

American Literature I: An Anthology of Texts From Early America
Through the Civil War

American Literature I: An Anthology of Texts From Early America Through the Civil War

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Grace Hammond

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Editor's Introduction:

This book is the result of students who have endeavored, over the semesters, to follow links to the public domain locations of the texts I assigned in the Survey of American Literature I course. The ease with which works in the public domain can be digitally accessed has enabled this book exist. In it, you will find a collection of texts that represent the diverse literary cannon that colleges and universities collectively refer to as American Literature.

The authors and texts here are representative of the many writers who were writing throughout the colonization and development of what we now consider the United States of America. The text begins with a selection of Native American stories, which passed down orally for many years before they were committed to paper around the turn of the 20th century. I have included these to give a context to the portrayal of the Native Americans that is provided in the early texts written by explorers and colonists, as well as to acknowledge the vast array of cultures and stories that were present in this continent when the first explorers arrived. From there, the text is organized chronologically. At first, most of the texts are non-fiction, documenting the experiences of traveling to and settling in a new world. Some of these authors will be familiar to you, as they also figure prominently in early American history. Several historical documents are included within this collection, often excerpted from the larger complete document. This text represents a variety of genre, from letters, personal narratives, and speeches to poetry, sketches, and fiction. My hope is that you find this collection useful, interesting, and enlightening.

PART I

Literature of Exploration and
Discovery

Introduction-Native American Accounts

It is well to bear in mind that the selections here should not be understood as representative of Native American culture as a whole. There are thousands of different Native American tribes, all with distinct practices. It would not be possible in the space of a typical anthology to represent just the tribes with whom the colonists had the most contact during the early years of European settlement, or even to say with any precision exactly how many tribes the colonists did interact with since European colonists were often unable to distinguish among different tribes. Additionally, we must realize that these works come to us with omissions and mediations. Many Native American tales are performative as well as oral—the meanings of the words supplemented by expressions, movements, and shared cultural assumptions—and so the words alone do not represent their full significance. That being said, the examples of Native American accounts that follow give us some starting points to consider the different ways in which cultures explain themselves to themselves.

Figure 1. “Approximate Location of Tribes Whose Origin Stories Appear in This Book.”



First among a culture's stories are the tales of how the earth was created and how its geographical features and peoples came to be. The Native American creation stories collected here demonstrate two significant tropes within Native American creation stories: the Earth Diver story and the Emergence story. Earth Diver stories often begin with a pregnant female falling from a sky world into a watery world, such as the ones here from the Haudenosaunee (Iroquois) people of the eastern United States and from the Cherokee people from the southern United States. Various animals then work together to create dry land so that the woman may give birth there, starting the process of creating the familiar world and its population. With Emergence stories, here represented by the Zuni creation story, animals and people emerge from within the earth, a distinction from the Earth Diver story that is likely connected to the topography familiar to this tribe from the southwestern United States. Creation stories feature a "culture hero," an extraordinary being who is instrumental in shaping the world in its current form. Other examples in addition to the works here are the Wampanoag culture hero Moshup or Maushop, a giant who shared his meals of whale with the tribe and created the island of Nantucket out of tobacco ash, and Masaw, the Hopi skeleton man and Lord of the Dead who helped the tribe by teaching them agriculture in life and caring for them in death. Some creation tales show similarities to Judeo-Christian theology and suggest parallel development or European influence, quite possible since many of these stories were not put into writing until the nineteenth and twentieth centuries. Some Native American creation tales show motifs of movement from chaos to duality to order and beings of creation and destruction paired together, themes also found in European accounts of creation. However, these tales feature significant differences to the European way of understanding the world. These tales often show the birth of the land and of the people as either contemporaneous events, as with the Earth Diver

stories, or as the former figuratively birthing the latter, as with the Emergence stories. This suggests the context for some tribes' beliefs in the essentialness of land to tribal and personal identity. As Paula Gunn Allen (Laguna Pueblo) asserts in *The Sacred Hoop* (1986), "The land is not really the place (separate from ourselves) where we act out the drama of our isolate destinies . . . It is rather a part of our being, dynamic, significant, real." In addition, Native American creation tales often depict the relationship between man and animals in ways sharply different from European assumptions. In the Haudenosaunee tale and many other Earth Diver tales like it, animals and cultural heroes create the earth and its distinctive features collaboratively.

Like creation stories, Native American trickster stories fulfill an explanatory function about the world; they also explain why social codes exist and why they are needed. The trickster character—often represented as an animal such as a coyote, a raven, or a hare—is a figure of scatological humor, frequently focused on fulfilling and over-fulfilling physical needs to the detriment of those around him. However, above all things the trickster represents fluid boundaries. The trickster can shift between sexes, interacts with both humans and animals, rarely settles down for any period of time, and is crafty and foolish at the same time. Furthermore, the Trickster transgresses what is socially acceptable and often what is physically possible. In one of the best known trickster cycles, that of the Winnebago tribe originating in the Wisconsin region, the trickster Wakdjunkaga has a detachable penis that can act autonomously and sometimes resides in a box. These tales entertain but also function as guides to acceptable social behavior. Through the mishaps the trickster causes and the mishaps s/he suffers, the trickster tends to reinforce social boundaries as much as s/he challenges them and also can function as a culture hero. Much like the culture heroes described previously, the Winnebago trickster Wakdjunkaga also benefits the tribe. In the last tale of the cycle, s/he makes the Mississippi River Valley safe for occupation by killing malevolent spirits and moving a waterfall.

As is apparent in both the creation stories and the Trickster stories, Native American cultures did not differentiate between animal behavior and human behavior to the extent that Europeans did. While the European concept of the Great Chain of Being established animals as inferior to humans and the Bible was understood to grant man dominion over the animals, the Native American stories to follow suggest a sense of equality with the animals and the rest of nature. Animals contributed to the creation of the world upon which humans live, were able to communicate with humans until they chose not to, and followed (or refused to follow) the same social codes as humans, such as meeting in councils to discuss problems as a group and agreeing together on a course of action. Nonetheless, like with the laxative bulb story, there is tension between the helpful and harmful aspects of nature, and these works teach the lesson that nature must be given due respect lest one lose its benefits and suffer its anger.

"In fourteen hundred ninety-two, Columbus sailed the ocean blue": the European perspective on the first contact between Native peoples and European explorers has been taught to Americans from pre-school onward, but the Native American perspective on these events is less familiar. Just like their counterparts, Native American depictions of first contact with European explorers situated them within their accustomed natural, spiritual, and social contexts. The explorers' large ships were interpreted as whales, houses, or islands; their paler complexions were a sign of illness or divinity. The gifts or drinks offered by the strangers are accepted out of politeness and social custom, not naiveté or superstition. As these tales were recorded with hindsight, they often ruefully trace how these explorers and colonists disingenuously relied on the natives'

help while appropriating more and more land to themselves and their introduction of alcohol and European commodities into native culture.

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Figure 1. “Approximate Location of Tribes Whose Origin Stories Appear in This Book,” by Kalyca Schultz, Virginia Western Community College, derivative image from original by Theshibboleth, Wikimedia, CC-BY-SA 3.0.

Origin of Folk Stories (Seneca)

There was once a boy who had no home. His parents were dead and his uncles would not care for him. In order to live this boy, whose name was Gaqka, or Crow, made a bower of branches for an abiding place and hunted birds and squirrels for food.

He had almost no clothing but was very ragged and dirty. When the people from the village saw him they called him Filth-Covered-One, and laughed as they passed by, holding their noses. No one thought he would ever amount to anything, which made him feel heavy-hearted. He resolved to go away from his tormentors and become a great hunter.

One night Gaqka found a canoe. He had never seen this canoe before, so he took it. Stepping in he grasped the paddle, when the canoe immediately shot into the air, and he paddled above the clouds and under the moon. For a long time he went always southward. Finally the canoe dropped into a river and then Gaqka paddled for shore.

