fell.

“So, scattering flowers with pious
pains

On old beliefs, of later creeds,
Which claimed a place in Truth's
domains,
He asked the title-deeds.

“He saw the old-time's groves and
shrines

In the long distance fair and dim;
And heard, like sound of far-off pines,
The century-mellowed hymn!

“He dared not mock the Dervish
whirl,

The Brahmin's rite, the Lama's
spell;
God knew the heart: Devotion's
pearl
Might sanctify the shell.

“While others trod the altar stairs

He faltered like the publican;
And, while they praised as saints, his
prayers
Were those of sinful man.

“For, awed by Sinai's Mount of Law,
The trembling faith alone sufficed,

That, through its cloud and flame, he
saw
The sweet, sad face of Christ!—

“And listening, with his forehead
bowed,

Heard the Divine compassion fill

The pauses of the trump and clo
With whispers small and still.

“The words he spake, the thou
he penned,

Are mortal as his hand and bra
But, if they served the Master's e
He has not lived in vain!”

Heaven make thee better than
name,

Child of my friends!—For th
grave

What riches never bought, nor fa
To mortal longing gave.

I pray the prayer of Plato old:

God make thee beautiful withi
And let thine eyes the good beh
In everything save sin!

Imagination held in check

To serve not rule thy poiséd m
Thy Reason, at the frown or bec
Of Conscience, loose or bind.

No dreamer thou, but real all,—
Strong manhood crowning vige
youth;

Life made by duty epical
And rhythmic with the truth.

So shall that life the fruitage yiel
Which trees of healing only gi

And green-leafed in the Eternal
Of God, forever live!

HOME BALLADS, 1860.

I CALL the old time back : I bring these lays
To thee, in memory of the summer days
When, by our native streams and forest ways,

We dreamed them over ; while the rivulets made
Songs of their own, and the great pine-trees laid
On warm noon-lights the masses of their shade.

And *she* was with us, living o'er again
Her life in ours, despite of years and pain, —
The autumn's brightness after latter rain.

Beautiful in her holy peace as one
Who stands, at evening, when the work is done,
Glorified in the setting of the sun!

Her memory makes our common landscape seem
Fairer than any of which painters dream,
Lights the brown hills and sings in every stream ;

For she whose speech was always truth's pure gold
Heard, not unpleased, its simple legends told,
And loved with us the beautiful and old.

THE WITCH'S DAUGHTER.

As the pleasant harvest time,
When cellar-bins are closely stowed,
And garrets bend beneath their load,

The old swallow-haunted barns —
Down-gabled, long, and full of
seams
Through which the moted sunlight
Streams,

Winds blow freshly in, to shake
The red plumes of the roosted
cocks,
And the loose hay-mow's scented
locks —

Filled with summer's ripened
tores,

Its odorous grass and barley sheaves,
From their low scaffolds to their
eaves.

On Esek Harden's oaken floor,
With many an autumn threshing
worn,
Lay the heaped ears of unhusked
corn.

And thither came young men and
maids,
Beneath a moon that, large and low,
Lit that sweet eve of long ago.

They took their places ; some by
chance,
And others by a merry voice
Or sweet smile guided to their
choice.

How pleasantly the rising moon,
Between the shadows of the mows,
Looked on them through the great
elm-boughs! —

On sturdy boyhood sun-embrowned,
On girlhood with its solid curves
Of healthful strength and painless
nerves!

And jests went round, and laughs that
made
The house-dog answer with his
howl,
And kept astir the barn-yard fowl ;

And quaint old songs their fathers
sung,
In Derby dales and Yorkshire
moors,
Ere Norman William trod their
shores ;

And tales, whose merry license shook
The fat sides of the Saxon thane,
Forgetful of the hovering Dane!

But still the sweetest voice was mute
That river-valley ever heard
From lip of maid or throat of bird ;

For Mabel Martin sat apart,
And let the hay-mow's shadow fall
Upon the loveliest face of all.

She sat apart, as one forbid,
Who knew that none would con-
descend
To own the Witch-wife's child a
friend.

The seasons scarce had gone their
round,
Since curious thousands thronged
to see
Her mother on the gallows-tree ;

And mocked the palsied limbs of age,
That faltered on the fatal stairs,

And wan lip trembling with
prayers!

Few questioned of the sorrowing
Or, when they saw the mother
Dreamed of the daughter's agon

They went up to their homes that
As men and Christians justified
God willed it, and the wretch
died!

Dear God and Father of us all,
Forgive our faith in cruel lies, —
Forgive the blindness that den

Forgive thy creature when he tak
For the all-perfect love thou art
Some grim creation of his heart

Cast down our idols, overturn
Our bloody altars ; let us see
Thyself in thy humanity!

Poor Mabel from her mother's gra
Crept to her desolate hearth-st
And wrestled with her fate alon

With love, and anger, and despair
The phantoms of disordered se
The awful doubts of Providence

The school-boys jeered her as t
passed,
And, when she sought the hous
prayer,
Her mother's curse pursued
there.

And still o'er many a neighbo
door
She saw the horseshoe's cu
charm,
To guard against her moth
harm ; —

That mother, poor, and sick, and la
Who daily, by the old arm-cha
Folded her withered hands
prayer ; —

no turned, in Salem's dreary jail,
Her worn old Bible o'er and o'er,
When her dim eyes could read no
more!

re tried and pained, the poor girl
kept
Her faith, and trusted that her
way,
So dark, would somewhere meet the
day.

nd still her weary wheel went round
Day after day, with no relief;
Small leisure have the poor for
grief.

in the shadow Mabel sits;
Untouched by mirth she sees and
hears,
Her smile is sadder than her tears.

cruel eyes have found her out,
nd cruel lips repeat her name,
nd taunt her with her mother's
shame.

answered not with railing words,
ut drew her apron o'er her face,
nd, sobbing, glided from the place.

only pausing at the door,
er sad eyes met the troubled gaze
f one who, in her better days,

been her warm and steady friend,
re yet her mother's doom had
made
ven Esek Harden half afraid.

felt that mute appeal of tears,
nd, starting, with an angry frown
ushed all the wicked murmurs
down.

od neighbors mine," he sternly
said,
This passes harmless mirth or
jest;
rook no insult to my guest.

"She is indeed her mother's child;
But God's sweet pity ministers
Unto no whiter soul than hers.

"Let Goody Martin rest in peace;
I never knew her harm a fly,
And witch or not, God knows, —
not I.

"I know who swore her life away;
And, as God lives, I'd not con-
demn
An Indian dog on word of them."

The broadest lands in all the town,
The skill to guide, the power to
awe,
Were Harden's; and his word was
law.

None dared withstand him to his face,
But one sly maiden spake aside:
"The little witch is evil-eyed!

"Her mother only killed a cow,
Or witched a churn or dairy-pan;
But she, forsooth, must charm a
man!"

Poor Mabel, in her lonely home,
Sat by the window's narrow pane,
White in the moonlight's silver
rain.

The river, on its pebbled rim,
Made music such as childhood
knew;
The door-yard tree was whispered
through

By voices such as childhood's ear
Had heard in moonlights long
ago;
And through the willow-boughs
below

She saw the rippled waters shine;
Beyond, in waves of shade and
light
The hills rolled off into the night.

Sweet sounds and pictures mocking so
The sadness of her human lot,
She saw and heard, but heeded not.

She strove to drown her sense of
wrong,
And, in her old and simple way,
To teach her bitter heart to pray.

Poor child! the prayer, begun in faith,
Grew to a low, despairing cry
Of utter misery: "Let me die!

"Oh! take me from the scornful eyes
And hide me where the cruel
speech
And mocking finger may not
reach!

"I dare not breathe my mother's
name:
A daughter's right I dare not crave
To weep above her unblest grave!

"Let me not live until my heart,
With few to pity, and with none
To love me, hardens into stone.

"O God! have mercy on thy child,
Whose faith in thee grows weak
and small,
And take me ere I lose it all!"

A shadow on the moonlight fell,
And murmuring wind and wave be-
came
A voice whose burden was her
name.

Had then God heard her? Had he
sent
His angel down? In flesh and
blood,
Before her Esek Harden stood!

He laid his hand upon her arm:
"Dear Mabel, this no more shall
be;
Who scoffs at you, must scoff at
me.

"You know rough Esek Har-
den
well;
And if he seems no suitor gay,
And if his hair is touched
gray,

"The maiden grown shall never find
His heart less warm than when
smiled,
Upon his knees, a little child!"

Her tears of grief were tears of joy
As, folded in his strong embrace
She looked in Esek Harden's face

"O truest friend of all!" she said
"God bless you for your kind
thought,
And make me worthy of my love"

He led her through his dewy field
To where the swinging lantern
glowed,
And through the doors the hus-
band
showed.

"Good friends and neighbors!" Esek
said,
"I 'm weary of this lonely life;
In Mabel see my chosen wife!"

"She greets you kindly, one and
The past is past, and all offence
Falls harmless from her innocence"

"Henceforth she stands no longer
alone;
You know what Esek Harden
is:—
He brooks no wrong to him or

Now let the merriest tales be told
And let the sweetest songs be
That ever made the old
young!

For now the lost has found a home
And a lone hearth shall brighten
burn,
As all the household joys return

pleasantly the harvest-moon,
 between the shadow of the mows,
 looked on them through the great
 elm-boughs!

On Mabel's curls of golden hair,
 On Esek's shaggy strength it fell;
 And the wind whispered, "It is
 well!"

THE GARRISON OF CAPE ANN.

From the hills of home forth looking, far beneath the tent-like span
 of the sky, I see the white gleam of the headland of Cape Ann.
 All I know its coves and beaches to the ebb-tide glimmering down,
 and the white-walled hamlet children of its ancient fishing-town.

Spring has passed the summer morning, and its memory waxes old,
 when along yon breezy headlands with a pleasant friend I strolled.
 When the autumn sun is shining, and the ocean wind blows cool,
 and the golden-rod and aster bloom around thy grave, Rantoul!

With the memory of that morning by the summer sea I blend
 a wild and wondrous story, by the younger Mather penned,
 that quaint *Magnalia Christi*, with all strange and marvellous things,
 piled up huge and undigested, like the chaos Ovid sings.

Far to me these far, faint glimpses of the dual life of old,
 inward, grand with awe and reverence; outward, mean and coarse and cold;
 dreams of mystic beauty playing over dull and vulgar clay,
 when golden threads of romance weaving in a web of hodden gray.

The great eventful Present hides the Past; but through the din
 of its loud life hints and echoes from the life behind steal in;
 the lore of home and fireside, and the legendary rhyme,
 the task of duty lighter which the true man owes his time.

With something of the feeling which the Covenanters knew,
 when with pious chisel wandering Scotland's moorland graveyards through,
 from the graves of old traditions I part the blackberry-vines,
 and the moss from off the headstones, and retouch the faded lines.

Where the sea-waves back and forward, hoarse with rolling pebbles, ran,
 the garrison-house stood watching on the gray rocks of Cape Ann;
 its windy site uplifting gabled roof and palisade,
 its rough walls of unhewn timber with the moonlight overlaid.

As slow round walked the sentry, south and eastward looking forth
 on a rude and broken coast-line, white with breakers stretching north, —
 the red and rock and gleaming sand-drift, jagged capes, with bush and tree,
 rising inland from the smiting of the wild and gusty sea.

Before the deep-mouthed chimney, dimly lit by dying brands,
 Twenty soldiers sat and waited, with their muskets in their hands ;
 On the rough-hewn oaken table the venison haunch was shared,
 And the pewter tankard circled slowly round from beard to beard.

Long they sat and talked together, — talked of wizards Satan-sold ;
 Of all ghostly sights and noises, — signs and wonders manifold ;
 Of the spectre-ship of Salem, with the dead men in her shrouds,
 Sailing sheer above the water, in the loom of morning clouds ;

Of the marvellous valley hidden in the depths of Gloucester woods,
 Full of plants that love the summer, — blooms of warmer latitudes ;
 Where the Arctic birch is braided by the tropic's flowery vines,
 And the white magnolia-blossoms star the twilight of the pines !

But their voices sank yet lower, sank to husky tones of fear,
 As they spake of present tokens of the powers of evil near ;
 Of a spectral host, defying stroke of steel and aim of gun ;
 Never yet was ball to slay them in the mould of mortals run !

Thrice, with plumes and flowing scalp-locks, from the midnight wood
 came, —
 Thrice around the block-house marching, met, unharmed, its volleyed flares
 Then, with mocking laugh and gesture, sunk in earth or lost in air,
 All the ghostly wonder vanished, and the moonlit sands lay bare.

Midnight came ; from out the forest moved a dusky mass that soon
 Grew to warriors, plumed and painted, grimly marching in the moon.
 "Ghosts or witches," said the captain, "thus I foil the Evil One!"
 And he rammed a silver button, from his doublet, down his gun.

Once again the spectral horror moved the guarded wall about ;
 Once again the levelled muskets through the palisades flashed out,
 With that deadly aim the squirrel on his tree-top might not shun,
 Nor the beach-bird seaward flying with his slant wing to the sun.

Like the idle rain of summer sped the harmless shower of lead.
 With a laugh of fierce derision, once again the phantoms fled ;
 Once again, without a shadow on the sands the moonlight lay,
 And the white smoke curling through it drifted slowly down the bay !

"God preserve us!" said the captain ; "never mortal foes were there ;
 They have vanished with their leader, Prince and Power of the air!
 Lay aside your useless weapons ; skill and prowess naught avail ;
 They who do the Devil's service wear their master's coat of mail !"

So the night grew near to cock-crow, when again a warning call
 Roused the score of weary soldiers watching round the dusky hall :
 And they looked to flint and priming, and they longed for break of day ;
 But the captain closed his Bible : "Let us cease from man, and pray!"

to the men who went before us, all the unseen powers seemed near,
 and their steadfast strength of courage struck its roots in holy fear.
 Every hand forsook the musket, every head was bowed and bare,
 every stout knee pressed the flag-stones, as the captain led in prayer.

passed thereat the mystic marching of the spectres round the wall,
 that a sound abhorred, unearthly, smote the ears and hearts of all, —
 howls of rage and shrieks of anguish! Never after mortal man
 saw the ghostly leaguers marching round the block-house of Cape Ann.

to us who walk in summer through the cool and sea-blown town,
 from the childhood of its people comes the solemn legend down.
 Not in vain the ancient fiction, in whose moral lives the youth
 find the fitness and the freshness of an undecaying truth.

on or late to all our dwellings come the spectres of the mind,
 doubts and fears and dread forebodings, in the darkness undefined;
 found us through the grim projections of the heart and of the brain,
 and our pride of strength is weakness, and the cunning hand is vain.

in the dark we cry like children; and no answer from on high
 breaks the crystal spheres of silence, and no white wings downward fly;
 that the heavenly help we pray for comes to faith, and not to sight,
 and our prayers themselves drive backward all the spirits of the night!

THE PROPHECY OF SAMUEL SEWALL.

1697.

and down the village streets
 range are the forms my fancy
 meets,
 the thoughts and things of to-day
 are hid,
 and through the veil of a closed lid
 the ancient worthies I see again:
 near the tap of the elder's cane,
 and his awful periwig I see,
 and the silver buckles of shoe and
 knee.
 slowly and slow, with thoughtful air,
 his black cap hiding his whitened
 hair,
 looks the Judge of the great Assize,
 Samuel Sewall the good and wise.
 his face with lines of firmness
 wrought,
 wears the look of a man unbought,

Who swears to his hurt and changes
 not;
 Yet, touched and softened nevertheless
 With the grace of Christian gentleness,
 The face that a child would climb to
 kiss!
 True and tender and brave and just,
 That man might honor and woman
 trust.

Touching and sad, a tale is told,
 Like a penitent hymn of the Psalmist
 old,
 Of the fast which the good man life-
 long kept
 With a haunting sorrow that never
 slept,
 As the circling year brought round
 the time
 Of an error that left the sting of
 crime,
 When he sat on the bench of the
 witchcraft courts,

With the laws of Moses and Hale's
 Reports,
 And spake, in the name of both, the
 word
 That gave the witch's neck to the
 cord,
 And piled the oaken planks that
 pressed
 The feeble life from the warlock's
 breast!
 All the day long, from dawn to dawn,
 His door was bolted, his curtain
 drawn;
 No foot on his silent threshold trod,
 No eye looked on him save that of
 God,
 As he baffled the ghosts of the dead
 with charms
 Of penitent tears, and prayers, and
 psalms,
 And, with precious proofs from the
 sacred word
 Of the boundless pity and love of the
 Lord,
 His faith confirmed and his trust re-
 newed
 That the sin of his ignorance, sorely
 rued,
 Might be washed away in the mingled
 flood
 Of his human sorrow and Christ's
 dear blood!

Green forever the memory be
 Of the Judge of the old Theocracy,
 Whom even his errors glorified,
 Like a far-seen, sunlit mountain-side
 By the cloudy shadows which o'er it
 glide!
 Honor and praise to the Puritan
 Who the halting step of his age out-
 ran,
 And, seeing the infinite worth of man
 In the priceless gift the Father gave,
 In the infinite love that stooped to
 save,
 Dared not brand his brother a slave!
 "Who doth such wrong," he was
 wont to say,
 In his own quaint, picture-loving way,

"Flings up to Heaven a hand-grena-
 Which God shall cast down upon
 head!"

Widely as heaven and hell, contr-
 That brave old jurist of the past
 And the cunning trickster and kna-
 of courts
 Who the holy features of Truth d-
 torts, —
 Ruling as right the will of the stron-
 Poverty, crime, and weakness wron-
 Wide-eared to power, to the wrong
 and weak
 Deaf as Egypt's gods of leek;
 Scoffing aside at party's nod
 Order of nature and law of God;
 For whose dabbled ermine resp-
 were waste,
 Reverence folly, and awe misplace-
 Justice of whom 't were vain to see-
 As from Koordish robber or Syri-
 Sheik!
 O, leave the wretch to his bribes a-
 sins;
 Let him rot in the web of lies
 spins!
 To the saintly soul of the early day
 To the Christian judge, let us tu-
 and say:
 "Praise and thanks for an hon-
 man! —
 Glory to God for the Puritan!"

I see, far southward, this quiet d-
 The hills of Newbury rolling away
 With the many tints of the seas-
 gay,
 Dreamily blending in autumn mist
 Crimson, and gold, and amethyst.
 Long and low, with dwarf tr-
 crowned,
 Plum Island lies, like a wh-
 aground,
 A stone's toss over the narrow sou-
 Inland, as far as the eye can go,
 The hills curve round like a ben-
 bow;
 A silver arrow from out them spru-
 I see the shine of the Quasycung;

nd, round and round, over valley and
 hill,
 d roads winding, as old roads will,
 ere to a ferry, and there to a mill ;
 nd glimpses of chimneys and gabled
 eaves,
 hrough green elm arches and maple
 leaves, —
 d homesteads sacred to all that can
 adden or sadden the heart of
 man, —
 ver whose thresholds of oak and
 stone
 fe and Death have come and gone!
 ere pictured tiles in the fireplace
 show,
 eat beams sag from the ceiling low,
 he dresser glitters with polished
 wares,
 he long clock ticks on the foot-worn
 stairs,
 nd the low, broad chimney shows
 the crack
 y the earthquake made a century
 back.
 o from their midst springs the vil-
 lage spire
 ith the crest of its cock in the sun
 afire ;
 yond are orchards and planting
 lands,
 d great salt marshes and glimmer-
 ing sands,
 d, where north and south the coast-
 lines run,
 e blink of the sea in breeze and sun !

 see it all like a chart unrolled,
 t my thoughts are full of the past
 and old,
 ear the tales of my boyhood told ;
 d the shadows and shapes of early
 days
 t dimly by in the veiling haze,
 th measured movement and rhyth-
 mic chime
 eaving like shuttles my web of
 rhyme.
 hink of the old man wise and
 good

Who once on yon misty hillsides
 stood,
 (A poet who never measured rhyme,
 A seer unknown to his dull-eared
 time,)
 And, propped on his staff of age,
 looked down,
 With his boyhood's love, on his native
 town,
 Where, written, as if on its hills and
 plains,
 His burden of prophecy yet remains,
 For the voices of wood, and wave, and
 wind
 To read in the ear of the musing
 mind : —

 “ As long as Plum Island, to guard
 the coast
 As God appointed, shall keep its
 post ;
 As long as a salmon shall haunt the
 deep
 Of Merrimack River, or sturgeon leap ;
 As long as pickerel swift and slim,
 Or red-backed perch, in Crane Pond
 swim ;
 As long as the annual sea-fowl know
 Their time to come and their time to
 go ;
 As long as cattle shall roam at will
 The green, grass meadows by Turkey
 Hill ;
 As long as sheep shall look from the
 side
 Of Oldtown Hill on marishes wide,
 And Parker River, and salt-sea tide ;
 As long as a wandering pigeon shall
 search
 The fields below from his white-oak
 perch,
 When the barley-harvest is ripe and
 shorn,
 And the dry husks fall from the stand-
 ing corn ;
 As long as Nature shall not grow old,
 Nor drop her work from her doting
 hold,
 And her care for the Indian corn for-
 get,

And the yellow rows in pairs to set; —
 So long shall Christians here be born,
 Grow up and ripen as God's sweet
 corn! —
 By the beak of bird, by the breath of
 frost
 Shall never a holy ear be lost,
 But, husked by Death in the Planter's
 sight,
 Be sown again in the fields of light!"

The Island still is purple with plums,
 Up the river the salmon comes,
 The sturgeon leaps, and the wild-fowl
 feeds
 On hillside berries and marish
 seeds, —
 All the beautiful signs remain,
 From spring-time sowing to autumn
 rain
 The good man's vision returns again!
 And let us hope, as well we can,
 That the Silent Angel who garners
 man
 May find some grain as of old he
 found
 In the human cornfield ripe and
 sound,
 And the Lord of the Harvest deign
 to own
 The precious seed by the fathers
 sown!

SKIPPER IRESON'S RIDE.

OF all the rides since the birth of
 time,
 Told in story or sung in rhyme, —
 On Apuleius's Golden Ass,
 Or one-eyed Calendar's horse of brass,
 Witch astride of a human hack,
 Islam's prophet on Al-Borák, —
 The strangest ride that ever was sped
 Was Ireson's, out from Marblehead!
 Old Floyd Ireson, for his hard heart,
 Tarred and feathered and carried
 in a cart
 By the women of Marblehead!

Body of turkey, head of owl,
 Wings a-droop like a rained-on fowl,
 Feathered and ruffled in every part
 Skipper Ireson stood in the cart.
 Scores of women, old and young,
 Strong of muscle, and glib of tongue,
 Pushed and pulled up the rocky lane,
 Shouting and singing the shrill
 refrain:

"Here's Flud Oirson, fur his hor
 horrt,
 Torr'd an' futherr'd an' corr'd
 a corrt
 By the women o' Morble'ead!"

Wrinkled scolds with hands on hips,
 Girls in bloom of cheek and lips,
 Wild-eyed, free-limbed, such as cha
 Bacchus round some antique vase,
 Brief of skirt, with ankles bare,
 Loose of kerchief and loose of hair,
 With conch-shells blowing and fis
 horns' twang,
 Over and over the Mænads sang:
 "Here's Flud Oirson, fur his hor
 horrt,
 Torr'd an' futherr'd an' corr'd in
 corrt
 By the women o' Morble'ead!"

Small pity for him! — He sailed aw
 From a leaking ship, in Chale
 Bay, —

Sailed away from a sinking wreck,
 With his own town's-people on
 deck!

"Lay by! lay by!" they called
 him.

Back he answered, "Sink or swim
 Brag of your catch of fish again!"
 And off he sailed through the fog a
 rain!

Old Floyd Ireson, for his hard he
 Tarred and feathered and carried
 a cart
 By the women of Marblehead

Fathoms deep in dark Chaleur
 That wreck shall lie forevermore.
 Mother and sister, wife and maid,

looked from the rocks of Marblehead
 over the moaning and rainy sea, —
 looked for the coming that might not
 be!
 What did the winds and the sea-birds
 say
 of the crue^l captain who sailed
 away? —
 Old Floyd Ireson, for his hard
 heart,
 Tanned and feathered and carried
 in a cart
 By the women of Marblehead!

Through the street, on either side,
 the windows, doors swung wide;
 sharp-tongued spinsters, old wives
 gray,
 who lent the fish-horn's bray.
 A-worn grandsires, cripple-bound,
 folks of old sailors run aground,
 hook head, and fist, and hat, and
 cane,
 and cracked with curses the hoarse
 refrain:
 "Here's Flud Oirson, fur his horrd
 horrt,
 Corr'd an' futherr'd an' corr'd in a
 corrt
 By the women o' Morble'ead!"

quietly along the Salem road
 a room of orchard and lilac showed.
 While the wicked skipper knew
 the fields so green and the sky so
 blue.
 Lying there in his sorry trim,
 like an Indian idol glum and grim,
 scarcely he seemed the sound to
 hear
 of voices shouting, far and near:
 "Here's Flud Oirson, fur his horrd
 horrt,
 Corr'd an' futherr'd an' corr'd in a
 corrt
 By the women o' Morble'ead!"

"Hear me, neighbors!" at last he
 cried, —
 "What to me is this noisy ride?"

What is the shame that clothes the
 skin
 To the nameless horror that lives
 within?
 Waking or sleeping, I see a wreck,
 And hear a cry from a reeling deck!
 Hate me and curse me, — I only dread
 The hand of God and the face of the
 dead!"
 Said old Floyd Ireson, for his hard
 heart,
 Tanned and feathered and carried
 in a cart
 By the women of Marblehead!

Then the wife of the skipper lost at
 sea
 Said, "God has touched him! — why
 should we?"
 Said an old wife mourning her only
 son,
 "Cut the rogue's tether and let him
 run!"
 So with soft relentings and rude
 excuse,
 Half scorn, half pity, they cut him
 loose,
 And gave him a cloak to hide him in,
 And left him alone with his shame
 and sin.
 Poor Floyd Ireson, for his hard
 heart,
 Tanned and feathered and carried
 in a cart
 By the women of Marblehead!

 TELLING THE BEES.

HERE is the place; right over the hill
 Runs the path I took;
 You can see the gap in the old wall
 still,
 And the stepping-stones in the
 shallow brook.

There is the house, with the gate red-
 barred,
 And the poplars tall;

And the barn's brown length, and the
cattle-yard,
And the white horns tossing above
the wall.

There are the beehives ranged in the
sun;
And down by the brink
Of the brook are her poor flowers,
weed-o'errun,
Pansy and daffodil, rose and pink.

A year has gone, as the tortoise goes,
Heavy and slow;
And the same rose blows, and the
same sun glows,
And the same brook sings of a year
ago.

There's the same sweet clover-smell
in the breeze;
And the June sun warm
Tangles his wings of fire in the trees,
Setting, as then, over Fernside farm.

I mind me how with a lover's care
From my Suuday coat
I brushed off the burrs, and smoothed
my hair,
And cooled at the brookside my
brow and throat.

Since we parted, a month had
passed,—
To love, a year;
Down through the beeches I looked
at last
On the little red gate and the well-
sweep near.

I can see it all now,—the slantwise
rain
Of light through the leaves,
The sundown's blaze on her window-
pane,
The bloom of her roses under the
eaves.

Just the same as a month before,—
The house and the trees,

The barn's brown gable, the vine
the door,—
Nothing changed but the hives
bees.

Before them, under the garden wall
Forward and back,
Went drearily singing the chore-g
small,
Draping each hive with a shred
black.

Trembling, I listened: the summer
sun
Had the chill of snow;
For I knew she was telling the tale
of one
Gone on the journey we all must go.

Then I said to myself, "My Mary
weeps
For the dead to-day:
Haply her blind old grandsire sleeps
The fret and the pain of his age
away."

But her dog whined low; on the door-
way sill,
With his cane to his chin,
The old man sat; and the chore-g
still
Sung to the bees stealing out and

And the song she was singing ever
since
In my ear sounds on:—
"Stay at home, pretty bees, fly
hence!
Mistress Mary is dead and gone

THE SYCAMORES.

IN the outskirts of the village,
On the river's winding shores,
Stand the Occidental plane-trees,
Stand the ancient sycamores.

One long century hath been numbered
And another half-way told,

nce the rustic Irish gleeman
Broke for them the virgin mould.

ftly set to Celtic music,
At his violin's sound they grew,
rough the moonlit eves of summer,
Making Amphion's fable true.

se again, thou poor Hugh Tallant!
Pass in jerkin green along,
ith thy eyes brimful of laughter,
And thy mouth as full of song.

ioneer of Erin's outcasts,
With his fiddle and his pack;
ttle dreamed the village Saxons
Of the myriads at his back.

ow he wrought with spade and fiddle,
Delved by day and sang by night,
ith a hand that never wearied,
And a heart forever light, —

ll the gay tradition mingles
With a record grave and drear,
te the rolic air of Cluny,
With the solemn march of Mear.

hen the box-tree, white with blos-
soms,
Made the sweet May woodlands
glad,
d the Aronia by the river
lighted up the swarming shad,

d the bulging nets swept shore-
ward,
With their silver-sided haul,
st the shouts of dripping fishers,
le was merriest of them all.

en, among the jovial huskers,
ove stole in at Labor's side
h the lusty airs of England,
oft his Celtic measures vied.

gs of love and wailing lyke-wake,
nd the merry fair's carouse;
he wild Red Fox of Erin
nd the Woman of Three Cows,

By the blazing hearths of winter,
Pleasant seemed his simple tales,
Midst the grimmer Yorkshire legends
And the mountain myths of Wales.

How the souls in Purgatory
Scrambled up from fate forlorn,
On St. Keven's sackcloth ladder,
Slyly hitched to Satan's horn.

Of the fiddler who at Tara
Played all night to ghosts of kings;
Of the brown dwarfs, and the fairies
Dancing in their Moorland rings!

Jolliest of our birds of singing,
Best he loved the Bob-o-link.
"Hush!" he 'd say, "the tipsy fairies!
Hear the little folks in drink!"

Merry-faced, with spade and fiddle,
Singing through the ancient town,
Only this, of poor Hugh Tallant,
Hath Tradition handed down.

Not a stone his grave discloses;
But if yet his spirit walks,
'T is beneath the trees he planted,
And when Bob-o-Lincoln talks;

Green memorials of the gleeman!
Linking still the river-shores,
With their shadows cast by sunset,
Stand Hugh Tallant's sycamores!

When the Father of his Country
Through the north-land riding
came,
And the roofs were starred with
banners,
And the steeples rang acclaim, —

When each war-scarred Continental,
Leaving smithy, mill, and farm,
Waved his rusted sword in welcome,
And shot off his old king's arm, —

Slowly passed that august Presence
Down the thronged and shouting
street;

Village girls as white as angels,
Scattering flowers around his feet.

Midway, where the plane-tree's shadow
Deepest fell, his rein he drew ;
On his stately head, uncovered,
Cool and soft the west-wind blew.

And he stood up in his stirrups,
Looking up and looking down
On the hills of Gold and Silver
Rimming round the little town, —

On the river, full of sunshine,
To the lap of greenest vales
Winding down from wooded head-
lands,
Willow-skirted, white with sails.

And he said, the landscape sweep-
ing
Slowly with his ungloved hand,
"I have seen no prospect fairer
In this goodly Eastern land."

Then the bugles of his escort
Stirred to life the cavalcade :
And that head, so bare and stately,
Vanished down the depths of
shade.

Ever since, in town and farm-house,
Life has had its ebb and flow ;
Thrice hath passed the human har-
vest
To its garner green and low.

But the trees the gleeman planted,
Through the changes, changeless
stand ;
As the marble calm of Tadmor
Marks the desert's shifting sand.

Still the level moon at rising
Silvers o'er each stately shaft ;
Still beneath them, half in shadow,
Singing, glides the pleasure craft.

Still beneath them, arm-enfolded,
Love and Youth together stray ;

While, as heart to heart beats fast
More and more their feet delay.

Where the ancient cobbler, Keeza
On the open hillside wrought,
Singing, as he drew his stitches,
Songs his German masters taught

Singing, with his gray hair float-
ing
Round his rosy ample face, —
Now a thousand Saxon craftsmen
Stitch and hammer in his place

All the pastoral lanes so grassy
Now are Traffic's dusty streets ;
From the village, grown a city,
Fast the rural grace retreats.

But, still green, and tall, and state-
ly
On the river's winding shores,
Stand the Occidental plane-trees,
Stand Hugh Tallant's sycamore

THE DOUBLE-HEADED SNAKE OF NEWBURY.

"Concerning y^e Amphisbæna, as soon
I received your commands, I made dili-
gent inquiry : . . . he assures me y^e it had re-
two heads, one at each end; two mouths
two stings or tongues."—REV. CHRIS-
TOPHER TOPPAN to COTTON MATHER.

FAR away in the twilight time
Of every people, in every clime,
Dragons and griffins and mons-
ters
dire,
Born of water, and air, and fire,
Or nursed, like the Python, in
mud
And ooze of the old Deucalion flood
Crawl and wriggle and foam
in
rage,
Through dusk tradition and ba-
bel
age.
So from the childhood of New-
bury
town
And its time of fable the tale comes
down

a terror which haunted bush and
brake,
Amphisbæna, the Double Snake!

u who makest the tale thy mirth,
sider that strip of Christian earth
the desolate shore of a sailless
sea,

of terror and mystery,
-redeemed from the evil hold
he wood so dreary, and dark, and
old,
ch drank with its lips of leaves
the dew
en Time was young, and the
world was new,
wove its shadows with sun and
moon,
the stones of Cheops were squared
and hewn.

nk of the sea's dread monotone,
he mournful wail from the pine-
wood blown,
he strange, vast splendors that lit
the North,
he troubled throes of the quaking
earth,

the dismal tales the Indian told,
the settler's heart at his hearth
grew cold,
he shrank from the tawny wizard's
boasts,

the hovering shadows seemed
full of ghosts,
above, below, and on every side,
fear of his creed seemed veri-
fied; —

think, if his lot were now thine
own,
rope with terrors nor named nor
known,

laxer muscle and weaker nerve
a feebler faith thy need might
erve;

own to thyself the wonder more
the snake had two heads, and
ot a score!

her he lurked in the Oldtown
en

Or the gray earth-flax of the Devil's
Den,

Or swam in the wooded Artichoke,
Or coiled by the Northman's Written
Rock,

Nothing on record is left to show;
Only the fact that he lived, we know,
And left the cast of a double head
In the scaly mask which he yearly
shed.

For he carried a head where his tail
should be,
And the two, of course, could never
agree,

But wriggled about with main and
might,

Now to the left and now to the right:
Pulling and twisting this way and that,
Neither knew what the other was at.

A snake with two heads, lurking so
near! —

Judge of the wonder, guess at the fear!
Think what ancient gossips might say,
Shaking their heads in their dreary
way,

Between the meetings on Sabbath-
day!

How urchins, searching at day's de-
cline

The Common Pasture for sheep or
kine,

The terrible double-ganger heard
In leafy rustle or whirl of bird!

Think what a zest it gave to the sport,
In berry-time, of the younger sort,
As over pastures blackberry-twined,
Reuben and Dorothy lagged behind,
And closer and closer, for fear of
harm,

The maiden clung to her lover's arm;
And how the spark, who was forced
to stay,

By his sweetheart's fears, till the break
of day,

Thanked the snake for the fond delay!

Far and wide the tale was told,
Like a snowball growing while it
rolled.

The nurse hushed with it the baby's
cry ;
And it served, in the worthy minister's
eye,
To paint the primitive serpent by.
Cotton Mather came galloping down
All the way to Newbury town,
With his eyes agog and his ears set
wide,
And his marvellous inkhorn at his
side ;
Stirring the while in the shallow pool
Of his brains for the lore he learned
at school,
To garnish the story, with here a streak
Of Latin, and there another of Greek :
And the tales he heard and the notes
he took,

Behold! are they not in his Won
Book?

Stories, like dragons, are hard to
If the snake does not, the tale
still

In Byfield Meadows, on Pipes
Hill.

And still, whenever husband and
Publish the shame of their daily st
And, with mad cross-purpose, tug
strain

At either end of the marriage-cha
The gossips say, with a knowing sl
Of their gray heads, "Look at
Double Snake!

One in body and two in will,
The Amphisbæna is living still!"

THE SWAN SONG OF PARSON AVERY.

WHEN the reaper's task was ended, and the summer wearing late,
Parson Avery sailed from Newbury, with his wife and children eight,
Dropping down the river-harbor in the shallop "Watch and Wait."

Pleasantly lay the clearings in the mellow summer-morn,
With the newly planted orchards dropping their fruits first-born,
And the homesteads like green islands amid a sea of corn.

Broad meadows reached out seaward the tided creeks between,
And hills rolled wave-like inland, with oaks and walnuts green ;—
A fairer home, a goodlier land, his eyes had never seen.

Yet away sailed Parson Avery, away where duty led,
And the voice of God seemed calling, to break the living bread
To the souls of fishers starving on the rocks of Marblehead.

All day they sailed : at nightfall the pleasant land-breeze died,
The blackening sky, at midnight, its starry lights denied,
And far and low the thunder of tempest prophesied!

Blotted out were all the coast-lines, gone were rock, and wood, and s
Grimly anxious stood the skipper with the rudder in his hand,
And questioned of the darkness what was sea and what was land.

And the preacher heard his dear ones, nestled round him, weeping so
"Never heed, my little children! Christ is walking on before
To the pleasant land of heaven, where the sea shall be no more."

at once the great cloud parted, like a curtain drawn aside,
 et down the torch of lightning on the terror far and wide ;
 the thunder and the whirlwind together smote the tide.

re was wailing in the shallop, woman's wail and man's despair,
 ash of breaking timbers on the rocks so sharp and bare,
 , through it all, the murmur of Father Avery's prayer.

m his struggle in the darkness with the wild waves and the blast,
 a rock, where every billow broke above him as it passed,
 ne, of all his household, the man of God was cast.

re a comrade heard him praying, in the pause of wave and wind :
 l my own have gone before me, and I linger just behind ;
 for life I ask, but only for the rest thy ransomed find !

this night of death I challenge the promise of thy word ! —
 me see the great salvation of which mine ears have heard ! —
 me pass from hence forgiven, through the grace of Christ, our Lord !

the baptism of these waters wash white my every sin,
 let me follow up to thee my household and my kin !
 n the sea-gate of thy heaven, and let me enter in ! ”

en the Christian sings his death-song, all the listening heavens draw near,
 the angels, leaning over the walls of crystal, hear
 the notes so faint and broken swell to music in God's ear.

ear of God was open to his servant's last request ;
 ne strong wave swept him downward the sweet hymn upward pressed,
 the soul of Father Avery went, singing, to its rest.

re was wailing on the mainland, from the rocks of Marblehead ;
 e stricken church of Newbury the notes of prayer were read ;
 long, by board and hearthstone, the living mourned the dead.

still the fishers outbound, or scudding from the squall,
 grave and reverent faces, the ancient tale recall,
 n they see the white waves breaking on the Rock of Avery's Fall !

<p>TRUCE OF PISCATAQUA. 1675. these long blocks of brick and tone, e huge mill-monsters overgrown ; out the humbler piles as well,</p>	<p>Where, moved like living shuttles, dwell The weaving genii of the bell ; Tear from the wild Cocheco's track The dams that hold its torrents back ; And let the loud-rejoicing fall Plunge, roaring, down its rocky wall ; And let the Indian's paddle play</p>
---	--

On the unbridged Piscataqua!
 Wide over hill and valley spread
 Once more the forest, dusk and
 dread,
 With here and there a clearing cut
 From the walled shadows round it
 shut;
 Each with its farm-house builded
 rude.
 By English yeoman squared and
 hewed,
 And the grim, flankered block-house
 bound
 With bristling palisades around.
 So, haply, shall before thine eyes
 The dusty veil of centuries rise,
 The old, strange scenery overlay
 The tamer pictures of to-day,
 While, like the actors in a play,
 Pass in their ancient guise along
 The figures of my border song:
 What time beside Cocheco's flood
 The white man and the red man
 stood,
 With words of peace and brother-
 hood;
 When passed the sacred calumet
 From lip to lip with fire-draught wet,
 And, puffed in scorn, the peace-pipe's
 smoke
 Through the gray beard of Waldron
 broke,
 And Squando's voice, in suppliant
 plea
 For mercy, struck the haughty key
 Of one who held, in any fate,
 His native pride inviolate!

"Let your ears be opened wide!
 He who speaks has never lied.
 Waldron of Piscataqua,
 Hear what Squando has to say!

"Squando shuts his eyes and sees,
 Far off, Saco's hemlock-trees.
 In his wigwam, still as stone,
 Sits a woman all alone,

"Wampum beads and birchen strands
 Dropping from her careless hands,

Listening ever for the fleet
 Patter of a dead child's feet!

"When the moon a year ago
 Told the flowers the time to blow
 In that lonely wigwam smiled
 Menewee, our little child.

"Ere that moon grew thin and old
 He was lying still and cold;
 Sent before us, weak and small,
 When the Master did not call!

"On his little grave I lay;
 Three times went and came the
 Thrice above me blazed the noon
 Thrice upon me wept the moon.

"In the third night-watch I heard
 Far and low, a spirit-bird;
 Very mournful, very wild,
 Sang the totem of my child.

"Menewee, poor Menewee,
 Walks a path he cannot see:
 Let the white man's wigwam light
 With its blaze his steps aright.

"All un-called, he dares not show
 Empty hands to Manito:
 Better gifts he cannot bear
 Than the scalps his slayers wear

"All the while the totem sang,
 Lightning blazed and thunder ran
 And a black cloud, reaching high
 Pulled the white moon from the

"I, the medicine-man, whose ear
 All that spirits hear can hear, —
 I, whose eyes are wide to see
 All the things that are to be, —

"Well I knew the dreadful signs
 In the whispers of the pines,
 In the river roaring loud,
 In the mutter of the cloud.

"At the breaking of the day,
 From the grave I passed away;

wers bloomed round me, birds
sang glad,
my heart was hot and mad.

here is rust on Squando's knife,
on the warm, red springs of life;
the funeral hemlock-trees
deny a scalp the totem sees.

blood for blood! But evermore
Squando's heart is sad and sore;
and his poor squaw waits at home
for the feet that never come!

Waldron of Cocheco, hear!
Squando speaks, who laughs at fear;
like the captives he has ta'en;
the land have peace again!"

the words died on his tongue,
he apart his warriors swung;
turned, at the sign he gave,
right and left, like Egypt's wave.

like Israel passing free
through the prophet-charméd sea,
his native mother, wife, and child
through the dusky terror filed.

alone, a little maid,
whileway her steps delayed,
dancing, with quick, troubled sight,
and about from red to white.

in his hand the Indian laid
the little maiden's head,
suddenly from her forehead fair
nothing back her yellow hair.

for or favor ask I none;
what I have is all my own:
never yet the birds have sung,
Squando hath a beggar's tongue.'

for her who waits at home,
the dead who cannot come,
the little Gold-hair be
the place of Menewee!

"Mishanock, my little star!
Come to Saco's pines afar;
Where the sad one waits at home,
Wequashim, my moonlight, come!"

"What!" quoth Waldron, "leave a
child
Christian-born to heathens wild?
As God lives, from Satan's hand
I will pluck her as a brand!"

"Hear me, white man!" Squando
cried;
"Let the little one decide.
Wequashim, my moonlight, say,
Wilt thou go with me, or stay?"

Slowly, sadly, half afraid,
Half regretfully, the maid
Owned the ties of blood and race, —
Turned from Squando's pleading face.

Not a word the Indian spoke,
But his wampum chain he broke,
And the beaded wonder hung
On that neck so fair and young.

Silence-shod, as phantoms seem
In the marches of a dream,
Single-filed, the grim array
Through the pine-trees wound away.

Doubting, trembling, sore amazed,
Through her tears the young child
gazed.
"God preserve her!" Waldron said;
"Satan hath bewitched the maid!"

Years went and came. At close of
day
Singing came a child from play,
Tossing from her loose-locked head
Gold in sunshine, brown in shade.

Pride was in the mother's look,
But her head she gravely shook,
And with lips that fondly smiled
Feigned to chide her truant child.

Unabashed, the maid began :
 "Up and down the brook I ran,
 Where, beneath the bank so steep,
 Lie the spotted trout asleep.

"'Chip!' went squirrel on the wall,
 After me I heard him call,
 And the cat-bird on the tree
 Tried his best to mimic me.

"Where the hemlocks grew so dark
 That I stopped to look and hark,
 On a log, with feather-hat,
 By the path, an Indian sat.

"Then I cried, and ran away ;
 But he called, and bade me stay ;
 And his voice was good and mild
 As my mother's to her child.

"And he took my wampum chain,
 Looked and looked it o'er again ;
 Gave me berries, and, beside,
 On my neck a plaything tied."

Straight the mother stooped to see
 What the Indian's gift might be.
 On the braid of Wampum hung,
 Lo! a cross of silver swung.

Well she knew its graven sign,
 Squando's bird and totem pine ;
 And, a mirage of the brain,
 Flowed her childhood back again.

Flashed the roof the sunshine through,
 Into space the walls outgrew ;
 On the Indian's wigwam-mat,
 Blossom-crowned, again she sat.

Cool she felt the west-wind blow,
 In her ear the pines sang low,
 And, like links from out a chain,
 Dropped the years of care and pain.

From the outward toil and din,
 From the griefs that gnaw within,
 To the freedom of the woods
 Called the birds, and winds, and
 floods.

Well, O painful minister!
 Watch thy flock, but blame not h
 If her ear grew sharp to hear
 All their voices whispering near.

Blame her not, as to her soul
 All the desert's glamour stole,
 That a tear for childhood's loss
 Dropped upon the Indian's cross

When, that night, the Book was r
 And she bowed her widowed hea
 And a prayer for each loved name
 Rose like incense from a flame,

To the listening ear of Heaven,
 Lo! another name was given :
 "Father, give the Indian rest!
 Bless him! for his love has blest!

MY PLAYMATE.

THE pines were dark on Ramoth
 Their song was soft and low ;
 The blossoms in the sweet May
 Were falling like the snow.

The blossoms drifted at our feet,
 The orchard birds sang clear ;
 The sweetest and the saddest day
 It seemed of all the year.

For, more to me than birds or flow
 My playmate left her home,
 And took with her the laug
 spring,
 The music and the bloom.

She kissed the lips of kith and ki
 She laid her hand in mine :
 What more could ask the bashful
 Who fed her father's kine?

She left us in the bloom of May :
 The constant years told o'er
 Their seasons with as sweet
 morns,
 But she came back no more.

alk, with noiseless feet, the round
Of uneventful years ;
l o'er and o'er I sow the spring
And reap the autumn ears.

e lives where all the golden year
Her summer roses blow ;
e dusky children of the sun
Before her come and go.

ere haply with her jewelled hands
She smooths her silken gown, —
more the homespun lap wherein
shook the walnuts down.

e wild grapes wait us by the brook,
The brown nuts on the hill,
d still the May-day flowers make
sweet
The woods of Follymill.

e lilies blossom in the pond,
The bird builds in the tree,
e dark pines sing on Ramoth hill
The slow song of the sea.

onder if she thinks of them,
and how the old time seems, —

If ever the pines of Ramoth wood
Are sounding in her dreams.

I see her face, I hear her voice :
Does she remember mine ?
And what to her is now the boy
Who fed her father's kine ?

What cares she that the orioles build
For other eyes than ours, —
That other hands with nuts are filled,
And other laps with flowers ?

O playmate in the golden time !
Our mossy seat is green,
Its fringing violets blossom yet,
The old trees o'er it lean.

The winds so sweet with birch and
fern
A sweeter memory blow ;
And there in spring the veeries sing
The song of long ago.

And still the pines of Ramoth wood
Are moaning like the sea, —
The moaning of the sea of change
Between myself and thee !

POEMS AND LYRICS.

THE SHADOW AND THE LIGHT.

And I sought, whence is Evil : I set be-
the eye of my spirit the whole creation ;
soever we see therein, — sea, earth, air,
trees, moral creatures, — yea, whatso-
there is we do not see, — angels and
ual powers. Where is evil, and whence
es it, since God the Good hath created
ings? Why made He anything at all
il, and not rather by His Almighty-
cause it not to be? These thoughts I
d in my miserable heart, overcharged
most gnawing cares." "And, admon-
to return to myself, I entered even
my inmost soul, Thou being my guide,
beheld even beyond my soul and mind

the Light unchangeable. He who knows
the Truth knows what that Light is, and he
that knows it knows Eternity! O Truth,
who art Eternity! Love, who art Truth!
Eternity, who art Love! And I beheld
that Thou madest all things good, and to
Thee is nothing whatsoever evil. From the
angel to the worm, from the first motion to
the last, Thou settest each in its place, and
everything is good in its kind. Woe is
me! — how high art Thou in the highest,
how deep in the deepest! and Thou never
departest from us and we scarcely return
to Thee." — *Augustine's Soliloquies*, Book
VII.

THE fourteen centuries fall away
Between us and the Afric saint,

And at his side we urge, to-day,
The immemorial quest and old complaint.

No outward sign to us is given, —
From sea or earth comes no reply;
Hushed as the warm Numidian heaven
He vainly questioned bends our frozen sky.

No victory comes of all our strife, —
From all we grasp the meaning slips;
The Sphinx sits at the gate of life,
With the old question on her awful lips.

In paths unknown we hear the feet
Of fear before, and guilt behind;
We pluck the wayside fruit, and eat
Ashes and dust beneath its golden rind.

From age to age descends unchecked
The sad bequest of sire to son,
The body's taint, the mind's defect, —
Through every web of life the dark threads run.

O, why and whither? — God knows all;
I only know that he is good,
And that whatever may befall
Or here or there, must be the best that could.

Between the dreadful cherubim
A Father's face I still discern,
As Moses looked of old on him,
And saw his glory into goodness turn!

For he is merciful as just;
And so, by faith correcting sight,
I bow before his will, and trust
Howe'er they seem he doeth all things right.

And dare to hope that he will m
The rugged smooth, the doubt
plain;

His mercy never quite forsake;
His healing visit every realm of pa

That suffering is not his revenge
Upon his creatures weak and i
Sent on a pathway new and stra
With feet that wander and with o
that fail;

That, o'er the crucible of pain,
Watches the tender eye of L
The slow transmuted of the ch
Whose links are iron below to g
above!

Ah me! we doubt the shining sl
Seen through our shadows
offence,
And drown with our poor child
cries
The cradle-hymn of kindly Provider

And still we love the evil cause,
And of the just effect compla
We tread upon life's broken law
And murmur at our self-inflicted p

We turn us from the light, and
Our spectral shapes before
thrown,
As they who leave the sun behi
Walk in the shadows of themse
alone.

And scarce by will or strengt
ours
We set our faces to the day;
Weak, wavering, blind, the Ete
Powers
Alone can turn us from ourselves a

Our weakness is the strength of
But love must needs be stro
far,
Outreaching all and gathering
The erring spirit and the wande
star.

A Voice grows with the growing
years;
Earth, hushing down her bitter
cry,
Looks upward from her graves, and
hears,
The Resurrection and the Life am I."

O Love Divine!— whose constant
beam
Shines on the eyes that will not
see,
And waits to bless us, while we
dream
You leave us because we turn from
thee!

All souls that struggle and aspire,
All hearts of prayer by thee are lit;
And, dim or clear, thy tongues of
fire
dusky tribes and twilight centuries
sit.

Nor bounds, nor clime, nor creed
thou know'st,
Wide as our need thy favors fall;
The white wings of the Holy Ghost
op, seen or unseen, o'er the heads
of all.

O Beauty, old yet ever new!
Eternal Voice, and Inward Word,
The Logos of the Greek and Jew,
The old sphere-music which the
Samian heard!

With which the sage and prophet
saw,
Long sought without, but found
within,
The Law of Love beyond all law,
The Life o'erflooding mortal death and
sin!

Shine on us with the light which
glowed
Upon the trance-bound shep-
herd's way,
Who saw the Darkness overflowed

And drowned by tides of everlasting
Day.

Shine, light of God! — make broad
thy scope
To all who sin and suffer; more
And better than we dare to hope
With Heaven's compassion make our
longings poor!

THE GIFT OF TRITEMIUS.

