

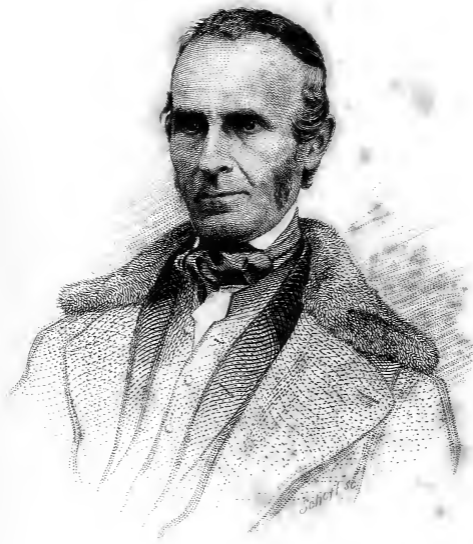
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THE
POETICAL WORKS

OF

JOHN GREENLEAF WHITTIER.

COMPLETE IN TWO VOLUMES.

VOLUME I.

BOSTON:
TICKNOR AND FIELDS.

M DCCC LVII.

1847

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NOTE BY THE AUTHOR.

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

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

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

J. G. W.

AMESBURY, 18th, 3d Mo., 1857.

243679

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 Marvell's wit and graceful song,
Still with a love as deep and strong
As theirs, I lay, like them, my best gifts on thy shrine!

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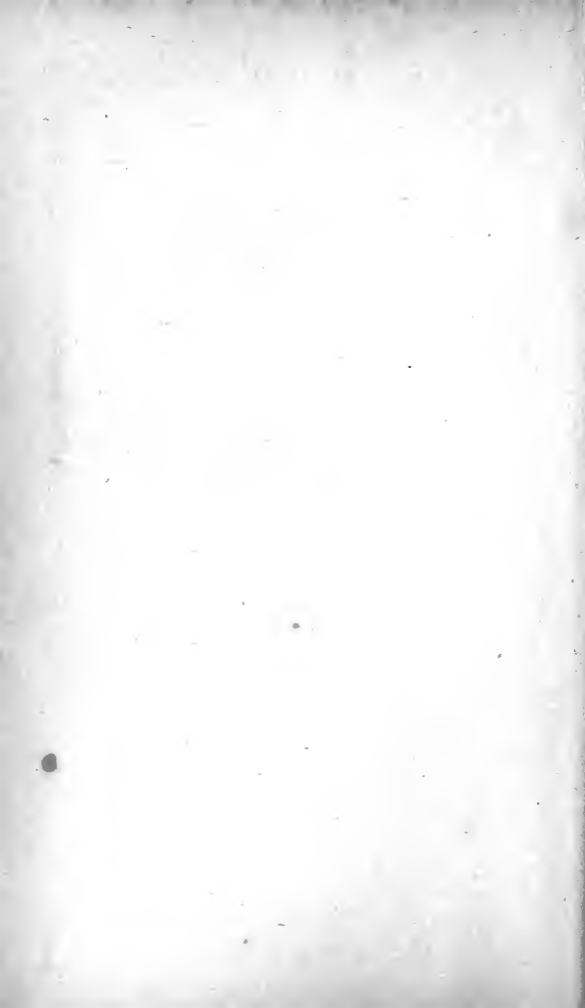
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P O E M S.



THE BRIDAL OF PENNACOOK.

1848.

P O E M S .

THE BRIDAL OF PENNACOOK. 1

WE had been wandering for many days
Through the rough northern country. We had seen
The sunset, with its bars of purple cloud,
Like a new heaven, shine upward from the lake
Of Winnepiseogee; and had felt
The sunrise breezes, midst the leafy isles
Which stoop their summer beauty to the lips
Of the bright waters. We had checked our steeds,
Silent with wonder, where the 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 water-falls,
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,
The horn of Fabyan sounding; and atop
Of old Agiochook 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 beechen 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 Unçanoonuc'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 sea-side 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 thunder-clouds, we made our home :
 And while the mist hung over dripping hills,
 And the cold wind-driven rain-drops, all day long
 Beat their sad music upon roof and pane,
 We strove to cheer our gentle invalid.

The lawyer in the pauses of the storm
 Went angling down the Saco, and, returning,
 Recounted his adventures and 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 moun-
tains
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-curtained cradle so cold and so
 lone,
 From the arms of that wintry-locked mother of
 stone,
 By hills hung with forests, through vales wide and
 free,
 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.²

LIFT we the twilight curtains of the Past,
 And turning from familiar sight and sound
 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,
Panther's skin and eagle's claw,
Lay besides 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 mould,
 Is slow to feel, and strong to bear.
 The war-paint on the Sachem's face,
 Unwet with tears, shone fierce and red,
 And, still in battle or in chase,
 Dry leaf and snow-rime crisped beneath his fore-
 most tread.

Yet, when her name was heard no more,
 And when the robe her mother gave,

And small, light moccasin she wore,
 Had slowly wasted on her grave,
 Unmarked of him the dark maids sped
 Their sunset dance and moonlit play ;
 No other shared his lonely bed,
 No other fair young head upon his bosom lay.

A lone, stern man. Yet, as 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-god³ had graced his wig-
 wam well.

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 snow-flakes fell, unquestioned
 in her sight.

Unknown to her the subtle skill
 With which the artist-eye can trace
 In rock and tree and lake and hill
 The outlines of divinest grace ;
 Unknown the fine soul's keen unrest
 Which sees, admires, yet yearns always ;
 Too closely on her mother's breast
 To note her smiles of love the child of Nature
 lay !

It is enough for such to be
 Of common, natural things a part,
 To feel with bird and stream and tree
 The pulses of the same great heart ;
 But we, from Nature long exiled
 In our cold homes of Art and Thought,
 Grieve like the stranger-tended child,
 Which seeks its mother's arms, and sees but feels
 them not.

The garden rose may richly bloom
 In cultured soil and genial air,
 To cloud the light of Fashion's room
 Or droop in Beauty's midnight hair,
 In lonelier grace, to sun and dew
 The sweet-briar on the hill-side 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.

For the Saugus Sachem had come to woo
The Bashaba's daughter Weetamoo,
And laid at her father's feet that night
His softest furs and wampum white.

From the Crystal Hills to the far Southeast
The river Sagamores came to the feast;
And chiefs whose homes the sea-winds shook,
Sat down on the mats of Pennacook.

They came from Sunapee's shore of rock,
 From the snowy sources of 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,⁴
 Garnished with spoons of shell and horn,
 Stood the birchen dishes of smoking corn.

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

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

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

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

The moons of forty winters had shed
Their snow upon that chieftain's head,
And toil and care, and battle's chance
Had seamed his hard dark 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 hill-sides, where black hemlock
spurs
And sharp, gray splinters of the wind-swept
ledge
Pierced the thin-glazed 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 hill-side 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 had learned the maxims of her race,
Which teach the woman to become a slave
And feel herself the pardonless disgrace
Of love's fond weakness in the wise and brave—
The scandal and the shame which they incur,
Who give to woman all which man requires of her.

So passed the winter moons. The sun at last
Broke link by link the frost chain of the rills,
And the warm breathings of the 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 ;
Beseeching 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 Penna-
cook.

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 ⁵ 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,
Stooped to their waters o'er the grassy bank :

Midst the cold dreary sea-watch, Home's hearth-
light
Shines round the helmsman plunging through the
night;
And still, with inward eye, the traveller sees
In close, dark, stranger streets his native trees.

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

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

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

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

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

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

" If now no more a mat for her is found
Of all which line her father's wigwam round,

Let Pennacook call out his warrior train
And send her back with wampum gifts again."

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

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

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

Alas poor bride!—can thy grim sire impart
His iron hardness to thy woman's heart?
Or cold self-torturing pride like his atone
For love denied and life's warm beauty flown?

On Autumn's gray and mournful grave the snow
Hung its white wreaths; with stifled voice and
 low
The river crept, by one vast bridge o'ercrossed,
Built by the hoar-locked artisan of Frost.

And many a Moon in beauty newly born
Pierced the red sunset with her silver horn,
Or, from the east across her azure field
Rolled the wide brightness of her full-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 watercourse—each hill
Bright with the cascade of some new made rill.

Gnawed by the sunbeams, softened by the rain,
Heaved underneath by the swollen current's strain,
The ice-bridge yielded, and the 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 centre of that rushing tide,
The thick huge ice-blocks threatening either side,
The foam-white rocks of Amoskeag in view,
With arrowy swiftness sped that light canoe.

The trapper moistening his moose's meat
On the wet bank by 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 weary 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 Wee-
tamoo?

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!*⁶—We hear it no more!

Oh, dark water Spirit!
We cast on thy wave
These furs 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! 7

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,

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,

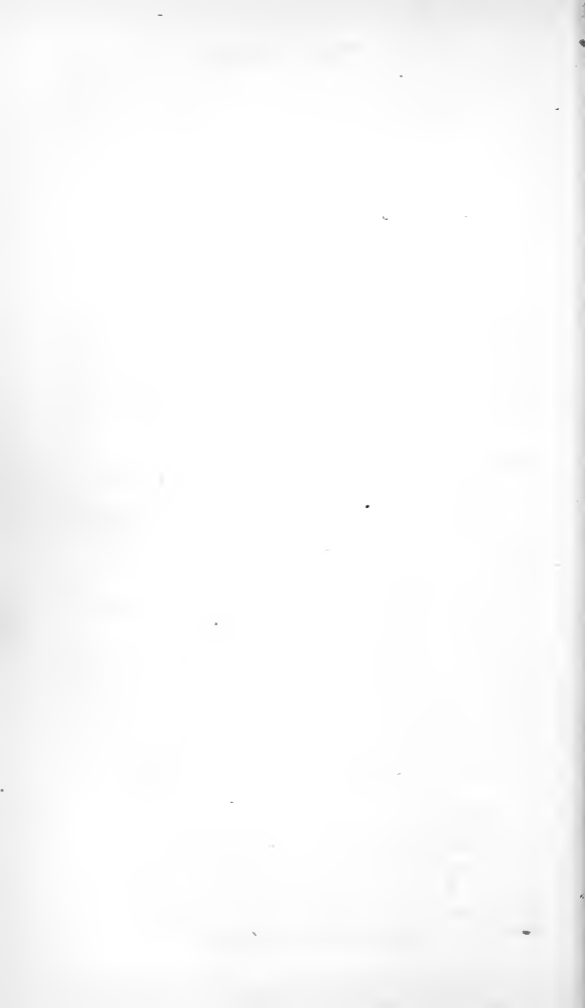
The scream of birds, the wailing of the breeze,

The roar of waters, steady, deep and strong,

Mingled and murmured in that farewell song.

MOGG MEGONE.

1835.



MOGG MEGONE.

PART I.

[THE story of MOGG MEGONE has been considered by the author only as a frame-work 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.]

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?^s
 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.

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 Castine⁹ 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—
Grey Jocelyn's¹⁰ eye is never sleeping,
And the garrison lights are burning clear,
Where Phillips'¹¹ 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 ¹² 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 ? ¹³
 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 ! ”

Out steps, with cautious foot and slow,
 And quick, keen glances to and fro,
 The hunted outlaw, Bonython ! ¹⁴
 A low, lean swarthy man is he,
 With blanket-garb and buskin'd knee,
 And nought 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 ¹⁵ 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."

"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
 Lingered round some temple's wall!—
 Niche and cornice round and round
 Wailing like the ghost of sound!
 Is not Nature's worship thus
 Ceaseless ever, going on?
 Hath it not a voice for us
 In the thunder, or the tone
 Of the leaf-harp faint and small,
 Speaking to the unsealed ear
 Words of blended love and fear,
 Of the mighty Soul of all?

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

Yet, even that Indian's ear had heard
 The preaching of the Holy Word :
 Sanchekantacket's isle of sand
 Was once his father's hunting land,
 Where zealous Hiacoomes ¹⁶ stood—
 The wild apostle of the wood,
 Shook from his soul the fear of harm,
 And trampled on the Powwaw's charm ;
 Until the wizard's curses hung
 Suspended on his palsyng tongue,
 And the fierce warrior, grim and tall,
 Trembled before the forest Paul !

A cottage hidden in the wood—
 Red through its seams a light is glowing,
 On rock and bough and tree-trunk rude,
 A narrow lustre throwing.
 " Who's there ? " a clear, firm voice demands :
 " Hold, Ruth—'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,
 The freeborn child of Solitude,
 And bearing still the wild and rude,
 Yet noble trace of Nature's hands.
 Her dark brown cheek has caught its stain
 More from the sunshine than the rain ;
 Yet, where her long fair hair is parting,
 A pure white brow into light is 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 eye-brows 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,¹⁷
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 suckatash have gone—
 For long these dwellers of the wood
 Have felt the gnawing want of food.
 But untasted of Ruth is the frugal cheer—
 With head averted, yet ready ear,
 She stands by the side of her austere sire,
 Feeding, at times, the unequal fire,
 With the yellow knots of the pitch-pine tree,
 Whose flaring light, as they kindle, falls
 On the cottage-roof, and its black log walls,
 And over its inmates three.

From Sagamore Bonython's hunting flask
 The fire-water burns at the lip of Megone:
 "Will the Sachem hear what his father shall ask?
 Will he make his mark, that it may be known,
 On the speaking-leaf, that he gives 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 !¹⁸ 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 there,

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,
 ’T were Christian mercy to finish him Ruth,
 Now, while he lies like a beast on our floor,—
 If not for thine, at least for his sake,
 Rather than let the poor dog awake,
 To drain my flask, and claim as his bride
 Such a forest devil to run by his side—
 Such a Wetuomanit¹⁹ 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 !

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 his chosen place and time,
 The strength to bear his evil part;
 And, shielded by his very Vice,
 Escapes from Crime by Cowardice.

Ruth starts erect—with bloodshot eye,
 And lips drawn tight across her teeth,
 Showing their locked embrace beneath,
 In the red fire-light:—"Mogg 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,
Against the birch's graceful stem,
And the rough walnut bough receives
The sun upon its crowded leaves,
Each colored like a topaz gem ;
And the tall maple wears with them
The coronal which autumn gives,
The brief, bright sign of ruin near,
The hectic of a dying year !

The hermit priest, who lingers now
On the Bald Mountain's shrubless brow,
The gray and thunder-smitten pile
Which marks afar the Desert Isle,²⁰
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 hill-sides wreathing
 The soft airs midst their clusters breathing,
 The wings which dipped, the stars which shone
 Within thy bosom, blue Garonne!

And round the Abbey's shadowed wall,
 At morning spring and even-fall,
 Sweet voices in the still air 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 hill-side 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
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
Pere 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.²¹
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, Kennebeck !
 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
 Essays to lift the tomahawk ;
 And plucks his father's knife away,
 To mimic, in his frightful play,
 The scalping of an English foe :
 Wreaths 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 hazles quiver
 Along the margin of the river,
 Looks up and down the rippling tide,
 And grasps the firelock at his side.
 For Bomazeen ²² from Tacconock
 Has sent his runners to Norridgewock,
 With tidings that Moulton and Harmon of York
 Far up the river have come : [wood,
 They have left their boats—they have entered the
 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 traveller knows it a place of prayer,
 For the holy sign of the cross is there :
 And should he chance at that place to be,
 Of a sabbath morn, or some hallowed day,
 When prayers are made and masses are said,
 Some for the living and some for the dead,
 Well might that traveller start to see
 The tall dark forms, that take their way
 From the birch canoe, on the river-shore,
 And the forest paths, to that chapel door ;
 And marvel to mark the naked knees
 And the dusky foreheads bending there,
 While, in coarse white vesture, over these
 In blessing or in prayer,
 Stretching abroad his thin pale hands,
 Like a shrouded ghost, the Jesuit ²³ stands.

Two forms are now in that chapel dim,
 The Jesuit, silent and sad and pale,
 Anxiously heeding some fearful tale,
 Which a stranger is telling him.

