Whittier
THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
DAVIS
POEMS

By JOHN GREENLEAF WHITTIER

New York
Hurst & Company
Publishers
# CONTENTS

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PROEM</strong></td>
<td>7</td>
</tr>
<tr>
<td><strong>MOGG MEGONE</strong></td>
<td></td>
</tr>
<tr>
<td>Part I</td>
<td>8</td>
</tr>
<tr>
<td>Part II</td>
<td>19</td>
</tr>
<tr>
<td>Part III</td>
<td>31</td>
</tr>
<tr>
<td><strong>THE BRIDAL OF PENNACOOK</strong></td>
<td>37</td>
</tr>
<tr>
<td>I. The Merrimack</td>
<td>41</td>
</tr>
<tr>
<td>II. The Bashaba</td>
<td>41</td>
</tr>
<tr>
<td>III. The Daughter</td>
<td>44</td>
</tr>
<tr>
<td>IV. The Wedding</td>
<td>46</td>
</tr>
<tr>
<td>V. The New Home</td>
<td>48</td>
</tr>
<tr>
<td>VI. At Pennacook</td>
<td>50</td>
</tr>
<tr>
<td>VII. The Departure</td>
<td>52</td>
</tr>
<tr>
<td>VIII. Song of Indian Women</td>
<td>53</td>
</tr>
<tr>
<td><strong>LEGENDARY</strong></td>
<td></td>
</tr>
<tr>
<td>The Merrimack</td>
<td>54</td>
</tr>
<tr>
<td>The Norsemen</td>
<td>56</td>
</tr>
<tr>
<td>Cassandra Southwick</td>
<td>58</td>
</tr>
<tr>
<td>Funeral Tree of the Sokokis</td>
<td>61</td>
</tr>
<tr>
<td>St. John</td>
<td>64</td>
</tr>
<tr>
<td>Pentucket</td>
<td>66</td>
</tr>
<tr>
<td>The Famlister's Hymn</td>
<td>68</td>
</tr>
<tr>
<td>The Fountain</td>
<td>69</td>
</tr>
<tr>
<td>The Exiles</td>
<td>71</td>
</tr>
<tr>
<td>The New Wife and the Old</td>
<td>74</td>
</tr>
<tr>
<td><strong>VOICES OF FREEDOM</strong></td>
<td></td>
</tr>
<tr>
<td>Toussaint L'Ouverture</td>
<td>76</td>
</tr>
<tr>
<td>The Slave Ships</td>
<td>82</td>
</tr>
<tr>
<td>Stanzas, Our Countrymen in Chains</td>
<td>84</td>
</tr>
<tr>
<td>The Yankee Girl</td>
<td>86</td>
</tr>
<tr>
<td>To W. L. G</td>
<td>87</td>
</tr>
<tr>
<td>Song of the Free</td>
<td>88</td>
</tr>
<tr>
<td>The Hunters of Men</td>
<td>89</td>
</tr>
<tr>
<td>Clerical Oppressors</td>
<td>90</td>
</tr>
<tr>
<td>The Christian Slave</td>
<td>91</td>
</tr>
<tr>
<td>Stanzas for the Times</td>
<td>93</td>
</tr>
<tr>
<td>Lines written on reading Gov. Ritner's Message, 1836</td>
<td>95</td>
</tr>
<tr>
<td>Lines written on reading Famous &quot;Pastoral Letter.&quot;</td>
<td>96</td>
</tr>
<tr>
<td>Lines written for the Meeting of the Anti-Slavery Society at Chatham Street Chapel, New York, 1834</td>
<td>99</td>
</tr>
<tr>
<td>Lines written for the Celebration of the Third Anniversary of British Emancipation, 1837</td>
<td>100</td>
</tr>
<tr>
<td>Lines written for the Anniversary Celebration of the First of August at Milton, 1846</td>
<td>101</td>
</tr>
<tr>
<td><strong>PAGE</strong></td>
<td></td>
</tr>
<tr>
<td>The Farewell of a Virginia Slave Mother to her Daughter sold into Southern Bondage</td>
<td>102</td>
</tr>
<tr>
<td>Address written for the Opening of &quot;Pennsylvania Hall&quot;</td>
<td>104</td>
</tr>
<tr>
<td>The Moral Warfare</td>
<td>107</td>
</tr>
<tr>
<td>The Response</td>
<td>107</td>
</tr>
<tr>
<td>The World's Convention of the Friends of Emancipation, held in London in 1840</td>
<td>110</td>
</tr>
<tr>
<td>New Hampshire</td>
<td>115</td>
</tr>
<tr>
<td>The New Year: addressed to the Patrons of the Pennsylvania Freedmen</td>
<td>115</td>
</tr>
<tr>
<td>Massachusetts to Virginia</td>
<td>119</td>
</tr>
<tr>
<td>The Relic</td>
<td>121</td>
</tr>
<tr>
<td>Stanzas for the Times—1844</td>
<td>123</td>
</tr>
<tr>
<td>The Branded Hand</td>
<td>126</td>
</tr>
<tr>
<td>Texas</td>
<td>127</td>
</tr>
<tr>
<td>To Faneuil Hall</td>
<td>128</td>
</tr>
<tr>
<td>To Massachusetts</td>
<td>129</td>
</tr>
<tr>
<td>The Pine Tree</td>
<td>130</td>
</tr>
<tr>
<td>Lines suggested by a Visit to the City of Washington in the 12th Month of 1845</td>
<td>130</td>
</tr>
<tr>
<td>Lines from a Letter to a Young Clerical Friend</td>
<td>134</td>
</tr>
<tr>
<td>Yorktown</td>
<td>134</td>
</tr>
<tr>
<td>Ego, written in the Book of a Friend</td>
<td>136</td>
</tr>
<tr>
<td>To Gov. M'Duffie</td>
<td>140</td>
</tr>
<tr>
<td>Lines written on the adoption of Pinckney's Resolutions</td>
<td>142</td>
</tr>
<tr>
<td>MISCELLANEOUS:</td>
<td></td>
</tr>
<tr>
<td>Palestine</td>
<td>145</td>
</tr>
<tr>
<td>Ezekiel</td>
<td>146</td>
</tr>
<tr>
<td>The Wife of Manoah to Her Husband</td>
<td>149</td>
</tr>
<tr>
<td>The Cities of the Plain</td>
<td>151</td>
</tr>
<tr>
<td>The Crucifixion</td>
<td>152</td>
</tr>
<tr>
<td>The Star of Bethlehem</td>
<td>153</td>
</tr>
<tr>
<td>Christ in the Tempest</td>
<td>155</td>
</tr>
<tr>
<td>&quot;Knowest Thou the Ordinances of Heaven.&quot;</td>
<td>156</td>
</tr>
<tr>
<td>Hymns from the French of Lamar-</td>
<td>157</td>
</tr>
</tbody>
</table>
### CONTENTS.

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Female Martyr</td>
<td>160</td>
</tr>
<tr>
<td>The Frost Spirit</td>
<td>162</td>
</tr>
<tr>
<td>The Vaudois Teacher</td>
<td>163</td>
</tr>
<tr>
<td>The Call of the Christian</td>
<td>164</td>
</tr>
<tr>
<td>My soul and I.</td>
<td>165</td>
</tr>
<tr>
<td>To a Friend on her Return from Europe</td>
<td>169</td>
</tr>
<tr>
<td>The Angel of Patience</td>
<td>170</td>
</tr>
<tr>
<td>Follen, on reading his Essay on the &quot;Future State&quot;</td>
<td>171</td>
</tr>
<tr>
<td>To the Reformers of England</td>
<td>174</td>
</tr>
<tr>
<td>The Quaker of the Olden Time</td>
<td>175</td>
</tr>
<tr>
<td>The Refomer</td>
<td>176</td>
</tr>
<tr>
<td>The Prisoner for Debt</td>
<td>178</td>
</tr>
<tr>
<td>Lines written on reading Several Pamphlets published by Clergymen against the Abolition of the Gallows</td>
<td>180</td>
</tr>
<tr>
<td>The Worship of Nature</td>
<td>182</td>
</tr>
<tr>
<td>Lines written in the Commonplace</td>
<td>183</td>
</tr>
<tr>
<td>Book of a Young Lady</td>
<td>185</td>
</tr>
<tr>
<td>The Watcher</td>
<td>188</td>
</tr>
<tr>
<td>The City of Refuge</td>
<td>188</td>
</tr>
<tr>
<td>The Human Sacrifice</td>
<td>188</td>
</tr>
<tr>
<td>Randolph of Roanoke</td>
<td>193</td>
</tr>
<tr>
<td>Democracy</td>
<td>194</td>
</tr>
<tr>
<td>To Ronge</td>
<td>196</td>
</tr>
<tr>
<td>Chalkley Hall</td>
<td>197</td>
</tr>
<tr>
<td>To John Pierpont</td>
<td>199</td>
</tr>
<tr>
<td>The Cypress Tree of Ceylon</td>
<td>199</td>
</tr>
<tr>
<td>A Dream of Summer</td>
<td>201</td>
</tr>
<tr>
<td>To —, with a copy of &quot;Woolman's Journal&quot;</td>
<td>202</td>
</tr>
<tr>
<td>Leggett's Monument</td>
<td>204</td>
</tr>
<tr>
<td>The Angels of Buena Vista</td>
<td>204</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>206</td>
</tr>
<tr>
<td>Barclay of Ury</td>
<td>207</td>
</tr>
<tr>
<td>What the Voice said</td>
<td>208</td>
</tr>
<tr>
<td>To Delaware</td>
<td>210</td>
</tr>
<tr>
<td>Worship</td>
<td>211</td>
</tr>
<tr>
<td>The Album</td>
<td>212</td>
</tr>
<tr>
<td>The Demon of the Study</td>
<td>213</td>
</tr>
<tr>
<td>The Pumpkin</td>
<td>216</td>
</tr>
<tr>
<td>Extract from a &quot;New England Legend&quot;</td>
<td>217</td>
</tr>
<tr>
<td>Hampton Beach</td>
<td>218</td>
</tr>
<tr>
<td>Lines written on hearing of the Death of Silas Wright</td>
<td>220</td>
</tr>
<tr>
<td>Lines accompanying Manuscripts presented to a Friend</td>
<td>221</td>
</tr>
<tr>
<td>The Reward</td>
<td>222</td>
</tr>
<tr>
<td>Raphael</td>
<td>223</td>
</tr>
<tr>
<td>Lines written on visiting a singular Cave in Chester, N. H.</td>
<td>225</td>
</tr>
<tr>
<td>Suicide Pond</td>
<td>227</td>
</tr>
<tr>
<td>Stanzas suggested by the letter of a Friend</td>
<td>228</td>
</tr>
<tr>
<td>Lines on a Portrait</td>
<td>229</td>
</tr>
<tr>
<td>The Murdered Lady</td>
<td>230</td>
</tr>
<tr>
<td>The Weird Gathering</td>
<td>232</td>
</tr>
<tr>
<td>The Black Fox</td>
<td>238</td>
</tr>
<tr>
<td>The White Mountains</td>
<td>240</td>
</tr>
<tr>
<td>The Indian's Tale</td>
<td>242</td>
</tr>
<tr>
<td>The Spectre Ship</td>
<td>244</td>
</tr>
<tr>
<td>The Spectre Warriors</td>
<td>247</td>
</tr>
<tr>
<td>The Last Norridgewock</td>
<td>249</td>
</tr>
<tr>
<td>The Aerial Omens</td>
<td>250</td>
</tr>
</tbody>
</table>

### MEMORIALS:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lucy Hooper</td>
<td>252</td>
</tr>
<tr>
<td>Channing</td>
<td>254</td>
</tr>
<tr>
<td>To the Memory of Charles B. Storrs</td>
<td>257</td>
</tr>
<tr>
<td>Lines on the Death of S. Oliver Torrey</td>
<td>258</td>
</tr>
<tr>
<td>A Lament</td>
<td>258</td>
</tr>
<tr>
<td>Daniel Wheeler</td>
<td>260</td>
</tr>
<tr>
<td>Daniel Neall</td>
<td>263</td>
</tr>
<tr>
<td>To my Friend on the Death of his Sister</td>
<td>263</td>
</tr>
<tr>
<td>Gone</td>
<td>265</td>
</tr>
<tr>
<td>To the Memory of J. O. Rockwell</td>
<td>266</td>
</tr>
<tr>
<td>The Unquiet Sleeper</td>
<td>267</td>
</tr>
</tbody>
</table>

### SONGS OF LABOR AND OTHER FORMS:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dedication</td>
<td>270</td>
</tr>
<tr>
<td>The Ship-builders</td>
<td>271</td>
</tr>
<tr>
<td>The Shoemakers</td>
<td>272</td>
</tr>
<tr>
<td>The Drovers</td>
<td>275</td>
</tr>
<tr>
<td>The Fishermen</td>
<td>277</td>
</tr>
<tr>
<td>The Huskers</td>
<td>279</td>
</tr>
<tr>
<td>The Corn Song</td>
<td>280</td>
</tr>
<tr>
<td>The Lumbermen</td>
<td>282</td>
</tr>
</tbody>
</table>

### MISCELLANEOUS:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Lake-side</td>
<td>286</td>
</tr>
<tr>
<td>The Hill-top</td>
<td>287</td>
</tr>
<tr>
<td>The Well of Loch Maree</td>
<td>295</td>
</tr>
<tr>
<td>To my Sister</td>
<td>295</td>
</tr>
<tr>
<td>Autumn Thoughts</td>
<td>296</td>
</tr>
<tr>
<td>Calef in Boston, 1692</td>
<td>297</td>
</tr>
<tr>
<td>To Pius IX</td>
<td>298</td>
</tr>
<tr>
<td>Elliott</td>
<td>300</td>
</tr>
<tr>
<td>Ichabod!</td>
<td>301</td>
</tr>
<tr>
<td>The Christian Tourists</td>
<td>302</td>
</tr>
<tr>
<td>The Men of Old</td>
<td>304</td>
</tr>
<tr>
<td>The Peace Convention at Brussels</td>
<td>305</td>
</tr>
<tr>
<td>The Wish of To-day</td>
<td>307</td>
</tr>
<tr>
<td>Our State</td>
<td>308</td>
</tr>
<tr>
<td>All's Well</td>
<td>308</td>
</tr>
<tr>
<td>Seed Time and Harvest</td>
<td>309</td>
</tr>
<tr>
<td>To A. K. on receiving a Basket of Sea-mosses</td>
<td>310</td>
</tr>
<tr>
<td>The Curse of the Charter-breakers</td>
<td>311</td>
</tr>
<tr>
<td>The Slaves of Martinique</td>
<td>314</td>
</tr>
<tr>
<td>The Crisis</td>
<td>316</td>
</tr>
<tr>
<td>The Knight of St. John</td>
<td>318</td>
</tr>
<tr>
<td>The Holy Land</td>
<td>320</td>
</tr>
<tr>
<td>Mount Agiochook</td>
<td>321</td>
</tr>
<tr>
<td>Metacom</td>
<td>322</td>
</tr>
<tr>
<td>The Fratricide</td>
<td>326</td>
</tr>
<tr>
<td>Isabella of Austria</td>
<td>328</td>
</tr>
<tr>
<td>Stanzas — Bind up thy Tresses</td>
<td>330</td>
</tr>
<tr>
<td>The Missionary</td>
<td>331</td>
</tr>
<tr>
<td>An Evening in Burmah</td>
<td>334</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>337</td>
</tr>
<tr>
<td>To the Memory of Thomas Shipley</td>
<td>339</td>
</tr>
<tr>
<td>A Summons</td>
<td>340</td>
</tr>
<tr>
<td>The Exile's Departure</td>
<td>342</td>
</tr>
<tr>
<td>The Deity</td>
<td>343</td>
</tr>
</tbody>
</table>
CONTENTS.

BALLADS:
The Garrison of Cape Ann.................. 344
The Swan Song of Parson Avery............ 346
The Witch's Daughter...................... 348
The Prophecy of Samuel Sewell............. 352
Skipper Ireson's Ride..................... 355
Telling the Bees.......................... 357
The Sycamores............................. 358
The Double-headed Snake of Newbury...... 360
The Truce of Piscataqua................... 362
My Playmate................................ 366

POEMS AND LYRICS:
In Remembrance of Joseph Sturge........... 366
On a Prayer-book.......................... 368
The Quaker Alumni........................ 370
Brown of Ossawatomie...................... 374
From Perugia................................ 375
The Shadow and the Light.................. 377
The Gift of Tritemius...................... 379
The Eve of Election....................... 380
The Over-heart............................. 381
Trinitas.................................... 382
The Old Burying-ground.................... 384
The Pipes at Lucknow...................... 385
My Psalm................................... 386
Le Marais De Cygne......................... 387
"The Rock" in El Ghor...................... 388
To J. T. F.................................. 389
The Palm-tree................................ 390
Lines for the Burns Festival............... 391
The Red River Voyageur.................... 391
Kenoza Lake................................ 393
To G. B. C.................................. 393
The Sisters.................................. 393
Lines for an Agricultural Exhibition...... 394
The Preacher................................ 394
For an Autumn Festival..................... 402

IN WAR TIME:
Thy Will be Done........................... 402

A Word for the Hour....................... 403
"Ein feste Burg ist unser Gott"........... 404
To John C. Fremont....................... 405
The Watchers................................ 405
To Englishmen............................. 407
Astraea at the Capitol..................... 408
The Battle Autumn of 1862.................. 409
Mithridates at Chios....................... 410
The Proclamation........................... 410
Anniversary Poem........................... 411
At Port Royal.............................. 413
Song of the Negro Boatmen............... 418
Barbara Frietchie.......................... 414

HOME BALLADS:
Cobbler Keezar's Vision.................... 416
Amy Wentworth............................. 418
The Countess............................... 421

OCCASIONAL POEMS:
Naples—1860............................... 424
The Summons............................... 425
The Waiting................................. 425
Mountain Pictures:
I. Francofia from the Pemigewasset........ 426
II. Monadnock from Wachusett.............. 427
Our River.................................... 428
Andrew Rykman's Prayer.................... 429
The Cry of a Lost Soul.................... 431
Italy........................................ 432
The River Path............................. 432
A Memorial. M. A. C......................... 433
Hymn sung at Christmas by the Scholars of St. Helena's Island, S. C. .... 435
Snow-Bound................................. 435
The Wreck of the Rivermouth.............. 447
The Brother of Mercy...................... 450
The Vanishers.............................. 452
The Grave by the Lake..................... 452
Kallundborg Church......................... 454
The Mantle of St. John de Matha........... 456
WHITTIER'S POEMS.

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.

Oh Freedom! if to me belong
Nor mighty Milton's gift divine,
Nor Marvel'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!

AMESBURY, 11th month, 1847.
WHITTIER'S POEMS.

MOGG MEGONE.

PART I.

[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 he has necessarily discarded much of the romance which poets and novelists have thrown around the ill-fated red man.—Ed.]

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,
Lonely and sternly, save Mogg Megone? *
Close to the verge of the rock is he,
   While beneath him the Saco its work is doing,
Hurrying down to its grave, the sea,
And slow through the rock its pathway hewing!
Far down, through the mist of the falling river,
Which rises up like an incense ever,

The splintered points of the crags are seen,
With water howling and vexed between,
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,
Of 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.

* 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.
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—  
’Twas 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 displacing 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 Megone!  
A smile gleams o’er his dusky brow—  
“Boon welcome, Johnny Bonython!”

* 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.

† 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.

‡ 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’ mare was as lean an an Indian dog.”

§ 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. 3.
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 white man's ear,
That Mogg Megone, with his scalps, 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 Saco 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's glance,
A moment's trace of powerful feeling—
Of love or triumph, or both perchance,
Over his proud, calm features stealing.
" The words of my father are very good;
He shall have the land, and water, and wood;
And he who harms the Sagamore John,
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."

* 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 400$. 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 Bonython outlawed, and incapable of any of his majesty's laws, and proclaimed him a rebel."

† 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.
“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?—
For 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;
But 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.

Hark!—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:
Round the columns of the pine,
Indistinct, in shadow, seeming
Like some old and pillared shrine;
With the soft and white moonshine,
Round 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,
WHITTIER'S POEMS.

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 Hiacoomees * 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 palsying 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—'tis I, the Sagamore!"
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,

* Hiacoomees, 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 Hiacoomees 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; I—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 Hiacoomees 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's Book, pp. 6, 7, & c.
The free born 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 starting;
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 freedom 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 hunting fare?
   And, Sachem, say—does Scamman wear,
In spite of thy promise, a scalp of his own?"
Hurried and light is the maiden's tone;
   But a fearful meaning lurks within
Her glance, as it questions the eye of Megone—
   An awful meaning of guilt and sin!
The Indian hath opened his blanket, and there
Hangs a human scalp by its long damp hair!

With hand upraised, with quick-drawn breath.
She meets that ghastly sign of death.
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 alone,
Even as the fearful locks which wound
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 dead,
Or the young Cenci as she stood,
O'er-dabbled with a father's blood!

Look!—feeling melts that frozen glance,
It moves that marble countenance,
As if at once within her strove
Pity with shame, and hate with love.
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 beguiled
The pleased ear of the forest-child,—
And tears she may no more repress
Reveal her lingering tenderness.

Oh! woman wronged can cherish hate
More deep and dark than manhood may;
But, when the mockery of Fate
Hath left Revenge its chosen way,
And the fell curse, which years have nursed,
Full on the spoiler's head hath burst—
When all her wrong, and shame, and pain,
Burns fiercely on his heart and brain—
Still lingers something of the spell
Which bound her to the traitor's bosom—
Still, midst the vengeful fires of hell,
Some flowers of old affection blossom.

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

How keenly the Indian is watching now
Her tearful eye and her varying brow—
With a serpent eye, which kindles and burns,
Like a fiery star in the upper air:
On 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
Of the scalp of an English dog, far more
Than 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."

The 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 Megone!"

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 succotash have gone—

* "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 stoute hearts to cry." He afterwards remarks that even the Indian women never cry as he has heard "some of their men in this paine."
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 the land,
From the Sachem’s own, to his father’s hand?”

The fire-water shines in the Indian’s eyes,
As he rises, the white man’s bidding to do:
“Wuttamuttata—weekan!* Mogg is wise—
For the water he drinks is strong and new,
Mogg’s heart is great!—will he shut his hand,
When his father asks for a little land?”—

With unsteady fingers, the Indian has drawn
On the parchment the shape of a hunter’s bow:
“Boon water—boon water—Sagamore John!
Wuttamuttata—weekan! our hearts will grow!”
He drinks yet deeper—he mutters low—
He reels on his bear-skin to and 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 warrant; but how
And when shall the deed be wrought?
Speak Ruth! why, what the devil is here,
To fix thy gaze in that empty air?—
Speak, Ruth!—by my soul, if I thought that tear,
Which shames thyself and our purpose here,
Were 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—
This—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
Sinks, at that low, sepulchral tone,
Hollow and deep, as it were spoken
By the unmoving tongue of death—
Or from some statue's lips had broken—
A sound without a breath!
"Father!—my life I value less
Than yonder fool his gaudy dress;
And how it ends it matters not,
By heart-break or by rifle-shot:
But spare awhile the scoff and threat—
Our business is not finished yet."

"True, true, my girl—I only meant
To draw up again the bow unbent.
Harm thee, my Ruth! I only sought
To frighten off thy gloomy thought;—
Come—let's be friends!" He seeks to clasp
His daughter's cold, damp hand in his.
Ruth startles from her father's grasp,
As if each nerve and muscle felt,
Instinctively, the touch of guilt,
Through all their subtle sympathies.

He points her to the sleeping Mogg,
"What shall be done with yonder dog?
Scamman is dead, and revenge is thine—
The deed is signed and the land is mine;
And this drunken fool is of use no more,
Save as thy hopeful bridegroom, and sooth,
'Twere 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 fingers 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 lose his scalp!

*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 Worships they invocate!"—R. Williams's Briefe Observations of the Customs, Manners, Worships, &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 to the view of all Mene, p. 110, c. 21.
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 fiendish 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 Agioochook,
And the north-wind howled, and the tree-tops shook—
And I strove, in the drifts of the rushing 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?"
Oh! 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 to meet
Whatever threatens with defeat
Its all-indomitable will!—
But lacks the mean of mind and heart,
Though eager for the gains of crime,
Oft, at this chosen place and time,
The strength to bear this evil part;
And, shielded by this 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 must die!
Give me the knife!"—The outlaw turns,
   Shuddering in heart and limb, away—
But, fitfully there, the hearth-fire burns,
   And he sees on the wall strange shadows play.
A lifted arm, a tremulous blade,
Are dimly pictured, in light and shade,
   Plunging down in the darkness. Hark, that cry!
Again—and again—he sees it fall—
That shadowy arm down the lighted wall!
   He hears quick footsteps—a shape flits by!
The door on its rusted hinges creaks:—
   'Ruth—daughter Ruth!' the outlaw shrieks,
But no sound comes back—he is standing alone
By the mangled corse of Mogg Megone!

PART II.

'Tis morning over Norridgewock—
On tree and wigwam, wave and rock.
Bathed in the autumnal sunshine, 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,
   While the white birch's graceful stem
And the rough walnut bough receives
The sun upon their 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 wreathing,
The soft airs midst their clusters breathing,
The winds 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 singing—
The chant of many a holy hymn—
The solemn bell of vespers ringing—
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 never more

* Mt. Desert Island, the Bald Mountain which overlooks Frenchman's and Penobscot Bay. It was upon this island that the Jesuits made their earliest settlement.
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 between,
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 strong hold
Built by the ocean kings of old;
And, faint as smoke-wreath white and thin,
Swells in the north vast Katadin:
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!

* 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 Lallamant, "fear us as the greatest sorcerers on earth."
Gazes the white man on the wreck
Of the down-trodden Norridgewock—
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
Essayst 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 Norridgewock,
With tidings that Moulton and Harmon of York
Far up the river have come:
They have left their boats—they have entered the wood,
And filled the depths of the solitude
   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 traveler 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 hallowed day,
When prayers are made and masses are said,
Some for the living and some for the dead,
Well might that traveler start to see
The tall dark forms, that take their way
From the birch canoe, on the river-shore,

* 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 1734.
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 clasp'd fingers flow,
From the heart's fountain, hot and slow,
Her penitential tears—

* Père Ralle, or Rasles, was one of the most zealous and indefatigable of that band 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 Riborerde, Goupil, Constantin, and Liegeois. "For bed," says Father Lallamant, in his Relation de ce qui s'est dans le pays des Hurons, 1640, c. 3, "we have nothing but a miserable piece of bark to sleep on; for nourishment, a handful or two of corn, either roasted or soaked in water, which sometimes 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 equaled their exertions. Père Lallamant says—"With respect to adult persons, in good health, there is little apparent success; on the contrary, there have been nothing but storms and whirlwinds from that quarter."

Sebastien 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 practice of some particular virtue." Vide Lettres Edifiantes et Cur., vol. vi., p. 127.
WHITTIER'S POEMS.

She tells the story of the woe
And evil of her years.

"Oh 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.

"Oh, 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.
'Twas 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 fountains,
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 bringing
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!

"Oh, 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, oh, 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 warm moonlight,
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;
Oh 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;
'Twas 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, ere long
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 caress,—
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 beguiled,
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.

"Oh God! with what an awful power
I saw the buried past uprise,
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 not 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,
I 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,
Shuddering, 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 Megone!"

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;—begone!"
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.

* 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 overscrupulous 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.
Part III.

Ah, weary Priest!—with pale hands pressed
On thy throbbing brow of pain,
Baffled in thy lifelong quest,
Overworn with toiling vain,
How ill thy troubled musings fit
The hold 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 mad 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 bloody fray?”
Silent, the Indian points his hand
To where across the echoing glen
Sweep Harmon’s dreaded ranger-band,
And Moulton with his men.

“Where are thy warriors, Bomazeen?
Where are De Rouville* and Castine,
And where the braves of Sawga’s 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 Norridgewock;
Castine with his wives lies closely hid
Like a fox in the woods of Pemaquid!
On Sawga’s banks the man of war
Sits in his wigwam like a squaw—
Squando has fled, and Mogg Megone,
Struck by the knife of Sagamore John,
Lies stiff and stark and cold as a stone.”

Fearfully over the Jesuit’s face,
Of a thousand thoughts, trace after trace,
Like swift cloud-shadows, each other chase.
One 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
On 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 Sagadahock,
In the Church’s service won.
No shrift the gloomy savage brooks,

* 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,
As scowling on the priest he looks:
"Cowesass—cowesass—tawhich wessaseen?*

Let my father look upon Bomazeen—
My father's heart is the heart of a squaw,
But mine is so hard that it does not thaw:
Let my father ask his God to make
A dance and a feast for a great sagamore,
When he paddles across the western lake
With his dogs and his squaws to the spirit's shore.

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

* Cowesass?—tawhich wessaseen? Are you afraid?—why fear you?
The holy only enter in!
Oh! 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 wrathing white,
Glimpses on the soldiers' sight
A thing of human shape I ween,
For a moment only seen,
With its loose hair backward streaming,
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 lingering day,
And at night securely sleeping
Where the dogwood's dews are weeping!
Still, though earth and man discard thee,
Doth thy heavenly Father guard 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!

'Tis springtime on the eastern hills!
Like torrents gush the summer rills;
Through winter's moss and dry dead 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 sheltered nooks
The blue eye of the violet looks;
   The southwest wind is warmly 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 the wood
Where rolls the Kennebec his flood—
The warriors of the wilderness,
   Painted, and in their battle dress;
And with them one whose bearded cheek,
   And white and wrinkled brow, bespeak
   A wanderer from the shores of France.
A 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.
In the harsh outlines of his face
Passion and sin have left their trace;
Yet, save worn brow and thin gray hair,
   No signs of weary age are there.
   His step is firm, his eye is keen,
Nor years in broil and battle spent,
Nor toil, nor wounds, nor pain have bent
   The lordly frame of old Castine.

No 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 between,
Of coming vengeance mused Castine,
Of the fallen chieftain Bomazeen,
Who bade for him the Norridgewocks
Dig up their buried tomahawks
For firm defiance 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 château 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 Norridgewock,
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 BRIDAL OF PENNACOOK.

The black-bird's wing against her brushes,
And sweetly through the hazel bushes
The robin's mellow music gushes ;—
God save her! will she sleep alway?

Castine hath bent him over the sleeper:
"Wake, daughter—wake!"—but she stirs no limb:
The eye that looks on him is fixed and dim;
And the sleep she is sleeping shall be no deeper,
Until the angel's oath is said,
And the final blast of the trump goes forth
To the graves of the sea and the graves of earth.
RUTH BONYTHON IS DEAD!

THE BRIDAL OF PENNACOOK.*

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 aisles
Which stoop their summer beauty to the lips
Of the bright waters. We had checked our steeds,
Silent with wonder, where the mountain 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 by the sun,
Sprung its blue arch above the abutting crags
O'er-roofing the vast portal of the land
Beyond the wall of mountains. We had passed
The high source of the Saco; and, bewildered
In the dwarf spruce-belts of the Crystal Hills,
Had heard above us, like a voice in the cloud,

* 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 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.
The horn of Fabyan sounding; and atop
Of old Agioochook had seen the mountains
Piled to the northward, shagged with wood, and thick
As meadow mole hills—the far sea of Casco,
A white gleam on the horizon of the east;
Fair lakes, embosomed in the woods and hills;
Moosehillock's mountain range, and Kearsarge
Lifting his Titan forehead to the sun!

And we had rested underneath the oaks
Shadowing the bank, whose grassy spires are shaken
By the perpetual beating of the falls
Of the wild Ammonoosuc. We had tracked
The winding Pemigewasset, overhung
By deechen shadows, whitening down its rocks,
Or 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—
Briefless as yet, but with an eye to see
Life's sunniest side, and with a heart to take
Its chances all as God-sends; and his brother,
Pale from long pulpit studies, yet retaining
The warmth and freshness of a genial heart,
Whose mirror of the beautiful and true,
In Man and Nature, was as yet undimmed
By 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. 'Twas, 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 Massachusetts' 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 pinnacle,
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 thunderclouds, we made our home:
And while the mist hung over dripping hills,
And the cold wind-driven raindrops, 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 mishaps;
Gave us the history of his scaly clients,
Mingling with ludicrous yet apt citations
Of barbarous law Latin, passages
From Izaak Walton's Angler, sweet and fresh
As the flower-skirted streams of Staffordshire
Where, under aged trees, the southwest 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 loveliness—
The missal of young hearts, whose sacred text
Is music, its illumining sweet smiles.
He sang the songs she loved; and in his low,
Deep earnest voice, recited many a page
Of poetry—the holiest, tenderest lines
Of the sad bard of Olney—the sweet songs,
Simple and beautiful as Truth and Nature,
Of him whose whitened locks on Rydal Mount
Are lifted yet by morning breezes blowing
From the green hills, immortal in his lays.
And for myself, obedient to her wish,  
I searched our landlord's proffered library:  
A well-thumbed Bunyan, with its nice wood pictures  
Of scaly fiends and angels not unlike them—  
Watts' unmelodious psalms—Astrology's  
Last home, a musty file of Almanacs,  
And an old chronicle of border wars  
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 dwelt  
In the old time upon Merrimack,  
Our fair one, in the playful exercise  
Of her prerogative—the right divine  
Of youth and beauty,—bade us versify  
The legend, and with ready pencil sketched  
Its plan and outlines, laughingly assigning  
To each his part, and barring our excuses  
With absolute will. So, like the cavaliers  
Whose voices still are heard in the 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 circumstances—  
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 wandering in thought,  
Pilgrims of Romance o'er the olden world,  
That our broad land—our sea-like lakes, and mountains  
Piled to the clouds,—our rivers overhung  
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  
On the apocryphal chart of speculation  
As pastures, wood-lots, mill-sites, with the privileges,  
Rights and appurtenances, which make up  
A Yankee Paradise—unsung, unknown,  
To 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.

Oh, child of that white-crested mountain 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-curtailed 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,
Thy mountain-born brightness glanced down to the sea!

No bridge arched thy waters 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 Amoskeag's fall
Thy twin Uncanoonucs rose stately and tall,
Thy Nashua meadows lay green and unshorn,
And the hills of Pentucket were tasselled 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 meadows had swung.

In their sheltered repose looking out from the wood
The bark-built wigwams of Pennacook 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.

Oh, 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

* 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.,
Sadly and full of reverence let us cast
   A glance upon tradition's shadowy ground,
Led by the few pale lights, which, glimmering round
   That dim, strange land of Eld, seem dying fast;
And that which history gives not to the eye,
The faded coloring of Time's tapestry,
Let fancy, with her dream-dipped 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 glimmered 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,
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,

"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, etc. 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 Paniseses."

"The Paniseses are men of great courage and wisdom, and to these the Devil appeareth more familiarly than to others."—Winslow's Relation.
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 a-bed,  
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 wondering 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 making,
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 Sachem'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 softened sunshine fell!

The Indian's heart is hard and cold—
It closes darkly o'er its care,
And, formed in Nature's sternest mold,
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 beneath his foremost tread.
THE BRIDAL OF PENNACOOK.