TRITEMIUS OF HERBIPOLIS, one day,
While kneeling at the altar's foot to
pray,
Alone with God, as was his pious
choice,
Heard from without a miserable voice,
A sound which seemed of all sad
things to tell,
As of a lost soul crying out of hell.

Thereat the Abbot paused; the chain
whereby
His thoughts went upward broken by
that cry;
And, looking from the casement, saw
below
A wretched woman, with gray hair
a-flow,
And withered hands held up to him,
who cried
For alms as one who might not be
denied.

She cried, "For the dear love of Him
who gave
His life for ours, my child from bond-
age save, —
My beautiful, brave first-born, chained
with slaves
In the Moor's galley, where the sun-
smit waves
Lap the white walls of Tunis!" —
"What I can
I give," Tritemius said: "My prayers."
— "O man
Of God!" she cried, for grief had
made her bold,

“Mock me not thus ; I ask not prayers,
but gold.
Words will not serve me, alms alone
suffice ;
Even while I speak perchance my first-
born dies.”

“Woman !” Tritemius answered,
“from our door
None go unfed ; hence are we always
poor :
A single soldo is our only store.
Thou hast our prayers ;— what can
we give thee more ?”

“Give me,” she said, “the silver can-
dlesticks
On either side of the great crucifix.
God well may spare them on his
errands sped,
Or he can give you golden ones in-
stead.”

Then spake Tritemius, “Even as thy
word,
Woman, so be it ! (Our most gracious
Lord,
Who loveth mercy more than sacri-
fice,
Pardon me if a human soul I prize
Above the gifts upon his altar piled !)
Take what thou askest, and redeem
thy child.”

But his hand trembled as the holy
alms
He placed within the beggar’s eager
palms ;
And as she vanished down the linden
shade,
He bowed his head and for forgiveness
prayed.

So the day passed, and when the twi-
light came
He woke to find the chapel all aflame,
And, dumb with grateful wonder, to
behold
Upon the altar candlesticks of gold !

THE EVE OF ELECTION.

FROM gold to gray
Our mild sweet day
Of Indian Summer fades too soon,
But tenderly
Above the sea
Hangs, white and calm, the hunter
moon.

In its pale fire,
The village spire
Shows like the zodiac’s spectral lance,
The painted walls
Whereon it falls
Transfigured stand in marble tran-

O’er fallen leaves
The west-wind grieves,
Yet comes a seed-time round again
And morn shall see
The State sown free
With baleful tares or healthful gra-

Along the street
The shadows meet
Of Destiny, whose hands conceal
The moulds of fate
That shape the State,
And make or mar the common we-

Around I see
The powers that be ;
I stand by Empire’s primal springs
And princes meet
In every street,
And hear the tread of uncrown-
kings !

Hark ! through the crowd
The laugh runs loud,
Beneath the sad, rebuking moon.
God save the land
A careless hand
May shake or swerve ere morn-
noon !

No jest is this ;
One cast amiss

ay blast the hope of Freedom's year.
O, take me where
Are hearts of prayer,
d foreheads bowed in reverent fear!

Not lightly fall
Beyond recall
e written scrolls a breath can float ;
The crowning fact,
The kingliest act
Freedom is the freeman's vote!

For pearls that gem
A diadem
e diver in the deep sea dies ;
The regal right
We boast to-night
ours through costlier sacrifice ;

The blood of Vane,
His prison pain
no traced the path the Pilgrim trod,
And hers whose faith
Drew strength from death,
d prayed her Russell up to God!

Our hearts grow cold,
We lightly hold
ght which brave men died to gain ;
The stake, the cord,
The axe, the sword,
m nurses at its birth of pain.

The shadow rend,
And o'er us bend,
martyrs, with your crowns and
palms, —
Breathe through these throngs
Your battle songs,
r scaffold prayers, and dungeon
psalms!

Look from the sky,
Like God's great eye,
u solemn moon, with searching
beam ;
Till in the sight
Of thy pure light
mean self-seekings meaner seem.

Shame from our hearts
Unworthy arts,
The fraud designed, the purpose dark
And smite away
The hands we lay
Profanely on the sacred ark.

To party claims
And private aims,
Reveal that august face of Truth,
Whereto are given
The age of heaven,
The beauty of immortal youth.

So shall our voice
Of sovereign choice
Swell the deep bass of duty done,
And strike the key
Of time to be,
When God and man shall speak as
one!

THE OVER-HEART.

" For of Him, and through Him, and to
Him are all things, to whom be glory for-
ever! " — PAUL.

ABOVE, below, in sky and sod,
In leaf and spar, in star and man,
Well might the wise Athenian scan
The geometric signs of God,
The measured order of his plan.

And India's mystics sang aright
Of the One Life pervading all, —
One Being's tidal rise and fall
In soul and form, in sound and sight, —
Eternal outflow and recall.

God is: and man in guilt and fear
The central fact of Nature owns ; —
Kneels, trembling, by his altar-
stones,
And darkly dreams the ghastly smear
Of blood appeases and atones.

Guilt shapes the Terror: deep within
The human heart the secret lies

Of all the hideous deities ;
 And, painted on a ground of sin,
 The fabled gods of torment rise!

And what is He?—The ripe grain
 nods,
 The sweet dews fall, the sweet
 flowers blow ;
 But darker signs his presence
 show :
 The earthquake and the storm are
 God's,
 And good and evil interflow.

O hearts of love! O souls that turn
 Like sunflowers to the pure and
 best!
 To you the truth is manifest :
 For they the mind of Christ discern
 Who lean like John upon his
 breast!

In him of whom the sibyl told,
 For whom the prophet's harp was
 toned,
 Whose need the sage and magian
 owned,
 The loving heart of God behold,
 The hope for which the ages
 groaned!

Fade, pomp of dreadful imagery
 Wherewith mankind have deified
 Their hate, and selfishness, and
 pride!
 Let the scared dreamer wake to see
 The Christ of Nazareth at his side!

What doth that holy Guide re-
 quire?—
 No rite of pain, nor gift of blood,
 But man a kindly brotherhood,
 Looking, where duty is desire,
 To him, the beautiful and good.

Gone be the faithlessness of fear,
 And let the pitying heaven's sweet
 rain
 Wash out the altar's bloody stain ;

The law of Hatred disappear,
 The law of Love alone remain.

How fall the idols false and grim
 And lo! their hideous wreck abo
 The emblems of the Lamb a
 Dove!
 Man turns from God, not God fr
 him ;
 And guilt, in suffering, whisp
 Love!

The world sits at the feet of Chris
 Unknowing, blind, and unconsol
 It yet shall touch his garme
 fold,
 And feel the heavenly Alchemist
 Transform its very dust to gold.

The theme befitting angel tongues
 Beyond a mortal's scope
 grown.
 O heart of mine! with reverence o
 The fulness which to it belongs,
 And trust the unknown for
 known.

IN REMEMBRANCE OF JOSEPH
 SEPH STURGE.

IN the fair land o'erwatched by
 chia's mountains,
 Across the charmed bay
 Whose blue waves keep with Capri
 silver fountains
 Perpetual holiday,

A king lies dead, his wafer
 eaten,
 His gold-bought masses giv
 And Rome's great altar smokes v
 gums to sweeten
 Her foulest gift to Heaven.

And while all Naples thrills v
 mute thanksgiving,
 The court of England's quee

or the dead monster so abhorred
while living
In mourning garb is seen.

With a true sorrow God rebukes that
feigning ;
By lone Edgbaston's side
stands a great city in the sky's sad
raining,
Bare-headed and wet-eyed!

lent for once the restless hive of
labor,
Save the low funeral tread,
voice of craftsman whispering to
his neighbor
The good deeds of the dead.

or him no minster's chant of the
immortals
Rose from the lips of sin ;
mitred priest swung back the
heavenly portals
To let the white soul in.

t Age and Sickness framed their
tearful faces
In the low hovel's door,
d prayers went up from all the
dark by-places
And Ghettos of the poor.

e pallid toiler and the negro
chattel,
The vagrant of the street,
e human dice wherewith in games
of battle
The lords of earth compete,

ached with a grief that needs no
outward draping,
All swelled the long lament,
grateful hearts, instead of marble,
shaping
His viewless monument!

never yet, with ritual pomp and
splendor,
In the long heretofore,

A heart more loyal, warm, and true,
and tender,
Has England's turf closed o'er.

And if there fell from out her grand
old steeples
No crash of brazen wail,
The murmurous woe of kindreds,
tongues, and peoples
Swept in on every gale.

It came from Holstein's birchen-
belted meadows,
And from the tropic calms
Of Indian islands in the sun-smit
shadows
Of Occidental palms ;

From the locked roadsteads of the
Bothnian peasants,
And harbors of the Finn,
Where war's worn victims saw his
gentle presence
Come sailing, Christ-like, in,

To seek the lost, to build the old
waste places,
To link the hostile shores
Of severing seas, and sow with Eng-
land's daisies
The moss of Finland's moors.

Thanks for the good man's beautiful
example,
Who in the vilest saw
Some sacred crypt or altar of a
temple
Still vocal with God's law ;

And heard with tender ear the spirit
sighing
As from its prison cell,
Praying for pity, like the mournful cry-
ing
Of Jonah out of hell.

Not his the golden pen's or lip's per-
suasion,
But a fine sense of right,

And Truth's directness, meeting each
occasion
Straight as a line of light.

His faith and works, like streams
that intermingle,
In the same channel ran :
The crystal clearness of an eye kept
single
Shamed all the frauds of man.

The very gentlest of all human na-
tures
He joined to courage strong,
And love outreaching unto all God's
creatures
With sturdy hate of wrong.

Tender as woman; manliness and
meekness
In him were so allied
That they who judged him by his
strength or weakness
Saw but a single side.

Men failed, betrayed him, but his zeal
seemed nourished
By failure and by fall;
Still a large faith in human-kind he
cherished,
And in God's love for all.

And now he rests : his greatness and
his sweetness
No more shall seem at strife ;
And death has moulded into calm
completeness
The statue of his life.

Where the dews glisten and the song-
birds warble,
His dust to dust is laid,
In Nature's keeping, with no pomp of
marble
To shame his modest shade.

The forges glow, the hammers all are
ringing ;
Beneath its smoky vale,

Hard by, the city of his love is swi-
ing
Its clamorous iron flail.

But round his grave are quietude a
beauty,
And the sweet heaven above,—
The fitting symbols of a life of duty
Transfigured into love!

TRINITAS.

At morn I prayed, " I fain would s
How Three are One, and One
Three ;
Read the dark riddle unto me."

I wandered forth, the sun and air
I saw bestowed with equal care
On good and evil, foul and fair.

No partial favor dropped the rain ;
Alike the righteous and profane
Rejoiced above their heading grain

And my heart murmured, " Is it m
That blindfold Nature thus shou
treat
With equal hand the tares a
wheat?"

A presence melted through
mood,—
A warmth, a light, a sense of good
Like sunshine through a winter wo

I saw that presence, mailed comple
In her white innocence, pause
greet
A fallen sister of the street.

Upon her bosom snowy pure
The lost one clung, as if secure
From inward guilt or outward lure

" Beware!" I said ; " in this I see
No gain to her, but loss to thee :
Who touches pitch defiled m
be."

passed the haunts of shame and sin,
 and a voice whispered, "Who therein
 call these lost souls to Heaven's
 peace win?"

Who there shall hope and health
 dispense,
 and lift the ladder up from thence
 whose rounds are prayers of peni-
 tence?"

said, "No higher life they know ;
 these earth-worms love to have it so.
 who stoops to raise them sinks as
 low."

at night with painful care I read
 that Hippo's saint and Calvin said,—
 the living seeking to the dead!

vain I turned, in weary quest,
 and pages, where (God give them
 rest!)
 the poor creed-mongers dreamed and
 guessed.

and still I prayed, "Lord, let me see
 how Three are One, and One is
 Three ;
 and the dark riddle unto me!"

then something whispered, "Dost
 thou pray
 for what thou hast? This very day
 the Holy Three have crossed thy way.

did not the gifts of sun and air
 good and ill alike declare
 the all-compassionate Father's care?

the white soul that stooped to
 raise
 the lost one from her evil ways,
 thou saw'st the Christ, whom angels
 praise!

bodiless Divinity,
 the still small Voice that spake to
 thee
 is the Holy Spirit's mystery!

"O blind of sight, of faith how small!
 Father, and Son, and Holy Call ;—
 This day thou hast denied them all!

"Revealed in love and sacrifice,
 The Holiest passed before thine eyes,
 One and the same, in threefold guise.

"The equal Father in rain and sun,
 His Christ in the good to evil done,
 His Voice in thy soul ;—and the Three
 are One!"

I shut my grave Aquinas fast ;
 The monkish gloss of ages past,
 The schoolman's creed aside I cast.

And my heart answered, "Lord, I see
 How Three are One, and One is Three ;
 Thy riddle hath been read to me!"

THE OLD BURYING-GROUND.

OUR vales are sweet with fern and rose,
 Our hills are maple-crowned ;
 But not from them our fathers chose
 The village burying-ground.

The dreariest spot in all the land
 To Death they set apart ;
 With scanty grace from Nature's hand,
 And none from that of Art.

A winding wall of mossy stone,
 Frost-flung and broken, lines
 A lonesome acre thinly grown
 With grass and wandering vines.

Without the wall a birch-tree shows
 Its drooped and tasselled head ;
 Within, a stag-horned sumach grows,
 Fern-leaved, with spikes of red.

There, sheep that graze the neighbor-
 ing plain
 Like white ghosts come and go,
 The farm-horse drags his fetlock chain,
 The cow-bell tinkles slow.

Low moans the river from its bed,
 The distant pines reply ;
 Like mourners shrinking from the
 dead,
 They stand apart and sigh.

Unshaded smites the summer sun,
 Unchecked the winter blast ;
 The school-girl learns the place to
 shun,
 With glances backward cast.

For thus our fathers testified, —
 That he might read who ran, —
 The emptiness of human pride,
 The nothingness of man.

They dared not plant the grave with
 flowers,
 Nor dress the funeral sod,
 Where, with a love as deep as ours,
 They left their dead with God.

The hard and thorny path they kept
 From beauty turned aside ;
 Nor missed they over those who slept
 The grace to life denied.

Yet still the wilding flowers would
 blow,
 The golden leaves would fall,
 The seasons come, the seasons go,
 And God be good to all.

Above the graves the blackberry hung
 In bloom and green its wreath,
 And harebells swung as if they rung
 The chimes of peace beneath.

The beauty Nature loves to share,
 The gifts she hath for all,
 The common light, the common air,
 O'ercrept the graveyard's wall.

It knew the glow of eventide,
 The sunrise and the noon,
 And glorified and sanctified
 It slept beneath the moon.

With flowers or snow-flakes for its s
 Around the seasons ran,
 And evermore the love of God
 Rebuked the fear of man.

We dwell with fears on either hand
 Within a daily strife,
 And spectral problems waiting sta
 Before the gates of life.

The doubts we vainly seek to solv
 The truths we know, are one ;
 The known and nameless stars
 volve
 Around the Central Sun.

And if we reap as we have sown,
 And take the dole we deal,
 The law of pain is love alone,
 The wounding is to heal.

Unharm'd from change to change
 glide,
 We fall as in our dreams ;
 The far-off terror at our side
 A smiling angel seems.

Secure on God's all-tender heart
 Alike rest great and small ;
 Why fear to lose our little part,
 When he is pledged for all?

O fearful heart and troubled brain
 Take hope and strength from this
 That Nature never hints in vain,
 Nor prophesies amiss.

Her wild birds sing the same sv
 stave,
 Her lights and airs are given
 Alike to playground and the grave
 And over both is Heaven.

THE PIPES AT LUCKNOW

PIPES of the misty moorlands,
 Voice of the glens and hills ;
 The droning of the torrents,
 The treble of the rills !

the braes of broom and heather,
 For the mountains dark with rain,
 For maiden bower, nor border tower,
 I have heard your sweetest strain!

Dear to the Lowland reaper,
 And plaided mountaineer,—
 To the cottage and the castle
 The Scottish pipes are dear;—
 Sweet sounds the ancient pibroch
 O'er mountain, loch, and glade;
 But the sweetest of all music
 The Pipes at Lucknow played.

By day the Indian tiger
 Louder yelled, and nearer crept;
 And round the jungle-serpent
 Near and nearer circles swept.
 "Pray for rescue, wives and mothers,—
 Pray to-day!" the soldier said;
 To-morrow, death's between us
 And the wrong and shame we
 Dread."

They listened, looked, and waited,
 Till their hope became despair;
 And the sobs of low bewailing
 Filled the pauses of their prayer.
 Then up spake a Scottish maiden,
 With her ear unto the ground:
 "Can ye hear it?—dinna ye hear
 it?
 The pipes o' Havelock sound!"

Then he the wounded man his groan-
 ing;
 And pushed the wife her little ones;
 And when they heard the drum-roll
 And the roar of Sepoy guns.
 "To sounds of home and childhood
 The Highland ear was true;—
 Her mother's cradle-crooning
 The mountain pipes she knew.

And the march of soundless music
 Through the vision of the seer,
 More of feeling than of hearing,
 More to the heart than of the ear,
 She knew the droning pibroch,
 And she knew the Campbell's call:

"Hark! hear ye no' MacGregor's,—
 The grandest o' them all!"

O, they listened, dumb and breathless,
 And they caught the sound at last;
 Faint and far beyond the Goomtee
 Rose and fell the piper's blast!
 Then a burst of wild thanksgiving
 Mingled woman's voice and man's;
 "God be praised!—the March of
 Havelock!
 The piping of the clans!"

Louder, nearer, fierce as vengeance,
 Sharp and shrill as swords at strife,
 Came the wild MacGregor's clan-cai,
 Stinging all the air to life.
 But when the far-off dust-cloud
 To plaided legions grew,
 Full tenderly and blithesomely
 The pipes of rescue blew!

Round the silver domes of Lucknow,
 Moslem mosque and Pagan shrine,
 Breathed the air to Britons dearest,
 The air of Auld Lang Syne.
 O'er the cruel roll of war-drums
 Rose that sweet and homelike
 strain;
 And the tartan clove the turban,
 As the Goomtee cleaves the plain.

Dear to the corn-land reaper
 And plaided mountaineer,—
 To the cottage and the castle
 The piper's song is dear.
 Sweet sounds the Gaelic pibroch
 O'er mountain, glen, and glade;
 But the sweetest of all music
 The Pipes at Lucknow played!

MY PSALM.

I MOURN no more my vanished years:
 Beneath a tender rain,
 An April rain of smiles and tears,
 My heart is young again.

The west-winds blow, and, singing
 low,
 I hear the glad streams run ;
 The windows of my soul I throw
 Wide open to the sun.

No longer forward nor behind
 I look in hope or fear ;
 But, grateful, take the good I find,
 The best of now and here.

I plough no more a desert land,
 To harvest weed and tare ;
 The manna dropping from God's
 hand
 Rebukes my painful care.

I break my pilgrim staff, — I lay
 Aside the toiling oar ;
 The angel sought so far away
 I welcome at my door.

The airs of spring may never play
 Among the ripening corn,
 Nor freshness of the flowers of May
 Blow through the autumn morn ;

Yet shall the blue-eyed gentian look
 Through fringed lids to heaven,
 And the pale aster in the brook
 Shall see its image given ; —

The woods shall wear their robes of
 praise,
 The south-wind softly sigh,
 And sweet, calm days in golden haze
 Melt down the amber sky.

Not less shall manly deed and word
 Rebuke an age of wrong ;
 The graven flowers that wreath the
 sword
 Make not the blade less strong.

But smiting hands shall learn to
 heal, —
 To build as to destroy ;
 Nor less my heart for others feel
 That I the more enjoy.

All as God wills, who wisely heed
 To give or to withhold,
 And knoweth more of all my need
 Than all my prayers have told

Enough that blessings undeserve
 Have marked my erring track
 That wheresoe'er my feet
 swerved,
 His chastening turned
 back ; —

That more and more a Providence
 Of love is understood,
 Making the springs of time and space
 Sweet with eternal good ; —

That death seems but a covered
 Which opens into light,
 Wherein no blinded child can stray
 Beyond the Father's sight ; —

That care and trial seem at last,
 Through Memory's sunset air
 Like mountain-ranges overpast,
 In purple distance fair ; —

That all the jarring notes of life
 Seem blending in a psalm,
 And all the angles of its strife
 Slow rounding into calm.

And so the shadows fall apart,
 And so the west-winds play
 And all the windows of my heart
 I open to the day.

LE MARAIS DU CYGNE

A BLUSH as of roses
 Where rose never grew !
 Great drops on the bunch-grass
 But not of the dew !
 A taint in the sweet air
 For wild bees to shun !
 A stain that shall never
 Bleach out in the sun !

pack; steed of the prairies!
Sweet song-bird, fly back!
Wheel hither, bald vulture!
Gray wolf, call thy pack!
The fowl human vultures
Have feasted and fled;
The wolves of the Border
Have crept from the dead.

From the hearths of their cabins,
The fields of their corn,
Unwarned and unweaponed,
The victims were torn,—
By the whirlwind of murder
Swooped up and swept on
To the low, reedy fen-lands,
The Marsh of the Swan.

With a vain plea for mercy
No stout knee was crooked;
In the mouths of the rifles
Right manly they looked.
How paled the May sunshine,
O Marais du Cygne!
In death for the strong life,
On red grass for green!

In the homes of their rearing,
Yet warm with their lives,
We wait the dead only,
Poor children and wives!
It out the red forge-fire,
The smith shall not come;
To yoke the brown oxen,
The ploughman lies dumb.

Wind slow from the Swan's Marsh,
O dreary death-train,
With pressed lips as bloodless
As lips of the slam!
Press down the young eyelids,
Smooth down the gray hairs;
That tears quench the curses
That burn through your prayers.

Strong men of the prairies,
Mourn bitter and wild!
Wail, desolate woman!
Weep, fatherless child!

But the grain of God springs up
From ashes beneath,
And the crown of his harvest
Is life out of death.

Not in vain on the dial
The shade moves along,
To point the great contrasts
Of right and of wrong:
Free homes and free altars,
Free prairie and flood,—
The reeds of the Swan's Marsh,
Whose bloom is of blood!

On the lintels of Kansas
That blood shall not dry;
Henceforth the Bad Angel
Shall harmless go by;
Henceforth to the sunset,
Unchecked on her way,
Shall Liberty follow
The march of the day.

“THE ROCK” IN EL GHOR.

DEAD Petra in her hill-tomb sleeps,
Her stones of emptiness remain;
Around her sculptured mystery sweeps
The lonely waste of Edom's plain.

From the doomed dwellers in the cleft
The bow of vengeance turns not
back;
Of all her myriads none are left
Along the Wady Mousa's track.

Clear in the hot Arabian day
Her arches spring, her statues climb;
Unchanged, the graven wonders pay
No tribute to the spoiler, Time!

Unchanged the awful lithograph
Of power and glory undertrod,—
Of nations scattered like the chaff
Blown from the threshing-floor of
God.

Yet shall the thoughtful stranger turn
From Petra's gates, with deeper awe

To mark afar the burial urn
Of Aaron on the cliffs of Hor ;

And where upon its ancient guard
Thy Rock, El Ghor, is standing
yet, —
Looks from its turrets desertward,
And keeps the watch that God has
set.

The same as when in thunders loud
It heard the voice of God to man, —
As when it saw in fire and cloud
The angels walk in Israel's van!

Or when from Ezion-Geber's way
It saw the long procession file,
And heard the Hebrew timbrels play
The music of the lordly Nile ;

Or saw the tabernacle pause,
Cloud-bound, by Kadesh Barnea's
wells,
While Moses graved the sacred laws,
And Aaron swung his golden bells.

Rock of the desert, prophet-sung!
How grew its shadowing pile at
length,
A symbol, in the Hebrew tongue,
Of God's eternal love and strength.

On lip of bard and scroll of seer,
From age to age went down the
name,
Until the Shiloh's promised year,
And Christ, the Rock of Ages,
came!

The path of life we walk to-day
Is strange as that the Hebrews trod ;
We need the shadowing rock, as
they, —
We need, like them, the guides of
God.

God send his angels, Cloud and Fire,
To lead us o'er the desert sand!
God give our hearts their long desire,
His shadow in a weary land!

ON A PRAYER-BOOK,

WITH ITS FRONTISPIECE, ARY SCHEFFER'S "CHRISTUS CONSOLATUS AMERICANIZED BY THE OMIS OF THE BLACK MAN.

O ARY SCHEFFER! when bent
thine eye,
Touched with the light that comes
from above,
Grew the sweet picture of the
Lord's love,
No dream hadst thou that Christ's
hands would tear
Therefrom the token of his
care,
And make thy symbol of his
a lie!
The poor, dumb slave whose shadow
fall away
In his compassionate gaze, grubbed
smoothly out,
To mar no more the exercise
vout
Of sleek oppression kneeling down
pray
Where the great oriel stains
Sabbath day!
Let whoso can before such prayer
books
Kneel on his velvet cushion ; I
one,
Would sooner bow, a Parsee, to
sun,
Or tend a prayer-wheel in Thibet
brooks,
Or beat a drum on Yedo's ten-
floor.
No falsier idol man has bowed
before,
In Indian groves or islands of
sea,
Than that which through the
carved Gothic door
Looks forth, — a Church without
manity!
Patron of pride, and prejudice,
wrong, —

The rich man's charm and fetish of
 the strong,
 the Eternal Fulness meted, clipped,
 and shorn,
 the seamless robe of equal mercy
 torn,
 the dear Christ hidden from his
 kindred flesh,
 and, in his poor ones, crucified
 afresh!
 After the simple Lama scattering
 wide,
 Where sweeps the storm Alechan's
 steppes along,
 the paper horses for the lost to
 ride,
 and wearying Buddha with his
 prayers to make
 the figures living for the traveller's
 sake,
 and he who hopes with cheap praise
 to beguile
 the ear of God, dishonoring man the
 while;
 who dreams the pearl gate's hinges,
 rusty grown,
 moved by flattery's oil of tongue
 alone;
 that in the scale Eternal Justice
 bears
 the generous deed weighs less than
 selfish prayers,
 and words intoned with graceful unction
 move
 the Eternal Goodness more than lives
 of truth and love.
 O, the Church!—The reverend
 head of Jay,
 haloed with its saintly silvered
 hair,
 adorns no more the places of her
 prayer;
 and brave young Tyng, too early
 called away,
 troubles the Haman of her courts
 no more
 like the just Hebrew at the Assyri-
 an's door;
 and her sweet ritual, beautiful but
 dead

As the dry husk from which the
 grain is shed,
 And holy hymns from which the
 life devout
 Of saints and martyrs has wellnigh
 gone out,
 Like candles dying in exhausted
 air,
 For Sabbath use in measured grists
 are ground;
 And, ever while the spiritual mill goes
 round,
 Between the upper and the nether
 stones,
 Unseen, unheard, the wretched
 bondman groans,
 And urges his vain plea, prayer-smothered,
 anthem-drowned!
 O heart of mine, keep patience!—
 Looking forth,
 As from the Mount of Vision, I be-
 hold,
 Pure, just, and free, the Church of
 Christ on earth,—
 The martyr's dream, the golden age
 foretold!
 And found, at last, the mystic Graal I
 see,
 Brimmed with His blessing, pass
 from lip to lip
 In sacred pledge of human fellow-
 ship;
 And over all the songs of angels
 hear,—
 Songs of the love that casteth out
 all fear,—
 Songs of the Gospel of Human-
 ity!
 Lo! in the midst, with the same look
 he wore,
 Healing and blessing on Genesaret's
 shore,
 Folding together, with the all-tender
 might
 Of his great love, the dark hands and
 the white,
 Stands the Consoler, soothing every
 pain,
 Making all burdens light, and break-
 ing every chain.

TO J. T. F.

ON A BLANK LEAF OF "POEMS
PRINTED, NOT PUBLISHED."

WELL thought! who would not rather
hear
The songs to Love and Friendship
sung
Than those which move the stranger's
tongue,
And feed his unselected ear?

Our social joys are more than fame;
Life withers in the public look.
Why mount the pillory of a book,
Or barter comfort for a name?

Who in a house of glass would dwell,
With curious eyes at every pane?
To ring him in and out again,
Who wants the public crier's bell?

To see the angel in one's way,
Who waits to play the ass's part, —
Bear on his back the wizard Art,
And in his service speak or bray?

And who his manly locks would shave,
And quench the eyes of common sense,
To share the noisy recompense
That mocked the shorn and blinded
slave?

The heart has needs beyond the head,
And, starving in the plenitude
Of strange gifts, craves its common
food, —
Our human nature's daily bread.

We are but men: no gods are we,
To sit in mid-heaven, cold and bleak,
Each separate, on his painful peak,
Thin-cloaked in self-complacency!

Better his lot whose axe is swung
In Wartburg woods, or that poor girl's
Who by the IIm her spindle whirls
And sings the songs that Luther sung,

Than his who, old, and cold, and v
At Weimar sat, a demigod,
And bowed with Jove's imperial n
His votaries in and out again!

Ply, Vanity, thy wingéd feet!
Ambition, hew thy rocky stair!
Who envies him who feeds on air
The icy splendor of his seat?

I see your Alps, above me, cut
The dark, cold sky; and dim and l
I see ye sitting, — stone on stone,
With human senses dulled and sh

I could not reach you, if I would,
Nor sit among your cloudy shapes
And (spare the fable of the grapes
And fox) I would not if I could.

Keep to your lofty pedestals!
The safer plain below I choose:
Who never wins can rarely lose,
Who never climbs as rarely falls.

Let such as love the eagle's scream
Divide with him his home of ice:
For me shall gentler notes suffice,
The valley-song of bird and stream

The pastoral bleat, the drone of b
The flail-beat chiming far away,
The cattle-low, at shut of day,
The voice of God in leaf and breeze

Then lend thy hand, my wiser frie
And help me to the vales below,
(In truth, I have not far to go,)
Where sweet with flowers the fi
extend.

 THE PALM-TREE.

Is it the palm, the cocoa-palm,
On the Indian Sea, by the isles
balm?
Or is it a ship in the breezeless ca

hip whose keel is of palm beneath,
 ose ribs of palm have a palm-bark
 sheath,
 d a rudder of palm it steereth with.

nches of palm are its spars and
 rails,
 res of palm are its woven sails,
 d the rope is of palm that idly
 trails!

at does the good ship bear so
 well?
 e cocoa-nut with its stony shell,
 d the milky sap of its inner cell.

at are its jars, so smooth and fine,
 hollowed nuts, filled with oil and
 wine,
 d the cabbage that ripens under the
 Line?

o smokes his nargileh, cool and
 calm?
 e master, whose cunning and skill
 could charm
 go and ship from the bounteous
 palm.

the cabin he sits on a palm-mat
 soft,
 m a beaker of palm his drink is
 quaffed,
 d a palm-thatch shields from the
 sun aloft!

dress is woven of palmy strands,
 d he holds a palm-leaf scroll in his
 hands,
 ced with the Prophet's wise com-
 mands!

e turban folded about his head
 s daintily wrought of the palm-
 leaf braid,
 d the fan that cools him of palm
 was made.

threads of palm was the carpet
 spun

Whereon he kneels when the day is
 done,
 And the foreheads of Islam are
 bowed as one!

To him the palm is a gift divine,
 Wherein all uses of man combine,—
 House, and raiment, and food, and
 wine!

And, in the hour of his great release,
 His need of the palm shall only
 cease
 With the shroud wherein he lieth in
 peace.

“Allah il Allah!” he sings his psalm,
 On the Indian Sea, by the isles of
 balm;
 “Thanks to Allah who gives the
 palm!”

LINES,

READ AT THE BOSTON CELEBRA-
 TION OF THE HUNDREDTH AN-
 NIVERSARY OF THE BIRTH OF
 ROBERT BURNS, 25TH 1ST MO.,
 1859.

How sweetly come the holy psalms
 From saints and martyrs down.
 The waving of triumphal palms
 Above the thorny crown!
 The choral praise, the chanted
 prayers
 From harps by angels strung,
 The hunted Cameron's mountain
 airs,
 The hymns that Luther sung!

Yet, jarring not the heavenly notes,
 The sounds of earth are heard,
 As through the open minster floats
 The song of breeze and bird!
 Not less the wonder of the sky
 That daisies bloom below;
 The brook sings on, though loud and
 high
 The cloudy organs blow!

And, if the tender ear be jarred
 That, haply, hears by turns
 The saintly harp of Olney's bard,
 The pastoral pipe of Burns,
 No discord mars His perfect plan
 Who gave them both a tongue;
 For he who sings the love of man
 The love of God hath sung!

To-day be every fault forgiven
 Of him in whom we joy!
 We take, with thanks, the gold of
 Heaven
 And leave the earth's alloy.
 Be ours his music as of spring,
 His sweetness as of flowers,
 The songs the bard himself might
 sing
 In holier ears than ours.

Sweet airs of love and home, the hum
 Of household melodies,
 Come singing, as the robins come
 To sing in door-yard trees.
 And, heart to heart, two nations
 lean,
 No rival wreaths to twine,
 But blending in eternal green
 The holly and the pine!

THE RED RIVER VOYAGEUR.

OUT and in the river is winding
 The links of its long, red chain
 Through belts of dusky pine-land
 And gusty leagues of plain.

Only, at times, a smoke-wreath
 With the drifting cloud-rack
 joins, —
 The smoke of the hunting-lodges
 Of the wild Assiniboins!

Drearily blows the north-wind
 From the land of ice and snow;
 The eyes that look are weary,
 And heavy the hands that row.

And with one foot on the water,
 And one upon the shore,
 The Angel of Shadow gives warn
 That day shall be no more.

Is it the clang of wild-geese?
 Is it the Indian's yell,
 That lends to the voice of the no
 wind
 The tones of a far-off bell?

The voyageur smiles as he listens
 To the sound that grows apace
 Well he knows the vesper ringing
 Of the bells of St. Boniface.

The bells of the Roman Mission,
 That call from their turrets twai
 To the boatman on the river,
 To the hunter on the plain!

Even so in our mortal journey
 The bitter north-winds blow,
 And thus upon life's Red River
 Our hearts, as oarsmen, row.

And when the Angel of Shadow
 Rests his feet on wave and shor
 And our eyes grow dim with wat
 ing
 And our hearts faint at the oar,

Happy is he who heareth
 The signal of his release
 In the bells of the Holy City,
 The chimes of eternal peace!

KENOZA LAKE.

As Adam did in Paradise,
 To-day the primal right we cla
 Fair mirror of the woods and skie
 We give to thee a name.

Lake of the pickerel! — let no mo
 The echoes answer back, "G
 Pond,"
 But sweet Kenoza, from thy shore
 And watching hills beyond,

Indian ghosts, if such there be
Who ply unseen their shadowy
lines,

Call back the ancient name to thee,
As with the voice of pines.

On the shores we trod as barefoot boys,
The nutted woods we wandered
through,
In friendship, love, and social joys
We consecrate anew.

There shall the tender song be sung,
And memory's dirges soft and low,
And wit shall sparkle on the tongue,
And mirth shall overflow,

Formless as summer lightning plays
From a low, hidden cloud by night,
Bright to set the hills ablaze,
But not a bolt to smite.

Sunny South and prairied West
Where exiled hearts remembering
Still,
Bees their hive, as birds their
nest,
The homes of Haverhill.

They join us in our rites to-day;
And, listening, we may hear, ere-
long,
In inland lake and ocean bay,
The echoes of our song.

Oho! o'er no sweeter lake
Shall morning break or noon-cloud
Sail,—
Fairer face than thine shall take
The sunset's golden veil.

Let me be it ere the tide of trade
Shall break with harsh-resounding
din
The quiet of thy banks of shade,
And hills that fold thee in.

Let thy woodlands hide the hare,
The shy loon sound his trumpet-
note;

Wing-weary from his fields of air,
The wild-goose on thee float.

Thy peace rebuke our feverish stir,
Thy beauty our deforming strife;
Thy woods and waters minister
The healing of their life.

And sinless Mirth, from care re-
leased,
Behold, unawed, thy mirrored sky,
Smiling as smiled on Cana's feast
The Master's loving eye.

And when the 'summer day grows
dim,
And light mists walk thy mimic
sea,
Revive in us the thought of Him
Who walked on Galilee!

TO G. B. C.

So spake Esaias: so, in words of
flame,
Tekoa's prophet-herdsman smote with
blame
The traffickers in men, and put to
shame,
All earth and heaven before,
The sacerdotal robbers of the poor.

All the dread Scripture lives for thee
again,
To smite with lightning on the hands
profane
Lifted to bless the slave-whip and the
chain.

Once more th' old Hebrew tongue
Bends with the shafts of God a bow
new-strung!

Take up the mantle which the proph-
ets wore;
Warn with their warnings,— show the
Christ once more
Bound, scourged, and crucified in his
blameless poor;
And shake above our land

The unquenched bolts that blazed in
Hosea's hand!

Not vainly shalt thou cast upon our
years

The solemn burdens of the Orient
seers,

And smite with truth a guilty nation's
ears.

Mightier was Luther's word
Than Seckingen's mailed arm or Hut-
ton's sword!

THE SISTERS.

A PICTURE BY BARRY.

THE shade for me, but over thee
The lingering sunshine still;
As, smiling, to the silent stream
Comes down the singing rill,

So come to me, my little one,—
My years with thee I share,
And mingle with a sister's love
A mother's tender care.

But keep the smile upon thy lip,
The trust upon thy brow;
Since for the dear one God hath called
We have an angel now.

Our mother from the fields of heaven
Shall still her ear incline;
Nor need we fear her human love
Is less for love divine.

The songs are sweet they sing beneath
The trees of life so fair,
But sweetest of the songs of heaven
Shall be her children's prayer.

Then, darling, rest upon my breast,
And teach my heart to lean
With thy sweet trust upon the arm
Which folds us both unseen!

LINES,

FOR THE AGRICULTURAL AND HOR-
CULTURAL EXHIBITION AT AM-
BURY AND SALISBURY, SEPT.
1858.

THIS day, two hundred years ago,
The wild grape by the river's side
And tasteless groundnut trailing
The table of the woods supplied

Unknown the apple's red and gold
The blushing tint of peach and
pear;
The mirror of the Powow told
No tale of orchards ripe and rare

Wild as the fruits he scorned to till
These vales the idle Indian trod
Nor knew the glad, creative skill,
The joy of him who toils with God

O Painter of the fruits and flowers
We thank thee for thy wise design
Whereby these human hands of ours
In Nature's garden work with thine

And thanks that from our daily bread
The joy of simple faith is born
That he who smites the summer weed
May trust thee for the autumn corn

Give fools their gold, and knaves their
power;
Let fortune's bubbles rise and fall
Who sows a field, or trains a fowl
Or plants a tree, is more than all

For he who blesses most is blest
And God and man shall own
worth
Who toils to leave as his bequest
An added beauty to the earth.

And, soon or late, to all that sow
The time of harvest shall be given
The flower shall bloom, the fruit shall
grow,
If not on earth, at last in heaven

THE PREACHER.

windows flashing to the sky,
 beneath a thousand roofs of brown,
 down the vale, my friend and I
 beheld the old and quiet town ;
 the ghostly sails that out at sea
 dropped their white wings of mystery ;
 the beaches glimmering in the sun,
 and the low wooded capes that run
 to the sea-mist north and south ;
 the sand-bluffs at the river's mouth ;
 the swinging chain-bridge, and, afar,
 the foam-line of the harbor-bar.

Through the woods and meadow-lands
 a crimson-tinted shadow lay
 of clouds through which the setting
 day
 shined a slant glory far away.
 It glittered on the wet sea-sands,
 and flamed upon the city's panes,
 and wrote the white sails of ships that wore
 outward or in, and glided o'er
 the steeples with their veering
 vanes!

While my friend with rapid search
 scanned the landscape. "Yonder
 spire
 over gray roofs, a shaft of fire ;
 what is it, pray?"—"The White-
 field Church!

It is led about by its basement stones,
 where rest the marvellous prophet's
 bones."
 And as our homeward way we
 walked,
 of the great preacher's life we talked ;
 through the mystery of our theme
 outward glory seemed to stream,
 Nature's self interpreted
 the doubtful record of the dead ;
 every level beam that smote
 sails upon the dark afloat
 a symbol of the light became
 which touched the shadows of our
 blame
 with tongues of Pentecostal flame.

Over the roofs of the pioneers
 Gathers the moss of a hundred years ;
 On man and his works has passed the
 change

Which needs must be in a century's
 range.

The land lies open and warm in the
 sun,

Anvils clamor and mill-wheels run,—
 Flocks on the hillsides, herds on the
 plain,

The wilderness gladdened with fruit
 and grain!

But the living faith of the settlers
 old

A dead profession their children
 hold ;

To the lust of office and greed of
 trade

A stepping-stone is the altar made.

The Church, to place and power the
 door,

Rebukes the sin of the world no more,
 Nor sees its Lord in the homeless
 poor.

Everywhere is the grasping hand,
 And eager adding of land to land ;
 And earth, which seemed to the fathers
 meant

But as a pilgrim's wayside tent,—
 A nightly shelter to fold away
 When the Lord should call at the
 break of day,—

Solid and steadfast seems to be,
 And Time has forgotten Eternity!

But fresh and green from the rotting
 roots

Of primal forests the young growth
 shoots ;

From the death of the old the new
 proceeds,

And the life of truth from the rot of
 creeds :

On the ladder of God, which upward
 leads,

The steps of progress are human
 needs.

For his judgments still are a mighty
 deep,

And the eyes of his providence never
 sleep:
 When the night is darkest he gives
 the morn;
 When the famine is sorest, the wine
 and corn!

In the church of the wilderness Ed-
 wards wrought,
 Shaping his creed at the forge of
 thought;
 And with Thor's own hammer welded
 and bent
 The iron links of his argument,
 Which strove to grasp in its mighty
 span
 The purpose of God and the fate of
 man!
 Yet faithful still, in his daily round
 To the weak, and the poor, and sin-
 sick found,
 The schoolman's lore and the casuist's
 art
 Drew warmth and life from his fervent
 heart.
 Had he not seen in the solitudes
 Of his deep and dark Northampton
 woods
 A vision of love about him fall?
 Not the blinding splendor which fell
 on Saul,
 But the tenderer glory that rests on
 them
 Who walk in the New Jerusalem,
 Where never the sun nor moon are
 known,
 But the Lord and his love are the light
 alone!
 And watching the sweet, still counte-
 nance
 Of the wife of his bosom rapt in
 trance,
 Had he not treasured each broken
 word
 Of the mystical wonder seen and
 heard;
 And loved the beautiful dreamer
 more
 That thus to the desert of earth she
 bore

Clusters of Eschol from Canaan
 shore?

As the barley-winnower, holding w
 pain
 Aloft in waiting his chaff and grain
 Joyfully welcomes the far-off breeze
 Sounding the pine-tree's slender ke
 So he who had waited long to hear
 The sound of the Spirit drawing n
 Like that which the son of Iddo he
 When the feet of angels the myr
 stirred,
 Felt the answer of prayer, at last,
 As over his church the afflatus pass
 Breaking its sleep as breezes break
 To sun-bright ripples a stagnant la

At first a tremor of silent fear,
 The creep of the flesh at danger ne
 A vague foreboding and disconter
 Over the hearts of the people wen
 All nature warned in sounds and sig
 The wind in the tops of the fo
 pines
 In the name of the Highest called
 prayer,
 As the muezzin calls from the min
 stair.
 Through ceiléd chambers of secret
 Sudden and strong the light shone
 A guilty sense of his neighbor's ne
 Startled the man of title-deeds;
 The trembling hand of the worldl
 shook
 The dust of years from the Holy Bo
 And the psalms of David, forgot
 long,
 Took the place of the scoffer's sor

The impulse spread like the outw
 course
 Of waters moved by a central forc
 The tide of spiritual life rolled do
 From inland mountains to seabo
 town.

Prepared and ready the altar stan
 Waiting the prophet's outstretc
 hands

d prayer availing, to downward call
 e fiery answer in view of all.
 arts are like wax in the furnace,
 who
 all mould, and shape, and cast them
 anew?
 ! by the Merrimack WHITEFIELD
 stands
 the temple that never was made by
 hands, —
 rtains of azure, and crystal wall,
 d dome of the sunshine over all! —
 homeless pilgrim, with dubious
 name
 wn about on the winds of fame ;
 w as an angel of blessing classed,
 d now as a mad enthusiast.
 led in his youth to sound and
 gauge
 e moral lapse of his race and age,
 d, sharp as truth, the contrast draw
 human frailty and perfect law ;
 sessed by the one dread thought
 that lent
 goad to his fiery temperament,
 and down the world he went,
 ohn the Baptist crying, — Repent !

 perfect whole can our nature
 make ;
 e or there the circle will break ;
 e orb of life as it takes the light
 one side leaves the other in night.
 er was saint so good and great
 to give no chance at St. Peter's
 gate
 the plea of the Devil's advocate.
 incomplete by his being's law,
 e marvellous preacher had his
 flaw :
 h step unequal, and lame with
 faults,
 shade on the path of History
 halts.

 sely and well said the Eastern
 bard ;
 r is easy, but love is hard, —
 y to glow with the Santon's rage,
 d walk on the Meccan pilgrimage ;

But he is greatest and best who can
 Worship Allah by loving man.

Thus he, — to whom, in the painful
 stress
 Of zeal on fire from its own excess,
 Heaven seemed so vast and earth so
 small
 That man was nothing, since God was
 all, —
 Forgot, as the best at times have
 done,
 That the love of the Lord and of man
 are one.

Little to him whose feet unshod
 The thorny path of the desert trod,
 Careless of pain, so it led to God,
 Seemed the hunger-pang and the poor
 man's wrong,
 The weak ones trodden beneath the
 strong.
 Should the worm be chooser? — the
 clay withstand
 The shaping will of the potter's hand?

In the Indian fable Arjoon hears
 The scorn of a god rebuke his fears :
 " Spare thy pity ! " Krishna saith ;
 " Not in thy sword is the power of
 death !
 All is illusion, — loss but seems ;
 Pleasure and pain are only dreams ;
 Who deems he slayeth doth not kill ;
 Who counts as slain is living still.
 Strike, nor fear thy blow is crime ;
 Nothing dies but the cheats of time ;
 Slain or slayer, small the odds
 To each, immortal as Indra's gods ! "

So by Savannah's banks of shade,
 The stones of his mission the preacher
 laid
 On the heart of the negro crushed and
 rent,
 And made of his blood the wall's ce-
 ment ;
 Bade the slave-ship speed from coast
 to coast

Fanned by the wings of the Holy
Ghost;
And begged, for the love of Christ, the
gold
Coined from the hearts in its groaning
hold.
What could it matter, more or less
Of stripes, and hunger, and weariness?
Living or dying, bond or free,
What was time to eternity?

Alas for the preacher's cherished
schemes!
Mission and church are now but
dreams;
Nor prayer nor fasting availed the
plan
To honor God through the wrong of
man.
Of all his labors no trace remains
Save the bondman lifting his hands
in chains.
The woof he wove in the righteous
warp
Of freedom-loving Oglethorpe,
Clothes with curses the goodly land,
Changes its greenness and bloom to
sand;
And a century's lapse reveals once
more
The slave-ship stealing to Georgia's
shore.
Father of Light! how blind is he
Who sprinkles the altar he rears to
Thee
With the blood and tears of humanity!

He erred: Shall we count his gifts as
naught?
Was the work of God in him un-
wrought?
The servant may through his deafness
err,
And blind may be God's messenger;
But the errand is sure they go upon,—
The word is spoken, the deed is done.
Was the Hebrew temple less fair and
good
That Solomon bowed to gods of wood?

For his tempted heart and wandering
feet,
Were the songs of David less
and sweet?
So in light and shadow the preacher
went,
God's erring and human instrument
And the hearts of the people where
passed
Swayed as the reeds sway in the
brook,
Under the spell of a voice which
In its compass the flow of Sil-
brook,
And the mystical chime of the
of gold
On the ephod's hem of the priest
old,—
Now the roll of thunder, and now
awe
Of the trumpet heard in the Mo-
of Law.

A solemn fear on the listening crowd
Fell like the shadow of a cloud.
The sailor reeling from out the ship
Whose masts stood thick in the
slips
Felt the jest and the curse die on
lips.
Listened the fisherman rude and
The calker rough from the build-
yard,
The man of the market left his
The teamster leaned on his ben-
goad,
The maiden, and youth beside
felt
Their hearts in a closer union
And saw the flowers of their love
bloom
Down the endless vistas of life
come.
Old age sat feebly brushing away
From his ears the scanty lock-
gray;
And careless boyhood, living the
Unconscious life of bird and tree
Suddenly wakened to a sense
Of sin and its guilty consequence
It was as if an angel's voice

led the listeners up for their final
 choice ;
 if a strong hand rent apart
 the veils of sense from soul and heart,
 glowing in light ineffable
 the joys of heaven and woes of hell !
 about in the misty air
 the hills seemed kneeling in silent
 prayer ;
 the rustle of leaves, the moaning sedge
 the water's lap on its gravelled edge,
 the wailing pines, and, far and faint,
 the wood-dove's note of sad com-
 plaint, —
 the solemn voice of the preacher
 lent
 undertone as of low lament ;
 and the rote of the sea from its sandy
 coast,
 the easterly wind, now heard, now
 lost,
 seemed the murmurous sound of the
 judgment host.

wise men doubted, and good men
 wept,
 that storm of passion above them
 swept,
 and, comet-like, adding flame to
 flame,
 the priests of the new Evangel
 came, —
 venport, flashing upon the crowd,
 urged like summer's electric cloud,
 now holding the listener still as
 death
 with terrible warnings under breath,
 now shouting for joy, as if he viewed
 the vision of Heaven's beatitude !
 and Celtic Tennant, his long coat
 bound
 like a monk's with leathern girdle
 round,
 and with the toss of unshorn hair,
 and wringing of hands, and eyes
 aglare,
 gazing under the world's despair !
 the ve pastors, grieving their flocks to
 lose,
 prophesied to the empty pews

That gourds would wither, and mush-
 rooms die,
 And noisiest fountains run soonest dry,
 Like the spring that gushed in New-
 bury Street,
 Under the tramp of the earthquake's
 feet,

A silver shaft in the air and light,
 For a single day, then lost in night,
 Leaving only, its place to tell,
 Sandy fissure and sulphurous smell.
 With zeal wing-clipped and white-
 heat cool,

Moved by the spirit in grooves of rule,
 No longer harried, and cropped, and
 fleeced,

Flogged by sheriff and cursed by priest,
 But by wiser counsels left at ease
 To settle quietly on his lees,
 And, self-concentred, to count as done
 The work which his fathers scarce
 begun,

In silent protest of letting alone,
 The Quaker kept the way of his own, —
 A non-conductor among the wires,
 With coat of asbestos proof to fires.
 And quite unable to mend his pace
 To catch the falling manna of grace,
 He hugged the closer his little store
 Of faith, and silently prayed for more.
 And vague of creed and barren of rite,
 But holding, as in his Master's sight,
 Act and thought to the inner light,
 The round of his simple duties walked,
 And strove to live what the others
 talked.

And who shall marvel if evil went
 Step by step with the good intent,
 And with love and meekness, side by
 side,

Lust of the flesh and spiritual pride? —
 That passionate longings and fancies
 vain

Set the heart on fire and crazed the
 brain? —

That over the holy oracles
 Folly sported with cap and bells? —
 That goodly women and learned men
 Marvelling told with tongue and pen

How unweaned children chirped like
birds
Texts of Scripture and solemn words,
Like the infant seers of the rocky glens
In the Puy de Dome of wild Cevennes :
Or baby Lamas who pray and preach
From Tartar cradles in Buddha's
speech?

In the war which Truth or Freedom
wages
With impious fraud and the wrong of
ages
Hate and malice and self-love mar
The notes of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to
hide.

Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction
hard

On granite boulder and flinty shard.
The heart must bleed before it feels,
The pool be troubled before it heals;
Ever by losses the right must gain,
Every good have its birth of pain;
The active Virtues blush to find
The Vices wearing their badge be-
hind,

And Graces and Charities feel the fire
Wherein the sins of the age expire ;
The fiend still rends as of old he rent
The tortured body from which he
went.

But Time tests all. In the over-drift
And flow of the Nile, with its annual
gift,

Who cares for the Hadji's relics sunk?
Who thinks of the drowned-out Coptic
monk?