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

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

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

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

Her blue eye wakeful, while I slept ;
 And checking every tear and groan
 That haply might have waked my own ;
 And bearing still, without offence,
 My idle words, and petulance ;

Reproving with a tear—and, while
 The tooth of pain was keenly preying
 Upon her very heart, repaying
 My brief repentance with a smile.

“ 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 wan 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 every thing 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 arise,
 And gather, in a single hour,
 Its ghost-like memories !
 And then I felt—alas ! too late—
 That underneath the mask of hate,
 That shame and guilt and wrong had thrown
 O'er feelings which they might 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 moon-lit 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 ? ²⁴
 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.

PART III.

AH, weary Priest!—with pale hands pressed
 On thy throbbing brow of pain,
 Baffled in thy life-long quest,
 Overworn with toiling vain,
 How ill thy troubled musings fit
 The holy quiet of a breast
 With the Dove of Peace at rest,
 Sweetly brooding over it.
 Thoughts are thine which have no part
 With the meek and pure of heart,
 Undisturbed by outward things,
 Resting in the heavenly shade,

By the overspreading wings
Of the Blessed Spirit made.
Thoughts of strife and hate and wrong
Sweep thy heated brain along—
Fading hopes, for whose success
It were sin to breathe a prayer ;—
Schemes which heaven may never bless—
Fears which darken to despair.
Hoary priest ! thy dream is done
Of a hundred red tribes won
To the pale of Holy Church ;
And the heretic o'erthrown,
And his name no longer known,
And thy weary brethren turning,
Joyful from their years of mourning,
'Twi'xt 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 hurra, 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 Rouville²⁵ 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,
As scowling on the priest he looks:
"Cowesass—cowesass—tawhich wessaseen? 26

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.
Cowesass—cowesass—tawhich wessaseen?
Let my father die like Bomazeen!"

Through the chapel's narrow doors,
And through each window in the walls,
Round the priest and warrior pours
The deadly shower of English balls.
Low on his cross the Jesuit falls;
While at his side the Norridgewock,
With failing breath, essays to mock
And menace yet the hated foe—
Shakes his scalp-trophies to and fro
Exultingly before their eyes—
Till, cleft and torn by shot and blow,
Defiant still, he dies.

"So fare all eaters of the frog!
Death to the Babylonish dog!
Down with the beast of Rome!"
With shouts like these, around the dead,
Unconscious on his bloody bed,
The rangers crowding come.
Brave men! the dead priest cannot hear
The unfeeling taunt—the brutal jeer;—
Spurn—for he sees ye not—in wrath,
The symbol of your Saviour's death;

Tear from his death-grasp, in your zeal,
 And trample, as a thing accursed,
 The cross he cherished in the dust :
 The dead man cannot feel !

Brutal alike in deed and word,
 With callous heart and hand of strife,
 How like a fiend may man be made,
 Plying the foul and monstrous trade
 Whose harvest-field is human life,
 Whose sickle is the reeking sword !
 Quenching, with reckless hand in blood,
 Sparks kindled by the breath of God ;
 Urging the deathless soul, unshriven,
 Of open guilt or secret sin,
 Before the bar of that pure Heaven
 The holy only enter in !
 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 wreathing 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 dewes 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 spring time 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 defence or swift attack ;
And him whose friendship formed the tie
 Which held the stern self-exile back
From lapsing into savagery ;
Whose garb and tone and kindly glance
 Recalled a younger, happier day,
 And prompted memory's fond essay,
 To bridge the mighty waste which lay,
 Between his wild home and that gray,
Tall chateau of his native France,
Whose chapel bell, with far-heard din
Ushered his birth hour gaily 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 nought 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 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 !



LEGENDARY.

1846.



LEGENDARY.

THE MERRIMACK.

[“THE Indians speak of a beautiful river, far to the South, which they call Merrimack.”—SIEUR DE MONTS : 1604.]

STREAM of my fathers ! sweetly still
The sunset rays thy valley fill ;
Poured slantwise down the long 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 begem
Thy broad, smooth current ; not a sail
Bowed to the freshening ocean gale ;
No small boat with its busy oars,
Nor gray wall sloping to thy shores ;
Nor farm-house with its maple shade,
Or rigid poplar colonnade,
But lies distinct and full in sight,
Beneath this gush of sunset light.
Centuries ago, that harbor-bar,
Stretching its length of foam afar,
And Salisbury's beach of shining sand,
And yonder island's wave-smoothed strand,
Saw the adventurer's tiny sail

Flit, stooping from the eastern gale ;²⁷
 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 Agiochook
 When spring-time's sun and shower unlock
 The frozen fountains of the rock,
 And more abundant waters given
 From that pure lake, " The Smile of Heaven,"²⁸
 Tributes from vale and mountain side—
 With ocean's dark, eternal tide !

On yonder rocky cape, which braves
 The stormy challenge of the waves,
 Midst tangled vine and dwarfish wood,
 The hardy Anglo-Saxon stood,
 Planting upon the topmost crag
 The staff of England's battle-flag ;
 And, while from out its heavy fold
 Saint George's crimson cross 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 ;²⁹
 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 swells
The twilight voice of distant bells.
From Ocean's bosom, white and thin
The mists come slowly rolling in ;
Hills, woods, the river's rocky rim,
Amidst the sea-like vapor swim,
While yonder lonely coast-light set
Within its wave-washed minaret,
Half quenched, a beamless star and pale,
Shines dimly through its cloudy veil !

Home of my fathers !—I have stood
Where Hudson rolled his lordly flood :
Seen sunrise rest and sunset fade
Along his frowning Palisade ;
Looked down the Apalachian 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!

THE NORSEMEN. ³⁰

GIFT from the cold and silent Past!
 A relic to the present cast;
 Left on the ever-changing strand
 Of shifting and unstable sand,
 Which wastes beneath the steady chime
 And beating of the waves of Time!
 Who from its bed of primal rock
 First wrenched thy dark, unshapely block?
 Whose hand, of curious skill untaught,
 Thy rude and savage outline wrought?

The waters of my native stream
 Are glancing in the sun's warm beam:
 From sail-urged keel and flashing oar
 The circles widen to its shore;
 And cultured field and peopled town
 Slope to its willowed margin down.
 Yet, while this morning breeze is bringing
 The home-life sound of school-bells ringing,
 And rolling wheel, and rapid jar
 Of the fire-winged and 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 steeped town no more
 Stretches along the sail-thronged shore;

Like palace-domes in sunset's cloud,
Fade sun-gilt spire and mansion proud !
Spectrally rising where they stood,
I see the old, primeval wood :
Dark, shadow-like, on either hand
I see its solemn waste expand :
It climbs the green and cultured hill,
It arches o'er the valley's rill ;
And leans from cliff and crag, to throw
Its wild arms o'er the stream below.
Unchanged, alone, the same bright river
Flows on, as it will flow forever !
I listen, and I hear the low
Soft ripple where its waters go ;
I hear behind the panther's cry,
The wild bird's scream goes thrilling by,
And shyly on the river's brink
The deer is stooping down to drink.

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

Onward they glide—and now I view
Their iron-armed and stalwart crew ;
Joy glistens in each wild blue eye,
Turned to green earth and summer sky :
Each broad, seamed breast has cast aside

Its cumbering vest of shaggy hide ;
 Bared to the sun and soft warm air,
 Streams back the Norsemen's yellow hair.
 I see the gleam of axe and spear,
 The sound of smitten shields I hear,
 Keeping a harsh and fitting time
 To Saga's chant, and Runic rhyme ;
 Such lays as Zetland's Scald has sung,
 His gray and naked isles among ;
 Or muttered low at midnight hour
 Round Odin's mossy stone of power.
 The wolf beneath the Arctic moon
 Has answered to that startling rune ;
 The 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 !

'T is past—the 'wildering vision dies
 In darkness on my dreaming eyes !
 The forest vanishes in air—
 Hill-slope and vale lie starkly bare ;
 I hear the common tread of men,
 And hum of work-day life again :
 The mystic relic seems alone
 A broken mass of common stone ;
 And if it be the chiselled limb
 Of Berserkar or idol grim—
 A fragment of Valhalla's Thor,
 The stormy Viking's god of War,
 Or Praga of the Runic lay,
 Or love awakening Siona,
 I know not—for no graven line,
 Nor Druid mark, nor Runic sign,
 Is left me here, by which to trace
 Its name, or origin, or place.
 Yet, for this vision of the Past,

This glance upon its darkness cast,
My spirit bows in gratitude
Before the Giver of all good,
Who fashioned so the human mind,
That, from the waste of Time behind
A simple stone, or mound of earth,
Can summon the departed forth ;
Quicken the Past to life again—
The Present lose in what 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.

1658.

To the God of all sure mercies let my blessing rise
to-day,
From the scoffer and the cruel He hath plucked
the spoil away,—
Yea, He who cooled the furnace around the faith-
ful three,
And tamed the Chaldean lions, hath set His hand-
maid 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 shrink-
 ing and the shame ;
 And the low voice of the Tempter like whispers to
 me came :
 “ Why sit'st thou thus forlornly ! ” the wicked mur-
 mur 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 laugh-
ing 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
sackcloth-bound.

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

“And what a fate awaits thee?—a sadly toiling
slave,
Dragging the slowly lengthening chain of bondage
to the grave!

Think of thy woman's nature, subdued in hopeless
thrall,
The easy prey of any, the scoff and scorn of all!"

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

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

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

Slow broke the gray cold morning; again the sun-
shine 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 weak-
ness 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 priest-
 hood bring
 No bended knee of worship, nor gainful offering.

Then to the stout sea-captains the sheriff turning
said :

“ Which of ye, worthy seamen, will take this
Quaker maid ?

In the Isle of fair Barbadoes, or on Virginia's shore,
You may hold her at a higher price than Indian girl
or Moor. ”

Grim and silent stood the captains ; and when
again he cried,

“ Speak out, my worthy seamen ! ”—no voice, no
sign replied ;

But I felt a hard hand press my own, and kind
words met my ear :

“ God bless thee, and preserve thee, my gentle girl
and dear ! ”

A weight seemed lifted from my heart,—a pitying
friend was nigh,

I felt it in his hard, rough hand, and saw it in his
eye ;

And when again the sheriff spoke, that voice, so
kind to me,

Growled back its stormy answer like the roaring
of the sea :

“ Pile my ship with bars of silver—pack with coins
of Spanish gold,

From keel-piece up to deck-plank, the roomage of
her hold,

By the living God who made me !—I would sooner
in your bay

Sink ship and crew and cargo, than bear this child
away !

“ Well answered, worthy captain, shame on their
cruel laws ! ”

Ran through the crowd in murmurs loud the
people's just applause.

“ Like the herdsman of Tekoa, in Israel of old,
Shall we see the poor and righteous again for silver
sold ? ”

I looked on haughty Endicott ; with weapon half
way drawn,
Swept round the throng his lion glare of bitter
hate and scorn ;
Fiercely he drew his bridle rein, and turned in
silence back,
And sneering priest and baffled clerk rode murmur-
ing 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 hand-
maid 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 grate-
ful psalm ;
Let all dear hearts with me rejoice, as did the
saints of old,
When of the Lord's good angel the rescued Peter
told.

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

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

FUNERAL TREE OF THE SOKOKIS.

1756.

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

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

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

Dazzling and white! save where the bleak,
Wild winds have bared some 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 garbs of skins arrayed,
And girded with his wampum-braid.

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

'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 under-tone shall make!

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

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

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

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

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

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

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

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

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

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

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

ST. JOHN.

1647.

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

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

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

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

And the prayers of the elders
 Had followed his way,
 As homeward he glided,
 Down Pentecost Bay.
 O! well sped La Tour!
 For, in peril and pain,
 His lady kept watch
 For his coming again.

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

Dark and wild, from his deck
 St. Estienne gazed about,
 On fire-wasted dwellings,
 And silent redoubt;

From the low, shattered walls
Which the flame had o'errun,
There floated no banner,
There 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 shot-crumbled turret
Thy lady was seen :

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

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

“ Of its sturdy defenders,
 Thy lady alone
 Saw the cross-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 sunshine,
 And green isles before him :
 But a pale hand was beckoning
 The Huguenot on ;
 And in blackness and ashes
 Behind was St. John !

PENTUCKET.

1708.

How sweetly on the wood-girt town
 The mellow light of sunset shone !
 Each small, bright lake, whose waters still
 Mirror the forest and the hill,
 Reflected from its waveless breast
 The beauty of a cloudless West,
 Glorious as if a glimpse were given
 Within the western gates of Heaven,
 Left, by the spirit of the star
 Of sunset’s holy hour, ajar !

Beside the river's tranquil flood
The dark and low-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, untravell'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 milk-maid caroll'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 Pompeii, 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.
Yet on the still air crept a sound—
No bark of fox—nor rabbit's bound—
Nor stir of wings—nor waters flowing—
Nor leaves in midnight breezes blowing.

Was that the tread of many feet,
Which downward from the hill-side beat ?

What forms were those which darkly stood
Just on the margin of the wood?—
Charr'd tree-stumps in the moonlight dim,
Or paling rude, or leafless limb?
No—through the trees fierce eye-balls glow'd,
Dark human forms in moonshine show'd,
Wild from their native wilderness,
With painted limbs and battle-dress!

A yell, the dead might wake to hear,
Swell'd on the night air, far and clear—
Then smote the Indian tomahawk
On crashing door and shattering lock—
Then rang the rifle-shot—and then
The shrill death-scream of stricken men—
Sank the red axe in woman's brain,
And childhood's cry arose in vain—
Bursting through roof and window came,
Red, fast and fierce, the kindled flame;
And blended fire and moonlight glared
On still dead men and weapons bared.

The morning sun looked brightly through
The river willows, wet with dew.
No sound of combat fill'd the air,—
No shout was heard,—nor gunshot there:
Yet still the thick and sullen smoke
From smouldering ruins slowly broke;
And on the greensward many a stain,
And, here and there, the mangled slain,
Told how that midnight bolt had sped,
Pentucket, on thy fated head!

Even now, the villager can tell
Where Rolfe beside his hearthstone fell,
Still show the door of wasting oak,
Through which the fatal death-shot broke,
And point the curious stranger where
De Rouville's corse lay grim and bare—

Whose hideous head, in death still fear'd,
 Bore not a trace of hair or beard—
 And still, within the churchyard ground,
 Heaves darkly up the ancient mound,
 Whose grass-grown surface overlies
 The victims of that sacrifice.

THE FAMILIST'S HYMN.

FATHER! to thy suffering poor
 Strength and grace and faith 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
 Shrieks the crow the livelong day,
 For the sound of evening prayer
 Howls the evil beast of prey!

Sweet the songs we loved to sing
 Underneath thy holy sky—
 Words and tones that used to bring
 Tears of joy in every eye,—
 Dear the wrestling hours of prayer,
 When we gathered knee to knee,
 Blameless youth and hoary hair,
 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 Wachuset's wooded side,
 On Nantucket's sea-worn isle,

Or by wild Neponset's tide—
 Still, in spirit, we are near,
 And our evening hymns which rise
 Separate and discordant here,
 Meet and mingle in the skies!

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

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

In thy time, O Lord of hosts,
 Stretch abroad that hand to save
 Which of old, on Egypt's coasts,
 Smote apart the Red Sea's wave!
 Lead us from this evil land,
 From the spoiler set us free,
 And once more our gather'd band,
 Heart to heart, shall worship Thee!

THE FOUNTAIN.

TRAVELLER! on thy journey toiling
 By the swift Powow,

With the summer sunshine falling
On thy heated brow,
Listen, while all else is still
To the brooklet from the hill.

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

Where yon oak his broad arms flingeth
O'er the sloping hill,
Beautiful and freshly springeth
That soft-flowing rill,
Through its dark roots 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 ³¹
Sought with longing eyes,
Underneath the bright pavilion
Of the Indian skies ;
Where his forest pathway lay
Through the blooms of Florida.