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 sometimes
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 wall.

Child of the forest!—strong and free,
Slight-robed, with loosely flowing 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 hunter'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 snowflakes 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

* "The Indians," says Roger Williams, "have a god whom they call Wetuomanit, who presides over the household."
Which sees, admires, yet yearns alway;
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 sweet-briar 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 fire-light 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,
THE BRIDAL OF PENNACOOK.

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 South East
The river Sagamoires 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 Snooganock,
And from rough Coös whose thick woods shake
Their pine-cones in Umbagog lake.

From Ammonoosuck’s mountain pass
Wild as his home came Chepewass;
And the Keenomps 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 Kearsarge;
Delicate trout from Babboosuck brook,
And salmon spear’d in the Contoocook;

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 Piscataquog:

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.

* 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.
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 countenance.

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 hillside, where black hemlock spurs
And sharp, gray splinters of the wind-swept ledge
Pierced the thin-glaz'd ice, or bristling 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 hillside oaks,  
No fishers kneeling on the ice below;  
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 moistening 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 hunter 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 tenderness;  
But, in their stead, the warrior's settled pride,  
And vanity's pleased smile with homage 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 has 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.

She passed the winter moons. The sun at last  
Broke link by link the frost chain of the rills,  
And the warm breathings of the southwest 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 runners came,
With gift and greeting for the Saugus 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 together,
And a grave council in his wigwam met,
Solemn and brief in words, considering 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 Aukeetamit's* hand,
A soft and many-shaded greenness lent,
Over high breezy hills, and meadow land
Yellow with flowers, the wild procession went,
Till rolling down its wooded banks between,
A broad, clear, mountain stream, the Merrimack was seen.

The hunter leaning on his bow undrawn—
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 Weetamoo again.

VI.—AT PENNACOOK.

The hills are dearest which our childish feet
Have climbed the earliest; and the streams most sweet,
Are ever those at which our young lips drank,
Stood 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 homesick 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!

* The Spring God.—See Roger Williams's Key, etc.
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 toward 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-orbed 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 loneliness?

VII.—The Departure.

The wild March rains had fallen fast and long
The snowy mountains of the North among,
Making each vale a water-course—each hill
Bright with the cascade of some new made rill.

Gnawed by the sunbeams, softened by the rain,
Heaved under the strain of the swollen current's strain,
The ice-bridge yielded, and the Merrimack
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 center 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 Uncanoonuc'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 useless oar,
The bead-wrought blanket trailing o'er the water—
He knew them all—woe for the Sachem's daughter!
Sick and aweary of her lonely life,
Heedless of peril the still faithful wife
Had left her mother's grave, her father's door,
To seek the wigwam of her chief once more.

Down the white rapids like a sear leaf whirled,
On 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!

Oh, dark water Spirit!
We cast on thy wave
These firs which may never
Hang over her grave;
Bear 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!

Oh mighty Sowanna!†
Thy gateways unfold,
From thy wigwam of sunset
Lift curtains of gold!
Take home the poor Spirit whose journey 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,

* "Mat wonck kunna-monee." We shall see thee or her no more.—Vide Roger Williams's
Key to the Indian Language.
† "The Great South West God."—See Roger Williams's Observations, etc.
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 farewell song.

LEGENDARY.

THE MERRIMACK.

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

STREAM of my fathers! sweetly still
The sunset rays thy valley fill;
Poured slantwise down the long defile,
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 be
gem
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 farmhouse 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 springtime's sun and shower 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 braves
The stormy challenge of the waves,

* 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.
† Lake Winnipiseogee—The Smile of the Great Spirit—the source of one of the branches of the Merrimack.
The Merrimack.

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 unrolled,
Midst roll of drum and trumpet 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's waters—
Who, when the chance of war had bound
The Moslem chain his limbs around,
Wreathed o'er with silk that iron chain,
Soothed with her smiles his hours of 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 swims
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:
Seen sunrise rest and sunset fade
Along his frowning Palisade;
Looked down the Appalchian 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
Hang 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,
Young, 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!

* Captain Smith gave to the promontory, now called Cape Ann, the name of Tragabizanda, in memory of his young and beautiful mistress of that name, who, while he was a captive at Constantinople, like Desdemona, "loved him for the dangers he had passed."
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.]

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 mellow sound of church-bells ringing,
And rolling wheel, and rapid jar
Of the fire-winged and steedless 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 Thule'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 vast 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 Skald 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 Gaal has heard its stormy swell,
The light Frank knows its summons 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!

'Tis 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 Berserkar or idol grim—
A fragment of Valhalla's Thor,
The stormy Viking's god of War,
Of 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 hath 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 lent,
To mortal musings sometimes sent,
To whisper—even when it seems
But Memory's phantasy of dreams—
Through the mind's waste of woe and sin,
Of an immortal origin!
CASSANDRA SOUTHWICK.

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!

Oh, 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.

"Oh! 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 sack-cloth-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!"

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

I thought of Paul and Silas, within Philipp’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:
“Oh, 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 ships with bars of silver—pack with coins of Spanish gold, From the keel-piece up the 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 herdsmen 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.

Oh, 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, oh, 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.*

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.

* Polan, a chief of the Sokokis Indians, the original inhabitants of the country lying between Agamenticus and Casco Bay, was killed in a skirmish at Windham, on the Sebago lake, in the spring of 1756. He claimed all the lands on both sides of the Presumpscot River to its mouth at Casco, as his own. He was shrewd, subtle, and brave. After the white men had retired, the surviving Indians "swayed" or bent down a young tree until its roots were turned up, placed the body of their chief beneath them, and then released the tree to spring back to its former position.
Dazzling and white! save where the bleak,
Wild winds have bared some splintering 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 garb 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.*

'Tis 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.

* The Sokokis were early converts to the Catholic faith. Most of them, prior to the year 1756, had removed to the French settlements on the St. François.
* The brutal and unchristian spirit of the early settlers of New England toward the red man is strikingly illustrated in the conduct of the man who shot down the Sokokis chief. He used to say he always noticed the anniversary of that exploit, as "the day on which he sent the devil a present."—Williamson's History of Maine.
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.

"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 look'd
On the heretic sail.
As the songs of the Huguenot
Rose on the gale.

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.
Oh! 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 battle-
ments
Speaks not my love!
Why waves there no banner
My fortress above?"

* The settlement of the Jesuits on the island of Mount Desert was called St. Saviour.
† The isle of Monhegan was one of the first settled on the coast of Maine.
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 thunder'd 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 short-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-blazon'd 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 thraldom she bore,
But the tenth morning came,
And Death opened her door!"

As if suddenly smitten
La Tour stagger'd 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 creek-side
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 sun
shine,
And green isles before him:
But a pale hand was beckoning
The Huguenot on;
And in blackness and ashes
Behind was St. John!
PENTUCKET.

The village of Haverhill, on the Merrimack, called by the Indians Pentucket, was for nearly seventeen years a frontier town, and during thirty years endured all the horrors of savage warfare. In the year 1708, a combined body of French and Indians, under the command of De Challions, and Hertel de Rouville, the famous and bloody sacker of Deerfield, made an attack upon the village, which at that time contained only thirty houses. Sixteen of the villagers were massacred, and a still larger number made prisoners. About thirty of the enemy also fell, and among them Hertel de Rouville. The minister of the place, Benjamin Rolfe, was killed by a shot through his own door.

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-wall'd dwellings stood,
Where many a rood of open land
Stretch'd up and down on either hand,
With corn-leaves waving freshly green
The thick and blacken'd stumps between.
Behind, unbroken, deep and dread,
The wild, untravel'd 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 carrol'd 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 Pompei, tower and hall,
Ere the quick earthquake swallow'd all,
Undreaming of the fiery fate
Which made its dwellings desolate!

Hours pass'd 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 hush'd grouping of a dream.
Y et 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 blowing.

W as that the tread of many feet,
W hich downward from the hillside beat?
W hat forms were those which darkly stood
J ust on the margin of the wood?—
C harr'd tree-stumps in the moonlight dim,
O r paling rude, or leafless limb?
N o—through the trees fierce eyeballs glow'd,
D ark human forms in sunshine show'd,
W ild from their native wilderness,
W ith painted limbs and battle-dress!
A yell, the dead might wake to hear,
S well'd on the night air, far and clear—
T hen smote the Indian to maha w k
O n crashing door and shattering lock—
T hen rang the rifle-shot—and then
T he shrill death-scream of stricken men—
S ank the red axe in woman's brain,
A nd childhood's cry arose in vain—
B ursting through roof and window came,
R ed, fast and fierce, the kindled flame;
A nd blended fire and moonlight glared
O n still dead men and weapons bared.

T he morning sun looked brightly through
T he river willows, wet with dew.
N o sound of combat fill'd the air,—
N o shout was heard,—nor gun-shot there:
Y et still the thick and sullen smoke
F rom smouldering ruins slowly broke;
A nd on the greensward many a stain,
A nd, here and there, the mangled slain
T old how that midnight bolt had sped,
P entucket, on thy fated head!

E ven now the villager can tell
W here Rolfe beside his hearth-stone fell,
S till show the door of wasting oak
T hrough which the fatal death-shot broke,
A nd point the curious stranger where
D e Rouville's corse lay grim and bare—
W hose hideous head, in death still fear'd,
B ore not a trace of hair or beard—
A nd still, within the churchyard ground,
H eaves darkly up the ancient mound,
W hose grass-grown surface overlies
T he victims of that sacrifice.
THE FAMILIST'S HYMN.

[The "Pilgrims" of New England, even in their wilderness home, were not exempted from
the sectarian contentions which agitated the mother country after the downfall of Charles the
First, and of the established Episcopacy. The Quakers, Baptists, and Catholics were banished,
on pain of death, from the Massachusetts Colony. One Samuel Gorton, a bold and eloquent
declaimer, after preaching for a time in Boston, against the doctrines of the Puritans, and
declaring that their churches were mere human devices, and their sacrament and baptism an
abomination, was driven out of the State's jurisdiction, and compelled to seek a residence
among the savages. He gathered round him a considerable number of converts, who, like the
primitive Christians, shared all things in common. His opinions, however, were so trouble-
some to the leading clergy of the Colony, that they instigated an attack upon his "Family" by
an armed force, which seized upon the principal men in it, and brought them into Massachusetts,
where they were sentenced to be kept at hard labor in several towns (one only in each town),
during the pleasure of the General Court, they being forbidden, under severe penalties, to utter
any of their religious sentiments, except to such ministers as might labor for their conversion.
They were unquestionably sincere in their opinions, and, whatever may have been their errors,
deserved to be ranked among those who have in all ages suffered for the freedom of conscience.]

FATHER! to thy suffering poor
Strength and grace and faith impart,
And with Thy own love restore
Comfort to the broken heart!
Oh, 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
Shricks the crow the livelong day,
For the sound of evening prayer
Howls the evil beast of prey!

Blameless youth and hoary conscience
Bow'd, 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 turn'd 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 Wachusett's wooded side,
THE FOUNTAIN.

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 gather'd band,
Heart to heart, shall worship Thee!

THE FOUNTAIN.

[On the declivity of a hill, in Salisbury, Essex County, is a beautiful fountain of clear water, gushing out from the very roots of a majestic and venerable oak. It is about two miles from the junction of the Powow River with the Merrimack.]

TRAVELER! 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 booklet 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 you oak his broad arms flingeth
O'er the sloping hill,
Beautiful and freshly springeth
That soft-flowing rill,
Through its dark roots wreath'd 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

* De Soto, in the sixteenth century, penetrated into the wilds of the new world in search of gold and the fountain of perpetual youth.
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 throwing

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 conquer'd 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.

The incidents upon which the following ballad has its foundation, occurred about the year 1660. Thomas Macey was one of the first, if not the first white settler of Nantucket. A quaint description of his singular and perilous voyage, in his own handwriting, is still preserved.

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 raindrop 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 moon-light, 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! wilt 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, 'twill peril thee
Within thy doors to take
A hunted seeker of the Truth,
Oppressed for conscience' sake."

Oh, kindly spoke the goodman's wife—
"'Come in, old man!' quoth she,—
"We will not leave thee to the storm,
Whoever thou may'st 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 casement 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!"
Beneath his hand the oaken door
Back on its hinges fell.

"Come forth, old gray-beard, 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,

It 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."

And priest and sheriff, both together
Upon his threshold stood,
When Macey, through another door,
Sprang out into the wood.

"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 underwood,  
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 and 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-bye!"  
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.

Oh, beautiful! that rainbow span,  
O'er dim Crane-neck was bend ed;—  
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 shrubs 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 Cape 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 their 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 Cape  
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 for evermore,  
That charity and freedom dwell,  
As now upon her shore!

THE NEW WIFE AND THE OLD.

[The following Ballad is founded upon one of the marvellous legends connected with the famous General M., of Hampton, N. H., who was regarded by his neighbors as a Yankee Faust, in league with the adversary. I give the story, as I heard it when a child, from a venerable family visitant.]

DARK the halls, and cold the feast—  
Gone the bridemaids, gone the priest!  
All is over—all is done,  
Twain of yesterday are one!  
Blooming girl and manhood gray,  
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 grave-yard trees;

And the great sea-waves below,  
Like the night's pulse, 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 mantel 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 enfold,
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 shrinketh;
Can those soft arms round him lie,
Underneath his dead wife's eye?

She her fair young head can rest
Soothed and child-like on his breast,
And in trustful innocence
Draw new strength and courage 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 the 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.

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 reestablish slavery in St. Domingo, although it failed of its intended object, proved fatal to the negro chieftain. Treacherously seized by LE CLERC, 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'ENGHEN. 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.]

'TWAS night. The tranquil moonlight smile
With which Heaven dreams of Earth, shed down
Its beauty on the Indian isle—
On broad green field and white-walled town;
An 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,—
Star-like, beneath whose sombre shade,
The fiery-winged cucullo played!

Yes—lovely was thine aspect, then,
Fair island of the Western Sea!
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.
For, 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,
   Trode, 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 speeding:
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 the 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 yesternight
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,
For sudden vengeance sweeps behind.
Our brethren from their grave 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,—

* 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;
Oh, 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."
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 't the eclipse, and rigged with curses dark."

Milton's Lycidas.

[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 wine-glass 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 unsaleable, 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 Gaudalupe 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.]

"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-stifled—
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
His fiery mesh of hair.
Amidst a group in blindness,
A solitary eye
Gazed, from the burdened slaver's
dock,
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
Stifled 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 starlit evening time,
O'er a world of light and beauty,
Fell the blackness of his crime.
WHITTIER'S POEMS.

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—crouching on the very plains
Where rolled the storm of Freedom's war!
A groan from Eutaw's haunted wood—
A wall where Camden's martyrs fell—
By every shrine of patriot blood,
From Moultrie's wall and Jasper's well!

By storièd 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 Ks?b 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?
OUR COUNTRYMEN IN CHAINS.

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 Vendôme's pile and Schoenbrun'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?

Oh, say, shall Prussia's banner be
A refuge for the stricken slave?
And shall the Russian serf go free
By Baïkal's lake and Neva's wave?
And shall the wintry-bosomed Dane
Relax the iron hand of pride,
And bid his bondman 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 heathen'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 gray-beard 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 growing!
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 remove,
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 Molock 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?
'Tis 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 skins;
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 blessing and pride.

"Oh, come where no winter thy footsteps 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!

"Oh, come to my home, where my servants 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."

Oh, 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 footsteps 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 mountains 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 beneath  
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—
Press on to thy reward—
The hour when man shall only kneel
Before his Father—God.

SONG OF THE FREE.

["Living, I shall assert the right of FREE DISCUSSION; dying, I shall assert it; and, should I leave no other inheritance to my children, by the blessing of God I will leave them the inheritance of FREE PRINCIPLES, and the example of a manly and independent defence of them.”—Daniel Webster.]

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 we 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!
THE HUNTERS OF MEN.

Written on reading the report of the proceedings of the American Colonization Society, at its annual meeting in 1834.

Have ye heard of our hunting, o'er mountain and glen,
Through cane-crake 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 mountain 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!

Oh! 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 grasping 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 Freedom 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.
Oh! haste, lest that doubting and fear shall prevail,
And the head of his steed take the place of the tail.
Oh! haste, ere he leave us! for who will ride then,
For pleasure or gain, to the hunting of men?

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,—fettering 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 bondsman'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.

Oh! speed the moment on
When Wrong shall cease—and Liberty, 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. F. Tasisuro, "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 whatsoever 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'ertask 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 toiling 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.

Oh, shame! the Moslem thrall,
Who, with his master, to the Prophet kneels,
While turning to the sacred Kebla 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?

Oh, from the fields of cane,
From the low rice-swamp, from the trader's cell—
From the black slave-ship's soul 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, Oh God, how long?

* There is in Liberty County, Georgia, an Association for the religious instruction of Negroes; their seventh annual report contains an address by the Rev. Josiah Spry Law, from which we extract the following:—"There is a growing interest, in this community, in the religious instruction of Negroes. There is a conviction that religious instruction promotes the quiet and order of the people, and the pecuniary interest of the owners."†

† We often see advertisements in the Southern papers, in which individual slaves, or several of a lot, are recommended as "pious," or as "members of churches." Lately we saw a slave advertised, who, among other qualifications, was described as "a Baptist preacher."
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 assassin'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 children'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 hearty 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 fetters on the Yankee press!
From our Green Mountains to the Sea,
One voice shall thunder—WE ARE FREE!
Thank God for the token!—one lip is still free—
One spirit untrammelled—unbending 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 forgotten 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 freeman, has spoken!

O'er thy crags, Alleghany, a blast has been blown!
Down thy tide, Susquehanna, the murmur 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 robbing the poor!
Where the Moloch of Slavery sitteth on high,
And the words which he utters are—Worship, or Die!

Right onward, oh, speed it! Wherever the blood
Of the wronged and the guiltless is crying to God;
Wherever a slave in his fetters is pining;
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 oh, will the land where the free soul of Penn
Still lingers and breathes over mountain 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 ancestral band;
Forgetting the feuds and the strife of past time,
Counting coldness injustice, and silence 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, honest 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—up risen—awake—
Pennsylvania’s watchword, with Freedom at stake,
Thrilling up from each valley, flung down from each height,
"Our Country and Liberty!—God for the Right!"

---

LINES.

Written on reading the famous "Pastoral Letter" of the Massachusetts General Association, 1837.

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 Letter!*"
Now, shame upon ye, parish Popes!
Was it thus with those, your predecessors,
Who sealed with racks, and fire, and ropes
Their loving kindness to transgressors?

A "Pastoral Letter," grave and dull—
Alas! in hoof and horns and features,
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.

* It is a remarkable fact that the first testimony of a religious body against negro slavery was that of a Society of German "Friends" in Pennsylvania.
Oh, glorious days—when church and state
   Were wedded by your spiritual fathers!
And on submissive shoulders sat
   Your Wilsons and your Cotton Mathers.
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 Quaker!
The stocks were at each church's door,
   The gallows stood on Boston Common,
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 scorners?
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 warning,
And from your precincts shut the light
   Of Freedom's day around ye dawning;

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, when 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 madness
Are closely with your own combined,
Yet "less in anger than in sadness"?
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?

Oh, how contrast, with such as ye,
A LEAVITT's free and generous bearing!
A PERRY's calm integrity.
A PHELP's zeal and Christian daring!
A FOLLENS' soul of sacrifice,
And MAY's with kindness overflowing!
How green and lovely in the eyes
Of freemen are their graces growing!

Ay, there's a glorious remnant 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 one 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 surround them.

Oh, 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 Chatham 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 oh, 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—
Oh, 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 British Emancipation, at the Broadway 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 oh, 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,
Oh, 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, 1840.
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 bondman’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!

Oh 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 toward the right and true.
Not always shall your outraged poor,
Appalled by democratic crime,
Grind as their fathers ground before,—
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.
THE FAREWELL.

Oh, 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.
Oh, 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 dark and lone,
From Virginia's hills and waters—
Woe is me, my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dark and lone.
By the holy love He beareth—
By the bruised reed He spareth—
Oh, may He, to whom alone
All their cruel wrongs are known,
Still their hope and refuge prove,
With a more than a 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!
ADDRESS

Written for the opening of "Pennsylvania Hall," dedicated to Free Discussion, Virtue, Liberty, and Independence, of the 15th of the 5th month, 1838.

Not with the splendors of the days of old,
The spoil of nations, and "barbaric gold"—
No weapons wrested from the fields of blood,
Where dark and stern the unyielding Roman stood,
And the proud eagles of his cohorts saw
A world, war-wasted, crouching to his law—
Nor blazoned car—nor banners floating 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 wild and high,
Stirred the blue quiet of the Italian sky;
But calm and grateful, prayerful and sincere,
As Christian freemen, only, gathering here,
We dedicate our fair and lofty Hall,
Pillar and arch, entablature and wall,
As Virtue's shrine—as Liberty's abode—
Sacred to Freedom, and to Freedom's God!

Oh! loftier halls, 'neath brighter skies than these,
Stood darkly mirrored in the Ægean seas,
Pillar and shrine—and lifelike statues seen,
Graceful and pure, the marble shafts between,
Where 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 stately rose, on Tiber's winding side,
The Pantheon's dome—the Coliseum's pride—
The Capitol, whose arches backward flung
The deep, clear cadence of the Roman tongue,
Whence 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!

Yet in the porches of Athena's halls,
And in the shadows of her stately walls,
Lurked 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.
Oh! not for him—the chained and stricken slave—
By Tiber's shore, or blue Ægina's wave,
In the thronged forum, or the sage's 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 Freedom 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 Propylaea or the Forum met.
Beneath its roof no gladiator's strife
Shall win applause 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 oppressor's wrong—
Shall strong rebukings thrill on Freedom'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 amazement 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 Western blast,
And her free tresses to our sunshine cast,
One 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 look forth
From their far dwellings, to the things of earth—
Is it a dream, that with their eyes of love,
They gaze now on us from the bowers above?
LAY's ardent soul—and BENEZET the mild,
Steadfast in faith, yet gentle as a child—
Meek-hearted WOOLMAN,—and that brother-band,
The sorrowing exiles from their "FATHERLAND,"
Leaving their homes in Kriesheim's bower's vine,
And the blue beauty of their glorious Rhine,
To seek amidst our solemn depths of wood
Freedom from man and holy peace with God;
Who first of all their testimonial gave
Against the oppressor,—for the outcast slave,—
Is it a dream that such as these look down,
And with their blessing our rejoicings crown?

Let us rejoice, that, while the pulpit's door
Is barred against the pleaders for the poor;
While the church, wrangling upon points of faith,
Forgets her bondmen suffering unto death;
While crafty traffic and the lust of gain
Unite to forge oppression's triple chain,
One door is open, and one Temple free—
As a resting place for hunted Liberty!
Where men may speak, unshackled and unawed,
High words of truth, for Freedom and for God.

And when that truth its perfect work hath done,
And rich with blessings o'er our land hath gone;
When not a slave beneath his yoke shall pine,
From broad Potomac to the far Sabine;
When unto angel-lips at last is given
The silver trump of Jubilee to Heaven;
And from Virginia's plains—Kentucky's shades,
And through the dim Floridian everglades,
Rises, to meet that angel-trumpet's sound,
The voice of millions from their chains unbound—
Then, though this Hall be crumbling in decay,
Its strong walls blending with the common clay,
Yet, round the ruins of its strength shall stand
The best and noblest of a ransomed land—
Pilgrims, like those who throng around the shrine
Of Mecca, or of holy Palestine!—
A prouder glory shall that ruin own
Than that which lingers round the Parthenon.

Here shall the child of after years be taught
The work of Freedom which his fathers wrought—
Told of the trials of the present hour,
Our weary strife with prejudice and power,—
How the high errand quickened woman's soul,
And touched her lip as with a living coal—
How Freedom's martyrs kept their lofty faith,
True and unwavering, unto bonds and death.—
The 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!

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 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!

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 Inaugural 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 possessed,
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 bondsman'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! *

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"†
The friends of Freedom:—summon 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 suffers!
Let church and state brand Abolition
As heresy and rank sedition.

Choke down, at once, each breathing thing,
That whispers of the Rights of Man:—
Gag the free girl who dares to sing
Of freedom o'er her dairy pan:—
Dog the old farmer's steps about,
And hunt his cherished treason out.

* 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.
† "He [Martin Van Buren] thinks the abolitionists may be put down,"—Richmond (Va.) Enquirer.
Go, hunt sedition.—Search for that
In every pedler's cart of rags;
Pry into every Quaker's hat,
And Doctor Fussell's saddle bags!
Lest treason wrap, with all its ills,
Around his powders and his pills.

Where Chester's oak and walnut shades
With slavery-laden breezes stir,
And on the hills, and in the glades
Of Bucks and honest Lancaster,
Are heads which think and hearts which feel—
Flints to the Abolition steel!

Ho! send ye down a corporal's guard
With flow of flag and beat of drum—
Storm Lindley Coates's poultry yard,
Beleaguer Thomas Whitson's home!
Beat up the Quaker quarters—show
Your valor to an unarmed foe!

Do more. Fill up your loathsome jails
With faithful men and women—set
The scaffold up in these green vales,
And let their verdant turf be wet
With blood of unresisting men—
Ay, do all this, and more,—WHAT THEN?

Think ye, one heart of man and child
Will falter from his lofty faith,
At the mob's tumult, fierce and wild—
The prison cell—the shameful death?
No!—nursed in storm and trial long,
The weakest of our band is strong!

Oh! while before us visions come
Of slave ships on Virginia's coast—
Of 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—

We 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.
No! let the tempest rock the land,
Our faith shall live—our truth shall stand.

True as the Vaudois hemmed around
With Papal fire and Roman steel—
Firm as the Christian heroine bound
Upon Domitian's torturing wheel,
We 'bate no breath—we curb no thought—
Come what may come, WE FALTER NOT!
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 waking;
Or shrieking of her symbol-bird
From out his cloudy eyrie breaking;
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 Gennesaret;
Or borne with England's battle line,
O'er Acre's shattered turrets stooping,
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 sigh
That there the hope of Israel trod;—
But for the truth, for which alone
In pilgrim eyes are sanctified
The garden moss, the mountain stone,
Whereon His holy sandal's pressed—
The fountain which His lip hath blessed—
Whate'er hath touched His garment's hem
At Bethany or Bethlehem,
Or Jordan's riverside.
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 sadness,
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 curling;
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—
Brisson and eloquent Grégoire—
When with free lip and heart of fire
The Haytien told his country's wrong,
Shall gather at that summons strong—
Broglie, 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 whereso'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 Santa 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 Gezeh'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 lotos blossoms swim
    Within their ancient hollowed waters—
Where'er is heard thy prophet's hymn,
    Or song of Nubia's sable daughters,—
The curse of slavery and the crime,
Thy bequest from remotest time,
At thy dark Mehemet's decree
For evermore 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!
Oh! 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!
“Ah! 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 true,
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 God-like 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 flowing,
On breezes from Mount Vernon blowing
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—
And 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 unbound,
Her prisons opening to the sun;—
But tearfully her arms extending
Over the poor and unoffending;
Her legal 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 stronger!—
Oh! 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!
**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!
Oh, all undreamed of, all unhoped-for changes!—
The tyrant's ally proves his sternest foe;
To all his biddings, from her mountain ranges,
New Hampshire thunders an indignant No!
Who is it now despairs? Oh, 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.**

**ADDRESSSED 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!
Oh, 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.

Oh! 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 the 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 the hilltops 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 night
   The nerves of boyhood strung!

And quiet love, and passion's fires,
   Have soothed or burned in manhood'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!

Oh! 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.

Oh, 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 of 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 the self-made gibbet fast,
    Self-pilloried to the public view—*
A mark for every passing blast
    Of scorn to whistle through;

* The Northern author of the Congressional rule against receiving petitions of the people on the subject of Slavery.
There let him hang, and hear the boast
Of Southrons o'er their plant 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 laureled 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.

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 blood-hound'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 Virginian 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;
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 Wachusetts’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 God-like 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!

Oh! 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 Thermopylae:

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 burr 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 grave-stone 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,
   Oh, 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.

STANZAS FOR THE TIMES.—1844.

[Written on reading the sentence of John L. Brown of South Carolina, to be executed on the 25th of 4th month, 1844, for the crime of assisting a female slave to escape from bondage. The sentence was afterward commuted.]

Ho! thou who sekest late and long
   A license from the Holy Book
For brutal lust and hell's red wrong,
   Man of the pulpit, look!—
Lift up those cold and atheist eyes,
   This ripe fruit of thy teaching see;
And 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; *  
Give Heaven the credit of a deed  
Which shames the nether pit.  
Kneel, smooth blasphemer, 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'erclustered 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 beat  
The pulses of the heart.  
Leave studied wit, and guarded phrase;  
And all that kindled heart can feel  
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-feed titled knave  
Plead Robbery's right with purchased lips,  
And tell us that our fathers gave  
For Freedom's pedestal, a slave,  
For frieze and moulding, chains and whips!—  

* Three new publications, from the pens of Dr. Junkin, President of Miami College, Alexander McCaine of the Methodist Protestant church, and of a clergyman of the Cincinnati Synod, defending Slavery on Scriptural ground, have recently made their appearance.
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 prophet'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 smoking town.

By Liberty's dishonored name,
By man's lost hope, and failing trust,
By words and deeds, which bow with shame
Our foreheads to the dust,—
By the exulting tyrant's sneer,
'Borne to us from the Old World's thrones,
And by their grief, who pining hear,
In sunless mines and dungeons drear,
How Freedom's land her faith disowns;—

Speak out in acts; the time for words
Has passed, and deeds alone suffice;
In the loud clang of meeting swords
The softer music dies!
Act—act, in God's name, while ye may,
Smite from the church her leprous limb,
Throw open to the light of day
The bondman's cell, and break away
The chains the state has bound on him.

Ho! every true and living soul,
To Freedom's perilled altar bear
The freeman's and the Christian's whole,
Tongue, pen, and vote, and prayer!
One last great battle for the Right,—
One short, sharp struggle to be free!—
To do is to succeed—our fight
Is waged in Heaven's approving sight—
The smile of God is Victory!
THE BRANDED HAND.

[Captain Jonathan Walker, of Harwich, Mass., was solicited by several fugitive slaves at Pensacola, Florida, to convey them in his vessel to the British West Indies. Although well aware of the hazard of the enterprise, he attempted to comply with their request. He was seized by an American vessel, consigned to the American authorities at Key West, and by them taken back to Florida—where, after a long and rigorous imprisonment, he was brought to trial. He was sentenced to be branded on the right hand with the letters "S. S." ("Slave Stealer") and amerced in a heavy fine. He was released on the payment of his fine in the 6th month of 1845.]

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 welcomed, bearing back from Syrian wars
The scars of Arab lances, and of Paynim scimitars.
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 the lone and long night watches, sky above and wave below,
Thou did'st learn a higher wisdom than the babbling school-men 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
Fling to heaven your signal fires!

From Wachusett, 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

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 brooked—
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 then
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.

Written during the Pending of
the Texas Question.

What though unthrilled, unmov- ing,
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?
Oh, by hearth and holy altar,
My Fatherland, be true!
Fling abroad thy scrolls of Free-
dom!
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.

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 be the same,
Must we kiss the feet of Moloch, pass our children through the flame?
Is the dollar only real?—God and truth and right a dream?
Weighed against your lying ledgers must our manhood kick the beam?

Oh, 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 hane 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?
Oh 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 out spread.

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 coping
Springs above them, vast and tall,
Grave men in the dust are groping
For the largest, 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 whatsoe'er it does not show.

Pitying God!—Is that a woman
On whose wrists the shackles 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 gaily 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 pleaded 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 sweeping:
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!—

   Oh, my brothers! oh, 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 listening to the Voice I seem to hear!

   With the storm above us driving,
   With the false earth mined below—
   Who shall marvel if thus striving
   We have counted friend as foe;
Unto one another giving in the darkness 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 overtasked 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—
Oh! 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, oh, 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,
Oh! 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.

[DR. THATCHER, surgeon in SCAMMEL'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."

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!}
YORKTOWN.

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 Tarlton's troop ride bannerless:
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?

Oh! veil your faces, young and brave!
Sleep, Scammel, in thy soldier grave!
Sons of the North-land, 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-blows 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.

Oh! 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,
Fleshes 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 Spielberg's dungeon cell,
Safe drear Siberia's frozen hell:
With slavery's flag o'er both unrolled,
What of the New World fears the Old?

EGO.

WRITTEN IN THE BOOK OF A FRIEND.

On page of thine I cannot trace
The cold and heartless commonplace
A statue's fixed and marble grace.

Forever as these lines are 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 approves—
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?—

Oh! 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 withdrawn?

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 head-stone 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.

TO GOV. M'DUFFIE.

"The patriarchal institution of slavery,"—"the corner-stone of our republican edifice."—Gov. M'Duffie.

KING of Carolina—hail!
  Last champion of Oppression's battle!
Lord of rice-tierce and cotton-bale!
  Of sugar-box and human cattle!
Around thy temples, green and dark,
  Thy own tobacco-wreath reposes;
Thyself, a brother Patriarch
  Of Isaac, Abraham, and Moses!

Why not?—Their household rule is thine,
  Like theirs, thy bondmen feel its rigor;
And thine, perchance, as concubine,
  Some swarthy counterpart of Hagar.
Why not?—Like patriarchs of old,
  The priesthood is thy chosen station;
Like them thou payest thy rites to gold—
  An Aaron's calf of Nullification.

All fair and softly!—Must we, then,
  From Ruin's open jaws to save us,
Upon our own free workingmen
  Confer a master's special favors?
Whips for the back—chains for the heels—
  Hooks for the nostrils of Democracy,
Before it spurns as well as feels
  The riding of the Aristocracy!

Ho!—fishermen of Marblehead!
  Ho!—Lynn cordwainers, leave your leather
And wear the yoke in kindness made,
  And clank your needful chains together!
Let Lowell mills their thousands yield,
  Down let the rough Vermonter hasten,
Down from the workshop and the field,
  And thank us for each chain we fasten.

SLAVES in the rugged Yankee land!
  I tell thee, Carolinian, never!
Our rocky hills and iron strand
  Are free, and shall be free forever.
TO GOV. M’DUFFIE.

The surf shall wear that strand away,
Our granite hills in dust shall moulder,
Ere Slavery’s hateful yoke shall lay,
Unbroken, on a Yankee’s shoulder!

No, George M’Duffie!—keep thy words
For the mail plunderers of thy city,
Whose robber-right is in their swords;
For recreant Priest and Lynch-Committee!
Go, point thee to thy cannon’s mouth,
And swear its brazen lips are better,
To guard “the interests of the South.”
Than parchment scroll, or Charter’s letter.*

We fear not. Streams which brawl most loud
Along their course, are oftenest shallow;
And loudest to a doubting crowd
The coward publishes his valor.
Thy courage has at least been shown
In many a bloodless Southern quarrel,
Facing, with hartshorn and cologne,
The Georgian’s harmless pistol-barrel.†

No, Southron! not in Yankee land
Will threats, like thine, a fear awaken;
The men, who on their charter stand
For truth and right, may not be shaken.
Still shall that truth assail thine ear;
Each breeze, from Northern mountains blowing,
The tones of Liberty shall bear
God’s “free incendiaries” going!