The tide that loosens the temple's
stones,

And scatters the sacred ibis-bones,
Drives away from the valley-land
That Arab robber, the wandering
sand,

Moistens the fields that know no rain,
Frings the desert with belts of grain,

And bread to the sower brings ag
So the flood of emotion deep
strong

Troubled the land as it swept alo
But left a result of holier lives,
Tenderer mothers and worthier w
The husband and father whose c
dren fled

And sad wife wept when his drun
tread

Frightened peace from his roof-t
shade,

And a rock of offence his hearths
made,

In a strength that was not his c
began

To rise from the brute's to the pl
of man.

Old friends embraced, long held a
By evil counsel and pride of heart
And penitence saw through m
tears,

In the bow of hope on its clou
fears,

The promise of Heaven's ete
years,—

The peace of God for the world's
noy,—

Beauty for ashes, and oil of joy!

Under the church of Federal Stre
Under the tread of its Sabbath fe

Walled about by its basement sto
Lie the marvellous preacher's bon

No saintly honors to them are sho
No sign nor miracle have they kno

But he who passes the ancient ch
Stops in the shade of its belfry-po

And ponders the wonderful lif
him

Who lies at rest in that charnel c
Long shall the traveller strain hi

From the railroad car, as it plu
by,

And the vanishing town behind
search

For the slender spire of the White
Church ;

And feel for one moment the g
of trade,

d fashion, and folly, and pleasure
laid,
the thought of that life of pure in-
tent,
at voice of warning yet eloquent,
one on the errands of angels
sent.
d if where he labored the flood of
sin
e a tide from the harbor-bar sets
in,
d over a life of time and sense
e church-spires lift their vain de-
fence,
if to scatter the bolts of God
th the points of Calvin's thunder-
rod,—
l, as the gem of its civic crown,
cious beyond the world's renown,
memory hallows the ancient
town!

THE QUAKER ALUMNI.

OM the well-springs of Hudson, the
sea-cliffs of Maine,
ve men, sober matrons, you gather
again;
l, with hearts warmer grown as
your heads grow more cool,
y over the old game of going to
school.

your strifes and vexations, your
whims and complaints,
u were not saints yourselves, if the
children of saints!)
your petty self-seekings and rival-
ries done,
nd the dear Alma Mater your
hearts beat as one!

y widely soe'er you have strayed
from the fold,
ugh your "thee" has grown
"you," and your drab blue and
gold,
the old friendly speech and the
garb's sober form,

Like the heart of Argyle to the tartan,
you warm.

But, the first greetings over, you
glance round the hall;
Your hearts call the roll, but they an-
swer not all:
Through the turf green above them
the dead cannot hear;
Name by name, in the silence, falls
sad as a tear!

In love, let us trust, they were sum-
moned so soon
From the morning of life, while we
toil through its noon;
They were frail like ourselves, they
had needs like our own,
And they rest as we rest in God's
mercy alone.

Unchanged by our changes of spirit
and frame,
Past, now, and henceforward the Lord
is the same;
Though we sink in the darkness, his
arms break our fall,
And in death as in life, he is Father
of all!

We are older: our footsteps, so light
in the play
Of the far-away school-time, move
slower to-day;—
Here a beard touched with frost, there
a bald, shining crown,
And beneath the cap's border gray
mingles with brown.

But faith should be cheerful, and trust
should be glad,
And our follies and sins, not our years,
make us sad.
Should the heart closer shut as the
bonnet grows prim,
And the face grow in length as the
hat grows in brim?

Life is brief, duty grave; but, with
rainfolded wings,

Of yesterday's sunshine the grateful
heart sings ;
And we, of all others, have reason to
pay
The tribute of thanks, and rejoice on
our way ;

For the counsels that turned from the
follies of youth ;
For the beauty of patience, the white-
ness of truth ;
For the wounds of rebuke, when love
tempered its edge ;
For the household's restraint, and the
discipline's hedge ;

For the lessons of kindness vouch-
safed to the least
Of the creatures of God, whether hu-
man or beast,
Bringing hope to the poor, lending
strength to the frail,
In the lanes of the city, the slave-hut,
and jail ;

For a womanhood higher and holier,
by all
Her knowledge of good, than was Eve
ere her fall, —
Whose task-work of duty moves
lightly as play,
Serene as the moonlight and warm as
the day ;

And, yet more, for the faith which
embraces the whole,
Of the creeds of the ages the life and
the soul,
Wherein letter and spirit the same
channel run,
And man has not severed what God
has made one !

For a sense of the Goodness revealed
everywhere,
As sunshine impartial, and free as the
air ;
For a trust in humanity, Heathen or
Jew,

And a hope for all darkness The L
shineth through.

Who scoffs at our birthright? —
words of the seers,
And the songs of the bards in the
light of years,
All the foregleams of wisdom in
ton and sage,
In prophet and priest, are our
heritage.

The Word which the reason of P
discerned ;
The truth, as whose symbol
Mithra-fire burned ;
The soul of the world which the S
but guessed,
In the Light Universal the Qu
confessed !

No honors of war to our worthies
long ;
Their plain stem of life never flow
into song ;
But the fountains they opened
gush by the way,
And the world for their healing is
ter to-day.

He who lies where the mins
groined arches curve down
To the tomb-crowded transept
England's renown,
The glorious essayist, by genius
throned,
Whose pen as a sceptre the Muse
owned, —

Who through the world's pant
walked in his pride,
Setting new statues up, thrusting
ones aside,
And in fiction the pencils of his
dipped,
To gild o'er or blacken each saint
his crypt, —

How vainly he labored to sully
blame

the white bust of Penn, in the niche
of his fame!

Self-will is self-wounding, perversity
blind:
In himself fell the stain for the
Quaker designed!

For the sake of his true-hearted father
before him;

For the sake of the dear Quaker
mother that bore him;

For the sake of his gifts, and the
works that outlive him,

And his brave words for freedom, we
freely forgive him!

Here are those who take note that
our numbers are small,—

How Gibbons who write our decline
and our fall;

That the Lord of the seed-field takes
care of his own,

And the world shall yet reap what our
sowers have sown.

Be the last of the sect to his fathers may
go,

Leaving only his coat for some Bar-
num to show;

That the truth will outlive him, and
broaden with years,

While the false dies away, and the
wrong disappears.

Nothing fails of its end. Out of sight
sinks the stone,

In the deep sea of time, but the circles
sweep on,

While the low-rippled murmurs along
the shores run,

And the dark and dead waters leap
glad in the sun.

Meanwhile shall we learn, in our ease,
to forget

Of the martyrs of Truth and of Free-
dom our debt?—

And their words out of sight, like the
garb that they wore,

And for Barclay's Apology offer one
more?

Shall we fawn round the priestcraft
that glutted the shears,

And festooned the stocks with our
grandfathers' ears?—

Talk of Woolman's unsoundness?—
count Penn heterodox?

And take Cotton Mather in place of
George Fox?—

Make our preachers war-chaplains?—
quote Scripture to take

The hunted slave back, for Onesimus'
sake?—

Go to burning church-candles, and
chanting in choir,

And on the old meeting-house stick
up a spire?

No! the old paths we 'll keep until
better are shown,

Credit good where we find it, abroad
or our own;

And while "Lo here" and "Lo there"
the multitude call,

Be true to ourselves, and do justice to
all.

The good round about us we need not
refuse,

Nor talk of our Zion as if we were
Jews;

But why shirk the badge which our
fathers have worn,

Or beg the world's pardon for having
been born?

We need not pray over the Pharisee's
prayer,

Nor claim that our wisdom is Benja-
min's share.

Truth to us and to others is equal and
one:

Shall we bottle the free air, or hoard
up the sun?

Well know we our birthright may
serve but to show

How the meanest of weeds in the
richest soil grow ;
But we need not disparage the good
which we hold ;
Though the vessels be earthen, the
treasure is gold!

Enough and too much of the sect and
the name.
What matters our label, so truth be
our aim?
The creed may be wrong, but the life
may be true,
And hearts beat the same under drab
coats or blue.

So the man *be* a man, let him worship,
at will,
In Jerusalem's courts, or on Gerizim's
hill.
When she makes up her jewels, what
cares the good town
For the Baptist of WAYLAND, the
Quaker of BROWN?

And this green, favored island, so
fresh and sea-blown,
When she counts up the worthies her
annals have known,
Never waits for the pitiful gaugers of
sect
To measure her love, and mete out
her respect.

Three shades at this moment seem
walking her strand,
Each with head halo-crowned, and
with palms in his hand, —
Wise Berkeley, grave Hopkins, and,
smiling serene
On prelate and puritan, Channing is
seen.

One holy name bearing, no longer
they need
Credentials of party, and pass-words
of creed :
The new song they sing hath a three-
fold accord,

And they own one baptism, one faith,
and one Lord!

But the golden sands run out: occa-
sions like these
Glide swift into shadow, like sails
the seas :
While we sport with the mosses a-
pebbles ashore,
They lessen and fade, and we see
them no more.

Forgive me, dear friends, if my y-
grant thoughts seem
Like a school-boy's who idles a-
plays with his theme.
Forgive the light measure who
changes display
The sunshine and rain of our br-
April day.

There are moments in life when t-
lip and the eye
Try the question of whether to sm-
or to cry ;
And scenes and reunions that prom-
like our own
The tender in feeling, the playful
tone.

I, who never sat down with the bo-
and the girls
At the feet of your Slocums, a-
Cartlands, and Earles, —
By courtesy only permitted to lay
On your festival's altar my poor gi-
to-day, —

I would joy in your joy: let me ha-
a friend's part
In the warmth of your welcome
hand and of heart, —
On your play-ground of boyhood u-
bend the brow's care,
And shift the old burdens our sho-
ders must bear.

Long live the good School! giv-
out year by year
Recruits to true manhood and wom-
hood dear :

ave boys, modest maidens, in beauty
sent forth,
e living epistles and proof of its
worth!

and out let the young life as steadily
flow
in broad Narragansett the tides
come and go ;
d its sons and its daughters in
prairie and town
member its honor, and guard its
renown.

t vainly the gift of its founder was
made ;

Not prayerless the stones of its cor-
ner were laid :

The blessing of Him whom in secret
they sought

Has owned the good work which the
fathers have wrought.

To Him be the glory forever!— We
bear

To the Lord of the Harvest our wheat
with the tare.

What we lack in our work may He
find in our will,

And winnow in mercy our good from
the ill!

BROWN OF OSSAWATOMIE.

JOHN BROWN OF OSSAWATOMIE spake on his dying day :

“I will not have to shrive my soul a priest in Slavery’s pay.

But let some poor slave-mother whom I have striven to free,

With her children, from the gallows-stair put up a prayer for me!”

John Brown of Ossawatomie, they led him out to die ;

And lo! a poor slave-mother with her little child pressed nigh.

Then the bold, blue eye grew tender, and the old harsh face grew mild,

As he stooped between the jeering ranks and kissed the negro’s child!

The shadows of his stormy life that moment fell apart ;

And they who blamed the bloody hand forgave the loving heart.

That kiss from all its guilty means redeemed the good intent,

And round the grisly fighter’s hair the martyr’s aureole bent!

Perish with him the folly that seeks through evil good!

Long live the generous purpose unstained with human blood!

Not the raid of midnight terror, but the thought which underlies ;

Not the borderer’s pride of daring, but the Christian’s sacrifice.

Nevermore may yon Blue Ridges the Northern rifle hear,

Nor see the light of blazing homes flash on the negro’s spear.

But let the free-winged angel Truth their guarded passes scale,

To teach that right is more than might, and justice more than mail!

So vainly shall Virginia set her battle in array ;

In vain her trampling squadrons knead the winter snow with clay.

She may strike the pouncing eagle, but she dares not harm the dove ;

And every gate she bars to Hate shall open wide to Love!

FROM PERUGIA.

"The thing which has the most dissevered the people from the Pope,—the *unforgivable* thing,—the breaking point between him and them,—has been the encouragement and promotion he gave to the officer under whom were executed the slaughterers of Perugia. *That* made the breaking point in many honest hearts that had clung to him before." — *Harriet Beecher Stowe's "Letters from Italy."*

THE tall, sallow guardsmen their
horsetails have spread,
Flaming out in their violet, yellow,
and red;
And behind go the lackeys in crimson
and buff,
And the chamberlains gorgeous in
velvet and ruff;
Next, in red-legged pomp, come the
cardinals forth,
Each a lord of the church and a
prince of the earth.

What 's this squeak of the fife, and
this batter of drum?
Lo! the Swiss of the Church from
Perugia come, —
The militant angels, whose sabres
drive home
To the hearts of the malcontents,
cursed and abhorred,
The good Father's missives, and
"Thus saith the Lord!"
And lend to his logic the point of the
sword!

O maids of Etruria, gazing forlorn
O'er dark Thrasymenus, dishevelled
and torn!
O fathers, who pluck at your gray
beards for shame!
O mothers, struck dumb by a woe
without name!
Well ye know how the Holy Church
hireling behaves,
And his tender compassion of prisons
and graves!

There they stand, the hired stabbers
the blood-stains yet fresh,
That splashed like red wine from
vintage of flesh, —
Grim instruments, careless as pincers
and rack
How the joints tear apart, and
strained sinews crack;
But the hate that glares on them
sharp as their swords,
And the sneer and the scowl part
the air with fierce words!

Off with hats, down with knees, shout
your vivas like mad!
Here 's the Pope in his holiday rig
eousness clad,
From shorn crown to toe-nail, knee
worn to the quick,
Of sainthood in purple the pattern
and pick,
Who the *rôle* of the priest and
soldier unites,
And, praying like Aaron, like Joshua
fights!

Is this Pio Nono the gracious,
whom
We sang our hosannas and litanies
all Rome;
With whose advent we dreamed
new era began
When the priest should be humbler
the monk be a man?
Ah, the wolf's with the sheep, and
the fox with the fowl,
When freedom we trust to the crozier
and cowl!

Stand aside, men of Rome! Here
a hangman-faced Swiss —
(A blessing for him surely can't
amiss) —
Would kneel down the sanctified
to kiss.
Short shrift will suffice him, —
blessed beyond doubt;
But there 's blood on his hands which
would scarcely wash out,

ough Peter himself held the baptismal spout!

ke way for the next! Here's another sweet son!

at's this mastiff-jawed rascal in epaulets done?

did, whispers rumor, (its truth God forbid!)

Perugia what Herod at Bethlehem did.

d the mothers?—Don't name them!—these humors of war

ey who keep him in service must pardon him for.

st! here's the arch-knave in a cardinal's hat,

th the heart of a wolf, and the stealth of a cat

s if Judas and Herod together were rolled),

o keeps, all as one, the Pope's conscience and gold,

unts guard on the altar, and pilfers from thence,

l flatters St. Peter while stealing his pence!

o doubts Antonelli? Have miracles ceased

en robbers say mass, and Barabbas is priest?

en the Church eats and drinks, at its mystical board,

e true flesh and blood carved and shed by its sword,

en its martyr, unsinged, claps the crown on his head,

l roasts, as his proxy, his neighbor instead!

re! the bells jow and jangle the the same blessed way

t they did when they rang for Bartholomew's day.

k! the tallow-faced monsters, nor women nor boys,

the air with a shrill, sexless horror of noise.

Te Deum laudamus!—All round without stint

The incense-pot swings with a taint of blood in 't!

And now for the blessing! Of little account,

You know, is the old one they heard on the Mount.

Its giver was landless, his raiment was poor,

No jewelled tiara his fishermen wore;

No incense, no lackeys, no riches, no home,

No Swiss Guards!—We order things better at Rome.

So bless us the strong hand, and curse us the weak;

Let Austria's vulture have food for her beak;

Let the wolf-whelp of Naples play Bomba again,

With his death-cap of silence, and halter, and chain;

Put reason, and justice, and truth under ban;

For the sin unforgiven is freedom for man!

FOR AN AUTUMN FESTIVAL.

THE Persian's flowery gifts, the shrine

Of fruitful Ceres, charm no more;

The woven wreaths of oak and pine
Are dust along the Isthmian shore.

But beauty hath its homage still,
And nature holds us still in debt;

And woman's grace and household skill,

And manhood's toil, are honored yet.

And we, to-day, amidst our flowers
And fruits, have come to own again

The blessings of the summer hours,
The early and the latter rain;

To see our Father's hand once more
 Reverse for us the plenteous horn
 Of autumn, filled and running o'er
 With fruit, and flower, and golden
 corn!

Once more the liberal year laughs
 out
 O'er richer stores than gems or
 gold;
 Once more with harvest-song and
 shout
 Is Nature's bloodless triumph told.

Our common mother rests and sings,
 Like Ruth, among her garnered
 sheaves;
 Her lap is full of goodly things,
 Her brow is bright with autumn
 leaves.

O favors every year made new!
 O gifts with rain and sunshine
 sent!

The bounty overruns our due,
 The fulness shames our discontent.

We shut our eyes, the flowers bloom
 on;
 We murmur, but the corn-ears fill;

We choose the shadow, but
 sun
 That casts it shines behind
 still.

God gives us with our rugged soil
 The power to make it Eden-fair,
 And richer fruits to crown our toil
 Than summer-wedded islands be

Who murmurs at his lot to-day?
 Who scorns his native fruit a
 bloom?
 Or sighs for dainties far away,
 Beside the bounteous board
 home?

Thank Heaven, instead, that Fr
 dom's arm
 Can change a rocky soil to gold,
 That brave and generous lives
 warm
 A clime with northern ices cold.

And let these altars, wreathed w
 flowers
 And piled with fruits, awake aga
 Thanksgivings for the golden hour
 The early and the latter rain!

EARLY AND UNCOLLECTED POEMS.

THE EXILE'S DEPARTURE.¹

ND scenes, which delighted my
youthful existence,
With feelings of sorrow I bid ye
adieu —
Lasting adieu! for now, dim in the
distance,
The shores of Hibernia recede from
my view.
Farewell to the cliffs, tempest-beaten
and gray,
Which guard the lov'd shores of
my own native land;
Farewell to the village and sail-
shadow'd bay,
The forest-crown'd hill and the
water-wash'd strand.

I fought for my country — I've
braved all the dangers
That throng round the path of the
warrior in strife;
Now must depart to a nation of
strangers,
And pass in seclusion the remnant
of life;
Far, from the friends to my bosom
most dear,
With none to support me in peril
and pain,
And none but the stranger to drop
the sad tear,
In the grave where the heart-broken
Exile is lain.

Friends of my youth! I must leave
you forever,
And hasten to dwell in a region
unknown: —

¹ Whittier's first printed poem, published
in the Newburyport *Free Press*, June 8, 1826.

Yet time cannot change, nor the
broad ocean sever,
Hearts firmly united and tried as
our own.
Ah, no! though I wander, all sad and
forlorn,
In a far distant land, yet shall
memory trace,
When far o'er the ocean's white surges
I'm borne,
The scene of past pleasures, — my
own native place.

Farewell, shores of Erin, green land
of my fathers —
Once more, and forever, a mournful
adieu!
For round thy dim headlands the
ocean-mist gathers,
And shrouds the fair isle I no
longer can view.
I go — but wherever my footsteps I
bend,
For freedom and peace to my own
native isle,
And contentment and joy to each
warm-hearted friend,
Shall be the heart's prayer of the
lonely Exile!

Haverhill, *June 1, 1826.*

THE DEITY.²

I KINGS XIX. II.

THE prophet stood
On the dark mount, and saw the
tempest cloud
Pour the fierce whirlwind from its
dark reservoir

² Whittier's second printed poem, pub-
lished in the Newburyport *Free Press*,
June 22, 1826.

Of congregated gloom. The mountain oak,
Torn from the earth, heav'd high its roots where once
Its branches wav'd. The fir-tree's shapely form,
Smote by the tempest, lash'd the mountain's side.
— Yet, calm in conscious purity, the seer
Beheld the scene of desolation — for
Th' Eternal Spirit mov'd not in the storm!

The tempest ceas'd! — the cavern'd earthquake burst
Forth from its prison, and the mountain rock'd
E'en to its base: the topmost crags were thrown,
With fearful crashing, down its shuddering sides.
— Unaw'd, the prophet saw and heard — he felt
Not in the earthquake mov'd the God of Heaven!

The murmurs died away! — and from the height
(Rent by the storm, and shattered by the shock),
Rose far and clear a pyramid of flame,
Mighty and vast! — the startled mountain deer
Shrunk from its glare and cower'd within the shade.
The wild fowl shriek'd! — Yet, even then, the seer
Untrembling stood, and mark'd the fearful glow —
For Israel's God came not within the flame!

The fiery beacon sunk! — a *still small voice*
Now caught the prophet's ear. Its awful tones,
Unlike to human sounds, at once conveyed

Deep awe and reverence to his pious heart.
Then bow'd the holy man! his face he veil'd
Within his mantle, and in meekness owned
The presence of his God — discern not in
The storm, the earthquake, or mighty flame,
But in the *still small voice*!
HAVERHILL, 11th of 6th month, 18

TO THE "RUSTIC BARD."

[The following poem, which was written by Whittier in January, 1828, is not to be found in any of his published works. "Rustic Bard" was Robert Dinsmoor Windham, N.H., of whom a sketch may be found in Whittier's prose works ("Old Traits and Modern Sketches"). The poem is in imitation of the Scottish dialect which the "Rustic Bard" wrote.]

HEALTH to the hale auld "Rustic Bard"!
Gin ye a poet wad regard
Who deems it honor to be ca'd
Yere rhymin' brither,
'T would gie his muse a rich reward
He asks nae ither.

My muse, an inexperienced hizzie,
Wi' pride an' self-importance dizz
O' skill to rhyme it free an' easy
Is na possessor;
But yours has been a lang time busy
An auld transgressor.

Yes, lang an' weel ye've held yere way,
An', spite o' a' that critics say,
The memory of your rustic lay
Shall still be dear,
An' wi' yere name to latest day
Be cherish'd here.

An' though the cauld an' heart sneer,

an' critics urge their wordy weir,
 an' graceless scoundrels taunt an'
 jeer,

E'en let them do it;
 they canna mak' the muse less dear
 To ony poet.

at why should poets "fash their
 thumb"?

en let the storms o' fortune come;
 an they alane be left in gloom,
 To grope an' stumble,
 an' wear the garb fate's partial loom
 Has wove maist humble?

! up wi' pride — wha cares a
 feather

hat fools may chance to say, or
 whether
 ey praise or spurn our rhymin'
 blether, —

Laud or abuse us, —
 hile conscience keeps within fair
 weather,
 An' wise men roose us?

en let us smile when fools assail
 us,
 answer them will not avail us;
 ntempt alane should meet the rail-
 ers, —

It deals a blow,
 en weapons like their ain wad fail
 us,
 To cower the foe.

whyles they need a castigation,
 ll either name or rank or station
 tect them frae the flagellation

Sae muckle needed?
 ll vice an' crimes that "taint the
 nation"

Pass on unheeded?

! let the muse her trumpet take,
 auld offenders learn to shake
 tremble when they hear her wake
 Her tones o' thunder;
 pride an' bloated ignorance quake,
 An' gawkies wonder.

For ye, auld bard, though long years
 ye've been

An actor in life's weary scene,
 Wi' saul erect an' fearless mien

Ye've held your way;
 An' O! may Heaven preserve serene
 Your closin' day.

Farewell! the poet's hopes an' fears
 May vanish frae this vale o' tears,

An' curtain'd wi' forgotten years
 His muse may lie;

But virtue's form unscaith'd appears —
 It canna die!

THE ALBUM.

THE dark-eyed daughters of the Sun,
 At morn and evening hours,
 O'erhung their graceful shrines alone
 With wreaths of dewy flowers.

Not vainly did those fair ones cull
 Their gifts by stream and wood;
 The Good is always beautiful,
 The Beautiful is good!

We live not in their simple day,
 Our Northern blood is cold,
 And few the offerings which we lay
 On other shrines than Gold.

With Scripture texts to chill and ban
 The heart's fresh morning hours,
 The heavy-footed Puritan
 Goes trampling down the flowers;

Nor thinks of Him who sat of old
 Where Syrian lilies grew,
 And from their mingling shade and
 gold
 A holy lesson drew.

Yet lady, shall this book of thine,
 Where Love his gifts has brought,
 Become to thee a Persian shrine,
 O'erhung with flowers of thought.

MOUNT AGIOCHOOK.

GRAY searcher of the upper air!
There's sunshine on thy ancient
walls —

A crown upon thy forehead bare —
A flashing on thy water-falls —
A rainbow glory in the cloud,
Upon thine awful summit bowed,
Dim relic of the recent storm!
And music, from the leafy shroud
Which wraps in green thy giant
form,
Mellowed and softened from above,
Steals down upon the listening ear,
Sweet as the maiden's dream of love,
With soft tones melting on her
ear.

The time has been, gray mountain,
when
Thy shadows veiled the red man's
home ;
And over crag and serpent den,
And wild gorge, where the steps of
men
In chase or battle might not come,
The mountain eagle bore on high
The emblem of the free of soul ;
And midway in the fearful sky
Sent back the Indian's battle-cry,
Or answered to the thunder's roll.

The wigwam fires have all burned
out —
The moccasin hath left no track —
Nor wolf nor wild-deer roam about
The Saco or the Merrimack.
And thou that liftest up on high
Thine awful barriers to the sky,
Art not the haunted mount of old,
When on each crag of blasted stone
Some mountain-spirit found a throne,
And shrieked from out the thick
cloud-fold,
And answered to the Thunderer's cry
When rolled the cloud of tempest by,
And jutting rock and riven branch
Went down before the avalanche.

The Father of our people then
Upon thy awful summit trod,
And the red dwellers of the glen
Bowed down before the Indian
God.

There, when His shadow veiled
sky,
The Thunderer's voice was loud
and loud,
And the red flashes of His eye
Were pictured on the o'erhang
cloud.

The Spirit moveth there no more,
The dwellers of the hill have gone
The sacred groves are trampled on
And footprints mar the altar-stone
The white man climbs thy tall
rock
And hangs him from the mountain
steep,
Where, trembling to the cloud-fall
shock,
Thy ancient prison-walls unlock,
And captive waters leap to light,
And dancing down from height
height,
Pass onward to the far-off deep.

Oh, sacred to the Indian seer,
Gray altar of the days of old!
Still are thy rugged features dear,
As when unto my infant ear

The legends of the past were told
Tales of the downward sweep
flood,

When bowed like reeds thy ancient
wood, —

Of armed hand and spectral form
Of giants in their misty shroud,
And voices calling long and loud

In the drear pauses of the storm
Farewell! The red man's face
turned

Toward another hunting-ground
For where the council-fire has burned
And o'er the sleeping warrior
mound

Another fire is kindled now :
Its light is on the white man's brow

the hunter race have passed
away —
vanished like the morning mist,
dew-drops by the sunshine
kissed, —
and wherefore should the red man
stay?

METACOM.

as the banner which enshrouds
the warrior-dead when strife is
done,
broken mass of crimson clouds
hung over the departed sun.
shadow of the western hill
not swiftly down, and darkly still,
of a sullen wave of night
rushing on the pale twilight,
forest-openings grew more dim,
glimpses of the arching blue
and waking stars came softly
through
rifts of many a giant limb.
ve the wet and tangled swamp
the vapors gathered thick and
damp,
through their cloudy curtaining
ped many a brown and dusky
wing —
ons that fan the moonless dun,
old them at the rising sun!

ath the closing veil of night,
d leafy bough and curling fog,
his few warriors ranged in
sight —
ed relics of his latest fight —
sted the fiery Wampanoag.
aned upon his loaded gun,
n with its recent work of death,
save the struggling of his breath
slow and hard, and long-sup-
pressed,
k the damp folds around his
reast,
re, that was unused to scan
terner moods of that dark man,
deemed his tall and silent form

With hidden passion fierce and warm,
With that fixed eye, as still and dark
As clouds which veil their lightning-
spark —
That of some forest-champion
Whom sudden death had passed
upon —
A giant frozen into stone.
Son of the thronéd Sachem, — thou,
The sternest of the forest kings, —
Shall the scorned pale-one trample
now,
Unambushed, on thy mountain's
brow —
Yea, drive his vile and hated plough
Among thy nation's holy things,
Crushing the warrior-skeleton
In scorn beneath his arméd heel,
And not a hand be left to deal
A kindred vengeance fiercely back,
And cross in blood the Spoiler's
track?
He started, — for a sudden shot
Came booming through the forest-
trees —
The thunder of the fierce Yengeese :
It passed away, and injured not ;
But, to the Sachem's brow it brought
The token of his lion thought.
He stood erect — his dark eye burned,
As if to meteor-brightness turned ;
And o'er his forehead passed the frown
Of an archangel stricken down,
Ruined and lost, yet chainless still —
Weakened of power but strong of will !
It passed — a sudden tremor came
Like ague o'er his giant frame, —
It was not terror — he had stood
For hours, with death in grim at-
tendance,
When moccasins grew stiff with blood,
And through the clearing's midnight
flame,
Dark, as a storm, the Pequod came,
His red right arm their strong de-
pendence —
When thrilling through the forest
gloom
The onset cry of "Metacom!"
Rang on the red and smoky air! —

No — it was agony which passed
Upon his soul — the strong man's
last

And fearful struggle with despair.

He turned him to his trustiest one —
The old and war-tried Annawon —
“Brother” — the favored warrior stood
In hushed and listening attitude —
“This night the Vision-Spirit hath
Unrolled the scroll of fate before me;
And ere the sunrise cometh, Death
Will wave his dusky pinion o'er me!
Nay, start not — well I know thy
faith:

Thy weapon now may keep its sheath;
But when the bodeful morning breaks,
And the green forest widely wakes

Unto the roar of Yengeese thunder,
Then, trusted brother, be it thine
To burst upon the foeman's line
And rend his serried strength asunder.
Perchance thyself and yet a few
Of faithful ones may struggle through,
And, rallying on the wooded plain,
Offer up in Yengeese blood
An offering to the Indian's God.”

Another shot — a sharp, quick yell,
And then the stifled groan of pain,
Told that another red man fell, —
And blazed a sudden light again
Across that kingly brow and eye,
Like lightning on a clouded sky, —
And a low growl, like that which
thrills

The hunter of the Eastern hills,
Burst through clenched teeth and
rigid lip —

And when the Monarch spoke again,
His deep voice shook beneath its
rein,

And wrath and grief held fellow-
ship.

“Brother! methought when as but
now

I pondered on my nation's wrong,
With sadness on his shadowy brow
My father's spirit passed along!
He pointed to the far southwest,

Where sunset's gold was grown
dim,

And seemed to beckon me to
And to the forests of the blest! —
My father loved the Yengeese, w
They were but children, sheltered
For his great spirit at distress
Melted to woman's tenderness —
Nor was it given him to know

That children whom he cheris
then

Would rise at length, like arméd
To work his people's overthrow.
Yet thus it is; — the God before

Whose awful shrine the pale
bow

Hath frowned upon and given o'
The red man to the stranger now
A few more moons, and there wi
No gathering to the council-tree
The scorched earth, the black
log,

The naked bones of warriors s
Be the sole relics which remain

Of the once mighty Wampanoag
The forests of our hunting-land,

With all their old and solemn g
Will bow before the Spoiler's ax
The plough displace the hur
tracks,

And the tall Yengeese altar stand
Where the Great Spirit's s
hath been!

“Yet, brother, from this awful h
The dying curse of Metacom

Shall linger with abiding power
Upon the spoilers of my home

The fearful veil of things to co
By Kitchtan's hand is lifted fr

The shadows of the embryo year
And I can see more clearly thr

Than ever visioned Powwow did
For all the future comes unbid

Yet welcome to my trancéd vi
As battle-yell to warrior-ears!

From stream and lake and hur
hill

Our tribes may vanish li
dream,

and even my dark curse may
 seem
 the idle winds when Heaven is
 still —
 O bodeful harbinger of ill,
 fiercer than the downright thunder
 when yawns the mountain-rock asunder,
 the riven pine and knotted oak
 reeling to the fearful stroke,
 that curse shall work its master's
 will!

the bed of yon blue mountain stream
 will pour a darker tide than rain —
 the sea shall catch its blood-red
 stain,
 and broadly on its banks shall gleam
 the steel of those who should be
 brothers —
 those whom one fond parent
 nursed
 will meet in strife, like fiends ac-
 cused,
 will trample down the once loved
 form,
 while yet with breathing passion
 warm,
 as fiercely as they would another's!"

the morning star sat dimly on
 the lighted eastern horizon —
 the deadly glare of levelled gun
 was streaking through the twilight
 haze,
 and naked to its reddest blaze
 hundred warriors sprang in view :
 the dark red arm was tossed on
 high —
 the giant shout came hoarsely through
 the clangor and the charging cry,
 as across the scattering gloom,
 as the naked hand of Doom,
 the Yengeese volley hurtled by —
 the arm — the voice of Metacom! —
 the piercing shriek — one vengeful
 yell,
 like an arrow to the sky,
 and when the hunter-monarch fell!

THE FRATRICIDE.

[In the recently published "History of Wyoming,"—a valley rendered classic ground by the poetry of Campbell,—in an account of the attack of Brandt and Butler on the settlements in 1778, a fearful circumstance is mentioned. A Tory, who had joined the Indians and British, discovered his own brother, whilst pursuing the Americans, and, deaf to his entreaties, deliberately presented his rifle and shot him dead on the spot. The murderer fled to Canada.]

HE stood on the brow of the well-
 known hill,
 Its few gray oaks moan'd over him
 still —
 The last of that forest which cast the
 gloom
 Of its shadow at eve o'er his child-
 hood's home ;
 And the beautiful valley beneath him
 lay
 With its quivering leaves, and its
 streams at play,
 And the sunshine over it all the
 while
 Like the golden shower of the Eastern
 isle.

He knew the rock with its fingering
 vine,
 And its gray top touch'd by the slant
 sunshine,
 And the delicate stream which crept
 beneath
 Soft as the flow of an infant's breath ;
 And the flowers which lean'd to the
 West wind's sigh,
 Kissing each ripple which glided by ;
 And he knew every valley and wooded
 swell,
 For the visions of childhood are treas-
 ured well.

Why shook the old man as his eye
 glanced down
 That narrow ravine where the rude
 cliffs frown,

With their shaggy brows and their
teeth of stone,
And their grim shade back from the
sunlight thrown?
What saw he there save the dreary
glen,
Where the shy fox crept from the eye
of men,
And the great owl sat in the leafy
limb
That the hateful sun might not look
on him?

Fix'd, glassy, and strange was that
old man's eye,
As if a spectre were stealing by,
And glared it still on that narrow dell
Where thicker and browner the twi-
light fell;
Yet at every sigh of the fitful wind,
Or stirring of leaves in the wood
behind,
His wild glance wander'd the land-
scape o'er,
Then fix'd on that desolate dell once
more.

Oh, who shall tell of the thoughts
which ran
Through the dizzied brain of that
gray old man?
His childhood's home—and his
father's toil—
And his sister's kiss—and his mother's
smile—
And his brother's laughter and game-
some mirth,
At the village school and the winter
hearth—
The beautiful thoughts of his early
time,
Ere his heart grew dark with its later
crime.

And darker and wilder his visions
came
Of the deadly feud and the midnight
flame,
Of the Indian's knife with its slaughter
red,

Of the ghastly forms of the scal-
dead,
Of his own fierce deeds in that fe-
hour
When the terrible Brandt was
in power,—
And he clasp'd his hands o'er
burning eye
To shadow the vision which g-
by.

It came with the rush of the b-
storm—
With a brother's shaken and kne-
form,
And his prayer for life when a brot-
arm
Was lifted above him for mortal h-
And the fiendish curse, and the g-
of death,
And the welling of blood, and
gurgling breath,
And the scalp torn off while
nerve could feel
The wrenching hand and the ja-
steel!

And the old man groan'd—fo-
saw, again,
The mangled corpse of his kin-
slain,
As it lay where his hand had h-
it then,
At the shadow'd foot of that f-
glen!—
And it rose erect, with the death-
grim,
And pointed its bloodied fing-
him!—
And his heart grew cold—an
curse of Cain
Burn'd like a fire in the old
brain.

Oh, had he not seen that s-
rise
On the blue of the cold Car-
skies?—
From the lakes which sleep i-
ancient wood,

had risen to whisper its tale of
 blood,
 and follow'd his bark to the sombre
 shore,
 and glared by night through the wig-
 wam door ;
 and here — on his own familiar hill —
 rose on his haunted vision still!

whose corse was that which the
 morrow's sun,
 through the opening boughs, look'd
 calmly on?
 where were those who bent o'er that
 rigid face
 so well in its darken'd lines might
 trace
 the features of him who, a traitor,
 fled
 from a brother whose blood himself
 had shed,
 and there — on the spot where he
 strangely died —
 they made the grave of the Fratricide!

ETERNITY.

This poem was written by Mr. Whittier
 in 1831, and was printed in the *New
 England Review*, which paper he was then
 editing. It was signed "Adrian," as were
 many of his early poems.]

ENDLESS Eternity! the winged
 sands
 that mark the silent lapse of flitting
 time
 are not for thee; thine awful empire
 stands
 from age to age, unchangeable,
 sublime:
 thy domes are spread where
 thought can never climb,
 thy clouds and darkness, where vast
 pillars rest.
 We may not fathom thee: 't would
 seem a crime
 to being of its mystery to divest,
 and boldly lift thine awful veil with
 hands unblest.

Thy ruins are the wrecks of systems ;
 thy
 suns
 blaze a brief space of ages, and are
 not ;
 Worlds crumble and decay, creation
 runs
 To waste — then perishes and is
 forgot ;
 Yet thou, all changeless, heedest
 not the blot.
 Heaven speaks once more in thunder ;
 empty space
 Trembles and wakes ; new worlds
 in ether flit,
 Teeming with new creative life, and
 trace
 Their mighty circles, such as others
 shall displace.

Thine age is youth, thy youth is
 hoary age,
 Ever beginning, never ending, thou
 Bearest inscribed upon thy ample
 page,
 Yesterday, forever, but as now
 Thou art, thou hast been, shalt be :
 though
 I feel myself immortal, when on thee
 I muse, I shrink to nothingness,
 and bow
 Myself before thee, dread Eternity,
 With God coeval, coexisting, still to
 be.

I go with thee till Time shall be no
 more,
 I stand with thee on Time's re-
 motest verge,
 Ten thousand years, ten thousand
 times told o'er ;
 Still, still with thee my onward
 course I urge ;
 And now no longer hear the end-
 less surge
 Of Time's light billows breaking on
 the shore
 Of distant earth ; no more the
 solemn dirge —
 Requiem of worlds, when such are
 numbered o'er —

Steals by: still thou art moving on
forevermore.

From that dim distance would I turn
to gaze
With fondly searching glance, upon
the spot

Of brief existence, where I met the
blaze

Of morning, bursting on my humble
cot,

And gladness whispered of my
happy lot;

And now 't is dwindled to a point—
a speck—

And now 't is nothing, and my eye
may not

Longer distinguish it amid the wreck
Of worlds in ruins, crushed at the
Almighty's beck.

Time — what is Time to thee? a pass-
ing thought

To twice ten thousand ages — a
faint spark

To twice ten thousand suns; a fibre
wrought

Into the web of infinite — a cork
Balanced against a world: we
hardly mark

Its being — even its name hath ceased
to be;

Thy wave hath swept it from us,
and thy dark

Mantle of years, in dim obscurity
Hath shrouded it around: Time —
what is Time to thee!

ISABELLA OF AUSTRIA.

[“ Isabella, Infanta of Parma, and consort of Joseph of Austria, predicted her own death, immediately after her marriage with the Emperor. Amidst the gayety and splendor of Vienna and Presburg, she was reserved and melancholy; she believed that Heaven had given her a view of the future, and that her child, the namesake of the great Maria Theresa, would perish with her. Her prediction was fulfilled.”]

MIDST the palace-bowers of Hun-
— imperial Presburg's pride

With the noble-born and bea-
assembled at her side,

She stood, beneath the summer he-
— the soft winds sighing on

Stirring the green and arching bo-
like dancers in the sun.

The beautiful pomegranate's gol-
snowy orange-bloom,

The lotus and the creeping vine
rose's meek perfume,

The willow crossing with its
some statue's marble hair, —

All that might charm th' exq-
sense, or light the soul, was t

But she — a monarch's treasure
— lean'd gloomily apart,

With her dark eye tearfully cast
and a shadow on her heart.

Young, beautiful, and dearly lov-
what sorrow hath she known

Are not the hearts and swords
held sacred as her own?

Is not her lord the kingliest in b-
field or bower? —

The foremost in the council-ha-
at the banquet hour?

Is not his love as pure and de-
his own Danube's tide?

And wherefore in her princely
weeps Isabel, his bride?

She raised her jewell'd hand and
her veiling tresses back,

Bathing its snowy tapering w-
their glossy black. —

A tear fell on the orange leav-
rich gem and mimic blossom

And fringed robe shook fearfully
her sighing bosom:

“ Smile on, smile on,” she mur-
low, “ for all is joy around,

Shadow and sunshine, stainless
soft airs, and blossom'd gro-

'T is meet the light of heart s-
smile when nature's brow is

And melody and fragrance meet
sisters of the air!

ut ask not me to share with you
 the beauty of the scene —
 e fountain-fall, mosaic walk, and
 tessellated green ;
 d point not to the mild blue sky,
 or glorious summer sun :
 now how very fair is all the hand
 of God hath done —
 e hills, the sky, the sun-lit cloud,
 the fountain leaping forth,
 e swaying trees, the scented flow-
 ers, the dark green robes of
 earth —
 ove them still ; yet I have learn'd
 to turn aside from all,
 d never more my heart must own
 their sweet but fatal thrall !

nd I could love the noble one
 whose mighty name I bear,
 d closer to my bursting heart his
 hallow'd image wear ;
 d I could watch our sweet young
 flower, unfolding day by day,
 d taste of that unearthly bliss
 which mothers only may ;
 no, I may not cling to earth —
 that voice is in my ear,
 t shadow lingers by my side —
 the death-wail and the bier,
 e cold and starless night of death
 where day may never beam,
 e silence and the loathsomeness,
 the sleep which hath no dream !

God! to leave this fair bright
 world, and, more than all, to
 know
 moment when the Spectral One
 shall deal his fearful blow ;
 know the day, the very hour ; to
 feel the tide roll on ;
 shudder at the gloom before, and
 weep the sunshine gone ;
 count the days, the few short days,
 of light and life and breath, —
 between me and the noisome grave —
 the voiceless home of death, —
 ! — if, knowing, feeling this, I
 murmur at my doom,

Let not thy frowning, O my God!
 lend darkness to the tomb.

“ Oh, I have borne my spirit up, and
 smiled amid the chill
 Remembrance of my certain doom,
 which lingers with me still :
 I would not cloud our fair child's brow,
 nor let a tear-drop dim
 The eye that met my wedded lord's,
 lest it should sadden him.
 But there are moments when the gush
 of feeling hath its way ;
 That hidden tide of unnamed woe nor
 fear nor love may stay.
 Smile on, smile on, light-hearted ones,
 your sun of joy is high ;
 Smile on, and leave the doom'd of
 Heaven alone to weep and die.”

* * * * *

A funeral chant was wailing through
 Vienna's holy pile ;
 A coffin with its gorgeous pall was
 borne along the aisle ;
 The banners of a kingly race waved
 high above the dead ;
 A mighty band of mourners came —
 a king was at its head,
 A youthful king, with mournful tread
 and dim and tearful eye —
 He had not dream'd that one so pure
 as his fair bride could die ;
 And sad and wild above the throng
 the funeral anthem rung :
 “ Mourn for the hope of Austria!
 Mourn for the loved and young !”

The wail went up from other lands —
 the valleys of the Hun,
 Fair Parma with its orange bowers
 and hills of vine and sun ;
 The lilies of imperial France droop'd
 as the sound went by,
 The long lament of cloister'd Spain
 was mingled with the cry ;
 The dwellers in Colorno's halls, the
 Slovak at his cave,
 The bow'd at the Escorial, the Mag-
 yar sternly brave —

All wept the early-stricken flower, and
burst from every tongue :

“Mourn for the dark-eyed Isabel!
Mourn for the loved and young!”

1831.

STANZAS.

[“Art thou beautiful? — Live, then, in accordance with the curious make and frame of thy creation; and let the beauty of thy person teach thee to beautify thy mind with holiness, the ornament of the beloved of God.” — WILLIAM PENN.]

BIND up thy tresses, thou beautiful one,
Of brown in the shadow and gold in
the sun!

Free should their delicate lustre be
thrown

O'er a forehead more pure than the
Parian stone —

Shaming the light of those Orient
pearls

Which bind o'er its whiteness thy soft
wreathing curls.

Smile — for thy glance on the mirror
is thrown,

And the face of an angel is meeting
thine own!

Beautiful creature — I marvel not
That thy cheek a lovelier tint hath
caught;

And the kindling light of thine eye
hath told

Of a dearer wealth than the miser's
gold.

Away, away — there is danger here —
A terrible phantom is bending near;
Ghastly and sunken, his rayless eye
Scowls on thy loveliness scornfully —
With no human look — with no human
breath,

He stands beside thee, — the haunter,
DEATH!

Fly! but, alas! he will follow still,
Like a moonlight shadow, beyond thy
will;

In thy noon-day walk — in thy
night sleep,

Close at thy hand will that phantom
keep —

Still in thine ear shall his whisper
be —

Woe, that such phantom should
low thee!

In the lighted hall where the dance
go,

Like beautiful spirits, to and fro;
When thy fair arms glance in thy
stainless white,

Like ivory bathed in still moonlight
And not one star in the holy sky

Hath a clearer light than thine
blue eye!

Oh, then — even then — he will follow
thee,

As the ripple follows the bark at sea
In the soften'd light — in the turn
dance —

He will fix on thine his dead, cold
glance —

The chill of his breath on thy cheek
shall linger,

And thy warm blood shrink from
icy finger!

And yet there is hope. Embrace me
now,

While thy soul is open as thy breast
While thy heart is fresh — while
feelings still

Gush clear as the unsoil'd mountain
rill —

And thy smiles are free as the air in
spring,

Greeting and blessing each breath of
thing.

When the after cares of thy life shall
come,

When the bud shall wither before
bloom;

When thy soul is sick of the earth's
ness

And changeful fashion of human
being

and the weary torpor of blighted
feeling
er thy heart as ice is stealing —

en, when thy spirit is turn'd above,
the mild rebuke of the Chastener's
love ;
en the hope of that joy in thy
heart is stirr'd,
ich eye hath not seen, nor ear
hath heard, —
EN will that phantom of darkness
be
dness, and Promise, and Bliss to
thee.

2.

THE MISSIONARY.

It is an awful, an arduous thing to root
every affection for earthly things, so as
ve only for another world. I am now
very far, from you all; and as often as
ok around and see the Indian scenery,
h to think of the distance which sepa-
us." — *Letters of Henry Martyn from*
[.]

y, whose is this fair picture, which
the light
n the unshutter'd window rests
upon
n as a lingering halo? — Beautiful!
keen, fine eye of manhood, and
a lip
ely as that of Hylas, and impress'd
h the bright signet of some bril-
liant thought —
t broad expanse of forehead, clear
and high,
k'd visibly with the characters of
mind,
the free locks around it, raven
black,
uriant and unsilver'd — who was
he? "

riend, a more than brother. In
the spring
glory of his being he went forth
in the embraces of devoted friends,

From ease and quiet happiness, from
more —
From the warm heart that loved him
with a love
Holier than earthly passion, and to
whom
The beauty of his spirit shone above
The charms of perishing nature. He
went forth
Strengthen'd to suffer — gifted to
subdue
The might of human passion — to
pass on
Quietly to the sacrifice of all
The lofty hopes of boyhood, and to
turn
The high ambition written on that
brow,
From its first dream of power and
human fame,
Unto a task of seeming lowliness —
Yet God-like in its purpose. He
went forth
To bind the broken spirit — to pluck
back
The heathen from the wheel of Jug-
ernaut —
To place the spiritual image of a God
Holy and just and true, before the
eye
Of the dark-minded Brahmin — and
unseal
The holy pages of the Book of Life,
Fraught with sublimer mysteries than
all
The sacred tomes of Vedas — to un-
bind
The widow from her sacrifice — and
save
The perishing infant from the wor-
ship'd river!

" And, lady, where is he? " He slum-
bers well
Beneath the shadow of an Indian
palm.
There is no stone above his grave.
The wind,
Hot from the desert, as it stirs the
leaves

Of neighboring bananas, sighs alone
Over his place of slumber.

“God forbid
That he should die alone!”—Nay,
not alone.
His God was with him in that last
dread hour—
His great arm underneath him, and
His smile
Melting into a spirit full of peace.
And one kind friend, a human friend,
was near—
One whom his teachings and his ear-
nest prayers
Had snatch'd as from the burning.
He alone
Felt the last pressure of his failing
hand,
Caught the last glimpses of his closing
eye,
And laid the green turf over him with
tears,
And left him with his God.

“And was it well,
Dear lady, that this noble mind should
cast
Its rich gifts on the waters?—That a
heart
Full of all gentleness and truth and
love
Should wither on the suicidal shrine
Of a mistaken duty? If I read
Aright the fine intelligence which
fills
That amplitude of brow, and gazes
out
Like an indwelling spirit from that
eye,
He might have borne him loftily
among
The proudest of his land, and with a
step
Unfaltering ever, steadfast and secure,
Gone up the paths of greatness,—
bearing still
A sister spirit with him, as some star,
Pre-eminent in Heaven, leads steadily
up

A kindred watcher, with its fair
beams
Baptized in its great glory. Wa
well
That all this promise of the heart
mind
Should perish from the earth, and l
no trace,
Unfolding like the Cereus of
clime
Which hath its sepulchre, but in
night
Of pagan desolation—was it well
Thy will be done, O Father!—it
well.
What are the honors of a peris
world
Grasp'd by a palsied finger?—
applause
Of the unthoughtful multitude w
greet
The dull ear of decay?—the we
that loads
The bier with costly drapery,
shines
In tinsel on the coffin, and builds
The cold substantial monum
Can these
Bear up the sinking spirit in
hour
When heart and flesh are failing,
the grave
Is opening under us? Oh, de
then
The memory of a kind deed don
him
Who was our enemy, one gra
tear
In the meek eye of virtuous suffer
One smile call'd up by unseen ch
On the wan cheek of hunger, or
prayer
Breathed from the bosom of the p
tent—
The stain'd with crime and out
unto whom
Our mild rebuke and tendernes
love
A merciful God hath bless'd.

“But, lady, say,
 he not sometimes almost sink
 beneath
 the burden of his toil, and turn aside
 to weep above his sacrifice, and cast
 a sorrowing glance upon his child-
 hood's home —
 Is it green in memory? Clung not to
 his heart
 anything of earthly hope uncruci-
 fied,
 Is earthly thought unchasten'd? Did
 he bring
 his warm affections to the sacri-
 fice —
 His loves, hopes, sorrows — and be-
 come as one
 blowing no kindred but a perishing
 world,
 Is love but of the sin-endangered
 soul,
 Is hope but of the winning back to
 life
 the dead nations, and no passing
 thought
 the errand wherewith he was
 sent
 to a martyrdom?”

Nay, though the heart
 consecrated to the holiest work
 is chafed to mortal effort, there
 will be
 a part of the earth around it, and,
 through all
 perilous devotion, it must keep
 its own humanity. And it is well.
 Why wept He, who with our na-
 ture veil'd
 the spirit of a God, o'er lost Jeru-
 salem,
 the cold grave of Lazarus? And
 why
 the dim garden rose his earnest
 prayer,
 to bring from his lips the cup of suffering
 at pass, if it were possible?

My friend
 of a gentle nature, and his heart

Gush'd like a river-fountain of the
 hills,
 Ceaseless and lavish, at a kindly
 smile,
 A word of welcome, or a tone of love.
 Freely his letters to his friends dis-
 closed
 His yearnings for the quiet haunts of
 home —
 For love and its companionship, and
 all
 The blessings left behind him; yet
 above
 Its sorrows and its clouds his spirit
 rose,
 Tearful and yet triumphant, taking
 hold
 Of the eternal promises of God,
 And steadfast in its faith. Here are
 some lines
 Penn'd in his lonely mission-house,
 and sent
 To a dear friend of his who even now
 Lingers above them with a mournful
 joy,
 Holding them well nigh sacred — as
 a leaf
 Pluck'd from the record of a breaking
 heart.