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

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

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

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

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

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

Gazing thus upon the dwelling
Of his warrior sires,
Where no lingering trace was telling
Of their wigwam fires,

Who the gloomy thoughts might know
Of that wandering child of woe ?

Naked lay, in sunshine glowing,
Hills that once had stood
Down their sides the shadows 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 hill-side or the river
 Where he came before.
 But the villager can tell
 Of that strange man's visit well.

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

THE EXILES.

1660.

THE goodman sat beside his door
 One sultry afternoon,
 With his young wife singing at his side
 An old and goodly tune.

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

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

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

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

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

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

“ Friend ! 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 casements shook,

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

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

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

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

"What seek ye?" quoth the goodman,—
"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 followèr'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.”

“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 nought,—
The river course was near :—
The plashing on its pebbled shore
Was music to their ear.

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

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

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

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

The priest came panting to the shore,—
His grave cocked hat was gone :
Behind him, like some owl’s nest, hung
His wig upon a thorn.

“Come back—come back!” the parson cried,
“The church’s curse beware.”

“Curse, an’ thou wilt,” said Macey, “but
Thy blessing prithee spare.”

“Vile scoffer!” cried the baffled priest,—
“Thou’lt yet the gallows see.”

“Who’s born to be hanged, will not be drowned,”
Quoth Macey, merrily ;

“And so, sir sheriff and priest, good 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 bended ;—
One bright foot touched the eastern hills,
And one with ocean blended.

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

That night a stalwart garrison
Sat shaking in their shoes,
To hear the dip of Indian oars,—
The glide of birch canoes.

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

Deer-Island's rocks and fir-trees threw
Their sunset-shadows o'er them,
And Newbury's spire and weathercock
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 the day.

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

Far round the bleak and stormy 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.

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

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

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

From the oaken 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 childlike on his breast,

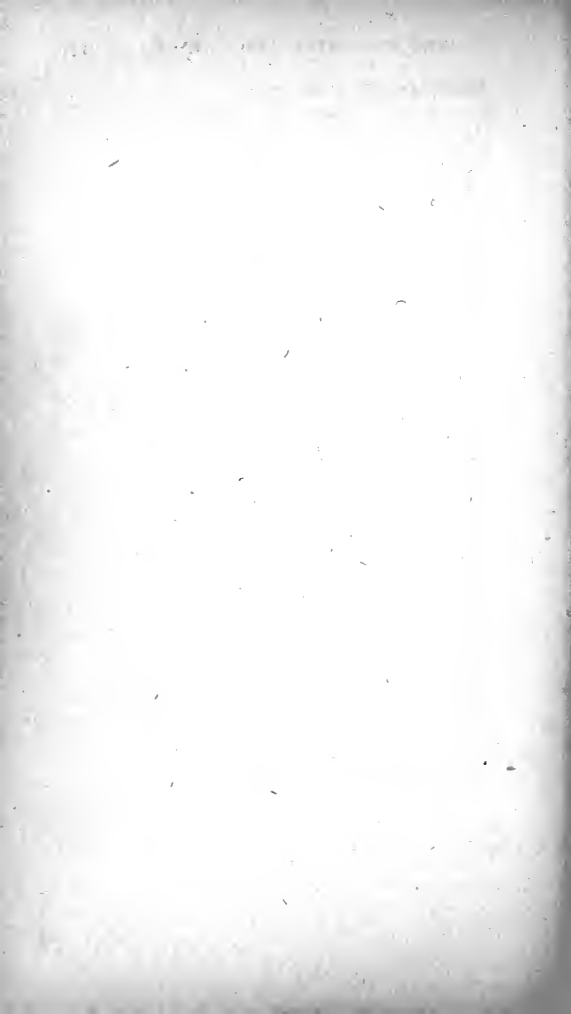
And in trustful innocence
Draw new strength and courage thence ;
He, the proud man feels within
But the cowardice of sin !

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,
Q'er the guilty hearts behind
An unwitting triumph find.



VOICES OF FREEDOM.

FROM 1833 TO 1848.



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TOUSSAINT L'OUVERTURE.³²

'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 ;
And inland waste of rock and wood,
In searching sunshine, wild and rude,
Rose, mellowed through the silver gleam,
Soft as the landscape of a dream,
All motionless and dewy wet,
Tree, vine, and flower in shadow met :
The myrtle with its snowy bloom,
Crossing the nightshade's solemn gloom—
The white cecropia's silver rind
Relieved by deeper green behind,—
The orange with its fruit of gold,—
The lithe paullinia's verdant fold,—
The passion-flower, with symbol holy,
Twining its tendrils long and lowly,—
The rhexias dark, and cassia tall,
And proudly rising over all,
The kingly palm's imperial stem,
Crowned with its leafy diadem,
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 thunder-bolt 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 graves have spoken,
 The yoke is spurned—the chain is broken;
 On all the hills our fires are glowing—
 Through all the vales red blood is flowing!
 No more the mocking White shall rest
 His foot upon the Negro's breast;
 No more, at morn or eve, shall drip
 The warm blood from the driver's whip;—
 Yet, though Toussaint has vengeance sworn
 For all the wrongs his race have borne,—
 Though for each drop of Negro blood
 The white man's veins shall pour a flood;
 Not all alone the sense of ill
 Around his heart is lingering still,
 Nor deeper can the white man feel
 The generous warmth of grateful zeal.
 Friends of the Negro! fly with me—
 The path is open to the sea:
 Away, for life!"—He spoke, and pressed
 The young child to his manly breast,
 As, headlong, through the cracking cane,
 Down swept the dark insurgent train—
 Drunken and grim, with shout and yell
 Howled through the dark, like sounds from hell!

Far out, in peace, the white man's sail
 Swayed free before the sunrise gale.
 Cloud-like that island hung afar,
 Along the bright horizon's verge,
 O'er which the curse of servile war
 Rolled its red torrent, surge on surge.
 And he—the Negro champion—where
 In the fierce tumult, struggled he?
 Go trace him by the fiery glare
 Of dwellings in the midnight air—

The yells of triumph and despair—
The streams that crimson to the sea !

Sleep calmly in thy dungeon-tomb,
Beneath Besançon's alien sky,
Dark Haytien !—for the time shall come,
Yea, even now is nigh—
When, every where, 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 :—³³
Be mine the better task to find
A tribute for thy lofty mind,
Amidst whose gloomy vengeance shone
Some milder virtues all thine own,—
Some gleams of feeling pure and warm,
Like sunshine on a sky of storm,—
Proofs that the Negro's heart retains
Some nobleness amidst its chains,—
That kindness to the wronged is never
Without its excellent reward,—
Holy to human-kind, and ever
Acceptable to God.

THE SLAVE SHIPS. 34

“—————That fatal, that perfidious bark,
Built i' the eclipse, and rigged with curses dark.”
Milton's Lycidas.

“ALL ready?” cried the captain;
“Ay, ay!” the seamen said;
“Heave up the worthless lubbers—
The dying and the dead.”
Up from the slave-ship's prison
Fierce, bearded heads were thrust—
“Now let the sharks look to it—
Toss up the dead ones first!”

Corpse after corpse came up,—
Death had been busy there;
Where every blow is mercy,
Why should the spoiler spare?
Corpse after corpse they cast
Sullenly from the ship,
Yet bloody with the traces
Of fetter-link and whip.

Gloomily stood the captain,
With his arms upon his breast,
With his cold brow sternly knotted,
And his iron lip compressed.
“Are all the dead dogs over?”
Growled through that matted lip—
“The blind ones are no better,
Let's lighten the good ship.”

Hark! from the ship's dark bosom,
The very sounds of hell!
The ringing clank of iron—
The maniac's short, sharp yell!—
The hoarse, low curse, throat-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 deck,
 Into that burning sky.

“A storm,” spoke out the gazer,
 “Is gathering and at hand—
 Curse on’t—I’d give my other eye
 For one firm rood of land.”
 And then he laughed—but only
 His echoed laugh replied—
 For the blinded and the suffering
 Alone were at his side.

Night settled on the waters,
 And on a stormy heaven,
 While fiercely on that lone ship’s track
 The thunder-gust was driven.
 “A sail!—thank God, a sail!”
 And as the helmsman spoke,
 Up through the stormy murmur,
 A shout of gladness broke.

Down came the stranger vessel
 Unheeding on her way,
 So near, that on the slaver’s deck
 Fell off her driven spray.
 “Ho! for the love of mercy—
 We’re perishing and blind!”
 A wail of utter agony
 Came back upon the wind:

“Help *us!* for we are stricken
 With blindness every one;
 Ten days we’ve floated fearfully,
 Unnoting star or sun.
 Our ship’s the slaver Leon—
 We’ve but a score on board—
 Our slaves are all gone over—
 Help—for the love of God!”

On livid brows of agony
 The broad red lightning shone—

But the roar of wind and thunder
 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 night-fall or the day.
 The blossom of the orange
 Was white by every stream,
 And tropic leaf, and flower, and bird
 Were in the warm sun-beam.

And the sky was bright as ever,
 And the moonlight slept as well,
 On the palm-trees by the hill-side,
 And the streamlet of the dell:
 And the glances of the Creole
 Were still as archly deep,
 And her smiles as full as ever
 Of passion and of sleep.

But vain were bird and blossom,
 The green earth and the sky,
 And the smile of human faces,
 To the slaver's darkened eye;
 At the breaking of the morning,
 At the star-lit evening time,
 O'er a world of light and beauty,
 Fell the blackness of his crime.

STANZAS.

["THE despotism which our fathers could not bear in their native country is expiring, and the sword of justice in her reformed hands has applied its exterminating edge to slavery. Shall the United States—the free United States, which could not bear the bonds of a king, cradle the bondage which a king is abolishing? Shall a Republic be less free than a Monarchy? Shall we, in the vigor and buoyancy of our manhood, be less energetic in righteousness than a kingdom in its age?"—*Dr. Follen's Address.*

"Genius of America!—Spirit of our free institutions—where art thou?—How art thou fallen, O Lucifer! son of the morning—how art thou fallen from Heaven! Hell from beneath is moved for thee, to meet thee at thy coming!—The kings of the earth cry out to thee, Aha! Aha!—ART THOU BECOME LIKE UNTO US?"—*Speech of Samuel J. May.*]

OUR fellow-countrymen in chains!
 Slaves—in a land of light and law!
 Slaves—crouching on the very plains
 Where rolled the storm of Freedom's war!
 A groan from Eutaw's haunted wood—
 A wail where Camden's martyrs fell—
 By every shrine of patriot blood,
 From Moultrie's wall and Jasper's well!

By storied hill and hallowed grot,
 By mossy wood and marshy glen,
 Whence rang of old the rifle-shot,
 And hurrying shout of Marion's men!
 The groan of breaking hearts is there—
 The falling lash—the fetter's clank!
 Slaves—SLAVES are breathing in that air,
 Which old De Kalb and Sumter drank!

What, ho!—our countrymen in chains!
 The whip on WOMAN'S shrinking flesh!
 Our soil yet reddening with the stains,
 Caught from her scourging, warm and fresh!
 What! mothers from their children riven!

What! God's own image bought and sold!
 AMERICANS to market driven,
 And bartered as the brute for gold!

Speak! shall their agony of prayer
 Come thrilling to our hearts in vain?
 To us whose fathers scorned to bear
 The paltry *menace* of a chain;
 To us, whose boast is loud and long
 Of holy Liberty and Light—
 Say, shall these writhing slaves of Wrong,
 Plead vainly for their plundered Right?

What! shall we send, with lavish breath,
 Our sympathies across the wave,
 Where Manhood, on the field of death,
 Strikes for his freedom, or a grave?
 Shall prayers go up, and hymns be sung
 For Greece, the Moslem fetter spurning,
 And millions hail with pen and tongue
 Our light on all her altars burning?

Shall Belgium feel, and gallant France,
 By Vendome's pile and 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 Baikal's lake and Neva's wave?
 And shall the wintry-bosomed Dane
 Relax the iron hand of pride,
 And bid his bondmen cast the chain
 From fettered soul and limb, aside?

Shall every flap of England's flag
 Proclaim that all around are free,
 From "farthest Ind" to each blue crag
 That beetles o'er the Western Sea?
 And shall we scoff at Europe's kings,
 When Freedom's fire is dim with us,
 And round our country's altar clings
 The damning shade of Slavery's curse?

Go—let us ask of Constantine
 To loose his grasp on Poland's throat;
 And beg the lord of Mahmoud's line
 To spare the struggling Suliote—
 Will not the scorching answer come
 From turbaned Turk, and scornful Russ:
 "Go, loose your fettered slaves at home,
 Then turn, and ask the like of us!"

Just God! and shall we calmly rest,
 The Christian's scorn—the 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 Moloch sink,
 And leave no traces where it stood ;
 Nor longer let its idol drink
 His daily cup of human blood :
 But rear another altar there,
 To Truth and Love and Mercy given,
 And Freedom's gift, and Freedom's prayer,
 Shall call an answer down from Heaven !

THE YANKEE GIRL.

SHE sings by her wheel at that low cottage-door,
 Which the long evening shadow is stretching
 before,

With a music as sweet as the music which seems
 Breathed softly and faint in the ear of our dreams !

How brilliant and mirthful the light of her eye,
 Like a star glancing out from the blue of the
 sky !

And lightly and freely her dark tresses play
 O'er a brow and a bosom as lovely as they !

Who comes in his pride to that low cottage-door—
The haughty and rich to the humble and poor?

'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 skin;

Let them toil as they will at the loom or the wheel,
Too stupid for shame, and too vulgar to feel!

But thou art too lovely and precious a gem
To be bound to their burdens and sullied by them—
For shame, Ellen, shame!—cast thy bondage aside,
And away to the South, as my 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;
And wait thy sure reward
When man to man no more shall kneel
And God alone be Lord!

SONG OF THE FREE.

PRIDE of New England !
 Soul of our fathers !
 Shrink we all craven-like,
 When the storm gathers ?
 What though the tempest be
 Over us lowering,
 Where's the New Englander
 Shamefully cowering ?
 Graves green and holy
 Around us are lying,—
 Free were the sleepers all,
 Living and dying !

Back with the Southerner's
 Padlocks and scourges !
 Go—let him fetter down
 Ocean's free surges !
 Go—let him silence
 Winds, clouds, and waters—
 Never New England's own
 Free sons and daughters !
 Free as our rivers are
 Ocean-ward going—
 Free as the breezes are
 Over us blowing.

Up to our altars, then,
 Haste we, and summon
 Courage and loveliness,
 Manhood and woman !
 Deep let our pledges be :
 Freedom for ever !
 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,
Stern 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 for ever !
Truce with oppression,
Never, oh ! never !

1836.

THE HUNTERS OF MEN.

HAVE ye heard of our hunting, o'er mountain and
glen,
Through cane-brake and forest—the hunting of
men ?
The lords of our land to this hunting have gone,
As the fox-hunter follows the sound of the horn ;
Hark !—the cheer and the hallo !—the crack of the
whip,
And the yell of the hound as he fastens his grip !
All blithe are our hunters, and noble their match—
Though hundreds are caught, there are millions to
catch.
So speed to their hunting, o'er 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 ?

1835.

CLERICAL OPPRESSORS.

[In the Report of the celebrated pro-slavery meeting in Charleston, S. C., on the 4th of the 9th month, 1835, published in the Courier of that city, it is stated, “ *The CLERGY of all denominations attended in a body, LENDING THEIR SANCTION TO THE PROCEEDINGS, and adding by their presence to the impressive character of the scene !*”]

JUST God!—and these are they
 Who minister at thine altar, God of Right !
 Men who their hands with prayer and blessing lay
 On Israel’s Ark of light !

What ! preach and kidnap men ?
 Give thanks—and rob thy own afflicted poor ?
 Talk of thy glorious liberty, and then
 Bolt hard the captive’s door ?

What ! servants of thy own
 Merciful Son, who came to seek and save
 The homeless and the outcast,—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 bondman's utter need,
 Ye pile your own full board.

How long, O Lord ! how long
 Shall such a priesthood barter truth away,
 And, in thy name, for robbery and wrong
 At thy own altars pray ?