We give thee joy!—thy name is heard
With reverence on the Neva’s borders;
And “turban’d Turk,” and Poland’s lord,
And Metternich are thy applauders.
Go—if thou lov’st such fame, and share
The mad Ephesian’s base example—
The holy bonds of Union tear,
And clap the torch to Freedom’s temple!

Do this—Heaven’s frown, thy country’s curse
Guilt’s fiery torture ever burning—
The quenchless thirst of Tantalus,
And Ixion’s wheel forever turning—
A name, for which “the pain’dest fiend
Below” his own would barter never,—
These shall be thine unto the end
Thy damning heritage forever!

* See Speech of Gov. M’D. to an artillery company in Charleston, S. C.
† Most of our readers will recollect the “chivalrous” affair between M’Duffie and Col. Cum- mings, of Georgia, some years ago, in which the parties fortified themselves with spirits of harts- horn and eau de Cologne.
LINES.

Written on reading "Wright and Wrong in Boston;" containing an account of the meeting of the Boston Female Anti-Slavery Society, and the mob which followed, on the 21st of the 10th month, 1835.

UnshrinKING from the storm,
Well have ye borne your part,
With woman’s fragile form,
But more than manhood’s heart!
Faithful to Freedom, when
Its name was held accursed—
Faithful, midst ruffian men,
Unto your holy trust.

Oh—steadfast in the Truth!
Not for yourselves alone,
Matron and gentle youth,
Your lofty zeal was shown:
For the bondman of all climes—
For Freedom’s last abode—
For the hope of future times—
For the birthright gift of God—

For scorn’d and broken laws—
For honor and the right—
For the staked and peril’d cause
Of liberty and light—
For the holy eyes above
On a world of evil cast—
For the children of your love—
For the mothers of the past!

Worthy of them are ye—
The Pilgrim wives who dared
The waste and unknown sea,
And the hunter’s perils shared.

Worthy of her* whose mind,
Triumphant over all,
Ruler nor priest could bind,
Nor banishment appal.

Worthy of her † who died
Martyr of Freedom, where
Your "Commons’" verdant pride,
Opens to sun and air:
Upheld at that dread hour
By strength which could not fail;
Before whose holy power
Bigot and priest turn’d pale,

God give ye strength to run,
Unawed by Earth or Hell,
The race ye have begun
So gloriously and well,
Until the trumpet-call
Of Freedom has gone forth,
With joy and life to all
The bondmen of the earth!

Until Immortal mind
Unshackled walks abroad,
And chains no longer bind
The image of our God
Until no captive one
Murmurs on land or wave;
And, in his course, the sun
Looks down upon no slave!

LINES.

Written on the adoption of Pinckney’s Resolutions, in the House of Representatives, and the passage of Calhoun’s “Bill of Abominations” to a second reading, in the Senate of the United States.

Now, by our fathers’ ashes! where’s the spirit
Of the true-hearted and the unshackled gone?
Sons of old freemen, do we but inherit
Their names alone?

* Mrs. Hutchinson, who was banished from the Massachusetts Colony, as the easiest method of confuting her doctrines.
† Mary Dyer, the Quaker Martyr, who was hanged in Boston in 1659 for worshiping God according to the dictates of her conscience.
Is the old Pilgrim spirit quench'd within us?
    Stoops the proud manhood of our souls so low,
That Mammon's lure or Party's wile can win us
    To silence now?

No. 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 seek the free to fetter?
    Here Lynch law light its horrid fires on high?
And, in the church, their proud and skill'd abettor,
    Make truth a lie?

Torture the pages of the hallow'd 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 downward way,
Thicker to gather on her limbs and stronger
    Day after day?

Oh, 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 billows' 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 shall 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.

Oh, let that voice go forth! The bondman 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.

Oh, for your ancient freedom, pure and holy,
For the deliverance of a groaning earth,
For the wrong'd captive, bleeding, crush'd, and lowly,

Let it go forth!

Sons of the best of fathers! will ye falter
With all they left ye peril'd and at stake?
Ho! once again on Freedom's holy altar
The fire awake!

Prayer-strengthen'd for the trial, come together,
Put on the harness for the moral fight,
And, with the blessing of your heavenly Father,
Maintain the right!
Blest land of Judea! thrice hallowed of song
Where the holiest of memories pilgrim-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, Gennesaret, 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 Gadarene;
And I pause on the goat-craggs of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah 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 eye-balls of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam'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 is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on 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 hastened to greet
The lowly Redeemer, and sit at His feet?
I tread where the twelve in their way-faring 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.

Oh, here with His flock the sad Wanderer came—  
These hills He toiled over in grief, are 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 Jerusalem yet,  
But with dust on her forehead, and chains on her feet;  
For the crown of her pride to the mocker hath gone,  
And the Holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode  
Of Humanity clothed in the brightness of God?  
Where my spirit but turned from the outward and dim,  
It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when,  
In love and in meekness, He moved among men;  
And the voice which breathed peace to the waves of the sea,  
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,  
Nor my ears hear the dashing of Galilee’s flood,  
Nor my eyes see the cross which He bowed him to bear,  
Nor my knees press Gethsemane’s garden of prayer?

Yet loved of the Father, Thy Spirit is near  
To the meek, and the lowly, and penitent here;  
And the voice of Thy love is the same even now,  
As at Bethany’s tomb, or on Olivet’s brow.

Oh, the outward hath gone!—but in glory and power,  
The spirit surviveth the things of an hour;  
Unchanged, undecaying, its Pentecost flame  
On the heart’s secret altar is burning the same!

---

EZEKIEL.

CHAPTER XXXIII. 30-33.

They hear thee not, O God! nor see:  
Beneath 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 hymn 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, oh Prophet-bard of old,
Hast thou thy tale of sorrow told!
The same which earth's unwelcome 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 actors' 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 angel-trod,
Through arches round the throne of God!
Thy audience, worlds!—all Time to be
The witness of the Truth in thee!

THE WIFE OF MANOAH TO 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.

Oh! 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, ever 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,
Rose, 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
Pressed 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,
Glittered 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.
Priests, 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 trumpets 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,
Oh, 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,
Oh 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!
'Tis the vintage of blood—’tis the fulness of time,
And vengeance shall gather the harvest of crime!"

The warning was spoken—the righteous had gone,
And the proud ones of Sodom were feasting alone;
All gay was the banquet—the revel was long,
With the pouring of wine and the breathing of song.

'Twas an evening of beauty; the air was perfume,
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmure of love or the notes of a bird.

And beautiful maidens moved down in the dance,
With the magic of motion and sunshine of glance;
And white arms wreathed lightly, and tresses fell free,
As the plumage of birds in some tropical tree.
Where the shrines of foul idols were lighted on high,
And wantonness tempted the lust of the eye;
Midst rites of obsceneness, strange, loathsome, abhorred,
The blasphemer scoffed at the name of the Lord.

Hark! the growl of the thunder—the quaking of earth!
Woe—woe to the worship, and woe to the mirth!
The black sky has opened—there's flame in the air—
The red arm of vengeance is lifted and bare!

Then the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons, to blast and devour!

Down—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 and the laughter grew suddenly still.

The last throb of anguish was fearfully given;
The last eye glared forth in its madness on Heaven!
The last groan of horror rose wildly and vain,
And death brooded over the pride of the Plain!

THE CRUCIFIXION.

Sunlight upon Judea's hills!
And on the waves of Galilee—
On Jordan's stream, and on the rills
That feed the dead and sleeping sea!
Most freshly from the greenwood 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 helmed watchers pant for breath,
And turn with wild and maniac eyes
From 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?

Oh, 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 imparts,  
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 gray-beard 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 cloudy veil,
The Sun's hot glances smote him through.

"Ah me!" the lonely stranger said,
"The hope which led my footsteps on,
And light from Heaven around them shed,
O'er weary wave and waste, is gone!

"Where are the harvest fields all white,
For Truth to thrust her sickle in?
Where flock the souls, like doves in flight,
From the dark hiding place of sin?

"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 bear?
Dear Lord uphold me with thy hand,
Thy strength with human weakness share!"

He ceased; for at his very feet
In mild rebuke a floweret smiled—
How thrilled his sinking heart to greet
The Star-flower of the Virgin's child!

Sown by some wandering Frank, it 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 kindly mood,
The Persian plants its beauty screened;
And on its pagan sisterhood,
In love, the Christian floweret 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!

CHRIST IN THE TEMPEST.

STORM on the heaving waters!—The vast sky
Is stooping with its thunder. Cloud on cloud
Rolls heavily in the darkness, like a shroud
Shaken by midnight's Angel from on high,
Through the thick sea-mist, faintly and afar,
Chorazin's watch-light glimmers like a star,
And, momently, the ghastly cloud-fires play
On the dark sea-wall of Capernaum's bay,
And tower and turret into light spring forth
Like spectres starting from the storm-swept earth
And, vast and awful, Tabor's mountain form,
Its Titan forehead naked to the storm,
Towers for one instant, full and clear, and then
Blends with the blackness and the cloud again.

And it is very terrible!—The roar
Ascendeth unto heaven, and thunders back,
Like the response of demons, from the black
Rifts of the hanging tempest—yawning o'er
The wild waves in their torment. Hark!—the cry
Of strong man in peril, piercing through
The uproar of the waters and the sky,
As the rent bark one moment rides to view,
On the tall billows, with the thunder cloud
Closing around, above her, like a shroud!
He stood upon the reeling deck—His form
Made visible by the lightning, and His brow
Pale, and uncover'd to the rushing storm,
Told of a triumph man may never know—
Power underrived and mighty—"PEACE—BE STILL!"
The great waves heard Him, and the storm's loud tone
Went moaning into silence at His will;
And the thick clouds, where yet the lightning shone,
And slept the latent thunder, roll'd away,
Until no trace of tempest lurk'd behind,
Changing, upon the pinions of the wind,
To stormless wanderers, beautiful and gay.

Dread Ruler of the tempest! Thou before
Whose presence boweth the uprisen storm—
To whom the waves do homage round the shore
Of many an Island empire!—if the form
Of the frail dust beneath Thine eye, may claim
Thy infinite regard—oh, breathe upon
The storm and darkness of man's soul the same
Quiet, and peace, and humbleness which came
O'er the roused waters, where Thy voice had gone
A minister of power—to conquer in Thy name!

"KNOWEST THOU THE ORDINANCES OF HEAVEN?"

—Job xxxviii. 33.

Look unto heaven!
The still and solemn stars are burning there,
Like altars lighted in the upper air,
And to the worship of the great God given,
Where the pure spirits of the unsinning dead,
Redeem'd and sanctified from Earth, might shed
The holiness of prayer.

Look ye above!
The Earth is glorious with its summer wreath
The tall trees bend with verdure; and, beneath,
Young flowers are blushing like unwhisper'd love.
Yet these will change—Earth's glories be no more,
And all her bloom and greenness fade before
The ministry of Death.

Then gaze not there.
God's constant miracle—the star-wrought sky
Bends o'er ye, lifting silently on high,
As with an Angel's hand, the soul of prayer,
And heaven's own language to the pure of Earth,
Written in stars at Nature's mighty birth,
Burns on the gazing eye.

Oh! turn ye, then,
And bend the knee of worship; and the eyes
Of the pure stars shall smile, with glad surprise
At the deep reverence of the sons of men.
Oh! bend in worship, till those stars grow dim
And the skies vanish, at the thought of Him
Whose light beyond them lies!
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!

Oh! 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?

Oh! watchers of the stars at night,
Who breathe their fire, as we the air—
Suns, thunders, stars, and rays of light,
Oh! 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'erworned, in the waiting sea,
And moans upon its mother's breast—
So turns my soul to Thee!

O Thou who bidst the torrent flow,
Who lendest wings unto the wind—
Mover of all things! where art Thou?
Oh, 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?

Oh, 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 I 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, wherein
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, overflowing 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 springing—
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 but cold abode,
Unto Thee, my Guide and God!
THE FEMALE MARTYR.

[Mary G—, aged eighteen, 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 midnight 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 hackman 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 church-yard 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 unknown—
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 was there,
Inhaling from the loathsome air,
Poison with every breath.
Yet shrinking not from offices of dread
For the wrung dying, and the unconscious dead.

And, where the sickly taper shed
Its light through vapors, damp, confined,
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 springtime 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 honors;—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 footsteps 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 frozen 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 was 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 firelight dances high,
And laugh at the shriek of the baffled Fiend as his sounding wing goes by!
"Oh, 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!"

"Oh, 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 untrodden,
Where the poor and needy of earth are rich in the perfect love of God!
THE CALL OF THE CHRISTIAN.

Not 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.

Oh, 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, oh 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?

Ah! 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,
Oh, 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 murmur 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 evermore
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 dropping 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 controls
    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.

Pluck one thread, and the web ye mar;
    Break but one
Of a thousand keys, and the paining jar
    Through all will run.

Oh, restless spirit! wherefore strain
    Beyond thy sphere?
Heaven and hell, with their joy and pain
    Are now and here.

Back to thyself is measured well
    All thou hast given;
Thy neighbor's wrong is thy present hell,
    His bliss thy heaven.
And in life, in death, in dark and light
   All are in God's care;
Sound the black abyss, pierce the deep of night,
   And He is there!
All which is real now remaineth,
   And fadeth never:
The hand which upholds it now, sustaineth
   The soul forever.
Leaning on Him, make with reverent meekness
   His own thy will,
And with strength from Him shall thy utter weakness
   Life's task fulfil;
And that cloud itself, which now before thee
   Lies dark in view,
Shall with beams of light from the inner glory
   Be stricken through.
And like meadow mist through Autumn'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 queriest 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 châteaux 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!

Oh, 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 homes,
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
FOLLEN.

To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!

Oh! 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 tell
The dear Lord ordereth all things well!"

FOLLEN.

ON READING HIS ESSAY ON THE "FUTURE STATE."

FRIEND of my soul!—as with moist eye
I look up from this page of thine,
Is it a dream that thou art nigh,
Thy mild face gazing into mine?

That presence seems before me now,
A placid heaven of sweet moonrise,
When dew-like, on the earth below
Descends the quiet of the skies.

The 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.

Ah me!—at times that last dread scene
Of Frost and Fire and moaning Sea,
Will cast its shade of doubt between
The failing eyes of Faith and thee.

Yet, lingering o'er thy charmed page,
Where through the twilight air of earth,
Alike enthusiast and sage,
Prophet and bard, thou gazest forth;

Lifting the Future's solemn veil;
The reaching of a mortal hand
To put aside the cold and pale
Cloud-curtains of the Unseen Land;

In thoughts which answer to my own,
In words which reach my inward ear,
Like whispers from the void Unknown,
I feel thy living presence here.
The waves which lull thy body's rest,
The dust thy pilgrim footsteps trod,
Unwasted, through each change, attest
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 burden of Life's cross of pain,
And the thorned crown of suffering worn.

Oh! 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 Unknown;

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;

'Tis 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 to 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 it glide.

On all thou lookest we shall look,
    And to our gaze ere long shall turn
That page of God’s mysterious book
    We so much wish, yet dread to learn.

With Him, before whose awful power
    Thy spirit bent its trembling knee,—
Who, in the silent greeting flower,
    And forest leaf, looked out on thee,—

We leave thee, with a trust serene,
    Which Time, nor Change, nor Death can move,
While with thy childlike faith we lean
    On Him whose dearest name is Love!
TO THE REFORMERS OF ENGLAND.

God bless ye, brothers!—in the fight
Ye're waging now, ye cannot
For better is your sense of right
Than kingcraft'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 curse
The gates of Heaven or hell.

Let 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;
All holy memories and sublime
 And glorious round ye throned.

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 hath wrought,
Light, Truth, and Love;—your battle ground
 The free, broad field of Thought.

No partial, selfish purpose breaks
 The simple beauty of your plan,
Nor 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!
Oh, ye who, with undoubting eyes,
Through present cloud and gathering storm,
Behold 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.

Oh! 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 godless 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, "you 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 too;
Upspringing from the ruined Old
I saw the New.

'Twas 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 feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day.

The grain grew green on battle-plains,
O'er swarded war-mounds grazed the cow;
The slave stood forging from his chains
The spade and plough.

Where frowned the fort, pavilions gay
And cottage windows, flower-entwined,
Looked out upon the peaceful bay
And hills behind.

Through vine-wreathed cups with wine once red,
The lights on brimming crystal fell,
Drawn, sparkling, from the rivulet head
And mossy well.

Through prison walls, like Heaven-sent hope,
Fresh breezes blew, and sunbeams strayed,
And with the idle gallows-robe
The young child played.

Where the doomed victim in his cell
Had counted o'er the weary hours,
Glad schoolgirls, answering to the bell,
Came crowned with flowers.

Grown wiser for the lesson given,
I fear no longer, for I know
That, where the share is deepest driven,
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.

Oh! backward-looking son of time!—
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

So wisely taught the Indian seer;
Destroying Seva, forming Brahm,
Who wake by turns Earth's love and fear,
Are one, the same.

As idly as, in that old day
Thou mournest, did thy sires repine,
So, in his time, thy child, grown gray,
Shall sigh for thine.

Yet, not the less for them or thou
The eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats!

Take heart!—the Waster builds again—
A charmed life old goodness hath;
The tears may perish—but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night:
Ho, wake and watch!—the world is gray
With morning light!

THE PRISONER FOR DEBT.

Look on him!—through his dungeon grate
Feesely 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 murmurmur 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 lisping 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 patriot 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?
WHITTIER'S POEMS.

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's hand.

LINES

Written on Reading Several Pamphlets Published by Clergymen against the Abolition of the Gallows.

I.

The suns of eighteen centuries have shone
    Since the Redeemer walked with man, and made
The fisher's boat, the cavern's floor of stone,
    And mountain moss, a pillow for his head;
And He, who wandered with the peasant Jew,
    And broke with publicans the bread of shame,
And drank, with blessings in His Father's name,
The water which Samaria's outcast drew,
Hath now His temples upon every shore,
    Altar and shrine and priest,—and incense dim
Evermore rising, with low prayer and hymn,
From lips which press the temple's marble floor,
Or kiss the gilded sign of the dread Cross He bore!

II.

Yet as of old, when, meekly "doing good,"
He fed a blind and selfish multitude,
And even the poor companions of His lot
With their dim earthly vision knew Him not,
How ill are His high teachings understood!
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,
Wet 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 forgive!—
    Twisted the cord and edged the murderous steel;
And, with His words of mercy on their lips,
Hung gloating o'er the pincer's burning grips,
   And the grim horror of the straining 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—
   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 torture wrung,
Heaven's anthem blending with the shriek of hell!
The midnight of Bartholomew—the stake
   Of Smithfield, and that thrice-accursed 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 Saviour 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,
Groped in the shadows of Man's twilight time,
What mean ye, that with ghoul-like 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?—Wherefore 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 Druid's oak;
And ye of milder faith, with your high claim
Of prophet-utterance in the Holiest name,
Will ye become the Druids of our time?
Set up your scaffold-altars in our land,
And consecrators of Law's darkest clime,
Urged to its loathsome work the hangman's hand?
Beware—lest loathsome nature, roused at last,
From its peeled shoulder your encumbrance cast,
And, sick to loathing of your cry for blood,
Rank ye with those who led their victims round
The Celt's red altar and the Indian's mound,
Abhorred of Earth and Heaven—a pagan brotherhood!

THE WORSHIP OF NATURE.

"It hath been as it were especially rendered unto mee and made plaine and legible to my understandynge that a great worshipp is going on among the thyngs of God."—Gratt.

The Ocean looketh up to Heaven,
As't were a living thing,
The homage of its waves is given
In ceaseless worshipping.

They kneel upon the sloping sand,
As bends the human knee,
A beautiful and tireless band,
The Priesthood of the Sea!

They pour the glittering treasures out
Which in the deep have birth,
And chant their awful hymns about
The watching hills of earth.

The green earth sends its incense up
From every mountain shrine,
From every flower and dewy cup
That greeteth the sunshine.

The mists are lifted from the rills
Like the white wing of prayer,
They lean above the ancient hills
As doing homage there.

The forest tops are lowly cast
O'er breezy hill and glen,
As if a prayerful spirit pass'd
On Nature as on men.

The clouds weep o'er the fallen world
E'en as repentant love;
Ere to the blessed breeze unfurl'd
They fade in light above.

The sky is as a temple's arch,
The blue and wavy air
Is glorious with the spirit-march
Of messengers of prayer.

The gentle moon—the kindling sun—
The many stars are given,
As shrines to burn earth's incense on—
The altar-fires of Heaven!

LINES

Written in the Commonplace Book of a young lady.

"Write, write!" Dear Cousin, since thy word,
Like that my ancient namesake heard
On Patmos, may not be denied,
I offer for thy page a lay
Breathing of Beauty pass'd away
Of Grace and Genius, Love and Truth,
All which can add a charm to youth,
To virtue and to Heaven allied.
Forgive me if the lay be such
As may not suit thy hours of gladness,
Forgive me, if it breathe too much
Of mourning and of sadness.
It may be well that tears, at whiles,
Should take the place of Folly's smiles,
When 'neath some Heaven-directed blow,
Like those of Horeb's rock, they flow,
For sorrows are in mercy given
To fit the chas'ten'd soul for Heaven:
Prompting, with woe and weariness,
Our yearning for that better sky,
Which, as the shadows close on this,
Grows brighter to the longing eye.
For each unwelcome blow may break,
Perchance, some chain which binds us here;
And clouds around the heart may make
The vision of our Faith more clear;
As through the shadowy veil of even
The eye looks farthest into Heaven,
On gleams of star and depths of blue
The fervid sunshine never knew!

———"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 friendship is shaken—
One heart from among us no longer shall thrill
With the spirit of gladness, or darken with ill.

Weep!—Lonely and lowly, are slumbering 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 humanity's claim
From its silence and darkness is ever the same;
The hope of that World whose existence is bliss
May not stifle the tears of the mourners of this.

For, oh! if one glance the freed spirit can throw
On the scene of its troubled probation below,
Than the pride of the marble—the pomp of the dead—
To that glance will be dearer the tears which we shed.

Oh, who can forget the rich light of her smile,
Over lips moved with music and feeling 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
Play'd the hues of the heart and the sunshine of soul,—
And the tones of her voice, like the music which seems
Murmur'd low in our ears by the Angel of dreams!

But holier and dearer our memories hold
Those treasures of feeling, more precious than gold—
The love and the kindness,—the pity which gave
Fresh hopes to the living and 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.

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 temper'd by love.

As a cloud of the sunset, slow melting in heaven,
As a star that is lost when the daylight is given,
As a glad dream of slumber, which wakens in bliss,
She hath pass'd to the world of the holy from this.

She hath pass'd—but, oh! sweet as the flowerets that bloom
From her last lonely dwelling—the dust of her tomb—
The charm of her virtues, as Heaven's own breath,
Shall rise like an incense from darkness and death.

---

THE WATCHER.

"And Rizpah, the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of Heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night."—

2 Sam. xxi. 10.

Tall men and kingly-brow'd!—they led them forth
Bound for the sacrifice. It was high noon;
And ancient Gibeah, emptied of her life,
Rose silently before the harvest sun.

Her dwellers had gone out before the walls,
With a stern purpose; and her maidens lean'd
Breathless for its fulfilment, from the hills,
Uncheer'd by reaper's song. The harvest lay
Stinted and sere upon their parched tops.

The streams had perish'd in their goings on;
And the deep fountains fail'd. The fervent sun,
Unchasten'd by a cloud, for months had shone
A lidless eye in heaven; and all the sky
Glow'd as a furnace, and the prodigal dew
With the scorch'd earth held no companionship.

A curse was over Israel. Unjudged crime
Had wrought it in the elements. Her soil
Was unbless'd as the heathen's; and the plagues
Of those who know not God, and bow them down
To a strange worship, had been meted her.

The sacrifice was finish'd. Gibeon roll'd
Back like a torrent through the city gates
Her gather'd thousands; and her victims lay
Naked beneath the brazen arch of heaven,
On the stain'd Rock of Sacrifice. The sun
Went down his heated pathway with a slow
And weary progress, as he loved to gaze
On the dark horror of his burning noon—
The sacrifice of Innocence for Guilt,
Whose blood had sent its sleepless murmur up
To the Avenger’s ear, until fierce wrath
Burn’d over earth and heaven, and Vengeance held
The awful mastery of the elements.

Who stealeth from the city, in the garb
Which tokens the heart’s sorrow, and which seems
Around her wasted form to shadow forth
The visitation of dark grief within?
Lo!—she hath pass’d the valley, and her foot
Is on the Rock of Sacrifice—and now
She stoopeth over the unburied dead,
And moves her lip, but speaks not. It is strange
And very fearful! The descending sun
Is pausing like a fire-wing’d Angel on
The bare hills of the West, and, fierce and red,
His last rays fall aslant the place of blood,
Coloring its dark stains deeper. Lo! she kneels
To cover, with a trembling hand, the cold
And ghastly work of death—those desecrate
And darken’d temples of the living soul!

Her task was finish’d, and she went away
A little distance, and, as night stole on
With dim starlight and shadow, she sat down
Upon a jutting fragment of the rock—
A solitary watcher. The red glow
That wrestled with the darknec’s, and sent up
Its spear-like lines of light until they waned
Into the dark blue zenith, pass’d away,
And, from the broad and shadow’d West, the stars
Shone through substantial blackness. Midnight came;
The wind was groaning on the hills and through
The naked branches of their perishing trees,
And strange sounds blended with it. The gaunt wolf,
Scenting the place of slaughter, with his long
And most offensive howl did ask for blood;
And the hyena sat upon the cliff,
His red eye glowing terribly; and low,
But frequent and most fearfully, his growl
Came to the watcher’s ear. Alone she sat,
Unmoving as her resting-place of rock.
Fear for herself she felt not—every tie
That once took hold on life with aught of love
Was broken utterly. Her eye was fix’d,
Stony and motionless, upon the pall
Which veil’d her princely dead. And this was love
In its surpassing power—yea, love as strong
As that which binds the peopled Universe,
And pure as angel-worship, when the just
And beautiful of Heaven are bow’d in prayer!

The night stole into morning, and the sun,
Red and unwelcome, rose without a cloud,
And there was Rizpah still, woe-worn and pale;
And yet in her dark eye and darker hair,
And in the marble and uplifted brow,
And the much wasted figure, might be seen
A wreck of perfect beauty, such as bow’d
The throned one of Israel at her feet,
Low as the trampled Philistine had knelt:
Before his mailed presence. Not a tear
Glisten’d on eye or cheek, but still she gazed
On the dark veil of sackcloth with a strange
And fixed earnestness. The sky again
Redden’d with heat, and the unmoisten’d earth
Was like the ashen surface of the hush’d
But perilous volcano. Rizpah bore
The fever of the noon-time, with a stern
And awful sense of duty nerving her,
In her devotedness. She might not leave
The high place of her watching for the shade
Of cluster’d palm-trees; and the lofty rocks,
Casting their grim and giant shadows down,
Might not afford her shelter; for the sweep
Of heavy wings went over her like clouds
Crossing the sunshine, and most evil birds,
Dark and obscene,—the jaguars of the air!—
From all the hills had gather’d. Far and shy
The sombre raven sat upon his rock,
And his vile mate did mock him. The vast wing
Of the great eagle, stooping from the sun,
Winnow’d the cliffs above her!

Day by day,

Beneath the scorching of the unveil’d sun,
And the unweeping solitude of night,
Pale Rizpah kept her vigils; and her prayer
Went up at morn and eventide, that Earth
Might know the gentle visitings of rain
And be accurs’d no more. And when at last
God thunder’d in the heavens, and clouds came up
From their long slumber, and the great rain fell,
And the parch’d earth drank deeply, Rizpah knew
Her prayers were answer’d, and she knelt again;
In earnest gratitude; and when the storm
Roll’d off before the sunshine, kindly hands
Convey’d away her wasted charge, and gave
The sons of Saul a sepulchre with him.
"Away from thy people, thou shedder of blood—
Away to the refuge appointed of God!
Nay, pause not to look for thy household or kin,
For Death is behind thee, thou worker of sin.

"Away!—look not back, though that sorrowful one,
The mother who bore thee, shall wail for her son,
Nor stay when thy wife, as a beautiful blossom,
Shall clasp thy fair child to her desolate bosom.

"Away, with thy face to the refuge afar
In the glow of the sun—in the eye of the star;
Though the Simoom breathe o'er thee, oppressive and warm,
Rest not by the fountain nor under the palm.

"Away! for the kinsman of him thou hast slain
Has breathed on thy head the dark curses of Cain;
The cry of his vengeance shall follow thy path—
The tramp of his footstep, the shout of his wrath."

And the slayer sprang-up as the warning was said,
And the stones of the altar rang out to his tread;
The wail of his household was lost on his ear—
He spoke not, he paused not, he turn'd not to hear.

He fled to the desert—he turn'd him not back
When the rush of the sand-storm grew loud in his track,
Nor paused till his vision fell, grateful and glad,
On the green hills of Gilead—the white tents of Gad.

Oh, thus, when the crimes and the errors of Earth
Have driven her children as wanderers forth,
To the bow'd and the broken of spirit is given
The hope of a refuge—the refuge of Heaven!

THE HUMAN SACRIFICE.

I.

Far from his close and noisome cell,
By grassy lane and sunny stream,
Blown clover field and strawberry dell,
And green clover and meadow freshness, fell
The footsteps of his dream.
Again from careless feet the dew
Of summer's misty morn he shook;
Again with merry heart he threw
His light line in the rippling brook.
Back crowded all his school-day joys—
He urged the ball and quoit again,
And heard the shout of laughing boys
Come ringing down the walnut glen.
Again he felt the western breeze,
With scent of flowers and crispning 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 knee 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—
Clanked on his limbs the felon's chain!
He woke, to hear the church-tower tell
Time's foot-fall 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.
No 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.

Low 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 devil-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-rope’s 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 possesseu, 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.

Oh, 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, is he,
Who in that name the gallows rears,
An awful altar built to Thee,
With sacrifice of blood and tears?
Oh, once again Thy healing lay
On the blind eyes which know Thee 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.
Oh! never yet upon the scroll
Of the sin-stained, but priceless soul,
Hath Heaven inscribed "Despair!"
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!

* Among the Tartars, the Caspian is known as Akdingis, that is, White Sea. Baku, on its Persian side, is remarkable for its perpetual fire, scarcely discoverable under the pitchy clouds of smoke from the bitumen which feeds it. It is the natural fire-altar of the old Persian worship.
Oh, 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 of 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
  Laid down for his last sleeping,
And at his side, a slave no more,
  His brother man stood weeping,
His latest thought, his latest breafeh,
  To Freedom's duty giving,
With failing tongue and trembling hand
  The dying blest the living.

Oh! 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 upbrac-
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 thy exiled sons
  Their household gods have broken.
The curse is on thee—woives for men,
  And briars for corn-sheaves giving!
Oh! 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 light,
  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.

* Randolph had a hearty hatred of slave traders, and it is said treated some of them quite roughly, who ventured to cheapen his "chattels personal."
† See the remarkable statement of Dr. Parish, his medical attendant.
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 divine—  
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,  
Howe'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 listener'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.

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 interpose
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.
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 murmurs, while men throng
The marble floor
Of Mammon's altar, from the crush and din
Of the world's madness let me gather in
My better thoughts once more.

Oh! once again revive, while on my ear
The cry of Gain
And low hoarse hum of Traffic dies away,
Ye blessed memories of my early day
Like sere grass wet with rain!—

Once more let God's green earth and sunset air
Old feelings waken;
Through weary years of toil and strife and ill,
Oh, let me feel that my good angel still
Hath not his trust forsaken.

And well do time and place befit my mood:
Beneath the arms
Of this embracing wood, a good man made
His home, like Abraham resting in the shade
Of Mamre's lonely palms.

Here, rich with autumn gifts of countless years,
The virgin soil
Turned from the share he guided, and in rain
And summer sunshine throve the fruits and grain
Which blessed his honest toil.

Here, from his voyages on the stormy seas,
Weary and worn,
He came to meet his children, and to bless
The Giver of all good in thankfulness
And praise for his return.

And here his neighbors gathered in to greet
Their friend again,
Safe from the wave and the destroying gales,
Which reap untimely green Bermuda's vales,
And vex the Carib main.

* 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 scenery around the ancient village of Frankford frequently attracted me from the heat and bustle of the city.
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 lifelong pain:

How the armed warrior sate 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.

Oh, 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 upland 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 Vaucluse hallowed by its Petrarch's shade,
Or Virgil's laureled hill.

To the gray walls of fallen Paraclete,
To Juliet's urn,
Fair Arno and Sorrento's orange grove,
Where Tasso sang, let young Romance 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 JOHN PIERPONT.

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 Palestine,—
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 traveler 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 Jogees sing:  
Which lends once more to wintry age  
The greenness of its spring.

Oh!—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 humbling 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.

Oh, 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 breaks
Is singing with the brook.
"Bear up, oh 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!
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 a power like 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 self-same 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 springing
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 meanings
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 moonbeams,
Beautiful and frail!

O'er the rough chart of Existence,
Rocks of sin and wastes of woe,

* "Get the writings of John Woolman by heart."—Essays of Elia.
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 served 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!—

* August. Sililoq. cap. xxxi., "Interrogavi Terram," etc.
If with readier ear thou heest
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.

“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 is it now that o’er his grave ye raise
The stony tribute of your tardy praise,
For not alone that pile shall tell to Fame
Of the brave heart beneath, but of the builders’ shame!

THE ANGELS OF BUENA VISTA.

[A letter-writer from Mexico states that, at the terrible fight of Buena Vista, Mexican women were seen hovering near the field of death, for the purpose of giving aid and succor to the wounded. One poor woman was found surrounded by the maimed and suffering of both armies, ministering to the wants of Americans as well as Mexicans, with impartial tenderness.]

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 plowshare in the fallow, through them plow 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!"

"Oh my heart's love! oh 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?  
Oh, my husband, brave and gentle! oh, 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, oh 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, oh Father! is this evil world of ours;
Upward, through its 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 burial place;
   Where, pondering how all human love and hate
Find one sad level—and how, soon or late,
Wronged and wrong-doer, each with meekened face,
   And cold hands folded over a still heart,
Pass the green threshold of our common 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 trembling I forgave!
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 this 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."]

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 broadsword 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 sunburned 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's 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,
Scolding 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 good wife, 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 stormy 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
Toward the Tolbooth prison,
Where, though 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-faced 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 upbraiding,"
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
Ever more they fall?

"Know'st thou not all germs of evil
In thy heart await their time?
Not thyself, but God's restraining,
Stay's their growth of crime.

"Could'st thou boast, oh child of weakness!
O'er the sons of wrong and strife,
Were their strong temptations planted
In thy path of life?

"Thou hast seen two streamlets gushing
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 surrounding,
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
Wallings 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.

THREE 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'er-swept by ocean's foam;
And to the young nymphs of the golden West,
Whose harvest mantles, fringed with prairie bloom,
Trail in the sunset,— oh, redeemed and blest,
To the warm welcome of thy sisters come!