AN EVENING IN BURMAH.

A night of wonder! — piled afar
 With ebon feet and crests of snow,
 Like Himalayah's peaks, which bar
 The sunset and the sunset's star
 From half the shadow'd vale below,
 Volumed and vast the dense clouds
 lie,
 And over them, and down the sky,
 Broadly and pale the lightnings go.
 Above, the pleasant moon is seen,
 Pale journeyer to her own loved
 West!
 Like some bright spirit sent between
 The earth and heaven, she seems to
 lean
 Wearily on the cloud and rest;
 And light from her unsullied brow

That gloomy cloud is gathering now
 Along each wreath'd and whitening
 crest.

And what a strength of light and
 shade

Is checkering all the earth below!—
 And through the jungle's verdant
 braid

Of tangled vine and wild reed made,
 What blossoms in the moonlight
 glow!—

The Indian rose's loveliness,
 The ceiba with its crimson dress,
 The myrtle with its bloom of snow.

And flitting in the fragrant air,
 Or nestling in the shadowy trees,
 A thousand bright-hued birds are
 there —

Strange plumage quivering, wild and
 rare,

With every faintly-breathing breeze ;
 And, wet with dew from roses shed,
 The Bulbul droops her weary head,
 Forgetful of her melodies.

Uprising from the orange leaves
 The tall pagoda's turrets glow ;
 O'er graceful shaft and fretted eaves
 Its verdant web the myrtle weaves,
 And hangs in flowering wreaths
 below ;
 And where the cluster'd palms eclipse
 The moonbeams, from its marble lips
 The fountain's silver waters flow.

Yes, all is lovely — earth and air —
 As aught beneath the sky may be ;
 And yet my thoughts are wandering
 where

My native rocks lie bleak and bare —
 A weary way beyond the sea.
 The yearning spirit is not here ;
 It lingers on a spot more dear
 Than India's brightest bowers to
 me.

Methinks I tread the well-known
 street —

The tree my childhood loved
 there,

Its bare-worn roots are at my feet,
 And through its open boughs I see
 White glimpses of the place
 prayer —

And unforgotten eyes again
 Are glancing through the cottage pa
 Than Asia's lustrous eyes more f

What though, with every fitful gust
 Of night-wind, spicy odors come
 And hues of beauty glow and flush
 From matted vine and wild rose-bu
 And music's sweetest, faintest h
 Steals through the moonlight, as
 dreams, —

Afar from all my spirit seems
 Amid the dearer scenes of HOME

A holy name — the name of home
 Yet where, O wandering heart
 thine?

Here where the dusky heathen cor
 To bow before the deaf and dumb
 Dead idols of their own design,
 Where deep in Ganges' worship
 tide

The infant sinks — and on its side
 The widow's funeral altars shine

Here, where 'mid light and song a
 flowers

The priceless soul in ruin lies —
 Lost — dead to all those better pow
 Which link a fallen world like our
 To God's own holy Paradise ;
 Where open sin and hideous crime
 Are like the foliage of their clime —
 The unshorn growth of centurie

Turn, then, my heart — thy home
 here ;

No other now remains for thee
 The smile of love, and friendsh
 tear,

The tones that melted on thine ea
 The mutual thrill of sympathy,
 The welcome of the househ
 band,

pressure of the lip and hand,
 Thou mayest not hear, nor feel, nor
 see.

of my spirit!—Thou, alone,
 Who watchest o'er my pillowed
 head,
 Whose ear is open to the moan
 Of sorrowing of thy child, hast
 known
 The grief which at my heart has
 fed,—
 My struggle of my soul to rise
 Above its earth-born sympathies,—
 The tears of many a sleepless bed!

Thine arm, as it hath been,
 Every test of heart and faith—
 Tempter's doubt—the wiles of
 men—
 The heathen's scoff—the bosom
 sin—
 My helper and a stay beneath,
 My strength in weakness 'mid the strife
 My anguish of my wasting life—
 My solace and my hope in death!

MASSACHUSETTS.

Written on hearing that the Resolutions
 of the Legislature of Massachusetts on the
 subject of Slavery, presented by Hon. C.
 PATTON to the House of Representatives
 of the United States, have been laid on the
 table unread and unreferr'd, under the in-
 fluence of "PATTON'S RESOLUTION."]

Have they spurn'd *thy* word,
 Thou of the old THIRTEEN!
 On this soil, where Freedom's blood
 First pour'd
 Hath yet a darker green?
 And the weak Southron's pride and
 lust
 Name and councils in the dust?

Have they closed thy mouth,
 And fix'd the padlock fast?
 Of the mean and tyrant South!
 Is this thy fate at last?

Old Massachusetts! can it be
 That thus thy sons must speak of
 thee?

Call from the Capitol
 Thy chosen ones again—
 Unmeet for them the base control
 Of Slavery's curbing rein!
 Unmeet for necks like theirs to feel
 The chafing of the despot's heel!

Call back to Quincy's shade
 That steadfast son of thine;
 Go—if thy homage must be paid
 To Slavery's pagod-shrine,
 Seek out some meaner offering than
 The free-born soul of that old man.

Call that true spirit back,
 So eloquent and young;
 In his own vale of Merrimack
 No chains are on his tongue!
 Better to breathe its cold, keen air,
 Than wear the Southron's shackle
 there.

Ay, let them hasten home,
 And render up their trust;
 Through them the Pilgrim-state is
 dumb,
 Her proud lip in the dust!
 Her counsels and her gentlest word
 Of warning spurn'd aside, unheard!

Let them come back, and shake
 The base dust from their feet;
 And with their tale of outrage wake
 The free hearts whom they meet;
 And show before indignant men
 The scars where Slavery's chain has
 been.

Back from the Capitol—
 It is no place for thee!
 Beneath the arch of Heaven's blue
 wall
 Thy voice may still be free!
 What power shall chain thy spirit
 there,
 In God's free sun and freer air?

A voice is calling thee,
 From all the martyr-graves
 Of those stern men, in death made
 free,
 Who could not live as slaves.
 The slumberings of thy honor'd dead
 Are for thy sake disquieted!

The curse of Slavery comes
 Still nearer, day by day;
 Shall thy pure altars and thy homes
 Become the Spoiler's prey?
 Shall the dull tread of fetter'd slaves
 Sound o'er thy old and holy graves?

Pride of the old THIRTEEN!
 That curse may yet be stay'd —
 Stand thou, in Freedom's strength,
 between
 The living and the dead;
 Stand forth, for God and Liberty
 In one strong effort worthy thee!

Once more let Faneuil Hall
 By freemen's feet be trod,
 And give the echoes of its wall
 Once more to Freedom's God!
 And in the midst, unseen, shall stand
 The mighty fathers of thy land.

Thy gather'd sons shall feel
 The soul of Adams near,
 And Otis with his fiery zeal,
 And Warren's onward cheer;
 And heart to heart shall thrill as when
 They moved and spake as living men.

Fling, from thy Capitol,
 Thy banner to the light,
 And, o'er thy Charter's sacred scroll,
 For Freedom and the Right,
 Breathe once again thy vows, un-
 broken —
 Speak once again as thou hast spoken.

On thy bleak hills, speak out!
 A WORLD thy words shall hear;
 And they who listen round about,
 In friendship, or in fear,

Shall know thee still, when sor-
 tried,
 "Unshaken and unterrified!"¹
 1837.

ADDRESS.

[Written for the opening of "PENNSYLVANIA HALL," dedicated to Free Dis-
 sion, Virtue, Liberty, and Independence
 on the 15th of the 5th month, 1838.]

NOT with the splendors of the da-
 of old,
 The spoil of nations, and "barba-
 gold" —
 No weapons wrested from the field
 of blood,
 Where dark and stern the unyielding
 Roman stood,
 And the proud eagles of his cohorts
 saw
 A world, war-wasted, crouching
 his law —
 Nor blazoned car — nor banners flow-
 ing gay,
 Like those which swept along the
 Appian way,
 When, to the welcome of imperial
 Rome,
 The victor warrior came in triumph
 home,
 And trumpet-peal, and shoutings w-
 and high,
 Stirred the blue quiet of the Italian
 sky;
 But calm and grateful, prayerful and
 sincere,
 As Christian freemen, only, gathered
 here,
 We dedicate our fair and lofty Hall
 Pillar and arch, entablature and wall
 As Virtue's shrine — as Liberty
 abode —
 Sacred to Freedom, and to Freedom's
 God!

¹"Massachusetts has held her way firm
 onward, unshaken, unseduced, unterrified
 — *Speech of C. Cushing in the House
 Representatives of the United States, 1838*

! loftier halls, 'neath brighter skies
 than these,
 Good darkly mirrored in the Ægean
 seas,
 Lar and shrine—and lifelike stat-
 ues seen,
 Peaceful and pure, the marble shafts
 between,
 Here glorious Athens from her
 rocky hill
 Saw Art and Beauty subject to her
 will—
 And the chaste temple, and the classic
 grove—
 The hall of sages—and the bowers
 of love,
 Arch, fane, and column, graced the
 shores, and gave
 Their shadows to the blue Saronic
 wave;
 And statelier rose, on Tiber's winding
 side,
 The Pantheon's dome—the Coli-
 seum's pride—
 The Capitol, whose arches backward
 flung
 The deep, clear cadence of the Roman
 tongue,
 Hence stern decrees, like words of
 fate, went forth
 To the awed nations of a conquered
 earth,
 Where the proud Cæsars in their
 glory came,
 And Brutus lightened from his lips of
 flame!

 In the porches of Athena's halls,
 And in the shadows of her stately
 walls,
 Laid the sad bondman, and his
 tears of woe
 Wet the cold marble with unheeded
 flow;
 And fetters clanked beneath the silver
 dome
 Of the proud Pantheon of imperious
 Rome.
 Not for him—the chained and
 stricken slave—

By Tiber's shore, or blue Ægina's
 wave,
 In the thronged forum, or the sages'
 seat,
 The bold lip pleaded, and the warm
 heart beat;
 No soul of sorrow melted at his pain,
 No tear of pity rusted on his chain!

But this fair Hall, to Truth and Free-
 dom given,
 Pledged to the Right before all Earth
 and Heaven,
 A free arena for the strife of mind,
 To caste, or sect, or color unconfined,
 Shall thrill with echoes, such as ne'er
 of old
 From Roman hall, or Grecian temple
 rolled;
 Thoughts shall find utterance, such
 as never yet
 The Propylæa or the Forum met.
 Beneath its roof no gladiator's strife
 Shall win applauses with the waste of
 life;
 No lordly lictor urge the barbarous
 game—
 No wanton Lais glory in her shame.
 But here the tear of sympathy shall
 flow,
 As the ear listens to the tale of
 woe;
 Here, in stern judgment of the op-
 pressor's wrong—
 Shall strong rebukings thrill on Free-
 dom's tongue—
 No partial justice hold the unequal
 scale—
 No pride of caste a brother's rights
 assail—
 No tyrant's mandates echo from this
 wall,
 Holy to Freedom and the Rights of
 All!
 But a fair field, where mind may close
 with mind,
 Free as the sunshine and the chainless
 wind;
 Where the high trust is fixed on
 Truth alone,

And bonds and fetters from the soul
are thrown;
Where wealth, and rank, and worldly
pomp, and might,
Yield to the presence of the True and
Right.

And fitting is it that this Hall should
stand

Where Pennsylvania's Founder led
his band,

From thy blue waters, Delaware!—
to press

The virgin verdure of the wilderness.
Here, where all Europe with amaze-
ment saw

The soul's high freedom trammelled
by no law;

Here, where the fierce and warlike
forest-men

Gathered in peace, around the home
of PENN,

Awed by the weapons Love alone
had given,

Drawn from the holy armory of
Heaven;

Where Nature's voice against the
bondman's wrong

First found an earnest and indignant
tongue;

Where LAY's bold message to the
proud was borne,

And KEITH's rebuke, and FRANKLIN's
manly scorn—

Fitting it is that here, where Freedom
first

From her fair feet shook off the Old
World's dust,

Spread her white pinions to our West-
ern blast,

And her free tresses to our sunshine
cast,

Cne Hall should rise redeemed from
Slavery's ban—

One Temple sacred to the Rights of
Man!

Oh! if the spirits of the parted
come,

Visiting angels, to their olden home;

If the dead fathers of the land
forth

From their far dwellings, to the top
of earth—

Is it a dream, that with their eyes
love,

They gaze now on us from the bow
above?

LAY's ardent soul— and BENEZET
mild,

Steadfast in faith, yet gentle a
child—

Meek-hearted WOOLMAN,— and
brother-band,

The sorrowing exiles from the
"FATHERLAND,"

Leaving their homes in Krieshi-
bowers of vine,

And the blue beauty of their glori-
ous
Rhine,

To seek amidst our solemn depth
wood

Freedom from man and holy peace
with God;

Who first of all their testimonial
Against the oppressor,—for the
cast slave,—

Is it a dream that such as these
down,

And with their blessing our rejoicing
crown?

Let us rejoice, that, while the pul-
pit door

Is barred against the pleaders for the
poor;

While the church, wrangling with
points of faith,

Forgets her bondmen suffering
death;

While crafty traffic and the lust of
Unite to forge oppression's
chain,

One door is open, and one Temple
free—

As a resting place for hunted Lib-
erty
Where men may speak, unshackled
and unawed,

High words of truth, for freedom
for God.

d when that truth its perfect work
 hath done,
 d rich with blessings o'er our land
 hath gone;
 en not a slave beneath his yoke
 shall pine,
 om broad Potomac to the far Sa-
 bine;
 en unto angel-lips at last is given
 e silver trump of Jubilee to Heaven;
 d from Virginia's plains — Ken-
 tucky's shades,
 d through the dim Floridian ever-
 glades,
 es, to meet that angel-trumpet's
 sound,
 e voice of millions from their chains
 unbound —
 en, though this Hall be crumbling
 in decay,
 strong walls blending with the
 common clay,
 , round the ruins of its strength
 shall stand
 e best and noblest of a ransomed
 land --
 rims, like those who throng around
 the shrine
 Mecca, or of holy Palestine! —
 roudier glory shall that ruin own
 n that which lingers round the
 Parthenon.
 e shall the child of after years be
 taught
 work of Freedom which his
 fathers wrought —
 d of the trials of the present hour,
 weary strife with prejudice and
 power, —
 the high errand quickened
 woman's soul,
 touched her lip as with a living
 coal —
 Freedom's martyrs kept their
 lofty faith,
 and unwavering, unto bonds and
 death. —
 pencil's art shall sketch the
 ruined Hall,

The Muses' garland crown its aged
 wall,
 And History's pen for after times
 record
 Its consecration unto FREEDOM'S
 GOD!

1838.

THE RESPONSE.

["To agitate the question (Slavery) anew,
 is not only impolitic, but it is a virtual
 breach of good faith to our brethren of the
 South; an unwarrantable interference with
 their domestic relations and institutions."
 "I can never, in the official station which I
 occupy, consent to *countenance* a course
 which may jeopard the peace and harmony
 of the Union." — *Governor Porter's Inau-
 gural Message, 1838.*]

No "countenance" of his, forsooth!
 Who asked it at his vassal hands?
 Who looked for homage done to
 Truth,
 By party's vile and hateful bands?
 Who dreamed that one by them pos-
 sessed,
 Would lay for her his spear in rest?

His "countenance"! well, let it light
 The human robber to his spoil! —
 Let those who track the bondman's
 flight,
 Like bloodhounds o'er our once
 free soil,
 Bask in its sunshine while they may,
 And howl its praises on their way;

We ask no boon: our rights we
 claim —
 Free press and thought — free
 tongue and pen —
 The right to speak in Freedom's
 name,
 As Pennsylvanians and as men;
 To do, by Lynch law unforbid,
 What our own Rush and Franklin did.

Ay, there we stand, with planted feet,
 Steadfast, where those old worthies
 stood: —

Upon us let the tempest beat,
 Around us swell and surge the
 flood:
 We fail or triumph on that spot;
 God helping us, we falter not.

"A breach of plighted faith?" For
 shame!—
 Who voted for that "breach"?
 Who gave
 In the state councils, vote and name
 For freedom for the District slave?
 Consistent patriot! go, forswear,
 Blot out, "expunge" the record
 there!¹

Go, eat thy words. Shall H— C—
 Turn round — a moral harlequin?
 And arch V— B— wipe away
 The stains of his Missouri sin?
 And shall that one unlucky vote
 Stick, burr-like, in *thy* honest throat?

No — do thy part in "*putting down*"²
 The friends of Freedom: — sum-
 mon out
 The parson in his saintly gown,
 To curse the outlawed roundabout,
 In concert with the Belial brood —
 The Balaam of "the brotherhood"!

Quench every free discussion light —
 Clap on the legislative snuffers,
 And caulk with "resolutions" tight
 The ghastly rents the Union suf-
 fers!
 Let church and state brand Abolition
 As heresy and rank sedition.

Choke down, at once, each breathing
 thing,

¹ It ought to be borne in mind that DAVID R. PORTER voted in the Legislature to instruct the congressional delegation of Pennsylvania to use their influence for the abolition of slavery in the District of Columbia.

² "He [Martin Van Buren] thinks the abolitionists may be put down." — *Richmond (Va.) Enquirer*.

That whispers of the Rights
 Man: —
 Gag the free girl who dares to sin
 Of freedom o'er her dairy pan:
 Dog the old farmer's steps about
 And hunt his cherished treason o

Go, hunt sedition. — Search for
 In every pedler's cart of rags;
 Pry into every Quaker's hat,
 And DOCTOR FUSSELL'S sac-
 bage!
 Lest treason wrap, with all its ills,
 Around his powders and his pills.

Where Chester's oak and wa-
 shades
 With slavery-laden breezes stir,
 And on the hills, and in the glade
 Of Bucks and honest Lancaster
 Are heads which think and he-
 which feel —
 Flints to the Abolition steel!

Ho! send ye down a corporal's gu-
 With flow of flag and beat-
 drum —
 Storm LINDLEY COATES'S po-
 yard,
 Beleaguer THOMAS WHITS-
 home!
 Beat up the Quaker quarters — sh-
 Your valor to an unarmed foe!

Do more. Fill up your loaths-
 jails
 With faithful men and wome-
 set
 The scaffold up in these green va-
 And let their verdant turf be w-
 With blood of unresisting men —
 Ay, do all this, and more, — w-
 THEN?

Think ye, one heart of man and c-
 Will falter from his lofty faith,
 At the mob's tumult, fierce and wi-
 The prison cell — the shar-
 death?

!—nursed in storm and trial long,
The weakest of our band is strong!

! while before us visions come
Of slave ships on Virginia's coast—
Mothers in their childless home,
Like Rachel, sorrowing o'er the
lost—
The slave-gang scourged upon its
way—
The bloodhound and his human
prey—

cannot falter! Did we so,
The stones beneath would murmur
out,
And all the winds that round us blow
Would whisper of our shame about.
! let the tempest rock the land,
Our faith shall live—our truth shall
stand.

As the Vaudois hemmed around
With Papal fire and Roman steel—
As the Christian heroine bound
Upon Domitian's torturing wheel,
'Bate no breath—we curb no
thought—
The what may come, WE FALTER
NOT!

STANZAS FOR THE TIMES.

1844.

[Written on reading the sentence of JOHN
DROWN, of South Carolina, to be executed
on the 25th of 4th month, 1844, for the crime
of assisting a female slave to escape from
slavery. The sentence was afterwards
retracted.]

! thou who seekest late and long
The license from the Holy Book
Of brutal lust and hell's red wrong,
! of the pulpit, look!—
! up those cold and atheist eyes,
! this ripe fruit of thy teaching see;
! tell us how to Heaven will rise
The incense of this sacrifice—
! this blossom of the Gallows
Tree!—

Search out for SLAVERY'S hour of
need

Some fitting text of sacred writ;¹
Give Heaven the credit of a deed
Which shames the nether pit.
Kneel, smooth blasphemers, unto Him
Whose truth is on thy lips a lie,
Ask that His bright-winged cherubim
May bend around that scaffold grim
To guard and bless and sanctify!—

Ho! champion of the people's cause—
Suspend thy loud and vain rebuke
Of foreign wrong and Old World laws,
Man of the Senate, look!—
Was this the promise of the free,—
The great hope of our early time,—
That Slavery's poison vine should be
Upborne by Freedom's prayer-nursed
tree,
O'erclustering with such fruits of
crime?—

Send out the summons, East and
West,
And South and North, let all be
there,
Where he who pitied the oppressed
Swings out in sun and air.
Let not a democratic hand
The grisly hangman's task refuse;
There let each loyal patriot stand
Awaiting Slavery's command
To twist the rope and draw the
noose!

But vain is irony—unmeet
Its cold rebuke for deeds which
start
In fiery and indignant heat
The pulses of the heart.
Leave studied wit, and guarded phrase;
And all that kindled heart can feel

¹ Three new publications, from the pens
of Dr. Junkin, President of Miami College,
Alexander McCaine of the Methodist Pro-
testant church, and of a clergyman of the
Cincinnati Synod, defending Slavery on
Scriptural ground, have recently made their
appearance.

Speak out in earnest words which
 raise,
 Where'er they fall, an answering
 blaze,
 Like flints which strike the fire from
 steel.

Still let a mousing priesthood ply
 Their garbled text and gloss of sin,
 And make the lettered scroll deny
 Its living soul within ;
 Still let the place-fed titled knave
 Plead Robbery's right with pur-
 chased lips,
 And tell us that our fathers gave
 For Freedom's pedestal, a slave,
 For frieze and moulding, chains and
 whips! —

But ye who own that higher law
 Whose tables in the heart are set,
 Speak out in words of power and awe
 That God is living yet!
 Breathe forth once more those tones
 sublime
 Which thrilled the burdened proph-
 et's lyre,
 And in a dark and evil time
 Smote down on Israel's fast of crime
 And gift of blood, a rain of fire!

Oh, not for us the graceful lay,
 To whose soft measures lightly
 move
 The Dryad and the woodland Fay,
 O'erlooked by Mirth and Love ;
 But such a stern and startling strain
 As Britain's hunted bards flung
 down
 From Snowden, to the conquered
 plain,
 Where harshly clanked the Saxon
 chain

On trampled field and smoky
 town.

By Liberty's dishonored name,
 By man's lost hope, and faith-
 trust,
 By words and deeds, which bow
 shame
 Our foreheads to the dust, —
 By the exulting tyrant's sneer,
 Borne to us from the Old World
 thrones,
 And by their grief, who pining h
 In sunless mines and dungeons d
 How Freedom's land her faith
 owns ; —

Speak out in *acts*; the time for w
 Has passed, and deeds alone sur
 In the loud clang of meeting swo
 The softer music dies!
 Act — act, in God's name, whil
 may,
 Smite from the church her lep
 limb,
 Throw open to the light of day
 The bondman's cell, and break :
 The chains the state has bound
 him.

Ho! every true and living soul,
 To Freedom's perilled altar be
 The freeman's and the Christ
 whole,
 Tongue, pen, and vote, and pr
 One last great battle for the Righ
 One short, sharp struggle to
 free! —
 To do is to succeed — our fight
 Is waged in Heaven's appro
 sight —
 The smile of God is Victory!
 1844.

IN WAR TIME.

THY WILL BE DONE.

see not, know not ; all our way
 light, — with Thee alone is day :
 in out the torrent's troubled drift,
 ve the storm our prayers we lift,
 Thy will be done !

flesh may fail, the heart may faint,
 who are we to make complaint,
 are to plead, in times like these,
 weakness of our love of ease ?
 Thy will be done !

take with solemn thankfulness
 burden up, nor ask it less,
 count it joy that even we
 suffer, serve, or wait for Thee,
 Whose will be done !

ugh dim as yet in tint and line,
 trace Thy picture's wise design,
 thank Thee that our age supplies
 ark relief of sacrifice.
 Thy will be done !

if, in our unworthiness,
 sacrificial wine we press,
 m Thy ordeal's heated bars
 feet are seamed with crimson
 scars,
 Thy will be done !

the age to come, this hour
 al hath vicarious power,
 blest by Thee, our present pain
 erty's eternal gain,
 Thy will be done !

Thou the Master, we Thy keys,
 nthem of the destinies !
 inor of Thy loftier strain,
 earts shall breathe the old re-
 frain,
 Thy will be done !

A WORD FOR THE HOUR.

THE firmament breaks up. In black
 eclipse

Light after light goes out. One evil
 star,

Luridly glaring through the smoke of
 war,

As in the dream of the Apocalypse,
 Drags others down. Let us not
 weakly weep

Nor rashly threaten. Give us grace
 to keep

Our faith and patience ; wherefore
 should we leap

On one hand into fratricidal fight,
 Or, on the other, yield eternal right,
 Frame lies of law, and good and ill
 confound ?

What fear we ? Safe on freedom's
 vantage ground

Our feet are planted : let us there re-
 main

In unrevenged calm, no means un-
 tried

Which truth can sanction, no just
 claim denied,

The sad spectators of a suicide !

They break the links of Union : shall
 we light

The fires of hell to weld anew the
 chain

On that red anvil where each blow is
 pain ?

Draw we not even now a freer breath,
 As from our shoulders falls a load of
 death

Loathsome as that the Tuscan's vic-
 tim bore

When keen with life to a dead horror
 bound ?

Why take we up the accursed thing
 again ?

Pity, forgive, but urge them back no
 more

Who, drunk with passion, flaunt dis-
 union's rag
 With its vile reptile blazon. Let us
 press
 The golden cluster on our brave old
 flag
 In closer union, and, if numbering
 less,
 Brighter shall shine the stars which
 still remain.
1st mo. 16th, 1861.

“EIN FESTE BURG IST
 UNSER GOTT.”

(LUTHER'S HYMN.)

WE wait beneath the furnace-blast
 The pangs of transformation ;
 Not painlessly doth God recast
 And mould anew the nation.
 Hot burns the fire
 Where wrongs expire ;
 Nor spares the hand
 That from the land
 Uproots the ancient evil.

The hand-breadth cloud the sages
 feared
 Its bloody rain is dropping ;
 The poison plant the fathers spared
 All else is overtopping.
 East, West, South, North,
 It curses the earth ;
 All justice dies,
 And fraud and lies
 Live only in its shadow.

What gives the wheat-field blades of
 steel ?
 What points the rebel cannon ?
 What sets the roaring rabble's heel
 On the old star-spangled pennon ?
 What breaks the oath
 Of the men o' the South ?
 What whets the knife
 For the Union's life?—
 Hark to the answer: **Slavery !**

Then waste no blows on lesser folk
 In strife unworthy freemen.
 God lifts to-day the veil, and shows
 The features of the demon !
 O North and South,
 Its victims both,
 Can ye not cry,
 “Let slavery die !”
 And union find in freedom ?

What though the cast-out spirit
 The nation in his going ?
 We who have shared the guilt
 share
 The pang of his o'erthrowing
 Whate'er the loss,
 Whate'er the cross,
 Shall they complain
 Of present pain
 Who trust in God's hereafter ?

For who that leans on His right
 Was ever yet forsaken ?
 What righteous cause can suffer
 If He its part has taken ?
 Though wild and loud
 And dark the cloud
 Behind its folds
 His hand upholds
 The calm sky of to-morrow !

Above the maddening cry for blood
 Above the wild war-drumming
 Let Freedom's voice be heard,
 good
 The evil overcoming.
 Give prayer and purse
 To stay the Curse
 Whose wrong we share,
 Whose shame we bear,
 Whose end shall gladden Heaven

In vain the bells of war shall ring
 Of triumphs and revenges,
 While still is spared the evil thing
 That severs and estranges.
 But blest the ear
 That yet shall hear
 The jubilant bell
 That rings the knell
 Of Slavery forever !

en let the selfish lip be dumb,
 And hushed the breath of sighing ;
 fore the joy of peace must come
 The pains of purifying.
 God give us grace
 Each in his place
 To bear his lot,
 And, murmuring not,
 Endure and wait and labor !

Turns from the rice-swamp stealthily
 to hear.
 Who would recall them now must
 first arrest
 The winds that blow down from the
 free Northwest,
 Ruffling the Gulf ; or like a scroll roll
 back
 The Mississippi to its upper springs.
 Such words fulfil their prophecy, and
 lack
 But the full time to harden into things.

TO JOHN C. FREMONT.

y error, Fremont, simply was to act
 rave man's part, without the states-
 man's tact,
 l, taking counsel but of common
 sense,
 strike at cause as well as conse-
 quence.
 never yet since Roland wound his
 horn
 Roncesvalles, has a blast been
 blown
 -heard, wide-echoed, startling as
 thine own,
 rd from the van of freedom's hope
 forlorn !
 ad been safer, doubtless, for the
 time,
 flatter treason, and avoid offence
 that Dark Power whose underlying
 crime
 ves upward its perpetual turbu-
 lence.
 if thine be the fate of all who
 break
 ground for truth's seed, or fore-
 run their years
 lost in distance, or with stout
 hearts make
 ne for freedom through the level
 spears,
 take thou courage ! God has
 spoken through thee,
 vocable, the mighty words, Be
 free !
 land shakes with them, and the
 slave's dull ear

THE WATCHERS.

BESIDE a stricken field I stood ;
 On the torn turf, on grass and wood,
 Hung heavily the dew of blood.

Still in their fresh mounds lay the
 slain,
 But all the air was quick with pain
 And gusty sighs and tearful rain.

Two angels, each with drooping head
 And folded wings and noiseless tread,
 Watched by that valley of the dead.

The one, with forehead saintly bland
 And lips of blessing, not command,
 Leaned, weeping, on her olive wand.

The other's brows were scarred and
 knit,
 His restless eyes were watch-fires lit,
 His hands for battle-gauntlets fit.

"How long !" — I knew the voice of
 Peace, —
 "Is there no respite ? — no release ? —
 When shall the hopeless quarrel cease ?

"O Lord, how long ! — One human
 soul
 Is more than any parchment scroll,
 Or any flag thy winds unroll.

“What price was Ellsworth’s, young
and brave?
How weigh the gift that Lyon gave,
Or count the cost of Winthrop’s
grave?”

“O brother! if thine eye can see,
Tell how and when the end shall be.
What hope remains for thee and me.”

Then Freedom sternly said: “I shun
No strife nor pang beneath the sun,
When human rights are staked and
won.

“I knelt with Ziska’s hunted flock,
I watched in Toussaint’s cell of rock,
I walked with Sidney to the block.

“The moor of Marston felt my tread,
Through Jersey snows the march I
led,
My voice Magenta’s charges sped.

“But now, through weary day and
night,
I watch a vague and aimless fight
For leave to strike one blow aright.

“On either side my foe they own:
One guards through love his ghastly
throne,
And one through fear to reverence
grown.

“Why wait we longer, mocked, be-
trayed,
By open foes, or those afraid
To speed thy coming through my aid?”

“Why watch to see who win or fall?—
I shake the dust against them all,
I leave them to their senseless brawl.”

“Nay,” Peace implored: “yet longer
wait;
The doom is near, the stake is great:
God knoweth if it be too late.

“Still wait and watch; the way
pare
Where I with folded wings of pra
May follow, weaponless and bare.

“Too late!” the stern, sad v
replied,
“Too late!” its mournful echo sig
In low lament the answer died.

A rustling as of wings in flight,
An upward gleam of lessening wh
So passed the vision, sound and si

But round me, like a silver bell
Rung down the listening sky to te
Of holy help, a sweet voice fell.

“Still hope and trust,” it sang; “
rod
Must fall, the wine-press must be t
But all is possible with God!”

TO ENGLISHMEN.

You flung your taunt across the wa
We bore it as became us,
Well knowing that the fettered sla
Left friendly lips no option save
To pity or to blame us.

You scoffed our plea. “Mere lac
will,
Not lack of power,” you told us
We showed our free-state reco
still
You mocked, confounding good
ill,
Slave-haters and slaveholders.

We struck at Slavery; to the ver
Of power and means we checked
Lo! — presto, change! its claims
urge,
Send greetings to it o’er the surg
And comfort and protect it.

yesterday you scarce could shake,
 In slave-abhorring rigor,
 Northern palms, for conscience'
 sake:
 Today you clasp the hands that ache
 With "walloping the nigger!"¹

Englishmen! — in hope and creed,
 In blood and tongue our brothers!
 You too are heirs of Runnymede;
 And Shakespeare's fame and Crom-
 well's deed
 Are not alone our mother's.

"Thicker than water," in one rill
 Through centuries of story
 Saxon blood has flowed, and still
 I share with you its good and ill,
 The shadow and the glory.

At heirs and kinfolk, leagues of
 wave
 For length of years can part us:
 For right is ours to shrine and
 grave,
 A common freehold of the brave,
 The gifts of saints and martyrs.

Every sins and follies teach
 Our kindred frail and human:
 We carp at faults with bitter speech,
 While for one unshared by each
 We have a score in common.

Bowed the heart, if not the knee,
 O England's Queen, God bless
 her!

Praised you when your slaves
 Went free:

Will ye seek to unchain ours. Will ye
 In hands with the oppressor?

Is it Christian England cheers
 The bruiser, not the bruised?
 Must she run, despite the tears
 Prayers of eighteen hundred
 years,

Smuck in Slavery's crusade?

See English caricatures of America:
 The holder and cowhide, with the motto,
 "Went'n't I a right to wallop my nigger?"

O black disgrace! O shame and loss
 Too deep for tongue to phrase on!
 Tear from your flag its holy cross,
 And in your van of battle toss
 The pirate's skull-bone blazon!

ASTRÆA AT THE CAPITOL.

ABOLITION OF SLAVERY IN THE DIS-
 TRICT OF COLUMBIA, 1862.

WHEN first I saw our banner wave
 Above the nation's council-hall,
 I heard beneath its marble wall
 The clanking fetters of the slave!

In the foul market-place I stood,
 And saw the Christian mother sold,
 And childhood with its locks of
 gold,
 Blue-eyed and fair with Saxon blood.

I shut my eyes, I held my breath,
 And, smothering down the wrath
 and shame
 That set my Northern blood aflame,
 Stood silent — where to speak was
 death.

Beside me gloomed the prison-cell
 Where wasted one in slow decline
 For uttering simple words of mine,
 And loving freedom all too well.

The flag that floated from the dome
 Flapped menace in the morning air;
 I stood a perilled stranger where
 The human broker made his home.

For crime was virtue: Gown and
 Sword
 And Law their threefold sanction
 gave,
 And to the quarry of the slave
 Went hawking with our symbol-bird.

On the oppressor's side was power ;
 And yet I knew that every wrong,
 However old, however strong,
 But waited God's avenging hour.

I knew that truth would crush the
 lie, —
 Somehow, some time, the end would
 be ;
 Yet scarcely dared I hope to see
 The triumph with my mortal eye.

But now I see it ! In the sun
 A free flag floats from yonder
 dome,
 And at the nation's hearth and
 home
 The justice long delayed is done.

Not as we hoped, in calm of prayer,
 The message of deliverance comes,
 But heralded by roll of drums
 On waves of battle-troubled air ! —

'Midst sounds that madden and
 appall,
 The song that Bethlehem's shep-
 herds knew !
 The harp of David melting through
 The demon-agonies of Saul !

Not as we hoped ; — but what are we ?
 Above our broken dreams and
 plans
 God lays, with wiser hand than
 man's,
 The corner-stones of liberty.

I cavil not with Him : the voice
 That freedom's blessed gospel tells
 Is sweet to me as silver bells,
 Rejoicing ! — yea, I will rejoice !

Dear friends still toiling in the sun, —
 Ye dearer ones who, gone before,
 Are watching from the eternal
 shore
 The slow work by your hands be-
 gun, —

Rejoice with me ! The chasten
 rod
 Blossoms with love ; the furn
 heat
 Grows cool beneath His bles
 feet

Whose form is as the Son of God

Rejoice ! Our Marah's bitter spri
 Are sweetened ; on our ground
 grief

Rise day by day in strong relief
 The prophecies of better things.

Rejoice in hope ! The day and ni
 Are one with God, and one w
 them

Who see by faith the cloudy her
 Of Judgment fringed with Mer
 light !

THE BATTLE AUTUMN OF 18

THE flags of war like storm-birds
 The charging trumpets blow ;
 Yet rolls no thunder in the sky,
 No earthquake strives below.

And, calm and patient, Nature ke
 Her ancient promise well,
 Though o'er her bloom and gre
 ness sweeps
 The battle's breath of hell.

And still she walks in golden hour
 Through harvest-happy farms,
 And still she wears her fruits a
 flowers
 Like jewels on her arms.

What mean the gladness of the pla
 This joy of eve and morn,
 The mirth that shakes the beard
 grain
 And yellow locks of corn ?

Ah ! eyes may well be full of tears
 And hearts with hate are hot ;
 But even-paced come round the ye
 And Nature changes not.

meets with smiles our bitter grief,
 With songs our groans of pain;
 He mocks with tint of flower and
 leaf
 The war-field's crimson stain.

l, in the cannon's pause, we hear
 Her sweet thanksgiving-psalm;
 So near to God for doubt or fear,
 He shares th' eternal calm.

knows the seed lies safe below
 The fires that blast and burn;
 All the tears of blood we sow
 He waits the rich return.

sees with clearer eye than ours
 The good of suffering born,—
 Her hearts that blossom like her
 flowers,
 And ripen like her corn.

give to us, in times like these,
 The vision of her eyes;
 Make her fields and fruited trees
 Our golden prophecies!

give to us her finer ear!
 Above this stormy din,
 How would he hear the bells of cheer
 Ring peace and freedom in!

MITHRIDATES AT CHIOS.¹

KNOW'ST thou, O slave-cursed
 land!

How, when the Chian's cup of guilt
 Was full to overflow, there came
 God's justice in the sword of flame
 That, red with slaughter to its hilt,
 Laid in the Cappadocian victor's
 hand?

As is recorded that the Chians, when
 Captured by Mithridates of Cappadocia,
 Delivered up to their own slaves, to be
 Sold away captive to Colchis. Atheneus
 Considers this a just punishment for
 Wickedness in first introducing the
 Trade into Greece. From this ancient
 Story of the Chians the proverb arose,
 "The Chian hath bought himself a master."

The heavens are still and far;
 But, not unheard of awful Jove,
 The sighing of the island slave
 Was answered, when the Ægean
 wave
 The keels of Mithridates clove,
 And the vines shrivelled in the breath
 of war.

"Robbers of Chios! hark,"
 The victor cried, "to Heaven's
 decree!
 Pluck your last cluster from the
 vine,
 Drain your last cup of Chian
 wine;
 Slaves of your slaves, your doom
 shall be,
 In Colchian mines by Phasis rolling
 dark."

Then rose the long lament
 From the hoar sea-god's dusky
 caves:
 The priestess rent her hair and
 cried,
 "Woe! woe! The gods are
 sleepless-eyed!"
 And, chained and scourged, the
 slaves of slaves,
 The lords of Chios into exile went.

"The gods at last pay well,"
 So Hellas sang her taunting song,
 "The fisher in his net is caught,
 The Chian hath his master
 bought";
 And isle from isle, with laughter
 long,
 Took up and sped the mocking para-
 ble.

Once more the slow, dumb years
 Bring their avenging cycle round,
 And, more than Hellas taught of
 old,
 Our wiser lesson shall be told,
 Of slaves uprising, freedom-
 crowned,
 To break, not wield, the scourge wet
 with their blood and tears.

THE PROCLAMATION.

SAINT PATRICK, slave to Milcho of
the herds
Of Ballymena, wakened with these
words :

“ Arise, and flee
Out from the land of bondage, and be
free ! ”

Glad as a soul in pain, who hears
from heaven
The angels singing of his sins for-
given,
And, wondering, sees
His prison opening to their golden
keys,

He rose, a man who laid him down a
slave,
Shook from his locks the ashes of the
grave,
And outward trod
Into the glorious liberty of God.

He cast the symbols of his shame
away ;
And, passing where the sleeping
Milcho lay,
Though back and limb
Smarted with wrong, he prayed, “ God
pardon him ! ”

So went he forth : but in God's time
he came
To light on Uilline's hills a holy
flame ;
And, dying, gave
The land a saint that lost him as a
slave.

O dark, sad millions, patiently and
dumb
Waiting for God, your hour, at last,
has come,
And freedom's song
Breaks the long silence of your night
of wrong !

Arise and flee! shake off the
restraint
Of ages ; but, like Ballymena's sa
The oppressor spare,
Heap only on his head the coal
prayer.

Go forth, like him ! like him ret
again,
To bless the land whereon in bi
pain
Ye toiled at first,
And healed with freedom what y
slavery cursed.

ANNIVERSARY POEM.

[Read before the Alumni of the Frie
Yearly Meeting School, at the An
Meeting at Newport, R.I., 6th Mo. 1
1863.]

ONCE more, dear friends, you n
beneath
A clouded sky :
Not yet the sword has found
sheath,
And on the sweet spring airs
breath
Of war floats by.

Yet trouble springs not from
ground,
Nor pain from chance ;
The Eternal order circles round,
And wave and storm find mete
bound
In Providence.

Full long our feet the flowery way
Of peace have trod,
Content with creed and garb
phrase :
A harder path in earlier days
Led up to God.

so cheaply truths, once purchased
dear,

Are made our own;

so long the world has smiled to
hear

our boast of full corn in the ear
By others sown;

to see us stir the martyr fires
Of long ago,

and wrap our satisfied desires
the singed mantles that our sires
Have dropped below.

at now the cross our worthies bore
On us is laid;

profession's quiet sleep is o'er,
and in the scale of truth once more
Our faith is weighed.

the cry of innocent blood at last
Is calling down

answer in the whirlwind-blast,
the thunder and the shadow cast
From Heaven's dark frown.

the land is red with judgments.
Who

Stands guiltless forth?

we *we* been faithful as we knew,
God and to our brother true,
To Heaven and Earth?

we faint, through din of merchandise
And count of gain,

we seemed to us the captive's cries!
we far away the tears and sighs
Of souls in pain!

is day the fearful reckoning comes
To each and all;

we hear amidst our peaceful homes
the summons of the conscript drums,
The bugle's call.

our path is plain; the war-net draws
Round us in vain,

while, faithful to the Higher Cause,
we keep our fealty to the laws
Through patient pain.

The levelled gun, the battle brand,
We may not take;
But, calmly loyal, we can stand
And suffer with our suffering land
For conscience' sake.

Why ask for ease where all is pain?
Shall *we* alone

Be left to add our gain to gain,
When over Armageddon's plain
The trump is blown?

To suffer well is well to serve;
Safe in our Lord

The rigid lines of law shall curve
To spare us; from our heads shall
swerve
Its smiting sword.

And light is mingled with the gloom,
And joy with grief;

Divinest compensations come,
Through thorns of judgment mercies
bloom
In sweet relief.

Thanks for our privilege to bless,
By word and deed,

The widow in her keen distress,
The childless and the fatherless,
The hearts that bleed!

For fields of duty, opening wide,
Where all our powers

Are tasked the eager steps to guide
Of millions on a path untried:
THE SLAVE IS OURS!

Ours by traditions dear and old,
Which make the race

Our wards to cherish and uphold,
And cast their freedom in the mould
Of Christian grace.

And we may tread the sick-bed floors
Where strong men pine,

And, down the groaning corridors,
Pour freely from our liberal stores
The oil and wine.

Who murmurs that in these dark days
 His lot is cast?
 God's hand within the shadow lays
 The stones whereon His gates of praise
 Shall rise at last.

Turn and o'erturn, O outstretched
 Hand!
 Nor stint, nor stay;
 The years have never dropped their
 sand
 On mortal issue vast and grand
 As ours to-day.

Already, on the sable ground
 Of man's despair
 Is Freedom's glorious picture found
 With all its dusky hands unbound
 Upraised in prayer.

O, small shall seem all sacrifice
 And pain and loss,
 When God shall wipe the weeping
 eyes,
 For suffering give the victor's prize,
 The crown for cross!

AT PORT ROYAL.

THE tent-lights glimmer on the land,
 The ship-lights on the sea;
 The night-wind smooths with drifting
 sand
 Our track on lone Tybee.

At last our grating keels outslide,
 Our good boats forward swing;
 And while we ride the land-locked
 tide,
 Our negroes row and sing.

For dear the bondman holds his gifts
 Of music and of song:
 The gold that kindly Nature sifts
 Among his sands of wrong;

The power to make his toiling days
 And poor home-comforts please;
 (The quaint relief of mirth that pla
 With sorrow's minor keys.)

Another glow than sunset's fire
 Has filled the West with light,
 Where field and garner, barn and by
 Are blazing through the night.

The land is wild with fear and hate
 The rout runs mad and fast;
 From hand to hand, from gate to ga
 The flaming brand is passed.

The lurid glow falls strong across
 Dark faces broad with smiles:
 Not theirs the terror, hate, and loss
 That fire yon blazing piles.

With oar-strokes timing to their son
 They weave in simple lays
 The pathos of remembered wrong,
 The hope of better days, —

The triumph-note that Miriam sung
 The joy of uncaged birds:
 Softening with Afric's mellow tongu
 Their broken Saxon words.

SONG OF THE NEGRO BOATMEN.

O, praise an' tanks! De Lord he con
 To set de people free;
 An' massa tink it day ob doom,
 An' we ob jubilee.
 De Lord dat heap de Red Sea wave
 He jus' as 'troug as den;
 He say de word: we las' night slave
 To-day, de Lord's freemen.
 De yam will grow, de cotton blo
 We 'll hab de rice an' corn;
 O nebber you fear, if nebber y
 hear
 De driver blow his horn!

Ole massa on he trabbels gone;
 He leaf de land behind:

Lord's breff blow him funder on,
 Like corn-shuck in de wind.
 We own de hoe, we own de plough,
 We own de hands dat hold;
 We sell de pig, we sell de cow,
 But nebber chile be sold.

De yam will grow, de cotton blow,
 We'll hab de rice an' corn:
 O nebber you fear, if nebber you
 hear
 De driver blow his horn!

We pray de Lord: he gib us signs
 Dat some day we be free;
 Norf-wind tell it to de pines,
 De wild-duck to de sea;
 We tink it when de church-bell ring,
 We dream it in de dream;
 De rice-bird mean it when he sing,
 De eagle when he scream.

De yam will grow, de cotton blow,
 We'll hab de rice an' corn:
 O nebber you fear, if nebber you
 hear
 De driver blow his horn!

We know de promise nebber fail,
 An' nebber lie de word;
 Like de 'postles in de jail,
 We waited for de Lord:
 Now he open ebery door.
 An' trow away de key;
 We tink we lub him so before,
 We lub him better free.

De yam will grow, de cotton blow,
 He'll gib the rice an' corn:
 O nebber you fear, if nebber you
 hear
 De driver blow his horn!

We sing our dusky gondoliers;
 And with a secret pain,
 We smile that seem akin to tears,
 We hear the wild refrain.

We dare not share the negro's trust,
 Or yet his hope deny;
 We only know that God is just,
 And every wrong shall die.

Rude seems the song; each swarthy
 face,
 Flame-lighted, ruder still:
 We start to think that hapless race
 Must shape our good or ill;

That laws of changeless justice bind
 Oppressor with oppressed;
 And, close as sin and suffering joined,
 We march to fate abreast.

Sing on, poor hearts! your chant
 shall be
 Our sign of blight or bloom,—
 The Vala-song of Liberty,
 Or death-rune of our doom!

 BARBARA FRIETCHIE.

UP from the meadows rich with corn,
 Clear in the cool September morn,

The clustered spires of Frederick
 stand
 Green-walled by the hills of Maryland.

Round about them orchards sweep,
 Apple- and peach-tree fruited deep,

Fair as the garden of the Lord
 To the eyes of the famished rebel
 horde,

On that pleasant morn of the early
 fall
 When Lee marched over the moun-
 tain wall,—

Over the mountains winding down,
 Horse and foot, into Frederick town.

Forty flags with their silver stars,
 Forty flags with their crimson bars,

Flapped in the morning wind: the
 sun
 Of noon looked down, and saw **not**
 one.

Up rose old Barbara Frietchie then.
Bowed with her fourscore years and
ten ;

Bravest of all in Frederick town,
She took up the flag the men hauled
down ;

In her attic-window the staff she set,
To show that one heart was loyal yet.

Up the street came the rebel tread,
Stonewall Jackson riding ahead.

Under his slouched hat left and right
He glanced: the old flag met his
sight.

"Halt!" — the dust-brown ranks
stood fast.
"Fire!" — out blazed the rifle-blast.

It shivered the window, pane and
sash ;
It rent the banner with seam and
gash.

Quick, as it fell, from the broken staff
Dame Barbara snatched the silken
scarf ;

She leaned far out on the window-
sill,
And shook it forth with a royal will.

"Shoot, if you must, this old gray
head,
But spare your country's flag," she
said.

A shade of sadness, a blush of shame,
Over the face of the leader came ;

The nobler nature within him stirred
To life at that woman's deed a
word :

"Who touches a hair of yon
head
Dies like a dog! March on!"
said.

All day long through Frederick str
Sounded the tread of marching feet

All day long that free flag tost
Over the heads of the rebel host.

Ever its torn folds rose and fell
On the loyal winds that loved it well

And through the hill-gaps sun
light
Shone over it with a warm glow
night.

Barbara Frietchie's work is o'er,
And the Rebel rides on his raids
more.

Honor to her! and let a tear
Fall, for her sake, on Stonewall
bier.

Over Barbara Frietchie's grave
Flag of Freedom and Union, wave

Peace and order and beauty draw
Round thy symbol of light and law

And ever the stars above look down
On thy stars below in Freder
town!

HOME BALLADS.

COBBLER KEEZAR'S VISION.¹

The beaver cut his timber
 With patient teeth that day,
 The minks were fish-wards, and the
 crows

Surveyors of highway, —

When Keezar sat on the hillside
 Upon his cobbler's form,
 With a pan of coals on either hand
 To keep his waxed-ends warm.

And there, in the golden weather,
 He stitched and hammered and
 sung;
 In the brook he moistened his leather,
 In the pewter mug his tongue.

He knew the tough old Teuton
 Who brewed the stoutest ale,
 And he paid the good-wife's reckon-
 ing
 In the coin of song and tale.

The songs they still are singing
 Who dress the hills of vine,
 The tales that haunt the Brocken
 And whisper down the Rhine.

Woodsy and wild and lonesome,
 The swift stream wound away,
 Through birches and scarlet maples
 Washing in foam and spray, —

When on the sharp-horned ledges
 Rushing in steep cascade,
 Sending its white-maned waters
 Against the hemlock's shade.

This ballad was written on the occasion
 of the Horticultural Festival. Cobbler Keezar
 was a noted character among the first
 settlers in the valley of the Merrimack.

Woodsy and wild and lonesome,
 East and west and north and south;
 Only the village of fishers
 Down at the river's mouth;

Only here and there a clearing,
 With its farm-house rude and new,
 And tree-stumps, swart as Indians,
 Where the scanty harvest grew.

No shout of home-bound reapers,
 No vintage-song he heard,
 And on the green no dancing feet
 The merry violin stirred.

"Why should folk be glum," said
 Keezar,
 "When Nature herself is glad,
 And the painted woods are laughing
 At the faces so sour and sad?"

Small heed had the careless cobbler
 What sorrow of heart was theirs
 Who travailed in pain with the births
 of God,
 And planted a state with prayers, —

Hunting of witches and warlocks,
 Smiting the heathen horde, —
 One hand on the mason's trowel,
 And one on the soldier's sword!

But give him his ale and cider,
 Give him his pipe and song,
 Little he cared for church or state,
 Or the balance of right and wrong.

"'Tis work, work, work," he mut-
 tered, —
 "And for rest a snuffle of psalms!"
 He smote on his leathern apron
 With his brown and waxen palms.

“ O for the purple harvests
Of the days when I was young!
For the merry grape-stained maidens,
And the pleasant songs they sung!

“ O for the breath of vineyards,
Of apples and nuts and wine!
For an oar to row and a breeze to
blow
Down the grand old river Rhine!”

A tear in his blue eye glistened
And dropped on his beard so gray.
“ Old, old am I,” said Keezar,
“ And the Rhine flows far away!”

But a cunning man was the cobbler ;
He could call the birds from the
trees,
Charm the black snake out of the
ledges,
And bring back the swarming bees.