Is not thy hand stretched forth
 Visibly in the heavens, to awe and smite ?
 Shall not the living God of all the earth,
 And heaven above, do right ?

Woe, then, to all who grind
 Their brethren of a common Father down !
 To all who plunder from the immortal mind
 Its bright and glorious crown !

Woe to the priesthood ! woe
 To those whose hire is with the price of blood—
 Perverting, darkening, changing as they go,
 The searching truths of God !

Their glory and their might
 Shall perish ; and their very names shall be
 Vile before all the people, in the light
 Of a world's liberty.

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. TASISTRO, "Random Shots and Southern Breezes," is a description of a slave auction at New Orleans, at which the auctioneer recommended the woman on the stand as "A GOOD CHRISTIAN!"]

A CHRISTIAN! going, gone!
 Who bids for God's own image?—for his grace
 Which that poor victim of the market-place
 Hath in her suffering won?

My God! can such things be?
 Hast Thou not said that whatso'er is done
 Unto thy weakest and thy humblest one,
 Is even done to Thee?

In that sad victim, then,
 Child of thy pitying love, I see Thee stand—
 Once more the jest-word of a mocking band,
 Bound, sold, and scourged again!

A Christian up for sale!
 Wet with her blood your whips—o'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 foul and loathsome hell,
And coffle's weary chain,—

Hoarse, horrible, and strong,
 Rises to Heaven that agonizing cry,
 Filling the arches of the hollow sky,
 HOW LONG, O GOD, HOW LONG ?

STANZAS FOR THE TIMES.

Is this the land our fathers loved,
 The freedom which they toiled to win ?
 Is this the soil whereon they moved ?
 Are these the graves they slumber in ?
 Are *we* the sons by whom are borne
 The mantles which the dead have worn ?

And shall we crouch above these graves,
 With craven soul and fettered lip ?
 Yoke in with marked and branded slaves,
 And tremble at the driver's whip ?
 Bend to the earth our pliant knees,
 And speak—but as our masters please ?

Shall outraged Nature cease to feel ?
 Shall Mercy's tears no longer flow ?
 Shall ruffian threats of cord and steel—
 The dungeon's gloom—the 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 haughty neighbor more ?
 Must fetters which his slaves have worn,
 Clank round the Yankee farmer's door ?
 Must he be told, beside his plough,
 What he must speak, and when, and how ?

Must he be told his freedom stands
 On Slavery's dark foundations strong—
 On breaking hearts and fettered hands,
 On robbery, and crime, and wrong ?
 That all his fathers taught is vain—
 That Freedom's emblem is the chain ?

Its life—its soul, from slavery drawn ?
 False—foul—profane ! Go—teach as well
 Of holy Truth from Falsehood born !
 Of Heaven refreshed by airs from Hell !
 Of Virtue in the arms of Vice !
 Of Demons planting Paradise !

Rail on, then, “brethren of the South”—
 Ye shall not hear the truth the less—
 No seal is on the Yankee's mouth,
 No fetter on the Yankee's press !
 From our Green Mountains to the Sea,
 One voice shall thunder—WE ARE FREE !

LINES,

WRITTEN ON reading the Message of Governor RITNER, of Pennsylvania, 1836.

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 com-
 bined—

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—uprisen—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!"

THE PASTORAL LETTER.

So, this is all—the utmost reach
 Of priestly power the mind to fetter!
 When laymen think—when women preach—
 A war of words—a "Pastoral 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.

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 scorner ?
 And why with reckless hand I plant
 A nettle on the graves ye honor ?
 Not to reproach New England's dead
 This record from the past I summon,
 Of manhood to the scaffold led,
 And suffering and heroic woman.

No—for yourselves alone, I turn
 The pages of intolerance over,
 That, in their spirit, dark and stern,
 Ye haply may your own discover !
 For, if ye claim the "pastoral right"
 To silence Freedom's voice of 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, with that Spirit, Freedom's light
On kindred, tongue, and people breaking,
Whose slumbering millions, at the sight,
In glory and in strength are waking!

When for the sighing of the poor,
And for the needy, God hath risen,
And chains are breaking, and a door
Is opening for the souls in prison!
If then ye would, with puny hands,
Arrest the very work of Heaven,
And bind anew the evil bands
Which God's right arm of power hath riven—

What marvel that, in many a mind,
Those darker deeds of bigot 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?

A glorious remnant linger yet,
Whose lips are wet at Freedom's fountains,
The coming of whose welcome feet
Is beautiful upon our mountains!
Men, who the gospel tidings bring
Of Liberty and Love for ever,
Whose joy is an abiding spring,
Whose peace is as a gentle river!

But ye, who scorn the thrilling tale
Of Carolina's high-souled daughters,
Which echoes here the mournful wail
Of sorrow from Edisto's waters,

Close while ye may the public ear—
With malice vex, with slander wound them—
The pure and good shall throng to hear,
And tried and manly hearts 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 nought,
 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 ever more.

LINES,

WRITTEN for the Anniversary celebration of the First of August,
 at Milton, 1846.

A FEW brief years have passed away
 Since Britain drove her million slaves
 Beneath the tropic's fiery ray :
 God willed their freedom ; and to-day
 Life blooms above those island graves !

He spoke ! across the Carib sea,
 We heard the clash of breaking chains,
 And felt the heart-throb of the free,
 The first, strong pulse of liberty
 Which thrilled along the 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 towards 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.
 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 dank and lone,
 From Virginia's hills and waters,—
 Woe is me, my stolen daughters!

Gone, gone—sold and gone,
 To the rice-swamp dank and lone.
 By the holy love He beareth—
 By the bruised reed He spareth—
 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!

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 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 Genessaret;
 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 sign
That there the hope of Israel trod ;—
But for that TRUTH, for which alone
In pilgrim eyes are sanctified
The garden moss, the mountain stone,
Whereon his holy sandals pressed—
The fountain which his lip hath blessed—
Whate'er hath touched his garment's hem
At Bethany or Bethlehem,
Or Jordan's river side.
For FREEDOM, in the name of Him
Who came to raise Earth's drooping poor,
To break the chain from every limb—
The bolt from every prison door !
For these, o'er all the earth hath passed
An ever-deepening trumpet blast,
As if an angel's breath had lent
Its vigor to the instrument.

And Wales, from Snowden's mountain wall,
Shall startle at that thrilling call,
As if she heard her bards again ;
And Erin's " harp on Tara's wall "
Give out its ancient strain,
Mirthful and sweet, yet sad withal—
The melody which Erin loves,
When o'er that harp, mid bursts of gladness'
And slogan cries and lyke-wake 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,
 And heard the Haytien's tale of 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 wheresoe'er the tone
 Of Israel's prophet-lyre is known.

Still let them come—from Quito's walls,
 And from the Oronoco'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 lotus blossoms swim
 Within their ancient hallowed waters—
 Where'er is heard the Coptic 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!
"Aha! and art thou fallen thus?
Art THOU become as one of *us*?"

Land of my fathers!—there will stand,
Amidst that world-assembled band,
Those owning thy maternal claim
Unweakened by thy crime and shame,—
The sad reprovers of thy wrong—
The children thou hast spurned so long.
Still with affection's fondest yearning
To their unnatural mother turning.
No traitors they!—but tried and leal,
Whose own is but thy general weal,
Still blending with the patriot's zeal
The Christian's love for human kind,
'To caste and climate unconfined.

A holy gathering!—peaceful all—
No threat of war—no savage call

For vengeance on an erring brother ;
But in their stead the 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—
An eloquent rebuke shall go
On all the winds that Southward blow ;
From priestly lips, now sealed and dumb,
Warning and dread appeal shall come,
Like those which Israel heard from him,
The Prophet of the Cherubim—

Or those which sad Esaias hurled
 Against a sin-accursed world !
 Its wizard-leaves the Press shall fling
 Unceasing from its iron wing,
 With characters inscribed thereon,
 As fearful in the despot's hall
 As to the pomp of Babylon
 The fire-sign on the palace wall !
 And, from her dark iniquities,
 Methinks I see my country rise :
 Not challenging the nations round
 To note her tardy justice done—
 Her captives from their chains unbound,
 Her prisons opening to the sun :—
 But tearfully her arms extending
 Over the poor and unoffending ;
 Her regal emblem now no longer
 A bird of prey, with talons reeking,
 Above the dying captive shrieking,
 But, spreading out her ample wing—
 A broad, impartial covering—
 The weaker sheltered by the 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 !

1839.

NEW HAMPSHIRE.

1845.

GOD bless New Hampshire !—from her granite
 peaks
 Once more the voice of Stark and Langdon speaks.

The long bound vassal of the exulting South
 For very shame her self-forged chain has broken—
 Torn the black seal of slavery from her mouth,
 And in the clear tones of her old time spoken !
 Oh, all undreamed of, all un hoped 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 :

ADDRESSED TO THE PATRONS OF THE PENNSYLVANIA FREEMAN.

THE wave is breaking on the shore—
 The echo fading from the chime—
 Again the shadow moveth o'er
 The dial-plate of time !

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 her change of sun and shower,
And streams released from winter's chain,
And bursting bud, and opening flower,
And greenly growing grain ;

And Summer's shade, and sunshine warm,
And rainbows o'er her hill-tops bowed,
And voices in her rising storm—
God speaking from his cloud!—

And Autumn's fruits and clustering sheaves,
And soft, warm days of golden light,
The glory of her forest leaves,
And harvest-moon at night ;

And winter with her leafless grove,
And prisoned stream, and drifting snow,
The brilliance of her heaven above
And of her earth below :—

And man—in whom an angel's mind
With earth's low instincts finds abode—
The highest of the links which bind
Brute nature to her God ;

His infant eye hath seen the light,
His childhood's merriest laughter rung,
And active sports to manlier might
The nerves of boyhood strung !

And quiet love, and passion's fires,
Have soothed or burned in 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 in human flesh is driven,
And at each careless hammer-fall
A human heart is riven.

And this, too, sanctioned by the men,
Vested with power to shield the right,
And throw each vile and robber den
Wide open to the light.

Yet shame upon them!—there they sit,
Men of the North, subdued and still;
Meek, pliant poltroons, only fit
To work a master's will.

Sold—bargained off for Southern votes—
A passive herd of Northern mules,
Just braying through their purchased throats
Whate'er their owner rules.

And he ³⁵—the basest of the base—
The vilest of the vile—whose name,
Embalmed in infinite disgrace,
Is deathless in its shame!—

A tool—to bolt the people's door
Against the people clamoring there,—
An ass—to trample on their floor
A people's right of prayer!

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

There let him hang, and hear the boast
Of Southrons o'er their pliant tool—
A St. Stylites on his post,
“Sacred to ridicule!”

Look we at home!—our noble hall,
To Freedom's holy purpose given,
Now rears its black and ruined wall,
Beneath the wintry heaven—

Telling the story of its doom—
The fiendish mob—the prostrate law—
The fiery jet through midnight's gloom,
Our gazing thousands saw.

Look to our State—the poor man's right
Torn from him:—and the sons of those
Whose blood in Freedom's sternest fight
Sprinkled the Jersey snows,

Outlawed within the land of Penn,
That Slavery's guilty fears might cease,
And those whom God created men,
Toil on as brutes in peace.

Yet o'er the blackness of the storm,
A bow of promise bends on high,
And gleams of sunshine, soft and warm,
Break through our clouded sky.

East, West, and North, the shout is heard,
Of freemen rising for the right:
Each valley hath its rallying word—
Each hill its signal light.

O'er Massachusetts' rocks of grey,
The strengthening light of freedom shines,
Rhode Island's Narragansett Bay—
And Vermont's snow-hung pines!

From Hudson's frowning palisades
To Alleghany's laurelled crest,
O'er lakes and prairies, streams and glades,
It shines upon the West.

Speed on the light to those who dwell
In Slavery's land of woe and sin,
And through the blackness of that hell,
Let Heaven's own light break in.

So shall the Southern conscience quake,
 Before that light poured full and strong,
 So shall the Southern heart awake
 To all the bondman's wrong.

And from that rich and sunny land
 The song of grateful millions rise,
 Like that of Israel's ransomed band
 Beneath Arabia's skies :

And all who now are bound beneath
 Our banner's shade—our eagle's wing,
 From Slavery's night of moral death
 To light and life shall spring.

Broken the bondman's chain—and gone
 The master's guilt, and hate, and fear,
 And unto both alike shall dawn,
 A New and Happy Year.

1839.

MASSACHUSETTS TO VIRGINIA.

[WRITTEN on reading an account of the proceedings of the citizens of Norfolk, Va., in reference to GEORGE LATIMER, the alleged fugitive slave, the result of whose case in Massachusetts will probably be similar to that of the negro SOMERSET in England, in 1772.]

THE blast from Freedom's Northern hills, upon its
 Southern way,
 Bears greeting to Virginia from Massachusetts
 Bay :—
 No word of haughty challenging, nor battle bugle's
 peal,
 Nor steady tread of marching files, nor clang of
 horsemen's steel.

No trains of deep-mouthed cannon along our high-
ways 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 forgoes 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 Massachu-
 setts 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 hate-
 ful 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 man-
hood'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;

Through the thronged towns of Essex the startling
summons rang,

And up from bench and loom and wheel her young
mechanics sprang!

The voice of free, broad Middlesex—of thousands
as of one—

The shaft of Bunker calling to that of Lexing-
ton—

From Norfolk's ancient villages; from Plymouth's
rocky bound

To where Nantucket feels the arms of ocean close
her round;—

From rich and rural Worcester, where through the
calm repose

Of cultured vales and fringing woods the gentle
Nashua flows,

To where Wachuset's wintry blasts the mountain
larches stir,

Swelled up to Heaven the thrilling cry of "God
save Latimer!"

And sandy Barnstable rose up, wet with the salt
sea spray—
And Bristol sent her answering shout down Narra-
gansett 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 Thermopylæ:

If leaflets from some hero's tomb,
 Or moss-wreath torn from ruins hoary,—
 Or faded flowers whose sisters bloom
 On fields renowned in story,—
 Or fragment from the Alhambra's crest,
 Or the gray rock by Druids blessed;

Sad Erin's shamrock greenly growing
 Where Freedom led her stalwart kern,
 Or Scotia's "rough bur thistle" blowing
 On Bruce's Bannockburn—
 Or Runnymede's wild English rose,
 Or lichen plucked from Sempach's snows!—

If it be true that things like these
 To heart and eye bright visions bring,
 Shall not far holier memories
 To this memorial cling?
 Which needs no mellowing mist of time
 To hide the crimson stains of crime!

Wreck of a temple, unprofaned—
 Of courts where Peace with Freedom trod,
 Lifting on high, with hands unstained,
 Thanksgiving unto God;
 Where Mercy's voice of love was pleading
 For human hearts in bondage bleeding!—

Where midst the sound of rushing feet
 And curses on the night air flung,
 That pleading voice rose calm and sweet
 From woman's earnest tongue;

And Riot turned his scowling glance,
Awed, from her tranquil countenance !

That temple now in ruin lies !—
The fire-stain on its shattered wall,
And open to the changing skies
Its black and roofless hall,
It stands before a nation's sight,
A gravestone over buried Right !

But from that ruin, as of old,
The fire-scorched stones themselves are
crying,
And from their ashes white and cold
Its timbers are replying !
A voice which slavery cannot kill
Speaks from the crumbling arches still !

And even this relic from thy shrine,
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.

THE BRANDED HAND.

1846.

WELCOME home again, brave seaman! with thy
thoughtful brow and gray,
And the old heroic spirit of our earlier, better
day—
With that front of calm endurance, on whose steady
nerve, in vain
Pressed the iron of the prison, smote the fiery shafts
of pain!

Is the tyrant's brand upon thee? Did the brutal
cravens aim
To make God's truth thy falsehood, his holiest
work thy shame?
When, all blood-quenched, from the torture the
iron was withdrawn,
How laughed their evil angel the baffled fools to
scorn!