Broad Pennsylvania, down her sail-white bay
Shall give thee joy, and Jersey from her plains,
And the great lakes, where echoes free alway
Moaned never shoreward with the clank of chains,
Shall weave new sun-bows in their tossing spray,
And all their waves keep grateful holiday.
And, smiling on thee through her mountain rains,
Vermont shall bless thee; and the Granite peaks,
Shall weave 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 fatherless and widows 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 mothers' 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, overcasting
All heaven above, and blighting earth below,
The scourge grew red, the lip grew pale with fasting,
And man's olation 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 Unseen 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 surrounding
   The priestly altar and the saintly grave,
No dolorous chant nor organ music sounding,
   Nor incense clouding up the twilight 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 fatherless!

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?

Oh, 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 gratitude.

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 ALBUM.

The dark-eyed daughters of the Sun,
   At morn and evening hours,
O'er-hung 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'er-hung with flowers of thought.

---

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 barn-loft 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 withered limb,
   Like the nightmare in one's sleep.
But he drank of the wine, and Sinbad 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 names
   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 old 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 old 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,
All reach my ear in the self-same tone,—
I shudder at each, but the fiend reads on!

Oh! 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 moonlit sea,
Or 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 self-same 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!—

Oh, pity me then, when, day by day,
The stout fiend darkens my parlor door;
And reads me perchance the self-same 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.

Oh! 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 prophet once grew,
While he waited to know that his warning was true,
And longed for the storm-cloud, and listened in vain,
For the rush of the whirlwind and red fire-rain.

On the banks of the Xenil the dark Spanish maiden
Comes up with the fruit of the tangled vine laden;
And the Creole of Cuba laughs out to behold
Through orange-leaves shining the broad spheres of gold;
Yet with dearer delight shining from his home in the North,
On the fields of his harvest the Yankee looks forth,
Where crook-necks are coiling and yellow fruit shines,
And the sun of September melts down on his vines.

Ah!—on Thanksgiving Day, when from East and from West,
From North and from South come the pilgrim and guest,
When the gray-haired New Englander sees round his board
The old broken links of affection restored,
When the care-wearied man seeks his mother once more,
And the worn matron smiles where the girl smiled before,
What moistens the lip and what brightens the eye?
What calls back the past, like the rich Pumpkin pie?

Oh!—fruit loved of boyhood!—the old 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 lantern 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 lengthened below,
And the fame of thy worth like a pumpkin-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 rites fordone—its guardians dead—
Its priestesses, bereft of dread,
Waking the veriest urchin's scorning!—
Gone 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 church-yard 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 silently 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 broom-stick nags,
Or taste those hazel-shadowed waters
As beverage meet for Satan’s daughters;
No more their mimic tones be heard—
The mew of cat—the chirp of bird,
Shrill blending with the hoarser laughter
Of the fell demon following after!

The cautious good-man nails no more
A horseshoe on his outer door,
Lest some unseemly hag should fit
To his own mouth her bridle-bit—
The good-wife'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 creatures,
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, dream-like, 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 invader:
So perished Albion's "glammarye,"
With him in Melrose Abbey sleeping,
His charmed torch beside his knee,
That even the dead himself might see
The magic scroll within his keeping.
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 "catechise,"
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 blossoming grain,
Where the wild brier-rose skirts the lane,
And bends above our heads the flowering locust spray.
HAMPTON BEACH.

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 healing of the seas!

Now rest we, where this grassy mound
His feet hath set
In the great waters, which have bound
His granite ankles greenly round
With long and tangled moss, and weeds 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 weary 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,
Beneath like fallen Titans lay,
Or 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
To 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, 
I 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 hilltops o'er 
Bends like an arch of fire the glowing sunset sky!

So then, beach, bluff, and wave, farewell! 
I bear with me 
No token stone nor glittering shell, 
But long and oft shall Memory tell 
Of this brief thoughtful hour of musing 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 undimmed 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 overhead. 
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 torch-lights trim, 
And wave them high across the abysmal black, 
Till bound, dumb millions there shall see them and rejoice.
LINES

ACCOMPANYING MANUSCRIPTS PRESENTED TO A FRIEND.

'Tis 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;

Still starting from his sandy bed,
The way-worn 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, thou
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 known,
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
Ere long shall miss its shade.

Oh, 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 behind,
Hears no reproachful whisper on the wind
From his loved dead?
Who bears no trace of passion's evil force?
Who shuns thy sting, oh terrible Remorse?—
Who does not cast
On the thronged pages of his memory'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 grateful 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 never more
Can henceforth part.

RAPHAEL.*

I shall not soon forget that sight:
The glow of Autumn's westering 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.

* Suggested by a portrait of Raphael, at the age of fifteen, in the possession of Thomas Tracy, of Newburyport.
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,
Oh 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 changeful 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 throng  
Has vanished from his side?

Oh no!—We live our life again:  
Or warmly touched or coldly dim  
The pictures of the Past remain,—  
Man's works shall follow him!

---

LINES

Written on visiting a singular cave in Chester, N. H., known in the vicinity by the name of "The Devil's Den."

The moon is bright on the rocky hill,  
But its dwarfish pines rise gloomily still,—  
Fix'd, motionless forms in the silent air,  
The moonlight is on them, but darkness is there.  
The drowsy flap of the owlet's wing,  
And the stream's low gush from its hidden spring,  
And the passing breeze, in its flight-betray'd  
By the timid shiver of leaf and blade;  
Half like a sigh and half a moan,  
The ear of the listener catches alone.
A dim cave yawns in the rude hillside,
Like the jaws of a monster open'd wide,
Where a few wild bushes of thorn and fern
Their leaves from the breath of the night-air turn;
And half with twining foliage cover
The mouth of that shadowy cavern over:
Above it, the rock rests gloomy and high
Its rugged outline against the sky,
Which seems as, it opens on either hand,
Like some bright sea leaving a desolate land.

Below it, a stream on its bed of stone
From a rift in the rock comes hurrying down.
Telling forever the same wild tale
Of its loftier home to the lowly vale;
And over its waters an oak is bending,
Its boughs like a skeleton's arms extending—
A naked tree, by the lightning shorn,
With its trunk all bare and its branches torn;
And the rocks beneath it, blacken'd and rent,
Tell where the bolt of the thunder went.

'Tis said that this cave is an evil place—
The chosen haunt of the fallen race;
That the midnight traveller oft hath seen
A red flame tremble its jaws between,
And lighten and quiver the boughs among,
Like the fiery play of a serpent's tongue;
That sounds of fear from its chambers swell—
The ghostly gibber, the fiendish yell;
That bodiless hands at its entrance wave,—
And hence they have named it the Demon's Cave!

The fears of man to this place have lent
A terror which Nature never meant;
For who hath wander'd, with curious eye,
This dim and shadowy cavern by,
And known, in the sun or starlight, aught
Which might not beseem so lonely a spot,—
The stealthy fox, and the shy raccoon,
The night-bird's wing in the shining moon,
The frog's low croak, and, upon the hill,
The steady chant of the whippoorwill?

Yet is there something to fancy dear
In this silent cave and its lingering fear,—
Something which tells of another age,
Of the wizard's wand, and the Sybil's page,
Of the fairy ring and the haunted glen,
And the restless phantoms of murder'd men,
The grandame's tale and the nurse's song,
The dreams of childhood remember'd long;
And I love even now to list the tale
Of the Demon's Cave, and its haunted vale.
SUICIDE POND.

"Tis a dark and dismal little pool, and fed by tiny rills,
And bosom'd in waveless quietude between two barren hills;
There is no tree on its rugged marge, save a willow old and lone,
Like a solitary mourner for its sylvan sisters gone.

The plough of the farmer turneth not the sward of its gloomy shore,
Which bears even now the same gray moss which in other times it bore;
And seldom or never the tread of man is heard in that lonely spot,
For with all the dwellers around that pool its story is unforgot.

And why does the traveller turn aside from that dark and silent pool,
Though the sun be burning above his head, and the willow's shade be cool?
Or glance with fear to its shadowy brink, when night rests darkly there,
And down, through its sullen and evil depths, the stars of the midnight glare?

Merrily whistles the cowboy on—but he hushes his music when
He hurry's his cows, with a sidelong glance, from that cold forsaken glen!
Laughing and mirthful the young girl comes, with her gamesome mates,
From school,
But her laugh is lost and her lip is white as she passes the haunted pool!

"Tis said that a young, a beautiful girl, with a brow and with an eye,—
One like a cloud in the moonlight robed, and one like a star on high!—
One who was loved by the villagers all, and whose smile was a gift to them,
Was found one morn in that pool as cold as the water-lily's stem!

Ay, cold as the rank and wasting weeds, which lie in the pool's dark bed,
The villagers found that beautiful one, in the slumber of the dead.
She had strangely whisper'd her dark design in a young companion's ear,
But so wild and vague that the listener smiled and knew not what to fear.

And she went to die in that loathsome pool when the summer day was done,
With her dark hair curl'd on her pure white brow, and her fairest garments on;
With the ring on her taper finger still, and her necklace of ocean pearl,
Twined as in mockery round the neck of that suicidal girl.

And why she perish'd so strangely there no mortal tongue can tell—
She told her story to none, and Death retains her secret well!
And the willow, whose mossy and aged boughs o'er the silent water lean,
Like a sad and sorrowful mourner of the beautiful dead, is seen!
But oft, our village maidens say, when the summer evenings fall,
When the frog is calling from his pool to the cricket in the wall;
When the night-hawk’s wing dips lightly down to that dull and sleeping lake,
And slow through its green and stagnant mass the shoreward circles break—

At a time like this, a misty form—as fog beneath the moon—
Like a meteor glides to the startled view, and vanishes as soon;
Yet wearèth it ever a human shape, and ever a human cry
Comes faintly and low on the still night-air, as when the despairing die.

—

STANZAS

SUGGESTED BY THE LETTER OF A FRIEND.

I see thee still before me, even
As when we parted,
When o’er thy blue eye’s brilliant heaven
A tear had started;—
And a slight tremor in thy tone,
Like that of some frail harp string blown
By fitful breezes, faint and low,
Told, in that brief and sad farewell,
All that affection’s heart may tell,
And more than words can show!

Yet, thou art with the dreamless dead
Quietly sleeping,
Around the marble at thy head
The wild grass creeping!—
How many thoughts, which but belong
Unto the living and the young,
Have whisper’d from my heart of thee,
When thou wast resting calmly there,
Shut from the blessed sun and air—
From life and love and me!

Why did I leave thee?—Well I knew
A flower so frail
Might sink beneath the Summer dew,
Or soft Spring gale:
I knew how delicately wrought,
With feeling and intensest thought,
Was each sweet lineament of thine;—
And that thy heavenward soul would gain
An early freedom from its chain,
Was there not many a sign?

There was a brightness in thine eye,
Yet not of mirth—
A light whose clear intensity
Was not of earth!
Along thy cheek a deepened red
Told where the feverish hectic fed,
And, yet, each fearful token gave
A newer and a dearer grace
To the mild beauty of thy face,
Which spoke not of the grave!

Why did I leave thee?—Far away
They told of lands
Glittering with gold, and none to stay
The gleaner's hands.
For this I left thee—ay, and sold
The riches of my heart for gold!
For yonder mansion's vanity—
For green verandas, hung with flowers,
For marbled fount and orange bowers,
And grove and flowering tree.

Vain—worthless, all! The lowliest spot
Enjoy'd with thee,
A richer and a dearer lot
Would seem to me:
For well I knew that thou couldst find
Contentment in thy spotless mind
And in my own unchanging love.
Why did I leave thee?—Fully mine
The blessing of a heart like thine,
What could I ask above?

Mine is a selfish misery—
I cannot weep
For one supremely blest, like thee,
With Heaven's sleep;
The passion and the strife of time
Can never reach that sinless clime,
Where the redeem'd of spirit dwell!—
Why should I weep that thou art free
From all the grief which maddens me?—
Sainted and loved—Farewell!

LINES ON A PORTRAIT.

How beautiful!—That brow of snow,
That glossy fall of fair brown tresses,
The blue eye's tranquil heaven below,
The hand whereon the fair cheek presses,
Half-shadow'd by a falling curl
Which on the temple's light repose—
Each finger like a line of pearl
Contrasted with the cheek's pure roses!
There as she sits beneath the shade
By vine and rose-wreath’d arbor made,
Tempering the light which, soft and warm,
Reveals her full and matchless form,
In thoughtful quietude, she seems
Like one of Raphael’s pictur’d dreams,
Where blend in one all radiant face
The woman’s warmth—the angel’s grace!

Well—I can gaze upon it now,
As on some cloud of autumn’s even,
Bathing its pinions in the glow
And glory of the sunset heaven—
So holy and so far away
That love without desire is cherish’d,
Like that which lingers o’er the clay
Whose warm and breathing life has perish’d,
While yet upon its brow is shed
The mournful beauty of the dead!
And I can look on her as one
Too pure for aught save gazing on—
An Idol in some holy place,
Which man may kneel to, not caress—
Or melting tone of music heard
From viewless lip, or unseen bird.

I know her not. And what is all
Her beauty to a heart like mine,
While memory yet hath power to call
Its worship from a stranger-shrine?
Still midst the weary din of life
The tones I love my ear has met;
Midst lips of scorn and brows of strife
The smiles I love are lingering yet!
The hearts in sun and shadow known—
The kind hands lingering in our own—
The cords of strong affection spun
By early deeds of kindness done—
The blessed sympathies which bind
The spirit to its kindred mind,—
Oh, who would leave these tokens tried
For all the stranger-world beside?

THE MURDERED LADY.

A dark-hulled brig at anchor rides
Within the still and moonlit bay,
And round its black, portentous sides
The waves like living creatures play!
And close at hand a tall ship lies,
A voyager from the Spanish Main,
Laden with gold and merchandise—
She’ll ne’er return again!
The fisher in his seaward skiff
Creeps stealthily along the shore
Within the shadow of the cliff,
Where keel had never plowed before:
He turns him from that stranger bark
And hurries down the silvery bay,
Where like a demon still and dark,
She watches o'er her prey.

The midnight came.—A dash of oars
Broke on the ocean-stillness then,
And swept toward the rocky shores
The fierce wild forms of outlawed men;—
The tenants of this fearful ship,
Grouped strangely in the pale moonlight—
Dark, iron brow and bearded lip,
Ghastly with storm and fight.

They reached the shore,—but who is she,
The white-robed one they bear along?
She shrieks—she struggles to be free—
God shield that gentle one from wrong;
It may not be,—those pirate men
Along the hushed, deserted street
Have borne her to a narrow glen
Scarce trod by human feet.

And there the ruffians murdered her,
When not an eye, save Heaven's beheld,—
Ask of the shuddering villager
What sounds upon the night-air swelled:
Woman's long shriek of mortal fear—
Her wild appeal to hearts of stone,
The oath—the taunt—the brutal jeer—
The pistol-shot—the groan!

With shout and jest and losel song,
From savage tongues which knew no rein,
The stained with murder passed along
And sought their ocean-home again;
And all the night their revel came
In hoarse and sullen murmurs on,—
A yell rang up—a burst of flame—
The Spanish ship was gone!

The morning light came red and fast
Along the still and blushing sea;
The phantoms of the night had passed—
That ocean-robber—where was she?
Her sails were reaching from the wind,
   Her crimson banner-folds were stirred;
And ever and anon behind
   Her shouting crew were heard.

Then came the village-dwellers forth
   And sought with fear the fatal glen;
The stain of blood—the trampled earth—
   Told where the deed of death had been.
They found a grave—a new made one—
   With bloody sabres hollowed out.
And shadowed from the searching sun
   By tall trees round about.

They left the hapless stranger there;
   They knew her sleep would be as well
As if the priest had poured his prayer
   Above her, with the funeral-bell.
The few poor rites which man can pay
   Are felt not by the lonely sleeper;
The deaf, unconscious ear of clay
   Heeds not the living weeper.

They tell a tale—those sea-worn men
   Who dwell along that rocky coast—
Of sights and sounds within the glen,
   Of midnight shriek and gliding ghost.
And oh! if ever from their chill
   And dreamless sleep the dead arise,
That victim of unhallowed ill
   Might wake to human eyes!

They say that often when the morn
   Is struggling with the gloomy even,
And over moon and stars is drawn
   The curtain of a clouded heaven,
Strange sounds swell up the narrow glen,
   As if that robber-crew were there—
The hellish laugh—the shouts of men—
   And woman's dying prayer!

THE WEIRD GATHERING.

A Trumpet in the darkness blown—
   A peal upon the air—
The church-yard answers to its tone
   With boding shriek and wail and groan—
The dead are gliding there!
It rose upon the still midnight,
    A summons long and clear—
The wakeful shuddered with affright—
The dreaming sleeper sprang upright
    And pressed his stunning ear.

The Indian, where his serpent eye
    Beneath the green-wood shone,
Started, and tossed his arms on high,
And answered, with his own wild cry,
    The sky's unearthly tone.

The wild birds rose in startled flocks
    As the long trumpet swelled;
And loudly from their old, gray rocks
The gaunt, fierce wolf and caverned fox
    In mutual terror yelled.

There is a wild and haunted glen
    'Twixt Saugus and Naumkeag—
'Tis said of old that wizard-men
And demons to that spot have been
    To consecrate their league.

A fitting place for such as these—
    That small and sterile plain,
So girt about with tall old trees
Which rock and groan in every breeze,
    Like spirits cursed with pain.

It was the witch's trysting-place,
    The wizard's chosen ground,
Where the accursed of human race
With demons gathered, face to face,
    By the midnight trumpet's sound.

And there that night the trumpet rang
    And rock and hill replied,
And down the glen strange shadows sprang,
Mortal and fiend—a wizard gang—
    Seen dimly side by side.

They gathered there from every land
    That sleepeth in the sun,—
They came with spell and charm in hand,
Waiting their Master's high command—
    Slaves to the Evil One!

From islands of the far-off seas—
    From Hecla's ice and flame—
From where the loud and savage breeze
Growls through the tall Norwegian trees
    Seer, witch, and wizard came!
And from the sunny land of palms
The negro hag was there—
The Gree-gree, with his Obi charms—
The Indian, with his tattooed arms
And wild and streaming hair.

The Gypsy, with her fierce, dark eyes,
The worshipper of flame—
The searcher out of mysteries
Above a human sacrifice—
All—all—together came!

* * *

Nay, look not down that lighted dell,
Thou startled traveller!—
Thy Christian eye should never dwell
On gaunt, gray witch and fiend of hell
And evil Trumpeter!

But the traveller turned him from his way,
For he heard the revelling,
And saw the red light's wizard ray
Among the dark-leafed branches play
Like an unholy thing

He knelt him on the rocks and cast
A fearful glance beneath;
Wizard and hag before him passed,
Each wilder, fiercer than the last,—
His heart grew cold as death!

He saw the dark-browed Trumpeter,
In human shape was he;
And witch and fiend and sorcerer,
With shriek and laugh and curses, were
Assembled at his knee.

And lo! beneath his straining glance
A light form stole along—
Free, as if moving to the dance,
He saw her fairy steps advance
Toward the evil throng.

The light along her forehead played—
A wan, unearthly glare;
Her cheek was pale beneath the shade
The wildness of her tresses made,
Yet nought of fear was there!

Now God have mercy on thy brain,
Thou stricken traveller!
Look on thy victim once again,
Bethink thee of her wrongs and pain—
Dost thou remember her?
The traveller smote his burning brow,
    For he saw the wronged one there—
He knew her by her forehead’s snow,
And by her large blue eye below,
    And by her wild, dark hair.

Slowly, yet firm she held her way,—
    The wizard’s song grew still—
The sorcerer left his elfish play,
And hideous imp and beldame gray
    Waited the stranger’s will.

A voice came up that place of fear—
    The Trumpeter’s hoarse tone:
"Speak—who art thou that comest here
With brow baptized and christian ear,
    Unsummoned and alone?"

One moment, and a tremor shook
Her light and graceful frame,—
It passed, and then her features took
A fiercer and a haughtier look
As thus her answer came:—

"Spirits of evil—
    Workers of doom!—
Lo! to your revel
    For vengeance I come—
Vengeance on him
    Who hath blighted my fame!

Fill his cup to the brim
    With a curse without name!
Let his false heart inherit
    The madness of mine,
And I yield ye my spirit
    And bow at your shrine!"

A sound—a mingled laugh and yell,
    Went howling fierce and far;
A redder light shone through the dell,
As if the very gates of hell
    Swung suddenly ajar.

"Breathe then thy curse, thou daring one,"
    A low, deep voice replied:
"Whate’er thou askest shall be done,
The burthen of thy doom upon
    The false one shall abide."

The maiden stood erect—her brow
    Grew dark as those around her,
As burned upon her lip that vow
Which christian ear may never know,—
    And the dark fetter bound her!
Ay, there she stood—the holy Heaven
   Was looking down on her—
An angel from her bright home driven—
A spirit lost and doomed and given
   To fiend and sorcerer!

And changed—how changed!—her aspect grew
   Fearful and elfish there;
The warm tinge from her cheek withdrew,
And one dark spot of blood-red hue
   Burned on her forehead fair.

Wild from her eye of madness shone
   The baleful fire within,
As with a shrill and lifted tone
She made her fearful purpose known
   Before the powers of sin:—

"Let my curse be upon him—
   The faithless of heart!
Let the smiles that have won him
   In frowning depart!
Let his last, cherished blossom
   Of sympathy die,
And the hopes of his bosom
   In shadows go by!
Ay, curse him—but keep
   The poor boon of his breath
Till he sigh for the sleep
   And the quiet of death!
Let a viewless one haunt him
   With whisper and jeer,
   And an evil one daunt him
   With phantoms of fear!
Be the fiend unforgiving
   That follows his tread!
Let him walk with the living,
   Yet gaze on the dead!"

She ceased. The doomed one felt the spell
   Already on his brain;
He turned him from the wizard-dell;
He prayed to Heaven; he cursed at hell;—
   He wept—and all in vain.

The night was one of mortal fear;
   The morning rose to him
Dark as the shroudings of a bier,
As if the blessed atmosphere,
   Like his own soul, was dim.

He passed among his fellow-men
   With wild and dreamy air,
For, whispering in his ear again
The horrors of the midnight glen,
   The demon found him there.

And when he would have knelt and prayed
   Amidst his household band,
An unseen power his spirit stayed,
   And on his moving lip was laid
   A hot and burning hand!

The lost one in the solitude
   Of dreams he gazed upon,
And when the holy morning glowed
   Her dark eye shone, her wild hair flowed
   Between him and the sun!

His brain grew wild,—and then he died;
   Yet, ere his heart grew cold,
To the gray priest who at his side
The strength of prayer and blessing tried,
   His fearful tale was told.

*   *   *   *   *

They’ve bound the witch with many a thong—
   The holy priest is near her;
And ever as she moves along,
   A murmur rises fierce and strong
   From those who hate and fear her

She’s standing up for sacrifice
   Beneath the gallows-tree;
The silent town beneath her lies,
   Above her are the summer skies,
   Far off the quiet sea.

So young—so frail—so very fair—
   Why should the victim die?
Look on her brow!—the red stain there
   Burns underneath her tangled hair—
   And mark her fiery eye!

A thousand eyes are looking up
   In scorn and hate to her;
A bony hand hath coiled the rope,
   And yawns upon the green hill’s slope
   The witch’s sepulchre!

Ha! she hath spurned both priest and book—
   Her hand is tossed on high—
Her curse is loud, she will not brook
   The impatient crowd’s abiding look—
   Hark! how she shrieks to die!

Up—up—one struggle—all is done!
   One groan—the deed is wrought!
Wo for the wronged and fallen one!
Her corse is blackened in the sun,
   Her spirit—trace it not!
THE BLACK FOX.

It was on a cold and cruel night,
Some fourscore years ago,
The clouds across the winter sky
Were scudding to and fro;
The air above was cold and keen,
The earth was white below.

Around an ancient fireplace
A happy household drew;
The husband and his own goodwife,
And children not a few;
And bent above the spinning-wheel
The aged grandame too.

The fire-light reddened all the room,
It rose so high and strong,
And mirth was in each pleasant eye
Within that household throng:
And while the grandame turned her wheel
The good man hummed a song.

At length spoke up a fair-haired girl,
Some seven summers old,
"Now grandame, tell the tale again
Which yesterday you told;
About the Black Fox and the men
Who followed him so bold."

"Yes, tell it," said a dark-eyed boy,
And "Tell it," said his brother;
"Just tell the story of the Fox,
We will not ask another."
And all the children gathered close
Around their old grandmother.

Then lightly in her withered hands
The grandame turned her reel.
And when the thread was wound away
She set aside her wheel,
And smiled with that peculiar joy
The old and happy feel,
'Tis more than sixty years ago
Since first the Fox was seen—
'Twas in the winter of the year,
When not a leaf was green,
Save where the dark old hemlock stood
The naked oaks between.

"My father saw the creature first,
One bitter winter's day—
It passed so near that he could see
Its fiery eyeballs play,
And well he knew an evil thing,
And foul, had crossed his way.

"A hunter like my father then
We never more shall see—
The mountain-cat was not more swift
Of eye and foot than he:
His aim was fatal in the air
And on the tallest tree.

"Yet close beneath his ready aim
The Black Fox hurried on,
And when the forest echoes mocked
The sharp voice of his gun,
The creature gave a frightful yell,
Long, loud, but only one.

"And there was something horrible
And fiendish in that yell;
Our good old parson heard it once,
And I have heard him tell
That it might well be likened to
A fearful cry from hell.

"Day after day that Fox was seen,
He prowled our forests through,
Still gliding wild and spectre-like
Before the hunter's view;
And howling louder than the storm
When savagely it blew.

"The Indians, when upon the wind
That howl rose long and clear,
Shook their wild heads mysteriously
And muttered, as in fear;
Or veiled their eyes, as if they knew
An evil thing was near.

"They said it was a Fox accurst
By Hobomock's will,
That it was once a mighty chief
Whom battle might not kill,
But who, for some unspoken crime,
Was doomed to wander still.

"That every year, when all the hills
Were white with winter snow,
And the tide of Salmon River ran
The gathering ice below,
His howl was heard and his form was seen
Still hurrying to and fro.

"At length two gallant hunter youths,
The boast and pride of all—
The gayest in the hour of mirth
The first at danger's call,
Our playmates at the village school,
Our partners at the ball—

"Went forth to hunt the sable Fox
Beside that haunted stream,
Where it so long had glided like
The creature of a dream,
Or like unearthly forms that dance
Under the cold moonbeam!

"They went away one winter day,
When all the air was white,
And thick and hazed with falling snow,
And blinding to the sight;
They bade us never fear for them,
They would return by night.

"The night fell thick and darkly down,
And still the storm blew on;
And yet the hunters came not back,
Their task was yet undone;

Nor came they with their words of cheer,
Even with the morrow's sun.

"And then our old men shook their heads,
And the red Indians told
Their tales of evil sorcery
Until our blood ran cold,—
The stories of their Powwow seers,
And withered hags of old.

"They told us that our hunters
Would never more return—
That they would hunt for evermore
Through tangled swamp and fern,
And that their last and dismal fate
No mortal e'er might learn.

"And days and weeks passed slowly on,
And yet they came not back,
Nor evermore by stream or hill
Was seen that form of black—
Alas! for those who hunted still
Within its fearful track!

"But when the winter passed away,
And early flowers began
To bloom along the sunned hillside,
And where the waters ran,
There came unto my father's door
A melancholy man.

"His form had not the sign of years,
And yet his locks were white,
And in his deep and restless eye
There was a fearful light;
And from its glance we turned away
As from an adder's sight.

"We placed our food before that man,
So haggard and so wild,—
He thrust it from his lips as he
Had been a fretful child;
And when we spoke with words of cheer,
Most bitterly he smiled.

"He smiled, and then a gush of tears,
And then a fierce, wild look,
And then he murmured of the Fox
Which haunted Salmon Brook,
Until his hearers every one
With nameless terror shook.

"He turned away with a frightful cry,
And hurried madly on,
As if the dark and spectral thing
Before his path had gone:
We called him back, but he heeded not
The kind and warning tone.

"He came not back to us again,
But the Indian hunters said
That far, where the howling wildness
Its leafy tribute shed,
They found our missing hunters—
Naked and cold and dead.

"Their grave they made beneath the shade
Of the old and solemn wood,
Where oaks by Time alone hewn down
For centuries had stood,
And left them without shroud or prayer
In the dark solitude.

"The Indians always shun that grave—
The wild deer treads not there—
The green grass is not trampled down
By catamount or bear—
The soaring wild-bird turns away,
Even in the upper air.

"For people said that every year,
When winter snows are spread
All over the face of the frozen earth,
And the forest leaves are shed,
The Spectre Fox comes forth and howls
Above the hunters' bed."

THE WHITE MOUNTAINS.

Gray searcher of the upper air!
There's sunshine on thy ancient walls—
A crown upon the forehead bare—
A flashing on thy water-falls—
A rainbow glory in the cloud,
Upon thy 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's God.
There, when His shadow veiled the sky,
The Thunderer's voice was long and loud,
And the red flashes of His eye
Were pictured on the o'erhanging cloud.

The Spirit moveth there no more,
The dwellers of the hill have gone,
The sacred groves are trampled o'er,
And footprints mar the altar-stone,
The white man climbs thy tallest rock
And hangs him from the mossy steep,
Where, trembling to the cloud-fire's shock,
Thy ancient prison-walls unlock,
And captive waters leap to light,
And dancing down from height to 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 sweeping 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 is turned
Toward another hunting ground;
For where the council-fire has burned,
And o’er the sleeping warrior’s mound
Another fire is kindled now:
Its light is on the white man’s brow!
The hunter race have passed away—
Ay, vanished like the morning mist,
Or dewdrops by the sunshine kissed,—
And wherefore should the red man stay?

THE INDIAN’S TALE.

The War-God did not wake to strife
The strong men of our forest land,
No red hand grasped the battle-knife
At Areouski’s high command:—
We held no war-dance by the dim
And red light of the creeping flame;
Nor warrior yell, nor battle hymn
Upon the midnight breezes came.

There was no portent in the sky,
No shadow on the round, bright sun,
With light and mirth and melody
The long, fair summer days came on.
We were a happy people then,
Rejoicing in our hunter mood
No footprints of the pale-faced men
Had marred our forest solitude.

The land was ours—this glorious land—
With all its wealth of wood and streams;
Our warriors strong of heart and hand,
Our daughters beautiful as dreams.
When wearied at the thirsty noon,
We knelt us where the spring gushed up,
To taste our Father’s blessed boon—
Unlike the white man’s poison cup.

There came unto my father’s hut
A wan, weak creature of distress;
The red man’s door is never shut
Against the lone and shelterless.
And when he knelt before his feet,
My father led the stranger in;
He gave him of his hunter meat—
Alas! It was a deadly sin!

The stranger’s voice was not like ours—
His face at first was sadly pale,
Anon 'twas like the yellow flowers
Which tremble in the meadow gale:
And when he laid him down to die,
And murmured of his fatherland,
My mother wiped his tearful eye,
My father held his burning hand!

He died at last—the funeral yell
Rang upward from his burial sod,
And the old Powwah knelt to tell
The tidings to the white man's God!
The next day came—my father's brow
Grew heavy with a fearful pain,
He did not take his hunting-bow—
He never sought the woods again?

He died even as the white man died;
My mother, she was smitten too;
My sisters vanished from my side,
Like diamonds from the sunlit dew.
And then we heard the Powwahs say
That God had sent his angel forth
To sweep our ancient tribes away,
And poison and unpeople Earth.

And it was so: from day to day
The Spirit of the Plague went on—
And those at morning blithe and gay
Were dying at the set of sun.
They died—our free, bold hunters died—
The living might not give them graves,
Save when along the water-side
They cast them to the hurrying waves.

The carrion crow, the ravenous beast,
Turned loathing from the ghastly dead;
Well might they shun the funeral feast
By that destroying angel spread!
One after one the red men fell,
Our gallant war-tribe passed away,
And I alone am left to tell
The story of its swift decay.

Alone—alone—a withered leaf,
Yet clinging to its naked bough;
The pale race scorn the aged chief,
And I will join my fathers now.
The spirits of my people bend
At midnight from the solemn West,
To me their kindly arms extend,
To call me to their home of rest!
THE SPECTRE SHIP.

The morning light is breaking forth
   All over the dark blue sea,
And the waves are changed—they are rich with gold
   As the morning waves should be,
And the rising winds are wandering out
   On their seaward pinions free.

The bark is ready, the sails are set,
   And the boat rocks on the shore—
Say why do the passengers linger yet?
   Is not the farewell o'er?
Do those who enter that gallant ship
   Go forth to return no more?

A wailing rose by the water-side,
   A young, fair girl was there,
With a face as pale as the face of Death
   When its coffin-lid is bare;
And an eye as strangely beautiful
   As a star in the upper air

She leaned on a youthful stranger's arm—
   A tall and silent one—
Who stood in the very midst of the crowd,
   Yet uttered a word to none;
He gazed on the sea and the waiting-ship,
   But he gazed on them alone!

The fair girl leaned on the stranger's arm,
   And she wept as one in fear,
But he heeded not the plaintive moan
   And the dropping of the tear;
His eye was fixed on the stirring sea,
   Cold, darkly and severe!

The boat was filled—the shore was left—
   The farewell word was said—
But the vast crowd lingered still behind
   With an overpowering dread;
They feared that stranger and his bride,
   So pale and like the dead.

And many said that an evil pair
   Among their friends had gone,—
A demon with his human prey,
   From the quiet graveyard drawn;
And a prayer was heard that the innocent
   Might escape the Evil One,
Away—the good ship sped away,
Out on the broad high seas,
The sun upon her path before—
Behind, the steady breeze—
And there was naught in sea or sky
Of fearful auguries.

The day passed on—the sunlight fell
All slantwise from the west,
And then the heavy clouds of storm
Sat on the ocean's breast;
And every swelling billow'd mourn'd
Like a living thing distressed.

The sun went down among the clouds,
Tinging with sudden gold,
The fall-like shadow of the storm,
On every mighty fold—
And then the lightning's eye look'd forth
And the red thunder rolled.

The storm came down upon the sea,
In its surpassing dread,
Rousing the white and broken surge
Above its rocky bed,
As if the deep was stirred beneath
A giant's viewless tread.

All night the hurricane went on,
And all along the shore
The smothered cry of shipwreck'd men
Blent with the ocean's roar;
The gray-haired man had scarcely known
So wild a night before.

Morn rose upon a tossing sea,
The tempest's work was done,
And freely over land and wave
Shone out the blessed sun;
But where was she—the merchant bark—
Where had the good ship gone?

Men gathered on the shore to watch
The billows' heavy swell,
Hoping, yet fearing much, some frail
Memorial might tell
The fate of that disastrous ship—
Of friends they loved so well.

None came—the billows smoothed away,
And all was strangely calm,
As if the very sea had felt
A necromancer's charm;
And not a trace was left behind
Of violence and harm.

The twilight came with sky of gold,
And curtaining of night—
And then a sudden cry rang out,
"A ship—the ship in sight!"
And lo! tall masts grew visible
Within the fading light.