All the virtues of herbs and metals,
All the lore of the woods, he knew,
And the arts of the Old World
mingled
With the marvels of the New.

Well he knew the tricks of magic,
And the lapstone on his knee
Had the gift of the Mormon’s goggles
Or the stone of Doctor Dee.

For the mighty master Agrippa
Wrought it with spell and rhyme
From a fragment of mystic moonstone
In the tower of Nettessheim.

To a cobbler Minnesinger
The marvellous stone gave he, —
And he gave it, in turn, to Keezar,
Who brought it over the sea.

He held up that mystic lapstone,
He held it up like a lens,
And he counted the long years coming
By twenties and by tens.

“ One hundred years,” quoth Keezar
“ And fifty have I told :
Now open the new before me,
And shut me out the old!”

Like a cloud of mist, the blackness
Rolled from the magic stone,
And a marvellous picture mingled
The unknown and the known.

Still ran the stream to the river,
And river and ocean joined ;
And there were the bluffs and the
blue sea-line,
And cold north hills behind.

But the mighty forest was broken
By many a steepled town,
By many a white-walled farm-house
And many a garner brown.

Turning a score of mill-wheels,
The stream no more ran free ;
White sails on the winding river,
White sails on the far-off sea.

Below in the noisy village
The flags were floating gay,
And shone on a thousand faces
The light of a holiday.

Swiftly the rival ploughmen
Turned the brown earth from the
shares ;
Here were the farmer’s treasures,
There were the craftsman’s ware

Golden the good-wife’s butter,
Ruby her currant-wine ;
Grand were the strutting turkeys,
Fat were the beeves and swine.

Yellow and red were the apples,
And the ripe pears russet-brown
And the peaches had stolen blushes
From the girls who shook their
down.

nd with blooms of hill and wild-
wood,

That shame the toil of art,
ingled the gorgeous blossoms
Of the garden's tropic heart.

What is it I see?" said Keezar:

"Am I here, or am I there?
it a fête at Bingen?
Do I look on Frankfort fair?"

But where are the clowns and pup-
pets,

And imps with horns and tail?
nd where are the Rhenish flagons?
And where is the foaming ale?

Strange things, I know, will hap-
pen,—

Strange things the Lord permits;
at that doughty folk should be jolly
Puzzles my poor old wits.

Here are smiling manly faces,
And the maiden's step is gay;
or sad by thinking, nor mad by
drinking,
Nor mopes, nor fools, are they.

Here's pleasure without regretting,
And good without abuse,
e holiday and the bridal
Of beauty and of use.

Here's a priest and there is a
quaker,—

Do the cat and the dog agree?
ve they burned the stocks for
oven-wood?
Have they cut down the gallows-
tree?

Would the old folk know their chil-
dren?

Would they own the graceless
town,
th never a ranter to worry
and never a witch to drown?"

Loud laughed the cobbler Keezar,
Laughed like a school-boy gay;
Tossing his arms above him,
The lapstone rolled away.

It rolled down the rugged hillside,
It spun like a wheel bewitched,
It plunged through the leaning wil-
lows,
And into the river pitched.

There, in the deep, dark water,
The magic stone lies still,
Under the leaning willows
In the shadow of the hill.

But oft the idle fisher
Sits on the shadowy bank,
And his dreams make marvellous
pictures
Where the wizard's lapstone sank.

And still, in the summer twilights,
When the river seems to run
Out from the inner glory,
Warm with the melted sun,

The weary mill-girl lingers
Beside the charmed stream,
And the sky and the golden water
Shape and color her dream.

Fair wave the sunset gardens,
The rosy signals fly;
Her homestead beckons from the
cloud,
And love goes sailing by!

AMY WENTWORTH.

TO W. B.

As they who watch by sick-beds find
relief
Unwittingly from the great stress of
grief

And anxious care in fantasies out-
 wrought
 From the hearth's embers flickering
 low, or caught
 From whispering wind, or tread of
 passing feet,
 Or vagrant memory calling up some
 sweet
 Snatch of old song or romance,
 whence or why
 They scarcely know or ask,— so,
 thou and I,
 Nursed in the faith that Truth alone
 is strong
 In the endurance which outwearies
 Wrong,
 With meek persistence baffling brutal
 force,
 And trusting God against the uni-
 verse, —
 We, doomed to watch a strife we may
 not share
 With other weapons than the patriot's
 prayer,
 Yet owning, with full hearts and mois-
 tened eyes,
 The awful beauty of self-sacrifice,
 And wrung by keenest sympathy for
 all
 Who give their loved ones for the
 living wall
 'Twixt law and treason, — in this evil
 day
 May haply find, through automatic
 play
 Of pen and pencil, solace to our pain,
 And hearten others with the strength
 we gain.
 I know it has been said our times re-
 quire
 No play of art, nor dalliance with the
 lyre,
 No weak essay with Fancy's chloroform
 To calm the hot, mad pulses of the
 storm,
 But the stern war-blast rather, such
 as sets
 The battle's teeth of serried bayonets,
 And pictures grim as Vernet's. Yet
 with these

Some softer tints may blend, a
 milder keys
 Relieve the storm-stunned ear.
 us keep sweet,
 If so we may, our hearts, even w
 we eat
 The bitter harvest of our own dev
 And half a century's moral coward
 As Nürnberg sang while Wittenb
 defied,
 And Kranach painted by his Luth
 side,
 And through the war-march of
 Puritan
 The silver stream of Marvell's mu
 ran,
 So let the household melodies be su
 The pleasant pictures on the wall
 hung, —
 So let us hold against the hosts
 night
 And slavery all our vantage-grou
 of light.
 Let Treason boast its savagery, a
 shake
 From its flag-folds its symbol rat
 snake,
 Nurse its fine arts, lay human sk
 in tan,
 And carve its pipe-bowls from
 bones of man,
 And make the tale of Fijian banqu
 dull
 By drinking whiskey from a lo
 skull, —
 But let us guard, till this sad war s
 cease,
 (God grant it soon!) the graceful
 of peace:
 No foes are conquered who the vic
 teach
 Their vandal manners and barb
 speech.
 And while, with hearts of thank
 ness, we bear
 Of the great common burden our
 share,
 Let none upbraid us that the wa
 entice

y sea-dipped pencil, or some quaint
 device,
 ythmic and sweet, beguiles my pen
 away
 om the sharp strifes and sorrows
 of to-day.
 us, while the east-wind keen from
 Labrador
 gs in the leafless elms, and from
 the shore
 the great sea comes the monoto-
 nous roar
 the long-breaking surf, and all the
 sky
 gray with cloud, home-bound and
 dull, I try
 time a simple legend to the sounds
 winds in the woods, and waves on
 pebbled bounds,—
 song for oars to chime with, such
 as might
 sung by tired sea-painters, who at
 night
 k from their hemlock camps, by
 quiet cove
 beach, moon-lighted, on the waves
 they love.
 hast thou looked, when level sun-
 set lay
 the calm bosom of some Eastern
 bay,
 all the spray-moist rocks and
 waves that rolled
 the white sand-slopes flashed with
 ruddy gold.)
 ething it has—a flavor of the sea,
 the sea's freedom—which re-
 minds of thee.
 aded picture, dimly smiling down
 n the blurred fresco of the ancient
 town,
 ve not touched with warmer tints
 in vain,
 this dark, sad year, it steals one
 thought from pain.

fingers shame the ivory keys
 ey dance so light along;
 bloom upon her parted lips
 sweeter than the song.

O perfumed suitor, spare thy smiles!
 Her thoughts are not of thee;
 She better loves the salted wind,
 The voices of the sea.

Her heart is like an outbound ship
 That at its anchor swings;
 The murmur of the stranded shell
 Is in the song she sings.

She sings, and, smiling, hears her
 praise,
 But dreams the while of one
 Who watches from his sea-blown deck
 The icebergs in the sun.

She questions all the winds that blow,
 And every fog-wreath dim,
 And bids the sea-birds flying north
 Bear messages to him.

She speeds them with the thanks of
 men
 He perilled life to save,
 And grateful prayers like holy oil
 To smooth for him the wave.

Brown Viking of the fishing-smack!
 Fair toast of all the town!—
 The skipper's jerkin ill beseems
 The lady's silken gown!

But ne'er shall Amy Wentworth wear
 For him the blush of shame
 Who dares to set his manly gifts
 Against her ancient name.

The stream is brightest at its spring,
 And blood is not like wine;
 Nor honored less than he who heirs
 Is he who founds a line.

Full lightly shall the prize be won,
 If love be Fortune's spur;
 And never maiden stoops to him
 Who lifts himself to her.

Her home is brave in Jaffrey Street,
 With stately stairways worn
 By feet of old Colonial knights
 And ladies gentle-born.

Still green about its ample porch
 The English ivy twines,
 Trained back to show in English oak
 The herald's carven signs.

And on her, from the wainscot old,
 Ancestral faces frown, —
 And this has worn the soldier's sword,
 And that the judge's gown.

But, strong of will and proud as they,
 She walks the gallery floor
 As if she trod her sailor's deck
 By stormy Labrador!

The sweetbrier blooms on Kittery-side,
 And green are Elliot's bowers;
 Her garden is the pebbled beach,
 The mosses are her flowers.

She looks across the harbor-bar
 To see the white gulls fly;
 His greeting from the Northern sea
 Is in their clanging cry.

She hums a song, and dreams that he,
 As in its romance old,
 Shall homeward ride with silken sails
 And masts of beaten gold!

O rank is good, and gold is fair,
 And high and low mate ill;
 But love has never known a law
 Beyond its own sweet will!

THE COUNTESS.

TO E. W.

I KNOW not, Time and Space so inter-
 vene,
 Whether, still waiting with a trust
 serene,
 Thou bearest up thy fourscore years
 and ten,
 Or, called at last, art now Heaven's
 citizen;

But, here or there, a pleasant thou
 of thee,
 Like an old friend, all day has b
 with me.
 The shy, still boy, for whom
 kindly hand
 Smoothed his hard pathway to
 wonder-land
 Of thought and fancy, in gray m
 hood yet
 Keeps green the memory of his e
 debt.
 To-day, when truth and falseh
 speak their words
 Through hot-lipped cannon and
 teeth of swords,
 Listening with quickened heart
 ear intent
 To each sharp clause of that s
 argument,
 I still can hear at times a softer n
 Of the old pastoral music round me
 While through the hot gleam of
 civil strife
 Looms the green mirage of a sim
 life.
 As, at his alien post, the sentinel
 Drops the old bucket in the ho
 stead well,
 And hears old voices in the wi
 that toss
 Above his head the live-oak's bo
 of moss,
 So, in our trial-time, and under s
 Shadowed by swords like Isla
 paradise,
 I wait and watch, and let my fa
 stray
 To milder scenes and youth's A
 dian day;
 And howsoe'er the pencil dippe
 dreams
 Shades the brown woods or tints
 sunset streams,
 The country doctor in the foregro
 seems,
 Whose ancient sulky down the vi
 lanes
 Dragged, like a war-car, captiv
 and pains.

ould not paint the scenery of my
 song,
 endless of one who looked thereon
 so long ;
 no, night and day, on duty's lonely
 round,
 de friends o' the woods and rocks,
 and knew the sound
 each small brook, and what the
 hillside trees
 d to the winds that touched their
 leafy keys ;
 no saw so keenly and so well could
 paint
 e village-folk, with all their humors
 quaint, —
 e parson ambling on his wall-eyed
 roan,
 ave and erect, with white hair
 backward blown ;
 e tough old boatman, half amphib-
 ious grown ;
 e muttering witch-wife of the
 gossip's tale,
 d the loud straggler levying his
 black mail, —
 customs, habits, superstitions,
 fears,
 that lies buried under fifty years.
 thee, as is most fit, I bring my
 lay,
 l, grateful, own the debt I cannot
 pay.

—
 r the wooded northern ridge,
 etween its houses brown,
 the dark tunnel of the bridge
 he street comes straggling down.

catch a glimpse through birch
 and pine
 f gable, roof, and porch,
 tavern with its swinging sign,
 ne sharp horn of the church.

river's steel-blue crescent curves
 o meet, in ebb and flow,
 single broken wharf that serves
 or sloop and gundelow.

With salt sea-scents along its shores
 The heavy hay-boats crawl,
 The long antennæ of their oars
 In lazy rise and fall.

Along the gray abutment's wall
 The idle shad-net dries ;
 The toll-man in his cobbler's stall
 Sits smoking with closed eyes.

You hear the pier's low undertone
 Of waves that chafe and gnaw ;
 You start, — a skipper's horn is
 blown
 To raise the creaking draw.

At times a blacksmith's anvil sounds
 With slow and sluggard beat,
 Or stage-coach on its dusty rounds
 Wakes up the staring street.

A place for idle eyes and ears,
 A cobwebbed nook of dreams ;
 Left by the stream whose waves are
 years
 The stranded village seems.

And there, like other moss and rust,
 The native dweller clings,
 And keeps, in uninquiring trust,
 The old, dull round of things.

The fisher drops his patient lines,
 The farmer sows his grain,
 Content to hear the murmuring pines
 Instead of railroad-train.

Go where, along the tangled steep
 That slopes against the west,
 The hamlet's buried idlers sleep
 In still profounder rest.

Throw back the locust's flowery
 plume,
 The birch's pale-green scarf,
 And break the web of brier and
 bloom
 From name and epitaph.

A simple muster-roll of death,
Of pomp and romance shorn,
The dry, old names that common
breath
Has cheapened and outworn.

Yet pause by one low mound, and part
The wild vines o'er it laced,
And read the words by rustic art
Upon its headstone traced.

Haply yon white-haired villager
Of fourscore years can say
What means the noble name of her
Who sleeps with common clay.

An exile from the Gascon land
Found refuge here and rest,
And loved, of all the village band,
Its fairest and its best.

He knelt with her on Sabbath morn,
He worshipped through her eyes,
And on the pride that doubts and
scorns
Stole in her faith's surprise.

Her simple daily life he saw
By homeliest duties tried,
In all things by an untaught law
Of fitness justified.

For her his rank aside he laid;
He took the hue and tone
Of lowly life and toil, and made
Her simple ways his own.

Yet still, in gay and careless ease,
To harvest-field or dance
He brought the gentle courtesies,
The nameless grace of France.

And she who taught him love not less
From him she loved in turn
Caught in her sweet unconsciousness
What love is quick to learn.

Each grew to each in pleased accord,
Nor knew the gazing town
If she looked upward to her lord
Or he to her looked down.

How sweet, when summer's day
o'er,
His violin's mirth and wail,
The walk on pleasant Newbu
shore,
The river's moonlit sail!

Ah! life is brief, though love be long
The altar and the bier,
The burial hymn and bridal song,
Were both in one short year!

Her rest is quiet on the hill,
Beneath the locust's bloom;
Far off her lover sleeps as still
Within his scutcheoned tomb.

The Gascon lord, the village maid
In death still clasp their hands;
The love that levels rank and grade
Unites their severed lands.

What matter whose the hillside gra
Or whose the blazoned stone?
Forever to her western wave
Shall whisper blue Garonne!

O Love! — so hallowing every soil
That gives thy sweet flower root
Wherever, nursed by ease or toil,
The human heart takes bloom!

Plant of lost Eden, from the sod
Of sinful earth unriven,
White blossom of the trees of God
Dropped down to us from heaven

This tangled waste of mound and st
Is holy for thy sake;
A sweetness which is all thy own
Breathes out from fern and bra

And while ancestral pride shall ty
The Gascon's tomb with flowers
Fall sweetly here, O song of min
With summer's bloom and show

And let the lines that severed see
Unite again in thee,
As western wave and Gallic strea
Are mingled in one sea!

OCCASIONAL POEMS.

NAPLES. — 1860.

SCRIBED TO ROBERT C. WATERSTON,
OF BOSTON.

GIVE thee joy! — I know to thee
The dearest spot on earth must be
Where sleeps thy loved one by the
summer sea;

Where, near her sweetest poet's
tomb,
The land of Virgil gave thee room
To lay thy flower with her perpetual
bloom.

I know that when the sky shut
down
Behind thee on the gleaming town,
Baia's baths and Posilippo's
crown;

And, through thy tears, the mock-
ing day
Returned Ischia's mountain lines
away,
And Capri melted in its sunny bay, —

Through thy great farewell sorrow
shot
The sharp pang of a bitter thought
That slaves must tread around that
holy spot.

Thou knewest not the land was
blest
In giving thy beloved rest,
And finding the fond hope closer to her
breast

That every sweet and saintly grave
Was freedom's prophecy, and gave
The pledge of Heaven to sanctify and
save.

That pledge is answered. To thy
ear
The unchained city sends its cheer,
And, tuned to joy, the muffled bells
of fear

Ring Victor in. The land sits free
And happy by the summer sea,
And Bourbon Naples now is Italy!

She smiles above her broken chain
The languid smile that follows pain,
Stretching her cramped limbs to the
sun again.

O, joy for all, who hear her call
From Camaldoli's convent wall
And Elmo's towers to freedom's
carnival!

A new life breathes among her vines
And olives, like the breath of pines
Blown downward from the breezy
Apennines.

Lean, O my friend, to meet that
breath,
Rejoice as one who witnesseth
Beauty from ashes rise, and life from
death!

Thy sorrow shall no more be pain,
Its tears shall fall in sunlit rain,
Writing the grave with flowers:
"Arisen again!"

THE SUMMONS.

MY ear is full of summer sounds,
Of summer sights my languid eye;
Beyond the dusty village bounds
I loiter in my daily rounds,
And in the noon-time shadows lie.

I hear the wild bee wind his horn,
 The bird swings on the ripened
 wheat,
 The long green lances of the corn
 Are tilting in the winds of morn,
 The locust shrills his song of heat.

Another sound my spirit hears,
 A deeper sound that drowns them
 all, —
 A voice of pleading choked with
 tears,
 The call of human hopes and fears,
 The Macedonian cry to Paul!

The storm-bell rings, the trumpet
 blows;
 I know the word and countersign;
 Wherever Freedom's vanguard goes,
 Where stand or fall her friends or
 foes,
 I know the place that should be
 mine.

Shamed be the hands that idly fold,
 And lips that woo the reed's ac-
 cord,
 When laggard Time the hour has
 tolled

For true with false and new with old
 To fight the battles of the Lord!

O brothers! blest by partial Fate
 With power to match the will and
 deed,

To him your summons comes too late
 Who sinks beneath his armor's
 weight,
 And has no answer but God-speed!

THE WAITING.

I WAIT and watch: before my eyes
 Methinks the night grows thin and
 gray;

I wait and watch the eastern skies
 To see the golden spears arise
 Beneath the oriflamme of day!

Like one whose limbs are bound
 in trance

I hear the day sounds swell a
 grow,
 And see across the twilight glance
 Troop after troop, in swift advance.
 The shining ones with plumes
 of snow!

I know the errand of their feet,
 I know what mighty work is their
 I can but lift up hands unmeet,
 The threshing-floors of God to beat
 And speed them with unwort
 prayers.

I will not dream in vain despair
 The steps of progress wait for me
 The puny leverage of a hair
 The planet's impulse well may spare
 A drop of dew the tided sea.

The loss, if loss there be, is mine,
 And yet not mine if understood.
 For one shall grasp and one resign
 One drink life's rue, and one its wi
 And God shall make the balan
 good.

O power to do! O baffled will!
 O prayer and action! ye are one;
 Who may not strive, may yet fulfil
 The harder task of standing still,
 And good but wished with God
 done!

MOUNTAIN PICTURES.

I.

FRANCONIA FROM THE PEMIGE-
 WASSET.

ONCE more, O Mountains of
 North, unveil
 Your brows, and lay your clou
 mantels by!
 And once more, ere the eyes that se
 ye fail,

Uplift against the blue walls of the sky
 our mighty shapes, and let the sunshine weave
 Its golden network in your belting woods,
 Smile down in rainbows from your falling floods,
 and on your kingly brows at morn and eve
 t crowns of fire! So shall my soul receive
 aply the secret of your calm and strength,
 Your unforgotten beauty interfuse
 My common life, your glorious shapes and hues
 And sun-dropped splendors at my bidding come,
 om vast through dreams, and stretch in billowy length
 From the sea-level of my lowland home!

ey rise before me! Last night's thunder-gust
 are not in vain: for where its lightnings thrust
 eir tongues of fire, the great peaks seem so near,
 rned clean of mist, so starkly bold and clear,
 most pause the wind in the pines to hear,
 e loose rock's fall, the steps of browsing deer.
 e clouds that shattered on yon slide-worn walls
 And splintered on the rocks their spears of rain
 ve set in play a thousand waterfalls,
 king the dusk and silence of the woods
 d with the laughter of the chasing floods,
 d luminous with blown spray and silver gleams,
 ile, in the vales below, the dry-lipped streams

Sing to the freshened meadow-lands again.
 So, let me hope, the battle-storm that beats
 The land with hail and fire may pass away
 With its spent thunders at the break of day,
 Like last night's clouds, and leave, as it retreats,
 A greener earth and fairer sky behind,
 Blown crystal-clear by Freedom's Northern wind!

II.

MONADNOCK FROM WACHUSET.

I would I were a painter, for the sake
 Of a sweet picture, and of her who led
 A fitting guide, with reverential tread,
 Into that mountain mystery. First a lake
 Tinted with sunset; next the wavy lines
 Of far-receding hills; and yet more far,
 Monadnock lifting from his night of pines
 His rosy forehead to the evening star.
 Beside us, purple-zoned, Wachuset laid
 His head against the West, whose warm light made
 His aureole; and o'er him, sharp and clear,
 Like a shaft of lightning in mid-launching stayed,
 A single level cloud-line, shone upon
 By the fierce glances of the sunken sun,
 Menaced the darkness with its golden spear!

So twilight deepened round us. Still
 and black
 The great woods climbed the moun-
 tain at our back ;
 And on their skirts, where yet the
 lingering day
 On the shorn greenness of the clear-
 ing lay,
 The brown old farm-house like a
 bird's nest hung.
 With home-life sounds the desert air
 was stirred :
 The bleat of sheep along the hill we
 heard,
 The bucket plashing in the cool,
 sweet well,
 The pasture-bars that clattered as they
 fell ;
 Dogs barked, fowls fluttered, cattle
 lowed ; the gate
 Of the barn-yard creaked beneath the
 merry weight
 Of sun-brown children, listening,
 while they swung,
 The welcome sound of supper-call
 to hear ;
 And down the shadowy lane, in
 tinklings clear,
 The pastoral curfew of the cow-bell
 rung.
 Thus soothed and pleased, our back-
 ward path we took,
 Praising the farmer's home. He
 only spake,
 Looking into the sunset o'er the
 lake,
 Like one to whom the far-off is
 most near :
 " Yes, most folks think it has a pleas-
 ant look ;
 I love it for my good old mother's
 sake,
 Who lived and died here in the
 peace of God !"
 The lesson of his words we pon-
 dered o'er,
 As silently we turned the eastern
 flank
 Of the mountain, where its shadow
 deepest sank,

Doubling the night along our rugged
 road :
 We felt that man was more than
 abode, —
 The inward life than Nature's r-
 ment more ;
 And the warm sky, the sundown-tint
 hill,
 The forest and the lake, seem-
 dwarfed and dim
 Before the saintly soul, whose hum-
 will
 Meekly in the Eternal footste-
 trod,
 Making her homely toil and hou-
 hold ways
 An earthly echo of the song of pra-
 Swelling from angel lips and har-
 of seraphim !

OUR RIVER.

FOR A SUMMER FESTIVAL AT " THE
 LAURELS " ON THE MERRIMACK

ONCE more on yonder laurelled height
 The summer flowers have budded
 Once more with summer's golden light
 The vales of home are flooded ;
 And once more, by the grace of Heaven
 Of every good the Giver,
 We sing upon its wooded rim
 The praises of our river :

Its pines above, its waves below,
 The west wind down it blowing,
 As fair as when the young Brissot
 Beheld it seaward flowing, —
 And bore its memory o'er the deep
 To soothe a martyr's sadness,
 And fresco, in his troubled sleep,
 His prison-walls with gladness.

We know the world is rich with stream
 Renowned in song and story,
 Whose music murmurs through
 dreams
 Of human love and glory :

we know that Arno's banks are fair,
 And Rhine has castled shadows,
 And, poet-tuned, the Doon and Ayr
 Go singing down their meadows.

At while, unpictured and unsung
 By painter or by poet,
 The river waits the tuneful tongue
 And cunning hand to show it, —
 We only know the fond skies lean
 Above it, warm with blessing,
 And the sweet soul of our Undine
 Awakes to our caressing.

The fickle Sun-God holds the flocks
 That graze its shores in keeping;
 The icy kiss of Dian mocks
 The youth beside it sleeping;
 The Christian river loveth most
 The beautiful and human;
 The heathen streams of Naiads boast,
 But ours of man and woman.

The miner in his cabin hears
 The ripple we are hearing;
 He whispers soft to homesick ears
 Around the settler's clearing:
 Sacramento's vales of corn,
 Or Santee's bloom of cotton,
 The river by its valley-born
 Was never yet forgotten.

The drum rolls loud, — the bugle fills
 The summer air with clangor;
 The war-storm shakes the solid hills
 Beneath its tread of anger:

Opening eyes that last year smiled in
 Ours
 Now point the rifle's barrel,
 And hands then stained with fruits
 And flowers
 Bear redder stains of quarrel.

The blue skies smile, and flowers
 Bloom on,
 And rivers still keep flowing, —
 O dear God still his rain and sun
 In good and ill bestowing.
 The pine-trees whisper, "Trust and
 Wait!"
 The flowers are prophesying

That all we dread of change or fate
 His love is underlying.

And thou, O Mountain-born! — no
 more

We ask the wise Allotter
 Than for the firmness of thy shore,
 The calmness of thy water,
 The cheerful lights that overlay
 Thy rugged slopes with beauty,
 To match our spirits to our day
 And make a joy of duty.

ANDREW RYKMAN'S PRAYER.

ANDREW RYKMAN'S dead and gone:
 You can see his leaning slate
 In the graveyard, and thereon
 Read his name and date.

"Trust is truer than our fears,"
 Runs the legend through the moss,
 "Gain is not in added years,
 Nor in death is loss."

Still the feet that thither trod,
 All the friendly eyes are dim;
 Only Nature, now, and God
 Have a care for him.

There the dews of quiet fall,
 Singing birds and soft winds stray:
 Shall the tender Heart of all
 Be less kind than they?

What he was and what he is
 They who ask may haply find,
 If they read this prayer of his
 Which he left behind.

Pardon, Lord, the lips that dare
 Shape in words a mortal's prayer!
 Prayer, that, when my day is done,
 And I see its setting sun,
 Shorn and beamless, cold and dim,
 Sink beneath the horizon's rim, —
 When this ball of rock and clay
 Crumbles from my feet away,
 And the solid shores of sense
 Melt into the vague immense,

Father ! I may come to Thee
 Even with the beggar's plea,
 As the poorest of Thy poor,
 With my needs, and nothing more.

Not as one who seeks his home
 With a step assured I come ;
 Still behind the tread I hear
 Of my life-companion, Fear ;
 Still a shadow deep and vast
 From my westering feet is cast,
 Wavering, doubtful, undefined,
 Never shapened nor outlined :
 From myself the fear has grown,
 And the shadow is my own.
 Yet, O Lord, through all a sense
 Of Thy tender providence
 Stays my failing heart on Thee,
 And confirms the feeble knee ;
 And, at times, my worn feet press
 Spaces of cool quietness,
 Liliated whiteness shone upon
 Not by light of moon or sun.
 Hours there be of inmost calm,
 Broken but by grateful psalm,
 When I love Thee more than fear Thee,
 And Thy blessed Christ seems near me,
 With forgiving look, as when
 He beheld the Magdalen.
 Well I know that all things move
 To the spherical rhythm of love, —
 That to Thee, O Lord of all !
 Nothing can of chance befall :
 Child and seraph, mote and star,
 Well Thou knowest what we are ;
 Through Thy vast creative plan
 Looking, from the worm to man,
 There is pity in Thine eyes,
 But no hatred nor surprise.
 Not in blind caprice of will,
 Not in cunning sleight of skill,
 Not for show of power, was wrought
 Nature's marvel in Thy thought.
 Never careless hand in vain
 Smites these chords of joy and pain ;
 No immortal selfishness
 Plays the game of curse and bless :
 Heaven and earth are witnesses
 That Thy glory goodness is.
 Not for sport of mind and force

Hast Thou made Thy universe,
 But as atmosphere and zone
 Of Thy loving heart alone.
 Man, who walketh in a show,
 Sees before him, to and fro,
 Shadow and illusion go ;
 All things flow and fluctuate,
 Now contract and now dilate.
 In the welter of this sea,
 Nothing stable is but Thee ;
 In this whirl of swooning trance,
 Thou alone art permanence ;
 All without Thee only seems,
 All beside is choice of dreams.
 Never yet in darkest mood
 Doubted I that Thou wast good,
 Nor mistook my will for fate,
 Pain of sin for heavenly hate, —
 Never dreamed the gates of pearl
 Rise from out the burning marl,
 Or that good can only live
 Of the bad conservative,
 And through counterpoise of hell
 Heaven alone be possible.

For myself alone I doubt ;
 All is well, I know, without ;
 I alone the beauty mar,
 I alone the music jar.
 Yet, with hands by evil stained,
 And an ear by discord pained,
 I am groping for the keys
 Of the heavenly harmonies ;
 Still within my heart I bear
 Love for all things good and fair.
 Hands of want or souls in pain
 Have not sought my door in vain ;
 I have kept my fealty good
 To the human brotherhood ;
 Scarcely have I asked in prayer
 That which others might not share
 I, who hear with secret shame
 Praise that paineth more than blare
 Rich alone in favors lent,
 Virtuous by accident,
 Doubtful where I fain would rest,
 Frailest where I seem the best,
 Only strong for lack of test, —
 What am I, that I should press
 Special pleas of selfishness,

olly mounting into heaven
 my neighbor unforgiven?
 'er to me, howe'er disguised,
 mes a saint unrecognized;
 ver fails my heart to greet
 ble deed with warmer beat;
 ltt and maimed, I own not less
 l the grace of holiness;
 or, through shame or self-distrust,
 ss I love the pure and just.
 rd, forgive these words of mine:
 hat have I that is not Thine?—
 hatsoe'er I fain would boast
 eds Thy pitying pardon most.
 ou, O Elder Brother! who
 Thy flesh our trial knew,
 ou, who hast been touched by these
 r most sad infirmities,
 ou alone the gulf canst span
 the dual heart of man,
 d between the soul and sense
 concile all difference,
 ange the dream of me and mine
 r the truth of Thee and Thine,
 d, through chaos, doubt, and strife,
 erfuse Thy calm of life.
 ply, thus by Thee renewed,
 Thy borrowed goodness good,
 ne sweet morning yet in God's
 n, æonian periods,
 ful I shall wake to see
 ose I love who rest in Thee,
 d to them in Thee allied
 ll my soul be satisfied.

rcely Hope hath shaped for me
 at the future life may be.
 er lips may well be bold;
 e the publican of old,
 n only urge the plea,
 rd, be merciful to me!"
 hing of desert I claim,
 o me belongeth shame.
 for me the crowns of gold,
 ns and harpings manifold;
 for erring eye and feet
 per wall and golden street.
 at Thou wilt, O Father, give!
 s gain that I receive.
 y voice I may not raise

In the elders' song of praise,
 If I may not, sin-defiled,
 Claim my birthright as a child,
 Suffer it that I to Thee
 As an hired servant be;
 Let the lowliest task be mine,
 Grateful, so the work be Thine;
 Let me find the humblest place
 In the shadow of Thy grace:
 Blest to me were any spot
 Where temptation whispers not.
 If there be some weaker one,
 Give me strength to help him on;
 If a blinder soul there be,
 Let me guide him nearer Thee.
 Make my mortal dreams come true
 With the work I fain would do;
 Clothe with life the weak intent,
 Let me be the thing I meant;
 Let me find in Thy employ
 Peace that dearer is than joy;
 Out of self to love be led
 And to heaven acclimated,
 Until all things sweet and good
 Seem my natural habitude.

So we read the prayer of him
 Who, with John of Labadie,
 Trod, of old, the oozy rim
 Of the Zuyder Zee.

Thus did Andrew Rykman pray,
 Are we wiser, better grown,
 That we may not, in our day,
 Make his prayer our own?

THE CRY OF A LOST SOUL.¹

IN that black forest, where, when day
 is done,
 With a snake's stillness glides the
 Amazon
 Darkly from sunset to the rising sun,

¹ Lieut. Herndon's Report of the Exploration of the Amazon has a striking description of the peculiar and melancholy notes of a bird heard by night on the shores of the river. The Indian guides called it "The Cry of a Lost Soul!"

A cry, as of the pained heart of the
wood,
The long, despairing moan of solitude
And darkness and the absence of all
good,

Startles the traveller, with a sound so
dear,
So full of hopeless agony and fear,
His heart stands still and listens like
his ear.

The guide, as if he heard a dead-bell
toll,
Starts, drops his oar against the gun-
wale's thole,
Crosses himself, and whispers, "A
lost soul!"

"No, Señor, not a bird. I know it
well, —
It is the pained soul of some infidel
Or curséd heretic that cries from hell.

"Poor fool! with hope still mocking
his despair,
He wanders, shrieking on the mid-
night air
For human pity and for Christian
prayer.

"Saints strike him dumb! Our Holy
Mother hath
No prayer for him who, sinning unto
death,
Burns always in the furnace of God's
wrath!"

Thus to the baptized pagan's cruel
lie,
Lending new horror to that mournful
cry,
The voyager listens, making no reply.

Dim burns the boat-lamp: shadows
deepen round,
From giant trees with snakelike
creepers wound,
And the black water glides without a
sound.

But in the traveller's heart a second
sense
Of nature plastic to benign intents,
And an eternal good in Providence

Lifts to the starry calm of heaven his
eyes;
And lo! rebuking all earth's ominous
cries,
The Cross of pardon lights the tropic
skies!

"Father of all!" he urges his strong
plea,
"Thou lovest all: thy erring children
may be
Lost to himself, but never lost to Thee

"All souls are Thine; the wings of
morning bear
None from that Presence which
everywhere,
Nor hell itself can hide, for Thou art
there.

"Through sins of sense, perversities
of will,
Through doubt and pain, through
guilt and shame and ill,
Thy pitying eye is on Thy creature
still.

"Wilt thou not make, Eternal Source
and Goal!
In Thy long years, life's broken circle
whole,
And change to praise the cry of
lost soul?"¹

ITALY.

ACROSS the sea I heard the groans
Of nations in the intervals
Of wind and wave. Their blood on
bones
Cried out in torture, crushed
thrones,
And sucked by priestly cannibals

¹ Restoration of all.

dreamed of freedom slowly gained
By martyr meekness, patience,
faith.

and lo ! an athlete grimly stained,
with corded muscles battle-strained,
Shouting it from the fields of death !

turn me, awe-struck, from the sight,
Among the clamoring thousands
mute,

only know that God is right,
and that the children of the light
Shall tread the darkness under foot.

now the pent fire heaves its crust,
That sultry skies the bolt will form
smite them clear; that Nature
must
e balance of her powers adjust,
Though with the earthquake and
the storm.

and reigns, and let the earth rejoice!
bow before His sterner plan.
limb are the organs of my choice ;
speaks in battle's stormy voice,
His praise is in the wrath of man !

and, surely as He lives, the day
Of peace He promised shall be ours,
fold the flags of war, and lay
sword and spear to rust away,
And sow its ghastly fields with
flowers !

THE RIVER PATH.

bird-song floated down the hill,
the tangled bank below was still ;

rustle from the birchen stem,
ripple from the water's hem.

at dusk of twilight round us grew,
we felt the falling of the dew ;

and, from us, ere the day was done,
the wooded hills shut out the sun.

But on the river's farther side
We saw the hill-tops glorified, —

A tender glow, exceeding fair,
A dream of day without its glare.

With us the damp, the chill, the
gloom :

With them the sunset's rosy bloom ;

While dark, through willowy vistas
seen,

The river rolled in shade between.

From out the darkness where we trod
We gazed upon those hills of God,

Whose light seemed not of moon or
sun.

We spake not, but our thought was
one.

We paused, as if from that bright
shore

Beckoned our dear ones gone before ;

And stilled our beating hearts to hear
The voices lost to mortal ear !

Sudden our pathway turned from
night ;

The hills swung open to the light ;

Through their green gates the sun-
shine showed,

A long, slant splendor downward
flowed.

Down glade and glen and bank it
rolled ;

It bridged the shaded stream with
gold ;

And, borne on piers of mist, allied
The shadowy with the sunlit side !

“So,” prayed we, “when our feet
draw near

The river, dark with mortal fear,

"And the night cometh chill with dew,
O Father!—let thy light break
through!

"So let the hills of doubt divide,
So bridge with faith the sunless tide!

"So let the eyes that fail on earth
On thy eternal hills look forth;

"And in thy beckoning angels know
The dear ones whom we loved below!

A MEMORIAL.

M. A. C.

O THICKER, deeper, darker growing,
The solemn vista to the tomb
Must know henceforth another shadow,
And give another cypress room.

In love surpassing that of brothers,
We walked, O friend, from child-
hood's day;
And, looking back o'er fifty summers,
Our foot-prints track a common way.

One in our faith, and one our longing
To make the world within our reach
Somewhat the better for our living,
And gladder for our human speech.

Thou heardst with me the far-off
voices,
The old beguiling song of fame,
But life to thee was warm and present,
And love was better than a name.

To homely joys and loves and friend-
ships
Thy genial nature fondly clung;
And so the shadow on the dial
Ran back and left thee always
young.

And who could blame the gen-
erous
weakness
Which, only to thyself unjust,
So overprized the worth of others
And dwarfed thy own with
distrust?

All hearts grew warmer in the pres-
ence
Of one who, seeking not his own
Gave freely for the love of giving
Nor reaped for self the harvest so

Thy greeting smile was pledge
and
prelude
Of generous deeds and kind
words;
In thy large heart were fair
garden
chambers,
Open to sunrise and the birds!

The task was thine to mould
in
fashion
Life's plastic newness into grace
To make the boyish heart heroic,
And light with thought the maiden
face.

O'er all the land, in town and prairie,
With bended heads of mourning
stand
The living forms that owe their being
And fitness to thy shaping hand

Thy call has come in ripened
har-
vest
hood,
The noonday calm of heart
and
mind,

While I, who dreamed of thy remain-
ing
To mourn me, linger still behind

Live on, to own, with self-upbraiding
A debt of love still due from me
The vain remembrance of occasions
Forever lost, of serving thee.

It was not mine among thy kindly
To join the silent funeral prayers
But all that long sad day of summer
My tears of mourning dropped
theirs.

day the sea-waves sobbed with
sorrow,
The birds forgot their merry trills ;
day I heard the pines lamenting
With thine upon thy homestead
hills.

een be those hillside pines forever,
And green the meadowy lowlands
be,
d green the old memorial beeches,
Name-carven in the woods of Lee!

ll let them greet thy life com-
panions
Who thither turn their pilgrim feet,
every mossy line recalling
A tender memory sadly sweet.

riend! if thought and sense avail
not
To know thee henceforth as thou
art,
at all is well with thee forever
trust the instincts of my heart.

ne be the quiet habitations,
hine the green pastures, blossom-
sown,
d smiles of saintly recognition,
s sweet and tender as thy own.

ou com'st not from the hush and
shadow
to meet us, but to thee we come ;
th thee we never can be strangers,
and where thou art must still be
home!

HYMN

SUNG AT CHRISTMAS BY THE SCHOL-
ARS OF ST. HELENA'S ISLAND, S.C.

O NONE in all the world before
Were ever glad as we!
We 're free on Carolina's shore,
We 're all at home and free.

Thou Friend and Helper of the poor,
Who suffered for our sake,
To open every prison door,
And every yoke to break!

Bend low thy pitying face and mild,
And help us sing and pray ;
The hand that blessed the little child
Upon our foreheads lay.

We hear no more the driver's horn,
No more the whip we fear,
This holy day that saw thee born
Was never half so dear.

The very oaks are greener clad,
The waters brighter smile ;
O never shone a day so glad,
On sweet St. Helen's Isle.

We praise thee in our songs to-day,
To thee in prayer we call,
Make swift the feet and straight the
way
Of freedom unto all.

Come once again, O blessed Lord!
Come walking on the sea!
And let the mainlands hear the word
That sets the islands free!

SNOW-BOUND

"As the Spirits of Darkness be stronger in the dark, so Good Spirits which be Angelic Light are augmented not only by the Divine light of the Sun, but also by our common Wood Fire: and as the celestial Fire drives away dark spirits, so also this our Fire doth the same."

— COR. AGRIPPA, *Occult Philosophy*, Book I. chap.

"Announced by all the trumpets of the sky,
Arrives the snow; and, driving o'er the fields,
Seems nowhere to alight; the whited air
Hides hills and woods, the river and the heaven,
And veils the farm-house at the garden's end.
The sled and traveller stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm."

— EMERSON, *The Snow Storm*

THE sun that brief December day
Rose cheerless over hills of gray,
And, darkly circled, gave at noon
A sadder light than waning moon.
Slow tracing down the thickening

sky
Its mute and ominous prophecy,
A portent seeming less than threat,
It sank from sight before it set.
A chill no coat, however stout,
Of homespun stuff could quite shut

out,
A hard, dull bitterness of cold,
That checked, mid-vein, the cir-
cling race

Of life-blood in the sharpened face,
The coming of the snow-storm told.
The wind blew east: we heard the

roar
Of Ocean on his wintry shore,
And felt the strong pulse throbbing

there
Beat with low rhythm our inland air.

Meanwhile we did our nightly
chores,—

Brought in the wood from out
doors,

Littered the stalls, and from
mows

Raked down the herd's-grass for
cows;

Heard the horse whinnying for
corn;

And, sharply clashing horn on hard
Impatient down the stanchion rod

The cattle shake their walnut bays
While, peering from his early pen

Upon the scaffold's pole of birch
The cock his crested helmet bends

And down his querulous challenge
sent.

Unwarmed by any sunset light
The gray day darkened into night

A night made hoary with the snow
And whirl-dance of the blizzard

storm,
As zigzag wavering to and fro

Crossed and recrossed the waning
snow:

And ere the early bed-time came

the white drift piled the window-
frame,
and through the glass the clothes-
line posts
looked in like tall and sheeted
ghosts.

all night long the storm roared
on:

The morning broke without a sun;
a tiny spherule traced with lines
Nature's geometric signs,
a starry flake, and pellicle,
and day the hoary meteor fell;
and, when the second morning
shone,

we looked upon a world unknown,
a nothing we could call our own.
around the glistening wonder bent
the blue walls of the firmament,
no cloud above, no earth below,—
a universe of sky and snow!

The old familiar sights of ours
looked marvellous shapes; strange
domes and towers
rose up where sty or corn-crib
stood,

the garden wall, or belt of wood;
the smooth white mound the brush-
pile showed,
the fenceless drift what once was
road;

The bridge-post an old man sat
with loose-flung coat and high
cocked hat;
the well-curb had a Chinese roof;
and even the long sweep, high
aloof,
its slant splendor, seemed to tell
Pisa's leaning miracle.

The prompt, decisive man, no breath
his father wasted: "Boys, a path!"
well pleased, (for when did farmer
boy
await such a summons less than
joy?)
his buskins on our feet we drew;
With mittened hands, and caps
drawn low,

To guard our necks and ears from
snow,

We cut the solid whiteness through.
And, where the drift was deepest,
made

A tunnel walled and overlaid
With dazzling crystal: we had read
Of rare Aladdin's wondrous cave,
And to our own his name we gave,
With many a wish the luck were ours
To test his lamp's supernal powers.
We reached the barn with merry din,
And roused the prisoned brutes
within.

The old horse thrust his long head out.
And grave with wonder gazed about;
The cock his lusty greeting said,
And forth his speckled harem led;
The oxen lashed their tails, and
hooked,

And mild reproach of hunger looked;
The hornéd patriarch of the sheep,
Like Egypt's Amun roused from
sleep,

Shook his sage head with gesture
mute,
And emphasized with stamp of foot.

All day the gusty north-wind bore
The loosening drift its breath before;
Low circling round its southern zone,
The sun through dazzling snow-mist
shone.

No church-bell lent its Christian tone
To the savage air, no social smoke
Curled over woods of snow-hung oak.
A solitude made more intense
By dreary voicéd elements,
The shrieking of the mindless wind,
The moaning tree-boughs swaying
blind,

And on the glass the unmeaning beat
Of ghostly finger-tips of sleet.
Beyond the circle of our hearth
No welcome sound of toil or mirth
Unbound the spell, and testified
Of human life and thought outside.
We minded that the sharpest ear
The buried brooklet could not hear,
The music of whose liquid lip

Had been to us companionship,
And, in our lonely life, had grown
To have an almost human tone.

As night drew on, and, from the
crest

Of wooded knolls that ridged the
west,

The sun, a snow-blown traveller, sank
From sight beneath the smothering
bank;

We piled, with care, our nightly
stack

Of wood against the chimney-back,—
The oaken log, green, huge, and
thick,

And on its top the stout backstick;
The knotty forestick laid apart,
And filled between with curious art
The ragged brush; then, hovering
near,

We watched the first red blaze ap-
pear,

Heard the sharp crackle, caught the
gleam

On whitewashed wall and sagging
beam,

Until the old, rude-furnished room
Burst, flower-like, into rosy bloom;
While, radiant with a mimic flame
Outside the sparkling drift became,
And through the bare-boughed lilac-
tree

Our own warm hearth seemed blaz-
ing free.

The crane and pendant trammels
showed,

The Turks' heads on the andirons
glowed;

While childish fancy, prompt to tell
The meaning of the miracle,
Whispered the old rhyme: "*Under*

the tree,
When fire outdoors burns merrily,
There the witches are making tea."

The moon above the eastern wood
Shone at its full; the hill-range
stood

Transfigured in the silver flood,

Its blown snows flashing cold
keen,

Dead white, save where some s
ravine

Took shadow, or the sombre green
Of hemlocks turned to pitchy black
Against the whiteness at their base
For such a world and such a night
Most fitting that unwarming light
Which only seemed where'er it fell
To make the coldness visible.

Shut in from all the world without
We sat the clean-winged hearth
about.

Content to let the north-wind roar
In baffled rage at pane and door,
While the red logs before us beat
The frost-line back with tropic heat
And ever, when a louder blast
Shook beam and rafter as it passed
The merrier up its roaring draught
The great throat of the chimney
laughed,

The house-dog on his paws outsp
Laid to the fire his drowsy head,
The cat's dark silhouette on the
A couchant tiger's seemed to fall
And, for the winter fireside meet,
Between the andirons' stradd
feet,

The mug of cider simmered slow
The apples sputtered in a row,
And, close at hand, the basket stood
With nuts from brown Octob
wood.

What matter how the night beha
What matter how the north-
raved?

Blow high, blow low, not all its
Could quench our hearth-fire's r
glow.

O Time and Change! — with ha
gray

As was my sire's that winter day
How strange it seems, with so
gone

Of life and love, to still live on!
Ah, brother! only I and thou

re left of all that circle now, —
 he dear home faces whereupon
 hat fitful firelight paled and shone.
 enceforward, listen as we will,
 he voices of that hearth are still;
 ook where we may, the wide earth
 o'er,
 hose lighted faces smile no more.
 e tread the paths their feet have
 worn,
 We sit beneath their orchard-trees,
 We hear, like them, the hum of
 bees
 nd rustle of the bladed corn;
 e turn the pages that they read,
 Their written words we linger o'er,
 ut in the sun they cast no shade,
 o voice is heard, no sign is made,
 No step is on the conscious floor!
 et Love will dream, and Faith will
 trust,
 ince He who knows our need is
 just,)
 hat somehow, somewhere, meet we
 must.
 as for him who never sees
 he stars shine through his cypress-
 trees!
 ho, hopeless, lays his dead away,
 or looks to see the breaking day
 cross the mournful marbles play!
 ho hath not learned, in hours of
 faith,
 The truth to flesh and sense un-
 known,
 hat Life is ever lord of Death,
 And Love can never lose its own!
 e sped the time with stories old,
 ough puzzles out, and riddles
 told,
 r stammered from our school-book
 lore
 The Chief of Gambia's golden
 shore."
 ow often since, when all the land
 as clay in Slavery's shaping hand,
 s if a trumpet called, I've heard
 ame Mercy Warren's rousing word:
Does not the voice of reason cry,

*Claim the first right which Nature
 gave,
 From the red scourge of bondage fly,
 Nor deign to live a burdened
 slave!"*

Our father rode again his ride
 On Memphremagog's wooded side;
 Sat down again to moose and samp
 In trapper's hut and Indian camp;
 Lived o'er the old idyllic ease
 Beneath St. François' hemlock-trees;
 Again for him the moonlight shone
 On Norman cap and bodiced zone;
 Again he heard the violin play
 Which led the village dance away,
 And mingled in its merry whirl
 The grandam and the laughing girl.
 Or, nearer home, our steps he led
 Where Salisbury's level marshes
 spread

Mile-wide as flies the laden bee;
 Where merry mowers, hale and
 strong,
 Swept, scythe on scythe, their swaths
 along

The low green prairies of the sea.
 We shared the fishing off Boar's
 Head,

And round the rocky Isles of
 Shoals
 The hake-broil on the drift-wood
 coals;
 The chowder on the sand-beach
 made,

Dipped by the hungry, steaming hot,
 With spoons of clam-shell from the
 pot.

We heard the tales of witchcraft old,
 And dream and sign and marvel told
 To sleepy listeners as they lay
 Stretched idly on the salted hay,
 Adrift along the winding shores,
 When favoring breezes deigned to
 blow

The square sail of the gundalow
 And idle lay the useless oars.

Our mother, while she turned her
 wheel

Or run the new-knit stocking-heel,

Told how the Indian hordes came
 down
 At midnight on Cochecho town,
 And how her own great-uncle bore
 His cruel scalp-mark to fourscore.
 Recalling, in her fitting phrase,
 So rich and picturesque and free,
 (The common unrhymed poetry
 Of simple life and country ways,)
 The story of her early days, —
 She made us welcome to her home ;
 Old hearths grew wide to give us
 room ;
 We stole with her a frightened look
 At the gray wizard's conjuring-book,
 The fame whereof went far and wide
 Through all the simple country side ;
 We heard the hawks at twilight play,
 The boat-horn on Piscataqua,
 The loon's weird laughter far away ;
 We fished her little trout-brook, knew
 What flowers in wood and meadow
 grew,
 What sunny hillsides autumn-brown
 She climbed to shake the ripe nuts
 down,
 Saw where in sheltered cove and bay
 The ducks' black squadron anchored
 lay,
 And heard the wild-geese calling
 loud
 Beneath the gray November cloud.
 Then, haply, with a look more grave,
 And soberer tone, some tale she gave
 From painful Sewell's ancient tome,
 Beloved in every Quaker home,
 Of faith fire-winged by martyrdom,
 Or Chalkley's Journal, old and
 quaint, —
 Gentlest of skippers, rare sea-saint ! —
 Who, when the dreary calms pre-
 vailed,
 And water-butt and bread-cask failed,
 And cruel, hungry eyes pursued
 His portly presence mad for food,
 With dark hints muttered under
 breath
 Of casting lots for life or death,
 Offered, if Heaven withheld supplies,
 To be himself the sacrifice.

Then, suddenly, as if to save
 The good man from his living grave
 A ripple on the water grew,
 A school of porpoise flashed in view
 "Take, eat," he said, "and be con-
 tent ;
 These fishes in my stead are sent
 By Him who gave the tangled ram
 To spare the child of Abraham."