On the other side of the river was a great cliff that had a face that looked like a man. It was at the forks of the river where this cliff stood. The boy resolved to make his home on the top of the cliff and so climbed it and built a bark cabin.

The first night he sat on the edge of the cliff he heard a voice saying, "Give me some tobacco." Looking around the boy, seeing no one, replied, "Why should I give tobacco?"

There was no answer and the boy began to fix his arrows for the next day's hunt. After a while the voice spoke again, "Give me some tobacco."

Gaqka now took out some tobacco and threw it over the cliff. The voice spoke again: "Now I will tell you a story." Feeling greatly awed the boy listened to a story that seemed to come directly out of the rock upon which he was sitting. Finally the voice paused, for the story had ended. Then it spoke again saying, "It shall be the custom here after to present me with a small gift for my stories." So the boy gave the rock a few bone beads. Then the rock said, "Hereafter when I speak, announcing that I shall tell a story you must say, 'Nio,' and as I speak you must say 'Hen', that I may know that you are listening. You must never fall asleep but continue to listen until I say 'Da'neho nigaga'is.' (So thus finished is the length of my story). Then you shall give me presents and I shall be satisfied."

The next day the boy hunted and killed a great many birds. These he made into soup and roasts. He skinned the birds and saved the skins, keeping them in a bag.

That evening the boy sat on the rock again and looked westward at the sinking sun. He wondered if his friend would speak again. While waiting he chipped some new arrow-points, and made them very small so that he could use them in a blow gun. Suddenly, as he worked, he heard the voice again. "Give me some tobacco to smoke," it said. Gaqka threw a pinch of tobacco over the cliff and the voice said, "Hau'nio," and commenced a story. Long into the night one wonderful tale after another flowed from the rock, until it called out, "So thus finished is the length of my story." Gaqka was sorry to have the stories ended but he gave the rock an awl made from a bird's leg and a pinch of tobacco.

The next day the boy hunted far to the east and there found a village. Nobody knew who he was but he soon found many friends. There were some hunters who offered to teach him how to kill big game, and these went with him to his own camp on the high rock. At night he allowed them to listen to the stories that came forth from the rock, but it would speak only when Gaqka was present. He therefore had many friends with whom to hunt.

Now after a time Gaqka made a new suit of clothing from deer skin and desired to obtain a decorated pouch. He, therefore, went to the village and found one house where there were two daughters living with an old mother. He asked that a pouch be made and the youngest daughter spoke up and said, "It is now finished. I have been waiting for you to come for it." So she gave him a handsome pouch.

Then the old mother spoke, saying, "I now perceive that my future son-in-law has passed through the door and is here." Soon thereafter, the younger woman brought Gaqka a basket of bread and said, "My mother greatly desires that you should marry me." Gaqka looked at the girl and was satisfied, and ate the bread. The older daughter was greatly displeased and frowned in an evil manner.

That night the bride said to her husband, "We must now go away. My older sister will kill you for she is jealous." So Gaqka arose and took his bride to his own lodge. Soon the rock spoke and began to relate wonder stories of things that happened in the old days. The bride was not surprised, but said, "This standing rock, indeed, is my grandfather. I will now present you with a pouch into which you must put a trophy for every tale related."

All winter long the young couple stayed in the lodge on the great rock and heard all the wonder tales of the old days. Gaqka's bag was full of stories and he knew all the lore of former times.

As springtime came the bride said, "We must now go north to your own people and you shall become a great man." But Gaqka was sad and said, "Alas, in my own country I am an outcast and called by an unpleasant name." The bride only laughed, saying, "Nevertheless we shall go north." Taking their pelts and birdskins, the young couple descended the cliff and seated themselves in the canoe. "This is my canoe," said the bride. "I sent it through the air to you."

The bride seated herself in the bow of the canoe and Gaqka in the stern. Grasping a paddle he swept it through the water, but soon the canoe arose and went through the air. Meanwhile the bride was singing all kinds of songs, which Gaqka learned as he paddled.

When they reached the north, the bride said, "Now I shall remove your clothing and take all the scars

from your face and body. She then caused him to pass through a hollow log, and when Gaqka emerged from the other end he was dressed in the finest clothing and was a handsome man.

Together the two walked to the village where the people came out to see them. After a while Gaqka said, "I am the boy whom you once were accustomed to call 'Cia' ddaV I have now returned." That night the people of the village gathered around and listened to the tales he told, and he instructed them to give him small presents and tobacco. He would plunge his hand in his pouch and take out a trophy, saying, "Ho ho! So here is another one!" and then looking at his trophy would relate an ancient tale.

Everybody now thought Gaqka a great man and listened to his stories. He was the first man to find out all about the adventures of the old-time people. That is why there are so many legends now.

Source:

Seneca Myths and Folk Tales, Arthur C. Parker, Public Domain

Creation Story (Iroquois/Haudenosaunee)

Introduction

One of the oldest political entities in the new world, the Haudenosaunee Confederacy were called the Iroquois by the French and the Five Nations by the English. The latter refers to the five tribes that made up the confederacy: the Cayuga, Mohawk, Oneida, Onondaga, and Seneca tribes. The name was changed to Six Nations when the Tuscarora tribe joined in the eighteenth century. Their territory covered the majority of New York with some inroads in southern Canada and northern Pennsylvania. Called the Delaware by Europeans, the Lenape tribe's territory included what became New Jersey, eastern Pennsylvania, southeastern New York, northern Delaware, and a bit of southern Connecticut.

Creation Story

In the great past, deep water covered all the earth. The air was filled with birds, and great monsters were in possession of the waters, when a beautiful woman was seen by them falling from the sky. Then huge ducks gathered in council and resolved to meet this wonderful creature and break the force of her fall. So they arose, and, with pinion overlapping pinion, unitedly received the dusky burden. Then the monsters of the deep also gathered in council to decide which should hold this celestial being and protect her from the terrors of the water, but none was able except a giant tortoise, who volunteered to endure this lasting weight upon his back. There she was gently placed, while he, constantly increasing in size, soon became a large island. Twin boys were after a time brought forth by the woman—one the spirit of good, who made all good things, and caused the maize, fruit, and tobacco to grow; the other the spirit of evil, who created the weeds and all vermin. Ever the world was increasing in size, although occasional quakings were felt, caused by the efforts of the monster tortoise to stretch out, or by the contraction of his muscles.

After the lapse of ages from the time of his general creation Ta-rhuⁿ-hiä-wäh-kuⁿ, the Sky Holder,

resolved upon a special creation of a race which should surpass all others in beauty, strength, and bravery; so from the bosom of the great island, where they had previously subsisted upon moles, Ta-rhuⁿ-hiä-wäh-kuⁿ brought out the six pairs, which were destined to become the greatest of all people.

The Tuscaroras tell us that the first pair were left near a great river, now called the Mohawk. The second family were directed to make their home by the side of a big stone. Their descendants have been termed the Oneidas. Another pair were left on a high hill, and have ever been called the Onondagas. Thus each pair was left with careful instructions in different parts of what is now known as the State of New York, except the Tuscaroras, who were taken up the Roanoke River into North Carolina, where Ta-rhuⁿ-hiä-wäh-kuⁿ also took up his abode, teaching them many useful arts before his departure. This, say they, accounts for the superiority of the Tuscaroras. But each of the six tribes will tell you that his own was the favored one with whom Sky Holder made his terrestrial home, while the Onondagas claim that their possession of the council fire prove them to have been the chosen people.

Later, as the numerous families became scattered over the State, some lived in localities where the bear was the principal game, and were called from that circumstance the clan of the Bear. Others lived where the beavers were trapped, and they were called the Beaver clan. For similar reasons the Snipe, Deer, Wolf, Tortoise, and Eel clans received their appellations.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Pima Story of Creation

In the beginning there was no earth, no water—nothing. There was only a person, *Juh-wert-a-Mah-kai* (*The Doctor of the Earth*).