They change to wrong, the duty which God hath
written out
On the great heart of humanity too legible for
doubt!
They, the loathsome moral lepers, blotched from
footsole up to crown,
Give to shame what God hath given unto honor
and renown!

Why, that brand is highest honor!—than its traces
never yet
Upon old armorial hatchments was a prouder
blazon set;
And thy unborn generations, as they tread our
rocky strand,
Shall tell with pride the story of their father's
BRANDED HAND!

As the Templar home was welcome, bearing back
from Syrian wars
The scars of Arab lances, and of Paynim scime-
tars,
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 pres-
ent Saviour dwelt ;
Thou beheld'st Him in the task-field, in the prison
shadows dim,
And thy mercy to the bondman, it was mercy unto
Him !

In thy lone and long night watches, sky above and
wave below,
Thou did'st learn a higher wisdom than the bab-
bling 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 hill-side, 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 grey hills of your sires
Fling to heaven your signal fires.

From Wachuset, lone and bleak,
Unto Berkshire's tallest peak,
Let the flame-tongued heralds speak.

O ! for God and duty stand,
Heart to heart and hand to hand,
Round the old graves of the land.

Whoso shrinks or falters now,
Whoso to the yoke would bow,
Brand the craven on his brow !

Freedom's soil hath only place
For a free and fearless race—
None for traitors false and base.

Perish party—perish clan ;
Strike together while ye can,
Like the arm of one strong man.

Like that angel's voice sublime,
Heard above a world of crime.
Crying of the end of time—

With one heart and with one mouth,
Let the North unto the South
Speak the word befitting both :

“ What though Issachar be strong !
Ye may load his back with wrong
Overmuch and over long :

Patience with her cup o'errun,
With her weary thread outspun,
Murmurs that her work is done.

Make our Union-bond a chain,
Weak as tow in Freedom's strain
Link by link shall snap in twain.

Vainly shall your sand-wrought rope
Bind the starry cluster up,
Shattered over heaven's blue cope !

Give us bright though broken rays,
Rather than eternal haze,
Clouding o'er the full-orbed blaze.

Take your land of sun and bloom ;
Only leave to Freedom room
For her plough, and forge, and loom ;

Take your slavery-blackened vales ;
Leave us but our own free gales,
Blowing on our thousand sails.

Boldly, or with treacherous art,
Strike the blood-wrought chain apart ;
Break the Union's mighty heart ;

Work the ruin, if ye will ;
Pluck upon your heads an ill
Which shall grow and deepen still.

With your bondman's right arm bare,
With his heart of black despair,
Stand alone, if stand ye dare !

Onward with your fell design ;
Dig the gulf and draw the line :
Fire beneath your feet the mine :

Deeply, when the wide abyss
Yawns between your land and this,
Shall ye feel your helplessness.

By the hearth, and in the bed,
Shaken by a look or tread,
Ye shall own a guilty dread.

And the curse of unpaid toil,
Downward through your generous soil
Like a fire shall burn and spoil.

Our bleak hills shall bud and blow,
Vines our rocks shall overgrow,
Plenty in our valleys flow ;—

And when vengeance clouds your skies,
Hither shall ye turn your eyes,
As the lost on Paradise !

We but ask our rocky strand,
Freedom's true and brother band,
Freedom's strong and honest hand,—

Valleys by the slave untrod,
And the Pilgrim's mountain sod,
Blessed of our fathers' God !”

TO FANEUIL HALL.

1844.

MEN!—if manhood still ye claim,
 If the Northern pulse can thrill,
 Roused by wrong or stung by shame,
 Freely, strongly still :—
 Let the sounds of traffic die :
 Shut the mill-gate—leave the stall—
 Fling the axe and hammer by—
 Throng to Faneuil Hall !

Wrongs which freemen never 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.

1844.

WHAT though around thee blazes
No fiery rallying sign?
From all thy own high places,
Give heaven the light of thine!
What though unthrilled, unmoving,
The statesman stands apart,
And comes no warm approving
From Mammon's crowded mart?

Still, let the land be shaken
By a summons of thine own!

By all save truth forsaken,
Why, stand with that alone !
Shrink not from strife unequal !
With the best is always hope ;
And ever in the sequel
God holds the right side up !

But when, with thine uniting,
Come voices long and loud,
And far-off hills are writing
Thy fire-words on the cloud :
When from Penobscot's fountains
A deep response is heard,
And across the Western mountains
Rolls back thy rallying word ;

Shall thy line of battle falter,
With its allies just in view ?
Oh, by hearth and holy altar,
My Father-land be true !
Fling abroad thy scrolls of Freedom !
Speed them onward far and fast !
Over hill and valley speed them,
Like the Sibyl's on the blast !

Lo ! the Empire State is shaking
The shackles from her hand ;
With the rugged North is waking
The level sunset land !
On they come—the free battalions !
East and West and North they come,
And the heart-beat of the millions
Is the beat of Freedom's drum.

“ To the tyrant's plot no favor !
No heed to place-fed knaves !
Bar and bolt the door forever
Against the land of Slaves ! ”

Hear it, mother Earth, and hear it,
 The Heavens above us spread !
 The land is roused—its spirit
 Was sleeping, but not dead !

THE PINE-TREE.

1846.

LIFT again the stately emblem on the Bay State's
 rusted shield,
 Give to Northern winds the Pine-Tree on our ban-
 ner'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
 peddler cries—
 Shall the good State sink her honor that your
 gambling stocks may rise ?
 Would ye barter man for cotton?—That your
 gains may sum up higher,
 Must we kiss the feet of Moloch, pass our children
 through the fire ?
 Is the dollar only real?—God and truth and right
 a dream ?
 Weighed against your lying ledgers must our man-
 hood 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 hand to light up bonfires from her
 mountains to the sea ?
 Beats her Pilgrim pulse no longer ?—Sits she dumb
 in her despair ?—
 Has she none to break the silence ?—Has she none
 to do and dare ?
 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 outspread.

Through this broad street, restless ever,
 Ebbs and flows a human tide,
 Wave on wave a living river ;
 Wealth and fashion side by side ;
 Toiler, idler, slave and master, in the same quick
 current glide.

Underneath yon dome, whose coping
 Springs above them, vast and tall,
 Grave men in the dust are groping
 For the largess, base and small,
 Which the hand of Power is scattering, crumbs
 which from its table fall.

Base of heart ! They vilely barter
 Honor's wealth for party's place :
 Step by step on Freedom's charter
 Leaving footprints of disgrace ;
 For to-day's poor pittance turning from the great
 hope of their race.

Yet, where festal lamps are throwing
 Glory round the dancer's hair,
 Gold-tressed, like an angel's flowing
 Backward on the sunset air ;
 And the low quick pulse of music beats its measures
 sweet and rare :

There to-night shall woman's glances,
 Star-like, welcome give to them,
 Fawning fools with shy advances
 Seek to touch their garments' hem,
 With the tongue of flattery glozing deeds which
 God and Truth condemn.

From this glittering lie my vision
 Takes a broader, sadder range,
 Full before me have arisen
 Other pictures dark and strange ;

From the parlor to the prison must the scene and
witness change.

Hark ! the heavy gate is swinging
On its hinges, harsh and slow ;
One pale prison lamp is flinging
On a fearful group below
Such a light as leaves to terror whatsoe'er it does
not show.

Pitying God !—Is that a WOMAN
On whose wrist 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 gayly onward !
What is it to Wealth and Pride ?
'That without the stars are looking
On a scene which earth should hide ?
That the SLAVE-SHIP lies in waiting, rocking on
Potomac's tide !

Vainly to that mean Ambition
Which, upon a rival's fall,
Winds above its old condition,
With a reptile's slimy crawl,
Shall the pleading voice of sorrow, shall the slave
in anguish call.

Vainly to the child of Fashion,
Giving to ideal woe
Graceful luxury of compassion,
Shall the stricken mourner go ;
Hateful seems the earnest sorrow, beautiful the
hollow show !

Nay, my words are all too 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 ad-
 vent 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 listeners 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, O God! thy servant dare
Thy truth in all its power to tell,
Unmask the priestly thieves, and tear
The Bible from the grasp of hell!

From hollow rite and narrow span
Of law and sect by Thee released,
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, child-like, claim the love of Thee!

YORKTOWN.³⁶

FROM Yorktown's ruins, ranked and still,
Two lines stretch far o'er vale and hill:
Who curbs his steed at head of one?
Hark! the low murmur: Washington!
Who bends his keen, approving glance

Where down the gorgeous line of France
Shine knightly star and plume of snow?
Thou too art victor, Rochambeau!

The earth which bears this calm array
Shook with the war-charge yesterday,
Ploughed deep with hurrying hoof and wheel,
Shot-sown and bladed thick with steel;
October's clear and noonday sun
Paled in the breath-smoke of the gun,
And down night's double blackness fell,
Like a dropped star, the blazing shell.

Now all is hushed: the gleaming lines
Stand moveless as the neighboring pines;
While through them, sullen, grim, and slow,
The conquered hosts of England go:
O'Hara's brow belies his dress,
Gay Tarleton's troop rides 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 Northland, ye who set
 Stout hearts against the bayonet,
 And pressed with steady footfall near
 The moated battery's blazing tier,
 Turn your scarred faces from the sight,
 Let shame do homage to the right !

Lo ! threescore years have passed ; and where
 The Gallic timbrel stirred the air,
 With Northern drum-roll, and the clear,
 Wild horn-blow of the mountaineer,
 While Britain grounded on that plain
 The arms she might not lift again,
 As abject as in that old day
 The slave still toils his life away.

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 Speilberg'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 ?

LINES,

WRITTEN IN THE BOOK OF A FRIEND.

ON page of thine I cannot trace
 The cold and heartless common-place—
 A statue's fixed and marble grace.

For ever as these lines I penned,
 Still with the thought of thee will blend
 That of some loved and common friend—

Who in life's desert track has made
 His pilgrim tent with mine, or strayed
 Beneath the same remembered shade.

And hence my pen unfettered moves
 In freedom which the heart 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 fulfill—

Perchance with joy the soul may learn
These tokens, and its eye discern
The fires which on those altars burn—

A marvellous joy that even then,
The spirit hath its life again,
In the strong hearts of mortal men.

Take, lady, then, the gift I bring,
No gay and graceful offering—
No flower-smile of the laughing spring.

Midst the green buds of Youth's fresh May,
With Fancy's leaf-enwoven bay,
My sad and sombre gift I lay.

And if it deepens in thy mind
A sense of suffering human kind—
The outcast and the spirit-blind :

Oppressed and spoiled on every side,
By Prejudice, and Scorn, and Pride,
Life's common courtesies denied ;

Sad mothers mourning o'er their trust,
Children by want and misery nursed,
Tasting life's bitter cup at first ;

If to their strong appeals which come
From fireless hearth, and crowded room,
And the close alley's noisome gloom—

Though dark the hands upraised to thee
In mute beseeching agony,
Thou lend'st thy woman's sympathy—

Not vainly on thy gentle shrine,
 Where Love, and Mirth, and Friendship twine
 Their varied gifts, I offer mine.

PÆAN.

1848.

Now, joy and thanks forevermore !
 The dreary night has wellnigh passed,
 The slumbers of the North are o'er—
 The Giant stands erect at last !

More than we hoped in that dark time,
 When, faint with watching, few and worn,
 We saw no welcome day-star climb
 The cold gray pathway of the morn !

O weary hours ! O night of years !
 What storms our darkling pathway swept,
 Where, beating back our thronging fears,
 By Faith alone our march we kept.

How jeered the scoffing crowd behind,
 How mocked before the tyrant train,
 As, one by one, the true and kind
 Fell fainting in our path of pain !

They died—their brave hearts breaking slow—
 But, self-forgetful to the last,
 In words of cheer and bugle blow
 Their breath upon the darkness passed.

A mighty host, on either hand,
 Stood waiting for the dawn of day
 To crush like reeds our feeble band ;
 The morn has come—and where are they ?

Troop after troop their line forsakes ;
With peace-white banners waving free,
And from our own the glad shout breaks,
Of Freedom and Fraternity !

Like mist before the growing light,
The hostile cohorts melt away ;
Our frowning foemen of the night
Are brothers at the dawn of day !

As unto these repentant ones
We open wide our toil-worn ranks,
Along our line a murmur runs
Of song, and praise, and grateful thanks.

Sound for the onset !—Blast on blast !
Till Slavery's minions cower and quail ;
One charge of fire shall drive them fast
Like chaff before our Northern gale !

O, prisoners in your house of pain,
Dumb, toiling millions, bound and sold,
Look ! stretched o'er Southern vale and plain,
The Lord's delivering hand behold !

Above the tyrant's pride of power,
His iron gates and guarded wall,
The bolts which shattered Shinar's tower,
Hang, smoking, for a fiercer fall.

Awake ! awake ! my Father-land !
It is thy Northern light that shines ;
This stirring march of Freedom's band
The storm-song of thy mountain pines.

Wake, dwellers where the day expires !
And hear, in winds that sweep your lakes
And fan your prairies' roaring fires,
The signal-call that Freedom makes !

TO THE MEMORY OF THOMAS
SHIPLEY,

GONE to thy Heavenly Father's rest!
 The flowers of Eden round thee blowing,
 And on thine ear the murmurs blest
 Of Siloa's waters softly flowing!
 Beneath that Tree of Life which gives
 To all the earth its healing leaves
 In the white robe of angels clad,
 And wandering by that sacred river,
 Whose streams of holiness make glad
 The city of our God forever!

Gentlest of spirits!—not for thee
 Our tears are shed, our sighs are given:
 Why mourn to know thou art a free
 Partaker of the joys of Heaven?
 Finished thy work, and kept thy faith
 In Christian firmness unto death:
 And beautiful as sky and earth,
 When Autumn's sun is downward going,
 The blessed memory of thy worth
 Around thy place of slumber glowing!

But woe for us! who linger still
 With feebler strength and hearts less lowly,
 And minds less steadfast to the will
 Of Him whose every work is holy.
 For not like thine, is crucified
 The spirit of our human pride:
 And at the bondman's tale of woe,
 And for the outcast and forsaken,
 Not warm like thine, but cold and slow,
 Our weaker sympathies awaken.

Darkly upon our struggling way
 The storm of human hate is 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,
 Prepared to suffer, or to do,
 In meekness and in self-denial.

Oh! for that spirit, meek and mild,
 Derided, spurned, 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 were burning,
 Th' unquailing eye of innocence
 Alone upon th' oppressor turning!

O loved of thousands! to thy grave,
 Sorrowing of heart, thy brethren bore thee;
 The poor man and the rescued slave
 Wept as the broken earth closed o'er thee;
 And grateful tears, like summer rain,
 Quickened its dying grass again!
 And there, as to some pilgrim-shrine,
 Shall come the outcast and the lowly,
 Of gentle deeds and words of thine
 Recalling memories sweet and holy!

Oh! for the death the righteous die!
 An 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 th' Eternal altar flowing,
 Were bathing, in its upward flight,
 The spirit to its worship going!

TO A SOUTHERN STATESMAN.

1846.

Is this thy voice, whose treble notes of fear
 Wail in the wind? And dost thou shake to hear,
 Actæon-like, the bay of thine own hounds,
 Spurning the leash, and leaping o'er their bounds?
 Sore-baffled statesman! when thy eager hand,
 With game afoot, unslipped the hungry pack,
 To hunt down Freedom in her chosen land,
 Hadst thou no fear, that, ere long, doubling back,
 These dogs of thine might snuff on Slavery's track?
 Where's now the boast, which even thy guarded
 tongue,
 Cold, calm and proud, in the teeth o' the Senate
 flung,
 O'er the fulfilment of thy baleful plan,
 Like Satan's triumph at the fall of man?
 How stood'st thou then, thy feet on Freedom
 planting,
 And pointing to the lurid heaven afar,
 Whence all could see, through the south windows
 slanting,
 Crimson as blood, the beams of that Lone Star!
 The Fates are just; they give us but our own;
 Nemesis ripens what our hands have sown.
 There is an Eastern story, not unknown,
 Doubtless, to thee, of one whose magic skill
 Called demons up his water-jars to fill;
 Deftly and silently, they did his will,

But, when the task was done, kept pouring still,
 In vain with spell and charm the wizard wrought,
 Faster and faster were the buckets brought,
 Higher and higher rose the flood around,
 Till the fiends clapped their hands above their
 master drowned !