Our uncle, innocent of books,
 Was rich in lore of fields and broods
 The ancient teachers never dumb
 Of Nature's unhousted lyceum.
 In moons and tides and weath-
 er-
 wise,

He read the clouds as prophecies,
 And foul or fair could well divine,
 By many an occult hint and sign,
 Holding the cunning-warded keys
 To all the woodcraft mysteries ;
 Himself to Nature's heart so near
 That all her voices in his ear
 Of beast or bird had meanings clear
 Like Apollonius of old,
 Who knew the tales the sparrow
 told,

Or Hermes, who interpreted
 What the sage cranes of Nilus said
 A simple, guileless, childlike man,
 Content to live where life began ;
 Strong only on his native grounds,
 The little world of sights and sounds
 Whose girdle was the parish bound
 Whereof his fondly partial pride
 The common features magnified,
 As Surrey hills to mountains grew
 In White of Selborne's lov-
 ing
 view, —

He told how teal and loon he shot
 And how the eagle's eggs he got,
 The feats on pond and river done,
 The prodigies of rod and gun ;
 Till, warming with the tales he told
 Forgotten was the outside cold,
 The bitter wind unheeded blew,
 From ripening corn the pigeons flew
 The partridge drummed i' the wood
 the mink

Went fishing down the river-brink

in fields with bean or clover gay,
 The woodchuck, like a hermit gray,
 Peered from the doorway of his cell;
 The muskrat plied the mason's trade,
 And tier by tier his mud-walls laid;
 And from the shagbark overhead
 The grizzled squirrel dropped his
 shell.

Next, the dear aunt, whose smile of
 cheer
 and voice in dreams I see and
 hear,—

The sweetest woman ever Fate
 perverse denied a household mate,
 Who, lonely, homeless, not the less
 found peace in love's unselfishness,
 and welcome whereso'er she went,
 the calm and gracious element,
 Whose presence seemed the sweet
 income
 and womanly atmosphere of
 home,—

called up her girlhood memories,
 the huskings and the apple-bees,
 the sleigh-rides and the summer
 sails,

Weaving through all the poor details
 and homespun warp of circumstance
 a golden woof-thread of romance.
 or well she kept her genial mood
 and simple faith of maidenhood;
 before her still a cloud-land lay,
 the mirage loomed across her way;
 the morning dew, that dries so soon
 with others, glistened at her noon;
 through years of toil and soil and
 care

from glossy tress to thin gray hair,
 all unprofaned she held apart
 the virgin fancies of her heart.
 the shame to him of woman born
 who hath for such but thought of
 scorn.

here, too, our elder sister plied
 her evening task the stand beside;
 full, rich nature, free to trust,
 ruthless and almost sternly just,
 impulsive, earnest, prompt to act,

And make her generous thought a
 fact,

Keeping with many a light disguise
 The secret of self-sacrifice.

O heart sore-tried! thou hast the
 best

That Heaven itself could give thee,—
 rest,

Rest from all bitter thoughts and
 things!

How many a poor one's blessing
 went

With thee beneath the low green
 tent

Whose curtain never outward swings!

As one who held herself a part
 Of all she saw, and let her heart

Against the household bosom lean,
 Upon the motley-braided mat

Our youngest and our dearest sat,
 Lifting her large, sweet, asking eyes,

Now bathed within the fadeless
 green

And holy peace of Paradise.

O, looking from some heavenly hill,
 Or from the shade of saintly palms,

Or silver reach of river calms,

Do those large eyes behold me still?

With me one little year ago:—

The chill weight of the winter snow

For months upon her grave has
 lain;

And now, when summer south-winds
 blow

And brier and harebell bloom
 again,

I tread the pleasant paths we trod,

I see the violet-sprinkled sod

Whereon she leaned, too frail and
 weak

The hillside flowers she loved to seek,

Yet following me where'er I went

With dark eyes full of love's con-
 tent.

The birds are glad; the brier-rose
 fills

The air with sweetness; all the hills
 Stretch green to June's unclouded

sky;

But still I wait with ear and eye
For something gone which should be
nigh,

A loss in all familiar things,
In flower that blooms, and bird that
sings.

And yet, dear heart! remembering
thee,

Am I not richer than of old?
Safe in thy immortality,
What change can reach the wealth
I hold?

What chance can mar the pearl
and gold

Thy love hath left in trust with me?
And while in life's late afternoon,

Where cool and long the shadows
grow,

I walk to meet the night that soon
Shall shape and shadow overflow,

I cannot feel that thou art far,
Since near at need the angels are;

And when the sunset gates unbar,
Shall I not see thee waiting stand,

And, white against the evening star,
The welcome of thy beckoning
hand?

Brisk wielder of the birch and rule,
The master of the district school
Held at the fire his favored place,
Its warm glow lit a laughing face
Fresh-hued and fair, where scarce
appeared

The uncertain prophecy of beard.
He teased the mitten-blinded cat,
Played cross-pins on my uncle's hat,
Sang songs, and told us what befalls
In classic Dartmouth's college halls.
Born the wild Northern hills among,
From whence his yeoman father
wrung

By patient toil subsistence scant,
Not competence and yet not want,
He early gained the power to pay
His cheerful, self-reliant way;
Could doff at ease his scholar's gown
To peddle wares from town to town;
Or through the long vacation's reach
In lonely lowland districts teach,

Where all the droll experience found
At stranger hearths in boarding
round,

The moonlit skater's keen delight,
The sleigh-drive through the frost
night,

The rustic party, with its rough
Accompaniment of blind-man's-buff
And whirling plate, and forfeits paid,
His winter task a pastime made.
Happy the snow-locked home
wherein

He tuned his merry violin,
Or played the athlete in the barn,

Or held the good dame's winding
yarn.

Or mirth-provoking versions told
Of classic legends rare and old,

Wherein the scenes of Greece and
Rome

Had all the commonplace of home,
And little seemed at best the odds

'Twi' Yankee peddlers and old gods
Where Pindus-born Araxes took

The guise of any grist-mill brook,
And dread Olympus at his will
Became a huckleberry hill.

A careless boy that night he seemed
But at his desk he had the look
And air of one who wisely schemed
And hostage from the future took
In trained thought and lore
book.

Large-brained, clear-eyed, — of such
as he

Shall Freedom's young apostles be
Who, following in War's bloody track,
Shall every lingering wrong assail;
All chains from limb and spirit
strike,

Uplift the black and white alike;
Scatter before their swift advance
The darkness and the ignorance,
The pride, the lust, the squalid sloth
Which nurtured Treason's monstrous
growth,

Made murder pastime, and the hell
Of prison-torture possible;
The cruel lie of caste refute,

d forms remould, and substitute
 or Slavery's lash the freeman's will,
 or blind routine, wise-handed skill;
 school-house plant on every hill,
 retching in radiate nerve-lines
 thence
 the quick wires of intelligence;
 all North and South together
 brought
 all own the same electric thought,
 peace a common flag salute,
 and, side by side in labor's free
 and unresentful rivalry,
 harvest the fields wherein they
 fought.

another guest that winter night
 washed back from lustrous eyes the
 light.
 unmarked by time, and yet not
 young,
 the honeyed music of her tongue
 and words of meekness scarcely told
 nature passionate and bold,
 strong, self-concentred, spurning
 guide,
 milder features dwarfed beside
 unbent will's majestic pride.
 she sat among us, at the best,
 not unfeared, half-welcome guest,
 rebuking with her cultured phrase
 or homeliness of words and ways.
 certain pard-like, treacherous grace
 Swayed the lithe limbs and
 drooped the lash,
 Lent the white teeth their dazzling
 flash;
 And under low brows, black with
 night,
 Rayed out at times a dangerous
 light;
 the sharp heat-lightnings of her
 face
 mesaging ill to him whom Fate
 condemned to share her love or
 hate.

the woman tropical, intense
 thought and act, in soul and sense,
 she blended in a like degree
 the vixen and the devotee,

Revealing with each freak or feint
 The temper of Petruccio's Kate,
 The raptures of Siena's saint.
 Her tapering hand and rounded wrist
 Had facile power to form a fist;
 The warm, dark languish of her eyes
 Was never safe from wrath's sur-
 prise.
 Brows saintly calm and lips devout
 Knew every change of scowl and
 pout;
 And the sweet voice had notes more
 high
 And shrill for social battle-cry.

Since then what old cathedral town
 Has missed her pilgrim staff and
 gown,
 What convent-gate has held its lock
 Against the challenge of her knock!
 Through Smyrna's plague-hushed
 thoroughfares,
 Up sea-set Malta's rocky stairs,
 Gray olive slopes of hills that hem
 Thy tombs and shrines, Jerusalem,
 Or startling on her desert throne
 The crazy Queen of Lebanon
 With claims fantastic as her own,
 Her tireless feet have held their way;
 And still, unrestful, bowed, and gray,
 She watches under Eastern skies,
 With hope each day renewed and
 fresh,
 The Lord's quick coming in the
 flesh,
 Whereof she dreams and prophesies!

Where'er her troubled path may be,
 The Lord's sweet pity with her
 go!
 The outward wayward life we see,
 The hidden springs we may not
 know.
 Nor is it given us to discern
 What threads the fatal sisters spun,
 Through what ancestral years has
 run
 The sorrow with the woman born,
 What forged her cruel chain of moods,
 What set her feet in solitudes,

And held the love within her mute,
 What mingled madness in the blood,
 A life-long discord and annoy,
 Water of tears with oil of joy,
 And hid within the folded bud
 Perversities of flower and fruit.

It is not ours to separate
 The tangled skein of will and fate,
 To show what metes and bounds
 should stand

Upon the soul's debatable land,
 And between choice and Providence
 Divide the circle of events;
 But He who knows our frame is just,
 Merciful, and compassionate,
 And full of sweet assurances
 And hope for all the language is,
 That He remembereth we are dust!

At last the great logs, crumbling low,
 Sent out a dull and duller glow,
 The bull's-eye watch that hung in view,
 Ticking its weary circuit through,
 Pointed with mutely-warning sign
 Its black hand to the hour of nine.
 That sign the pleasant circle broke:
 My uncle ceased his pipe to smoke,
 Knocked from its bowl the refuse gray
 And laid it tenderly away,
 Then roused himself to safely cover
 The dull red brands with ashes
 over.

And while, with care, our mother laid
 The work aside, her steps she stayed
 One moment, seeking to express
 Her grateful sense of happiness
 For food and shelter, warmth and
 health,

And love's contentment more than
 wealth,
 With simple wishes (not the weak,
 Vain prayers which no fulfilment
 seek,

But such as warm the generous heart,
 O'er-prompt to do with Heaven its
 part)

That none might lack, that bitter
 night,
 For bread and clothing, warmth and
 light.

Within our beds awhile we heard
 The wind that round the gable
 roared,

With now and then a ruder shock,
 Which made our very bedsteads rock
 We heard the loosened clapboard
 tost,

The board-nails snapping in the
 frost;

And on us, through the unplastered
 wall,

Felt the light sifted snow-flakes fall
 But sleep stole on, as sleep will do
 When hearts are light and life is new
 Faint and more faint the murmur
 grew,

Till in the summer-land of dreams
 They soften to the sound of stream
 Low stir of leaves, and dip of oars,
 And lapsing waves on quiet shores.

Next morn we wakened with the
 shout

Of merry voices high and clear;
 And saw the teamsters draw
 near

To break the drifted highways out.
 Down the long hillside treading slow
 We saw the half-buried oxen go,
 Shaking the snow from heads up to
 Their straining nostrils white with
 frost.

Before our door the straggling train
 Drew up, an added team to gain.

The elders threshed their hands
 a-cold,

Passed, with the cider-mug, the
 jokes

From lip to lip; the younger folk
 Down the loose snow-banks, were
 tling, rolled,

Then toiled again the calvalcade
 O'er windy hill, through clogged
 ravine,

And woodland paths that wound
 between

Low drooping pine-boughs winter
 weighed.

From every barn a team afoot,
 At every house a new recruit,

here, drawn by Nature's subtlest
law,
As the watchful young men saw
Sweet doorway pictures of the curls
And curious eyes of merry girls,
Lifting their hands in mock defence
Against the snow-ball's compliments,
And reading in each missive tost
The charm with Eden never lost.

As we heard once more the sleigh-
bells' sound;
And, following where the teamsters
Were led,
The wise old Doctor went his round,
Not pausing at our door to say,
In the brief autocratic way
Of one who, prompt at Duty's call,
Was free to urge her claim on all,
That some poor neighbor sick abed
Might need our mother's aid would need.
For, one in generous thought and
deed,
What mattered in the sufferer's
sight
The Quaker matron's inward light,
The Doctor's mail of Calvin's creed?
All hearts confess the saints elect
Who, twain in faith, in love agree,
And melt not in an acid sect
The Christian pearl of charity!

Days went on: a week had passed
Since the great world was heard from
at last.
The Almanac we studied o'er,
Read and reread our little store,
Of books and pamphlets, scarce a
score;
The harmless novel, mostly hid
From younger eyes, a book forbid,
And poetry, (or good or bad,
The single book was all we had,)
The meek, drab-skirted
Muse,
A stranger to the heathen Nine,
Sang, with a somewhat nasal
whine,
Of the wars of David and the Jews:
The last the floundering carrier bore

The village paper to our door.
Lo! broadening outward as we read,
To warmer zones the horizon
spread;
In panoramic length unrolled
We saw the marvels that it told.
Before us passed the painted Creeks,
And daft McGregor on his raids
In Costa Rica's everglades.
And up Taygetos winding slow
Rode Ypsilanti's Mainote Greeks,
A Turk's head at each saddle-bow!
Welcome to us its week-old news,
Its corner for the rustic Muse,
Its monthly gauge of snow and
rain,
Its record, mingling in a breath
The wedding knell and dirge of
death;
Jest, anecdote, and love-lorn tale,
The latest culprit sent to jail;
Its hue and cry of stolen and lost,
Its vendue sales and goods at cost,
And traffic calling loud for gain.
We felt the stir of hall and street,
The pulse of life that round us beat;
The chill embargo of the snow
Was melted in the genial glow;
Wide swung again our ice-locked
door,
And all the world was ours once
more!

Clasp, Angel of the backward look
And folded wings of ashen gray
And voice of echoes far away,
The brazen covers of thy book;
The weird palimpsest old and vast,
Wherein thou hid'st the spectral
past;
Where, closely mingling, pale and
glow
The characters of joy and woe;
The monographs of outlived years,
Or smile-illumed or dim with tears,
Green hills of life that slope to
death,
And haunts of home, who vistaed
trees
Shade off to mournful cypresses

Almanac + village chief

With the white amaranths under-
neath.

Even while I look, I can but heed
The restless sands' incessant fall,
Importunate hours that hours suc-
ceed,
Each clamorous with its own sharp
need,

And duty keeping pace with all.
Shut down and clasp the heavy lids;
I hear again the voice that bids
The dreamer leave his dream midway
For larger hopes and graver fears:
Life greatens in these later years,
The century's aloe flowers to-day!

Yet, haply, in some lull of life,
Some Truce of God which breaks its
strife,
The worldling's eyes shall gather
dew,
Dreaming in throngful city ways
Of winter joys his boyhood knew;
And dear and early friends—the few

Who yet remain—shall pause
view

These Flemish pictures of
days;
Sit with me by the homeste
hearth,
And stretch the hands of memo
forth

To warm them at the wood-fire
blaze!

And thanks untraced to lips u
known
Shall greet me like the odors blown
From unseen meadows newly mown
Or lilies floating in some pond,
Wood-fringed, the wayside gaze b
yond;

The traveller owns the grateful sens
Of sweetness near, he knows n
whence,

And, pausing, takes 'with forehea
bare

The benediction of the air.

Read by
Shelby Gaskin
January 7th 1920.
Frashman

Landon Fuller
Mar. 5 1920.

Fay A. Lossing
Apr. 22, 1923,
Engineer '26.

THE TENT ON THE BEACH

WHEN heats as of a tropic clime
 Burned all our inland valleys
 through,
 Three friends, the guests of summer time,
 Pitched their white tent where
 sea-winds blew.
 Behind them, marshes, seamed and
 crossed
 With narrow creeks, and flower-
 embossed,
 stretched to the dark oak wood,
 whose leafy arms
 screened from the stormy East the
 pleasant inland farms.

At full of tide their bolder shore
 Of sun-bleached sand the waters
 beat ;
 At ebb, a smooth and glistening
 floor
 They touched with light, reced-
 ing feet.
 Northward a green bluff broke the
 chain
 Of sand-hills ; southward stretched
 a plain
 of salt grass, with a river winding
 down,
 mil-whitened, and beyond the steeples
 of the town,

Whence sometimes, when the wind
 was light
 And dull the thunder of the beach,
 They heard the bells of morn and
 night
 Swing, miles away, their silver
 speech.
 Above low scarp and turf-grown wall
 They saw the fort flag rise and fall ;
 and, the first star to signal twilight's
 hour,
 the lamp-fire glimmer down from the
 tall lighthouse tower.

They rested there, escaped awhile
 From cares that wear the life
 away,
 To eat the lotus of the Nile
 And drink the poppies of Ca-
 thay, —
 To fling their loads of custom
 down,
 Like drift-weed, on the sand-slopes
 brown,
 And in the sea waves drown the rest-
 less pack
 Of duties, claims, and needs that
 barked upon their track.

One, with his beard scarce silvered,
 bore
 A ready credence in his looks,
 A lettered magnate, lording o'er
 An ever-widening realm of books.
 In him brain-currents, near and far,
 Converged as in a Leyden jar ;
 The old, dead authors thronged him
 round about,
 And Elzevir's gray ghosts from leath-
 ern graves looked out.

He knew each living pundit well,
 Could weigh the gifts of him or
 her,
 And well the market value tell
 Of poet and philosopher.
 But if he lost, the scenes behind,
 Somewhat of reverence vague and
 blind,
 Finding the actors human at the
 best,
 No readier lips than his the good he
 saw confessed.

His boyhood fancies not outgrown,
 He loved himself the singer's art ;
 Tenderly, gently, by his own
 He knew and judged an author's
 heart.

No Rhadamanthine brow of doom
 Bowed the dazed pedant from his
 room ;
 And bards, whose name is legion, if
 denied,
 Bore off alike intact their verses and
 their pride.

Pleasant it was to roam about
 The lettered world as he had
 done,
 And see the lords of song without
 Their singing robes and garlands
 on.
 With Wordsworth paddle Rydal
 mere,
 Taste rugged Elliott's home-brewed
 beer,
 And with the ears of Rogers, at four-
 score,
 Hear Garrick's buskined tread and
 Walpole's wit once more.

And one there was, a dreamer born,
 Who, with a misson to fulfil,
 Had left the Muses' haunts to turn
 The crank of an opinion-mill,
 Making his rustic reed of song
 A weapon in the war with wrong,
 Yoking his fancy to the breaking-
 plough
 That beam-deep turned the soil for
 truth to spring and grow.

Too quiet seemed the man to ride
 The winged Hippogriff Reform ;
 Was his a voice from side to side
 To pierce the tumult of the
 storm?
 A silent, shy, peace-loving man,
 He seemed no fiery partisan
 To hold his way against the public
 frown,
 The ban of Church and State, the
 fierce mob's hounding down.

For while he wrought with stren-
 uous will
 The work his hands had found to
 do,

He heard the fitful music still
 Of winds that out of dream-
 blew.
 The din about him could
 drown
 What the strange voices whispe-
 down ;
 Along his task-field weird processi-
 swept,
 The visionary pomp of stately ph-
 toms stepped.

The common air was thick w
 dreams,—
 He told them to the toil
 crowd ;
 Such music as the woods and strea
 Sang in his ear he sang aloud
 In still, shut bays, on windy cap
 He heard the call of beckoni
 shapes,
 And, as the gray old shadows prompt
 him,
 To homely moulds of rhyme he sha
 their legends grim.

He rested now his weary hands,
 And lightly moralized a
 laughed,
 As, tracing on the shifting sand
 A burlesque of his paper-craft
 He saw the careless waves o'erru
 His words, as time before had do
 Each day's tide-water washing clo
 away,
 Like letters from the sand, the w
 of yesterday.

And one, whose Arab face v
 tanned
 By tropic sun and boreal frost
 So travelled there was scarce a la
 Or people left him to exhaust,
 In idling mood had from him hur
 The poor squeezed orange of
 world,
 And in the tent-shade, as beneat
 palm,
 Smoked, cross-legged like a Turk
 Oriental calm.

The very waves that washed the sand

Below him, he had seen before
Whitening the Scandinavian strand
And sultry Mauritanian shore.

From ice-rimmed isles, from summer seas

Palm-fringed, they bore him messages ;

He heard the plaintive Nubian songs again,

And mule-bells tinkling down the mountain-paths of Spain.

His memory round the ransacked earth

On Ariel's girdle slid at ease ;
And, instant, to the valley's girth

Of mountains, spice isles of the seas,

Faith flowered in minster stones,
Art's guess

At truth and beauty, found access ;
He loved the while, that free cosmopolite,

And friends, old ways, and kept his boyhood's dreams in sight.

Untouched as yet by wealth and pride,

That virgin innocence of beach :

Not loathed its shingly monster, hundred-eyed,

Stared its gray sand-birds out of reach ;

Unhoused, save where, at intervals,
The white tents showed their canvas walls,

Where brief sojourners, in the cool, soft air,

Forgot their inland heats, hard toil,
and year-long care.

Sometimes along the wheel-deep sand

A one-horse wagon slowly crawled,

Deep laden with a youthful band,
Whose look some homestead old recalled ;

Brother perchance, and sisters twain,

And one whose blue eyes told, more plain

Than the free language of her rosy lip,
Of the still dearer claim of love's relationship.

With cheeks of russet-orchard tint,
The light laugh of their native rills,

The perfume of their garden's mint,
The breezy freedom of the hills,

They bore, in unrestrained delight,
The motto of the Garter's knight,

Careless as if from every gazing thing
Hid by their innocence, as Gyges by

his ring.

The clanging sea-fowl came and went,

The hunter's gun in the marshes rang ;

At nightfall from a neighboring tent

A flute-voiced woman sweetly sang.

Loose-haired, barefooted, hand in hand,

Young girls went tripping down the sand ;

And youths and maidens, sitting in the moon,

Dreamed o'er the old fond dream
from which we wake too soon.

At times their fishing-lines they plied,

With an old Triton at the oar,
Salt as the sea-wind, tough and dried

As a lean cusk from Labrador.
Strange tales he told of wreck and storm, —

Had seen the sea-snake's awful form,

And heard the ghosts on Haley's Isle complain,

Speak him off shore, and beg a passage to old Spain !

And there, on breezy morns, they
 saw
 The fishing-schooners outward
 run,
 Their low-bent sails in tack and
 flaw
 Turned white or dark to shade
 and sun.
 Sometimes, in calms of closing day,
 They watched the spectral mirage
 play,
 Saw low, far islands looming tall and
 nigh,
 And ships, with upturned keels, sail
 like a sea the sky.

Sometimes a cloud, with thunder
 black,
 Stooped low upon the darkening
 main,
 Piercing the waves along its track
 With the slant javelins of rain.
 And when west-wind and sunshine
 warm
 Chased out to sea its wrecks of
 storm,
 They saw the prisms hues in thin
 spray showers
 Where the green buds of waves burst
 into white froth flowers.

And when along the line of shore
 The mists crept upward chill and
 damp,
 Stretched, careless, on their sandy
 floor
 Beneath the flaring lantern lamp,
 They talked of all things old and
 new,
 Read, slept, and dreamed as idlers
 do;
 And in the unquestioned freedom of
 the tent,
 Body and o'er-taxed mind to healthful
 ease unbent.

Once, when the sunset splendors
 died,
 And, trampling up the sloping
 sand,

In lines outreaching far and wide
 The white-maned billows sw
 to land,
 Dim seen across the gatheri
 shade,
 A vast and ghostly cavalcade,
 They sat around their lighted ke
 sene,
 Hearing the deep bass roar their ev
 pause between.

Then, urged thereto, the Editor
 Within his full portfolio dippe
 Feigning excuse while searching
 (With secret pride) his man
 script.
 His pale face flushed from eye
 beard,
 With nervous cough his throat
 cleared,
 And, in a voice so tremulous it
 trayed
 The anxious fondness of an autho
 heart, he read :

THE WRECK OF RIVER- MOUTH

RIVERMOUTH Rocks are fair to see
 By dawn or sunset shone across.
 When the ebb of the sea has left th
 free,
 To dry their fringes of gold-gr
 moss:
 For there the river comes wind
 down
 From salt sea-meadows and uplan
 brown,
 And waves on the outer rocks afoa
 Shout to its waters, "Welco
 home!"

And fair are the sunny isles in vie
 East of the grisly Head of
 Boar,
 And Agamenticus lifts its blue
 Disk of a cloud the woodlands o'
 And southerly, when the tide is do
 'Twixt white sea-waves and sand-h
 brown,

the beach-birds dance and the gray
gulls wheel
over a floor of burnished steel.

ance, in the old Colonial days,
Two hundred years ago and more,
boat sailed down through the wind-
ing ways
Of Hampton River to that low
shore,
all of a goodly company
ailing out on the summer sea,
yearning to catch the land-breeze light,
with the Boar to left and the Rocks
to right.

Hampton meadows, where mowers
laid
Their scythes to the swaths of
salted grass,
Ah, well-a-day! our hay must be
made!"
A young man sighed, who saw them
pass.
and laughed his fellows to see him
stand
whetting his scythe with a listless
hand,
hearing a voice in a far-off song,
catching a white hand beckoning
long.

"Die on the witch!" cried a merry
girl,
As they rounded the point where
Goody Cole
sat by her door with her wheel atwirl,
A bent and bleary-eyed poor old soul.
"Who!" she muttered, "ye 're brave
to-day!
but I hear the little waves laugh and
say,
The broth will be cold that waits at
home;
and it 's one to go, but another to
come!"

"He 's cursed," said the skipper;
"speak her fair:
I 'm scary always to see her shake

Her wicked head, with its wild gray
hair,
And nose like a hawk, and eyes like
a snake."

But merrily still, with laugh and shout,
From Hampton River the boat sailed
out,
Till the huts and the flakes on Star
seemed nigh,
And they lost the scent of the pines
of Rye.

They dropped their lines in the lazy
tide,
Drawing up haddock and mottled
cod;

They saw not the Shadow that walked
beside,
They heard not the feet with silence
shod.

But thicker and thicker a hot mist
grew,
Shot by the lightnings through and
through;
And muffled growls, like the growl of
a beast,
Ran along the sky from west to east.

Then the skipper looked from the
darkening sea

Up to the dimmed and wading sun;
But he spake like a brave man cheerily,
"Yet there is time for our homeward
run."

Veering and tacking, they backward
wore;

And just as a breath from the woods
ashore

Blew out to whisper of danger past,
The wrath of the storm came down
at last!

The skipper hauled at the heavy sail:
"God be our help!" he only cried,
As the roaring gale, like the stroke of
a flail,

Smote the boat on its starboard side.
The Shoalsmen looked, but saw alone
Dark films of rain-cloud slantwise
blown,

Wild rocks lit up by the lightning's
glare,
The strife and torment of sea and
air.

Goody Cole looked out from her door :
The Isles of Shoals were drowned
and gone,
Scarcely she saw the Head of the
Boar

Toss the foam from tusks of stone.
She clasped her hands with a grip of
pain,
The tear on her cheek was not of rain :
"They are lost," she muttered, "boat
and crew !"
Lord, forgive me ! my words were
true !"

Suddenly seaward swept the squall ;
The low sun smote through cloudy
rack ;
The Shoals stood clear in the light,
and all
The trend of the coast lay hard and
black.

But far and wide as eye could reach,
No life was seen upon wave or beach ;
The boat that went out at morning
never
Sailed back again into Hampton
River.

O mower, lean on thy bended snath,
Look from the meadows green and
low :

The wind of the sea is a waft of death,
The waves are singing a song of
woe !

By silent river, by moaning sea,
Long and vain shall thy watching be :
Never again shall the sweet voice
call,
Never the white hand rise and fall !

O Rivermouth Rocks, how sad a sight
Ye saw in the light of breaking
day !
Dead faces looking up cold and
white

From sand and sea-weed where t
lay.

The mad old witch-wife wailed :
wept,
And cursed the tide as it backw
crept :
"Crawl back, crawl back, blue wa
snake !
Leave your dead for the hearts t
break !"

Solemn it was in that old day
In Hampton town and its log-b
church,
Where side by side the coffins lay
And the mourners stood in aisle
porch.
In the singing-seats young eyes w
dim,
The voices faltered that raised
hymn,
And Father Dalton, grave and ste
Sobbed through his prayer and w
in turn.

But his ancient colleague did not p
Because of his sin at forese
years :

He stood apart, with the iron-gray
Of his strong brows knitted to h
his tears.
And a wretched woman, holding
breath

In the awful presence of sin a
death,
Cowered and shrank, while her nei
bors thronged
To look on the dead her shame
wronged.

Apart with them, like them forbid
Old Goody Cole look drea
round,
As, two by two, with their faces
The mourners walked to the bu
ing-ground.

She let the staff from her clas
hands fall :
"Lord, forgive us ! we're sinn
all !"

and the voice of the old man answered her:
"men!" said Father Bachiler.

As I sat upon Appledore
In the calm of a closing summer
day,
And the broken lines of Hampton
shore
In purple mist of cloudland lay,
The Rivermouth Rocks their story
told;
And waves aglow with sunset gold,
Singing and breaking in steady chime,
At the rhythm and kept the time.

And the sunset paled, and warmed
Once more
With a softer, tenderer after-glow;
The east was moon-rise, with boats
off-shore
And sails in the distance drifting
slow.
The beacon glimmered from Ports-
mouth bar,
The White Isle kindled its great red
star;
And life and death in my old-time lay
engled in peace like the night and
day!

Well!" said the Man of Books,
"your story
Is not ill told in pleasant verse.
As the Celt said of purgatory,
One might go farther and fare
worse."
The reader laughed; and once again
With steadier voice took up his
strain,
While the fair singer from the neigh-
boring tent
Came near, and at his side a graceful
listener bent.

THE GRAVE BY THE LAKE

HERE the Great Lake's sunny smiles
People round its hundred isles,
And the mountain's granite ledge

Cleaves the water like a wedge,
Ringed about with smooth, gray stones
Rest the giant's mighty bones.

Close beside, in shade and gleam,
Laughs and ripples Melvin stream;
Melvin water, mountain-born,
All fair flowers its banks adorn;
All the woodland's voices meet,
Mingling with its murmurs sweet.

Over lowlands forest-grown,
Over waters island-strown,
Over silver-sanded beach,
Leaf-locked bay and misty reach,
Melvin stream and burial-heap,
Watch and ward the mountains keep.

Who that Titan cromlech fills?
Forest-kaiser, lord o' the hills?
Knight who on the birchen tree
Carved his savage heraldry?
Priest o' the pine-wood temples dim,
Prophet, sage, or wizard grim?

Rugged type of primal man,
Grim utilitarian,
Loving woods for hunt and prowl,
Lake and hill for fish and fowl,
As the brown bear blind and dull
To the grand and beautiful:

Not for him the lesson drawn
From the mountains smit with dawn
Star-rise, moon-rise, flowers of May,
Sunset's purple bloom of day,—
Took his life no hue from thence,
Poor amid such affluence?

Haply unto hill and tree
All too near akin was he:
Unto him who stands afar
Nature's marvels greatest are;
Who the mountain purple seeks
Must not climb the higher peaks.

Yet who knows in winter tramp,
Or the midnight of the camp,
What revealings faint and far,
Stealing down from moon and star,

Kindled in that human clod
Thought of destiny and God?

Stateliest forest patriarch,
Grand in robes of skin and bark,
What sepulchral mysteries,
What weird funeral-rites, were his?
What sharp wail, what drear lament,
Back scared wolf and eagle sent?

Now, whate'er he may have been,
Low he lies as other men ;
On his mound the partridge drums,
There the noisy blue-jay comes ;
Rank nor name nor pomp has he
In the grave's democracy.

Part thy blue lips, Northern lake!
Moss-grown rocks, your silence break!
Tell the tale, thou ancient tree!
Thou, too, slide-worn Ossipee!
Speak, and tell us how and when
Lived and died this king of men!

Wordless moans the ancient pine ;
Lake and mountain give no sign ;
Vain to trace this ring of stones ;
Vain the search of crumbling bones :
Deepest of all mysteries,
And the saddest, silence is.

Nameless, noteless, clay with clay
Mingles slowly day by day ;
But somewhere, for good or ill,
That dark soul is living still ;
Somewhere yet that atom's force
Moves the light-poised universe.

Strange that on his burial-sod
Harebells bloom, and golden-rod,
While the soul's dark horoscope
Holds no starry sign of hope!
Is the Unseen with sight at odds?
Nature's pity more than God's?

Thus I mused by Melvin side,
While the summer eventide
Made the woods and inland sea
And the mountains mystery ;
And the hush of earth and air
Seemed the pause before a prayer, —

Prayer for him, for all who rest,
Mother Earth, upon thy breast, —
Lapped on Christian turf, or hid
In rock-cave or pyramid :
All who sleep, as all who live,
Well may need the prayer, “
give!”

Desert-smothered caravan,
Knee-deep dust that once was man
Battle-trenches ghastly piled,
Ocean-floors with white bones tile
Crowded tomb and mounded sod,
Dumbly crave that prayer to God

O the generations old
Over whom no church-bells tolled
Christless, lifting up blind eyes
To the silence of the skies!
For the innumerable dead
Is my soul disquieted.

Where be now these silent hosts ;
Where the camping-ground of ghosts
Where the spectral conscripts led
To the white tents of the dead?
What strange shore or chartless sea
Holds the awful mystery?

Then the warm sky stooped to me
Double sunset in the lake ;
While above I saw with it,
Range on range, the mountains lie
And the calm and splendor stole
Like an answer to my soul.

Hear'st thou, O of little faith,
What to thee the mountains saith
What is whispered by the trees?
“Cast on God thy care for these
Trust him, if thy sight be dim :
Doubt for them is doubt of Him.

“Blind must be their close-shut
Where like night the sunshine lies
Fiery-linked the self-forged chain
Binding ever sin to pain,
Strong their prison-house of will,
But without He waiteth still.

Not with hatred's undertow
 With the Love Eternal flow ;
 Every chain that spirits wear
 Unrumbles in the breath of prayer ;
 And the penitent's desire
 Opens every gate of fire.

Uphill Thy love, O Christ arisen,
 Strives to reach these souls in prison !
 Through all depths of sin and loss
 Uprobs the plummet of Thy cross !
 Never yet abyss was found
 Deeper than that cross could sound ! "

Therefore well may Nature keep
 A faithful watch with all who sleep,
 Her watch of hills around
 The Christian grave and heathen mound,
 And to cairn and kirkyard send
 Summer's flowery dividend.

Up, O pleasant Melvin stream,
 Thy sweet laugh in shade and gleam !
 Along the Indian's grassy tomb
 Ring, O flowers, your bells of
 Bloom !
 Deep below, as high above,
 Keeps the circle of God's love.

He paused and questioned with his
 Eye
 The hearers' verdict on his song.
 A low voice asked : " Is 't well to
 pry
 Into the secrets which belong
 Only to God ? — The life to be
 Is still the unguessed mystery :
 Its part is simple trust and reverent
 awe,
 Who hath known His mind, or
 been His counsellor ? "

But faith beyond our sight may
 go,"
 He said ; " the gracious Father-
 hood
 Can only know above, below,
 Eternal purposes of good.

From our free heritage of will,
 The bitter springs of pain and ill
 Here and hereafter flow. The per-
 fect day
 Of God is shadowless, and love is
 love always."

" I know," she said, " the letter
 kills ;
 That on our arid fields of strife
 And heat of clashing texts distils
 The dew of spirit and of life.
 But, searching still the written
 Word,
 I fain would find, Thus saith the
 Lord,
 A voucher for the hope I also feel
 That sin can give no wound beyond
 love's power to heal."

" Pray," said the Man of Books,
 " give o'er
 A theme too vast for time and
 place.
 Go on, Sir Poet, ride once more
 Your hobby at his old free pace.
 But let him keep, with step discreet,
 The solid earth beneath his feet.
 In the great mystery which around us
 lies,
 The wisest is a fool, the fool Heaven
 helped is wise."

The Traveller said : " If songs
 have creeds,
 Their choice of them let singers
 make ;
 But Art no other sanction needs
 Than beauty for its own fair
 sake.
 It grinds not in the mill of use,
 Nor asks for leave, nor begs excuse ;
 It makes the flexile laws it deigns to
 own,
 And gives its atmosphere its color
 and its tone.

" Confess, old friend, your austere
 school
 Has left your fancy little chance ;

You square to reason's rigid rule
 The flowing outlines of romance.
 With conscience keen from exercise,
 And chronic fear of compromise,
 You check the free play of your rhymes,
 to clap
 A moral underneath, and spring it like
 a trap."

The sweet voice answered : " Better
 so,
 Than, crowding sail, to drive to
 wreck ;
 Better to use the bit than throw
 The reins all loose on passion's
 neck.

The poet's liberal range should be
 The breadth of Christian liberty.
 Was Milton's step less free because
 he trod
 The hills of heaven, and walked, like
 Enoch, with his God ?

" The home-fare which our poet
 gives
 Is simply common, not unclean ;
 The music of the life he lives,
 He sings of what his eyes have
 seen.

Of narrow scope his verse may
 seem,
 But rippled lake and singing stream
 Find fitting audience, in themselves
 complete,
 As the great sea that rolls its thunder
 at our feet."

With quick heart-glow, as one
 might meet,
 Upon a pathway chill and stern,
 Sunshine and bird-songs, and the
 sweet
 Warm breath of brier-rose and
 fern,
 The reader heard the grateful praise ;
 A half-incredulous amaze
 Tempering the gladness which his
 looks confessed,
 And stammering in the thanks his
 words but half expressed.

Laughing, the Critic bowed.
 yield
 The point without another word
 Who ever yet a case appealed
 Where beauty's judgment
 been heard ?
 And you, my good friend, owe
 me
 Your warmest thanks for such
 plea,
 As true withal as sweet. For
 offence
 Of cavil, let her praise be ample
 ompense."

Across the sea one large, low st
 With crimson light that c
 and went,
 Revolving on its tower afar,
 Looked through the doorway
 the tent.
 While outward, over sand-slo
 wet,
 The lamp flashed down its yellow
 On the long wash of waves, with
 and green
 Tangles of weltering weed through
 white foam-wreaths seen.

" Sing while we may, — ano
 day
 May bring enough of sorrow
 — thus
 Our Traveller in his own sweet
 His Crimean camp-song, hint
 us,"
 The lady said. " So let it be ;
 Sing us a song," exclaimed
 three.
 She smiled : " I can but marvel
 your choice
 To hear our poet's words through
 poor borrowed voice."

Her window opens to the bay,
 On glistening light or misty gray,
 And there at dawn and set of day
 In prayer she kneels :
 " Dear Lord ! " she saith, " to mar
 home

om wind and wave the wanderers
come ;
nly see the tossing foam
Of stranger keels.

blown out and in by summer gales,
e stately ships, with crowded sails,
d sailors leaning o'er their rails,
Before me glide ;
ey come, they go, but nevermore,
ce-laden from the Indian shore,
ee his swift-winged Isidore
The waves divide.

Thou! with whom the night is
day
d one the near and far away,
ok out on yon gray waste, and say
Where lingers he.
ve, perchance, on some lone beach
thirsty isle beyond the reach
man, he hears the mocking speech
Of wind and sea.

dread and cruel deep, reveal
e secret which thy waves conceal,
d, ye wild sea-birds, hither wheel
And tell your tale.
winds that tossed his raven hair
message from my lost one bear, —
ne thought of me, a last fond prayer
Or dying wail!

ome, with your dreariest truth shut
out
e fears that haunt me round about ;
God ! I cannot bear this doubt
That stifles breath.
e worst is better than the dread ;
e me but leave to mourn my dead
eep in trust and hope, instead
Of life in death!"

night have been the evening breeze
at whispered in the garden trees,
night have been the sound of seas
That rose and fell ;
, with her heart, if not her ear,
e old loved voice she seemed to
hear :

" I wait to meet thee : be of cheer,
For all is well ! "

The sweet voice into silence went,
While a low murmur of applause
From lip to lip ran round the tent ;
And, after brief and fitting pause,
Glancing his written pages o'er,
The Reader tried his part once
more ;
Leaving the land of hackmatack and
pine
For Tuscan valleys glad with olive
and with vine.

THE BROTHER OF MERCY

PIERO LUCA, known of all the town
As the gray porter by the Pitti wall
Where the noon shadows of the gar-
dens fall,
Sick and in dolor, waited to lay down
His last sad burden, and beside his
mat
The barefoot monk of La Certosa sat.

Unseen, in square and blossoming
garden drifted,
Soft sunset lights through green Val
d' Arno sifted ;
Unheard, below the living shuttles
shifted
Backward and forth, and wove, in
love or strife,
In mirth or pain, the mottled web of
life :
But when at last came upward from
the street
Tinkle of bell and tread of measured
feet,
The sick man started, strove to rise
in vain,
Sinking back heavily with a moan of
pain.
And the monk said, " 'T is but the
Brotherhood
Of Mercy going on some errand good :
Their black masks by the palace-wall
I see."

Piero answered faintly, "Woe is me!
 This day for the first time in forty
 years
 In vain the bell hath sounded in my
 ears,
 Calling me with my brethren of the
 mask,
 Beggar and prince alike, to some new
 task
 Of love or pity,—haply from the
 street
 To bear a wretch plague-stricken, or,
 with feet
 Hushed to the quickened ear and fe-
 verish brain,
 To tread the crowded lazaretto's floors,
 Down the long twilight of the corri-
 dors,
 'Midst tossing arms and faces full of
 pain.
 I loved the work: it was its own
 reward.
 I never counted on it to offset
 My sins, which are many, or make less
 my debt
 To the free grace and mercy of our
 Lord;
 But somehow, father, it has come to be
 In these long years so much a part of
 me,
 I should not know myself, if lacking
 it,
 But with the work the worker too
 would die,
 And in my place some other self would
 sit
 Joyful or sad,— what matters, if not
 I?
 And now all's over. Woe is me!"—
 "My son,"
 The monk said soothingly, "thy work
 is done;
 And no more as a servant, but the
 guest
 Of God thou enterest thy eternal rest.
 No toil, no tears, no sorrow for the lost
 Shall mar thy perfect bliss. Thou
 shalt sit down
 Clad in white robes, and wear a golden
 crown

Forever and forever."—Piero toss-
 On his sick pillow: "Miserable me
 I am too poor for such grand compar-
 The crown would be too heavy for t
 gray
 Old head; and God forgive me
 say
 It would be hard to sit there night a
 day,
 Like an image in the Tribune, do
 naught
 With these hard hands, that all
 life have wrought,
 Not for bread only, but for pity's sa
 I'm dull at prayers: I could not k
 awake,
 Counting my beads. Mine 's bu
 crazy head,
 Scarce worth the saving, if all else
 dead.
 And if one goes to heaven without
 heart,
 God knows he leaves behind his be
 part.
 I love my fellow-men; the wors
 know
 I would do good to. Will de
 change me so
 That I shall sit among the lazy sai
 Turning a deaf ear to the sore co
 plaints
 Of souls that suffer? Why, I ne
 yet
 Left a poor dog in the *strada* h
 beset,
 Or ass o'erladen! Must I rate n
 less
 Than dog or ass, in holy selfishne
 Methinks (Lord, pardon, if the thou
 be sin!)
 The world of pain were better,
 therein
 One's heart might still be human,
 desires
 Of natural pity drop upon its fires
 Some cooling tears."
 Thereat the p
 monk crossed
 His brow, and, muttering, "Madm
 thou art lost!"

ok up his pyx and fled; and, left
alone,
The sick man closed his eyes with a
great groan
and sank into a prayer, "Thy will be
done!"

Then was he made aware, by soul
or ear,
somewhat pure and holy bending
o'er him,
and of a voice like that of her who
bore him,
under and most compassionate:
"Never fear!
For heaven is love, as God himself is
love;
thy work below shall be thy work
above."
and when he looked, lo! in the stern
monk's place
saw the shining of an angel's face!

The Traveller broke the pause.
"I've seen
The Brothers down the long
street steal,
Black, silent, masked, the crowd
between,
And felt to doff my hat and
kneel
With heart, if not with knee, in
prayer,
For blessings on their pious care."
The Reader wiped his glasses:
"Friends of mine,
I'll try our home-brewed next,
instead of foreign wine."

THE CHANGELING

For the fairest maid in Hampton
They needed not to search,
no saw young Anna Favor
Come walking into church, —

bringing from the meadows,
At set of harvest-day,
The frolic of the blackbirds,
The sweetness of the hay.

Now the weariest of all mothers,
The saddest two-years bride,
She scowls in the face of her hus-
band,
And spurns her child aside.

"Rake out the red coals, good-
man, —
For there the child shall lie,
Till the black witch comes to fetch
her,
And both up chimney fly.

"It's never my own little daughter,
It's never my own," she said;
"The witches have stolen my Anna,
And left me an imp instead.

"O, fair and sweet was my baby,
Blue eyes, and hair of gold;
But this is ugly and wrinkled,
Cross, and cunning, and old.

"I hate the touch of her fingers,
I hate the feel of her skin;
It's not the milk from my bosom,
But my blood, that she sucks in.

"My face grows sharp with the
torment;
Look! my arms are skin and
bone! —
Rake open the red coals, goodman,
And the witch shall have her own.

"She'll come when she hears it
crying,
In the shape of an owl or bat,
And she'll bring us our darling Anna
In place of her screeching brat."

Then the goodman, Ezra Dalton,
Laid his hand upon her head:
"Thy sorrow is great, O woman!
I sorrow with thee," he said.

"The paths to trouble are many,
And never but one sure way
Leads out to the light beyond it:
My poor wife, let us pray."

Then he said to the great All-Father,
 "Thy daughter is weak and blind;
 Let her sight come back, and clothe her
 Once more in her right mind.

"Lead her out of this evil shadow,
 Out of these fancies wild;
 Let the holy love of the mother
 Turn again to her child.

"Make her lips like the lips of Mary
 Kissing her blessed Son;
 Let her hands, like the hands of Jesus,
 Rest on her little one.

"Comfort the soul of thy handmaid,
 Open her prison-door,
 And thine shall be all the glory
 And praise forevermore."

Then into the face of its mother
 The baby looked up and smiled;
 And the cloud of her soul was lifted,
 And she knew her little child.

A beam of the slant west sunshine
 Made the wan face almost fair,
 Lit the blue eyes' patient wonder,
 And the rings of pale gold hair.

She kissed it on lip and forehead,
 She kissed it on cheek and chin,
 And she bared her snow-white bosom
 To the lips so pale and thin.

O, fair on her bridal morning
 Was the maid who blushed and
 smiled,
 But fairer to Ezra Dalton
 Looked the mother of his child.

With more than a lover's fondness
 He stooped to her worn young face,
 And the nursing child and the mother
 He folded in one embrace.

"Blessed be God!" he murmured.
 "Blessed be God!" she said;
 "For I see, who once was blinded, —
 I live, who once was dead.

"Now mount and ride, my goodman
 As thou lovest thy own soul!
 Woe 's me, if my wicked fancies
 Be the death of Goody Cole!"

His horse he saddled and bridled,
 And into the night rode he, —
 Now through the great black wo
 land,
 Now by the white-beached sea.

He rode through the silent clearing
 He came to the ferry wide,
 And thrice he called to the boatm
 Asleep on the other side.

He set his horse to the river,
 He swam to Newbury town,
 And he called up Justice Sewall
 In his nightcap and his gown.

And the grave and worshipful just
 (Upon whose soul be peace!)
 Set his name to the jailer's warrant
 For Goodwife Cole's release.

Then through the night the hoof-be
 Went sounding like a flail;
 And Goody Cole at cockcrow
 Came forth from Ipswich jail.

"Here is a rhyme: — I hardly da
 To venture on its theme wo
 out;

What seems so sweet by Doon a
 Ayr
 Sounds simply silly hereabout
 And pipes by lips Arcadian blo
 Are only tin horns at our own.
 Yet still the muse of pastoral wa
 with us,
 While Hosea Biglow sings, cur n
 Theocritus."

THE MAIDS OF ATTITASH

IN sky and wave the white clo
 swam,
 And the blue hills of Nottingham

Through gaps of leafy green
Across the lake were seen, —

Then, in the shadow of the ash
That dreams its dream in Attitash,
In the warm summer weather,
Two maidens sat together.

They sat and watched in idle mood
The gleam and shade of lake and
wood, —

The beach the keen light smote,
The white sail of a boat, —

Swan flocks of lilies shoreward lying,
A sweetness, not in music, dying, —
Hardhack, and virgin's-bower,
And white-spiked clethra-flower.

With careless ears they heard the plash
And breezy wash of Attitash,
The wood-bird's plaintive cry,
The locust's sharp reply.

And teased the while, with playful
hand,

The shaggy dog of Newfoundland,
Whose uncouth frolic spilled
Their baskets berry-filled.

When one, the beauty of whose eyes
Was evermore a great surprise,
Tossed back her queenly head,
And, lightly laughing, said, —

No bridegroom's hand be mine to
hold

That is not lined with yellow gold ;
I tread no cottage-floor ;
I own no lover poor.

My love must come on silken wings,
With bridal lights of diamond rings, —
Not foul with kitchen smirch,
With tallow-dip for torch."

The other on whose modest head
As lesser dower of beauty shed.
With look for home-hearths meet,
And voice exceeding sweet,

Answered, — " We will not rivals be ;
Take thou the gold, leave love to me ;
Mine be the cottage small,
And thine the rich man's hall.

" I know, indeed, that wealth is good ;
But lowly roof and simple food,
With love that hath no doubt,
Are more than gold without."

Hard by a farmer hale and young
His cradle in the rye-field swung,
Tracking the yellow plain
With windrows of ripe grain.

And still, whene'er he paused to whet
His scythe, the sidelong glance he
met

Of large dark eyes, where strove
False pride and secret love.

Be strong, young mower of the grain ;
That love shall overmatch disdain,
Its instincts soon or late
The heart shall vindicate.

In blouse of gray, with fishing-rod.
Half screened by leaves, a stranger'
trod

The margin of the pond,
Watching the group beyond.

The supreme hours unnoted come ;
Unfelt the turning tides of doom ;
And so the maids laughed on,
Nor dreamed what Fate had done, —

Nor knew the step was Destiny's
That rustled in the birchen trees,
As, with their lives forecast,
Fisher and mower passed.

Erelong by lake and rivulet side
The summer roses paled and died,
And Autumn's fingers shed
The maple's leaves of red.

Through the long gold-hazed after-
noon,
Alone, but for the diving loon,

The partridge in the brake,
The black duck on the lake,

Beneath the shadow of the ash
Sat man and maid by Attitash ;
And earth and air made room
For human hearts to bloom.

Soft spread the carpets of the sod,
And scarlet-oak and golden-rod
With blushes and with smiles
Lit up the forest aisles.

The mellow light the lake aslant,
The pebbled margin's ripple-chant
Attempered and low-toned,
The tender mystery owned.

And through the dream the lovers
dreamed
Sweet sounds stole in and soft lights
streamed ;
The sunshine seemed to bless,
The air was a caress.

Not she who lightly laughed is there,
With scornful toss of midnight hair,
Her dark, disdainful eyes,
And proud lip worldly-wise.

Her haughty vow is still unsaid,
But all she dreamed and coveted
Wears, half to her surprise,
The youthful farmer's guise!

With more than all her old-time pride
She walks the rye-field at his side,
Careless of cot or hall,
Since love transfigures all.

Rich beyond dreams, the vantage-
ground
Of life is gained ; her hands have
found
The talisman of old
That changes all to gold.

While she who could for love dis-
pense
With all its glittering accidents,

And trust her heart alone,
Finds love and gold her own.

What wealth can buy or art ca-
build
Awaits her ; but her cup is filled
Even now unto the brim ;
Her world is love and him!

The while he heard, the Book-ma-
drew
A length of make-believing face
With smothered mischief laughin'
through :
" Why, you shall sit in Ramsay
place,
And, with his Gentle Shepherd
keep
On Yankee hills immortal sheep,
While love-lorn swains and maids th'
seas beyond
Hold dreamy tryst around your huckle-
berry-pond."

The traveller laughed : " Sir Galaha
Singing of love the Trouvere
lay!
How should he know the blindfol-
lad
From one of Vulcan's forg-
boys ? " — " Nay,
He better sees who stands outside
Than they who in processio
ride,"
The Reader answered : " Selectme
and squire
Miss, while they make, the show th'
wayside folks admire.