He just floated, for there was no place for him to stand upon. There was no sun, no light, and he just floated about in the darkness, which was Darkness itself.

He wanted around in the nowhere till he thought he had wandered enough. Then he rubbed on his breast and rubbed out *moah-haht-tack*, that is perspiration, or greasy earth. This he rubbed out on the palm of his hand and held out. It tipped over three times, but the fourth time it said straight in the middle of the air and there is remains no as the world.

The first bush he created was the greasewood bush.

And he made ants, little tiny ants, to live on that bush, on its gum which comes out of its stem.

But these little ants did not do any good, so he created white ants, and these worked and enlarged the earth; they kept on increasing it, larger and larger, until at least it was big enough for himself to rest on.

Then he created a Person. He made him out of his eye, out of the shadow of his eyes, to assist him, to be like him, and to help him in creating trees and human beings and everything that was to be on the earth.

The name of this being was *Noo-ee* (the Buzzard).

Nooee was given all power, but he did not do the work he was created for. He did not care to help Juhwertamahkai, but let him go by himself.

And so the Doctor of the Earth himself created the mountains and everything that has seed and is good to eat. For if he had crated human beings first they would have had nothing to live on.

But after making Nooee and before making the mountains and see for food, Juhwertamahkai made the sun.

In order to make the sun he first made water, and this he placed in a hollow vessel, like an earthen dish (*hwah-hah-ha*) to harden into something like ice. And this hardened ball he placed in the sky. First he placed it in the North, but it did not work; then he placed it in the West, but it did not work; then he placed it in the South, but it did not work; then he placed it in the East and there it worked as he wanted it to.

And the moon he made in the same way and tried in the same places, with the same results.

But when he made the stars he took the water in his mouth and spurted it up into the sky. But the first night his stars did not give light enough. So he took the Doctor-stone (diamond), the *tone-dum-haw-the*, and smashed it up, and took the pieces and threw them into the sky to mix with the water in the stars and then there was light enough.¹

And now Juhwertamahkai, rubbed again on his breast, and from the substance he obtained there made two little dolls, and these he laid on the earth. And they were human beings, man and woman.

And now for a time the people increased till they filled the earth. For the first parents were perfect and there was no sickness and no death. But when the earth was full, then there was nothing to eat, so they killed and ate each other.

But Juhwertamahkai did not like the way his people acted, to kill and eat each other, and so he let the sky fall to kill them. But when the sky dripped he, himself, took a staff and broke a hole thru, thru which he and Nooee emerged and escaped, leaving behind them all the people dead.

And Juhwertamahkai, being now on the top of this fallen sky, again made a man and a woman, in the same way as before. But this man and woman became grey when old, and their children became grey still younger, and their children became gray younger still, and so on till the babies were gray in their cradles.

And Juhwertamahkai, who had made a new earth and sky, just as there had been before, did not like his people becoming grey in their cradles, so he let the sky fall on them again, and again made a hole and escaped, with Nooee, as before.

And Juhwertamahkai, on top of this second sky, again made a new heaven and a new earth, just as he had done before, and new people.

But these new people made a vice of smoking. Before human beings had never smoked till they were old, but now they smoked younger, and each generation still younger, till the infants wanted to smoke in their cradles.

And Juhwertamahkai did not like this, and let the sky fall again, and created everything new again in the same way, and this time he created the earth as it is now.

But at first the whole slope of the world was westward and tho there were peaks rising from this slope there were no true valleys, and all the water that fell ran away and there was no water for the people to drink. So Juhwertamahkai sent Nooee to fly around among the mountains, sand over the earth, to cut valley with his wings, so that the water could be caught and distributed and there might be enough for the people to drink.

Now the sun was male and the moon was female and they met once a month. And the moon became a mother and went to a mountain called *Tahs-my-et-than Toe-ahk* (sun striking mountain) and there was born her baby. But she had duties to attend to, to turn around and give light, so she made a place for the child by tramping down the weedy bushes and there left it. And the child, having no milk, was nourished on the earth.

And this child was the coyote, and as he grew he went out to walk and in his walk came to the house of Juhwertamahkai and Nooee, where they lived.

1. Many doubt that the Indians of North America knew anything about the diamond, but my interpreter insisted that the Doctor-stone was the diamond, therefore I have taken his word for it. Perhaps it was crystal.

And when he came there Juhwertamahkaiknew him and called him *Toe-hahvs*, because he was laid on the weedy bushes of that name.

But now out of the North cam another powerful personage, who has two names, *See-ur-huh* and *Ee-ee-toy*.

Now Seeurhuh means older brother, and when his personage came to Juhwertamahkai, Nooe and Toehahvs he called them his younger brothers. But they claimed to have been here first, and to be older than he, and there was a dispute between them. But finally, because he insisted so strongly, and just to please him, they let him be called older brother.

Source Note:

John William Lloyd collected stories from the Pima tribe through an interpreter in the early 20th century. The collection from which this story is taken includes in its opening documents this statement:

January 20th, 1904.

This is to certify that the myths and legends of the Pimas derived by J. William Lloyd from my granduncle, Thin Buckskin, thru my interpretation, are correct and genuine to the best of my ability to interpret them.

Edward H. Wood,

Pima Indian

Lloyd includes this introduction to the stories, to give some context to readers:

The old man, Comalk Hakw-Kih, (Thin Buckskin) began by saying that these were stories which he used to hear his father tell, they being handed down from father to son, and that when he was little he did not pay much attention, but when he grew older he determined to learn them, and asked his father to teach him, which is father did and how he knew them all.

Source:

Aw-aw-tam Indian Nights, J. William Lloyd, Public Domain

How the World Was Made (Cherokee)

The earth is a great floating island in a sea of water. At each of the four corners there is a cord hanging down from the sky. The sky is of solid rock. When the world grows old and worn out, the cords will break, and then the earth will sink down into the ocean. Everything will be water again. All the people will be dead. The Indians are much afraid of this.

In the long time ago, when everything was all water, all the animals lived up above in Galun'lati, beyond the stone arch that made the sky. But it was very much crowded. All the animals wanted more room. The animals began to wonder what was below the water and at last Beaver's grandchild, little Water Beetle, offered to go and find out. Water Beetle darted in every direction over the surface of the water, but it could find no place to rest. There was no land at all. Then Water Beetle dived to the bottom of the water and brought up some soft mud. This began to grow and to spread out on every side until it became the island which we call the earth. Afterwards this earth was fastened to the sky with four cords, but no one remembers who did this.

At first the earth was flat and soft and wet. The animals were anxious to get down, and they sent out different birds to see if it was yet dry, but there was no place to alight; so the birds came back to Galun'lati. Then at last it seemed to be time again, so they sent out Buzzard; they told him to go and make ready for them. This was the Great Buzzard, the father of all the buzzards we see now. He flew all over the earth, low down near the ground, and it was still soft. When he reached the Cherokee country, he was very tired; his wings began to flap and strike the ground. Wherever they struck the earth there was a valley; whenever the wings turned upwards again, there was a mountain. When the animals above saw this, they were afraid that the whole world would be mountains, so they called him back, but the Cherokee country remains full of mountains to this day. [This was the original home, in North Carolina.]

When the earth was dry and the animals came down, it was still dark. Therefore they got the sun and set it in a track to go every day across the island from east to west, just overhead. It was too hot this way. Red Crawfish had his shell scorched a bright red, so that his meat was spoiled. Therefore the Cherokees do not eat it.

Then the medicine men raised the sun a handsbreadth in the air, but it was still too hot. They raised it

another time; and then another time; at last they had raised it seven handbreadths so that it was just under the sky arch. Then it was right and they left it so. That is why the medicine men called the high place “the seventh height.” Every day the sun goes along under this arch on the under side; it returns at night on the upper side of the arch to its starting place.