Near and more near the ship came on,
With all her broad sails spread—
The night grew thick, but a phantom light
Around her path was shed,
And the gazers shuddered as on she came,
For against the wind she sped.

They saw by the dim and baleful glare
Around that voyager thrown,
The upright forms of the well-known crew,
As paled and fixed as stone;
And they called to them, but no sound came back
Save the echoed cry alone.

The fearful stranger youth was there,
And clasped in his embrace
The pale and passing sorrowful
Gazed wildly in his face,
Like one who had been wakened from
The silent burial-place.

A shudder ran along the crowd,
And a holy man knelt there,
On the wet sea-sand, and offered up
A faint and trembling prayer,
That God would shield his people from
The spirits of the air!

And lo! the vision passed away—
The spectre ship—the crew—
The stranger and his pallid bride,
Departed from their view;
And nought was left upon the waves
Beneath the arching blue.

It passed away, that vision strange,
Forever from their sight,
Yet long shall Naumkeag's annals tell
The story of that night—
The phantom bark—the ghostly crew—
The pale, encircling light.
THE SPECTRE WARRIORS.

Away to your arms! for the foemen are here,
The yell of the red man is loud on the ear!
On—on to the garrison—soldiers away,
The moccasin's track shall be bloody to-day.

The fortress is reached, they have taken their stand,
With war-knife in girdle, and rifle in hand;
Their wives are behind them, the savage before—
Will the Puritan fail at his hearthstone and door?

There's a yell in the forest, unearthly and dread,
Like the shriek of a fiend o'er the place of the dead;
Again—how it swells through the forest afar—
Have the tribes of the fallen arisen to war?

Ha—look! they are coming—not cautious and slow,
In the serpent-like mood of the blood-seeking foe,
Nor stealing in shadow nor hiding in grass,
But tall and uprightly and sternly they pass.

"Be ready!"—the watchword has passed on the wall—
The maidens have shrunk to the innermost hall—
The rifles are levelled—each head is bowed low—
Each eye fixes steady—God pity the foe!

They are closely at hand! Ha! the red flash has broke
From the garrisoned wall through a curtain of smoke,
There's a yell from the dying—that aiming was true—
The red man no more shall his hunting pursue!

Look, look to the earth, as the smoke rolls away,
Do the dying and dead on the green herbage lay?
What mean those wild glances? no slaughter is there—
The red man has gone like the mist on the air!

Unharmed as the bodiless air he has gone
From the war-knife's edge and the ranger's long gun,
And the Puritan warrior has turned him away
From the weapons of war, and is kneeling to pray!

He fears that the Evil and Dark One is near,
On an errand of wrath, with his phantoms of fear
And he knows that the aim of his rifle is vain—
That the spectres of evil may never be slain!

He knows that the Powwah has cunning and skill
To call up the Spirit of Darkness at will;
To waken the dead in their wilderness-graves,
And summons the demons of forest and waves.

And he layeth the weapons of battle aside,
And forgetteth the strength of his natural pride,
And he kneels with the priest by his garrisoned door,
That the spectres of evil may haunt him no more!
THE LAST NORRIDGEWOCK.

She stood beneath the shadow of an oak,
Grim with uncounted winters, and whose boughs
Had sheltered in their youth the giant forms
Of the great chieftain's warriors. She was fair,
Even to a white man's vision—and she wore
A blended grace and dignity of mien
Which might befit the daughter of a king—
The queenliness of nature. She had all
The magic of proportion which might haunt
The dream of some rare painter, or steal in
Upon the musings of the sanctuary
Like an unreal vision. She was dark,—
There was no play of crimson on her cheek,
Yet were her features beautiful. Her eye
Was clear and wild—and brilliant as a beam
Of the live sunshine; and her long, dark hair
Sway'd in rich masses to th' unquiet wind.
The West was glad with sunset. Over all
The green hills and the wilderness there fell
A great and sudden glory. Half the sky
Was full of glorious tints, as if the home
And fountain of the rainbow were revealed;
And through its depth of beauty looked the star
Of the blest Evening, like an angel's eye.

The Indian watched the sunset, and her eye
Glistened one moment; then a tear fell down,
For she was dreaming of her fallen race—
The mighty who had perished—for her creed
Had taught her that the spirits of the brave
And beautiful were gathered in the West—
The red man's Paradise;—and then she sang
Faintly her song of sorrow, with a low
And half-hushed tone, as if she knew that those
Who listened were unearthly auditors,
And that the dead had bowed themselves to hear.

"The moons of autumn wax and wane, the sound of swelling floods
Is borne upon the mournful wind, and broadly on the woods
The colors of the changing leaves—the fair, frail flowers of frost,
Before the round and yellow sun most beautiful are tossed.
The morning breaketh with a clear, bright pencilling of sky,
And blushes through its golden clouds as the great sun goes by;
And evening lingers in the West—more beautiful than dreams
Which whisper of the Spirit-land, its wilderness and streams!

"A little time—another moon—the forest will be sad—
The streams will mourn the pleasant light which made their journey glad;
The morn will faintly lighten up, the sunlight glisten cold,  
And wane into the western sky without its autumn gold.  
"And yet I weep not for the sign of desolation near—  
The ruin of my hunter race may only ask a tear,—  
The wailing streams will laugh again, the naked trees put on  
The beauty of their summer green beneath the summer sun;  
The autumn cloud will yet again its crimson draperies fold,  
The star of sunset smile again—a diamond set in gold!  
But never for their forest lake, or for their mountain path,  
The mighty of our race shall leave the hunting ground of Death.

"I know the tale my fathers told—the legend of their fame—  
The glory of our spotless race before the pale ones came—  
When asking fellowship of none, by turns the foe of all,  
The death-bolts of our vengeance fell, as Heaven's own lightnings fall;  
When at the call of Tacomaet, my warrior-sire of old,  
The war-shout of a thousand men upon the midnight rolled;  
And fearless and companionless our warriors strode alone,  
And from the big lake to the sea the green earth was their own.

"Where are they now? Around their changed and stranger-peopled home,  
Full sadly o'er their thousand graves the flowers of autumn bloom—  
The bow of strength is buried with the calumet and spear,  
And the spent arrow slumbereth, forgetful of the deer!  
The last canoe is rotting by the lake it glideth o'er,  
When dark-eyed maidens sweetly sang its welcome from the shore.  
The footprints of the hunter race from all the hills have gone—  
Their offerings to the Spirit-land have left the altar-stone—  
The ashes of the council-fire have no abiding token—  
The song of war has died away—the Powwah's charm is broken—  
The startling war-whoop cometh not upon the loud, clear air—  
The ancient woods are vanishing—the pale men gathered there.

"And who is left to mourn for this?—a solitary one  
Whose life is waning into death like yonder setting sun!  
A broken reed, a faded flower, that lingereth behind,  
To mourn above its fallen race, and wrestle with the wind!  
Lo! from the Spirit-land I hear the voices of the blest;  
The holy faces of the loved are leaning from the West.  
The mighty and the beautiful—the peerless ones of old—  
They call me to their pleasant sky and to their thrones of gold;  
Ere the spoilers' eye hath found me, when there are none to save—  
Or the evil-hearted pale-face made the free of soul a slave;  
Ere the step of air grow weary, or the sunny eye be dim,  
The father of my people is calling me to him."
THE AERIAL OMENS.

A light is troubling Heaven!—A strange, dull glow
Is trembling like a fiery veil between
The blue sky and the earth; and the far stars
Glimmer but faintly through it. Day hath left
No traces of its presence, and the blush
With which it welcomed the embrace of Night
Has faded from the sky's blue cheek, as fades
The blush of human beauty when the tone
Or look which woke its evidence of love
Hath passed away forever. Wherefore then
Burns the strange fire in Heaven?—It is as if
Nature's last curse—the terrible plague of fire,
Were working in her elements, and the sky
Consuming like a vapor.

Lo—a change!
The fiery flashes sink, and all along
The dim horizon of the fearful North
Rests a broad crimson, like a sea of blood,
Untroubled by a wave. And lo—above,
Bendeth a luminous arch of pale, pure white,
Clearly contrasted with the blue above,
And the dark red beneath it. Glorious!
How like a pathway for the sainted ones—
The pure and beautiful intelligences
Who minister in Heaven, and offer up
Their praise as incense; or, like that which rose
Before the pilgrim-prophet, when the tread
Of the most holy angels brightened it,
And in his dream the haunted sleeper saw
The ascending and descending of the blest!
Another change. Strange, fiery forms uprise
On the wide arch, and take the throngful shape
Of warriors gathering to the strife on high,
A dreadful marching of infernal shapes,
Beings of fire with plumes of bloody red,
With banners flapping o'er their crowded ranks,
And long swords quivering up against the sky!
And now they meet and mingle; and the ear
Listens with painful earnestness to catch
The ring of cloven helmets and the groan
Of the down-trodden. But there comes no sound,
Save a low, sullen rush upon the air,
Such as the unseen wings of spirits make,
Sweeping the void above us. All is still.
Yet falls each red sword fiercely, and the hoof
Of the wild steed is crushing on the breast
Of the o'erthrown and vanquished. 'Tis a strange
And awful conflict—an unearthly war!  
It is as if the dead had risen up  
To battle with each other—the stern strife  
Of spirits visible to mortal eyes.

Steed, plume, and warrior vanish one by one,  
Wavering and changing to unshapely flame;  
And now across the red and fearful sky  
A long bright, flame is trembling, like the sword  
Of the great Angel at the guarded gate  
Of Paradise, when all the sacred groves  
And beautiful flowers of Eden-land blushed red  
Beneath its awful shadow; and the eye  
Of the lone outcast quailed before its glare,  
As from the immediate questioning of God.

And men are gazing on that troubled sky  
With most unwonted earnestness, and fair  
And beautiful brows are reddening in the light  
Of that strange vision of the upper air;  
Even as the dwellers of Jerusalem,  
The leaguered of the Roman, when the sky  
Of Palestine was thronged with fiery shapes,  
And from Antonio's tower the mailed Jew  
Saw his own image pictured in the air,  
Contending with the heathen; and the priest  
Beside the Temple's altar veiled his face  
From that most horrid phantasy, and held  
The censer of his worship with a hand  
Shaken by terror's palsy.

It has passed—  
And Heaven again is quiet; and its stars  
Smile down serenely. There is not a stain  
Upon its dream-like loveliness of blue—  
No token of the fiery mystery  
Which made the evening fearful. But the hearts  
Of those who gazed upon it, yet retained  
The shadow of its awe—the chilling fear  
Of its ill-boding aspect. It is deemed  
A revelation of the things to come—  
Of war and its calamities—the storm  
Of the pitched battle, and the midnight strife  
Of heathen inroad—the devouring flame,  
The dripping tomahawk, the naked knife,  
The swart hand twining with the silken locks  
Of the fair girl—the torture, and the bonds  
Of perilous captivity with those  
Who know not mercy, and with whom revenge  
Is sweeter than the cherished gift of life.
MEMORIALS.

LUCY HOOPER.*

They tell me, Lucy, thou art dead—
That all of thee we loved and cherished,
Has with the summer roses perished:
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
Stream, sunny upland, rocky shore,
And heard thy low, soft voice alone
Midst 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

* Died at Brooklyn, L. I., on the 1st of 8th mo., 1841, aged twenty-four years.
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, waking—
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 simple 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 childhood 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 loved'st 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 way,
   Our hearts within us burn.

And thus the common tongue and pen
   Which, world-wide, echo CHANNING’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 prize,
Whom, in the world's great calendar,
   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 summer rains,
   The western wind blew fresh and free,
And glimmered down the orchard lanes
The white surf of the sea.

With us was one, who, calm and true,
Life's highest purpose understood,
And like his blessed Master knew
The joy of doing good.

Unlearned, unknown to lettered fame,
Yet on the lips of England's poor
And toiling millions dwelt his name,
With blessings evermore.

Unknown to power or place, yet where
The sun looks o'er the Carib sea,
It blended with the freeman's prayer
And song of jubilee.

He told of England's sin and wrong—
The ills her suffering children 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,

I 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.

No 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 renewed,
And zeal refreshed, and hope less dim,
For that brief meeting, each pursued
The path allotted him.

How echoes yet each Western hill
And vale with Channing's dying word!
How are the hearts of freemen still
By that great warning stirred!

The stranger treads his native soil,
And pleads with zeal unfelt before
The honest right of British toil,
The claim of England's poor.

Before 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 RESERVE COLLEGE.

THOU hast fallen in thine armor,
Thou martyr of the Lord!
With thy last breath crying—
"Onward!"
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 burden
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.
LINES

On the Death of S. Oliver Torry, Secretary of the Boston Young Men's Anti-Slavery Society.

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?
Oh! 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!
Evermore that turf lie lightly,
And, with future showers,
O'er thy slumbers fresh and brightly
Blow the summer flowers!

In the locks thy forehead gracing,
Not a silvery streak;
Nor a line of sorrow's tracing
On thy fair young cheek;

Eyes of light and lips of roses,
Such as Hylas wore—
Over 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,
In the spirit's distant dwelling
All unheeded be?

If the spirit ever gazes,
From its journeyings, back;
If 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?

Peace be with thee, O our brother,
In the spirit-land!
Vainly look we for another
In thy place to stand.
Unto Truth and Freedom giving
All thy early powers,
Be 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 friendship is shaken—
One heart from among us no longer shall thrill
With joy in our gladness, or grief in our ill.

* "O vine of Sibmah! I will weep for thee with the weeping of Jazer"—Jeremiah xlvi.

32.
Weep!—lonely and lowly, are slumbering 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 humanity's claim
From its silence and darkness is ever the same;
The hope of that World whose existence is bliss
May not stifle the tears of the mourners of this.

For, oh! if one glance the freed spirit can throw
On the scene of its troubled probation below,
Than the pride of the marble—the pomp of the dead—
To that glance will be dearer the tears which we shed.

Oh, who can forget the mild light of her smile,
Over lips moved with music and feeling the while—
The eye's deep enchantment, dark, dream-like, and clear,
In the glow of its gladness—the shade of its tears.

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 precious 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 beautiful sleeper!
With smiles for the joyful, with tears for the weeper!—
Yet, evermore prompt, whether mournful 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 tempered by love.

As a cloud of the sunset, slow melting in heaven,
As a star that is lost when the daylight is given,
As a glad dream of slumber, which wakens in bliss,
She hath passed to the world of the holy from this.
Oh, dearly loved
And worthy of our love!—No more
Thy aged form shall rise before
The lushed and waiting worshipper,
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, shut out—
The brightness of Faith's holy trance
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 eye
Shone down the blessedness on high,
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 still,
Thy feet with Zion's dews still wet,
And in thy hand retaining yet
The pilgrim's staff and scallop shell!
Unharmed 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
Smote 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,
Tempered for thee the blasts which blew
Ladoga's frozen surface o'er,
And blessed for thee the baleful dew
Of evening upon Eimeo's shore,
Beneath this sunny heaven of ours,
Midst 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!—'Tis well with thee!
Nor 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,
Bound in the spirit, yet unknowing
The things which should befall thee here,
Whether for labor or for death,
In childlike trust serenely going
To that last trial of thy faith!

Oh, 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 Owhyhee'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 unslumbering power,
They too shall mourn that thou art gone,
That never more 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 forever!

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 restored!
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!
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 wall;  
Gentle and kindly, ever at distress  
Melted to more than woman's tenderness,  
Yet firm and steadfast, at his duty's post  
Fronting the violence of a maddened host,  
Like some gray rock from which the waves are tossed!  
Knowing his deeds of love, men questioned not  
The faith of one whose walk and word were right—  
Who tranquilly in Life's great task-field wrought  
And, side by side with evil, scarcely caught  
A stain upon his pilgrim garb of white:  
Prompt to redress another's wrong, his own  
Leaving to Time and Truth and Penitence alone.

II.

Such was our friend. Formed on the good old plan,  
A true and brave and downright honest man!—  
He blew no trumpet in the market-place,  
Nor in the church with hypocritic face  
Supplied with cant the lack of Christian grace;  
Loathing pretense, he did with cheerful will  
What others talked of while their hands were still:  
And, while "Lord, Lord!" the pious tyrants cried,  
Who, in the poor, their Master crucified,  
His daily prayer, far better understood  
In acts than words, was simply doing good.  
So calm, so constant was his rectitude,  
That, by his loss alone we know its worth,  
And feel how true a man has walked with us on earth.

TO MY FRIEND ON THE DEATH OF HIS SISTER.*

Thine is a grief, the death of which another  
May never know;  
Yet, o'er the waters, O, my stricken brother!  
To thee I go.

* Sophia Sturge, sister of Joseph Sturge, of Birmingham, the President of the British Complete Suffrage Association, died in the 6th mo., 1845. She was the colleague, counselor, 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."
I lean my heart unto thee, sadly folding
   Thy hand in mine;
With even the weakness of my soul upholding
   The strength of thine.

I never knew, like thee, the dear departed;
   I stood not by
When, in calm trust, the pure and tranquil-hearted
   Lay down to die.

And on thy ears my words of weak condoling
   Must vainly fall:
The funeral bell which in thy heart is tolling,
   Sounds over all!

I will not mock thee with the poor world's common
   And heartless phrase,
Nor wrong the memory of a sainted woman
   With idle praise.

With silence only as their benediction,
   God's angels come
Where, 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 evangel—
   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;
Stil 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,
Amid 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 around 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 footsteps 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, oh 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.

TO THE MEMORY OF J. O. ROCKWELL.

The turf is smooth above him! and this rain
Will moisten the rent roots, and summon back
The perishing life of its green-bladed grass,
And the crush'd flower will lift its head again
Smilingly unto Heaven, as if it kept
No vigil with the dead.

Well— it is meet
That the green grass should tremble, and the flowers
Blow wild about his resting-place. His mind
Was in itself a flower, but half disclosed—
A bud of blessed promise, which the storm
Visited rudely, and the passer by
Smote down in wantonness.— But we may trust
That it hath found a dwelling, where the sun
Of a more holy clime will visit it,
And the pure dews of mercy will descend,
Through Heaven’s own atmosphere, upon its head.

His form is now before me, with no trace
Of death in its fine lineaments, and there
Is a faint crimson on his youthful cheek,
And his free lip is softening with the smile
Which in his eye is kindling. I can feel
The parting pressure of his hand, and hear
His last "God bless you!"—Strange—that he is there
Distinct before me like a breathing thing,
Even when I know that he is with the dead,
And that the damp earth hides him. I would not
Think of him otherwise—his image lives
Within my memory as he seem'd before
The curse of blighted feeling, and the toil
And fever of an uncongenial strife, had left
Their traces on his aspect.

Peace to him!

He wrestled nobly with the weariness
And trials of our being—smiling on,
While poison mingled with his springs of life
And wearing a calm brow, while on his heart
Anguish was resting like a hand of fire—
Until at last the agony of thought
Grew insupportable, and madness came
Darkly upon him,—and the sufferer died!

Nor died he unlaudated! To his grave
The beautiful and gifted shall go up,
And muse upon the sleeper. And young lips
Shall murmur in the broken tones of grief—
His own sweet melodies—and if the ear
Of the freed spirit heedeth aught beneath
The brightness of its new inheritance,
It may be joyful to the parted one
To feel that Earth remembers him in love.

THE UNQUIET SLEEPER.

The Hunter went forth with his dog and gun,
In the earliest glow of the golden sun;—
The trees of the forest bent over his way,
In the changeful colors of Autumn gay;
For a frost had fallen the night before
On the quiet greenness which Nature wore.

A bitter frost!—for the night was chill,
And starry dark, and the wind was still,
And so when the sun looked out on the hills,
On the stricken woods and the frosted rills,
The unvaried green of the landscape fled,
And a wild, rich robe was given instead.

We know not whither the Hunter went,
Or how the last of his days was spent;
For the moon drew nigh—but he came not back,
Weary and faint from his forest track;
And his wife sat down to her frugal board,
Beside the empty seat of her lord.

And the day passed on, and the sun came down
To the hills of the west, like an angel's crown,
The shadows lengthened from wood and hill,
The mist crept up from the meadow-rill,
Till the broad sun sank, and the red light rolled
All over the west, like a wave of gold!

Yet he came not back—though the stars gave forth
Their wizard light to the silent Earth;
And his wife looked out from the lattice dim
In the earnest manner of fear for him;
And his fair-haired child on the door-stone stood
To welcome his father back from the wood!

He came not back!—yet they found him soon,
In the burning light of the morrow's noon,
In the fixed and visionless sleep of death,
Where the red leaves fell at the soft wind's breath;
And the dog, whose step in the chase was fleet,
Crouched silent and sad at the Hunter's feet.

He slept in death;—but his sleep was one
Which his neighbors shuddered to look upon;
For his brow was black, and his open eye
Was red with the sign of agony:
And they thought, as they gazed on his features grim,
That an evil deed had been done on him.

They buried him where his fathers laid,
By the mossy mounds in the graveyard shade,
Yet whispers of doubt passed over the dead,
And beldames muttered while prayers were said;
And the hand of the sexton shook as he pressed
The damp earth down on the Hunter's breast.

The season passed—and the Autumn rain
And the colored forests returned again;
'Twas the very eve that the Hunter died,
The winds wail'd over the bare hillside,
And the wreathing limbs of the forest shook
The red leaves over the swollen brook.

There came a sound on the night-air then,
Like a spirit-shriek, to the homes of men,
And louder and shriller it rose again,
Like the fearful cry of the mad with pain;
And trembled alike the timid and brave,
For they knew that it came from the Hunter’s grave!

And every year when Autumn flings
Its beautiful robe on created things,
When Piscataqua’s tide is turbid with rain
And Cocheco’s woods are yellow again,
That cry is heard from the graveyard earth,
Like the howl of a demon struggling forth!
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,
The dry and wasting roots between,
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 wintry day
It keeps its steady green alway,—
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 weed
Some healing virtue still must plead,
And the rough ore must find its honors 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 ways,
The unsung beauty hid life's common things below!

* 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."

270
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 pair
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;
For us the raftsmen down the stream
Their island barges steer.
Rings out for us the axeman's stroke
In forests old and still,—
For 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.
Lay 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!

Oh!—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 Prairie'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!

---

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 goat-herd 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 right
Brought toiling men together;
Where the free burghers from the wall
Defied the mail-clad master,
Than yours, at Freedom's trumpet-call,
No craftsmen rallied faster.

Let foplings sneer, let fools deride—
Ye heed no idle scorne;
Free hands and hearts are still your pride,
And duty done, your honor.
Ye dare to trust, for honest fame,
The jury Time empanels,
And leave to truth each noble name
Which glorifies your annals.

Thy songs, Hans Sachs, are living yet,
In strong and hearty German;
And Bloomfield's lay, and Gifford's wit,
And patriot fame of Sherman;
Still from his book, a mystic seer,
The soul of Behmen teaches,
And England's priestcraft shakes to hear
Of Fox's leathern breeches.

The foot is yours; where'er it falls,
It treads your well-wrought leather,
On earthen floor, in marble halls,
On carpet, or on heather.
Still there the sweetest charm is found
Of matron grace or vestal's,
As Hebe's foot bore nectar round
Among the old celestials!

Rap! rap!—your stout and bluff brogan,
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 cheerily 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 and 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 good-man; 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 hill-sides, 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 foot-sore 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 Kearsarge
Have seen the sun of morning.

When snow-flakes o'er the frozen earth.
   Instead of birds, are flitting;
When children throng 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 and 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 landsmen
   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 sand;
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 chances
   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 feathers
Of 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 summer,
And the autumn tempests blow;
Where, through gray and rolling vapor,
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 wined 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 clinging
   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 disc of fire, he brightened as he sped;
Yet, even his noontide glory fell chastened and subdued,
On the corn-fields 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 schoolgirls, 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 weather-cocks;
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 rye;
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 farmhouse, 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 glistening 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 eyes,
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 sleeping,
Frost his task-work plies;
Soon, his icy bridges heaping,
Shall our log-piles rise.

When, with sounds of smothered thunder,
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 ridge
Hide the browsing deer:
Where, through lakes and wide morasses,
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 skylight,
    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 is waiting
On our rugged toil;
Far ships waiting for the freighting
Of our woodland spoil!

Ships, whose traffic links these highlands,
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,

Cheerily, 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 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 and 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.

So 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.*
To him of light and shade the laws
No forest sceptic taught;
Their living and eternal Cause
His truer instinct sought.

He saw these mountains in the light
Which now across them shines;
This lake, in summer sunset bright,
Walled round with sombering pines.
God near him seemed; from earth and skies
His loving voice he heard,
As, face to face in Paradise,
Man stood before the Lord.

Thanks, oh, our Father! that, like him,
Thy tender love I see,

*Winnipiseogee: "Smile of the Great Spirit."
In radiant hill and woodland dim,
    And tinted sunset sea.
For not in mockery dost Thou fill
Our earth with light and grace;
Thou hid'st no dark and cruel will
Behind Thy smiling face!

THE HILL-TOP.

The burly driver at my side,
    We slowly climbed the hill,
Whose summit, in the hot noontide,
    Seemed rising, rising still.
At last, our short noon-shadows hid
    The top-stone, bare and brown,
From whence, like Gizeh's pyramid,
    The rough mass slanted down.

I felt the cool breath of the North;
    Between me and the sun,
O'er deep, still lake, and ridgy earth,
    I saw the cloud-shades run.
Before 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."
"'Twas duskish 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 crippled 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 SUPERIOR.

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 water-fall,
I see his pedler 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 Pictured 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 birch canoe,
The steamer smokes and raves;
And city lots are staked for sale
   Above old Indian graves.

I hear the tread of pioneer,
    Of nations yet to be;
The first low wash of waves, where soon
   Shall roll a human sea.

The rudiments of empire here
    Are plastic yet and warm;
The chaos of a mighty world
   Is rounded 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
Has 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!

Then, 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!

In 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 lengthening 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 eves,
   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 has 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 schoolboy’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 flowers.

Thus, while at times before our eyes
The shadows melt, and fall apart,
And, smiling through them, round us lies
The warm light of our morning 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. MARK.*

The day is closing dark and cold,
With roaring blast and sleety showers;
And through the dusk the lilacs wear
The bloom of snow, instead of flowers.

* 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 lifelike 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 worshiper. 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.
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 power,
And hues immortal as his art.

In Provence (so the story runs)
There lived a lord, to whom, as 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 dark,
The straining eye could scarce discern
The chapel of the good St. Mark.

And there, when bitter word or fare
The service of the youth repaid,
By stealth, before that holy shrine,
For grace to bear his wrong, he 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 yeon slave! and let him learn,
By scathe 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.

Then 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!

O, dreaming monk! thy tale is true;—
O, painter! true thy pencil's art;
In 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.

For still the Lord alone is God!
The pomp and power of tyrant man
Are scattered at his lightest breath,
Like chaff before the winnower'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 watches 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 prepare;
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, ope 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 "SUPERNATURALISM IN 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 the weary cares and themes!—
Swing wide the moonlit gate of dreams!

* 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.
WHITTIER'S POEMS.

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 lore
Of faëry-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-willed men
Thou wilt not chide my turning,
To con, at times, an idle rhyme,
To pluck a flower from childhood's clime,
Or listen, at Life's noonday chime,
For the sweet bells of Morning!

AUTUMN THOUGHTS.

FROM "MARGARET SMITH'S JOURNAL."

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 say,
"For Spring shall warm my frozen heart;"

I 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.

In 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!"

Spake 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 blest 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 begirt,
    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,

* 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 indemnification 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.
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 may'st 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 manhood'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 crime,
In thee shall loathing eyes behold
The Nero of our time!

Stand where Rome's blood was freest shed,
Mock Heaven with impious thanks, 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-besmeared,
Whom even its worshippers despise—
Unhonored, unrevered!
Yet, Scandal of the World! from thee
One needful truth mankind shall learn—
That kings and priests to Liberty
And God are false in turn.

Earth wearies of them; and the long
Meek sufferance of the Heavens doth fail;
Woe for weak tyrants, when the strong
Wake, struggle, and prevail!

Not vainly Roman hearts have bled
To feed the Crozier and the Crown,
If, roused thereby, the world shall tread
The twin-born vampires down!

---

ELLIOTT.*

HANDS off! thou tythe-fat plunderer! play
No trick of priestcraft here!
Back, puny lordling! dares thou lay
A hand on Elliott's bier?
Alive, your rank and pomp, as dust,
Beneath his feet he trod:
He knew the locust swarm that cursed
The harvest-fields of God.

On these pale lips, the smothered thought
Which England's millions feel,
A 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!

Then 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;
Give England's green and daisied grounds
The poet of the poor!

* 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 lays for the mighty bound which the laboring mind of England has taken in our day."
Lay 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.

Then let the peasant's step be heard,
The grinder chant his rhyme;
Nor patron's praise nor dainty word
Befits the man or time.
No soft lament nor dreamer's sigh
For him whose words were dread—
The Runic rhyme and spell whereby
The foodless poor were fed!

Pile up thy tombs of rank and pride,
O England, as thou wilt!
With pomp to nameless worth denied,
Emblazon titled guilt!
No part or lot in these we claim;
But, o'er the sounding wave,
A common right to Elliott's name,
A free hold in his grave!

ICHABOD!

So fallen! so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
Forevermore!

Revile him not—the Tempter hath
A snare for all;
And pitying tears, not scorn and wrath,
Befit his fall!

Oh! 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,

* 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.
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-locked mountains climb
The cold abyss of air!

But unto prisons, where men lay in chains,
To haunts where Hunger pined,
To kings and courts forgetful of the pains
And wants of human kind,
Scattering sweet words, and quiet deeds of good,
Along their way, like flowers,
Or, pleading as Christ's freemen only could
With princes and with powers;

Their single aim the purpose to fulfil
Of Truth, from day to day,
Simply obedient to its guiding will,
They held their pilgrim way.
Yet dream not, hence, the beautiful and old,
Were wasted on their sight,
Who in the school of Christ had learned to hold
All outward things aright.

Not less to them the breath of vineyards blown
From off the Cyprian shore,
Not less for them the Alps in sunset 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 harmonies
Make glad its way, unsought.

In sweet accordancy of praise and love,
The singing waters run;
And sunset mountains wear in light above
The smile of duty done;
Sure stands the promise—ever to the meek
A heritage is given;
Nor lose they Earth who, single-hearted, seek
The righteousness of Heaven!
WELL speed thy mission, bold Iconoclast!
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.
Not without reverent awe shouldst thou put by
The cypress branches and the amaranth blooms,
Where, with clasped hands of prayer, upon their tombs
The effigies of old confessors lie,
God's witnesses; the voices of his will,
Heard in the slow march of the centuries still!
Such were the men at whose rebuking frown,
Dark 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.

St. Anselm (may he rest for evermore
In Heaven's sweet peace!) forbade, of old, the sale
Of men as slaves, and from the sacred pale
Hurled the Northumbrian buyers of the poor.
To ransom souls from bonds and evil fate
St. Ambrose melted down the sacred plate—
Image of saint, the chalice, and the pix,
Crosses of gold, and silver candlesticks.
"MAN IS WORTH MORE THAN TEMPLES!" 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 desires!"
O faithful worthies! resting far behind
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 pulpit'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, oh Paris! doth the stain
Of blood defy the cleansing autumn rain;
Still breaks the smoke Messina's ruins through,
And Naples mourns that new Bartholomew,
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 red shot falls,
And, leagued to crush thee, on the Danube's side,
The bearded Croat and Bosniak spearmen ride;
Still in that vale where Himalaya's snow
Melts round the cornfields and the vines below,
The Sikh's hot cannon, answering ball for ball,
Flames in the breach of Moutlan's shattered wall;
On Chenab's side the vulture seeks the slain,
And Sutlej paints with blood its banks again.
"What folly, then," the faithless critic cries,
With sneering lip, and wise, world-knowing eyes,
"While fort to fort, and post to post, repeat
The ceaseless challenge of the war-drum's beat,
And round the green earth, to the church-bell's chime,
The morning drum-roll of the camp keeps time,
To dream of peace amidst a world in arms,
Of swords to ploughshares changed by scriptural charms,
Of nations, drunken with the wine of blood,
Staggering to take the Pledge of Brotherhood,
Like tipplers answering Father Mathew's call—
The sullen Spaniard, and the mad-cap Gaul,
The bulldog Briton, yielding but with life,
The Yankee swaggering with his bowie knife,
The Russ, from banquets with the vulture shared
The blood still dripping from his amber beard,
 Quitting 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 gambler flings,
To meet alternate on the Seine and Thames,
For tea and gossip, like old country dames!
No! let the cravens plead the weakling's cant,
Let Cobden cipher, and let Vincent rant,
Let Sturge preach peace to democratic throng's,
And Burritt, stammering through his hundred tongues,
Repeat, in all, his ghostly lessons o'er,
Timed to the pauses of the battery's roar;
Check Ban or Kaiser with the barricade
Of 'Olive-leaves' and Resolutions made,
Spike guns with pointed scripture-texts, and hope
To capsize navies with a windy trope;
Still shall the glory and the pomp of War
Along their train the shouting millions draw;
Still dusty Labor to the passing Brave
His cap shall doff, and Beauty's kerchief wave;
Still shall the bard to Valor tune his song,
Still Hero-worship kneel before the Strong;
Rosy and sleek, the sable-gowned divine,
O'er 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, oh, faithful 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 blessings 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 murmurs 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 Genesareth 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.

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 of health;
And more to her than gold or grain,
The cunning hand and cultured brain.

For well she keeps her ancient stock,
The stubborn strength of Pilgrim Rock;
And still maintains, with milder laws,
And clearer light, the Good Old Cause!

Nor heeds the sceptic's puny hands,
While near her school the church spire stands;
Nor 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;
And wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven,
On gleams of star and depths of blue
The glaring sunshine never knew!

SEED TIME AND HARVEST.

As o'er his furrowed fields which lie
Beneath a coldly-dropping sky
Yet chill with winter's melted snow,
The husbandman goes forth to sow;

Thus, Freedom, on the bitter blast
The ventures of thy seed we cast,
And 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
A cause of praise and thankfulness?

It may not be our lot to wield
The sickle in the ripened field;
Nor 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 whatsoe'er 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 bowers,
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 unbefitting 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 in air
The crane-flock leaves, no trace of passage there
He gives the weary eye
The palm-leaf shadow for the hot noon hour
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 gardens grow,
His climbing weeds and mosses show,
Like foliage, on each stony bough,
Of varied hues more strangely gay
Than forest leaves in autumn's 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 sultry day,
Smite to restore,
And they, who, like the gentle wind, uplift
The petals of the dew-wet flowers, and drift
Their perfume on the air,
Alike may serve Him, each, with their own gift,
Making their lives a prayer!

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 infringer 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 Interest 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.

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,
Whatso'er his rank or might,
If the highest, then the worst,
Let him live and die accurséd.

"'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.

Oh! 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—

Not 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 Daguerreotype 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 its hold;—
Slow decays the forest monarch, closer girds the fell embrace,
Till the tree is seen no longer and the vine is in his 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!"

Oh! 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: 'tis 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 Neuvo 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 winds 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 hilltop his nightly camp-fires shine.
THE CRISIS.