So, Carolinian, it may prove with thee,
 For God still overrules man's schemes, and takes
 Craftiness in its self-set snare, and makes
 The wrath of man to praise Him. It may be,
 That the roused spirits of Democracy
 May leave to freer States the same wide door
 Through which thy slave-cursed Texas entered in,
 From out the blood and fire, the wrong and sin,
 Of the stormed city and the ghastly plain,
 Beat by hot hail, and wet with bloody rain,
 A myriad-handed Aztec host may pour,
 And swarthy South with pallid North combine,
 Back on thyself to turn thy dark design.

LINES,

WRITTEN on the adoption of Pinckney's Resolutions, in the House of Representatives, and the passage of Calhoun's "Bill for excluding papers written or printed, touching the subject of Slavery from the U. S. Post-office," in the Senate of the United States.

MEN of the North-land ! where's the manly spirit
 Of the true-hearted and the unshackled gone ?
 Sons of old freemen, do we but inherit
 Their names alone ?

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

Now, when our land to ruin's brink is verging,
 In God's name, let us speak while there is time !
 Now, when the padlocks for our lips are forging,
 Silence is crime !

What ! shall we henceforth humbly ask as favors
 Rights all our own ? In madness shall we barter,
 For treacherous peace, the freedom Nature gave us,
 God and our charter ?

Here shall the statesman forge his human fetters,
 Here the false jurist human rights deny,
 And, in the church, their proud and skilled abettors
 Make truth a lie ?

Torture the pages of the hallowed Bible,
 To sanction crime, and robbery, and blood ?
 And, in Oppression's hateful service, libel
 Both man and God ?

Shall our New England stand erect no longer,
 But stoop in chains upon her downward way,
 Thicker to gather on her limbs and stronger
 Day after day ?

Oh, no ; methinks from all her wild, green moun-
 tains—

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 wronged captive, bleeding, crushed, and
lowly,

Let it go forth!

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

Prayer-strengthened for the trial, come together,
Put on the harness for the moral fight,
And, with the blessing of your Heavenly Father,
MAINTAIN THE RIGHT!

THE CURSE OF THE CHARTER- BREAKERS.³⁷

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 accursed.

“ Thou, who to thy Church hast given
 Keys alike, of hell and heaven,
 Make our word and witness sure,
 Let the curse we speak endure !”

Silent, while that curse was said,
Every bare and listening head
Bowed in reverent awe, and then
All the people said, Amen !

Seven times the bells have tolled,
For the centuries gray and old,
Since that stoled and mitred band
Cursed the tyrants of their land.

Since the priesthood, like a tower,
Stood between the poor and power ;
And the wronged and trodden down
Blessed the abbot's shaven crown.

Gone, thank God, their wizard spell,
Lost, their keys of heaven and hell ;
Yet I sigh for men as bold
As those bearded priests of old.

Now, too oft the priesthood wait
At the threshold of the state—
Waiting for the beck and nod
Of its power as law and God.

Fraud exults, while solemn words
Sanctify his stolen hoards ;
Slavery laughs, while ghostly lips
Bless his manacles and whips.

Not on them the poor rely,
Not to them looks liberty,
Who with fawning falsehood cower
To the wrong, when clothed with power.

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—

Nor to paint the new life's bliss
 On the sable ground of this—
 Golden streets for idle knave,
 Sabbath rest for weary slave !

Not for words and works like these,
 Priest of God, thy mission is ;
 But to make earth's desert glad,
 In its Eden greenness clad ;

And to level manhood bring
 Lord and peasant, serf and king ;
 And the Christ of God to find
 In the humblest of thy kind !

Thine to work as well as pray
 Clearing thorny wrongs away ;
 Plucking up the weeds of sin,
 Letting heaven's warm sunshine in—

Watching on the hills of Faith ;
 Listening what the spirit saith,
 Of the dimseen 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 free-
 man in his heart,
 As the greegree holds his Fetich from the white
 man's gaze apart.

Ever foremost of his comrades, when the drivers
 morning horn
 Calls away to stifling mill-house, to the fields of
 cane and corn ;

Fall the keen and burning lashes, never on his back
or limb;
Scarce with look or word of censure, turns the
driver unto him.

Yet, his brow is always thoughtful, and his eye is
hard and stern;
Slavery's last and humblest lesson, he has never
deigned to learn.

And, at evening, when his comrades dance before
their master's door,
Folding arms and knitting forehead, stands he
silent evermore.

God be praised for every instinct which rebels
against a lot,
Where the brute survives the human, and man's
upright form is not!

As the serpent-like bejuco winds his spiral fold on
fold,
Round the tall and stately ceiba, till it withers in
his hold;—

Slow decays the forest monarch, closer girds the
fell embrace,
Till the tree is seen no longer, and the vine is in
its place—

So a base and bestial nature, round the vassal's
manhood twines,
And the spirit wastes beneath it, like the ceiba
choked with vines.

God is Love, saith the Evangel; and our world of
woe and sin
Is made light and happy only, when a Love is
shining in.

Ye whose lives are free as sunshine, finding where-
 soe'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 deepèr 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 glim-
 mer of the heat,—

Where, through mingled leaves and blossoms ar-
 rowy 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 free-
dom, 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 twi-
light 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 for-
ward on his spade ?

Sadly looks he, deeply sighs he : 'tis the Haytien's
sail he sees,
Like a white cloud of the mountains, driven sea-
ward 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 Neuva 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 Neve-
da's crown !
Full hot and fast the Saxon rides, with rein of
travel slack,
And, bending o'er his saddle, leaves the sunrise at
his back ;

By many a lonely river, and gorge of fir and pine,
 On many a wintry hill-top, his nightly camp-fires
 shine.

O countrymen and brothers! that land of lake and
 plain,
 Of salt wastes alternating with valleys fat with
 grain;
 Of mountains white with winter, looking down-
 ward, cold, serene,
 On their feet with spring-vines tangled and lapped
 in softest green;
 Swift through whose black volcanic gates, o'er
 many a sunny vale,
 Wind-like the Arapahoe sweeps the bison's dusty
 trail!

Great spaces yet untravelled, great lakes whose
 mystic shores
 The Saxon rifle never heard, nor dip of Saxon
 oars;
 Great herds that wander all unwatched, wild steeds
 that none have tamed,
 Strange fish in unknown streams, and birds the
 Saxon never named;
 Deep mines, dark mountain crucibles, where Na-
 ture'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 pre-
 vail?

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 Stam-
boul'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 black-
ness of the Past ;
And by the blessed thought of Him who for Earth's
freedom died,
O, my people ! O, my brothers ! let us choose the
righteous side.

So shall the Northern pioneer go joyful on his way ;
To wed Penobscot's waters to San Francisco's bay ;
To make the rugged places smooth, and sow the
vales with grain ;
And bear, with Liberty and Law, the Bible in his
train :
The mighty West shall bless the East, and sea shall
answer sea,
And mountain unto mountain call : PRAISE GOD,
FOR WE ARE FREE !

MISCELLANEOUS.



MISCELLANEOUS.

THE KNIGHT OF ST. JOHN.

ERE down yon blue Carpathian hills
The sun shall sink again !
Farewell to life and all its ills,
Farewell to cell and chain.

These prison shades are dark and cold,—
But, darker far than they,
The shadow of a sorrow old
Is on my heart always.

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 uprising ;
 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 nations' cries,
 Nor seen thy eagles stooping down
 Where buried Tyre in ruin lies.
 The Christian's prayer I have not said,
 In Tadmor's temples of decay,
 Nor startled with my dreary tread,
 The waste where Memnon's empire lay.

Nor have I, from thy hallowed tide,
 O, Jordan ! heard the low lament,
 Like that sad wail along thy side,
 Which Israel's mournful prophet sent !
 Nor thrilled within that grotto lone,
 Where deep in night, the Bard of Kings
 Felt hands of fire direct his own,
 And sweep for God the conscious strings.

I have not climbed to Olivet,
 Nor laid me where my Saviour lay,
 And left his trace of tears as yet
 By angel eyes unwept away ;
 Nor watched at midnight's solemn time,
 The garden where his prayer and groan,
 Wrung by his sorrow and our crime,
 Rose to One listening ear alone.

I have not kissed the rock-hewn grot,
 Where in his Mother's arms he lay,
 Nor knelt upon the sacred spot
 Where last his footsteps pressed the clay ;

Nor looked on that sad mountain head,
 Nor smote my sinful breast, where wide
 His arms to fold the world he spread,
 And bowed his head to bless—and died!

PALESTINE.

BLEST land of 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, Genesaret, chime on my ear;
 Where the Lowly and Just with the people sat
 down,
 And thy spray on the dust of his sandals was
 thrown.

Beyond are Bethulia's mountains of green,
 And the desolate hills of the wild Gadarene;
 And I pause on the goat-crag 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 Napthali'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 be-
 tween ;
 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, [feet ;
 But with dust on her forehead, and chains on her

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?
Were 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 hymns which Chaldea's wanton maids
 Have sung in Dura's idol-shades,
 Are with the Levites' chant ascending,
 With Zion's holiest anthems blending!

On Israel's bleeding bosom set,
 The heathen heel is crushing yet ;
 The towers upon our holy hill
 Echo Chaldean footsteps still.
 Our wasted shrines—who weeps for them ?
 Who mourneth for Jerusalem ?
 Who turneth from his gains away ?
 Whose knee with mine is bowed to pray ?
 Who, leaving feast and purpling cup,
 Takes Zion's lamentation up ?

A sad and thoughtful youth, I went
 With Israel's early banishment ;
 And where the sullen Chebar crept,
 The ritual of my fathers kept.
 The water for the trench I drew,
 The firstling of the flock I slew,
 And, standing at the altar's side,
 I shared the Levites' lingering pride,
 That still amidst her mocking foes,
 The smoke of Zion's offering rose.

In sudden whirlwind, cloud and flame,

The Spirit of the Highest came !
Before mine eyes a vision passed,
A glory terrible and vast ;
With dreadful eyes of living things,
And sounding sweep of angel wings,
With circling light and sapphire throne,
And flame-like form of One thereon,
And voice of that dread Likeness sent
Down from the crystal firmament !

The burden of a prophet's power
Fell on me in that fearful hour ;
From off unutterable woes
The curtain of the future rose ;
I saw far down the coming time
The fiery chastisement of crime ;
With noise of mingling hosts, and jar
Of falling towers and shouts of war,
I saw the nations rise and fall,
Like fire-gleams on my tent's white wall.

In dream and trance, I saw the slain
Of Egypt heaped like harvest grain ;
I saw the walls of sea-born Tyre
Swept over by the spoiler's fire ;
And heard the low, expiring moan
Of Edom on his rocky throne ;
And, woe is me ! the wild lament
From Zion's desolation sent ;
And felt within my heart each blow
Which laid her holy places low.

In bonds and sorrow, day by day,
Before the pictured tile I lay ;
And there, as in a mirror, saw
The coming of Assyria's war,—
Her swarthy lines of spearmen pass
Like locusts through Bethhoron's grass ;
I saw them draw their stormy hem

Of battle round Jerusalem ;
And, listening, heard the Hebrew wail
Blend with the victor-trump of Baal !

Who trembled at my warning word ?
Who owned the prophet of the Lord ?
How mocked the rude—how scoffed the vile—
How stung the Levites scornful smile,
As o'er my spirit, dark and slow,
The shadow crept of Israel's woe,
As if the angel's mournful roll
Had left its record on my soul,
And traced in lines of darkness there
The picture of its great despair !

Yet ever at the hour I feel
My lips in prophecy unseal.
Prince, priest, and Levite, gather near,
And Salem's daughters haste to hear,
On Chebar's waste and alien shore,
The harp of Judah swept once more.
They listen, as in Babel's throng
The Chaldeans to the dancer's song,
Or wild sabbeka's nightly play,
As careless and as vain as they.

And thus, 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 actor's part.
With bonds, and scorn, and evil will,
The world requites its prophets still.

So was it when the Holy One
 The garments of the flesh put on !
 Men followed where the Highest led
 For common gifts of daily bread,
 And gross of ear, of vision dim,
 Owned not the God-like 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 hill-sides 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, over blessed,
 A dearer life than hers is pressed.

Dread, for the future dark and still,
 Which shapes our dear one to its will ;
 Forever in his large calm eyes,
 I read a tale of sacrifice.—

The same foreboding awe I felt
 When at the altar's side we knelt,
 And he, who as a pilgrim came,
 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.
 Priest, warrior, slave, a mighty crowd
 Within her idol temple bowed.

Yet one knelt not ; stark, gaunt, and blind,
 His arms the massive pillars twined,—
 An eyeless captive, strong with hate,
 He stood there like an evil Fate.

The red shrines smoked—the 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 murmur 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, ab-
 horred,
The blasphemers 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 green wood springs
The light breeze on its scented wings ;
And gayly quiver in the sun
The cedar tops of Lebanon !

A few more hours—a change hath come !
The sky is dark without a cloud !
The shouts of wrath and joy are dumb,
And proud knees unto earth are bowed.
A change is on the hill of Death,
The 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 !

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,
 Lingered 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'erwearied, 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, whereon
Sinks the snowy-bosomed swan,
And the glistening water-rings
Circle round her moving wings :
When my upward gaze is turning
Where the stars of heaven are burning
Through the deep and dark abyss—
Flowers of midnight's wilderness,
Blowing with the evening's breath
Sweetly in their Maker's path :

When the breaking day is flushing
All the East, and light is gushing
Upward through the horizon's haze,
Sheaf-like, with its thousand rays
Spreading, until all above
Overflows with joy and love,
And below, on earth's green bosom,
All is changed to light and blossom :

When my waking fancies over
Forms of brightness flit and hover,
Holy as the seraphs are,
Who by Zion's fountains wear
On their foreheads, white and broad,
" HOLINESS UNTO THE LORD !"
When, inspired with rapture high,
It would seem a single sigh
Could a world of love create—
That my life could know no date,
And my eager thoughts could fill
Heaven and Earth, o'erflowing still !—

Then, O Father !—Thou alone,
From the shadow of Thy throne,
To the sighing of my breast
And its rapture answerest.
All my thoughts, which, upward winging,

Bathe where thy own light is 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 and cold abode,
 Unto thee, my Guide and God !

THE FEMALE MARTYR.

[MARY G——, aged 18, a "SISTER OF CHARITY," died in one of our Atlantic cities, during the prevalence of the Indian Cholera, while in voluntary attendance upon the sick.]

"BRING out your dead!" the 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 churchyard dust !

And thou, young martyr !—thou wast there—
 No white-robed sisters round thee trod—
 Nor holy hymn, nor funeral prayer
 Rose through the damp and noisome air,
 Giving thee to thy God ;
 Nor flower, nor cross, nor hallowed taper gave
 Grace to the dead, and beauty to the grave !

Yet, gentle sufferer !—there shall be,
 In every heart of kindly feeling,
 A rite as holy paid to thee
 As if beneath the convent-tree
 Thy sisterhood were kneeling,
 At vesper hours, like sorrowing angels, keeping
 Their tearful watch around thy place of sleeping.

For thou wast one in whom the light
 Of Heaven’s own love was kindled well.
 Enduring with a martyr’s might,
 Through weary day and wakeful night,
 Far more than words may tell :
 Gentle, and meek, and lowly, and 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 wast 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 spring-time flower and sun,
Had sealed her early vow ;
Giving to God her beauty and her youth,
Her pure affections and her guileless truth.

Earth may not claim thee. Nothing here
Could be for thee a meet reward ;
Thine is a treasure far more dear—
Eye hath not seen it, nor the ear
Of living mortal heard,—
The joys prepared—the promised bliss above—
The holy presence of Eternal Love !