There is another world under this earth. It is like this one in every way. The animals, the plants, and the people are the same, but the seasons are different. The streams that come down from the mountains are the trails by which we reach this underworld. The springs at their head are the doorways by which we enter it. But in order to enter the other world, one must fast and then go to the water, and have one of the underground people for a guide. We know that the seasons in the underground world are different, because the water in the spring is always warmer in winter than the air in this world; and in summer the water is cooler.

We do not know who made the first plants and animals. But when they were first made, they were told to watch and keep awake for seven nights. This is the way young men do now when they fast and pray to their medicine. They tried to do this. The first night, nearly all the animals stayed awake. The next night several of them dropped asleep. The third night still more went to sleep. At last, on the seventh night, only the owl, the panther, and one or two more were still awake. Therefore, to these were given the power to see in the dark, to go about as if it were day, and to kill and eat the birds and animals which must sleep during the night.

Even some of the trees went to sleep. Only the cedar, the pine, the spruce, the holly, and the laurel were awake all seven nights. Therefore they are always green. They are also sacred trees. But to the other trees it was said, “Because you did not stay awake, therefore you shall lose your hair every winter.”

After the plants and the animals, men began to come to the earth. At first there was only one man and one woman. He hit her with a fish. In seven days a little child came down to the earth. So people came to the earth. They came so rapidly that for a time it seemed as though the earth could not hold them all.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Introduction-European Exploration Accounts

Spain, the first European country to establish a significant foothold in the Americas in the fifteenth century, was not looking for previously unknown lands at all. It was looking for a westward passage to Asia. Earlier in the century, the Ottoman Empire had captured Constantinople and after that point, controlled the territory through which the traditional land-based trade routes to China and India ran, effectively giving the Ottoman Empire a monopoly on trade between Europe and Asia. Spain, like other European nations, looked for a solution by seeking a westward route. Spain at that time did not exist as a unified nation but rather was a collection of kingdoms, sometimes collaborating but more often competing with each other. The move toward nationhood began when King Ferdinand II of Aragon and Queen Isabella I of Castile married in 1469 and unified two of the more powerful Iberian kingdoms. To consolidate their economic and regional power, these monarchs were very interested in securing trade routes for the very lucrative commodities coming from the east. Additional motivation came from a powerful rival within the same peninsula. Portugal had already circumnavigated Africa and looked poised to discover that westward passage. Those influences encouraged King Ferdinand and Queen Isabella to support Christopher Columbus' proposal of finding a western route. Unaware that a landmass intervened between the Atlantic and Pacific Oceans and miscalculating the distance between western Europe and eastern Asia, Columbus thought he had succeeded in his quest when he landed on islands in the Caribbean. He hadn't, but Spain discovered that the New World had desirable commodities too, namely gold and silver mines that funded Spain's empire-building aspirations.

Just as the powerful European nations fought for supremacy within the confines of the European continent, they also grappled over territory in the Americas. Like Spain, other European countries sought new trade routes and, failing that, coveted the new land as a source of commodities such as precious metals, fur, timber, and agricultural products and as an extension of their empires. Spain primarily explored and appropriated areas in South and Central America and in the southeastern and southwestern parts of North America. Holland has the smallest territory for the briefest amount of time in the Americas, controlling the Hudson River Valley from New York City to Albany as well as the western tip of Long Island for little more than fifty years before losing it to the English in 1664 as part of the settlement of the Second

Anglo-Dutch War. The French territories concentrated primarily in the Canadian areas of Newfoundland to Quebec as well as around the Great Lakes and a large swath of land in the midsection of the country from the Rocky Mountains to the Mississippi River delta. England, one of the last major European powers to create settlements in North America, ultimately ended up having the largest and most lasting colonial reach, starting with their first permanent settlement in Jamestown in 1608, and expanding along the eastern seaboard where they frequently clashed with Spanish territories to the south and Dutch and French territories to the north and west. A small and densely populated island with a system of primogeniture which increasingly invested land in fewer and fewer hands, England was the European country most in need of agricultural settlements in North America. In addition to supplying food and goods to a mother country, it provided land for younger sons and those without prospects at home as well as a convenient place to send unruly groups within the population.

Figure 1. "European Colonization on the Atlantic Coast"



The relationship between imperialism and the spread of religion in the new world was first cemented during Spanish exploration. In a 1493 papal bull, Pope Alexander VI granted Ferdinand and Isabella and their heirs the right to any lands they “discovered towards the west and south” of a demarcation line that was not already in the possession of a Christian monarch so that “the Catholic faith and the Christian religion [would] be exalted and be everywhere increased and spread.” Like the Spanish, French explorers were also accompanied by missionaries to convert North American natives to Catholicism, though they did so with less fervor and less coercion than their co-religionists from Spain. Dutch explorers showed little interest in converting the natives, as Holland had a policy of religious toleration during the time in which it colonized North America. The Church of England had already seceded from the authority of the Catholic Church by the time Jamestown was established, and though the charter from King James emphasized the motive of spreading the Christian faith and church attendance was mandatory in Jamestown’s early years, more energy was put into survival and trade than into proselytizing the natives. It was the later colonies founded

by Separatists and Puritans that came to the new world with the primary intention of spreading the beliefs of their denominations.

The initial function of the exploration accounts to follow in this section was to report back to the governments and organizations that funded the expeditions. However, the invention of the Gutenberg press with its movable type and increased productivity meant that these accounts could be more easily printed and more widely disseminated. Speaking to a wider audience, these accounts fulfilled other purposes as well. They served as written records of a nation's claim to a territory, as tales of exotic lands and thrilling adventure, and as testimonials to lure more people into investing in and emigrating to these fledgling colonies.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "European Colonization on the Atlantic Coast," by Open Stax, from U.S. History, CC-BY 4.0.

Author Introduction-Christopher Columbus (1451-1506)

A sailor from his youth, Christopher Columbus sought to discover a mercantile route to Asia via the Atlantic Ocean, a route he calculated as only 3,000 miles across the Atlantic. Winning support in 1492 from Ferdinand and Isabella, monarchs of Spain, Columbus embarked on his historic voyage that failed to discover the route to Asia but instead discovered the New World, where he first landed at what is now the Bahamas. After that voyage with three caravels, Columbus returned to the New World three more times in 1494, 1496, and 1500, founding settlements at Hispaniola and the West Indies and exploring parts of Central and South America.