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 those 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!

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
Doth 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.

Oh, 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 self-same 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.

Then 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.

I 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.

One 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!

In thy tall cedars, Lebanon,
I have not heard the nation's 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!

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
   Bow'd down before the Indian's God.
There, when His shadow veiled the sky,
   The Thunderer's voice was long and loud,
And the red flashes of His eye
   Were pictured on the o'erhanging cloud.

The Spirit moveth there no more,
   The dwellers of the hill have gone,
The sacred groves are trampled o'er,
   And footprints mar the altar-stone.
The white man climbs thy tallest rock,
   And hangs him from the mossy steep,
Where, trembling to the cloud-fire's shock,
   Thy ancient prison-walls unlock,
And captive waters leap to light,
   And dancing down from height to 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 sweeping 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 is turned
   Toward another hunting-ground;
For where the council-fire has burned,
   And o'er the sleeping warrior's mound
Another fire iskindled now:
   Its light is on the white man's brow!
   The hunter race have passed away—
Ay, vanished like the morning mist,
   Or dewdrops by the sunshine kissed,—
   And wherefore should the red man stay?

METACOM.

Red as the banner which enshrouds
   The warrior-dead when strife is done,
A broken mass of crimson clouds
   Hung o'er the departed sun.
The shadow of the western hill
Crept swiftly down, and darkly still,
As if a sullen wave of night
Were rushing on the pale twilight,
The forest-openings grew more dim,
As glimpses of the arching blue
And waking stars came softly through
The rifts of many a giant limb.
Above the wet and tangled swamp
White vapors gathered thick and damp,
And through their cloudy curtaining
Flapped many a brown and dusky wing—
Pinions that fan the moonless dun,
But fold them at the rising sun!

Beneath the closing veil of night,
   And leafy bough and curling fog,
With his few warriors ranged in sight—
Scarred relics of his latest fight—
   Rested the fiery Wampanoag.
He leaned upon his loaded gun,
Warm with its recent work of death,
And, save the struggling of his breath
That, slow and hard, and long-suppressed
Shook the damp folds around his breast,
An eye, that was unused to scan
The sterner moods of that dark man,
Had 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 Yengeeese:
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 attendance,
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 dependence—
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 fellowship.

"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 growing dim,
And seemed to beckon me to him,
And to the forests of the blest!—
My father loved the Yengeese, when
They were but children, shelterless;
For his great spirit at distress
Melted to woman's tenderness—
Nor was it given him to know
That children whom he cherished then
Would rise at length, like armed men,
To work his people's overthrow.
Yet thus it is;—the God before
Whose awful shrine the pale ones bow
Hath frowned upon and given o'er
The red man to the stranger now!—
A few more moons, and there will be
No gathering to the council-tree;
The scorched earth, the blackened log,
The naked bones of warriors slain,
Be the sole relics which remain
Of the once mighty Wampanoag!
The forests of our hunting-land,
With all their old and solemn green,
Will bow before the Spoiler's axe,
The plough displace the hunter's tracks,
And the tall Yengeese altar stand
Where the Great Spirit's shrine hath been.

"Yet, brother, from this awful hour
The dying curse of Metacom
Shall linger with abiding power
Upon the spoilers of my home.
The fearful veil of things to come
By Kitchtan's hand is lifted from
The shadows of the embryo years;
And I can see more clearly through
Than ever visioned Powwow did,
For all the future comes unbid
Yet welcome to my tranced view,
As battle-yell to warrior's ears!
From stream and lake and hunting-hill
Our tribes may vanish like a dream,
And even my dark curse may seem
Like idle winds when Heaven is still—
No bodeful harbinger of ill,
But fiercer than the downright thunder
When yawns the mountain-rock asunder,
And riven pine and knotted oak
Are reeling to the fearful stroke,
That curse shall work its master's will!
The bed of yon blue mountain stream
Shall 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—
Yea, those whom once fond parent nursed
Shall meet in strife, like fiends accursed,
And 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
Came streaking through the twilight haze,
And naked to its reddest blaze
A hundred warriors sprang in view:
One dark red arm was tossed on high—
One giant shout came hoarsely through
The clangor and the charging cry,
Just as across the scattering gloom,
Red as the naked hand of Doom,
The Yengeese volley hurtled by—
The arm—the voice of Metacom!—
One piercing shriek— one vengeful yell,
Sent like an arrow to the sky,
Told 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 childhood'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 treasured 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 twilight fell;
Yet at every sigh of the fitful wind,
Or stirring of leaves in the wood behind,
His wild glance wander'd the landscape 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 gamesome 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 scalpless dead,
Of his own fierce deeds in that fearful hour
When the terrible Brandt was forth in power,—
And he clasp'd his hands o'er his burning eye
To shadow the vision which glided by.

It came with the rush of the battle-storm—
With a brother's shaken and kneeling form,
And his prayer for life when a brother's arm
Was lifted above him for mortal harm,
And the fiendish curse, and the groan of death,
And the welling of blood, and the gurgling breath,
And the scalp torn off while each nerve could feel
The wrenching hand and the jagged steel!
And the old man groan'd—for he saw, again,
The mangled corse of his kinsman slain,
As it lay where his hand had hurl'd it then,
At the shadow'd foot of that fearful glen!—
And it rose erect, with the death-pang grim,
And pointed its bloodied finger at him!—
And his heart grew cold—and the curse of Cain
Burn'd like a fire in the old man's brain.

Oh, had he not seen that spectre rise
On the blue of the cold Canadian skies?—
From the lakes which sleep in the ancient wood,
It had risen to whisper its tale of blood,
And follow'd his bark to the sombre shore,
And glared by night through the wigwam door;
And here—on his own familiar hill—
It rose on his haunted vision still!

Whose corse was that which the morrow's sun,
Through the opening boughs, look'd calmly on?
There where those who bent o'er that rigid face
Who 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!

---

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 Hungary,—imperial Presburg's pride,—
With the noble-born and beautiful assembled at her side,
She stood, beneath the summer heaven,—the soft winds sighing on,
Stirring the green and arching boughs, like dancers in the sun.
The beautiful pomegranate's gold, the snowy orange-bloom,
The lotus and the creeping vine, the rose's meek perfume,
The willow crossing with its green some statue's marble hair,—
All that might charm th' exquisite sense, or light the soul, was there.

But she—a monarch's treasured one—lean'd gloomily apart,
With her dark eye tearfully cast down and a shadow on her heart.
Young, beautiful, and dearly loved, what sorrow hath she known?
Are not the hearts and swords of all held sacred as her own?
Is not her lord the kingliest in battle-field or bower?
The foremost in the council-hall, or at the banquet hour?
ISABELLA OF AUSTRIA.

Is not his love as pure and deep as his own Danube's tide?
And wherefore in her princely home weeps Isabel, his bride?

She raised her jewell'd hand and flung her veiling tresses back,
Bathing its snowy tapering within their glossy black.—
A tear fell on the orange leaves; rich gem and mimic blossom,
And fringed robe shook fearfully upon her sighing bosom:
"Smile on, smile on," she murmur'd low, "for all is joy around,
Shadow and sunshine, stainless sky, soft airs and blossom'd ground;
'Tis meet the light of heart should smile when nature's brow is fair,
And melody and fragrance meet, twin sisters of the air!

"But ask not me to share with you the beauty of the scene—
The fountain-fall, mosaic walk, and tessellated green;
And point not to the mild blue sky, or glorious summer sun:
I know how very fair is all the hand of God hath done—
The hills, the sky, the sunlit cloud, the fountain leaping forth,
The swaying trees, the scented flowers, the dark green robes of earth—
I love them still; yet I have learn'd to turn aside from all,
And never more my heart must own their sweet but fatal thrall!

"And I could love the noble one whose mighty name I bear,
And closer to my bursting heart his hallow'd image wear;
And I could watch our sweet young flower, unfolding day by day,
And taste of that unearthly bliss which mothers only may;
But no, I may not cling to earth—that voice is in my ear,
That shadow lingers by my side—the death-wail and the bier,
The cold and starless night of death where day may never beam,
The silence and the loathsomeness, the sleep which hath no dream!

"O God! to leave this fair bright world, and, more than all, to know
The moment when the Spectral One shall deal his fearful blow;
To know the day, the very hour; to feel the tide roll on;
To shudder at the gloom before, and weep the sunshine gone;
To count the days, the few short days, of light and life and breath,—
Between me and the noisome grave—the voiceless home of death,—
Alas!—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 teardrop 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 Slowak at his cave,  
The bow'd at the Escurial, the Magyar 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!"

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 noonday walk—in thy midnight sleep,  
Close at thy hand will that phantom keep—  
Still in thine ear shall his whispers be—  
Woe, that such phantom should follow thee!
In the lighted hall where the dancers go,
Like beautiful spirits, to and fro;
When thy fair arms glance in their stainless white,
Like ivory bathed in still moonlight;
And not one star in the holy sky
Hath a clearer light than thine own 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 turning 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 his icy finger!

And yet there is hope. Embrace it now,
While thy soul is open as thy brow;
While thy heart is fresh—while its feelings still
Gush clear as the unsoil'd mountain-rill—
And thy smiles are free as the airs of spring,
Greeting and blessing each breathing thing.

When the after cares of thy life shall come,
When the bud shall wither before its bloom;
When thy soul is sick of the emptiness
And changeful fashion of human bliss;
And the weary torpor of blighted feeling
Over thy heart as ice is stealing—

Then, when thy spirit is turn'd above,
By the mild rebuke of the Chastener's love;
When the hope of that joy in thy heart is stirred
Which eye hath not seen, nor ear hath heard,—
Then will that phantom of darkness be
Gladness, and Promise, and Bliss to thee.

—

THE MISSIONARY.

"It is an awful, an arduous thing to root out every affection for earthly things, so as to live
only for another world. I am now far, very far, from you all; and as often as I look around
and see the Indian scenery, I sigh to think of the distance which separates us."—Letters of
Henry Martyn from India.

"Say, whose is this fair picture, which the light
From the unshutter'd window rests upon
Even as a lingering halo?—Beautiful!
The keen, fine eye of manhood, and a lip
Lovely as that of Hylas, and impress'd
With the bright signet of some brilliant thought—
That broad expanse of forehead, clear and high,
Mark'd visibly with the characters of mind,
And the free locks around it, raven black,
Luxuriant and unsilver'd—who was he?"
A friend, a more than brother. In the spring
And glory of his being he went forth
From 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 Godlike in its purpose. He went forth
To bind the broken spirit—to pluck back
The heathen from the wheel of Juggernaut—
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 unbind
The widow from her sacrifice—and save
The perishing infant from the worshipp'd river!
"And, lady, where is he?" He slumbers 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 earnest 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,
Preëminent in Heaven, leads steadily up
A kindred watcher, with its fainter beams
Baptized in its great glory. Was it well
That all this promise of the heart and mind
Should perish from the earth, and leave no trace,
Unfolding like the Cereus of the clime
Which hath its sepulchre, but in the night
Of pagan desolation—was it well?"

Thy will be done, O Father!—it was well.
What are the honors of a perishing world
Grasp'd by a palsied finger?—the applause
Of the unthoughtful multitude which greets
The dull ear of decay?—the wealth that loads
The bier with costly drapery, and shines
In tinsel on the coffin, and builds up
The cold substantial monument? Can these
Bear up the sinking spirit in that hour
When heart and flesh are failing, and the grave
Is opening under us? Oh, dearer then
The memory of a kind deed done to him
Who was our enemy, one grateful tear
In the meek eye of virtuous suffering,
One smile call'd up by unseen charity
On the wan cheek of hunger, or one prayer
Breathed from the bosom of the penitent—
The stain'd with crime and outcast, unto whom
Our mild rebuke and tenderness of love
A merciful God hath bless'd.

"But, lady, say,
Did 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 childhood's home—
Still green in memory? Clung not to his heart
Something of earthly hope uncrucified,
Of earthly thought unchasten'd? Did he bring
Life's warm affections to the sacrifice—
Its loves, hopes, sorrows—and become as one
Knowing no kindred but a perishing world,
No love but of the sin-endangered soul,
No hope but of the winning back to life
Of the dead nations, and no passing thought
Save of the errand wherewith he was sent
As to a martyrdom?"
And light from her unsullied brow
That gloomy cloud is gathering now
   Along each wreath'd and whitening rest.

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 is there,
Its bare-worn roots are at my feet,
   And through its open boughs I meet
   White glimpses of the place of prayer—
And unforgotten eyes again
Are glancing through the cottage pane,
   Than Asia's lustrous eyes more fair.

What though, with every fitful gush
   Of night-wind, spicy odors come;
And hues of beauty glow and flush
From matted vine and wild rose-bush;
And music's sweetest, faintest hum
Steals through the moonlight, as in 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, is thine?
Here where the dusky heathen come
To bow before the deaf and dumb,
Dead idols of their own design,
Where deep in Ganges' worshipp'd tide
The infant sinks—and on its side
The widow's funeral altars shine!

Here, where 'mid light and song and flowers
The priceless soul in ruin lies—
Lost—dead to all those better powers
Which link a fallen world like ours
To God's own holy Paradise;
Where open sin and hideous crime
Are like the foliage of their clime—
The unshorn growth of centuries!

Turn, then, my heart—thy home is here;
No other now remains for thee:—
The smile of love, and friendship's tear,
The tones that melted on thine ear,
The mutual thrill of sympathy,
The welcome of the household band,
The pressure of the lip and hand,
Thou mayest not hear, nor feel, nor see.

God of my spirit!—Thou, alone,
Who watchest o'er my pillowed head,
Whose ear is open to the moan
And sorrowing of thy child, hast known
The grief which at my heart has fed,—
The struggle of my soul to rise
Above its earth-born sympathies,—
The tears of many a sleepless bed!

Oh, be Thine arm, as it hath been,
In every test of heart and faith—
The Tempter's doubt—the wiles of men—
The heathen's scoff—the bosom sin—
A helper and a stay beneath,
A strength in weakness 'mid the strife
And anguish of my wasting life—
My solace and my hope in death!
Written on hearing that the Resolutions of the Legislature of Massachusetts on the subject of Slavery, presented by Hon. C. Cushing to the House of Representatives of the United States, have been laid on the table unread and unreferred, under the infamous rule of “Paton's Resolution.”

AND have they spurn’d thy word,
Thou of the old Thirteen!
Whose soil, where Freedom's blood first pour'd
Hath yet a darker green?
Tread the weak Southron's pride and lust
Thy name and councils in the dust?

And have they closed thy mouth,
And fix'd the padlock fast?
Slave 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, unbroken—
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 sorest tried,
"Unshaken and unterrified!"*

---

TO THE MEMORY OF THOMAS SHIPLEY.

President of the Pennsylvania Abolition Society, who died on the 17th of the 9th month 1836, a devoted Christian and Philanthropist.

Gone to the Heavenly Father's rest!
The flowers of Eden round thee blowing!
And on thine ear the murmurs blest
Of Shiloah'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?
Finish'd 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 glowing!

But woe for us! who linger still
With feeble 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.

* "Massachusetts has held her way right onward, unshaken, unseduced, unterrified."—Speech of C. Cushing in the House of Representatives of the United States, 1836.
Darkly upon our struggling way
The storm of human hate is sweeping;
Hunted and branded, and a prey,
Our watch amidst the darkness keeping!
Oh! for that hidden strength which can
Nerve unto death the inner man!
Oh! 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.

Oh! for that spirit, meek and mild,
Derided, spurn’d, yet uncomplaining—
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 are burning,
The unquailing eye of innocence
Alone upon the oppressor turning!

Oh 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,
Quicken’d 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!

Oh! for the death the righteous die!
And end, like Autumn’s day declining,
On human hearts, as on the sky,
With holier, tenderer beauty shining;
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!

---

A SUMMONS.

Lines written on the adoption of Pinckney’s Resolutions. in the House of Representatives, and the passage of Calhoun’s “Bill of Abominations” to a second reading, in the Senate of the United States.

Now, by our fathers’ ashes! where’s the spirit
Of the true-hearted and the unshackled gone?
Sons of old freemen, do we but inherit
Their names alone?
A SUMMONS.

Is the old Pilgrim spirit quench'd within us?
Stoops the proud manhood of our souls so low,
That Mammon's lure or Party's wile can win us
To silence now?

No. 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 seek the free to fetter?
Here Lynch law light its horrid fires on high?
And, in the church, their proud and skill'd abettor,
Make truth a lie?

Torture the pages of the hallow'd 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 downward way,
Thicker to gather on her limbs and stronger
Day after day?

Oh, 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 billows' motion
Round rock and cliff—

From the free fire-side 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 shall 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.

Oh, let that voice go forth! The bondman 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.

Oh, for your ancient freedom, pure and holy,
For the deliverance of a groaning earth,
For the wrong d captive, bleeding, crush'd, and lowly,
Let it go forth!

Sons of the best of fathers! will ye falter
With all they left ye peril'd and at stake?
Ho! once again on Freedom's holy altar
The fire awake!

Prayer-strengthen'd for the trial, come together,
Put on the harness for the moral fight,
And, with the blessing of your heavenly Father,
Maintain the Right!

THE EXILE'S DEPARTURE.*

Fond scenes, which delighted my youthful existence,
With feelings of sorrow I bid ye adieu—
A 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've fought for my country—I've braved all the dangers
That throng round the path of the warrior in strife;
I now must depart to a nation of strangers,
And pass in seclusion the remnant of life;
Far, 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,
On the grave where the heart-broken Exile is lain.

* The first of Whittier's poems, ever printed in the Newburyport Free Press, June 8, 1826.
Friends of my youth! I must leave you forever,
And hasten to dwell in a region unknown:—
Yet time cannot change, nor the broad ocean sever,
Hearts firmly united and tried as our own.
Ah, not! 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 scenes 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!

---

THE DEITY.*

1 Kings xix. 11.

The prophet stood
On the dark mount, and saw the tempest cloud
Pour the fierce whirlwind from its dark reservoir
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,
Smcte 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!

* Whittier's second poem, printed in the Newburyport Free Press, June 22, 1826.
WHITTIER’S POEMS.

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’d not in
The storm, the earthquake, or the mighty flame,
But in the still small voice!

BALLADS.

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.
Well I know its coves and beaches to the ebb-tide glimmering down,
And the white-walled hamlet children of its ancient fishing town.

Long has passed the summer morning, and its memory waxes old,
When along yon breezy headlands with a pleasant friend I strolled.
Ah! 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,
In that quaint Magnalia Christi, with all strange and marvellous things,
Heaped up huge and undigested, like the chaos Ovid sings.

Dear to me these far, faint glimpses of the dual life of old,
Inward, grand with awe and reverence; outward, mean and coarse and cold;
Gleams of mystic beauty playing over dull and vulgar clay,
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;
And the lore of home and fire-side, and the legendary rhyme,
Make the task of duty lighter which the true man owes his time.

So, with something of the feeling which the Covenanter knew,
When with pious chisel wandering Scotland’s moorland graveyards through,
From the graves of old traditions I part the blackberry vines,
Wipe the moss from off the head-stones, 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;
On its windy site uplifting gabled roof and palisade
And rough walls of unhewn timber with the moonlight overlaid.

On his slow round walked the sentry, south and eastward looking forth
O'er a rude and broken coast-line, white with breakers stretching north,—
Wood and rock and gleaming sand-drift, jagged capes, with bush and tree,
Leaning 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 depth 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 they came,—
Thrice around the block-house marching, met, unharmed, its volleyed flame;
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.

Ceased thereat the mystic marching of the spectres round the wall,
But 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 at Cape
Ann.

So 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
And the fitness and the freshness of an undecaying truth,

Soon or late to all our dwellings come the spectres of the mind.
Doubts and fears and dread forebodings, in the darkness undefined;
Round us throng 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;
But 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 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 rocks, and wood, and sand;
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 sore:
"Never heed, my little children! Christ is walking on before
To the pleasant land of heaven, where the sea shall be no more."

All at once the great cloud parted, like a curtain drawn aside,
To let down the torch of lightning on the terror far and wide;
And the thunder and the whirlwind together smote the tide.

There was wailing in the shallop, woman's wail and man's despair,
A crash of breaking timbers on the rocks so sharp and bare,
And, through it all, the murmur of Father Avery's prayer.

From his struggle in the darkness with the wild waves and the blast,
On a rock, where every billow broke above him as it passed,
Alone, of all his household, the man of God was cast.

There a comrade heard him praying, in the pause of wave and wind:
"All my own have gone before me, and I linger just behind;
Not for life I ask, but only for the rest thy ransomed find!

"In this night of death I challenge the promise of thy word!—
Let me see the great salvation of which mine ears have heard!—
Let me pass from hence forgiven, through the grace of Christ, our Lord!

"In the baptism of these waters wash white my every sin,
And let me follow up to thee my household and my kin!
Open the sea-gate of thy heaven, and let me enter in!"

When the Christian sings his death-song, all the listening heavens draw near,
And the angels, leaning over the walls of crystal, hear
How the notes so faint and broken swell to music in God's ear.

The ear of God was open to his servant's last request;
As the strong wave swept him downward the sweet hymn upward pressed,
And the soul of Father Avery went, singing, to its rest.
There was wailing on the mainland, from the rocks of Marblehead; In the stricken church of Newbury the notes of prayer were read; And long, by board and hearth-stone, the living mourned the dead.

And still the fishers outbound, or scudding from the squall, With grave and reverent faces, the ancient tale recall, When they see the white waves breaking on the Rock of Avery’s Fall!

THE WITCH’S DAUGHTER.

It was the pleasant harvest time,  
When cellar-bins are closely stowed,  
And garrets bend beneath their load,

And the old swallow-haunted barns—  
Brown-gabled, long and full of seams  
Through which the moted sunlight streams,

And winds blow freshly in, to shake  
The red plumes of the roosted cocks,  
And the loose hay-mow’s scented locks—

Are filled with summer’s ripened stores,  
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 shadow 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 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 its prayers!

Few questioned of the sorrowing child,
Or, when they saw the mother die,
Dreamed of the daughter’s agony.

They went to their homes that day,
As men and Christians justified:
God willed it, and the wretch had died!

Dear God and Father of us all,
Forgive our faith in cruel lies,—
Forgive the blindness that denies!

Forgive thy creature when he takes,
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 grave
Crept to her desolate hearthstone,
And wrestled with her fate alone;

With love, and anger, and despair;
The phantoms of disordered sense,
The awful doubts of Providence!

The schoolboys jeered her as they passed,
And, when she sought the house of prayer,
Her mother’s curse pursued her there.

And still o’er many a neighboring door
She saw the horseshoe’s curved charm,
To guard against her mother’s harm;—

That mother, poor, and sick, and lame,
Who, daily by the old armchair,
Folded her withered hands in prayer;—

Who turned, in Salem’s dreary jail,
Her worn old Bible, o’er and o’er,
When her dim eyes could read no more!

Sore tired and pained, the poor girl kept
Her faith, and trusted that her way,
So dark, would somewhere meet the day.
And still her weary wheel went round
Day after day, with no relief;
Small leisure have the poor for grief.

So in the shadow Mabel sits;
Untouched by mirth she sees and hears,
Her smile is sadder than her tears.

But cruel eyes have found her out,
And cruel lips repeat her name,
And taunt her with her mother's shame.

She answered not with railing words,
But drew her apron o'er her face,
And, sobbing, glided from the place.

And only pausing at the door,
Her sad eyes met the troubled gaze
Of one who, in her better days,
Had been her warm and steady friend,
Ere yet her mother's doom had made
Even Esek Harden half afraid.

He felt that mute appeal of tears,
And, starting, with an angry frown
Hushed all the wicked murmurs down.

"Good neighbors mine," he sternly said,
"This passes harmless mirth or jest;
I brook no insult to my guest.

"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 condemn
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.

"Oh, 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 became
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 Harden well;
And if he seems no suitor gay,
And if his hair is touched with gray,

"The maiden grown shall never find
His heart less warm than when she 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.

"Oh, truest friend of all!" she said,
"God bless you for your kindly thought,
And make me worthy of my lot!"

He led her through his dewy fields,
To where the swinging lanterns glowed,
And through the doors the huskers 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 all;
The past is past, and all offence
Falls harmless from her innocence."
“Henceforth she stands no more alone;
You know what Esek Harden is;—
He brooks no wrong to him or his.”

Now let the merriest tales be told,
And let the sweetest songs be sung,
That ever made the old heart young!

For now the lost has found a home;
And a lone hearth shall brighter burn,
As all the household joys return!

Oh, 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 PROPHECY OF SAMUEL SEWALL.
1697.

Up and down the village streets
Strange are the forms my fancy meets,
For the thoughts and things of to-day are hid,
And through the vail of a closed lid
The ancient worthies I see again:
I hear the tap of the elder’s cane,
And his awful periwig I see,
And the silver buckles of shoe and knee.
Stately and slow, with thoughtful air,
His black cap hiding his whitened hair,
Walks the Judge of the Great Assize,
Samuel Sewall, the good and wise.
His face with lines of firmness wrought,
He 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 renewed
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 mountainside
By the cloudy shadows which o'er it glide!
Honor and praise to the Puritan
Who the halting step of his age outran,
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 grenade
Which God shall cast down upon his head!"

Wide-eared to power, to the wronged 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 respect
were waste,
Reverence folly, and awe misplaced;
Justice of whom 't were vain to seek
As from Koordish robber or Syrian Sheik!
Oh! leave the wretch to his bribes and sins.
Let him rot in the web of lies he spins!
To the saintly soul of the early day,—
To the Christian judge, let us turn and say:
"Praise and thanks, for an honest man!—
Glory to God for the Puritan!"

I see, far southward, this quiet day,
The hills of Newbury rolling away,
With the many tints of the season gay,
Dreamily blending in autumn mist
Crimson, and gold, and amethyst.
Long and low, with dwarf trees crowned,
Plum Island lies, like a whale aground,
A stone's toss over the narrow sound.

Inland, as far as the eye can go,
The hills curve round like a bended bow;
A silver arrow from out them sprung,
I see the shine of the Quasycung;
And, round and round, over valley and hill,
Old roads winding, as old roads will,
Here to a ferry, and there to a mill;
And glimpses of chimneys and
gabled eaves,
Through green elm arches and
maple leaves,—
Old homesteads sacred to all that
can
Gladden or sadden the heart of
man,—
Over whose thresholds of oak and
stone.
Life and Death have come and
gone!
There pictured tiles in the fireplace
show,
Great beams sag from the ceiling
low,
The dresser glitters with polished
wares,
The long clock ticks on the foot-
worn stairs;
And the low, broad chimney shows
the crack
By the earthquake made a cen-
tury back.
Up from their midst springs the
village spire
With the crest of its cock in the
sun afire;
Beyond our orchards and planting
lands,
And great salt marshes and glim-
mering sands,
And, where north and south the
coast-lines run,
The blink of the sea in breeze and
sun!

I see it all like a chart unrolled,
But my thoughts are full of the
past and old,
I hear the tales of my boyhood
told;
And the shadows and shapes of
early days
Flit dimly by in the vailing haze,
With measured movement and
rhythmic chime
Weaving like shuttles, my web of
rhyme.
I think 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 re-
 mains,
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 Merrimac river, or sturgeon
leap;
As long as pickerel swift and slim,
Or red-backed perch, in Crane
Pond swim;
As long as 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 Tur-
key Hill;
As long as sheep shall look from
the side
Of Oldtown Hill on marisheswide,
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
standing corn;
As long as Nature shall not grow
old,
Nor drop her work from her dot-
ing hold.
And her care for the Indian corn
forget,
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 hill-side 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 corn-field ripe and sound,
And the Lord of the Harvest deign to own
The precious seed by the fathers sown!

Was Ireson's, out from Marble-head!
Old Floyd Ireson, for his hard heart,
Tarred and feathered and carried in a cart
By the women of Marble-head!

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 horrd horrt,
Torr'd an' futherr'd an' corr'd in 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 chase
Bacchus round some antique vase,
Brief of skirt, with ankles bare,
Loose of kerchief and loose of hair,
With conch-shells blowing and fish-horns' twang,
Over and over the Mænads sang:
"Here's Flud Oirson, fur his horrd hort,
Torr'd an' futherr'd an' corr'd in a corrt
By the women o' Morble'ead!"

Small pity on him!—He sailed away
From a leaking ship, in Chaleur Bay,—
Sailed away from a sinking wreck,
With his own town's-people on her deck!
"Lay by! lay by!" they called to him.
Back he answered, "Sink or swim!
Brag of your catch of fish again!"
And off he sailed through the fog and rain!
Old Floyd Ireson, for his hard heart,
Tarred and feathered and carried in a cart
By the women of Marble-head!

Fathoms deep in dark Chaleur
That wreck shall lie forevermore,
Mother and sister, wife and maid,
Looked from the rocks of Marble-head
Over the moaning and rainy sea,—
Looked for the coming that might not be!
What did the winds and the seabirds say
Of the cruel captain who sailed away?—
Old Floyd Ireson, for his hard heart,
Tarred and feathered and carried in a cart
By the women of Marble-head!

Through the street, on either side,
Up flew windows, doors swung wide;
Sharp-tongued spinsters, old wives gray,
Treble lent the fish-horn's bray.
Sea-worn grandsires, cripple-bound,
Hulks of old sailors run aground,
Shook head, and fist, and hat, and cane,
And cracked with curses the hoarse refrain:

"Here's Flud Oirson, fur his horrd horrt,
Torr'd an' futherr'd an' corr'd in a corrt
By the women o' Morble'ead!"

Sweetly along the Salem road
Bloom of orchard and lilac showed.
Little the wicked skipper knew
Of the fields so green and the sky so blue.
Riding there in his sorry trim,
Like an Indian idol glum and trim,
Scarcely he seemed the sound to hear
Of voices shouting far and near:
"Here's Flud Oirson, fur his horrd horrt,
Torr'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,
Tarred and feathered and carried in a cart
By the women o' Marble-head!

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 relenting 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.
Tarred and feathered and carried in a cart
By the women of Marble-head!

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 ceremony was supposed to be necessary to prevent the swarms from leaving their hives and seeking a new home.]

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 bee-hives 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 Sunday coat
I brushed off the burs, and smoothed my hair,
And cooled at the brook-side 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 slant-wise 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 by the door,—
Nothing changed but the hives of bees.
Before them, under the garden wall,
Forward and back,
Went drearily singing the chore-girl small,
Draping each hive with a shred of black.

Trembling, I listened: the summer sun
Had the chill of snow;
For I knew she was telling the bees 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 doorway sill,
With his cane to his chin,
The old man sat; and the chore-girl still
Sung to the bees stealing out and in.

And the song she was singing ever since
In my ears sounds on:—
"Stay at home, pretty bees, fly not hence!
Mistress Mary is dead and gone!"

Since the rustic Irish gleeman
Broke for them the virgin mould.

Deftly set to Celtic music,
At his violin's sound they grew,
Through the moonlit eyes of summer,
Making Amphion's fable true.

Rise again, thou poor Hugh Tallyant!
Pass in jerkin green along,
With thy eyes brim full of laughter, And thy mouth as full of song.

Pioneer of Erin's outcasts,
With his fiddle and his pack;
Little dreamed the village Saxons Of the myriads at his back.

How he wrought with spade and fiddle,
Delved by day and sang by night,
With a hand that never wearied, And a heart forever light,—

Still the gay tradition mingles
With a record grave and drear,
Like the rolic air of Cluny,
With the solemn march of Mear.

When the box-tree, white with blossoms,
Made the sweet May woodlands glad,
And the Aronia by the river
Lighted up the swarming shad.

And the bulging nets swept shoreward,
With their silver-sided haul,
Midst the shouts of dripping fishers,
He was merriest of them all.

When, among the jovial huskers,
Love stole in at Labor's side,
With the lusty airs of England,
Soft his Celtic measures vied.
Songs of love and wailing lyke-wake,
And the merry fair's carouse;
Of the wild Red Fox of Erin
And 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 glee-man!
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 headlands,
Willow-skirted, white with sails.

And he said, the landscape sweeping
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 farmhouse,
Life has had its ebb and flow;
Thrice hath passed the human harvest
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 faster,
More and more their feet delay.

Where the ancient cobbler, Keezar,
On the open hill-side wrought,
Singing, as he drew his stitches,
Songs his German masters taught.

Singing, with his gray hair floating
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 stately,
On the river’s winding shores,
Stand the Occidental plane-trees,
Stand Hugh Tallant’s sycamores.

THE DOUBLE-HEADED SNAKE
OF NEWBURY.

"Concerning ye Amphisbæna, as soon as I received your commands, I made diligent inquiry: * * * he assures me ye had really two heads, one at each end; two mouths, two stings or tongues."—REV. CHRISTOPHER TOPPAN to COTTON MATHER.

Far away in the twilight time
Of every people, in every clime,
Dragons and griffins and monsters dire,
Born of water, and air, and fire,
Or nursed, like the Python, in the mud
And ooze of the old Deucalion flood,
Crawl and wriggle and foam with rage,
Through dusk tradition and ballad age.
So from the childhood of Newbury town
And its time of fable the tale comes down
Of a terror which haunted bush and brake,
The Amphisbæna, the Double Snake!
Thou who makest the tale thy mirth,
Consider that strip of Christian earth
On the desolate shore of a sailless sea,
Full of terror and mystery,
Half-redeemed from the evil hold
Of the wood so dreary, and dark, and old,
Which drank with its lips of leaves the dew
When Time was young, and the world was new,
And wove its shadows with sun and moon,
Ere the stones of Cheops were squared and hewn;
Think of the sea’s dread monotone,
Of the mournful wail from the pine-wood blown,  
Of the strange, vast splendors that lit the North,  
Of the troubled throes of the quaking earth,  
And the dismal tales the Indian told,  
Till the settler’s heart at his hearth grew cold,  
And he shrank from the tawny wizard’s boasts,  
And the hovering shadows seemed full of ghosts,  
And above, below, and on every side,  
The fear of his creed seemed verified;—  
And think, if his lot were now thine own,  
To grope with terrors nor named nor known,  
How laxer muscle and weaker nerve  
And a feeble faith thy need might serve;  
And own to thyself the wonder more  
That the snake had two heads, and not a score!

Whether he lurked in the Oldtown fen,  
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 a 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 decline  
The Common Pasture for sheep or kine,  
The terrible double-ganger heard  
In leafy rustle or whirr 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 Wonder-Book?

Stories, like dragons, are hard to kill.
If the snake does not, the tale runs still
In Byfield Meadows, on Pipestave Hill.
And still, whenever husband and wife
Publish the shame of their daily strife,
And, with mad cross-purpose, tug and strain
At either end of the marriage-chain,
The gossips say, with a knowing shake
Of their gray heads, "Look at the Double Snake!
One in body and two in will,
The Amphisbena is living still!"

THE TRUCE OF PISCATAQUA.

1675.

RAZE these long blocks of brick and stone,
These huge mill-monsters overgrown:
Blot out the humbler piles as well,
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
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 his 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 vail 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 brotherhood;
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 supplicant 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 day;
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-uncalled, 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 rang;
And a black cloud, reaching high,
Pulled the white moon from the sky.