Sleep on in peace. The earth has not
A nobler name than thine shall be.

The deeds by martial manhood wrought,
 The lofty energies of thought,
 The fire of poesy—
 These have but frail and fading 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 has hurried on, where
 the fires of Hecla glow
 On the darkly beautiful sky above and the ancient
 ice below.

He comes—he comes—the Frost Spirit comes!—
 and the quiet lake shall feel
 The torpid touch of his glazing breath, and ring to
 the skater's heel ;
 And the streams which danced on the broken rocks,
 or sang to the leaning grass,
 Shall bow again to their winter chain, and in
 mournful silence pass.

He comes—he comes—the Frost Spirit comes!—
 let us meet him as we may,
 And turn with the light of the parlor-fire his evil
 power away ;
 And gather closer the circle round, when that fire-
 light dances high,
 And laugh at the shriek of the baffled Fiend as his
 sounding wing goes by !

THE VAUDOIS TEACHER.³⁸

“ 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 untrod,
 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 nought 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 ?

Aha ! thou tremblest !—well I see
 Thou'rt craven grown.
 Is it so hard with God and me
 To stand alone ?—

Summon thy sunshine bravery back
 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 murmurs on my ear
 They come and go.

" I have wrestled stoutly with the Wrong,
 And borne the Right
 From beneath the footfall of the throng
 To life and light.

" Wherever Freedom shivered a chain,
 God speed, quoth I ;
 To Error amidst her shouting train
 I gave the lie."

Ah, soul of mine ! ah, soul of mine !
 Thy deeds are well :
 Were they wrought for Truth's sake or for thine ?
 My soul, pray tell.

" Of all the work my hand hath wrought
 Beneath the sky,
 Save a place in kindly human thought,
 No gain have I."

Go to, go to !—for thy very self
 Thy deeds were done :
 Thou for fame, the miser for pelf,
 Your end is one !

And where art thou going, soul of mine ?
 Canst see the end ?
 And whither this troubled life of thine
 Evermore doth tend ?

What daunts thee now ?—what shakes thee so ?
 My sad soul say.

“ I see a cloud like a curtain low
 Hang o'er my way.

“ Whither I go I cannot tell :
 That cloud hangs black,
 High as the heaven and deep as hell,
 Across my track.

“ I see its shadow coldly enwrap
 The souls before.
 Sadly they enter it, step by step,
 To return no more.

“ They shrink, they shudder, dear God ! they kneel,
 To thee in prayer.
 They shut their eyes on the cloud, but feel
 That it still is there.

“ In vain they turn from the dread Before
 To the Known and Gone ;
 For while gazing behind them 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, [ness
 And with strength from Him shall thy utter weak-
 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 quierest thou ?—
 The past and the time to be are one,
 And both are NOW !

TO A FRIEND,

ON HER RETURN FROM EUROPE.

How smiled the land of France
Under thy blue eye's glance,
 Light-hearted rover!
Old walls of chateaux gray,
Towers of an early day,
Which the Three Colors play
 Flauntingly over.

Now midst the brilliant train
Thronging the banks of Seine:
 Now midst the splendor
Of the wild Alpine range,
Waking with change on change
Thoughts in thy young heart strange,
 Lovely, and tender.

Vales, soft Elysian,
Like those in the vision
 Of Mirza, when, dreaming,
He saw the long hollow dell,
Touched by the prophet's spell,
Into an ocean swell
 With its isles teeming.

Cliffs wrapped in snows of years,
Splintering with icy spears
 Autumn's blue heaven:
Loose rock and frozen slide,
Hung on the mountain side,
Waiting their hour to glide
 Downward, storm-driven!

Rhine stream, by castle old,
 Baron's and robber's hold,
 Peacefully flowing ;
 Sweeping through vineyards green,
 Or where the cliffs are seen
 O'er the broad wave between
 Grim shadows throwing.

Or, where St. Peter's dome
 Swells o'er eternal Rome,
 Vast, dim, and solemn,—
 Hymns ever chanting low—
 Censers swung to and fro—
 Sable stoles sweeping slow
 Cornice and column !

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;
 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 burthen 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 ;

'T is something to a heart like mine
To think of thee as living yet ;
To feel that such a light as thine
Could not in utter darkness set.

Less dreary seems the untried way
Since thou hast left thy footprints there,
And beams of mournful beauty play
Round the sad Angel's sable hair.

Oh !—at this hour when half the sky
Is glorious with its evening light,
And fair broad fields of summer lie
Hung o'er with greenness in my sight ;

While through these elm boughs wet with rain
The sunset's golden walls are seen,
With clover bloom and yellow grain
And wood-draped hill and stream between ;

I long to know if scenes like this
Are hidden from an angel's eyes ;
If earth's familiar loveliness
Haunts not thy heaven's serener skies.

For sweetly here upon thee grew
The lesson which that beauty gave,
The ideal of the Pure and True
In earth and sky and gliding wave.

And it may be that all which lends
The soul an upward impulse here,
With a diviner beauty blends,
And greets us in a holier sphere.

Through groves where blighting never fell
The humbler flowers of earth may twine ;
And simple draughts from childhood's well
Blend with the angel-tasted wine.

But be the prying vision veiled,
And let the seeking lips be dumb,—
Where even seraph eyes have failed
Shall mortal blindness seek 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 fail,
 For better is your sense of right
 Than king-craft's triple mail.

Than tyrant's law, or bigot's ban
 More mighty is your simplest word ;
 The free heart of an honest man
 Than crosier or the sword.

Go—let your bloated Church rehearse
 The lesson it has learned so well ;
 It moves not with its prayer or curse
 The gates of Heaven or hell.

Let the State scaffold rise again—
 Did Freedom die when Russel 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 throng.

The bluff, bold men of Runnymede
 Are with ye still in times like these ;
 The shades of England's mighty dead,
 Your cloud of witnesses !

The truths ye urge are borne abroad
 By every wind and every tide ;
 The voice of Nature and of God
 Speaks out upon your side.

The weapons which your hands have found
Are those which Heaven itself has wrought,
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, “ yon holy pile ;
 That grand, old, time-worn turret spare ; ”
 Meek Reverence, kneeling in the aisle,
 Cried out, “ Forbear ! ”

Gray-bearded Use, who, deaf and blind,
 Groped for his old accustomed stone,
 Leaned on his staff, and wept, to find
 His seat o'erthrown.

Young Romance raised his dreamy eyes,
 O'erhung with paly locks of gold :
 “ Why smite,” he asked in sad surprise,
 “ The fair, the old ? ”

Yet louder rang the Strong One's stroke,
 Yet nearer flashed his axe's gleam ;
 Shuddering and sick of heart I woke,
 As from a dream.

I looked : aside the dust-cloud rolled—
The Waster seemed the Builder too ;
Up springing 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-rope
The young child played.

Where the doomed victim in his cell
Had counted o'er the weary hours,
Glad school-girls, 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 tares 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
 Feebly and cold, the morning light
 Comes stealing round him, dim and late,
 As if it loathed the sight.
 Reclining on his strawy bed,
 His hand upholds his drooping head—
 His bloodless cheek is seamed and hard,
 Unshorn his gray, neglected beard ;
 And o'er his bony fingers flow
 His long, dishevelled locks of snow.

No grateful fire before him glows,
 And yet the winter's breath is chill ;
 And o'er his half-clad person goes
 The frequent ague thrill !
 Silent, save ever and anon,
 A sound, half murmur and half groan,
 Forces apart the painful grip
 Of the old sufferer's bearded lip ;
 O sad and crushing is the fate
 Of old age chained and desolate !

Just God ! why lies that old man there ?
 A murderer shares his prison bed,
 Whose eye-balls, 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 every thing with breath agree
To praise "our glorious liberty!"

But when the patron cannon jars,
That prison's cold and gloomy wall
And through its grates the stripes and stars
Rise on the wind and fall—

Think ye that prisoner's aged ear
 Rejoices in the general cheer?
 Think ye his dim and failing eye
 Is kindled at your pageantry? -
 Sorrowing of soul, and chained of limb,
 What is your carnival to him?

Down with the LAW that binds him thus!

Unworthy freemen, let it find
 No refuge from the withering curse
 Of God and human kind!

Open the prison's living tomb,
 And usher from its brooding gloom
 The victims of your savage code,
 To the free sun and air of God;
 No longer dare as crime to brand
 The chastening of the Almighty's hand.

LINES,

WRITTEN ON READING PAMPHLETS PUBLISHED BY CLERGYMEN AGAINST THE ABOLITION OF THE GALLOWES.

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 eye-balls 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,
 Grope in the shadows of Man's twilight time,
 What mean ye, that with ghoulish zest ye brood,
 O'er those foul altars streaming with warm blood,
 Permitted in another age and clime ?

Why cite that law with which the bigot Jew
 Rebuked the Pagan's mercy, when he knew
 No evil in the Just One?—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 crime,
 Urge to its loathsome work the hangman's hand?
 Beware—lest human nature, roused at last,
 From its peeled shoulder your incumbrance 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 brother-
 hood!

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 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 crisping hay,
And down again through wind-stirred trees

He saw the quivering sunlight play.

An angel in home's vine-hung door,

He saw his sister smile once more ;

Once more the truant's brown-locked head

Upon his mother's knees was laid,

And sweetly lulled to slumber there,

With evening's holy hymn and prayer !

II.

He woke. At once on heart and brain

The present Terror rushed again—

Clanked on his limbs the felon's chain !

He woke, to hear the church-tower tell

Time's footfall on the conscious bell,

And, shuddering, feel that clanging din

His life's LAST HOUR had ushered in ;

To see within his prison yard,

Through the small window, iron barred,

The gallows shadow rising dim

Between the sunrise heaven and him,—

A horror in God's blessed air—

A blackness in his morning light—

Like some foul devil-altar there

Built up by demon hands at night.

And, maddened by that evil sight,

Dark, horrible, confused, and strange,

A chaos of wild, weltering change,

All power of check and guidance gone,

Dizzy and blind, his mind swept on.

In vain he strove to breathe a prayer,

In vain he turned the Holy Book,

He only heard the gallows-stair
 Creek 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,
 So hideous through the long, damp hair—
 Fingers of ghastly skin and bone
 Working and writhing on the stone!—
 And heard, by mortal terror wrung
 From heaving breast and stiffened tongue,
 The choking sob and low hoarse prayer;
 As o'er his half-crazed fancy came
 A vision of the eternal flame—
 Its smoking cloud of agonies—
 Its demon-worm that never dies—
 The everlasting rise and fall

Of fire-waves round the infernal wall ;
 While high above that dark red flood,
 Black, giant-like, the gallows stood :
 Two busy fiends attending there ;
 One with cold mocking rite and prayer,
 The other with impatient grasp,
 Tightening the death-rope's strangling clasp !

V.

The unfelt rite at length was done—
 The prayer unheard at length was said—
 An hour had passed :—the noon-day sun
 Smote on the features of the dead !
 And he who stood the doomed beside,
 Calm gauger of the swelling tide
 Of mortal agony and fear,
 Heeding with curious eye and ear
 Whate'er revealed the keen excess
 Of man's extremest wretchedness :
 And who in that dark anguish saw
 An earnest of the victim's fate,
 The vengeful terrors of God's law,
 The kindlings of Eternal hate—
 The first drops of that fiery rain
 Which beats the dark red realm of pain,—
 Did he uplift his earnest cries
 Against the crime of Law, which gave
 His brother to that fearful grave,
 Whereon Hope's moonlight never lies,
 And Faith's white blossoms never wave
 To the soft breath of Memory's sighs ;—
 Which sent a spirit marred and stained,
 By fiends of sin possessed, profaned,
 In madness and in blindness stark,
 Into the silent, unknown dark ?
 No—from the wild and shrinking dread
 With which he saw the victim led
 Beneath the dark veil which divides

Ever the living from the dead,
 And Nature's solemn secret hides,
 The man of prayer can only draw
 New reasons for his bloody law ;
 New faith in staying Murder's hand
 By murder at that Law's command ;
 New reverence for the gallows-rope,
 As human nature's latest hope ;
 Last relic of the good old time,
 When Power found license for its crime,
 And held a writhing world in check
 By that fell cord about its neck ;
 Stifled Sedition's rising shout,
 Choked the young breath of Freedom out,
 And timely checked the words which sprung
 From Heresy's forbidden tongue ;
 While in its noose of terror bound,
 The Church its cherished union found,
 Conforming, on the Moslem plan,
 The motley-colored mind of man,
 Not by the Koran and the Sword,
 But by the Bible and the Cord !

VI.

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 knew 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!

RANDOLPH OF ROANOKE.

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 in Mother-land
Knew never shade of turning ;
By Britain's lakes, by Neva's wave,
Whatever sky was o'er him,
He heard her rivers' rushing sound,
Her blue peaks rose before him.

He held his slaves, yet made withal
No false and vain pretences,
Nor paid a lying priest to seek
For scriptural defences.

His harshest words of proud rebuke,
 His bitterest taunt and scorning,
 Fell fire-like on the Northern brow
 That bent to him in fawning.

He held his-slaves : yet kept the while
 His reverence for the Human ;
 In the dark vassals of his will
 He saw but Man and Woman !
 No hunter of God's outraged poor
 His Roanoke valley entered ;
 No trader in the souls of men
 Across his threshold ventured.

And when the old and wearied man
 Laid down for his last sleeping,
 And at his side, a slave no more,
 His brother man stood weeping,
 His latest thought, his latest breath,
 To Freedom's duty giving,
 With failing tongue and trembling hand
 The dying blest the living.

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 upbracing,
 He traced with dying hand " REMORSE !"
 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—wolves 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 sight,
 Or wounds the generous ear of God!

Beautiful yet thy temples rise,
 Though there profaning gifts are thrown;
 And fires unkindled of the skies
 Are glaring round thy altar-stone.

Still sacred—though thy name be breathed
 By those whose hearts thy truth deride;
 And garlands, plucked from thee, are wreathed
 Around the haughty brows of Pride.

O, ideal of my boyhood's time !
The faith in which my father stood,
Even when the sons of Lust and Crime
Had stained thy peaceful courts with blood !

Still to those courts my footsteps turn,
For through the mists which darken there,
I see the flame of Freedom burn—
The Kebla of the patriot's prayer !

The generous feeling, pure and warm,
Which owns the rights of *all* 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 see'st 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.

Election Day, 1843.

TO RONGE.

STRIKE home, strong-hearted man ! Down to the
 root
 Of old oppression sink the Saxon steel.
Thy work is to hew down. In God's name then
 Put nerve into thy task. Let other men
 Plant, as they may, that better tree, whose fruit
 The wounded bosom of the Church shall heal.
 Be thou the image-breaker. Let thy blows
 Fall heavy as the Suabian's iron hand,
 On crown or crosier, which shall 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 !

CHALKLEY HALL.³⁹

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 die 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.

To hear the good man tell of simple truth,
 Sown in an hour
Of weakness in some far-off Indian isle,
From the parched bosom of a barren soil,
 Raised up in life and power :

How at those gatherings in Barbadian vales,
 A tendering love
Came o'er him, like the gentle rain from heaven,
And words of fitness to his lips were given,
 And strength as from above :

How the sad captive listened to the Word,
 Until his chain
Grew lighter, and his wounded spirit felt
The healing balm of consolation melt
 Upon its life-long pain :

How the armed warrior 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 Vaucuse hallowed by its Petrarch's shade,
 Or Virgil's laurelled hill.

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

NOT as a poor requital of the joy
 With which my childhood heard that lay of thine,
 Which, like an echo of the song divine
 At Bethlehem breathed above the Holy Boy,
 Bore to my ear the Airs of 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 traveller of the fourteenth century, speaks of a Cypress-tree in Ceylon, universally held sacred by the natives, the leaves of which were said to fall only at certain intervals, and he who had the happiness to find and eat one of them, was restored, at once, to youth and vigor. The traveller saw several venerable JOGEES, or saints, sitting silent and motionless under the tree, patiently awaiting the falling of a leaf.]