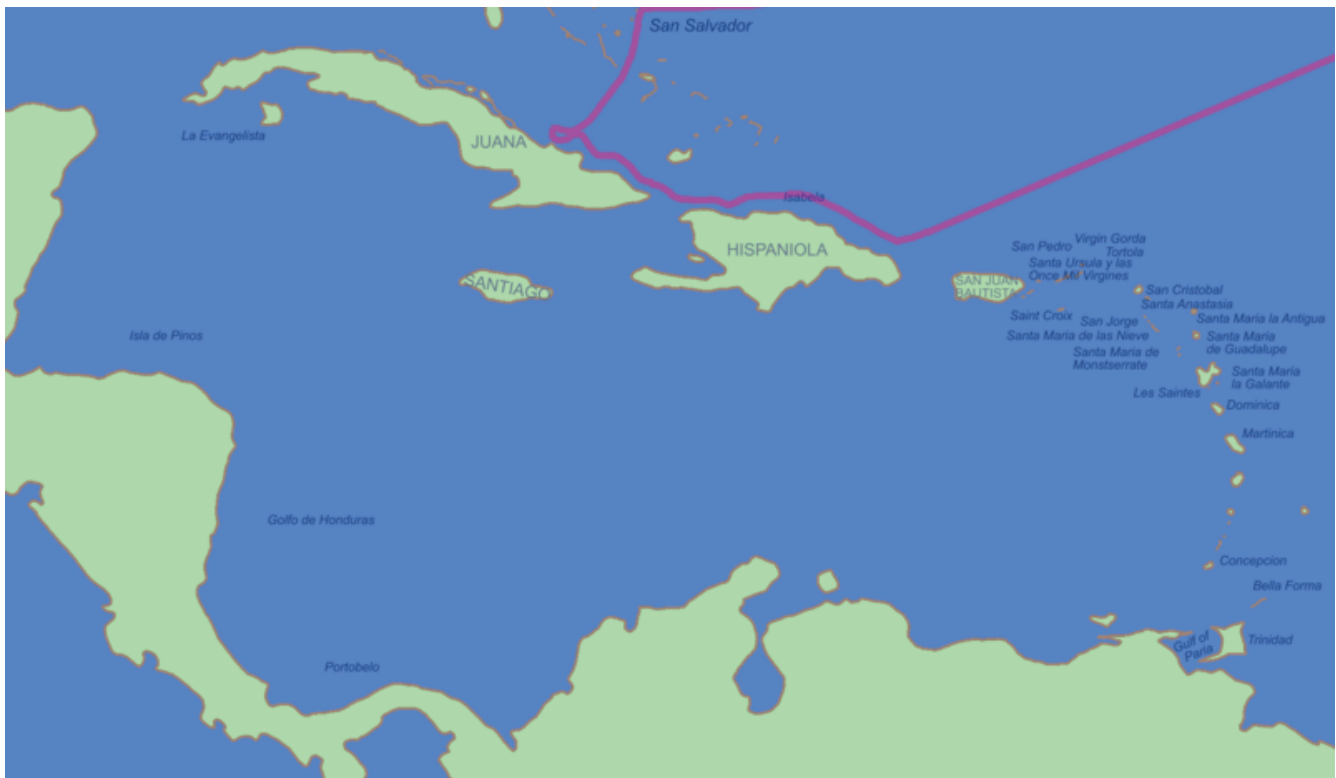
Figure 1. “Portrait Believed to be of Christopher Columbus”



Columbus compensated for his original mission’s failure by taking possession of these new lands and the people he first encountered there—people Columbus significantly noted as wearing gold adornments. Although he hoped to bring peace with him

to what he described as paradisiacal landscapes, Columbus's first settlement at Hispaniola, "Villa de la Navidad," proved too grounded in the earthly desires and ambitions of the Old World. The first settlers demanded riches and women from the Native Americans and were in turn massacred. The second settlement, governed by Columbus's brothers, fell into such disorder that Columbus was forced to return to Spain to defend his own activities. Upon his later return to Hispaniola, Columbus had to defend his authority over the settlers and claim authority over the Native Americans, whom he enslaved as laborers and searchers for gold.

Figure 2. "Map of Columbus's First Voyage"



In 1500, Columbus returned once more to Spain to defend his reputation and then sought to secure his reputation and fortunes in the New World through further explorations there. This foray into what is now Panama and Jamaica led to disaster, both physical (in a shipwreck) and emotional (in a breakdown). Columbus made his final return to Europe where he died in 1506.

His 1493 *Letter of Discovery* derives from Columbus's manuscripts, was translated into Latin by Aliander de Cosco, and was printed by Stephan Planck. It is addressed to Lord Raphael Sanchez, treasurer to Ferdinand and Isabella, who clearly determines the rhetorical approaches Columbus makes in this letter. It describes the New World

in terms amenable to his patrons' desires and ambitions but detrimental to the people he mistakenly named Indians.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "Portrait Believed to be of Christopher Columbus" by artist unknown, Wikimedia, Public Domain.

Figure 2. "Map of Columbus's First Voyage," by unknown, from Wikimedia, CC-BY-SA 3.0.

Letter of Discovery (1493) By Christopher Columbus

CHRISTOPHER COLUMBUS TO THE NOBLE LORD RAPHAEL SANCHEZ ANNOUNCING THE DISCOVERY OF AMERICA

As I know that it will afford you pleasure that I have brought my undertaking to a successful result, I have determined to write you this letter to inform you of everything that has been done and discovered in this voyage of mine.

On the thirty-third day after leaving Cadiz I came into the Indian Sea, where I discovered many islands inhabited by numerous people. I took possession of all of them for our most fortunate King by making public proclamation and unfurling his standard, no one making any resistance. To the first of them I have given the name of our blessed Saviour, trusting in whose aid I had reached this and all the rest; but the Indians call it Guanahani. To each of the others also I gave a new name, ordering one to be called Sancta Maria de Concepcion, another Fernandina, another Hysabella, another Johana; and so with all the rest. As soon as we reached the island which I have just said was called Johana, I sailed along its coast some considerable distance towards the West, and found it to be so large, without any apparent end, that I believed it was not an island, but a continent, a province of Cathay. But I saw neither towns nor cities lying on the seaboard, only some villages and country farms, with whose inhabitants I could not get speech, because they fled as soon as they beheld us. I continued on, supposing I should come upon some city, or country-houses. At last, finding that no discoveries rewarded our further progress, and that this course was leading us towards the North, which I was desirous of avoiding, as it was now winter in these regions, and it had always been my intention to proceed Southwards, and the winds also were favorable to such desires, I concluded not to attempt any other adventures; so, turning back, I came again to a certain harbor, which I had remarked. From there I sent two of our men into the country to learn whether there was any king or cities in that land. They journeyed for three days, and found innumerable people and habitations, but small and having no fixed government; on which account they returned. Meanwhile I had

learned from some Indians, whom I had seized at this place, that this country was really an island. Consequently I continued along towards the East, as much as 322 miles, always hugging the shore. Where was the very extremity of the island, from there I saw another island to the Eastwards, distant 54 miles from this Johana, which I named Hispana; and proceeded to it, and directed my course for 564 miles East by North as it were, just as I had done at Johana.

The island called Johana, as well as the others in its neighborhood, is exceedingly fertile. It has numerous harbors on all sides, very safe and wide, above comparison with any I have ever seen. Through it flow many very broad and health-giving rivers; and there are in it numerous very lofty mountains. All these islands are very beautiful, and of quite different shapes; easy to be traversed, and full of the greatest variety of trees reaching to the stars. I think these never lose their leaves, as I saw them looking as green and lovely as they are wont to be in the month of May in Spain. Some of them were in leaf, and some in fruit; each flourishing in the condition its nature required. The nightingale was singing and various other little birds, when I was rambling among them in the month of November. There are also in the island called Johana seven or eight kinds of palms, which as readily surpass ours in height and beauty as do all the other trees, herbs and fruits. There are also wonderful pinewoods, fields and extensive meadows; birds of various kinds, and honey; and all the different metals, except iron.

In the island, which I have said before was called Hispana, there are very lofty and beautiful mountains, great farms, groves and fields, most fertile both for cultivation and for pasturage, and well adapted for constructing buildings. The convenience of the harbors in this island, and the excellence of the rivers, in volume and salubrity, surpass human belief, unless one should see them. In it the trees, pasture-lands and fruits differ much from those of Johana. Besides, this Hispana abounds in various kinds of spices, gold and metals. The inhabitants of both sexes of this and of all the other islands I have seen, or of which I have any knowledge, always go as naked as they came into the world, except that some of the women cover their private parts with leaves or branches, or a veil of cotton, which they prepare themselves for this purpose. They are all, as I said before, unprovided with any sort of iron, and they are destitute of arms, which are entirely unknown to them, and for which they are not adapted; not on account of any bodily deformity, for they are well made, but because they are timid and full of terror. They carry, however, canes dried in the sun in place of weapons, upon whose roots they fix a wooden shaft, dried and sharpened to a point. But they never dare to make use of these; for it has often happened, when I have sent two or three of my men to some of their villages to speak with the inhabitants, that a crowd of Indians has sallied forth; but when they saw our men approaching, they speedily took to flight, parents abandoning their children, and children their parents. This happened not because any loss or injury had

been inflicted upon any of them. On the contrary I gave whatever I had, cloth and many other things, to whomsoever I approached, or with whom I could get speech, without any return being made to me; but they are by nature fearful and timid. But when they see that they are safe, and all fear is banished, they are very guileless and honest, and very liberal of all they have. No one refuses the asker anything that he possesses; on the contrary they themselves invite us to ask for it. They manifest the greatest affection towards all of us, exchanging valuable things for trifles, content with the very least thing or nothing at all. But I forbade giving them a very trifling thing and of no value, such as bits of plates, dishes, or glass; also nails and straps; although it seemed to them, if they could get such, that they had acquired the most beautiful jewels in the world. For it chanced that a sailor received for a single strap as much weight of gold as three gold solidi; and so others for other things of less price, especially for new blancas, and for some gold coins, for which they gave whatever the seller asked; for instance, an ounce and a half or two ounces of gold, or thirty or forty pounds of cotton, with which they were already familiar. So too for pieces of hoops, jugs, jars and pots they bartered cotton and gold like beasts. This I forbade, because it was plainly unjust; and I gave them many beautiful and pleasing things, which I had brought with me, for no return whatever, in order to win their affection, and that they might become Christians and inclined to love our Kino; and Queen and Princes and all the people of Spain; and that they might be eager to search for and gather and give to us what they abound in and we greatly need.