"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;
Flowers bloomed round me, birds sang glad,
But my heart was hot and mad.

"There is rust on Squando's knife,
From the warm, red springs of life;
On the funeral hemlock trees
Many 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:
Take the captives he has ta'en;
Let the land have peace again!"

As the words died on his tongue,
Wide apart his warriors swung;
Parted, at the sign he gave,
Right and left like Egypt's wave.

And, like Israel passing free
Through the prophet-charmed sea,
Captive mother, wife and child
Through the dusky terror filed.

One alone, a little maid,
Middleway her steps delayed,
Glancing, with quick, troubled sight,
Round about from red to white.

Then his hand the Indian laid
On the little maiden's head,
Lightly from her forehead fair
Smoothing back her yellow hair.

"Gift or favor ask I none;
What I have is all my own:
Never yet the birds have sung,
'Squando hath a beggar's tongue.'
"Yet, for her who waits at home
For the dead who cannot come,
Let the little Gold-hair be
In 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 the 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 stopped 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 the 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, oh, painful minister!
Watch thy flock, but blame not her,
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, at night, the Book was read,
And she bowed her widowed head,
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 hill,
Their song was soft and low;
The blossoms in the sweet May wind
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 flowers,
My playmate left her home,
And took with her the laughing spring,
The music and the bloom.

She kissed the lips of kith and kin,
She laid her hand in mine:
What more could ask the bashful boy
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 May morns,
But she came back no more.

I walk, with noiseless feet, the round
Of uneventful years;
Still o'er and o'er I sow the spring
And reap the autumn ears.

She lives where all the golden year
Her summer roses blow;
The dusky children of the sun
Before her come and go.

There haply with her jewelled hands
She smooths her silken gown,—
No more the homespun lap wherein
I shook the walnuts down.

The wild grapes wait us by the brook,
The brown nuts on the hill,
And still the May-day flowers make sweet
The woods of Follymill.

The lilies blossom in the pond,
The bird builds in the tree,
The dark pines sing on Ramoth hill
The slow song of the sea.

I wonder 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.

IN REMEMBRANCE OF JOSEPH STURGE.

In the fair land o'erwatched by Ischia's mountains,
Across the charmed bay
Whose blue waves keep with Capri's silver fountains
Perpetual holiday,

A king lies dead, his wafer duly eaten,
His gold-bought masses given;
And Rome's great altar smokes with gums to sweeten
Her foulest gift to Heaven.

And while all Naples thrills with mute thanksgiving,
The court of England's queen
For 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!

Silent for once the restless hive of labor,
Save the low funeral tread,
Or voice of craftsman whispering to his neighbor
The good deeds of the dead.

For him no minster's chant of the immortals
Rose from the lips of sin;
No mitred priest swung back the heavenly portals
To let the white soul in.

But Age and Sickness framed their tearful faces
In the low hovel's door,
And prayers went up from all the dark by-places
And Ghettos of the poor.
IN REMEMBRANCE OF JOSEPH STURGE.

The pallid toiler and the negro chattel,
The vagrant of the street,
The human dice wherewith in games of battle
The lords of earth compete,

Touched with a grief that needs no outward draping;
All swelled the long lament
Of grateful hearts, instead of marble, shaping
His viewless monument!

For 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 calm
Of Indian islands in the sun-smit shadows
Of Occidental palms;

From the loocked roadsteads of the Bothnian peasants,
And harbors of the Fiun,
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 England'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 crying
Of Jonah out of hell.

Not his the golden pen's or lip's persuasion,
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 natures
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 this 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 vail,
Hard by, the city of his love is swinging
Its clamorous iron flail.

But round his grave are quietude and beauty,
And the sweet heaven above,—
The fitting symbols of a life of duty
Transfigured into love!

---

ON A PRAYER-BOOK.

WITH ITS FRONTISPIECE, ARY SCHEFFER'S "CHRISTUS CONSOLATOR,"
AMERICANIZED BY THE OMISSION OF THE BLACK MAN.

O, ARY SCHEFFER! when beneath thine eye,
Touched with the light that cometh from above,
Grew the sweet picture of the dear Lord's love,
No dream hadst thou that Christian hands would tear
Therefrom the token of his equal care,
And make thy symbol of his truth a lie!
The poor, dumb slave whose shackles fall away
In his compassionate gaze, grubbed smoothly out,
To mar no more the exercise devout
To sleek oppression kneeling down to pray
Where the great oriel stains the Sabbath day!
Let whoso can before such praying books
Kneel on his velvet cushions; I, for one,
Would sooner bow, a Parsee, to the sun,
Or tend a prayer-wheel in Thibetan brooks,
Or beat a drum on Yedo's temple-floor.
No falser idol man has bowed before,
In Indian groves or islands of the sea,
Than that which through the quaint-carved Gothic door
Looks forth,—a Church without humanity!
Patron of pride, and prejudice, and wrong,—
The rich man's charm and fetish of the strong,
The Eternal Fullness 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!
Better the simple Lama scattering wide,
Where sweeps the storm Alechan's steppes along,
His paper horses for the lost to ride,
And wearying Buddha with his prayers to make
The figures living for the traveller's sake,
Than 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,
Are 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.
Alas, the Church!—The reverend head of Jay,
Enhaloed 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 th' Assyrian'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 well-nigh 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!

Oh, heart of mine, keep patience!—Looking forth,
As from the Mount of Vision, I behold,
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 fellowship;
And over all the songs of angels hear,—
Songs of the love that casteth out all fear,—
Songs of the Gospel of Humanity!
Lo! in the midst, with the same look he were,
Healing and blessing on Gennesaret'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 breaking every chain!


THE QUAKER ALUMNI.*

From the well-springs of Hudson, the sea-cliffs of Maine,
Grave men, sober matrons, you gather again;
And, with hearts warmer grown as your heads grow more cool,
Play over the old game of going to school.

All your strifes and vexations, your whims and complaints,
(You were not saints yourselves, if the children of saints!)
All your petty self-seekings and rivalries done,
Round the dear Alma Mater your hearts beat as one!

How widely soe'er you have strayed from the fold,
Though your "thee" has grown "you," and your drab blue and gold,
To 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 answer 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 summoned 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 schooltime, more slower to-day;—
Here a beard touched with frost, there a bald, shining crown,
And beneath the cap's border gray mingles with brown.

*Read at the Friends' School Anniversary, Providence, R. I., 6th mo., 1860.
But faith should be cheerful, and trust should be glad,
And our follies and sins, not our years, makes 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 rain-folded 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 whiteness 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 vouchsafed to the least
Of the creatures of God, whether human 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 Light shineth through.

Who scoffs at our birthright?—the words of the seers
And the songs of the bards in the twilight of years.
All the fore-gleams of wisdom in santon and sage,
In prophet and priest, are our true heritage.

The Word which the reason of Plato discerned;
The truth, as whose symbol the Mithra-fire burned;
The soul of the world which the Stoic but guessed,
In the Light Universal the Quaker confessed!

No honors of war to our worthies belong;
Their plain stem of life never flowered into song;
But the fountains they opened still gush by the way,
And the world for their healing is better to-day.

He who lies where the minster's groined arches curve down
To the tomb-crowded transept of England's renown,
The glorious essayist, by genius enthroned,
Whose pen as a sceptre the Muses all owned,—

Who through the world's Pantheon walked in his pride,
Setting new statues up, thrusting old ones aside,
And in fiction the pencils of history dipped,
To gild o'er or blacken each saint in his crypt,—

How vainly he labored to sully with blame
The white bust of Penn, in the niche of his fame!
Self-will is self-wounding, perversity blind:
On 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!

There are those who take note that our numbers are small,—
New Gibbons who write our decline and our fall;
But the Lord of the seed-field takes care of his own,
And the world shall yet reap what our sowers have sown.

The last of the sect to his fathers may go,
Leaving only his coat for some Barnum to show;
But the truth will outlive him, and broaden with years,
Till 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,
Till 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
To the martyrs of Truth and of Freedom our debt?—
Hide 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 Benjamin'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: Occasions like these
Glide swift into shadow, like sails on the seas:
While we sport with the mosses and pebbles ashore,
They lessen and fade, and we see them no more.

Forgive me, dear friends, if my vagrant thoughts seem
Like a school-boy's who idles and plays with his theme.
Forgive the light measure whose changes display
The sunshine and rain of our brief April day.

There are moments in life when the lip and the eye
Try the question of whether to smile or to cry;
And scenes and reunions that prompt like our own
The tender in feeling, the playful in tone.

I, who never sat down with the boys and the girls
At the feet of your Slocums, and Cartlands, and Earles,—
By courtesy only permitted to lay
On your festival's altar my poor gift, to-day,—

I would joy : 'n your joy : let me have a friend's part
In the warmth of your welcome of hand and of heart,—
On your play-ground of boyhood unbend the brow's care,
And shift the old burdens our shoulders must bear.

Long live the good School! giving out year by year
Recruits to true manhood, and womanhood dear:
Brave boys, modest maidens, in beauty sent forth,
The living epistles and proof of its worth!

In and out let the young life as steadily flow
And in broad Narragansett the tides come and go;
And its sons and its daughters in prairie and town
Remember its honor, and guard its renown.

Not vainly the gift of its founder was made;
Not prayerless the stones of its corner 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.

Never more 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 slaughters of Perugia. That made the breaking point in many honest hearts that had clung to him before."

HARRIET BEECHER STOWE'S "LETTRES FROM ITALY."

The tall, sallow guardsmen their horse-tails 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 the vintage of flesh,—
Grim instruments, careless as pincers and rack
How the joints tear apart, and the strained sinews crack;
But the hate that glares on them is sharp as their swords,
And the sneer and the scowl print the air with fierce words!
Off with hats, down with knees, shout your vivas like mad!
Here's the Pope in his holiday righteousness clad,
From shorn crown to toe-nail, kiss-worn to the quick,
Of sainthood in purple the pattern and pick,
Who the rôle of the priest and the soldier unites,
And praying like Aaron, like Joshua fights!

Is this Pio Nono the gracious, for whom
We sang our hosannas and lighted all Rome;
With whose advent we dreamed the new era began
When the priest should be human, 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's a hangman-faced Swiss—
(A blessing for him surely can't go amiss)—
Would kneel down the sanctified slipper to kiss.
Short shrift will suffice him—he's blest beyond doubt;
But there's blood on his hands which would scarcely wash out,
Though Peter himself held the baptismal spout!

Make way for the next! Here's another sweet son!
What's this mastiff-jawed rascal in epaulettes done?
He did, whispers rumor (its truth God forbid!)
At Perugia what Herod at Bethlehem did.
And the mothers?—Don't name them!—these humors of war
They who keep him in service must pardon him for.

Hist! here's the arch-knave in a cardinal's hat,
With the heart of a wolf, and the stealth of a cat
(As if Judas and Herod together were rolled),
Who keeps, all as one, the Pope's conscience and gold,
Mounts guard on the altar, and pilfers from thence,
And flatters St. Peter while stealing his pence!

Who doubts Antonelli? Have miracles ceased
When robbers say mass, and Barabbas is priest?
When the Church eats and drinks, at its mystical board,
The true flesh and blood carved and shed by its sword,
When its martyr, unsinged, clasps the crown on his head,
And roasts, as his proxy, his neighbor instead!

There! the bells jow and jangle the same blessed way
That they did when they rang for Bartholomew's day.
Hark! the tallow-faced monsters, nor women nor boys,
Vex 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!

THE SHADOW AND THE LIGHT.

"And I sought whence is Evil: I set before the eye of my spirit the whole creation; whatsoever we see therein—sea, earth, air, stars, trees, moral creatures,—yea, whatsoever there is we do not see—angels and spiritual powers. Where is evil, and whence comes it, since God the Good hath created all things? Why made He anything at all of evil, and not rather by His All-mightiness cause it not to be? These thoughts I turned in my miserable heart, overcharged with most gnawing cares." "And, admonished to return to myself, I entered even into my inmost soul, Thou being my guide, and 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 fourteenth centuries fall away  
Between us and the Afric saint,  
And at his side we urge, today,  
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 un-checked  
The sad bequest of sire to son,  
The body's taint, the mind's defect—  
Through every web of life the dark threads run.

Oh! 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 make  
The rugged smooth, the doubtful plain;  
His mercy never quite forsake;  
His healing visit every realm of pain;

That suffering is not his revenge  
Upon his creatures weak and frail,  
Sent on a pathway new and strange  
With feet that wander and with eyes that fail;

That, o'er the crucible of pain,  
Watches the tender eye of Love  
The slow transmuting of the chain  
Whose links are iron below to gold above!

Ah, me! we doubt the shining skies  
Seen through our shadows of offence,  
And drown with our poor child-ish cries  
The cradle-hymn of kindly Providence.

And still we love the evil cause,  
And of the just effect complain;  
We tread upon life's broken laws,  
And murmur at our self-inflicted pain;

We turn us from the light, and find  

Our spectral shapes before us thrown,  
As they who leave the sun behind  
Walk in the shadows of themselves alone.

And scarce by will or strength of ours  
We set our faces to the day;  
Weak, wavering, blind, the Eternal Powers  
Alone can turn us from ourselves away.

Our weakness is the strength of sin,  
But love must needs be stronger far,  
Outreaching all and gathering in  
The erring spirit and the wandering 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 and I."

Oh, Love Divine!—whose constant beam  
Shines on the eyes that will not see,  
And waits to bless us, while we dream  
Thou leavest 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  
On 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
Stoop, seen or unseen, o'er the heads of all.

Oh, 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!

Truth which the sage and prophet saw,
Long sought without but found within,
The Law of Love beyond all law,
The Life o'ertoppling mortal death and sin!

Shine on us with the light which glowed
Upon the trance-bound shepherd's way,
Who saw the Darkness overflown
And drowned by tides of everlast- ing 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!

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 bondage 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:

THE GIFT OF TRITEMIUS.

TRITEMIUS OF HERBIPOLIS, one day,

* "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.
† "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.
A single soldo is our only store.
Thou hast our prayers;—what can we give thee more?"

"Give me," she said, "the silver candlesticks
On either side of the great crucifix.
God well may spare them on his errands sped,
Or he can give you golden ones instead."

Then spake Tritemius, "Even as thy word,
Woman, so be it! (Our most gracious Lord,
Who loveth mercy more than sacrifice,
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 twilight 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's 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 trance!

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 grain.

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 weal.

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 uncrowned 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 tomorrow's noon!

No jest is this;
One cast amiss
May blast the hope of Freedom's year.
Oh, take me where
Are hearts of prayer,
And foreheads bowed in reverent fear!
Not lightly fall
Beyond recall
The written scrolls a breath can float;
The crowning fact,
The kingliest act
Of Freedom, is the freeman’s vote!

For pearls that gem
A diadem
The diver in the deep sea dies;
The regal right
We boast to-night
Is ours through costlier sacrifice:

The blood of Vane,
His prison pain
Who traced the path the Pilgrim trod,
And hers whose faith
Drew strength from death,
And prayed her Russell up to God!

Our hearts grow cold,
We lightly hold
A right which brave men died to gain;
The stake, the cord,
The axe, the sword,
Grim nurses at its birth of pain.

The shadow rend,
And o’er us bend,
Oh, martyrs, with your crowns and palms,—
Breathe through these throngs
Your battle songs,
Your scaffold prayers, and dungeon psalms!

Look from the sky,
Like God’s great eye,
Thou solemn moon, with searching beam;
Till in the sight
Of thy pure light
Our mean self-seekings manner 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,
Where to 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 torments 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.

Oh, hearts of love! Oh, 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 sacred dreamer wake to see
The Christ of Nazareth at his side!

What doth that holy Guide require?—
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 above
The emblems of the Lamb and Dove!
Man turns from God, not God from him;
And guilt, in suffering, whispers Love!

The world sits at the feet of Christ,
Unknowing, blind, and unconsolèd;
It yet shall touch his garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold.

The theme befitting angel tongues
Beyond a mortal's scope has grown.
Oh, heart of mine! with reverence own
The fullness which to it belongs,
And trust the unknown for the known!

TRINITAS.

At morn I prayed, "I fain would see
How Three are One, and One is 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 murmurs, "Is it meet
That blindfold Nature thus should treat
With equal hand the tares and wheat?"

A presence melted through my mood,—
A warmth, a light, a sense of good,
Like sunshine through a winter wood.
I saw that presence, mailed complete
In her white innocence, pause to 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 must be."

I passed the haunts of shame and sin,
And a voice whispered, "Who therein
Shall 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 penitence?"

I said, "No higher life they know;
These earth-worms love to have it so.
Who stoops to raise them sinks as low,"
"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-leafed, with spikes of red.

There, sheep that graze the neigh-
boring plain
Like white ghosts come and go,
The farm-horse drags his fetlock
chain,
The cow-bell tinkles slow,

Low moans the river from his 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 sod,
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 stand
Before the gates of life.

The doubts we vainly seek to solve,
The truths we know, are one;
The known and nameless stars revolve
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.

Unharmed from change to change we 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 sweet stave,
Her lights and airs are given
Alike to playground and the grave;
And over both is Heaven,

Pipes of the misty moorlands,
Voices of the glens and hills;
The droning of the torrents,
The treble of the rills!
Not the braes of broom and heather,
Nor the mountains dark with rain,
Nor maiden bower, nor border tower
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.

Day by day the Indian tiger
Louder yelled, and nearer crept;
Round 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."

Oh! 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:
"Dinna ye hear it?—dinna ye hear it?
The pipes o' Havelock sound!"

Hushed the wounded man his groaning;
Hushed the wife her little ones;
Alone they heard the drum-roll
And the roar of Sepoy guns,
But to sounds of home and childhood
The Highland ear was true;—
As her mother's cradle-crooning
The mountain pipes she knew.

Like the march of soundless music
Through the vision of the seer,
More of feeling than of hearing,
Of the heart than of the ear,
She knew the droning pibroch,
She knew the Campbell's call:
"Hark! hear ye no' MacGregor's,—
The grandest o' them all!"

Oh! 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-call,
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 heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track;—
That wheresoe’er my feet have swerved,
His chastening turned me back;—

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;

That death seems but a covered way
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 angels 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!

Back, steed of the prairies!
Sweet song-bird, fly back!
Wheel hither, bald vulture!
Gray wolf, call thy pack!
The foul 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!
On death for the strong life,
On red grass for green!

* The massacre of unarmed and unoffending men, in Southern Kansas, took place near the Marais du Cygne of the French voyageurs.
In the homes of their rearing,  
Yet warm with their lives,  
Ye wait the dead only,  
Poor children and wives!  
Put out the red forge-fire,  
The smith shall not come;  
Unyoke 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 slain!  
Kiss down the young eyelids,  
Smooth down the gray hairs;  
Let tears quench the curses  
That burn through your prayers.

Strong man 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 under-trod,—  
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!

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 the 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 wants 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 Ilm her spindle whirls
And sings the songs that Luther sung,

Than his who, old, and cold, and vain,
At Weimar sat. a demigod,
And bowed with Jove's imperial nod
His votaries in and out again!
Ply, Vanity, thy wingèd 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 lone
I see ye sitting—stone on stone—
With human senses dulled and shut.

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 bees,
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 friend,
And help me to the vales below
(In truth, I have not far to go,)
Where sweet with flowers the fields extend.

THE PALM-TREE.

Is it the palm, the cocoa-palm,
On the Indian Sea, by the isles of balm?
Or is it a ship in the breezeless calm?

A ship whose keel is of palm beneath,
Whose ribs of palm have a palm-bark sheath,
And a rudder of palm it steereth with.

Branches of palm are its spars and rails,
Fibres of palm are its woven sails,
And the rope is of palm that idly trails!

What does the good ship bear so well?
The cocoa-nut with its stony shell,
And the milky sap of its inner cell.

What are its jars, so smooth and fine,
But hollowed nuts, filled with oil and wine,
And the cabbage that ripens under the Line!

Who smokes his nargileh, cool and calm?
The master, whose cunning and skill could charm
Cargo and ship from the bounteous palm.

In the cabin, he sits on a palm-mat soft,
From a beaker of palm his drink is quaffed,
And a palm-thatch shields from the sun aloft!

His dress is woven of palmy strands,
And he holds a palm-leaf scroll in his hands,
Traced with the Prophet's wise commands!

The turban folded about his head
Was daintily wrought of the palm-leaf braid,
And the fan that cools him of palm was made.
Of 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 is 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 Celebration of the Hundredth Anniversary of the birth of Robert Burns, 25th 1st month, 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 Otho'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 warning
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 north 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 twain,
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 shore,
And our eyes grow dim with watching
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 claim:
Fair mirror of the woods and skies,
We give to thee a name.

Lake of the pickerel!—let no more
The echoes answer back "Great Pond,"
But sweet Kenoza, from thy shore
And watching hills beyond,

Let 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.
The shores we trod as barefoot boys,
The nutted woods we wandered through,
To friendship, love, and social joys
We consecrate anew.

Here shall the tender song be sung,
And memory's dirges soft and low,
And wit shall sparkle on the tongue,
And mirth shall overflow,

Harmless as summer lightning plays
From a low, hidden cloud by night,
A light to set the hills ablaze,
But not a bolt to smite.

In sunny South and prairied West
Are exiled hearts remembering still.
As 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,
From inland lake and ocean bay,
The echoes of our song.

Kenoza! o'er no sweeter lake
Shall morning break or noon-cloud sail,—
No fairer face than thine shall take
The sunset's golden vail.

Long 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.

Still 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 released,
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 these again,
To smite like 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 prophets 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 Hutton’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 sounds 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 HORTICULTURAL EXHIBITION AT
AMESBURY AND SALISBURY, SEPT. 28, 1858.

This day, two hundred years ago,
The wild grape by the river's side,
And tasteless ground-nut trailing low,
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 need
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 flower,
Or plants a tree, is more than all.

For he who blesses most is blest;
And God and man shall own his 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.

Its windows flashing to the sky,
Beneath a thousand roofs of brown,
Far down the vale, my friend and I
Beheld the old and quiet town;
The ghostly sails that out at sea
Flapped their white wings of mystery;
The beaches glimmering in the sun,
And the low wooded capes that run
Into 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.

Over the woods and meadow-lands
A crimson-tinted shadow lay
Of clouds through which the setting day
Flung a slant glory far away.
It glittered on the wet sea-sand,
It flamed upon the city's panes,
Smote the white sails of ships that wore
Outward or in, and gilded o'er
The steeples with their veering vanes!

Awhile my friend with rapid search
O'erran the landscape. "Yon-
der spire
Over gray roofs, a shaft of fire;
What is it, pray?"—"The White-
field Church!
Walled about by its basement stones,
There rest the marvellous prophet's bones."

Then as our homeward way we walked,
Of the great preacher's life we talked;
And through the mystery of our theme
The outward glory seemed to stream,
And Nature's self interpreted
The doubtful record of the dead;
And every level beam that smote
The 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 hill-sides, 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 Edwards 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 countenance
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’s shore!

As the barley-winnower, holding with pain
Aloft in waiting his chaff and grain,
Joyfully welcomes the far-off breeze
Sounding the pine-tree’s slender keys,
So he who had waited long to hear
The sound of the Spirit drawing near,
Like that which the son of Iddo heard

When the feet of angels the myrtle stirred,
Felt the answer of prayer, at last,
As over his church the afflatus passed,
Breaking its sleep as breezes break
To sun-bright ripples a stagnant lake.

At first a tremor of silent fear,
The creep of the flesh at danger near,
A vague foreboding and discontent,
Over the hearts of the people went.
All nature warned in sounds and signs:
The wind in the tops of the forest pines
In the name of the Highest called to prayer,
As the muezzin calls from the minaret stair.
Through ceiled chambers of secret sin
Sudden and strong the light shone in;
A guilty sense of his neighbor’s needs
Startled the man of title-deeds;
The trembling hand of the worldling shook
The dust of years from the Holy Book;
And the psalms of David, forgotten long,
Took the place of the scoffer’s song.

The impulse spread like the outward course
Of waters moved by a central force:
The tide of spiritual life rolled down
From inland mountains to seashore town.

Prepared and ready the altar stands
Waiting the prophet’s outstretched hands
And prayer availing, to downward call
The fiery answer in view of all.
Hearts are like wax in the furnace, who
Shall mould, and shape, and cast them anew?
Lo! by the Merrimack WHITEFIELD stands
In the temple that never was made by hands.—
Curtains of azure, and crystal wall,
And dome of the sunshine over all!—
A homeless pilgrim, with dubious name
Blown about on the winds of fame;
Now as an angel of blessing classed,
And now as a mad enthusiast.
Called in his youth to sound and gauge
The moral lapse of his race and age,
And, sharp as truth, the contrast draw
Of human frailty and perfect law;
Possessed by the one dread thought that lent
Its goad to his fiery temperament,
Up and down the world he went,
A John the Baptist crying—Repent!

No perfect whole can our nature make;
Here or there the circle will break;
The orb of life as it takes the light
On one side leaves the other in night.
Never was saint so good and great
As to give no chance at St. Peter's gate
For the plea of the devil's advocate.
So, incomplete by his being's law,
The marvellous preacher had his flaw:

With step unequal, and lame with faults
His shade on the path of History halts.
Wisely and well said the Eastern bard:
Fear is easy, but love is hard,—
Easy to glow with the Santon's rage,
And 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—
Forgat, 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 Savanna'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 cement;
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 unwrought?
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 pure and sweet?
So in light and shadow the preacher went,
God's erring and human instrument;
And the hearts of the people where he passed
Swayed as the reeds sway in the blast,
Under the spell of a voice which took
In its compass the flow of Siloa's brook,
And the mystical chime of the bells of gold
On the ephod's hem of the priest of old,—
Now the roll of thunder, and now the awe
Of the trumpet heard in the Mount of Law.

A solemn fear on the listening crowd
Fell like the shadow of a cloud.
The sailor reeling from out the ships
Whose masts stood thick in the river slips
Felt the jest and the curse die on his lips.
Listened the fisherman rude and hard,
The calker rough from the builder's yard,
The man of the market left his load,
The teamster leaned on his bending goad,
The maiden, and youth beside her, felt
Their hearts in a closer union melt,
And saw the flowers of their love in bloom
Down the endless vistas of life to come.
Old age sat feebly brushing away
From his ears the scanty locks of gray;
And careless boyhood, living the free
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
Called the listeners up for their final choice;
As if a strong hand rent apart
The vails of sense from soul and heart,
Showing in light ineffable
The joys of heaven and woes of hell!
All 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 complaint,—
To the solemn voice of the preacher lent
An undertone as of low lament;
And the rote of the sea from its sandy coast
On the easterly wind, now heard, now lost,
Seemed the murmurous sound of the judgment host.
Yet wise men doubted, and good men wept,
As that storm of passion above them swept,
And, comet-like, adding flame to flame,
The priests of the new Evangel came,—
Davenport, flashing upon the crowd,
Charged 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,
Wild with the toss of unshorn hair,
And wringing of hands, and eyes aglare,
Groaning under the world's despair!
Grave pastors, grieving their flocks to lose,
Prophesied to the empty pews
That gourds would wither, and mushrooms die,
And noisiest fountains run soonest dry,
Like the spring that gushed in Newbury 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 fissures 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 councils left at ease
To settle quietly on his lees,
And, self-concentered, 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 in-
tent,
And with love and meekness, side
by side,
Lust of the flesh and spiritual
pride?—
That passionate longings and fan-
cies 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 Ce-
vennes:
Or baby Lamas who pray and
preach
From Tartar cradles in Buddha's
speech!

In the war which Truth or Free-
dom 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 fric-
tion 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 ex-
pire;
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,  
Fringes the desert with belts of grain,  
And bread to the sower brings again.  
So the flood of emotion deep and strong  
Troubled the land as it swept along,  
But left a result of holier lives,  
Tenderer mothers and worthier wives.  
The husband and father whose children fled  
And sad wife wept when his drunken tread  
Frightened peace from his roof-tree’s shade,  
And a rock of offence his hearth-stone made,  
In a strength that was not his own, began  
To rise from the brute’s to the plane of man.  
Old friends embraced, long held apart  
By evil counsel and pride of heart;  
And penitence saw through misty tears,  
In the bow of hope on its cloud of fears,  
The promise of Heaven’s eternal years,—  
The peace of God for the world’s annoy,—  
Beauty for ashes, and oil for joy!  
Under the church of Federal-street,  
Under the tread of its Sabbath feet,  
Walled about by its basement stones,  
Lie the marvellous preacher’s bones.  
No saintly honors to them are shown,  
No sign nor miracle have they known;  
But he who passes the ancient church  
Stops in the shade of its belfry-porch,  
And ponders the wonderful life of him  
Who lies at rest in that charnel dim.  
Long shall the traveller strain his eye  
From the railroad car, as it plunges by,  
And the vanishing town behind him search  
For the slender spire of the Whitefield Church;  
And feel for one moment the ghosts of trade,  
And fashion, and folly, and pleasure laid,  
By the thought of that life of pure intent,  
That voice of warning yet eloquent,  
Of one on the errands of angels sent,  
And if where he labored the flood of sin  
Like a tide from the harbor-bar sets in,  
And over a life of time and sense  
The church-spires lift their vain defence,  
As if to scatter the bolts of God  
With the points of Calvin’s thunder-rod,—  
Still, as the gem of its civic crown,  
Precious beyond the world’s renown,  
His memory hallows the ancient town!
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 blessing 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 fullness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, but the corn-ears fill;
We choose the shadow, but the sun
That casts it shines behind us 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 bear.

Who murmurs at his lot to-day?
Who scorns his native fruit and bloom?
Or sighs for dainties far away,
Beside the bounteous board of home?

Thank Heaven, instead, that Freedom's arm
Can change a rocky soil to gold,—
That brave and generous lives can warm
A clime with northern ices cold.

And let these altars wreathed with flowers
And piled with fruits awake again
Thanksgiving for the golden hours,
The early and the latter rain!

IN WAR' TIME.

THY WILL BE DONE.

We see not, know not; all our way
Is night,—with Thee alone is day:
From out the torrent's troubled drift,
Above the storm our prayers we lift,  
Thy will be done!

The flesh may fail, the heart may faint,  
But who are we to make complaint,  
Or dare to plead, in times like these,  
The weakness of our love of ease?  
Thy will be done!

We take with solemn thankful-ness  
Our burden up, nor ask it less,  
And count it joy that even we may suffer, serve, or wait for Thee,  
Whose will be done!

Though dim as yet in tint and line,  
We trace Thy picture's wise design,  
And thank Thee that our age supplies Its dark relief of sacrifice.  
Thy will be done!

And if, in our unworthiness,  
Thy sacrificial wine we press  
If from Thy ordeal's heated bars Our feet are seamed with crimson scars,  
Thy will be done!

If, for the age to come, this hour of trial hath vicarious power,  
And, blest by Thee, our present pain Be Liberty's eternal gain,  
Thy will be done!

Strike, Thou the Master, we Thy keys,  
The anthem of the destinies!  
The minor of thy loftier strain, Our hearts shall breathe the old refrain,  
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 remain In un revengeful calm, no means untried 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 victim 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 disunion'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.

16th, 1st month, 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 foes
In strife unworthy freemen.
God lifts to-day the vail, 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 tear
The nation in his going?
We who have shared the guilt must 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 arm
Was ever yet forsaken?
What righteous cause can suffer harm
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, with 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 sever and estranges.
But blest the ear
That yet shall hear
The jubilant bell
That rings the knell
Of Slavery forever!

Then let the selfish lip be dumb,
And hushed the breath of sighing;
Before 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!

TO JOHN C. FREMONT.

Thy error, Fremont, simply was to act
A brave man’s part, without the statesman’s tact,
And, taking counsel but of common sense,
To strike at cause as well as consequence.
O, never yet since Roland wound his horn
At Roncesvalles, has a blast been blown
Far-heard, wide-echoed, startling as thine own,
Heard from the van of freedom’s hope forlorn!
It had been safer, doubtless, for the time,
To flatter treason, and avoid offence
To that Dark Power whose underlying crime
Heaves upward its perpetual turbulence.
But, if thine be the fate of all who break
The ground for truth’s seed, or forerun their years
Till lost in distance, or with stout hearts make
A lane for freedom through the level spears.
Still take thou courage! God has spoken through thee,
Irrevocable, the mighty words, Be free!
The land shakes with them, and the slave’s dull ear
Turns from the rice-swamp stealthily to hear.
Who would recall them now must first arrest
The winds that blow down from the free North-west,
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.

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, betrayed,
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 prepare
Where I with folded wings of prayer
May follow, weaponless and bare."

"Too late!" the stern, sad voice replied,
"Too late!" its mournful echo sighed,
In low lament the answer died.

A rustling as of wings in flight,
An upward gleam of lessening white.
So passed the vision, sound and sight.

But round me, like a silver bell
Rung down the listening sky to tell
Of holy help, a sweet voice fell.

"Still hope and trust," it sang; the rod
Must fall, the wine-press must be trod,
But all is possible with God!"
TO ENGLISHMEN.

You flung your taunt across the wave;
We bore it as became us,
Well knowing that the fettered slave
Left friendly lips no option save
To pity or to blame us.

You scoffed our plea. "Mere lack of will,
Not lack of power," you told us:
We showed our free-state records; still
You mocked, confounding good and ill,
Slave-haters and slaveholders.

We struck at Slavery; to the verge
Of power and means we checked it;
Lo!—presto, change! its claims you urge,
Send greetings to it o'er the surge,
And comfort and protect it.

But yesterday you scarce could shake,
In slave-abhoring rigor,
Our Northern palms, for conscience' sake:
To-day you clasp the hands that ache
With "walloping the nigger!*"

O Englishmen!—in hope and creed,
In blood and tongue our brothers!
We two are heirs of Runnymede;
And Shakespeare's fame and Cromwell's deed
Are not alone our mother's.

"Thicker than water," in one rill
Through centuries of story

*See English caricatures of America:
Slaveholder and cowhide, with the motto,
"Have n't I a right to wallop my nigger?"

---

Our Saxon blood has flowed, and still
We share with you its good and ill,
The shadow and the glory.

Joint heirs and kinfolk, leagues of wave
Nor length of years can part us;
Your right is ours to shrine and grave,
The common freehold of the brave,
The gift of saints and martyrs.

Our very sins and follies teach
Our kindred frail and human:
We carp at faults with bitter speech,
The while for one unshared by each
We have a score in common.

We bowed the heart, if not the knee,
To England's Queen, God bless her!
We praised you when your slaves went free:
We seek to unchain ours. Will ye
Join hands with the oppressor?

And is it Christian England cheers
The bruiser, not the bruised?
And must she run, despite the tears
And prayers of eighteen hundred years,
_A-muck_ in Slavery's crusade?

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 de-cline
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 sanc-tion 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 shepherds 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 begun,—

Rejoice with me! The chasten-ing rod
Blossoms with love; the furnace heat
Grows cool beneath His blessed feet
Whose form is as the Son of God!

Rejoice! Our Marah's bitter springs
Are sweetened; on our ground of grief
Rise day by day in strong relief
The prophecies of better things.

Rejoice in hope! The day and night
Are one with God, and one with them
Who see by faith the cloudy hem
Of Judgment fringed with Mercy's light!