" Here is a wild tale of the North
Our travelled friend will own :
one
Fit for a Norland Christmas heart
And lips of Christian Andersen
They tell it in the valleys green
Of the fair island he has seen,
Low lying off the pleasant Swedis
shore,
Washed by the Baltic Sea, and watche
by Elsinore.

KALLUNDBORG CHURCH

“Tie stille, barn min!
Imorgen kommer Fin,
Fa'er din,

g gi'er dig Esbern Snares öine og hjerte
at lege med!”

— *Zealand Rhyme.*

BUILD at Kallundborg by the sea
church as stately as church may be,
and there shalt thou wed my daughter
fair,”

said the Lord of Nesvek to Esbern
Snare.

and the Baron laughed. But Esbern
said,

“Though I lose my soul, I will Helva
wed!”

and off he strode, in his pride of will,
to the Troll who dwelt in Ulshoi hill.

Build, O Troll, a church for me
at Kallundborg by the mighty sea;
build it stately, and build it fair,
build it quickly,” said Esbern Snare.

at the sly Dwarf said, “No work is
wrought
by Trolls of the Hills, O man, for
naught.

“What wilt thou give for thy church so
fair?”

“Set thy own price,” quoth Esbern
Snare.

When Kallundborg church is builded
well,

thou must the name of its builder tell,
for thy heart and thy eyes must be my
boon.”

“Build,” said Esbern, “and build it
soon.”

by night and by day the Troll wrought
on;

he hewed the timbers, he piled the
stone;

at day by day, as the walls rose fair,
parker and sadder grew Esbern Snare.

He listened by night, he watched by
day,

He sought and thought, but he dared
not pray;

In vain he called on the Elle-maids
shy,

And the Neck and the Nis gave no
reply.

Of his evil bargain far and wide

A rumor ran through the country
side;

And Helva of Nesvek, young and fair,
Prayed for the soul of Esbern Snare.

And now the church is wellnigh done;
One pillar it lacked, and one alone;

And the grim Troll muttered, “Fool
thou art!”

To-morrow gives me thy eyes and
heart!”

By Kallundborg in black despair,
Through wood and meadow, walked

Esbern Snare,
Till, worn and weary, the strong man

sank
Under the birches on Ulshoi bank.

At his last day's work he heard the
Troll

Hammer and delve in the quarry's
hole;

Before him the church stood large
and fair:

“I have builded my tomb,” said
Esbern Snare.

And he closed his eyes the sight to
hide,

When he heard a light step at his
side:

“O Esbern Snare!” a sweet voice said,
“Would I might die now in thy
stead!”

With a grasp by love and by fear
made strong,

He held her fast, and he held her
long;

With the beating heart of a bird
afear'd,
She hid her face in his flame-red
beard.

"O love!" he cried, "let me look
to-day
In thine eyes ere mine are plucked
away;
Let me hold thee close, let me feel
thy heart
Ere mine by the Troll is torn apart!

"I sinned, O Helva, for love of thee!
Pray that the Lord Christ pardon
me!"
But fast as she prayed, and faster
still,
Hammered the Troll in Ulshoi hill.

He knew, as he wrought, that a
loving heart
Was somehow baffling his evil art;
For more than spell of Elf or Troll
Is a maiden's prayer for her lover's
soul.

And Esbern listened, and caught the
sund
Of a Troll-wife singing under-
ground:
"To-morrow comes Fine, father
thine:
Lie still and hush thee, baby mine!

"Lie still, my darling! next sunrise
Thou'lt play with Esbern Snare's
heart and eyes!"
"Ho! ho!" quoth Esbern, "is that
your game?
Thanks to the Troll-wife, I know his
name!"

The Troll he heard him, and hurried
on
To Kallundborg church with the
lacking stone.
"Too late, Gaffer Fine!" cried Esbern
Snare;
And Troll and pillar vanished in air!

That night the harvesters heard the
sound
Of a woman sobbing underground
And the voice of the Hill-Troll loud
with blame
Of the careless singer who told his
name.

Of the Troll of the Church they sing
the rune
By the Northern Sea in the harvest
moon;
And the fishers of Zealand hear him
still
Scolding his wife in Ulshoi hill.

And seaward over its groves of birch
Still looks the tower of Kallundborg
church,
Where, first at its altar, a wedded
pair,
Stood Helva of Nesvek and Esbern
Snare!

"What," asked the Traveller
"would our sires,
The old Norse story-tellers, say
Of sun-graved pictures, ocean wires
And smoking steamboats
to-day?
And this, O, lady, by your leave
Recalls your song of yester eve:
Pray, let us have that Cable-hymn
once more."

"Hear, hear!" the Book-man cried
"the lady has the floor.

"These noisy waves below per-
haps
To such a strain will lend thee
ear,
With softer voice and lighter laps
Come stealing up the sands to
hear,
And what they once refused to do
For old King Knut accord to you.
Nay, even the fishes shall your list-
ers be,
As once, the legend runs, they heard
St. Anthony."

lonely bay of Trinity,
O dreary shores, give ear!
Lean down unto the white-lipped sea
The voice of God to hear!

From world to world his couriers
fly,
Thought-winged and shod with
fire;
The angel of His stormy sky
Rides down the sunken wire.

That saith the herald of the Lord?
"The world's long strife is done;
Close wedded by that mystic cord,
Its continents are one.

And one in heart, as one in blood,
Shall all her peoples be;
The hands of human brotherhood
Are clasped beneath the sea.

Through Orient seas, o'er Afric's
plain
And Asian mountains borne,
The vigor of the Northern brain
Shall nerve the world outworn.

From clime to clime, from shore to
shore,
Shall thrill the magic thread;
The new Prometheus steals once
more
The fire that wakes the dead."

Rob on, strong pulse of thunder!
beat

From answering beach to beach;
These nations in thy kindly heat,
And melt the chains of each!

Mild terror of the sky above,
Glide tamed and dumb below!
Far gently, Ocean's carrier-dove,
Thy errands to and fro.

Leave on, swift shuttle of the Lord,
Beneath the deep so far,
The bridal robe of earth's accord,
The funeral shroud of war!

For lo! the fall of Ocean's wall
Space mocked and time outrun;
And round the world the thought of
all

Is as the thought of one!

The poles unite, the zones agree,
The tongues of striving cease;
As on the Sea of Galilee
The Christ is whispering, Peace!

"Glad prophecy! to this at last,"
The Reader said, "shall all things
come.

Forgotten be the bugle's blast,
And battle-music of the drum.
A little while the world may run
Its old mad way, with needle-gun
And iron-clad, but truth, at last, shall
reign:
The cradle-song of Christ was never
sung in vain!"

Shifting his scattered papers,
"Here,"

He said, as died the faint ap-
plause,

"Is something that I found last year
Down on the island known as
Orr's.

I had it from a fair-haired girl
Who, oddly, bore the name of Pearl,
(As if by some droll freak of circum-
stance,)

Classic, or well-nigh so, in Harriet
Stowe's romance."

THE DEAD SHIP OF HARPS- WELL

WHAT flecks the outer gray beyond
The sundown's golden trail?
The white flash of a sea-bird's wing,
Or gleam of slanting sail?
Let young eyes watch from Neck and
Point,
And sea-worn elders pray, —
The ghost of what was once a ship
Is sailing up the bay!

From gray sea-fog, from icy drift,
 From peril and from pain,
 The home-bound fisher greets thy
 lights
 O hundred-harbored Maine !
 But many a keel shall seaward turn,
 And many a sail outstand,
 When, tall and white, the Dead Ship
 looms
 Against the dusk of land.

She rounds the headland's bristling
 pines ;
 She threads the isle-set bay ;
 No spur of breeze can speed her on,
 Nor ebb of tide delay.
 Old men still walk the Isle of Orr
 Who tell her date and name,
 Old shipwrights sit in Freeport yards
 Who hewed her oaken frame.

What weary doom of baffled quest,
 Thou sad sea-ghost, is thine ?
 What makes thee in the haunts of
 home
 A wonder and a sign ?
 No foot is on thy silent deck,
 Upon thy helm no hand ;
 No ripple hath the soundless wind
 That smites thee from the land !

For never comes the ship to port,
 Howe'er the breeze may be ;
 Just when she nears the waiting
 shore
 She drifts again to sea.
 No tack of sail, nor turn of helm,
 Nor sheer of veering side ;
 Stern-fore she drives to sea and
 night,
 Against the wind and tide.

In vain o'er Harpswell Neck the star
 Of evening guides her in ;
 In vain for her the lamps are lit
 Within thy tower, Seguin !
 In vain the harbor-boat shall hail,
 In vain the pilot call ;
 No hand shall reef her spectral sail,
 Or let her anchor fall.

Shake, brown old wives, with drear
 joy,
 Your gray-head hints of ill ;
 And, over sick-beds whispering low,
 Your prophecies fulfil.
 Some home amid yon birchen trees
 Shall drape its door with woe ;
 And slowly where the Dead Ship
 sails,
 The burial boat shall row !

From Wolf Neck and from Flying
 Point,
 From island and from main,
 From sheltered cove and tided creek
 Shall glide the funeral train.
 The dead-boat with the bearers four
 The mourners at her stern, —
 And one shall go the silent way
 Who shall no more return !

And men shall sigh, and wome
 weep,
 Whose dear ones pale and pine
 And sadly over sunset seas
 Await the ghostly sign.
 They know not that its sails are fille
 By pity's tender breath,
 Nor see the Angel at the helm
 Who steers the Ship of Death !

“Chill as a down-east breeze
 should be,”
 The Book-man said. “A ghostly
 touch

The legend has. I'm glad to see
 Your flying Yankee beat the
 Dutch.”

“Well, here is something of the
 sort

Which one midsummer day I caught
 In Narragansett Bay, for lack of
 fish.”

“We wait,” the Traveller said
 “serve hot or cold your dish.”

THE PALATINE

LEAGUES north, as fly the gull and
 hawk,

oint Judith watches with eye of hawk;
 eagues south, thy beacon flames,
 Montauk!

lonely and wind-shorn, wood-for-
 saken,
 With never a tree for Spring to waken,
 or tryst of lovers or farewells taken,

ircled by waters that never freeze,
 eaten by billow and swept by
 breeze,
 ieth the island of Manisees,

et at the mouth of the Sound to hold
 he coast lights up on its turret old,
 ellow with moss and sea-fog mould.

reary the land when gust and cleet
 t its doors and windows howl and
 beat,
 nd Winter laughs at its fires of peat!

ut in summer time, when pool and
 pond,
 eld in the laps of valleys fond,
 re blue as the glimpses of sea beyond;

hen the hills are sweet with the
 brier-rose,
 nd, hid in the warm, soft dells, un-
 close
 owers the mainland rarely knows;

hen boats to their morning fishing
 go,
 nd, held to the wind and slanting
 low,
 whitening and darkening the small
 sails show, —

hen is that lonely island fair;
 nd the pale health-seeker findeth
 there
 he wine of life in its pleasant air.

o greener valleys the sun invite,
 a smoother beaches no sea-birds
 light,

No blue waves shatter to foam more
 white!

There, circling ever their narrow
 range,
 Quaint tradition and legend strange
 Live on unchallenged, and know no
 change.

Old wives spinning their webs of tow,
 Or rocking weirdly to and fro
 In and out of the peat's dull glow,

And old men mending their nets of
 twine,
 Talk together of dream and sign,
 Talk of the lost ship Palatine, —

The ship that, a hundred years before,
 Freightied deep with its goodly store,
 In the gales of the equinox went
 ashore.

The eager islanders one by one
 Counted the shots of her signal gun,
 And heard the crash when she drove
 right on!

Into the teeth of death she sped:
 (May God forgive the hands that fed
 The false lights over the rocky
 Head!)

O men and brothers! what sights
 were there!
 White up-turned faces, hands stretched
 in prayer!
 Where waves had pity, could ye not
 spare?

Down swooped the wreckers, like
 birds of prey
 Tearing the heart of the ship away,
 And the dead had never a word to say.

And then, with ghastly shimmer and
 shine
 Over the rocks and the seething brine,
 They burned the wreck of the Pala-
 tine.

In their cruel hearts, as they homeward
 sped,
 "The sea and the rocks are dumb,"
 they said:
 "There'll be no reckoning with the
 dead."

But the year went round, and when
 once more
 Along their foam-white curves of
 shore
 They heard the line-storm rave and
 roar,

Behold! again, with shimmer and
 shine,
 Over the rocks and the seething
 brine,
 The flaming wreck of the Palatine!

So, haply in fitter words than these,
 Mending their nets on their patient
 knees
 They tell the legend of Manisees.

Nor looks nor tones a doubt betray;
 "It is known to us all," they quietly
 say;
 "We too have seen it in our day."

Is there, then, no death for a word
 once spoken?
 Was never a deed but left its token
 Written on tables never broken?

Do the elements subtle reflections
 give?
 Do pictures of all the ages live
 On Nature's infinite negative,

Which, half in sport, in malice half,
 She shows at times, with shudder or
 laugh,
 Phantom and shadow in photograph?

For still, on many a moonless night,
 From Kingston Head and from Mon-
 tauk light
 The spectre kindles and burns in
 sight.

Now low and dim, now clear and
 higher,
 Leaps up the terrible Ghost of Fire,
 Then, slowly sinking, the flames e-
 pire.

And the wise Sound skippers, though
 skies be fine,
 Reef their sails when they see the sig-
 Of the blazing wreck of the Palatine

"A fitter tale to scream than sing
 The Book-man said. "We
 fancy, then,"

The Reader answered, "on the
 wing

The sea-birds shriek it, not f-
 men,

But in the ear of wave and breeze
 The Traveller mused: "Your Man-
 sees

Is fairy-land: off Narragansett sho-
 Who ever saw 'the isle or heard i-
 name before?

"'T is some strange land of FL
 away,

Whose dreamy shore the sh-
 beguiles,

St. Brandan's in its sea-mist gray
 Or sunset loom of Fortuna
 Isles!"

"No ghost, but solid turf and ro-
 Is the good island known as Block
 The Reader said. "For beauty and
 for ease

I chose its Indian name, soft-flowing
 Manisees!

"But let it pass; here is a bit
 Of unrhymed story, with a hint

Of the old preaching mood in it,
 The sort of sidelong moral squi-

Our friend objects to, which has
 grown,

I fear, a habit of my own.

'T was written when the Asian plag-
 drew near,

And the land held its breath and
 paled with sudden fear."

ABRAHAM DAVENPORT

the old days (a custom laid aside
with breeches and cocked hats) the
people sent
their wisest men to make the public
laws.
and so, from a brown homestead,
where the Sound
links the small tribute of the Mianas,
aved over by the woods of Rip-
powams,
and hallowed by pure lives and tran-
quil deaths,
amford sent up to the councils of
the State
wisdom and grace in Abraham Dav-
enport.

T was on a May-day of the far old
year
fifteen hundred eighty, that there
fell
over the bloom and sweet life of the
Spring,
over the fresh earth and the heaven
of noon,
horror of great darkness, like the
night
day of which the Norland sagas
tell, —
the Twilight of the Gods. The low-
hung sky
was black with ominous clouds, save
where its rim
was fringed with a dull glow, like that
which climbs
the crater's sides from the red hell
below.
birds ceased to sing, and all the barn-
yard fowls
roosted; the cattle at the pasture
bars
slewed, and looked homeward; bats
on leathern wings
flitted abroad; the sounds of labor
died;
men prayed, and women wept; all ears
grew sharp

To hear the doom-blast of the trumpet
shatter
The black sky, that the dreadful face
of Christ
Might look from the rent clouds, not
as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.

Meanwhile in the old State-House,
dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative
robes.

“It is the Lord's Great Day! Let us
adjourn,”

Some said; and then, as if with one
accord,

All eyes were turned to Abraham
Davenport.

He rose, slow cleaving with his steady
voice

The intolerable hush. “This well
may be

The Day of Judgment which the world
awaits;

But be it so or not, I only know
My present duty, and my Lord's com-
mand

To occupy till He come. So at the
post

Where He hath set me in His provi-
dence,

I choose, for one, to meet Him face to
face, —

No faithless servant frightened from
my task,

But ready when the Lord of the har-
vest calls;

And therefore, with all reverence, I
would say,

Let God do His work, we will see to
ours.

Bring in the candles.” And they
brought them in.

Then by the flaring lights the
Speaker read,
Albeit with husky voice and shaking
hands.

An act to amend an act to regulate
 The shad and alewife fisheries.
 Whereupon
 Wisely and well spake Abraham
 Davenport,
 Straight to the question, with no fig-
 ures of speech
 Save the ten Arab signs, yet not with-
 out
 The shrewd dry humor natural to the
 man :
 His awe-struck colleagues listening all
 the while,
 Between the pauses of his argument,
 To hear the thunder of the wrath of
 God
 Break from the hollow trumpet of the
 cloud.

And there he stands in memory to
 this day,
 Erect, self-poised, a rugged face, half
 seen
 Against the background of unnatural
 dark,
 A witness to the ages as they pass,
 That simple duty hath no place for
 fear.

He ceased: just then the ocean
 seemed
 To lift a half-faced moon in
 sight ;
 And, shoreward, o'er the waters
 gleamed,
 From crest to crest, a line of light,
 Such as of old, with solemn awe,
 The fishers by Gennesaret saw,
 When dry-shod o'er it walked the Son
 of God,
 Tracking the waves with light where'er
 his sandals trod.

Silently for a space each eye
 Upon that sudden glory turned ;
 Cool from the land the breeze blew
 by,
 The tent-ropes flapped, the long
 beach churned

Its waves to foam ; on either hand
 Stretched, far as sight, the hills
 sand ;
 With bays of marsh, and capes of bay
 and tree,
 The wood's black shore-line loomed
 beyond the meadowy sea.

The lady rose to leave. " One song
 Or hymn," they urged, " before
 we part."
 And she, with lips to which beloved
 Sweet intuitions of all art,
 Gave to the winds of night a strain
 Which they who heard would hear
 again ;
 And to her voice the solemn ocean
 lent,
 Touching its harp of sand, a delicate
 accompaniment.

The harp at Nature's advent strung
 Has never ceased to play ;
 The song the stars of morning sung
 Has never died away.

And prayer is made, and praise is given
 By all things near and far :
 The ocean looketh up to heaven,
 And mirrors every star.

Its waves are kneeling on the strand
 As kneels the human knee,
 Their white locks bowing to the sand
 The priesthood of the sea !

They pour their glittering treasure
 forth,
 Their gifts of pearl they bring,
 And all the listening hills of earth
 Take up the song they sing.

The green earth sends her incense
 From many a mountain shrine ;
 From folded leaf and dewy cup
 She pours her sacred wine.

The mists above the morning rills
 Rise white as wings of prayer ;
 The altar curtains of the hills
 Are sunset's purple air.

The winds with hymns of praise are
 loud,
 Or low with sobs of pain, —
 The thunder-organ of the cloud,
 The dropping tears of rain.

With drooping head and branches
 crossed
 The twilight forest grieves,
 It speaks with tongues of Pentecost
 From all its sunlit leaves.

The blue sky is the temple's arch,
 Its transept earth and air,
 The music of its starry march
 The chorus of a prayer.

Nature keeps the reverent frame
 With which her years began,
 And all her signs and voices shame
 The prayerless heart of man.

The singer ceased. The moon's
 white rays

Fell on the rapt, still face of her.
 "*Allah il Allah!* He hath praise
 From all things," said the Trav-
 eller.

"Oft from the desert's silent nights,
 And mountain hymns of sunset
 lights,
 My heart has felt rebuke, as in his tent
 The Moslem's prayer has shamed my
 Christian knee unbent."

He paused, and lo! far, faint, and
 slow
 The bells in Newbury's steeples
 tolled

The twelve dead hours; the lamp
 burned low;

The singer sought her canvas fold.
 One sadly said, "At break of day
 We strike our tent and go our way."
 But one made answer cheerily, "Never
 fear,
 We'll pitch this tent of ours in type
 another year."

NATIONAL LYRICS

THE MANTLE OF ST. JOHN
DE MATHA

A LEGEND OF "THE RED, WHITE,
AND BLUE," A.D. 1154-1864

A STRONG and mighty Angel,
Calm, terrible, and bright,
The cross in blended red and blue
Upon his mantle white!

Two captives by him kneeling,
Each on his broken chain,
Sang praise to God who raiseth
The dead to life again!

Dropping his cross-wrought mantle,
"Wear this," the Angel said;
"Take thou, O Freedom's priest, its
sign, —
The white, the blue, and red."

Then rose up John de Matha
In the strength the Lord Christ
gave,
And begged through all the land of
France
The ransom of the slave.

The gates of tower and castle
Before him open flew,
The drawbridge at his coming fell,
The door-bolt backward drew.

For all men owned his errand,
And paid his righteous tax;
And the hearts of lord and peasant
Were in his hands as wax.

At last, outbound from Tunis,
His bark her anchor weighed.
Freighted with seven score Christian
souls
Whose ransom he had paid.

But, torn by Paynim hatred,
Her sails in tatters hung;
And on the wild waves, rudderless
A shattered hulk she swung.

"God save us!" cried the captain
"For naught can man avail:
O, woe betide the ship that lacks
Her rudder and her sail!"

"Behind us are the Moormen;
At sea we sink or strand:
There's death upon the water,
There's death upon the land!"

Then up spake John de Matha:
"God's errands never fail!
Take thou the mantle which I we
And make of it a sail."

They raised the cross-wrought man
The blue, the white, the red;
And straight before the wind off-sh
The ship of Freedom sped.

"God help us!" cried the seamen
"For vain is mortal skill:
The good ship on a stormy sea
Is drifting at its will."

Then up spake John de Matha:
"My mariners, never fear!
The Lord whose breath has filled
sail
May well our vessel steer!"

So on through storm and darknes
They drove for weary hours;
And lo! the third gray morning sh
On Ostia's friendly towers.

And on the walls the watchers
The ship of mercy knew, —

They knew far off its holy cross,
The red, the white, and blue.

And the bells in all the steeples
Rang out in glad accord,
To welcome home to Christian soil
The ransomed of the Lord.

It runs the ancient legend
By bard and painter told;
And lo! the cycle rounds again,
The new is as the old!

With rudder foully broken,
And sails by traitors torn,
Our country on a midnight sea
Is waiting for the morn.

Before her, nameless terror;
Behind, the pirate foe;
The clouds are black above her,
The sea is white below.

The hope of all who suffer,
The dread of all who wrong,
She drifts in darkness and in storm,
How long, O Lord! how long?

But courage, O my mariners!
Ye shall not suffer wreck,
While up to God the freedman's prayers
Are rising from your deck.

Not your sail the banner
Which God hath blest anew,
The mantle that De Matha wore,
The red, the white, the blue?

Its hues are all of heaven, —
The red of sunset's dye,
The whiteness of the moon-lit cloud,
The blue of morning's sky.

Wait cheerily, then, O mariners,
For daylight and for land;
The breath of God is in your sail,
Your rudder is His hand.

Sail on, sail on, deep-freighted
With blessings and with hopes;

The saints of old with shadowy hands
Are pulling at your ropes.

Behind ye holy martyrs
Uplift the palm and crown;
Before ye unborn ages send
Their benedictions down.

Take heart from John de Matha! —
God's errands never fail!
Sweep on through storm and dark-
ness,
The thunder and the hail!

Sail on! The morning cometh,
The port ye yet shall win;
And all the bells of God shall ring
The good ship bravely in!

WHAT THE BIRDS SAID

THE birds against the April wind
Flew northward, singing as they
flew;
They sang, "The land we leave
behind
Has swords for corn-blades, blood
for dew."

"O wild-birds, flying from the
South,
What saw and heard ye, gazing
down?"

"We saw the mortar's upturned
mouth,
The sickened camp, the blazing
town!

"Beneath the bivouac's starry lamps
We saw your march-worn children
die;
In shrouds of moss, in cypress
swamps,
We saw your dead uncoffined lie.

"We heard the starving prisoner's
sighs,
And saw, from line and trench,
your sons
Follow our flight with home-sick eyes

Beyond the battery's smoking
guns."

"And heard and saw ye only wrong
And pain," I cried, "O wing-worn
flocks?"

"We heard," they sang, "the freed-
man's song,
The crash of Slavery's broken locks!

"We saw from new, uprising States
The treason-nursing mischief
spurned,
As, crowding Freedom's ample gates,
The long-estranged and lost
returned.

"O'er dusky faces, seamed and old,
And hands horn-hard with unpaid
toil,

With hope in every rustling fold,
We saw your star-dropt flag
uncoil.

"And struggling up through sounds
accursed,
A grateful murmur clomb the air;
A whisper scarcely heard at first,
It filled the listening heavens with
prayer.

"And sweet and far, as from a
star,
Replied a voice which shall not
cease,
Till, drowning all the noise of war,
It sings the blessed song of peace!"

So to me, in a doubtful day
Of chill and slowly greening spring,
Low stooping from the cloudy gray,
The wild-birds sang or seemed to
sing.

They vanished in the misty air,
The song went with them in their
flight;
But lo! they left the sunset fair,
And in the evening there was
light.

LAUS DEO!

ON HEARING THE BELLS RING ON THE
PASSAGE OF THE CONSTITUTIONAL
AMENDMENT ABOLISHING SLAVERY

It is done!
Clang of bell and roar of gun
Send the tidings up and down.
How the belfries rock and reel!
How the great guns, peal on peal
Fling the joy from town to town!

Ring, O bells!
Every stroke exulting tells
Of the burial hour of crime.
Loud and long, that all may hear
Ring for every listening ear
Of Eternity and Time!

Let us kneel:
God's own voice is in that peal,
And this spot is holy ground.
Lord, forgive us! What are we,
That our eyes this glory see,
That our ears have heard the sound

For the Lord
On the whirlwind is abroad;
In the earthquake he has spoken;
He has smitten with his thunder
The iron walls asunder,
And the gates of brass are broken!

Loud and long
Lift the old exulting song;
Sing with Miriam by the sea
He has cast the mighty down;
Horse and rider sink and drown
"He hath triumphed gloriously!"

Did we dare,
In our agony of prayer,
Ask for more than He has done?
When was ever His right hand
Over any time or land
Stretched as now beneath the sun?

How they pale,
Ancient myth and song and tale,

In this wonder of our days,
When the cruel rod of war
Blossoms white with righteous law,
And the wrath of man is praise!

Blotted out!
All within and all about
Shall a fresher life begin;
Freer breathe the universe
As it rolls its heavy curse
On the dead and buried sin!

It is done!
In the circuit of the sun
Shall the sound thereof go forth.
It shall bid the sad rejoice,
It shall give the dumb a voice,
It shall belt with joy the earth!

Ring and swing,
Bells of joy! On morning's wing
Send the song of praise abroad!
With a sound of broken chains
Tell the nations that He reigns,
Who alone is Lord and God!

THE PEACE AUTUMN

WRITTEN FOR THE ESSEX COUNTY
AGRICULTURAL FESTIVAL, 1865

Thank God for rest, where none
molest,
And none can make afraid,—
For Peace that sits as Plenty's guest
Beneath the homestead shade!

Ring pike and gun, the sword's red
scourge,
The negro's broken chains,
And beat them at the blacksmith's
forge
To ploughshares for our plains.

Like henceforth our hills of snow,
And vales where cotton flowers;
All streams that flow, all winds that
blow
Are Freedom's motive-powers.

Henceforth to Labor's chivalry
Be knightly honors paid;
For nobler than the sword's shall
be
The sickle's accolade.

Build up an altar to the Lord,
O grateful hearts of ours!
And shape it of the greenest sward
That ever drank the showers.

Lay all the bloom of gardens there,
And there the orchard fruits;
Bring golden grain from sun and
air,
From earth her goodly roots.

There let our banners droop and
flow,
The stars uprising and fall;
Our roll of martyrs, sad and slow,
Let sighing breezes call.

Their names let hands of horn and
tan
And rough-shod feet applaud,
Who died to make the slave a man,
And link with toil reward.

There let the common heart keep
time
To such an anthem sung
As never swelled on poet's rhyme,
Or thrilled on singer's tongue.

Song of our burden and relief,
Of peace and long annoy;
The passion of our mighty grief
And our exceeding joy!

A song of praise to Him who filled
The harvests sown in tears,
And gave each field a double yield
To feed our battle-years!

A song of faith that trusts the end
To match the good begun,
Nor doubts the power of Love to
blend
The hearts of men as one!

TO THE THIRTY-NINTH
CONGRESS

☞ PEOPLE chosen! are ye not
Likewise the chosen of the Lord,
To do his will and speak his
word?

From the loud thunder-storm of war
Not man alone hath called ye
forth,
But he, the God of all the earth!

The torch of vengeance in your
hands
He quenches; unto him belongs
The solemn recompense of wrongs.

Enough of blood the land has seen,
And not by cell or gallows-stair
Shall ye the way of God prepare.

Say to the pardon-seekers, — Keep
Your manhood, bend no suppliant
knees,
Nor palter with unworthy pleas.

Above your voices sounds the wail
Of starving men; we shut in vain
Our eyes to Pillow's ghastly stain.

What words can drown that bitter cry?
What tears wash out that stain of
death?
What oaths confirm your broken
faith?

From you alone the guaranty
Of union, freedom, peace, we claim;
We urge no conqueror's terms of
shame.

Alas! no victor's pride is ours;
We bend above our triumphs won
Like David o'er his rebel son.

Be men, not beggars. Cancel all
By one brave, generous action; true
Your better instincts, and be just

Make all men peers before the law,
Take hands from off the negro
throat,
Give black and white an equi-
vote.

Keep all your forfeit lives and land
But give the common law's redre-
To labor's utter nakedness.

Revive the old heroic will;
Be in the right as brave and stron-
As ye have proved you in the
wrong.

Defeat shall then be victory,
Your loss the wealth of full amend-
And hate be love, and foes be
friends.

Then buried be the dreadful past,
Its common slain be mourned, and
let
All memories soften to regret.

Then shall the Union's mother-bea-
Her lost and wandering ones reca-
Forgiving and restoring all, —

And Freedom break her marble tran-
Above the Capitolian dome,
Stretch hands, and bid ye welcom-
home!

OCCASIONAL POEMS

THE ETERNAL GOODNESS

O FRIENDS! with whom my feet have trod

The quiet aisles of prayer,
Glad witness to your zeal for God
And love of man I bear.

I trace your lines of argument;
Your logic linked and strong
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise His justice; even such
His pitying love I deem:
Ye seek a king; I fain would touch
The robe that hath no seam.

Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross.

More than your schoolmen teach,
within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good!

Not mine to look when cherubim
And seraphs may not see,
But nothing can be good in Him
Which evil is in me.

The wrong that pains my soul below
I dare not throne above:
I know not of His hate, — I know
His goodness and His love.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

No offering of my own I have,
 Nor works my faith to prove;
 I can but give the gifts He gave,
 And plead His love for love.

And so beside the Silent Sea
 I wait the muffled oar;
 No harm from Him can come to me
 On ocean or on shore.

I know not where His islands lift
 Their fronded palms in air;
 I only know I cannot drift
 Beyond His love and care.

O brothers! if my faith is vain,
 If hopes like these betray,
 Pray for me that my feet may gain
 The sure and safer way.

And Thou, O Lord! by whom are
 seen
 Thy creatures as they be,
 Forgive me if too close I lean
 My human heart on Thee!

OUR MASTER

IMMORTAL Love, forever full,
 Forever flowing free,
 Forever shared, forever whole,
 A never-ebbing sea!

Our outward lips confess the name
 All other names above;
 Love only knoweth whence it came,
 And comprehendeth love.

Blow, winds of God, awake and
 blow
 The mists of earth away!
 Shine out, O Light Divine, and show
 How wide and far we stray!

Hush every lip, close every book,
 The strife of tongues forbear;
 Why forward reach, or backward
 look,
 For love that clasps like air?

We may not climb the heaven
 steeps
 To bring the Lord Christ down:
 In vain we search the lowest deeps,
 For him no depths can drown.

Nor holy bread, nor blood of grape,
 The lineaments restore
 Of him we know in outward shape
 And in the flesh no more.

He cometh not a king to reign;
 The world's long hope is dim;
 The weary centuries watch in vain
 The clouds of heaven for him.

Death comes, life goes; the asking
 eye
 And ear are answerless;
 The grave is dumb, the hollow sky
 Is sad with silentness.

The letter fails, and systems fall,
 And every symbol wanes;
 The Spirit over-brooding all
 Eternal Love remains.

And not for signs in heaven above
 Or earth below they look,
 Who know with John his smile
 love,
 With Peter his rebuke.

In joy of inward peace, or sense
 Of sorrow over sin,
 He is his own best evidence,
 His witness is within.

No fable old, nor mythic lore,
 Nor dream of bards and seers,
 No dead fact stranded on the shore
 Of the oblivious years;—

But warm, sweet, tender, even yet
 A present help is he;
 And faith has still its Olivet,
 And love its Galilee.

The healing of his seamless dress
 Is by our beds of pain;

We touch him in life's throng and
press,
And we are whole again.

Through him the first fond prayers
are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

Thou judgest us; thy purity
Doth all our lusts condemn;
The love that draws us nearer thee
Is hot with wrath to them.

Our thoughts lie open to thy sight;
And, naked to thy glance,
Our secret sins are in the light
Of thy pure countenance.

Thy healing pains, a keen distress
Thy tender light shines in;
Thy sweetness is the bitterness,
Thy grace the pang of sin.

Yet, weak and blinded though we be,
Thou dost our service own;
We bring our varying gifts to thee,
And thou rejectest none.

To thee our full humanity,
Its joys and pains, belong;
The wrong of man to man on thee
Inflicts a deeper wrong.

Who hates hates thee, who loves be-
comes
Therein to thee allied;
All sweet accords of hearts and homes
In thee are multiplied.

Deep strike thy roots, O heavenly Vine,
Within our earthly sod,
Most human and yet most divine,
The flower of man and God!

O Love! O Life! Our faith and sight
Thy presence maketh one:
As through transfigured clouds of white
We trace the noon-day sun.

So, to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in thee the fatherhood
And heart of God revealed.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in thee
The Light, the Truth, the Way!

The homage that we render thee
Is still our Father's own;
Nor jealous claim or rivalry
Divides the Cross and Throne.

To do thy will is more than praise,
As words are less than deeds,
And simple trust can find thy ways
We miss with chart of creeds.

No pride of self thy service hath,
No place for me and mine;
Our human strength is weakness,
death
Our life, apart from thine.

Apart from thee all gain is loss,
All labor vainly done;
The solemn shadow of thy Cross
Is better than the sun.

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from thee is hell,
To walk with thee is heaven!

How vain, secure in all thou art,
Our noisy championship! —
The sighing of the contrite heart
Is more than flattering lip.

Not thine the bigot's partial plea,
Nor thine the zealot's ban;
Thou well canst spare a love of thee
Which ends in hate of man.

Our Friend, our Brother, and our Lord,
 What may thy service be? —
 Nor name, nor form, nor ritual word,
 But simply following thee.

We bring no ghastly holocaust,
 We pile no graven stone;
 He serves thee best who loveth most
 His brothers and thy own.

Thy litanies, sweet offices
 Of love and gratitude;
 Thy sacramental liturgies,
 The joy of doing good.

In vain shall waves of incense drift
 The vaulted nave around,
 In vain the minster turret lift
 Its brazen weights of sound.

The heart must ring thy Christmas
 bells,
 Thy inward altars raise;
 Its faith and hope thy canticles,
 And its obedience praise!

THE VANISHERS

SWEETEST of all childlike dreams
 In the simple Indian lore
 Still to me the legend seems
 Of the shapes who flit before.

Flitting, passing, seen and gone,
 Never reached nor found at rest,
 Baffling search, but beckoning on
 To the Sunset of the Blest.

From the clefts of mountain rocks,
 Through the dark of lowland firs,
 Flash the eyes and flow the locks
 Of the mystic Vanishers!

And the fisher in his skiff,
 And the hunter on the moss,
 Hear their call from cape and cliff,
 See their hands the birch-leaves toss.

Wistful, longing, through the green
 Twilight of the clustered pines,

In their faces rarely seen
 Beauty more than mortal shines.

Fringed with gold their mantles flow
 On the slopes of westering knolls
 In the wind they whisper low
 Of the Sunset Land of Souls.

Doubt who may, O friend of mine!
 Thou and I have seen them too;
 On before with beck and sign
 Still they glide, and we pursue.

More than clouds of purple trail
 In the gold of setting day;
 More than gleams of wing or sail
 Beckon from the sea-mist gray.

Glimpses of immortal youth,
 Gleams and glories seen and lost,
 Far-heard voices weep with truth
 As the tongues of Pentecost, —

Beauty that eludes our grasp,
 Sweetness that transcends our taste
 Loving hands we may not clasp,
 Shining feet that mock our haste, —

Gentle eyes we closed below,
 Tender voices heard once more,
 Smile and call us, as they go
 On and onward, still before.

Guided thus, O friend of mine!
 Let us walk our little way,
 Knowing by each beckoning sign
 That we are not quite astray.

Chase we still with baffled feet,
 Smiling eye and waving hand,
 Sought and seeker soon shall meet,
 Lost and found, in Sunset Land!

REVISITED

READ AT THE "LAURELS," ON THE
 MERRIMACK, 6TH MONTH, 1865

The roll of drums and the bugle's wail-
 ing

Vex the air of our vales no more ;
 The spear is beaten to hooks of pruning,
 The share is the sword the soldier wore!

Sing soft, sing low, our lowland river,
 Under thy banks of laurel bloom ;
 Softly and sweet, as the hour be-
 seemeth,
 Sing us the songs of peace and home.

Let all the tenderer voices of nature
 Temper the triumph and chasten
 mirth,
 Full of the infinite love and pity
 For fallen martyr and darkened
 hearth.

But to Him who gives us beauty for
 ashes,
 And the oil of joy for mourning long,
 Let thy hills give thanks, and all thy
 waters
 Break into jubilant waves of song!

Bring us the airs of hills and forests,
 The sweet aroma of birch and pine,
 Give us a waft of the north-wind,
 laden
 With sweet-brier odors and breath
 of kine!

Bring us the purple of mountain sun-
 sets,
 Shadows of clouds that rake the
 hills,

The green repose of thy Plymouth
 meadows,
 The gleam and ripple of Campton
 rills.

Lead us away in shadow and sunshine,
 Slaves of fancy, through all thy miles,
 The winding ways of Pemigewasset,
 And Winnepesaukee's hundred isles.

Shatter in sunshine over thy ledges,
 Laugh in thy plunges from fall to
 fall ;

Play with thy fringes of elms, and
 darken
 Under the shade of the mountain
 wall.

The cradle-song of thy hillside foun-
 tains
 Here in thy glory and strength
 repeat ;
 Give us a taste of thy upland music,
 Show us the dance of thy silver
 feet.

Into thy dutiful life of uses
 Pour the music and weave the
 flowers ;
 With the song of birds and bloom of
 meadows
 Lighten and gladden thy heart and
 hours.

Sing on! bring down, O lowland river,
 The joy of the hills to the waiting
 sea ;
 The wealth of the vales, the pomp of
 mountains,
 The breath of the woodlands, bear
 with thee.

Here, in the calm of thy seaward
 valley,
 Mirth and labor shall hold their
 truce ;
 Dance of water and mill of grinding,
 Both are beauty and both are
 use.

Type of the Northland's strength and
 glory,
 Pride and hope of our home and
 race, —
 Freedom lending to rugged labor
 Tints of beauty and lines of grace.

Once again, O beautiful river,
 Hear our greetings and take our
 thanks ;
 Hither we come, as Eastern pilgrims
 Throng to the Jordan's sacred
 banks.

For though by the Master's feet un-
trodden,
Though never his word has stilled
thy waves,
Well for us may thy shores be holy,
With Christian altars and saintly
graves.

And well may we own thy hint and
token
Of fairer valleys and streams than
these,
Where the rivers of God are full of
water,
And full of sap are his healing
trees!

THE COMMON QUESTION

BEHIND us at our evening meal
The gray bird ate his fill,
Swung downward by a single claw,
And wiped his hooked bill.

He shook his wings and crimson
tail,
And set his head aslant,
And, in his sharp, impatient way,
Asked, "What does Charlie want?"

"Fie, silly bird!" I answered, "tuck
Your head beneath your wing,
And go to sleep";—but o'er and
o'er
He asked the selfsame thing.

Then, smiling, to myself I said:—
How like are men and birds!
We all are saying what he says,
In action or in words.

The boy with whip and top and drum,
The girl with hoop and doll,
And men with lands and houses, ask
The question of Poor Poll.

However full, with something more
We fain the bag would cram;
We sigh above our crowded nets
For fish that never swam.

No bounty of indulgent Heaven
The vague desire can stay;
Self-love is still a Tartar mill
For grinding prayers away.

The dear God hears and pities all;
He knoweth all our wants;
And what we blindly ask of him
His love withholds or grants.

And so I sometimes think our prayer
Might well be merged in one;
And nest and perch and hearth and
church
Repeat, "Thy will be done."

BRYANT ON HIS BIRTHDAY

WE praise not now the poet's art,
The rounded beauty of his song;
Who weighs him from his life apart
Must do his nobler nature wrong.

Not for the eye, familiar grown
With charms to common sight
denied,—
The marvellous gift he shares alone
With him who walked on Rydal
side;

Not for rapt hymn nor woodland
lay,
Too grave for smiles, too sweet for
tears;
We speak his praise who wears to-day
The glory of his seventy years.

When Peace brings Freedom in her
train,
Let happy lips his songs rehearse;
His life is now his noblest strain,
His manhood better than his verse.

Thank God! his hand on Nature's
keys
Its cunning keeps at life's full
span;
But, dimmed and dwarfed, in times like
these,
The poet seems beside the man!

So be it! let the garlands die,
 The singer's wreath, the painter's
 meed,
 Let our names perish, if thereby
 Our country may be saved and freed!

HYMN

FOR THE OPENING OF THOMAS STARR
 KING'S HOUSE OF WORSHIP, 1864

AMIDST these glorious works of Thine,
 The solemn minarets of the pine,
 And awful Shasta's icy shrine, —

Where swell Thy hymns from wave
 and gale,
 And organ-thunders never fail,
 Behind the cataract's silver veil, —

Our puny walls to Thee we raise,
 Our poor reed-music sounds Thy
 praise:
 Forgive, O Lord, our childish ways!

For, kneeling on these altar-stairs,
 We urge Thee not with selfish prayers,
 Nor murmur at our daily cares.

Before Thee, in an evil day,
 Our country's bleeding heart we lay,
 And dare not ask Thy hand to stay;

But, through the war-cloud, pray to
 thee
 For union, but a union free,
 With peace that comes of purity!

That Thou wilt bare Thy arm to save,
 And, smiting through this Red Sea
 wave,
 Make broad a pathway for the slave!

For us, confessing all our need,
 We trust nor rite nor word nor deed,
 Nor yet the broken staff of creed.

Assured alone that Thou art good
 To each, as to the multitude,
 Eternal Love and Fatherhood, —

Weak, sinful, blind, to Thee we
 kneel,
 Stretch dumbly forth our hands, and
 feel
 Our weakness is our strong appeal.

So, by these Western gates of Even
 We wait to see with Thy forgiven
 The opening Golden Gate of Heaven!

Suffice it now. In time to be
 Shall holier altars rise to Thee, —
 Thy Church our broad humanity!

White flowers of love its walls shall
 climb,
 Soft bells of peace shall ring its
 chime,
 Its days shall all be holy time.

A sweeter song shall then be heard, —
 The music of the world's accord
 Confessing Christ, the Inward Word!

That song shall swell from shore to
 shore,
 One hope, one faith, one love, re-
 store
 The seamless robe that Jesus wore.

THOMAS STARR KING

THE great work laid upon his two-
 score years
 Is done, and well done. If we drop
 our tears,
 Who loved him as few men were ever
 loved,
 We mourn no blighted hope nor
 broken plan
 With him whose life stands rounded
 and approved
 In the full growth and stature of a
 man.
 Mingle, O bells, along the Western
 slope,
 With your deep toll a sound of faith
 and hope!
 Wave cheerily still, O banner, half-
 way down,

From thousand-masted bay and
steeped town!
Let the strong organ with its loftiest
swell
Lift the proud sorrow of the land, and
tell
That the brave sower saw his ripened
grain.

O East and West! O morn and sun
set twain
No more forever!—has he lived
vain
Who, priest of Freedom, made y
one, and told
Your bridal service from his lips
gold?

NOTES.

Page 1. *Mogg Megone.*

MOGG MEGONE, or Hegone, was a leader among the Saco Indians, in the bloody war of 1677. He attacked and captured the garrison at Black Point, October 12th of that year; and cut off, at the same time, a party of Englishmen near Saco River. From a deed signed by this Indian in 1664, and from other circumstances, it seems that, previous to the war, he had mingled much with the colonists. On this account, he was probably selected by the principal sachems as their agent in the treaty signed in November, 1676.

Page 2. *Castine.*

Baron de St. Castine came to Canada in 1644. Leaving his civilized companions, he plunged into the great wilderness and settled among the Penobscot Indians, near the mouth of their noble river. He here took for his wives the daughters of the great Modocawando,—the most powerful sachem of the East. His castle was plundered by Governor Andros, during his reckless administration; and the enraged Baron is supposed to have excited the Indians into open hostility to the English.

Page 2. *Jocelyn.*

The owner and commander of the garrison at Black Point, which Mogg attacked and plundered. He was an old man at the period to which the tale relates.

Page 2. *Phillips.*

Major Phillips, one of the principal men of the Colony. His garrison sustained a long and terrible siege by the savages. As a magistrate and a gentleman, he exacted of his plebeian neighbors a remarkable degree of deference. The Court Records of the settlement inform us that an individual was fined for the heinous offence of saying

that "Major Phillips's mare was as lean as an Indian dog."

Page 2. *Harmon.*

Captain Harmon, of Georgiana, now York, was, for many years, the terror of the Eastern Indians. In one of his expeditions up the Kennebec River, at the head of a party of rangers, he discovered twenty of the savages asleep by a large fire. Cautiously creeping towards them until he was certain of his aim, he ordered his men to single out their objects. The first discharge killed or mortally wounded the whole number of the unconscious sleepers.

Page 2. *Vine-hung isle.*

Wood Island, near the mouth of the Saco. It was visited by the Sieur de Monts and Champlain, in 1603. The following extract, from the journal of the latter, relates to it: "Having left the Kennebec, we ran along the coast to the westward, and cast anchor under a small island, near the mainland, where we saw twenty or more natives. I here visited an island, beautifully clothed with a fine growth of forest trees, particularly of the oak and walnut; and overspread with vines, that, in their season, produce excellent grapes. We named it the island of Bacchus."—*Les Voyages de Sieur Champlain*, Liv. 2, c. 8.

Page 2. *Bonython.*

John Bonython was the son of Richard Bonython, Gent., one of the most efficient and able magistrates of the Colony. John proved to be "a degenerate plant." In 1635, we find, by the Court Records, that, for some offence, he was fined 40s. In 1640, he was fined for abuse toward R. Gibson, the minister, and Mary his wife. Soon after he was fined for disorderly conduct in the house of his father. In 1645, the "Great and General Court" adjudged "John Bony-

thon outlawed, and incapable of any of his Majesty's laws, and proclaimed him a rebel." (Court Records of the Province, 1645.) In 1651, he bade defiance to the laws of Massachusetts, and was again outlawed. He acted independently of all law and authority; and hence, doubtless, his burlesque title of "The Sagamore of Saco," which has come down to the present generation in the following epitaph:—

"Here lies Bonython; the Sagamore of Saco,

He lived a rogue, and died a knave, and went to Hobomoko."

By some means or other, he obtained a large estate. In this poem, I have taken some liberties with him, not strictly warranted by historical facts, although the conduct imputed to him is in keeping with his general character. Over the last years of his life lingers a deep obscurity. Even the manner of his death is uncertain. He was supposed to have been killed by the Indians; but this is doubted by the able and indefatigable author of the History of Saco and Biddeford. — Part I. p. 115.

Page 2. *The leaping brook.*

Foxwell's Brook flows from a marsh or bog, called the "Heath," in Saco, containing thirteen hundred acres. On this brook, and surrounded by wild and romantic scenery, is a beautiful waterfall, of more than sixty feet.

Page 3. *Hiacoomes.*

Hiacoomes, the first Christian preacher on Martha's Vineyard; for a biography of whom the reader is referred to Increase Mayhew's account of the Praying Indians, 1726. The following is related of him: "One Lord's day, after meeting, where Hiacoomes had been preaching, there came in a Powwaw very angry, and said, 'I know all the meeting Indians are liars. You say you don't care for the Powwaws';—then calling two or three of them by name, he railed at them, and told them they were deceived, for the Powwaws could kill all the meeting Indians, if they set about it. But Hiacoomes told him that he would be in the midst of all the Powwaws in the

island, and they should do the utmost they could against him; and when they should do their worst by their witchcraft to kill him he would without fear set himself against them, by remembering Jehovah. He told them also he did put all the Powwaws under his heel. Such was the faith of this good man. Nor were these Powwaws ever able to do these Christian Indians any hurt though others were frequently hurt and killed by them." — *Mayhew*, pp. 6, 7, c. 1.

Page 5. *An ache in her tooth.*

"The tooth-ache," says Roger Williams in his observations upon the language and customs of the New England tribes, "is the only paine which will force their stout hearts to cry." He afterwards remarks that even the Indian women never cry as he has heard "some of their men in this paine."

Page 6. *Wuttamuttata.*

Wuttamuttata, "Let us drink." *Weeks* "It is sweet." *Vide Roger Williams Key to the Indian Language*, "in that part of America called New England." London 1643, p. 35.

Page 7. *Wetuomanit.*

Wetuomanit,—a house god, or demon. "They—the Indians—have given me the names of thirty-seven gods, which I have, all which in their solemn Worship they invoke!" R. Williams's *Briefe Observations of the Customs, Manners, Wars, &c., of the Natives, in Peace and Warre, in Life and Death: on all which is added Spiritual Observations, General and Particular, of Chiefe and Special use—upon all occasions—to all the English inhabiting these parts; yet Pleasant and Profitable the view of all Mene.*—p. 110, c. 21.

Page 9. *The Desert Isle.*

Mt. Desert Island, the Bald Mountain upon which overlooks Frenchman's Bay, Penobscot Bay. It was upon this island that the Jesuits made their earliest settlement.

Page 10. *The Jesuit's Cross and Book.*

Father Hennepin, a missionary among the Iroquois, mentions that the Indians believed him to be a conjurer, and that they were particularly afraid of a bright silver chalice which he had in his possession. "The Indians," says Père Jerome Lalle-

nant, "fear us as the greatest sorcerers on earth."

Page 10. *Bomazeen.*

Bomazeen is spoken of by Penhallow, as the famous warrior and chieftain of Norridgewock." He was killed in the attack of the English upon Norridgewock, in 1724.

Page 11. *The Jesuit.*

Père Ralle, or Rasles, was one of the most zealous and indefatigable of that and of Jesuit missionaries who, at the beginning of the seventeenth century, penetrated the forests of America, with the avowed object of converting the heathen. The first religious mission of the Jesuits, to the savages in North America, was in 1611. The zeal of the fathers for the conversion of the Indians to the Catholic faith knew no bounds. For this, they plunged into the depths of the wilderness; habituated themselves to all the hardships and privations of the natives; suffered cold, hunger, and some of them death itself, by the extremest tortures. Père Brebeuf, after laboring in the cause of his mission for twenty years, together with his companion, Père Lallamant, was burned alive. To these might be added the names of those Jesuits who were put to death by the Iroquois, — Daniel, Garnier, Buteaux, La Riborède, Goull, Constantin, and Liegeois. "For bed," says Father Lallamant, in his *Relation de qui s'est dans le pays des Hurons*, 1640, c. "we have nothing but a miserable piece of bark of a tree; for nourishment, a handful or two of corn, either roasted or soaked in water, which seldom satisfies our hunger; and after all, not venturing to perform even the ceremonies of our religion, without being considered as sorcerers." Their success among the natives, however, by no means equalled their exertions. Père Lallamant says: "With respect to adult persons, in good health, there is little apparent access; on the contrary, there have been nothing but storms and whirlwinds from our quarter."

Sebastian Ralle established himself, some time about the year 1670, at Norridgewock, where he continued more than forty years. He was accused, and perhaps not without justice, of exciting his praying Indians

against the English, whom he looked upon as the enemies not only of his king, but also of the Catholic religion. He was killed by the English, in 1724, at the foot of the cross which his own hands had planted. This Indian church was broken up, and its members either killed outright or dispersed.