They do not practice idolatry; on the contrary, they believe that all strength, all power, in short all blessings, are from Heaven, and that I have come down from there with these ships and sailors; and in this spirit was I received everywhere, after they had got over their fear. They are neither lazy nor awkward ; but, on the contrary, are of an excellent and acute understanding. Those who have sailed these seas give excellent accounts of everything; but they have never seen men wearing clothes, or ships like ours.

As soon as I had come into this sea, I took by force some Indians from the first island, in order that they might learn from us, and at the same time tell us what they knew about affairs in these regions. This succeeded admirably; for in a short time we understood them and they us both by gesture and signs and words; and they were of great service to us. They are coming now with me, and have always believed that I have come from Heaven, notwithstanding the long time they have been, and still remain, with us. They were the first who told this wherever we went, one calling to another, with a loud voice, Come, Come, you will see Men

from Heaven. Whereupon both women and men, children and adults, young and old, laying aside the fear they had felt a little before, flocked eagerly to see us, a great crowd thronging about our steps, some bringing food, and others drink, with greatest love and incredible good will.

In each island are many boats made of solid wood; though narrow, yet in length and shape similar to our two-bankers, but swifter in motion, and managed by oars only. Some of them are large, some small, and some of medium size; but most are larger than a two-banker rowed by 18 oars. With these they sail to all the islands, which are innumerable; engaging in traffic and commerce with each other. I saw some of these biremes, or boats, which carried 70 or 80 rowers. In all these islands there is no difference in the appearance of the inhabitants, and none in their customs and language, so that all understand one another. This is a circumstance most favorable for what I believe our most serene King especially desires, that is, their conversion to the holy faith of Christ; for which, indeed, so far as I could understand, they are very ready and prone.

I have told already how I sailed in a straight course along the island of Johana from West to East 322 miles. From this voyage and the extent of my journeyings I can say that this Johana is larger than England and Scotland together. For beyond the aforesaid 322 miles, in that portion which looks toward the West, there are two more provinces, which I did not visit. One of them the Indians call Anan, and its inhabitants are born with tails. These provinces extend 180 miles, as I learned from the Indians, whom I am bringing with me, and who are well acquainted with all these islands.

The distance around Hispana is greater than all Spain from Colonia to Fontarabia; as is readily proved, because its fourth side, which I myself traversed in a straight course from West to East, stretches 540 miles. This island is to be coveted, and not to be despised when acquired. As I have already taken possession of all the others, as I have said, for our most invincible King, and the rule over them is entirely committed to the said King, so in this one I have taken special possession of a certain large town, in a most convenient spot, well suited for all profit and commerce, to which I have given the name of the Nativity of our Lord; and there I ordered a fort to be built forthwith, which ought to be finished now. In it I left as many men as seemed necessary, with all kinds of arms, and provisions sufficient for more than a year; also a caravel and men to build others, skilled not only in this trade but in others. I secured for them the good will and remarkable friendship of the King of the island; for these people are very affectionate and kind; so much so that the aforesaid King took a pride in my being called his brother. Although they should change their minds, and wish to harm those who have remained in the fort, they cannot; because they are without arms, go naked and are too timid; so that, in truth, those who hold the aforesaid fort can lay waste the whole of that island, without any danger to themselves, provided they do not violate the rules and instructions I have given them.

In all these islands, as I understand, every man is satisfied with only one wife, except the princes or kings, who are permitted to have 20. The women appear to work more than the men; but I could not well understand whether they have private property, or not; for I saw that what every one had was shared with the others,

especially meals, provisions and such things. I found among them no monsters, as very many expected; but men of great deference and kind; nor are they black like the Ethiopians; but they have long, straight hair. They do not dwell where the rays of the Sun have most power, although the Sun's heat is very great there, as this region is twenty-six degrees distant from the equinoctial line. From the summits of the mountains there comes great cold, but the Indians mitigate it by being inured to the weather, and by the help of very hot food, which they consume frequently and in immoderate quantities.

I saw no monsters, neither did I hear accounts of any such except in an island called Charis, the second as one crosses over from Spain to India, which is inhabited by a certain race regarded by their neighbors as very ferocious. They eat human flesh, and make use of several kinds of boats by which they cross over to all the Indian islands, and plunder and carry off whatever they can. But they differ in no respect from the others except in wearing their hair long after the fashion of women. They make use of bows and arrows made of reeds, having pointed shafts fastened to the thicker portion, as we have before described. For this reason they are considered to be ferocious, and the other Indians consequently are terribly afraid of them; but I consider them of no more account than the others. They have intercourse with certain women who dwell alone upon the island of Mateurin, the first as one crosses from Spain to India. These women follow none of the usual occupations of their sex; but they use bows and arrows like those of their husbands, which I have described, and protect themselves with plates of copper, which is found in the greatest abundance among them.

I was informed that there is another island larger than the aforesaid Hispana, whose inhabitants have no hair; and that there is a greater abundance of gold in it than in any of the others. Some of the inhabitants of these islands and of the others I have seen I am bringing over with me to bear testimony to what I have reported. Finally, to sum up in a few words the chief results and advantages of our departure and speedy return, I make this promise to our most invincible Sovereigns, that, if I am supported by some little assistance from them, I will give them as much gold as they have need of, and in addition spices, cotton and mastic, which is found only in Chios, and as much aloes-wood, and as many heathen slaves as their majesties may choose to demand; besides these, rhubarb and other kinds of drugs, which I think the men I left in the fort before alluded to, have already discovered, or will do so; as I have myself delayed nowhere longer than the winds compelled me, except while I was providing for the construction of a fort in the city of Nativity, and for making all things safe.

Although these matters are very wonderful and unheard of, they would have been much more so, if ships to a reasonable amount had been furnished me. But what has been accomplished is great and wonderful, and not at all proportionate to my deserts, but to the sacred Christian faith, and to the piety and religion of our Sovereigns. For what the mind of man could not compass the spirit of God has granted to mortals. For God is wont to listen to his servants who love his precepts, even in impossibilities, as has happened to me in the present instance, who have accomplished what human strength has hitherto never attained. For if any one has written or told anything about these islands, all have done so either obscurely or by guesswork, so that it has almost seemed to be fabulous.

Therefore let King and Queen and Princes, and their most fortunate realms, and

all other Christian provinces, let us all return thanks to our Lord and Saviour Jesus Christ, who has bestowed so great a victory and reward upon us; let there be processions and solemn sacrifices prepared; let the churches be decked with festal boughs; let Christ rejoice upon Earth as he rejoices in Heaven, as he foresees that so many souls of so many people heretofore lost are to be saved; and let us be glad not only for the exaltation of our faith, but also for the increase of temporal prosperity, in which not only Spain but all Christendom is about to share.

As these things have been accomplished so have they been briefly narrated.

Farewell.

CHRISTOPHER COLOM, Admiral of the Ocean Fleet. Lisbon, March 14th.