---

THE BATTLE AUTUMN OF 1862.

The flags of war like storm-birds fly,
The charging trumpets blow;
Yet rolls no thunder in the sky,
No earthquake strives below.

And, calm and patient, Nature keeps
Her ancient promise well,
Though o'er her bloom and greenness sweeps
The battle's breath of hell.

And still she walks in golden hours
Through harvest-happy farms,
And still she wears her fruits and flowers
Like jewels on her arms.

What mean the gladness of the plain,
This joy of eve and morn,

The mirth that shakes the beard of 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 years,
And Nature changes not.

She meets with smiles our bitter grief,
With songs our groans of pain;
She mocks with tint of flower and leaf
The war-field's crimson stain.

Still, in the cannon's pause, we hear
Her sweet thanksgiving-psalm;
Too near to God for doubt or fear,
She shares th' eternal calm.

She knows the seed lies safe below
The fires that blast and burn;
For all the tears of blood we sow
She waits the rich return.

She sees with clearer eye than ours
The good of suffering born,—
The hearts that blossom like her flowers,
And ripen like her corn.

O, give to us, in times like these,
The vision of her eyes;
And make her fields and fruited trees
Our golden prophecies!

O, give to us her finer ear!
Above this stormy din,
We too would hear the bells of cheer
Ring peace and freedom in!
MITHRIDATES AT CHIOS.*

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,
Blazed in the Cappadocian victor's hand?

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 parable.

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 forgiven,
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.

* It is recorded that the Chians, when subjugated by Mithridates of Cappadocia, were delivered up to their own slaves, to be carried away captive to Colchis. Athenæus considers this a just punishment for their wickedness in first introducing the slave-trade into Greece. From this ancient villainy of the Chians the proverb arose, "The Chian hath bought himself a master."
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 vile restraint  
Of ages; but, like Ballymena’s saint,  
The oppressor spare,  
Heap only on his head the coals of prayer.

Go forth, like him! like him return again,  
To bless the land whereon in bitter pain  
Ye toiled at first,  
And heal with freedom what your slavery cursed.

ANNIVERSARY POEM.

[Read before the Alumni of the Friends’ Yearly Meeting School, at the Annual Meeting at Newport, R. I., 15th 6th Mo., 1863.]

Once more, dear friends, you meet beneath  
A clouded sky:  
Nor yet the sword has found its sheath,  
And on the sweet spring airs the breath  
Of war floats by.

Yet trouble springs not from the ground,  
Nor pain from chance;  
The Eternal order circles round,  
And wave and storm find mete and bound  
In Providence.

Full long our feet the flowery ways  
Of peace have trod,  
Content with creed and garb and phrase:  
A harder path in earlier days  
Led up to God.

Too cheaply truths, once purchased dear,  
Are made our own;  
Too 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  
In the singed mantles that our sires  
Have dropped below.

But 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  
An 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?  
Have we been faithful as we knew,
To God and to our brother true,  
To Heaven and Earth?
How faint, through din of mer-
chandise
And count of gain,
Have seemed to us the captive's
cries!
How far away the tears and sighs
Of souls in pain!
This 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 mer-
cies 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 cor-
riders,
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.
SONG OF THE NEGRO BOATMEN.

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 outside,
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 plays
With sorrow's minor keys.

Another glow than sunset's fire
Has filled the West with light,
Where field and garner, barn and byre
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 gate,
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 you blazing piles.

With oar-strokes timing to their song,
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 tongue
Their broken Saxon words.

SONG OF THE NEGRO BOATMEN.

O, PRAISE an' tanks! De Lord he come
To set de people free;
An' massa tink it day ob doom,
An' we ob jubilee.

De Lord dat heap de Red Sea waves
He jus' as 'trong as den;
He say de word: we las' night slaves;
To-day, de Lord's freemen.

De yam will grow, de cotton blow,
We 'll hab de rice an' corn;
O neber you fear, if neber you hear
De driver blow his horn!

Ole massa on he trabbles gone;
He leaf de land behind:
De Lord's breff blow him furder 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 neber 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;
De 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;
So, like de 'postles in de jail,
We waited for de Lord:
An' now he open ebery door.
An' trow away de key;
He tink we lub him so before,
We lub him better free.
De yam will grow, de cotton blow,
He 'll gib de rice an' corn:
O nebber you fear, if nebber you hear
De driver blow his horn!

So sing our dusky gondoliers;
And with a secret pain,
And smiles that seem akin to tears,
We hear the wild refrain.

We dare not share the negro's trust,
Nor 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 a 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 mountain 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:
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 windowsill,
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 and word:

"Who touches a hair of yon gray head
Dies like a dog! March on!" he said.

All day long through Frederick street
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 sunset light
Shone over it with a warm good-night.

Barbara Frietchie's work is o'er,
And the Rebel rides on his raids no more.

Honor to her! and let a tear
Fall, for her sake, on Stonewall's 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 Frederick town!
HOME BALLADS.

COBBLER KEEZAR'S VISION.*

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 a pewter mug his tongue.

Well knew the tough old Teuton
Who brewed the stoutest ale,
And he paid the good-wife's reckoning
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
Flashing in foam and spray,—

Down on the sharp-horned ledges
Plunging in steep cascade,
Tossing its white-maned waters
Against the hemlock's shade.

Woodsy and wild and lonesome,
East and west and north and south;
Only the village of fishers.
Down at the river's mouth;

* This ballad was written on the occasion of a Horticultural Festival. Cobbler Keezar was a noted character among the first settlers in the valley of the Merrimack.
"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 moon-stone In the tower of Nettesheim.

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 farmhouse, 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 their shares; Here were the farmer's treasures, There were the craftsman's wares.

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 them down,
And with blooms of hill and wild-wood,
That shame the toil of art,
Mingled the gorgeous blossoms
Of the garden's tropic heart.

"What is it I see?" said Keezar:
"Am I here, or am I there?
Is it a fête at Bingen?
Do I look on Frankfort fair?

"But where are the clowns and puppets,
And imps with horns and tail?
And where are the Rhenish flagons?
And where is the foaming ale?

"Strange things, I know, will happen,—
Strange things the Lord permits;
But that droughty folk should be jolly
Puzzles my poor old wits.

"Here are smiling manly faces,
And the maiden's step is gay;
Nor sad by thinking, nor mad by drinking,
Nor mopes, nor fools, are they.

"Here's pleasure without regretting,
And good without abuse,
The 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?
Have they burned the stocks for oven-wood?
Have they cut down the gallows-tree?

"Would the old folk know their children?
Would they own the graceless town,
With 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 willows,
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,
Thy 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 outwrought
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 out-
wearies Wrong,
With meek persistence baffling
brutal force,
And trusting God against the
universe,—
We, doomed to watch a strife we
may not share
With other weapons than the
patriot's prayer,
Yet owning, with full hearts and
moistened 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 auto-
matic 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
require
No play of art, nor dallyance with
the lyre,
No weak essay with Fancy's chlo-
roform
To calm the hot, mad pulses of the
storm,
But the stern war-blast rather,
such as sets
The battle's teeth of serried bay-
onets,
And pictures grim as Vernet's.
Yet with these
Some softer tints may blend, and
milder keys
Relieve the storm-stunned ear.
Let us keep sweet,

If so we may, our hearts, even
while we eat
The bitter harvest of our own de-
vice
And half a century's moral cow-
ardice.
As Nürnberg sang while Witten-
berg defied,
And Kranach painted by his
Luther's side,
And through the war-march of the
Puritan
The silver stream of Marvell's
music ran,
So let the household melodies be
sung,
The pleasant pictures on the wall
be hung,—
So let us hold against the hosts of
night
And slavery all our vantage-
ground of light.
Let Treason boast its savagery,
and shake
From its flag-folds its symbol ral-
tilesnake,
Nurse its fine arts, lay human
skins in tan,
And carve its pipe-bowls from the
bones of man.
And make the tale of Fijian ban-
quets dull
By drinking whiskey from a loyal
skull,—
But let us guard, till this sad war
shall cease,
(God grant it soon!) the graceful
arts of peace:
No foes are conquered who the
victors teach
Their vandal manners and bar-
baric speech.

And while, with hearts of thank-
fulness, we bear
Of the great common burden our
full share,
Let none upbraid us that the
waves entice
Thy sea-dipped pencil, or some
quaint device,
Rhythmic and sweet, beguiles my
pen away
From the sharp strifes and sorrows of to-day.
Thus, while the east-wind keen from Labrador
Sings in the leafless elms, and from the shore
Of the great sea comes the monotonous roar
Of the long-breaking surf, and all the sky
Is gray with cloud, home-bound and dull, I try
To time a simple legend to the sounds
Of winds in the woods, and waves on pebbled bounds,—
A song for oars to chime with, such as might
Besung by tired sea-painters, who at night
Look from their hemlock camps, by quiet cove
Or beach, moon-lighted, on the waves they love.
(So hast thou looked, when level sunset lay
On the calm bosom of some Eastern bay,
And all the spray-moist rocks and waves that rolled
Up the white sand-slopes flashed with ruddy gold.)
Something it has—a flavor of the sea,
And the sea's freedom—which reminds of thee.
Its faded picture, dimly smiling down
From the blurred fresco of the ancient town,
I have not touched with warmer tints in vain,
If, in this dark, sad year, it steals one thought from pain.

HER fingers shame the ivory keys
They dance so light along;
The bloom upon her parted lips
Is 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 intervene,
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 thought of thee,
Like an old friend, all day has been with me.
The shy, still boy, for whom thy kindly hand
Smoothed his hard pathway to the wonder-land
Of thought and fancy, in gray manhood yet
Keeps green the memory of his early debt.
To-day, when truth and falsehood speak their words
Through hot-lipped cannon and the teeth of swords,
Listening with quickened heart and ear intent
To each sharp clause of that stern argument,
I still can hear at times a softer note
Of the old pastoral music round me float,
While through the hot gleam of our civil strife
Looms the green mirage of a simpler life.
As, at his alien post, the sentinel
Drops the old bucket in the homestead well,
And hears old voices in the winds that toss
Above his head the live-oak’s beard of moss,
So, in our trial-time, and under skies
Shadowed by swords like Islam’s paradise,
I wait and watch, and let my fancy stray
To milder scenes and youth's Arcadian day;
And howsoever the pencil dipped
in dreams
Shades the brown woods or tints
the sunset streams,
The country doctor in the fore-
ground seems,
Whose ancient sulky down the
village lanes
Dragged, like a war-car, captive
ills and pains.
I could not paint the scenery of
my song,
Mindless of one who looked there-
on so long;
Who, night and day, on duty's
lonely round,
Made friends o' the woods and
rocks, and knew the sound
Of each small brook, and what
the hillside trees
Said to the winds that touched
their leafy keys;
Who saw so keenly and so well
could paint
The village-folk, with all their
humors quaint,—
The parson ambling on his wall-
eyed roan,
Grave and erect, with white hair
backward blown;
The tough old boatman, half am-
phibious grown;
The muttering witch-wife of the
gossip's tale,
And the loud straggler levying
his black mail,—
Old customs, habits, superstitions,
fears,
All that lies buried under fifty
years,
To thee, as is most fit, I bring my
lay,
And, grateful, own the debt I
cannot pay,

Over the wooded northern ridge,
Between its houses brown,
To the dark tunnel of the bridge
The street comes straggling
down.

You catch a glimpse through the
birch and pine
Of gable, roof and porch,
The tavern with its swinging sign,
The sharp horn of the church.
The river's steel-blue crescent
curves
To meet, in ebb and flow,
The single broken wharf that
serves
For sloop and gundelbow.
With salt sea-scents along its
shores
The heavy hay-boats crawl,
The long antennae of their ears
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 was o'er,
His violin's mirth and wail,
The walk on pleasant Newbury's shore,
The river's moonlit sail!

Ah! life a 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 grave,
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 room,
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 stone
Is holy for thy sake;
A sweetness which is all thy own
Breathes out from fern and brake.

And while ancestral pride shall twine
The Gascon's tomb with flowers,
Fall sweetly here, O song of mine,
With summer's bloom and shower's!

And let the lines that severed seem
Unite again in thee,
As western wave and Gallic stream
Are mingled in one sea!

---

OCCASIONAL POEMS.

NAPLES.—1860.

INSCRIBED TO ROBERT C. WATERSTON, OF BOSTON.

I 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,
On Baiae's baths and Posilippo's crown;

And, through the tears, the mocking day
Burned 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,
Holding 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 words 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 accord,
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 uprise
Beneath the oriflamme of day!

Like one whose limbs are bound in trance
I hear the day sounds swell and 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 theirs;
I can but lift up hands unmeet,
The threshing-floors of God to beat,
And speed them with unworthy 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 wine,
And God shall make the balance 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 is done!

MOUNTAIN PICTURES.

I.

FRANCONIA FROM THE PEMIGE-WASSET.

Once more, O Mountains of the North, unveil
Your brows, and lay your cloudy mantles by!
And once more, ere the eyes that seek ye fail,
Uplift against the blue walls of the sky
Your 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
Set crowns of fire! So shall my soul receive
Haply the secret of your calm and and strength,

Your unforgotten beauty intermingle
My common life, your glorious shapes and hues
And sun-dropped splendors at my bidding come,
Loom vast through dreams, and stretch in billowy length
From the sea-level of my lowland home!

They rise before me! Last night's thunder-gust
Roared not in vain: for where its lightnings thrust
Their tongues of fire, the great peaks seem so near,
Burned clean of mist, so starkly bold and clear,
I almost pause the wind in the pines to hear,
The loose rock's fall, the steps of browsing deer.
The clouds that shattered on you slide-worn walls
And splintered on the rocks their spears of rain
Have set in play a thousand waterfalls,
Making the dusk and silence of the woods Glad with the laughter of the chasing floods,
And luminous with blown spray and silver gleams,
While, in the vales below, the dry-lipped streams
Sing to the freshened meadowlands 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!
MOUNTAIN PICTURES.

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 mountain at our back;
And on their skirts, where yet the lingering day
On the shorn greenness of the clearing lay,
The brown old farm-house like a bird's nest hung.
With homelife 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 cowbell rung.
Thus soothed and pleased, our backward 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 pleasant 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 pondered 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 his abode,—
The inward life than Nature's raiment more;
And the warm sky, the sundown-tinted hills,
The forest and the lake, seemed dwarfed and dim
Before the saintly soul, whose human will
Meekly in the Eternal footsteps trod,
Making her homely toil and household ways
An earthly echo of the song of praise
Swelling from angel lips and harps of seraphim!
WHITTIER'S POEMS.

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 Him
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 streams
Renowned in song and story,
Whose music murmurs through our 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.

But while, unpictured and unsung
By painter or by poet,
Our 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.

No fickle Sun-God holds the flocks
That graze its shores in keeping;

No icy kiss of Dian mocks
The youth beside it sleeping:
Our Christian river loveth most
The beautiful and human;
The heathen streams of Naiads boasts,
But ours of man and women.

The miner in his cabin hears
The ripple we are hearing;
It whispers soft to homesick ears
Around the settler's clearing:
In Sacramento's vales of corn,
Or Santee's bloom of cotton,
Our 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:
Young 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.

But blue skies smile, and flowers bloom on,
And rivers still keep flowing,—
The dear God still his rain and sun
On good and ill bestowing.
His pine-trees whisper, "Trust and wait!"
His 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 shapen 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,
Lilied 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 spheral 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 and 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 wester 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 blame,
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,
Coolly mounting into heaven
On my neighbor unforgiven?
Ne’er to me, howe’er disguised,
Comes a saint unrecognized;
Never fails my heart to greet
Noble deed with warmer beat;
Halt and maimed, I own not less
All the grace of holiness;

Nor, through shame or self-distrust,
Less I love the pure and just.
Lord, forgive these words of mine:
What have I that is not Thine?—
Whatsoever I fain would boast
Needs Thy pitying pardon most.
Thou, O Elder Brother! who
In Thy flesh our trial knew,
Thou, who hast been touched by these
Our most sad infirmities,
Thou alone the gulf canst span
In the dual heart of man,
And between the soul and sense
Reconcile all difference,
Change the dream of me and mine
For the truth of Thee and Thine,
And, through chaos, doubt, and strife,
Interfuse Thy calm of life.
Haply, thus by Thee renewed,
In Thy borrowed goodness good,
Some sweet morning yet in God’s
Dun, æonian periods,
Joyful I shall wake to see
Those I love who rest in Thee,
And to them in Thee allied
Shall my soul be satisfied.

Scarcely Hope hath shaped for me
What the future life may be.
Other lips may well be bold;
Like the publican of old,
I can only urge the plea,
“Lord, be merciful to me!”
Nothing of desert I claim,
Unto me belongeth shame.
Not for me the crown of gold,
Palms, and harpings manifold;
Not for erring eye and feet
Jasper wall and golden street.
What Thou wilt, O Father, give!
All is gain that I receive.
If my 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.*

In that black forest, where, when
day is done,
With a snake’s stillness glides the
Amazon
Darkly from sunset to the rising
sun,
A cry, as of the pained heart of
the wood,
The long, despairing moan of soli-
tude
And darkness and the absence of
all good,

Startles the traveller, with a sound
so drear,
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
gunwale’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 in-
fidel
Or cursed heretic that cries from
hell.

“Poor fool! with hope still mock-
ing 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 mourn-
ful cry.
The voyager listens, making no
reply.

Dim burns the boat-lamp: shad-
ows deepen round,
From giant trees with snakelike
creepers wound,
And the black water glides with-
out a sound.

But in the traveller’s heart a se-
cret sense
Of nature plastic to benign in-
tents,
And an eternal good in Provi-
dence,

*Lieut. Herndon’s Report of the Ex-
ploration of the Amazon has a striking
description of the peculiar and melan-
choly notes of a bird heard by night on
the shores of the river. The Indian
guides called it “The Cry of a lost Soul”!
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 child may be
Lost to himself, but never lost to Thee!

"All souls are Thine; the wings of morning bear
None from that Presence which is 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 a lost soul?"

ITALY.

ACROSS the sea I heard the groans
Of nations in the intervals
Of wind and wave. Their blood and bones
Cried out in torture, crushed by thrones,
And sucked by priestly cannibals.

I 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!

I turn me, awe-struck, from the sight,
Among the clamoring thousands mute,
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her powers adjust,
Though with the earthquake and the storm.

God reigns, and let the earth rejoice!
I bow before His sterner plan.
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man!

Yet, surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly fields with flowers!

THE RIVER PATH.

No bird-song floated down the hill,
The tangled bank below was still;
No rustle from the birchen stem,
No ripple from the water's hem.

The dusk of twilight round us grew,
We felt the falling of the dew;
A MEMORIAL.

For, 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 sunshine 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.

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 childhood'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 hearest 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 friendships
Thy genial nature fondly clung;
And so the shadow on the dial
Ran back and left thee always young.

And who could blame the generous weakness
Which, only to thyself unjust,
So overprized the worth of others,
And dwarfed thy own with self-distrust?

All hearts grew warmer in the presence
Of one who, seeking not his own,
Gave freely for the love of giving,
Nor reaped for self the harvest sown.

Thy greeting smile was pledge and prelude
Of generous deeds and kindly words;
In thy large heart were fair guest-chambers,
Open to sunrise and the birds!

The task was thine to mould and fashion
Life’s plastic newness into grace;
To make the boyish heart heroic,
And light with thought the maiden’s face.

O'er all the land, in town and prairie,
With bended heads of mourning, stand
The living forms that owe their beauty
And fitness to thy shaping hand.

Thy call has come in ripened manhood,

The noonday calm of heart and mind,
While I, who dreamed of thy remaining
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 kindred
To join the silent funeral prayers,
But all that long sad day of summer
My tears of mourning dropped with theirs.

All day the sea-waves sobbed with sorrow,
The birds forgot their merry trills;
All day I heard the pines lamenting
With thine upon thy homestead hills.

Green be those hillside pines forever,
And green the meadowy lowlands be,
And green the old memorial beeches,
Name-carven in the woods of Lee!

Still let them greet thy life companions
Who thither turn their pilgrim feet,
In every mossy line recalling
A tender memory sadly sweet.

O friend! if thought and sense avail not
To know thee henceforth as thou art,
That all is well with thee forever
I trust the instincts of my heart.
Thine be the quiet habitations,
Thine the green pastures, blossom-sown,
And smiles of saintly recognition,
As sweet and tender as thy own.

Thou com'st not from this hush and shadow
To meet us, but to thee we come;
With thee we never can be strangers.
And where thou art must still be home!

HYMN.

SUNG AT CHRISTMAS BY THE SCHOLARS 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 today,
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!

TO THE MEMORY OF THE HOUSEHOLD IT DESCRIBES,
THIS POEM IS DEDICATED
BY THE AUTHOR.

"As the Spirits of Darkness be stronger in the dark, so Good Spirits which be Angels of 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 of Wood doth the same."

COR. AGrippa, Occult Philosophy, Book I. chap. v.

"Announced by all the trumpets of the sky,
Arrives the snow; and, driving o'er the fields,
Seems nowhere to alight; the whitened 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.

SNOW-BOUND.
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 circling 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 of doors,
Littered the stalls, and from the mows
Raked down the herd's-grass for the cows;
Heard the horse whinnying for his corn;
And, sharply clashing horn on horn,
Impatient down the stanchion rows
The cattle shake their walnut bows;
While, peering from his early perch
Upon the scaffold's pole of birch,
The cock his crested helmet bent
And down his querulous challenge sent.
Unwarmed by any sunset light
The gray day darkened into night,

A night made hoary with the swarm
And whirl-dance of the blinding storm,
As zigzag wavering to and fro
Crossed and recrossed the wingéd 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.

So all night long the storm roared on:
The morning broke without a sun;
In tiny spherule traced with lines
Of Nature's geometric signs,
In starry flake, and pellicle,
All day the hoary meteor fell;
And, when the second morning shone,
We looked upon a world unknown,
On 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
Took marvellous shapes; strange domes and towers
Rose up where sty or corn-crib stood,
Or garden wall, or belt of wood:
A smooth white mound the brush-pile showed,
A fenceless drift what once was road;
The bridle-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,
In its slant splendor, seemed to tell
Of Pisa's leaning miracle,
SNOW-BOUND.

A prompt, decisive man, no breath
Our father wasted: "Boys, a path!
Well pleased, (for when did farmer boy
Count such a summons less than joy?)
Our 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 imprisoned 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 horneé 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, nosocial smoke
Curlèd over woods of snow-hung oak.
A solitude made more intense
By dreary voicéd elements,
The shrieking of the mindless wind,
The moaning tree-boughswaying 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 back-stick;
The knotty forestick laid apart,
And filled between with curious art
The ragged brush; then, hovering near,
We watched the first red blaze appear,
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 blazing free,
The crane and pendent 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 and keen,
Dead white, save where some sharp ravine
Took shadow, or the sombre green
Of hemlocks turned to pitchy black
Against the whiteness at their back.
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 out-spread
Laid to the fire his drowsy head,
The cat's dark silhouette on the wall
A couchant tiger's seemed to fall;
And, for the winter fireside meet,
Between the andirons' straddling feet,
The mug of cider simmered slow,
The apples sputtered in a row,
And, close at hand, the basket stood
With nuts from brown October's wood.

What matter how the night behaved?
What matter how the north-wind raved?
Blow high, blow low, not all its snow
Could quench our hearth-fire's ruddy glow.
O Time and Change!—with hair as gray
As was my sire's that winter day,
How strange it seems, with so much gone
Of life and love, to still live on!
Ah, brother! only I and thou
Are left of all that circle now,—
The dear home faces whereupon
That fitful firelight paled and shone.
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er,
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard-trees,
We hear, like them, the hum of bees
And rustle of the bladed corn;  
We turn the pages that they read,  
Their written words we linger o'er,  
But in the sun they cast no shade,  
No voice is heard, no sign is made,  
No step is on the conscious floor!  
Yet Love will dream, and Faith will trust,  
(Since He who knows our need is just,)  
That somehow, somewhere, meet we must.  
Alas for him who never sees  
'The stars shine through his cypress-trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own!  

We sped the time with stories old,  
Wrought puzzles out, and riddles told,  
Or stammered from our school-book lore  
"The Chief of Gambia's golden shore."  
How often since, when all the land  
Was clay in Slavery's shaping hand,  
As if a trumpet called, I've heard  
Dame 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 prevailed,
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 content;
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 brooks,
The ancient teachers never dumb
Of Nature's unhoused lyceum,
In moons and tides and weather 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 sparrows 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 bounds,
SNOW-BOUND.

Whereof his fondly partial pride
The common features magnified,
As Surrey hills to mountains grew
In White of Selborne’s loving view,—
He told how teal and loon he shot,
And how the eagle’s egg 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 wheresoe’er she went,
A calm and gracious element,
Whose presence seemed the sweet income
And womanly atmosphere of home,—
Called up her childhood 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.
For 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 the heart.
Be shame to him of woman born
Who hath for such but thought of scorn.
There, too, our elder sister plied
Her evening task the stand beside:
A full, rich nature, free to trust,
Truthful 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 content.
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 played the old and simple games
Our modern boyhood scarcely names,
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 frosty 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 homes wherein
He turned 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
'Twixt Yankee pedlers 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 of book.
Large-brained, clear-eyed,—of such as he
Shall Freedom's young apostles be,
Who, following in War's bloody trail,
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 refuse,
Old forms remould, and substitute
For Slavery's lash the freeman's will,
For blind routine, wise-handed skill;
A school-house plant on every hill,
Stretching in radiate nerve-lines thence
The quick wires of intelligence;
Till North and South together brought
Shall own the same electric thought,
In 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
Flashed 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
A nature passionate and bold,
Strong, self-concentred, spurning guide,
Its milder features dwarfed beside
Her unbent will's majestic pride.
She sat among us, at the best,
A not unf feared, half-welcome guest,
Rebuking with her cultured phrase
Our homeliness of words and ways.
A 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
Presaging ill to him whom Fate
Condemned to share her love or hate.
A woman tropical, intense
In 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 Petruchio'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 surprise.
Brows saintly calm and lips devout
Know 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-husked 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,
SNOW-BOUND.

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 gables roared,
With now and then a ruder shock,
Which made our very bedsteads rock.
We heard the loosened clapboards 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 murmurs grew,
Till in the summer-land of dreams
They softened to the sound of streams,
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 drawing 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 uptost,
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, their jokes
From lip to lip; the younger folks
Down the loose snow-banks, wrestling, rolled,
Then toiled again the cavalcade
O’er windy hill, through clogged ravine,
And woodland paths that wound between
Low drooping pine-boughs winter-weighted.
From every barn a team afoot,
At every house a new recruit,
Where, drawn by Nature’s subtlest law,
Haply 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.
We heard once more the sleigh-
bell’s sound;
And, following where the
teamsters led,
The wise old Doctor went his
round,
Just 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
At night 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!
So days went on: a week had
passed
Since the great world was heard
from last.
The Almanac we studied o’er,
Read and reread our little store,
Of books and pamphlets, scarce a
score;
One harmless novel, mostly hid
From younger eyes, a book forbid,
And poetry, (or good or bad,
A single book was all we had,) Where Ellwood’s meek, drab-
skirted Muse,
A stranger to the heathen Nine,
Sang, with a somewhat nasal
whine,
The wars of David and the Jews.
At 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-illumined or dim with
tears,
Green hills of life that slope to
death,
And haunts of home, whose
vistaed trees
Shade off to mournful cypresses
With the white amaranths
underneath.

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 mid-
way
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 to view
These Flemish pictures of old
days;
Sit with me by the homestead
hearth,
And stretch the hands of memory
forth
To warm them at the wood-fire’s
blaze!
And thanks untraced to lips un-
known
Shall greet me like the odors blown
From unseen meadows newly
mown,
Or lilies floating in some pond,
Wood-fringed, the wayside gaze
beyond;
The traveller owns the grateful
sense
Of sweetness near, he knows not
whence,
And, pausing, takes with forehead
bare
The benediction of the air.

**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
them free
To dry their fringes of gold-green
moss:
For there the river comes winding
down
From salt sea-meadows and up-
lands brown,
And waves on the outer rocks
afloat
Shout to its waters, “Welcome
home!”

And fair are the sunny isles in view
East of the grisly Head of the
Boar,
And Agamenticus lifts its blue
Disk of a cloud the woodlands
o’er;
And southerly, when the tide is
down,
’Twixt white sea-waves and sand-
hills brown,
The beach-birds dance and the
gray gulls wheel
Over a floor of burnished steel.

Once, in the old Colonial days,
Two hundred years ago and
more,
A boat sailed down through the
winding ways
Of Hampton river to that low
shore,
Full of a goodly company
Sailing out on the summer sea,
Veering to catch the land breeze
light,
With the Boar to left and the
Rocks to right.

*See Norfolk County Records, 1657,
New England Historical and Genealog-
ical Register, No. II. p. 192. The moral
lapse of the first minister of Hampton at
the age of fourscore is referred to in the
third number of the same periodical.
Goody Cole, the Hampton witch, was
twice imprisoned for the alleged practice
of her arts.
In 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.
Loud laughed his fellows to see him stand
Whetting his scythe with a listless hand,
Hearing a voice in a far-off song,
Watching a white hand beckoning long.

"Fie 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.
"Oho!" 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;
For it 's one to go, but another to come!"

"She's curst," 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 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 home-ward run."
Veering and tacking, they back-ward wore;
And just as a breath from the woods shore
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 they lay!

The mad old witch-wife wailed and wept,
And cursed the tide as it backward crept:
"Crawl back, crawl back, blue water-snake!
Leave your dead for the hearts that break!"

Solemn it was in that old day
In Hampton town and its log-built church,
Where side by side the coffins lay
And the mourners stood in aisle and porch.
In the singing-seats young eyes were dim,
The voices faltered that raised the hymn,
And Father Dalton, grave and stern,
Sobbed through his prayers and wept in turn.

But his ancient colleague did not pray,
Because of his sin at fourscore years:
He stood apart, with the iron-gray
Of his strong brows knitted to hide his tears.
And a wretched woman, holding her breath
In the awful presence of sin and death,
Cowered and shrank, while her neighbors thronged
To look on the dead her shame had wronged.

Apart with them, like them forbid,
Old Goody Cole looked drearily round,
As, two by two, with their faces hid,
The mourners walked to the burying-ground.
She let the staff from her clasped hands fall:
"Lord, forgive us! we're sinners all!"
And the voice of the old man answered her:
"Amen!" said Father Bachiler.

So, 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,
Rising and breaking in steady chime,
Beat the rhythm and kept the time.

And the sunset paled, and warmed once more
With a softer, tenderer after-glow;
In the east was moon-rise, with boats off-shore
And sails in the distance drifting slow.
The beacon glimmered from Portsmouth bar,
The White Isle kindled its great red star;
And life and death in my old-time lay
Mingled in peace like the night and day!

---

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 gardens fall,
Sick and in dolor, waited to lay down
His last sad burden, and besides 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 feverish brain,
To tread the crowded lazaretto's floors,
Down the long twilight of the corridors,
'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 tossed
On his sick pillow: “Miserable me!
I am too poor for such grand company;
The crown would be too heavy for this gray
Old head; and God forgive me, if I say
It would be hard to sit there night and day.
Like an image in the Tribune, doing nought
With these hard hands, that all my life have wrought,
Not for bread only, but for pity’s sake.
I’m dull at prayers; I could not keep awake,
Counting my beads. Mine’s but a crazy head,
Scarce worth the saving, if all else be dead.
And if one goes to heaven without a heart,
God knows he leaves behind his better part.

I love my fellow-men; the worst I know
I would do good to. Will death change me so
That I shall sit among the lazy saints,
Turning a deaf ear to the sore complaints
Of souls that suffer? Why, I never yet
Left a poor dog in the strada hard beset,
Or ass o’erladen! Must I rate man less
Than dog or ass, in holy selfishness?
Methinks (Lord, pardon, if the thought be sin!) The world of pain were better, if therein
One’s heart might still be human, and desires
Of natural pity drop upon its fires
Some cooling tears.”
Thereat the pale monk crossed His brow, and muttering, “Madman! thou art lost!” Took up his pyx and fled; and, left alone,
The sick man closed his eyes with a great groan That sank into a prayer, “Thy will be done!”

Then was he made aware, by soul or ear,
Of somewhat pure and holy bending o’er him,
And of a voice like that of her who bore him.
Tender and most compassionate: “Be of cheer!
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
He saw the shining of an angel’s face!
THE VANISHERS.

Sweetest of all childlike dreams
In the simple Indian lore
Still to me the legend seems
Of the Elves 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 sweet 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!

THE GRAVE BY THE LAKE.

Where the Great Lake's sunny smiles
Dimple 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
"Forgive!"

Desert-smothered caravan,
Knee-deep dust that once was man,
Battle-trenches ghastly piled,
Ocean-floors with white bones tiled,
Crowded tomb and mounded sod,
Dumbly crave that prayer to God
Oh, 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 make
Double sunset in the lake;
While above I saw with it,
Range on range, the mountains lit;
And the calm and splendor stole
Like an answer to my soul.

"Blind must be their close-shut eyes
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
Both the Love Eternal flow;
Every chain that spirits wear
Crumbles in the breath of prayer;
And the penitent's desire
Opens every gate of fire.

"Still Thy love, O Christ arisen,
Yearns to reach these souls in prison!
Through all depths of sin and loss
Drops the plummet of Thy cross!
Never yet abyss was found
Deeper than that cross could sound!"

Therefore well may Nature keep
Equal faith with all who sleep,
Set her watch of hills around
Christian grave and heathen mound,
And to cairn and kirkyard send
Summer's flowery dividend.

"Keep, O pleasant Melvin stream,
Thy sweet laugh in shade and gleam!
On the Indian's grassy tomb
Swing, O flowers, your bells of bloom!
Deep below, as high above,
Sweeps the circle of God's love.

KALLUNDBORG CHURCH.

"Tie stille, barn min!
Imorgen kommer Fin,
Fåer din,
Og gi' er dig Esbern Snares øine og hjerte
at lege med!"

"Build at Kallundborg by the sea
A 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.

But the sly Dwarf said, "No work is wrought  
By Trolls of the Hills, O man, for nought.  
What wilt thou give for thy church so fair?"
"Set thy own price," quoth Esbern Snare.

"When Kallundborg church is builted well,  
Thou must the name of its builder tell,  
Or 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;  
But day by day, as the walls rose fair,  
Darker 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-maiden shy,  
And the Neck and the Nis gave no reply.

Of his evil bargain far and wide  
A rumor ran through the countryside;  
And Helva of Nesvek, young and fair,  
Prayed for the soul of Esbern Snare.

And now the church was 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 afeard,  
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 sound
Of a Troll-wife singing underground:
“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!

THE MANTLE OF ST. JOHN MATHA.


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 nought can man avail:
Oh, 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 wear,
And make of it a sail."

They raised the cross-wrought mantle,
The blue, the white, the red;
And straight before the wind off-shore
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 her sail
May well our vessel steer!"

So on through storm and darkness
They drove for weary hours;
And lo! the third gray morning shone
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.

So 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.

Is 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 darkness,
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!
Whittier, J.G.
Poems.