In a letter written by Ralle to his nephew he gives the following account of his church, and his own labors: "All my converts repair to the church regularly twice every day; first, very early in the morning, to attend mass, and again in the evening, to assist in the prayers at sunset. As it is necessary to fix the imagination of savages, whose attention is easily distracted, I have composed prayers, calculated to inspire them with just sentiments of the august sacrifice of our altars: they chant, or at least recite them aloud, during mass. Besides preaching to them on Sundays and saints' days, I seldom let a working-day pass, without making a concise exhortation, for the purpose of inspiring them with horror at those vices to which they are most addicted, or to confirm them in the practise of some particular virtue." *Vide Lettres Edifiantes et Cur.*, Vol. VI. p. 127.

Page 15. *Pale priest!*

The character of Ralle has probably never been correctly delineated. By his brethren of the Romish Church, he has been nearly apotheosized. On the other hand, our Puritan historians have represented him as a demon in human form. He was undoubtedly sincere in his devotion to the interests of his church, and not over-scrupulous as to the means of advancing those interests. "The French," says the author of the History of Saco and Biddeford, "after the peace of 1713, secretly promised to supply the Indians with arms and ammunition, if they would renew hostilities. Their principal agent was the celebrated Ralle, the French Jesuit."—p. 215.

Page 16. *De Rouville.*

Hertel de Rouville was an active and unsparing enemy of the English. He was the leader of the combined French and Indian forces which destroyed Deerfield and massacred its inhabitants, in 1703. He

was afterwards killed in the attack upon Haverhill. Tradition says that, on examining his dead body, his head and face were found to be perfectly smooth, without the slightest appearance of hair or beard.

Page 17. *Cowesass?*

Cowesass?—*tawhich wessaseen?* Are you afraid?—why fear you?

Page 20. THE BRIDAL OF PENNACOOK.

Winnepurkit, otherwise called George, Sachem of Saugus, married a daughter of Passaconaway, the great Pennacook chieftain, in 1662. The wedding took place at Pennacook (now Concord, N. H.), and the ceremonies closed with a great feast. According to the usages of the chiefs, Passaconaway ordered a select number of his men to accompany the newly-married couple to the dwelling of the husband, where in turn there was another great feast. Some time after, the wife of Winnepurkit, expressing a desire to visit her father's house, was permitted to go, accompanied by a brave escort of her husband's chief men. But when she wished to return, her father sent a messenger to Saugus, informing her husband, and asking him to come and take her away. He returned for an answer that he had escorted his wife to her father's house in a style that became a chief, and that now if she wished to return, her father must send her back in the same way. This Passaconaway refused to do, and it is said that here terminated the connection of his daughter with the Saugus chief.—*Vide Morton's New Canaan.*

Page 24. *The Bashaba.*

This was the name which the Indians of New England gave to two or three of their principal chiefs, to whom all their inferior sagamores acknowledged allegiance. Passaconaway seems to have been one of these chiefs. His residence was at Pennacook. (Mass. Hist. Coll., Vol. III. pp. 21, 22.) "He was regarded," says Hubbard, "as a great sorcerer, and his fame was widely spread. It was said of him that he could cause a green leaf to grow in winter, trees to dance, water to burn, &c. He was, undoubtedly, one of those shrewd and powerful men whose achievements are always regarded by a barbarous people as

the result of supernatural aid. The Indians gave to such the names of Powahs or Panisees."

"The Panisees are men of great courage and wisdom, and to these the Devil appeareth more familiarly than to others."—*Winnepurkit's Relation.*

Page 26. *The household-god.*

"The Indians," says Roger Williams, "have a god whom they call Wetuomani, who presides over the household."

Page 28. *The great stone vase.*

There are rocks in the river at the Falls of Amoskeag, in the cavities of which, tradition says, the Indians formerly stored and concealed their corn.

Page 30. *Aukeetamit.*

The Spring God.—*Vide Roger Williams's Key, &c.*

Page 33. *Mat wonck kunna-monee!*

"Mat wonck kunna-monee." We shall see thee or her no more.—*Vide Roger Williams's Key to the Indian Language.*

Page 33. *O mighty Sowanna!*

"The Great South West God."—*Vide Roger Williams's Observations, &c.*

Page 34. *The adventurer.*

The celebrated Captain Smith, after resigning the government of the Colony in Virginia, in his capacity of "Admiral of New England," made a careful survey of the coast from Penobscot to Cape Cod, in the summer of 1614.

Page 34. *"The Smile of Heaven."*

Lake Winnipiseogee,—*The Smile of the Great Spirit*,—the source of one of the branches of the Merrimack.

Page 34. *The sweetest name in all history.*

Captain Smith gave to the promontory now called Cape Ann, the name of Tragobizanda, in memory of his young and beautiful mistress of that name, who, when he was a captive at Constantinople, like Desdemona, "loved him for the dangers he had passed."

Page 38. THE NORSEMEN.

Some three or four years since, a fragment of a statue, rudely chiselled from dark gray stone, was found in the town of Bradford, on the Merrimack. Its origin must be left entirely to conjecture. The

fact that the ancient Northmen visited New England, some centuries before the discoveries of Columbus, is now very generally admitted.

Page 46. *The proud Castilian.*

De Soto, in the sixteenth century, penetrated into the wilds of the new world in search of gold and the fountain of perpetual youth.

Page 53. TOUSSAINT L'OUVERTURE.

TOUSSAINT L'OUVERTURE, the black chieftain of Hayti, was a slave on the plantation "de Libertas," belonging to M. BAYOU. When the rising of the negroes took place, in 1791, TOUSSAINT refused to join them until he had aided M. BAYOU and his family to escape to Baltimore. The white man had discovered in Toussaint many noble qualities, and had instructed him in some of the first branches of education; and the preservation of his life was owing to the negro's gratitude for this kindness.

In 1797, Toussaint L'Ouverture was appointed, by the French government, General-in-Chief of the armies of St. Domingo, and, as such, signed the Convention with General Maitland for the evacuation of the island by the British. From this period, until 1801, the island, under the government of Toussaint, was happy, tranquil, and prosperous. The miserable attempt of Napoleon to re-establish slavery in St. Domingo, although it failed of its intended object, proved fatal to the negro chieftain. Treacherously seized by Leclerc, he was hurried on board a vessel by night, and conveyed to France, where he was confined in a cold subterranean dungeon, at Besançon, where, in April, 1803, he died. The treatment of Toussaint finds a parallel only in the murder of the Duke D'Enghien. It was the remark of Godwin, in his Lectures, that the West India Islands, since their first discovery by Columbus, could not boast of a single name which deserves comparison with that of Toussaint L'Ouverture.

Page 56. *Dark Haytien!*

The reader may, perhaps, call to mind the beautiful sonnet of William Wordsworth, addressed to Toussaint L'Ouverture, during his confinement in France.

"Toussaint! — thou most unhappy man of men!

Whether the whistling rustic tends his plough

Within thy hearing, or thou liest now

Buried in some deep dungeon's earless den;
O miserable chieftain! — where and when

Wilt thou find patience? — Yet, die not,
do thou

Wear rather in thy bonds a cheerful brow;
Though fallen thyself, never to rise again,
Live and take comfort. Thou hast left behind

Powers that will work for thee; air, earth,
and skies, —

There 's not a breathing of the common
wind

That will forget thee; thou hast great
allies.

Thy friends are exultations, agonies,

And love, and man's unconquerable
mind."

Page 56. THE SLAVE-SHIP.

The French ship LE RODEUR, with a crew of twenty-two men, and with one hundred and sixty negro slaves, sailed from Bonny, in Africa, April, 1819. On approaching the line, a terrible malady broke out, — an obstinate disease of the eyes, — contagious, and altogether beyond the resources of medicine. It was aggravated by the scarcity of water among the slaves (only half a wineglass per day being allowed to an individual), and by the extreme impurity of the air in which they breathed. By the advice of the physician, they were brought upon deck occasionally; but some of the poor wretches, locking themselves in each other's arms, leaped overboard, in the hope, which so universally prevails among them, of being swiftly transported to their own homes in Africa. To check this, the captain ordered several who were stopped in the attempt to be shot, or hanged, before their companions. The disease extended to the crew; and one after another were smitten with it, until only *one* remained unaffected. Yet even this dreadful condition did not preclude calculation: to save the expense of supporting slaves rendered unsalable, and to obtain grounds for a claim

against the underwriters, *thirty-six of the negroes, having become blind, were thrown into the sea and drowned!*

In the midst of their dreadful fears lest the solitary individual, whose sight remained unaffected, should also be seized with the malady, a sail was discovered. It was the Spanish slaver, Leon. The same disease had been there; and, horrible to tell, all the crew had become blind! Unable to assist each other, the vessels parted. The Spanish ship has never since been heard of. The Rodeur reached Guadaloupe on the 21st of June; the only man who had escaped the disease, and had thus been enabled to steer the slaver into port, caught it in three days after its arrival. — *Speech of M. Benjamin Constant, in the French Chamber of Deputies, June 17, 1820.*

Page 78. *And he — the basest of the base.*

The Northern author of the Congressional rule against receiving petitions of the people on the subject of Slavery.

Page 90. YORKTOWN.

Dr. Thacher, surgeon in Scammell's regiment, in his description of the siege of Yorktown, says: "The labor on the Virginia plantations is performed altogether by a species of the human race cruelly wrested from their native country, and doomed to perpetual bondage, while their masters are manfully contending for freedom and the natural rights of man. Such is the inconsistency of human nature." Eighteen hundred slaves were found at Yorktown, after its surrender, and restored to their masters. Well was it said by Dr. Barnes, in his late work on Slavery: "No slave was any nearer his freedom after the surrender of Yorktown than when Patrick Henry first taught the notes of liberty to echo among the hills and vales of Virginia."

Page 98. THE CURSE OF THE CHARTER-BREAKERS.

The rights and liberties affirmed by MAGNA CHARTA were deemed of such importance, in the thirteenth century, that the Bishops, twice a year, with tapers burning, and in their pontifical robes, pronounced, in the presence of the king and the representatives of the estates of England, the greater excommunication against the in-

fringer of that instrument. The imposing ceremony took place in the great Hall of Westminster. A copy of the curse, as pronounced in 1253, declares that, "by the authority of Almighty God, and the blessed Apostles and Martyrs, and all the saints in heaven, all those who violate the English liberties, and secretly or openly, by deed, word, or counsel, do make statutes, *or observe them being made*, against said liberties are accursed and sequestered from the company of heaven and the sacraments of the Holy Church."

WILLIAM PENN, in his admirable political pamphlet, "England's Present Interests considered," alluding to the curse of the Charter-breakers, says: "I am no Roman Catholic, and little value their other curses; yet I declare I would not for the world incur this curse, as every man deservedly doth who offers violence to the fundamental freedom thereby repeated and confirmed."

Page 117. THE VAUDOIS TEACHER.

"The manner in which the Waldenses and heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the house of the gentry and disposed of some of their goods, they cautiously intimated that they had commodities far more valuable than these, — inestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a Bible or Testament; and thereby many were deluded into heresy." — *R. Saccho.*

Page 136. CHALKLEY HALL.

Chalkley Hall, near Frankford, Pa., the residence of THOMAS CHALKLEY, an eminent minister of the Friends' denomination. He was one of the early settlers of the Colony, and his Journal, which was published in 1749, presents a quaint but beautiful picture of a life of unostentatious and simple goodness. He was the master of a merchant vessel, and, in his visits to the West Indies and Great Britain, omitted no opportunity to labor for the highest interests of his fellow-men. During a temporary residence in Philadelphia, in the summer of 1838, the quiet and beautiful

cenery around the ancient village of Frankford frequently attracted me from the heat and bustle of the city.

Page 140. *The great Augustine.*

August. Sililoq. cap. xxxi. "Interrogavi Terram," &c.

Page 142. *And beauty is its own excuse.*

For the idea of this line, I am indebted to Emerson, in his inimitable sonnet to the Rhodora,—

"If eyes were made for seeing,
Then Beauty is its own excuse for being."

Page 153. BARCLAY OF URY.

Among the earliest converts to the doctrines of Friends in Scotland was Barclay of Ury, an old and distinguished soldier, who had fought under Gustavus Adolphus, in Germany. As a Quaker, he became the object of persecution and abuse at the hands of the magistrates and the populace. None bore the indignities of the mob with greater patience and nobleness of soul than his once proud gentleman and soldier. One of his friends, on an occasion of uncommon rudeness, lamented that he should be treated so harshly in his old age who had been so honored before. "I find more satisfaction," said Barclay, "as well as honor, in being thus insulted for my religious principles, than when, a few years ago, it was usual for the magistrates, as I passed the city of Aberdeen, to meet me on the road and conduct me to public entertainment in their hall, and then escort me out again, to gain my favor."

Page 167. LUCY HOOPER.

Lucy Hooper died at Brooklyn, L. I., on the 1st of 8th mo., 1841, aged 24 years.

Page 168. CHANNING.

The last time I saw Dr. Channing was in the summer of 1841, when, in company with my English friend, Joseph Sturge, so well known for his philanthropic labors and liberal political opinions, I visited him in his summer residence in Rhode Island. In recalling the impressions of that visit, it can scarcely be necessary to say, that I have no reference to the peculiar religious opinions of a man whose life, beautifully and truly manifested above the atmosphere of sect, is now the world's common legacy.

Page 171. *Sibmah's vine.*

"O vine of Sibmah! I will weep for thee with the weeping of Jazer!"—*Jeremiah* xlvi. 32.

Page 175. TO MY FRIEND ON THE DEATH OF HIS SISTER.

Sophia Sturge, sister of Joseph Sturge, of Birmingham, the President of the British Complete Suffrage Association, died in the 6th month, 1845. She was the colleague, counsellor, and ever-ready helpmate of her brother in all his vast designs of beneficence. The Birmingham Pilot says of her: "Never, perhaps, were the active and passive virtues of the human character more harmoniously and beautifully blended than in this excellent woman."

Page 177. *The Smile of God.*

Winnipiseogee: "Smile of the Great Spirit."

Page 180. THE LEGEND OF ST. MARK.

This legend is the subject of a celebrated picture by Tintoretto, of which Mr. Rogers possesses the original sketch. The slave lies on the ground, amid a crowd of spectators, who look on, animated by all the various emotions of sympathy, rage, terror; a woman, in front, with a child in her arms, has always been admired for the life-like vivacity of her attitude and expression. The executioner holds up the broken implements; St. Mark, with a headlong movement, seems to rush down from heaven in haste to save his worshipper. The dramatic grouping in this picture is wonderful; the coloring, in its gorgeous depth and harmony, is, in Mr. Rogers's sketch, finer than in the picture. — *Mrs. Jamieson's Poetry of Sacred and Legendary Art*, Vol. I. p. 121.

Page 181. THE WELL OF LOCH MAREE.

Pennant, in his "Voyage to the Hebrides," describes the holy well of Loch Maree, the waters of which were supposed to effect a miraculous cure of melancholy, trouble, and insanity.

Page 183. TO PIUS IX.

The writer of these lines is no enemy of Catholics. He has, on more than one occasion, exposed himself to the censures of his Protestant brethren, by his strenuous endeavors to procure indemnity

fication for the owners of the convent destroyed near Boston. He defended the cause of the Irish patriots long before it had become popular in this country; and he was one of the first to urge the most liberal aid to the suffering and starving population of the Catholic island. The severity of his language finds its ample apology in the reluctant confession of one of the most eminent Romish priests, the eloquent and devoted Father Ventura.

Page 184. ELLIOTT.

Ebenezer Elliott, the intelligence of whose death has recently reached us, was, to the artisans of England, what Burns was to the peasantry of Scotland. His "Corn-law Rhymes" contributed not a little to that overwhelming tide of popular opinion and feeling which resulted in the repeal of the tax on bread. Well has the eloquent author of "The Reforms and Reformers of Great Britain" said of him, "Not corn-law repealers alone, but all Britons who moisten their scanty bread with the sweat of the brow, are largely indebted to his inspiring lay, for the mighty bound which the laboring mind of England has taken in our day."

Page 186. THE CHRISTIAN TOURISTS.

The reader of the Biography of the late William Allen, the philanthropic associate of Clarkson and Romilly, cannot fail to admire his simple and beautiful record of a tour through Europe, in the years 1818 and 1819, in the company of his American friend, Stephen Grellett.

Page 194. *Thou 'mind'st me of a story told,*

In rare Bernardin's leaves of gold.

The incident here referred to is related in a note to Bernardin Henri Saint Pierre's *Etudes de la Nature*.

"We arrived at the habitation of the Hermits a little before they sat down to their table, and while they were still at church. J. J. Rousseau proposed to me to offer up our devotions. The hermits were reciting the Litanies of Providence, which are remarkably beautiful. After we had addressed our prayers to God, and the hermits were proceeding to the refectory, Rousseau said

to me, with his heart overflowing, 'At this moment I experience what is said in the gospel: *Where two or three are gathered together in my name, there am I in the midst of them.* There is here a feeling of peace and happiness which penetrates the soul.' I said, 'If Fenelon had lived, you would have been a Catholic.' He exclaimed, with tears in his eyes, 'O, if Fenelon were alive, I would struggle to get into his service, even as a lackey!'"

In my sketch of Saint Pierre, it will be seen that I have somewhat antedated the period of his old age. At that time he was not probably more than fifty. In describing him, I have by no means exaggerated his own history of his mental condition at the period of the story. In the fragmentary Sequel to his Studies of Nature, he thus speaks of himself: "The ingratitude of those of whom I had deserved kindness, unexpected family misfortunes, the total loss of my small patrimony through enterprises solely undertaken for the benefit of my country, the debts under which I lay oppressed, the blasting of all my hopes,—these combined calamities made dreadful inroads upon my health and reason . . . I found it impossible to continue in a room where there was company, especially if the doors were shut. I could not even cross an alley in a public garden, if several persons had got together in it. When alone, my malady subsided. I felt myself likewise at ease in places where I saw children only. At the sight of any one walking up to the place where I was, I felt my whole frame agitated, and retired. I often said to myself, 'My sole study has been to merit well of mankind; why do I fear them?'"

He attributes his improved health of mind and body to the counsels of his friend, J. J. Rousseau. "I renounced," says he, "my books. I threw my eyes upon the works of nature, which spake to all my senses a language which neither time nor nations have it in their power to alter. Thenceforth my histories and my journals were the herbage of the fields and meadows. My thoughts did not go forth painfully after them, as in the case of human systems; but their thoughts, under a thousand engaging forms,

quietly sought me. In these I studied, without effort, the laws of that Universal Wisdom which had surrounded me from the cradle, and on which heretofore I had bestowed little attention."

Speaking of Rousseau, he says: "I derived inexpressible satisfaction from his society. What I prized still more than his genius, was his probity. He was one of the few literary characters, tried in the furnace of affliction, to whom you could, with perfect security, confide your most secret thoughts. . . . Even when he deviated, and became the victim of himself or of others, he could forget his own misery in devotion to the welfare of mankind. He was uniformly the advocate of the miserable. There might be inscribed on his tomb these affecting words from that Book of which he cared always about him some select passages, during the last years of his life: *His sins, which are many, are forgiven, for he loved much.*"

Page 195. *Like that the gray-haired seaman passed.*

Dr. Hooker, who accompanied Sir James Ross in his expedition of 1841, thus describes the appearance of that unknown land of frost and fire which was seen in latitude 70° south,—a stupendous chain of mountains, the whole mass of which, from its highest point to the ocean, was covered with everlasting snow and ice:—

"The water and the sky were both as blue, or rather more intensely blue, than I have ever seen them in the tropics, and all the coast was one mass of dazzlingly beautiful peaks of snow, which, when the sun approached the horizon, reflected the most brilliant tints of golden yellow and scarlet; and then, to see the dark cloud of smoke, edged with flame, rising from the volcano in a perfect unbroken column, one side jetting back, the other giving back the colors of the sun, sometimes turning off at a right angle by some current of wind, and stretching many miles to leeward! This was a sight surpassing everything that can be imagined, and so heightened by the consciousness that we had penetrated, under the guidance of our commander, into regions far beyond what was ever deemed practicable, that it

caused a feeling of awe to steal over us at the consideration of our own comparative insignificance and helplessness, and at the same time an indescribable feeling of the greatness of the Creator in the works of his hand."

Page 203. . . . *The first great triumph won*

In Freedom's name.

The election of Charles Sumner to the U.S. Senate "followed hard upon" the rendition of the fugitive Sims by the U.S. officials and the armed police of Boston.

Page 207. DERNE.

The storming of the city of Derne, in 1805, by General Eaton, at the head of nine Americans, forty Greeks, and a motley array of Turks and Arabs, was one of those feats of hardihood and daring which have in all ages attracted the admiration of the multitude. The higher and holier heroism of Christian self-denial and sacrifice, in the humble walks of private duty, is seldom so well appreciated.

Page 211. TO FREDRIKA BREMER.

It is proper to say that these lines are the joint impromptu of my sister and myself. They are inserted here as an expression of our admiration of the gifted stranger whom we have since learned to love as a friend.

Page 215. KATHLEEN.

This ballad was originally published in a prose work of the author's, as the song of a wandering Milesian schoolmaster.

In the seventeenth century, slavery in the New World was by no means confined to the natives of Africa. Political offenders and criminals were transported by the British government to the plantations of Barbadoes and Virginia, where they were sold like cattle in the market. Kidnapping of free and innocent white persons was practised to a considerable extent in the seaports of the United Kingdom.

Page 218. KOSSUTH.

It can scarcely be necessary to say that there are elements in the character and passages in the history of the great Hungarian statesman and orator, which necessarily command the admiration of those, even, who believe that no political revolu-

tion was ever worth the price of human blood.

Page 220. *Homilies from Oldbug hear.*

Dr. W——, author of "The Puritan," under the name of Jonathan Oldbug.

Page 236. WILLIAM FORSTER.

William Forster, of Norwich, England, died in East Tennessee, in the 1st month, 1854, while engaged in presenting to the governors of the States of this Union the address of his religious society on the evils of slavery. He was the relative and coadjutor of the Buxtons, Gurneys, and Frys; and his whole life, extending almost to threescore and ten years, was a pure and beautiful example of Christian benevolence. He had travelled over Europe, and visited most of its sovereigns, to plead against the slave-trade and slavery; and had twice before made visits to this country, under impressions of religious duty.

Page 237. RANTOUL.

No more fitting inscription could be placed on the tombstone of Robert Rantoul than this: "He died at his post in Congress, and his last words were a protest in the name of Democracy against the Fugitive-Slave Law."

Page 252. SONGS OF SLAVES IN THE DESERT.

"*Sebah, Oasis of Fezzan, 10th March, 1846.*—This evening the female slaves were unusually excited in singing, and I had the curiosity to ask my negro servant, Said, what they were singing about. As many of them were natives of his own country, he had no difficulty in translating the Mandara or Bornou language. I had often asked the Moors to translate their songs for me, but got no satisfactory account from them. Said at first said, 'O, they sing of *Rubee*' (God). 'What do you mean?' I replied impatiently. 'O, don't you know?' he continued, 'they asked God to give them their *Atka*' (certificate of freedom). I inquired, 'Is that all?' Said: 'No; they say, "Where are we going? The world is large. O God! Where are we going? O God!"' I inquired, 'What else?' Said: 'They remember their country, Bornou, and say, "*Bornou was a pleasant country, full*

of all good things; but this is a bad country and we are miserable!"' 'Do they say anything else?' Said: 'No; they repeat these words over and over again, and add "O God! give us our *Atka*, and let us return again to our dear home."

"I am not surprised I got little satisfaction when I asked the Moors about the songs of their slaves. Who will say that the above words are not a very appropriate song? What could have been more congenially adapted to their then woful condition? It is not to be wondered at that these poor bondwomen cheer up their hearts, in their long, lonely, and painful wanderings over the desert, with words and sentiments like these; but I have often observed that their fatigue and sufferings were too great for them to strike up this melancholy dirge, and many days their plaintive strains never broke over the silence of the desert."—*Richardson's Journal.*

Page 253. THE NEW EXODUS.

One of the latest and most interesting items of Eastern news is the statement that Slavery has been formally and totally abolished in Egypt.

Page 269. THE CONQUEST OF FINLAND.

A letter from England, in the *Friends Review*, says: "Joseph Sturge, with a companion, Thomas Harvey, has been visiting the shores of Finland, to ascertain the amount of mischief and loss to poor and peaceable sufferers, occasioned by the gunboats of the Allied squadrons in the late war, with a view to obtaining relief for them."

Page 285. TELLING THE BEES.

A remarkable custom, brought from the Old Country, formerly prevailed in the rural districts of New England. On the death of a member of the family, the bees were at once informed of the event, and their hives dressed in mourning. This ceremonial was supposed to be necessary to prevent the swarms from leaving their hives and seeking a new home.

Page 297. *O Beauty, old yet ever new!*

"Too late I loved Thee, O Beauty of ancient days, yet ever new! And lo! Thou

wert within, and I abroad searching for thee. Thou wert with me, but I was not with Thee."— *August. Soliloq.*, Book X.

Page 297. *Tides of everlasting Day.*

"And I saw that there was an Ocean of Darkness and Death: but an infinite Ocean of Light and Love flowed over the Ocean of Darkness: And in that I saw the infinite Love of God."— *George Fox's Journal.*

Page 306. LE MARAIS DU CYNGE

The massacre of unarmed and unoffending men, in Southern Kansas, took place near the Marais du Cygne of the French *voyageurs.*

Page 321. THE QUAKER ALUMNI.

Read at the Friends' School Anniversary, Providence, R. I., 6th mo., 1860.

GENERAL INDEX OF TITLES AND FIRST LINES



- Beautiful and Happy Girl, 179.
 Bending Staff I Would not Break, 199.
 Blush as of Roses, 306.
 Above, Below, in Sky and Sod, 299.
 Abraham Davenport, 417.
 Christian! Going, Gone, 64.
 Across the Frozen Marshes, 269.
 Across the Sea I Heard the Groans, 380.
 Across the Stony Mountains, 102.
 Address on Opening of Pennsylvania Hall, 346.
 Dream of Summer, 139.
 Few Brief Years have Passed Away, 71.
 Against the Sunset's Glowing Wall, 108.
 Ah, Weary Priest! — with Pale Hands Pressed, 16.
 Lament, 171.
 Lay of Old Time, 270.
 All Day the Darkness and the Cold, 178.
 All Grim and Soiled, and Brown with Tan, 126.
 All Night Above Their Rocky Bed, 268.
 All Ready?" Cried the Captain, 56.
 All's Well, 191.
 Memorial, 382.
 Memory, 250.
 Amidst the Glorious Works of Thine, 431.
 My Wentworth, 367.
 And have They Spurn'd Thy Word, 345.
 Andrew Rykman's Dead and Gone, 377.
 Andrew Rykman's Prayer, 377.
 A Night of Wonder! — Piled Afar, 343.
 Anniversary Poem, 360.
 Another Hand is Beckoning Us, 175.
 O Pious Magistrate! Sound his Praise Throughout, 242.
 April, 211.
 Around Sebago's Lonely Lake, 41.
 Sabbath Scene, 213.
 As Adam Did in Paradise, 312.
 As O'er his Furrowed Fields which Lie, 191.
 A Sound of Tumult Troubles All the Air, 270.
 Astræa, 209.
 Astræa at the Capitol, 357.
 A Strength thy Service Cannot Tire, 90.
 A Strong and Mighty Angel, 420.
 As They who, Tossing Midst the Storm at Night, 163.
 As They who Watch by Sick-beds Find Relief, 367.
 At Morn I Prayed, "I Fain would See," 302.
 At Port Royal, 362.
 A Track of Moonlight on a Quiet Lake, 205.
 Autumn Thoughts, 182.
 A Wild and Broken Landscape, Spiked with Firs, 29.
 A Word for the Hour, 353.
 Ballads, 255.
 Barbara Frietchie, 363.
 Barclay of Ury, 153.
 Beams of Noon, like Burning Lances, 99.
 Bearer of Freedom's Holy Light, 134.
 Bear Him, Comrades, to His Grave, 267.
 Behind Us, at our Evening Meal, 430.
 Benedicite, 206.
 Beside a Stricken Field I Stood, 355.
 Bind up Thy Tresses, Thou Beautiful One, 340.
 Bland as the Morning Breath of June, 139.
 Blessings on Thee, Little Man, 246.
 Blest Land of Judæa! Thrice Hallowed of Song, 105.
 Boundless Eternity! the Winged Sands, 337.
 "Bring out Your Dead!" The Midnight Street, 115.
 Brown of Ossawatomie, 325.
 Bryant on his Birthday, 430.
 "Build at Kallundborg by the Sea," 411.

- Burial of Barbour, 267.
 Burns, 235.
 By Fire and Cloud, across the Desert Sand,
 253.
 Calef in Boston, 183.
 Calm on the Breast of Loch Maree, 181.
 Cassandra Southwick, 37.
 Chalkley Hall, 136.
 Champion of Those Who Groan Beneath,
 60.
 Channing, 168.
 Clerical Oppressors, 63.
 Cobbler Keezar's Vision, 365.
 Cool and Dark Fell the Autumn Night, 27.
 Daniel Neall, 174.
 Daniel Wheeler, 172.
 Dark the Halls and Cold the Feast, 51.
 Dead Petra in Her Hill-tomb Sleeps, 307.
 Dear Friends, Who Read the World
 Aright, 204.
 Dear Sister! — While the Wise and Sage,
 182.
 Dedication, 142.
 Democracy, 134.
 Derne, 207.
 Dry the Tears for Holy Eva, 210.
 "Ein Feste Burg ist Unser Gott," 354.
 Elliott, 184.
 Ere Down Yon Blue Carpathian Hills, 104.
 Eternity, 337.
 Eva, 210.
 Extract from "A New England Legend,"
 161.
 Ezekiel, 107.
 Fair Nature's Priestesses! to Whom, 204.
 Far Away in the Twilight Time, 288.
 Far from his Close and Noisome Cell, 130.
 Father! to Thy Suffering Poor, 45.
 First-day Thoughts, 217.
 Flowers in Winter, 247.
 Follen, 123.
 Fond Scenes, which Delighted my Youthful
 Existence, 329.
 For Ages on Our River Borders, 271.
 For an Autumn Festival, 327.
 For the Fairest Maid in Hampton, 407.
 Forgiveness, 153.
 Friend of Mine! Whose Lot was Cast, 214.
 Friend of My Soul! — as with Moist Eye,
 123.
 Friend of the Slave, and yet the Friend of
 All, 174.
 From Gold to Gray, 298.
 From Perugia, 326.
 From the Heart of Waumbek Methna, 255.
 From the Hills of Home forth Looking, 279.
 From the Well-springs of Hudson, 321.
 From Yorktown's Ruins, Ranked and
 Still, 90.
 Funeral Tree of the Sokokis, 41.
 Get Ye Up from the Wrath of God's Ter-
 rible Day, 110.
 Gift from the Cold and Silent Past, 35.
 God Bless New Hampshire! — from Her
 Granite Peaks, 76.
 God Bless Ye, Brothers! — in the Fight,
 124.
 God's Love and Peace be with Thee,
 Where, 206.
 Gone, 175.
 Gone Before Us, O Our Brother, 170.
 Gone, Gone, — Sold and Gone, 72.
 Gone hath the Spring, with all its Flowers,
 182.
 Gone to Thy Heavenly Father's Rest, 95.
 Gray Searcher of the Upper Air, 332.
 Great Peace in Europe! Order Reigns, 203.
 Hampton Beach, 162.
 Hands Off! Thou Tithe-fat Plunderer!
 Play, 184.
 Have Ye Heard of our Hunting o'er
 Mountain and Glen, 61.
 Health to the Hale Auld "Rustic Bard!"
 330.
 Heap High the Farmer's Wintry Hoard!
 149.
 He Comes, — He Comes, — the Frost
 Spirit Comes, 116.
 Here is the Place; Right Over the Hill,
 285.
 Here, While the Loom of Winter Weaves
 250.
 He stood on the Brow of the Well-known
 Hill, 335.
 Home Ballads, 275.
 Home Ballads, 365.

- Ho! Thou who Seekest Late and Long, 351.
 Ho! Workers of the Old Time Styled, 144.
 How Bland and Sweet the Greeting of this Breeze, 136.
 How has New England's Romance Fled, 161.
 How Smiled the Land of France, 121.
 How Strange to Greet, this Frosty Morn, 247.
 How Sweetly Come the Holy Psalms, 311.
 How Sweetly on the Wood-girt Town, 44.
 Hurrah! the Seaward Breezes, 146.
 Hymn for Opening of Thomas Starr King's House of Worship, 1864, 431.
 Hymn Sung at Christmas, 383.
 Hymns, 113.
 Ask not now for Gold to Gild, 190.
 Call the Old Time Back; I Bring These Lays, 275.
 Chabod, 185.
 Do Believe, and Yet, in Grief, 193.
 If I have Seemed More Prompt to Censure Wrong, 251.
 Give Thee Joy! — I Know to Thee, 373.
 have been Thinking of the Victims Bound, 201.
 have not Felt, O'er Seas of Sand, 105.
 Heard the Train's Shrill Whistle Call, 248.
 Know not, Time and Space so Intervene, 370.
 Love the Old Melodious Lays, xxiv.
 Immortal Love, Forever Full, 426.
 Mourn no More my Vanished Years, 305.
 In Calm and Cool and Silence, Once Again, 217.
 In My Dream, Methought I Trod, 245.
 In Peace, 205.
 In Remembrance of Joseph Sturge, 300.
 In Sky and Wave the White Clouds Swam, 408.
 In that Black Forest, Where, When Day is Done, 379.
 In the Fair Land O'erwatched by Ischia's Mountains, 300.
 In the Old Days (a Custom laid Aside), 417.
 In the Outskirts of the Village, 286.
 In the Solemn Days of Old, 183.
 Invocation, 209.
 In War Time, 353.
 In Westminster's Royal Halls, 98.
 Isabella of Austria, 338.
 I Said I Stood upon Thy Grave, 249.
 I Shall not Soon Forget that Sight, 165.
 Is it the Palm, the Cocoa-Palm, 310.
 Is this the Land Our Fathers Loved, 65.
 Is this Thy Voice, whose Treble Notes of Fear, 96.
 Italy, 380.
 It Chanced, that While the Pious Troops of France, 239.
 It is Done! Clang of Bell and Roar of Gun, 422.
 Its Windows Flashing to the Sky, 315.
 It was Late in Mild October, 147.
 It was the Pleasant Harvest Time, 275.
 I Wait and Watch: Before my Eyes, 374.
 I would I were a Painter, for the Sake, 375.
 I would the Gift I Offer Here, 142.
 John Brown of Ossawatomie Spake on His Dying Day, 325.
 Just God! — and These are They, 63.
 Kallundborg Church, 411.
 Kenoza Lake, 312.
 Know'st Thou, O Slave-cursed Land, 359.
 Kossuth, 218.
 Last Night, Just as the Tints of Autumn's Sky, 249.
 Later Poems, 262.
 Laus Deo! 422.
 Leagues North, as Fly the Gull and Auk, 414.
 Leggett's Monument, 141.
 Le Marais du Cygne, 306.
 Lift Again the Stately Emblem, 87.
 Lift We the Twilight Curtains of the Past, 24.
 Light, Warmth, and Sprouting Greenness, and O'er All, 206.
 Lines Accompanying Manuscripts, 164.
 Lines for the Agricultural Exhibition, 314.
 Lines for the Anti-slavery Meeting, 69.
 Lines for the Burns's Celebration, 311.
 Lines for Third Anniversary, British Emancipation, 70.
 Lines on a Visit to Washington, 88.

Lines on Clergymen's Views, 128.
 Lines on Pinckney's Resolutions, 97.
 Lines on the Anti-slavery Message, 66.
 Lines on the British Emancipation, 71.
 Lines on the Death of Silas Wright, 163.
 Lines on the Death of S. O. Torrey, 170.
 Lines on — the Fugitive Slave Act, 249.
 Lines Suggested by Reading a State Paper,
 242.
 Lines to a Young Clerical Friend, 90.
 Lines to Friends Arrested, 252.
 Lines Written in a Friend's Book, 92.
 Look on Him! — Through his Dungeon
 Grate, 127.
 Lucy Hooper, 167.

 Maddened by Earth's Wrong and Evil, 155.
 Maiden! With the Fair Brown Tresses, 139.
 Mary Garvin, 255.
 Massachusetts, 345.
 Massachusetts to Virginia, 79.
 Maud Muller, 258.
 Maud Muller, on a Summer's Day, 258.
 Memories, 179.
 Men! If Manhood still Ye Claim, 86.
 Men of the North-land! Where's the Manly
 Spirit, 97.
 Metacom, 333.
 Midst the Palace-bowers of Hungary, 338.
 Mithridates at Chios, 359.
 Mogg Megone, 1.
 Moloch in State Street, 202.
 Mount Agiochook, 332.
 Mountain Pictures, 374.
 My Dream, 245.
 My Ear is full of Summer Sounds, 373.
 My Heart was Heavy, for its Trust had
 been, 153.
 My Namesake, 272.
 My Psalm, 305.
 My Playmate, 294.
 My Soul and I, 118.

 Naples — 1860, 373.
 National Lyrics, 420.
 New Hampshire, 76.
 Night on the City of the Moor, 207.
 No Aimless Wanderers, by the Fiend, 186.
 No Bird-song Floated Down the Hill,
 381.
 No "Countenance" of His, Forsooth, 349.

No More these Simple Flowers Belong
 235.
 Not Always as the Whirlwind's Rush, 118.
 Not as a Poor Requit of the Joy, 137.
 Not Vainly did Old Poets Tell, 168.
 Not with the Splendors of the Days of Old
 346.
 Now, Joy and Thanks Forevermore, 94.

 O Ary Scheffer! When Beneath This
 Eye, 308.
 Occasional Poems, 373, 425.
 O Child of that White-crested Mountain
 23.
 O Dearly Loved, 172.
 O'er the Bare Woods, Whose Outstretch
 Hands, 262.
 Of All that Orient Lands can Vaunt, 254.
 Of All the Rides since the Birth of Time
 284.
 O for a Knight like Bayard, 244.
 O Friends! with whom My Feet have Trod
 425.
 O, Greenly and Fair in the Lands of the
 Sun, 160.
 O Holy Father! — Just and True, 70.
 O Lady Fair, these Silks of Mine are Bea
 tiful and Rare, 117.
 Old Friend, Kind Friend! Lightly Down
 218.
 O Mother Earth! Upon Thy Lap, 133.
 On a Prayer-book, 308.
 Once More, Dear Friends, You Meet E
 neath, 360.
 Once More, O Mountains of the North
 Unveil, 374.
 Once More on Yonder Laurelled Heights
 376.
 One Day, along the Electric Wire, 237.
 One Hymn More, O My Lyre, 113.
 One Morning of the First Sad Fall, 270.
 O None in All the World Before, 383.
 O Norah, Lay Your Basket Down, 215.
 On Page of Thine I cannot Trace, 92.
 On Receiving an Eagle's Quill, 178.
 O People Chosen! are Ye Not? 424.
 O Poet Rare and Old, 209.
 O Praise an' Tanks! De Lord He Com
 362.
 O State Prayer-founded! Never Hung, 2
 O Strong, Upwelling Prayers of Faith, 2

- O, Thicker, Deeper, Darker Growing, 382.
 O Thou, whose Presence Went Before, 69.
 Our Fellow-countrymen in Chains, 58.
 Our Master, 426.
 Our River, 376.
 Our State, 190.
 Our Vales are Sweet with Fern and Rose,
 303.
 Out and in the River is Winding, 312.
 Over the Wooded Northern Ridge, 371.
 Pæan, 94.
 Palestine, 105.
 Pentucket, 44.
 Pictures, 206.
 Piero Luca, Known of All the Town, 405.
 Pipes of the Misty Moorlands, 304.
 Pride of New England, 61.
 Proem, xxiv.
 Questions of Life, 199.
 Randolph of Roanoke, 133.
 Rantoul, 237.
 Raphael, 165.
 Raze these Long Blocks of Brick and
 Stone, 291.
 Red as the Banner which Enshrouds, 333.
 Remembrance, 214.
 Revisited, 428.
 Rivermouth Rocks are Fair to See, 398.
 Robert Rawlin: — Frosts were Falling, 260.
 Sad Mayflower! Watched by Winter Stars,
 266.
 Saint Patrick, Slave to Milcho of the
 Herds, 360.
 Say, Whose is this Fair Picture, which the
 Light, 341.
 Scarce had the Solemn Sabbath-bell, 213.
 Seed-time and Harvest, 191.
 Seeress of the Misty Norland, 211.
 She Sings by Her Wheel at that Low Cot-
 tage-door, 59.
 Skipper Ireson's Ride, 284.
 Snow-Bound, 384.
 So Fallen! so Lost! etc., 185.
 Song of Slaves in the Desert, 252.
 Song of the Free, 61.
 Song of the Negro Boatman, 362.
 Songs of Labor, 142.
 So Spake Esaias: so, in Words of Flame,
 313.
 So, this is All, — the Utmost Reach, 68.
 Speak and Tell Us, Our Ximena, 151.
 St. John, 42.
 Stand Still, my Soul, in the Silent Dark,
 118.
 Stanzas, 57.
 Stanzas, 340.
 Stanzas for the Times, 65.
 Stanzas for the Times, 1844, 351.
 Stanzas for the Times, 1850, 212.
 Still in the Streets, O Paris! 188.
 Stream of my Fathers! Sweetly Still, 34.
 Strike Home, Strong-hearted Man, 135.
 Summer by the Lakeside, 231.
 Sunlight upon Judæa Hills, 111.
 Sweetest of All Childlike Dreams, 428.
 Tauler, 240.
 Tauler, the Preacher, Walked One Autumn
 Day, 240.
 Telling the Bees, 285.
 Texas, 84.
 Thank God for Rest, where None Molest,
 423.
 Thank God for the Token, 66.
 Thanks for thy Gift, 191.
 The Age is Dull and Mean, 252.
 The Album, 331.
 The Angel of Patience, 122.
 The Angels of Buena Vista, 151.
 The Barefoot Boy, 246.
 The Battle Autumn of 1862, 358.
 The Beaver Cut his Timber, 365.
 The Birds against the April Wind, 421.
 The Blast from Freedom's Northern Hills,
 79.
 The Branded Hand, 83.
 The Bridal of Penacook, 20.
 The Brother of Mercy, 405.
 The Brownie Sits in the Scotchman's
 Room, 158.
 The Burley Driver at My Side, 177.
 The Call of the Christian, 118.
 The Cannon's Brazen Lips are Cold, 183.
 The Changeling, 407.
 The Chapel of the Hermits, 193.
 The Christian Slave, 64.
 The Circle is Broken, — One Seat is For-
 saken, 171.

- The Cities of the Plain, 110.
 The Clouds, Which Rise with Thunder,
 Shake, 191.
 The Common Question, 430.
 The Conquest of Finland, 269.
 The Corn-song, 149.
 The Countess, 370.
 The Crisis, 102.
 The Cross, 210.
 The Cross, if Rightly Borne, shall be, 210.
 The Crucifixion, 111.
 The Cry of a Lost Soul, 379.
 The Cypress Tree of Ceylon, 138.
 The Dark Eye has Left Us, 33.
 The Dark-eyed Daughters of the Sun, 331.
 The Day is Closing Dark and Cold, 180.
 The Dead Ship of Harpswell, 413.
 The Deity, 329.
 The Double-headed Snake of Newbury,
 288.
 The Dream of Pio Nono, 239.
 The Drovers, 145.
 The Eternal Goodness, 425.
 The Eve of Election, 298.
 The Evil Days have Come, — the Poor, 212.
 The Exiles, 47.
 The Exile's Departure, 329.
 The Familist's Hymn, 45.
 The Farewell, 72.
 The Female Martyr, 115.
 The Firmament Breaks Up. In Black
 Eclipse, 353.
 The First Flowers, 271.
 The Fishermen, 146.
 The Flags of War like Storm-birds Fly, 358.
 The Fourteen Centuries fall Away, 295.
 The Fratricide, 335.
 The Frost Spirit, 116.
 The Fruit-gift, 249.
 The Garrison of Cape Ann, 279.
 The Gift, 297.
 The Goodman Sat Beside His Door, 47.
 The Grave by the Lake, 401.
 The Great Work laid upon his Twoscore
 Years, 431.
 The Haschish, 254.
 The Hermit of the Thebaid, 233.
 The Hero, 244.
 The Hills are Dearest Which our Childish
 Feet, 30.
 The Hill-top, 177.
 The Holy Land, 105.
 The Human Sacrifice, 130.
 The Hunters of Men, 61.
 The Huskers, 147.
 The Kansas Emigrants, 251.
 The Knight of St. John, 104.
 The Lake-side, 176.
 The Last Walk in Autumn, 262.
 The Legend of St. Mark, 180.
 The Lumberman, 149.
 The Maids of Attitash, 408.
 The Mantle of St. John de Matha, 420.
 The Mayflowers, 266.
 The Men of Old, 187.
 The Merrimack, 34.
 The Missionary, 341.
 The Moon has Set; While yet the Dawn
 202.
 The Moral Warfare, 73.
 The New Exodus, 253.
 The New Wife and the Old, 51.
 The New Year, 77.
 The Norsemen, 35.
 The Old Burying-ground, 303.
 The Over-heart, 299.
 The Pagan's Myths through Marble Lip
 156.
 The Palatine, 414.
 The Palm-tree, 310.
 The Panorama, 221.
 The Pass of the Sierra, 268.
 The Pastoral Letter, 68.
 The Peace Autumn, 423.
 The Peace Convention at Brussels, 188.
 The Peace of Europe, 203.
 The Persian's Flowery Gifts, the Shrin
 327.
 The Pines were Dark on Ramoth Hill, 29
 The Pine-tree, 87.
 The Pipes, 304.
 The Poor Voter on Election Day, 215.
 The Preacher, 315.
 The Prisoner for Debt, 127.
 The Prisoners of Naples, 201.
 The Proclamation, 360.
 The Prophecy of Samuel Sewell, 281.
 The Prophet Stood, 329.
 The Proudest now is but My Peer, 215.
 The Quaker Alumni, 321.
 The Quaker of the Olden Time, 125.
 The Ranger, 260.

- the Red River Voyageur, 312.
 the Reformer, 126.
 the Relic, 82.
 the Rendition, 248.
 the Response, 349.
 the Reward, 165.
 the River Path, 381.
 The Rock " in El Ghor, 307.
 the Roll of Drums and the Bugle's Wailing, 428.
 the Same Old Baffling Questions! O My Friend, 215.
 the Shade for Me, but Over Thee, 314.
 the Shadow and the Light, 295.
 the Shadows Round the Inland Sea, 176.
 the Ship-builders, 143.
 the Shoemakers, 144.
 the Sisters, 314.
 the Sky is Ruddy in the East, 143.
 the Slaves of Martinique, 99.
 the Slave-ships, 56.
 the Soot-black Brows of Men, — the Yell, 25.
 the South-land Boasts its Teeming Cane, 190.
 the Star of Bethlehem, 111.
 the Summons, 373.
 the Sunlight Glitters Keen and Bright, 162.
 the Suns of Eighteen Centuries, 128.
 the Sun that Brief December Day, 384.
 the Swan Song of Parson Avery, 290.
 the Sycamores, 286.
 the Tall, Sallow Guardsmen, 326.
 the Tent-lights Glimmer on the Land, 362.
 the Tent on the Beach, 395.
 the Truce of Piscataqua, 291.
 the Vanishers, 428.
 the Vaudois Teacher, 117.
 the Voices, 242.
 the Waiting, 374.
 the Watchers, 355.
 the Wave is Breaking on the Shore, 77.
 the Well of Loch Maree, 181.
 the Wife of Manoah to her Husband, 108.
 the Wild March Rains had Fallen, 32.
 the Wish of To-day, 190.
 the Witch's Daughter, 275.
 the World's Convention, 73.
 the Wreck of Rivermouth, 398.
 the Yankee Girl, 59.
 the Years are Many Since His Hand, 236.
 They Hear, Thee not, O God, 107.
 They Sat in Silent Watchfulness, 138.
 They Tell Me, Lucy, Thou art Dead, 167.
 Thine is a Grief, the Depths of Which, 175.
 This Day, Two Hundred Years Ago, 314.
 Thomas Starr King, 431.
 Thou hast Fallen in Thine Armor, 169.
 Thrice Welcome to Thy Sisters, 156.
 Through Heat and Cold, 145.
 Through the Long Hall the Shuttered Windows Shed, 221.
 Through Thy Clear Spaces, Lord, of Old, 209.
 Thy Error, Fremont, Simply was to Act, 355.
 Thy Will be Done, 353.
 'Tis Morning over Norridgwock, 8.
 'Tis Said that in the Holy Land, 164.
 'Tis the Noon of the Spring-time, 211.
 To —, 139.
 To —, 204.
 To a Friend, 121.
 To A. K., 191.
 To a Southern Statesman, 96.
 To C. S., 251.
 To Delaware, 156.
 To Englishmen, 356.
 To Faneuil Hall, 86.
 To Frederika Bremer, 211.
 To G. B. C., 313.
 To J. P., 137.
 To J. T. F., 310.
 To John C. Fremont, 355.
 Token of Friendship, True and Tried, 82.
 To Massachusetts, 86.
 To My Friend on the Death of His Sister, 175.
 To My Old Schoolmaster, 218.
 To My Sister, 182.
 To Pennsylvania, 268.
 To Pius IX, 183.
 To Ronge, 135.
 To the God of All Sure Mercies, 37.
 To the Memory of Charles B. Storrs, 169.
 To the Memory of Thomas Shipley, 95.
 To the Reformers of England, 124.
 To the "Rustic Bard," 330.
 To the Thirty-ninth Congress, 424.
 To the Winds Give our Banner, 42.
 Toussaint L'Ouverture, 53.
 To Weary Hearts, to Mourning Homes, 122.

- To W. L. G., 60.
 Traveller! on Thy Journey Toiling, 46.
 Trust, 215.
 Trinitas, 302.
 Tritemius of Herbiopolis, One Day, 297.
 'Twas Night. The Tranquil Moonlight
 Smile, 53.
 Type of Two Mighty -Continents! Com-
 bining, 218.
- Up and Down the Village Streets, 281.
 Up from the Meadows Rich with Corn, 363.
 Up the Hillside, Down the Glen, 84.
 Up the Streets of Aberdeen, 153.
- Voices of Freedom, 53.
- We Cross the Prairie as of Old, 251.
 We had been Wandering for Many Days,
 20.
 Welcome Home Again, Brave Seaman!
 83.
 Well Speed Thy Mission, bold Iconoclast,
 187.
 Well Thought! Who would not Rather
 Hear, 310.
 We Praise not now the Poet's Art, 430.
 We See not, Know not; All Our Way, 353.
 We Wait Beneath the Furnace-Blast, 354.
 What flecks the Outer Gray Beyond, 413.
 What of the Day, 270.
 What the Birds Said, 421.
 What the Voice Said, 155.
- What though Around Thee Blazes, 86.
 When First I Saw Our Banner Wave, 357.
 When Heats as of a Tropic Clime, 395.
 When the Reaper's Task was Ended, and
 the Summer Wearing Late, 290.
 Where are We Going? Where are We
 Going, 252.
 Where the Great Lake's Sunny Smiles, 401.
 Where Time the Measure of His Hours,
 111.
 White Clouds, Whose Shadows Haunt the
 Deep, 231.
 Who, Looking Backward from His Man-
 hood's Prime, 165.
 Who Stands on that Cliff, Like a Figure of
 Stone, 1.
 Why Urge the Long, Unequal Fight, 242.
 Wildly Round our Woodland Quarters,
 149.
 William Forster, 236.
 With a Gold and Wintry Noon-light, 88.
 Wordsworth, 204.
 Worship, 156.
- Yes, Let Them Gather!—Summon Forth,
 73.
 Yes—Pile the Marble o'er Him! It is
 Well, 141.
 Yorktown, 90.
 You Flung Your Taunt Across the Wave,
 365.
 You Scarcely Need My Tardy Thanks,
 272.