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Author Introduction-Alva Nunez Cabeza De Vaca (ca. 1490-1558)

Alva Nunez Cabeza de Vaca carried a name bestowed upon his maternal grandfather who fought the Moors in Spain and who used a cow's skull to mark a strategic pass through a mountain. Cabeza de Vaca fought in Italy and Spain before leaving with Panfilo de Narvaez (1478–1528) on his 1527 expedition to Florida. Narvaez proved an unwise captain, losing men and all of his six ships to desertion, hurricane, and a failed attempt to discover a port along the Florida shore.

Figure 1. Portrait of Cabeza de Vaca



Stranded in Florida along with a fraction of Narvaez's remaining sailors, Cabeza de Vaca was left to fend for himself against threatening Native Americans and an inhospitable land. The men journeyed to what is now Texas. Of the 600 men who undertook the expedition, only four ultimately survived, one of whom was Cabeza de Vaca. For ten years, Cabeza de Vaca faced extraordinary hardships as he traveled along the Texas coast, including being taken as a prisoner by Native Americans (the Karankawa) for over two years.

Among the Native Americans, he gained a reputation as a trader and then as a healer, a power he himself attributed to his Christian faith. He ultimately gathered a following of Pimas and Opatas who traveled with him to what is now New Mexico and northern Mexico.

There, he once again encountered fellow Europeans who took Cabeza de Vaca prisoner and enslaved the Native Americans with him. In 1537, Cabeza de Vaca returned to Spain where he vocally protested the predatory behavior of slave hunters like his captor Diego de Alcaraz (c. 1490–1540). He returned again to South America as leader of an expedition but saw his own colony devolve into predatory behaviors. In Rio de Plata, Cabeza de Vaca was removed as leader; he ultimately returned to Spain where he lived the remainder of his life.

The Relation of Alvar Nunez Cabeza de Vaca was begun in 1540 while he was still in Spain. In it, he describes the dangers and suffering he endured from the Narvaez expedition, the Europeans' unjust treatment of Native Americans, and the opportunities for further exploration and colonization in the New World.

Figure 2. Map of the Expedition of Cabeza de Vaca



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Figure 1. "Portrait of Cabeza de Vaca," by unknown, Wikimedia, Public Domain.

Figure 2. "Map of the Expedition of Cabeza de Vaca," by Maproom, Wikimedia, CC-BY-SA 3.0.

From The Relation of Alvar Nunez Cabeza de Vaca (1542) By Alvar Nunez Cabeza de Vaca

Chapter XV

WHAT BEFEL US AMONG THE PEOPLE OF MALHADO.

On an Island of which I have spoken, they wished to make us physicians without examination or inquiring for diplomas. They cure by blowing upon the sick, and with that breath and the imposing of hands they cast out infirmity. They ordered that we also should do this, and be of use to them in some way. We laughed at what they did, telling them it was folly, that we knew not how to heal. In consequence, they withheld food from us until we should practice what they required. Seeing our persistence, an Indian told me I knew not what I uttered, in saying that what he knew availed 'nothing; for stones and other matters growing about in the fields, have virtue, and that passing a pebble along the stomach would take away pain and restore health, and certainly then we who were extraordinary men must possess power and efficacy over all other things. At last, finding ourselves in great want we were constrained to obey; but without fear lest we should be blamed for any failure or success.

Their custom is, on finding themselves sick to send for a physician, and after he has applied the cure, they give him not only all they have, but seek among their relatives for more to give. The practitioner scarifies over the seat of pain, and then sucks about the wound. They make cauteries with fire, a remedy among them in high repute, which I have tried on myself and found benefit from it. They afterwards blow on the spot, and having finished, the patient considers that he is relieved.

Our method was to bless the sick, breathing upon them, and recite a Pater-noster and an Ave-Maria, praying with all earnestness to God our Lord that he would give health and influence them to make us some good return. In his clemency he willed that all those for whom we supplicated, should tell the others that they were sound and in health, directly after we made the sign of the blessed cross over them. For this the Indians treated us kindly; they deprived themselves of food that they might give to us, and presented us with skins and some trifles.

So protracted was the hunger we there experienced, that many times I was three days without eating. The

natives also endured as much; and it appeared to me a thing impossible that life could be so prolonged, although afterwards I found myself in greater hunger and necessity, which I shall speak of farther on.

The Indians who had Alonzo del Castillo, Andrés Dorantes, and the others that remained alive, were of a different tongue and ancestry from these, and went to the opposite shore of the main to eat oysters, where they staid until the first day of April, when they returned. The distance is two leagues in the widest part. The island is half a league in breadth and five leagues in length.

The inhabitants of all this region go naked. The women alone have any part of their persons covered, and it is with a wool that grows on trees. The damsels dress themselves in deerskin. The people are generous to each other of what they possess. They have no chief. All that are of a lineage keep together. They speak two languages; those of one are called Capoques, those of the other, Han. They have a custom when they meet, or from time to time when they visit, of remaining half an hour before they speak, weeping; and, this over, he that is visited first rises and gives the other all he has, which is received, and after a little while he carries it away, and often goes without saying a word. They have other strange customs; but I have told the principal of them, and the most remarkable, that I may pass on and further relate what befel us.

Chapter XVI

THE CHRISTIANS LEAVE THE ISLAND OF MALHADO.

After Dorantes and Castillo returned to the Island, they brought together the Christians, who were somewhat separated, and found them in all to be fourteen. As I have said, I was opposite on the main, where my Indians had taken me, and where so great sickness had come upon me, that if anything before had given me hopes of life, this were enough to have entirely bereft me of them.

When the Christians heard of my condition, they gave an Indian the cloak of marten skins we had taken from the cacique, as before related, to pass them over to where I was that they might visit me. Twelve of them crossed; for two were so feeble that their comrades could not venture to bring them. The names of those who came were Alonzo del Castillo, Andres Dorantes, Diego Dorantes, Yaldevieso, Estrada, Tostado, Chaves, Gutierrez, Asturiano a clergyman, Diego de Huelva, Estevarico a black, and Benitez; and when they reached the main land, they found another, who was one of our company, named Francisco de Leon. The thirteen together followed along the coast. So soon as they had come over, my Indians informed me of it, and that Hieronymo de Alvaniz and Lope de Oviedo remained on the island. But sickness prevented me from going with my companions or even seeing them.

I was obliged to remain with the people belonging to the island more than a year, and because of the hard work they put upon me and the harsh treatment, I resolved to flee from them and go to those of Charruco, who inhabit the forests and country of the main, the life I led being insupportable. Besides much other labor, I had to get out roots from below the water, and from among the cane where they grew in the ground. From this employment I had my fingers so worn that did a straw but touch them they would bleed. Many of the canes are broken, so they often tore my flesh, and I had to go in the midst of them with only the clothing on I have mentioned.

Accordingly, I put myself to contriving how I might get over to the other Indians, among whom matters turned somewhat more favorably for me. I set to trafficking, and strove to make my employment profitable in the ways I could best contrive, and by that means I got food and good treatment. The Indians would beg

me to go from one quarter to another for things of which they have need; for in consequence of incessant hostilities, they cannot traverse the country, nor make many exchanges. With my merchandise and trade I went into the interior as far as I pleased, and traveled along the coast forty or fifty leagues. The principal wares were cones and other pieces of sea-snail, conches used for cutting, and fruit like a bean of the highest value among them, which they use as a medicine and employ in their dances and festivities. Among other matters were sea-beads. Such were what I carried into the interior; and in barter I got and brought back skins; ochre with which they rub and color the face, hard canes of which to make arrows, sinews, cement and flint for the heads, and tassels of the hair of deer that by dyeing they make red. This occupation suited me well; for the travel allowed me liberty to go where I wished, I was not obliged to work, and was not a slave. Wherever I went I received fair treatment, and the Indians gave me to eat out of regard to my commodities. My leading object, while journeying in this business, was to find out the way by which I should go forward, and I became well known. The inhabitants were pleased when they saw me, and I had brought them what they wanted; and those who did not know me sought and desired the acquaintance, for my reputation. The hardships that I underwent in this were long to tell, as well of peril and privation as of storms and cold. Oftentimes they overtook me alone and in the wilderness; but I came forth from them all by the great mercy of God, our Lord. Because of them I avoided pursuing the business in winter, a season in which the natives themselves retire to their huts and ranches, torpid and incapable of exertion.