THEY sat in silent watchfulness
 The sacred cypress-tree about,
 And, from beneath old wrinkled brows
 Their failing eyes looked out.

Gray Age and Sickness waiting there
 Through weary night and lingering day—
 Grim as the idols at their side
 And motionless as they.

Unheeded in the boughs above
 The song of Ceylon's birds was sweet ;
 Unseen of them the island flowers
 Bloomed brightly at their feet.

O'er them the tropic night-storm swept,
 The thunder crashed on rock and hill ;
 The cloud-fire on their eye-balls 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 hill-side cell forsakes,
 The muskrat leaves his nook,
 The bluebird in the meadow brakes
 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!

4th 1st month, 1847.

TO ———,

WITH A COPY OF WOOLMAN'S JOURNAL.

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

MAIDEN! with the fair brown tresses
 Shading o'er thy dreamy eye,
 Floating on thy thoughtful forehead
 Cloud wreaths of its sky.

Youthful years and maiden beauty,
Joy with them should still abide—
Instinct take the place of Duty—
Love, not Reason, guide.

Ever in the New rejoicing,
Kindly beckoning back the Old,
Turning, with the gift of Midas,
All things into gold.

And the passing shades of sadness
Wearing even a welcome guise,
As when some bright lake lies open
To the sunny skies ;

Every wing of bird above it,
Every light cloud floating on,
Glitters like that flashing mirror
In the 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,
 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,⁴⁰
 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 being's end,—

Not to idle dreams and trances,
 Length of face, and solemn tone,
 But to Faith, in daily striving
 And performance shown.

Earnest toil and strong endeavor
Of a spirit which within
Wrestles with familiar evil
And besetting sin ;

And without, with tireless vigor,
Steady heart, and weapon strong,
In the power of truth assailing
Every form of wrong.

Guided thus, how passing lovely
Is the track of WOOLMAN'S feet !
And his brief and simple record
How serenely sweet !

O'er life's humblest duties throwing
Light the earthling never knew,
Freshening all its dark waste places
As with Hermon's dew.

All which glows in Pascal's pages—
All which sainted Guion sought,
Or the blue-eyed German Rahel
Half-unconscious taught :—

Beauty, such as Goethe pictured,
Such as Shelley dreamed of, shed
Living warmth and starry brightness
Round that poor man's head.

Not a vain and cold ideal,
Not a poet's dream alone,
But a presence warm and real,
Seen and felt and known.

When the red right hand of slaughter
Moulders with the steel it swung,
When the name of seer and poet
Dies on Memory's tongue,

All bright thoughts and pure shall gather
Round that meek and suffering one—
Glorious, like the seer-seen angel
Standing in the sun !

Take the good man's book and ponder
What its pages say to thee—
Blessed as the hand of healing
May its lesson be.

If it only serves to strengthen
Yearnings for a higher good,
For the fount of living waters
And diviner food ;

If the pride of human reason
Feels its meek and still rebuke,
Quailing like the eye of Peter
From the Just One's look !—

If with readier ear thou heedest
What the Inward Teacher saith,
Listening with a willing spirit
And a child-like faith,—

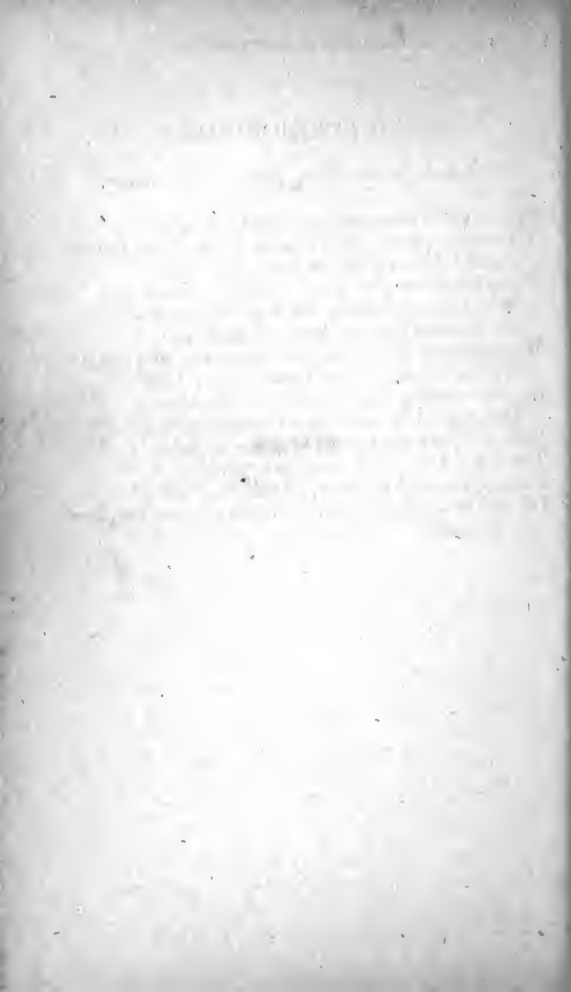
Thou mayest live to bless the giver,
Who himself but frail and weak,
Would at least the highest welfare
Of another seek ;

And his gift, though poor and lowly
It may seem to other eyes,
Yet may prove an angel holy
In a pilgrim's guise.

LEGGETT'S MONUMENT.

“YE build the tombs of the prophets.”—HOLY WRIT.

YES—pile the marble o'er him! It is well
That ye who mocked him in his long stern strife,
And planted in the pathway of his life
The ploughshares of your hatred hot from hell,
Who clamored down the bold reformer when
He pleaded for his captive fellow-men,
Who spurned him in the market-place, and sought
Within thy walls, St. Tammany, to bind
In party chains the free and honest thought,
The angel utterance of an upright mind,—
Well 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!



NOTES.



NOTES.

NOTE 1, page 5.

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.*

NOTE 2, page 11.

This was the name which the Indians of New England gave to two or three of their principal chiefs, to whom all their inferior sagamores acknowledged allegiance. Passaconaway seems to have been one of these chiefs. His residence was at Pennacook.—*Mass. Hist. Coll.*, vol. iii., pp. 21, 22. "He was regarded," says Hubbard, "as a great sorcerer, and his fame was widely spread. It was said of him that he could cause a green leaf to grow in winter, trees to dance, water to burn, &c. He was, undoubtedly, one of those shrewd and powerful men whose achievements are always regarded by a barbarous people

as the result of supernatural aid. The Indians gave to such the names of Powahs or Panisees."

"The Panisees are men of great courage and wisdom, and to these the Devill appeareth more familiarly than to others."—*Winslow's Relation*.

NOTE 3, page 16.

"The Indians," says Roger Williams, "have a god whom they call Wetuomanit, who presides over the household."

NOTE 4, page 19.

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.

NOTE 5, page 23.

The Spring God.—*See Roger Williams's Key, &c.*

NOTE 6, page 27.

"Mat wonck kunna-monee." We shall see thee or her no more.—*Vide Roger Williams's "Key to the Indian Language."*

NOTE 7, page 28.

"The Great South West God."—*See Roger Williams's "Observations," &c.*

NOTE 8, page 31.

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.

NOTE 9, page 32.

Baron de St. Castine came to Canada in 1644. Leaving his civilized companions, he plunged into the great wilder-

ness, 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.

NOTE 10, page 32.

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.

NOTE 11, page 32.

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 as an Indian dog."

NOTE 12, page 33.

Captain Harmon, of Georgeana, now York, was, for many years, the terror of the Eastern Indians. In one of his expeditions up the Kennebec River, at the head of a party of rangers, he discovered twenty of the savages asleep by a large fire. Cautiously creeping towards them until he was certain of his aim, he ordered his men to single out their objects. The first discharge killed or mortally wounded the whole number of the unconscious sleepers.

NOTE 13, page 33.

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 main-land, 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.*

NOTE 14, page 33.

John Bonython was the son of Richard Bonython, Gent., one of the most efficient and able magistrates of the Colony. John proved to be "a degenerate plant." In 1635, we find, by the Court Records, that, for some offence, he was fined 40s. In 1640, he was fined for abuse toward R. Gibson, the minister, and Mary, his wife. Soon after, he was fined for disorderly conduct in the house of his father. In 1645, the "Great and General Court" adjudged "John Bonython outlawed, and incapable of any of his majesty's laws, and proclaimed him a rebel." [Court Records of the Province, 1645.] In 1651, he bade defiance to the laws of Massachusetts, and was again outlawed. He acted independently of all law and authority; and hence, doubtless, his burlesque title of "The Sagamore of Saco, which has come down to the present generation in the following epitaph:

"Here lies Bonython; the Sagamore of Saco,
He lived a rogue, and died a knave, and went to Hobomoko."

By some means or other, he obtained a large estate. In this poem, I have taken some liberties with him, not strictly warranted by historical facts, although the conduct imputed to him is in keeping with his general character. Over the last years of his life lingers a deep obscurity. Even the manner of his death is uncertain. He was supposed to have been killed by the Indians; but this is doubted by the able and indefatigable author of the history of Saco and Biddeford.—*Part. I. p. 115.*

NOTE 15, page 33.

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.

NOTE 16, page 36.

Hiacoomes, the first Christian preacher on Martha's Vineyard; for a biography of whom the reader is referred to Increase Mayhew's account of the Praying Indians,

1726. The following is related of him: "One Lord's day, after meeting, where Hiacoomes had been preaching, there came in a Powwaw very angry, and said, 'I know all the meeting Indians are liars. You say you don't care for the Powwaws;'—then, calling two or three of them by name, he railed at them, and told them they were deceived, for the Powwaws could kill all the meeting Indians, if they set about it. But Hiacoomes told him that he would be in the midst of all the Powwaws in the island, and they should do the utmost they could against him; and when they should do their worst by their witchcraft to kill him, he would without fear set himself against them, by remembering Jehovah. He told them also he did put all the Powwaws under his heel. Such was the faith of this good man. Nor were these Powwaws ever able to do these Christian Indians any hurt, though others were frequently hurt and killed by them."—*Mayhew*, pp. 6, 7, c. 1.

NOTE 17, page 39

"The tooth-ache," says Roger Williams in his observations upon the language and customs of the New England tribes, "is the only pain which will force their stouter hearts to cry." He afterwards remarks that even the Indian women never cry as he has heard "some of their men in this pain."

NOTE 18, page 41.

Wuttamuttata, "Let us drink." *Weekan*, "It is sweet." Vide Roger Williams's Key to the Indian Language, "in that parte of America called New England." London, 1643, p. 35.

NOTE 19, page 42.

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 solemne Worships they invoke!" 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.

NOTE 20, page 45.

Mt. Desert Island, the Bald Mountain upon which overlooks Frenchman's and Penobscot Bay. It was upon this island that the Jesuits made their earliest settlement.

NOTE 21, page 47.

Father Hennepin, a missionary among the Iroquois, mentions that the Indians believed him to be a conjuror, and that they were particularly afraid of a bright silver chalice which he had in his possession. "The Indians," says Pere Jerome Lallamant, "fear us as the greatest sorcerers on earth."

NOTE 22, page 49.

Bomazeen is spoken of by Penhallow, as "the famous warrior and chieftain of Norridgewock." He was killed in the attack of the English upon Norridgewock, in 1724.

NOTE 23, page 49.

Pere 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. Pere Brebeuf, after laboring in the cause of his mission for twenty years, together with his companion, Pere 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 Riborerd, Goupil, Constantin, and Liegeouis. "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 of a tree; for nourishment, a handful or two of corn, either roasted or soaked in water, which seldom satisfies our hunger; and after all, not venturing to perform even the ceremonies of our religion, without being considered as sorcerers." Their success

among the natives, however, by no means equalled their exertions. Pere 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."

Sebastian Ralle established himself, sometime 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 saint's 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. 6, page 127.

NOTE 24, page 58.

The character of Ralle has probably never been correctly delineated. By his brethren of the Romish Church, he has been nearly apotheosized. On the other hand, our Puritan historians have represented him as a demon in human form. He was undoubtedly sincere in his devotion to the interests of his church, and not over-scrupulous as to the means of advancing those interests. "The French," says the author of the History of Saco and Biddeford, "after the peace of 1713, secretly promised to supply the Indians with arms and ammunition, if they would renew hostilities. Their principal agent was the celebrated Ralle, the French Jesuit." p. 215.

NOTE 25, page 61.

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.

NOTE 26, page 62.

Cowesass?—tawhich wessaseen? Are you afraid?—why fear you?

NOTE 27, page 72.

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.

NOTE 28, page 72.

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

NOTE 29, page 72.

Capt. 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."

NOTE 30, page 74.

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.

NOTE 31, page 99.

De Soto, in the sixteenth century, penetrated into the

wilds of the new world in search of gold and the fountain of perpetual youth.

NOTE 32, page 117.

TOUSSAINT L'OUVERTURE, the black chieftain of Hayti, was a slave on the plantation "de Libertas," belonging to M. BAYOU. When the rising of the negroes took place, in 1791, TOUSSAINT refused to join them until he had aided M. BAYOU and his family to escape to Baltimore. The white man had discovered in Toussaint many noble qualities, and had instructed him in some of the first branches of education; and the preservation of his life was owing to the negro's gratitude for this kindness.

In 1797, Toussaint L'Ouverture was appointed, by the French government, General-in-Chief of the armies of St. Domingo, and, as such, signed the Convention with General Maitland, for the evacuation of the island by the British. From this period, until 1801, the island, under the government of Toussaint, was happy, tranquil, and prosperous. The miserable attempt of Napoleon to re-establish slavery in St. Domingo, although it failed of its intended object, proved fatal to the negro chieftain. Treacherously seized by Leclerc, he was hurried on board a vessel by night, and conveyed to France, where he was confined in a cold subterranean dungeon, at Besancon, where, in April, 1803, he died. The treatment of Toussaint finds a parallel only in the murder of the Duke D'Enghein. 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.

NOTE 33, page 123.

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."

NOTE 34, page 124.

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 unsalable, and to obtain grounds for a claim against the underwriters, *thirty-six of the negroes, having become blind, were thrown into the sea and drowned!*

In the midst of their dreadful fears lest the solitary individual, whose sight remained unaffected, should also be seized with the malady, a sail was discovered. It was the Spanish slaver, *Leon*. The same disease had been there; and, horrible to tell, all the crew had become blind! Unable to assist each other, the vessels parted. The Spanish ship has never since been heard of. The *Rodeur* reached Guadaloupe on the 21st of June; the only man who had escaped the disease, and had thus been enabled to steer the slaver into port, caught it in three days after its arrival.—*Speech of M. Benjamin Constant, in the French Chamber of Deputies, June 17, 1820.*

NOTE 35, page 168.

The Northern Author of the Congressional rule against receiving petitions of the people on the subject of Slavery.

NOTE 36. page 195.

Dr. Thacher, surgeon in Scammell's regiment, in his description of the siege of Yorktown, says: "The labor on the Virginia plantations is performed altogether by a species of the human race cruelly wrested from their native country, and doomed to perpetual bondage, while their masters are manfully contending for freedom and the natural rights of man. Such is the inconsistency of human nature." Eighteen hundred slaves were found at Yorktown, after its surrender, and restored to their masters. Well was it said by Dr. Barnes, in his late work on Slavery: "No slave was any nearer his freedom after the surrender of Yorktown, than when Patrick Henry first taught the notes of liberty to echo among the hills and vales of Virginia."

NOTE 37, page 211.

The rights and liberties affirmed by MAGNA CHARTA were deemed of such importance, in the 13th 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."

NOTE 38, page 252.

"The manner in which the Waldenses and heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the houses of the gentry, and

disposed of some of their goods, they cautiously intimated that they had commodities far more valuable than these—inestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a bible or testament; and thereby many were deluded into heresy.”—*R. Saccho*.

NOTE 39, page 293.

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.

NOTE 40, page 302.

August. Sililoq. cap. xxxi. “Interrogavi Terram,” &c.

END OF VOL. I.







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