I was in this country nearly six years, alone among the Indians, and naked like them. The reason why I remained so long, was that I might take with me the Christian, Lope de Oviedo, from the island; Alaniz, his companion, who had been left with him by Alonzo del Castillo, Andrés Dorantes and the rest, died soon after their departure; and to get the survivor out from there, I went over to the island every year, and entreated him that we should go, in the best way we could contrive, in quest of Christians. He put me off every year, saying in the next coming we would start. At last I got him off, crossing him over the bay, and over four rivers in the coast, as he could not swim. In this way we went on with some Indians, until coming to a bay a league in width, and everywhere deep. From the appearance we supposed it to be that which is called Espiritu Sancto. We met some Indians on the other side of it, coming to visit ours, who told us that beyond them were three men like us, and gave their names. We asked for the others, and were told that they were all dead of cold and hunger; that the Indians farther on, of whom they were, for their diversion had killed Diego Dorantes, Valdevieso, and Diego de Huelva, because they left one house for another; and that other Indians, their neighbors with whom Captain Dorantes now was, had in consequence of a dream, killed Esquivel and Mendez. We asked how the living were situated, and they answered that they were very ill used, the boys and some of the Indian men being very idle, out of cruelty gave them many kicks, cuffs and blows with sticks; that such was the life they led.

We desired to be informed of the country ahead, and of the subsistence: they said there was nothing to eat, and that it was thin of people, who suffered of cold, having no skins or other things to cover them. They told us also if we wished to see those three Christians, two days from that time the Indians who had them would come to eat walnuts a league from there on the margin of that river; and that we might know what they told us of the ill usage to be true, they slapped my companion and beat him with a stick, and I was not left without my portion. Many times they threw lumps of mud at us, and every day they put their arrows

to our hearts, saying that they were inclined to kill us in the way that they had destroyed our friends. Lope Oviedo, my comrade, in fear said that he wished to go back with the women of those who had crossed the bay with us, the men having remained some distance behind. I contended strongly against his returning, and urged my objections; but in no way could I keep him. So he went back, and I remained alone with those savages. They are called Quevenes, and those with whom he returned, Deaguanes.

Chapter XIX

OUR SEPARATION BY THE INDIANS.

When the six months were over, I had to spend with the Christians to put in execution the plan we had concerted, the Indians went after prickly pears, the place at which they grew being thirty leagues off and when we approached the point of flight, those among whom we were, quarreled about a woman. After striking with fists, heating with sticks and bruising heads in great anger, each took his lodge and went his way, whence it became necessary that the Christians should also separate, and in no way could we come together until another year.

In this time I passed a hard life, caused as much by hunger as ill usage. Three times I was obliged to run from my masters, and each time they went in pursuit and endeavored to slay me; but God our Lord in his mercy chose to protect and preserve me; and when the season of prickly pears returned, we again came together in the same place. After we had arranged our escape, and appointed a time, that very day the Indians separated and all went back. I told my comrades I would wait for them among the prickly pear plants until the moon should be full. This day was the first of September, and the first of the moon; and I said that if in this time they did not come as we had agreed, I would leave and go alone. So we parted, each going with his Indians. I remained with mine until the thirteenth day of the moon, having determined to flee to others when it should be full.

At this time Andrés Dorantes arrived with Estevanico and informed me that they had left Castillo with other Indians near by, called Lanegados; that they had encountered great obstacles and wandered about lost; that the next day the Indian's, among whom we were, would move to where Castillo was, and were going to unite with those who held him and become friends, having been at war until then, and that in this way we should recover Castillo.

We had thirst all the time we ate the pears, which we quenched with their juice. We caught it in a hole made in the earth, and when it was full we drank until satisfied. It is sweet, and the color of must. In this manner they collect it for lack of vessels. There are many kinds of prickly pears, among them some very good, although they all appeared to me to be so, hunger never having given me leisure to choose, nor to reflect upon which were the best.

Nearly all these people drink rain-water, which lies about in spots. Although there are rivers, as the Indians never have fixed habitations, there are no familiar or known places for getting water. Throughout the country are extensive and beautiful plains with good pasturage; and I think it would be a very fruitful region were it worked and inhabited by civilized men. We nowhere saw mountains.

These Indians told us that there was another people next in advance of us, called Camones, living towards the coast, and that they had killed the people who came in the boat of Peñalosa and Tellez, who arrived so feeble that even while being slain they could offer no resistance, and were all destroyed. We were shown

their clothes and arms, and were told that the boat lay there stranded. This, the fifth boat, had remained till then unaccounted for. We have already stated how the boat of the Governor had been carried out to sea, and the one of the Comptroller and the Friars had been cast away on the coast, of which Esquevel narrated the fate of the men. We have once told how the two boats in which Castillo, I and Dorantes came, foundered near the Island of Malhado.

Chapter XX

OF OUR ESCAPE.

The second day after we had moved, we commended ourselves to God and set forth with speed, trusting, for all the lateness of the season and that the prickly pears were about ending, with the mast which remained in the woods, we might

still be enabled to travel over a large territory. Hurrying on that day in great dread lest the Indians should overtake us, we saw some smokes, and going in the direction of them we arrived there after vespers, and found an Indian. He ran as he discovered us coming, not being willing to wait for us. We sent the negro after him, when he stopped, seeing him alone. The negro told him we were seeking the people who made those fires. He answered that their houses were near by, and he would guide us to them. So we followed him. He ran to make known our approach, and at sunset we saw the houses. Before our arrival, at the distance of two cross-bow shots from them, we found four Indians, who waited for us and received us well. We said in the language of the Mariames, that we were coming to look for them. They were evidently pleased with our company, and took us to their dwellings. Dorantes and the negro were lodged in the house of a physician, Castillo and myself in that of another.

These people speak a different language, and are called Avavares. They are the same that carried bows to those with whom we formerly lived, going to traffic with them, and although they are of a different nation and tongue, they understand the other language. They arrived that day with their lodges, at the place where we found them. The community directly brought us a great many prickly pears, having heard of us before, of our cures, and of the wonders our Lord worked by us, which, although there had been no others, were adequate to open ways for us through a country poor like this, to afford us people where oftentimes there are none, and to lead us through imminent dangers, not permitting us to be killed, sustaining us under great want, and putting into those nations the heart of kindness, as we shall relate hereafter.

Chapter XXI

OUR CURE OF SOME OF THE AFFLICTED.

That same night of our arrival, some Indians came to Castillo and told him that they had great pain in the head, begging him to cure them. After he made over them the sign of the cross, and commended them to God, they instantly said that all the pain had left, and went to their houses bringing us prickly pears, with a piece of venison, a thing to us little known. As the report of Castillo's performances spread, many came to us that night sick, that we should heal them, each bringing a piece of venison, until the quantity became so great we knew not where to dispose of it. We gave many thanks to God, for every day went on increasing his compassion and his gifts. After the sick were attended to, they began to dance and sing, making themselves festive, until sunrise; and because of our arrival, the rejoicing was continued for three days.

When these were ended, we asked the Indians about the country farther on, the people we should find

in it, and of the subsistence there. They answered us, that throughout all the region prickly pear plants abounded; but the fruit was now gathered and all the people had gone back to their houses. They said the country was very cold, and there were few skins. Reflecting on this, and that it was already winter, we resolved to pass the season with these Indians.

Five days after our arrival, all the Indians went off, taking us with them to gather more prickly pears, where there were other peoples speaking different tongues. After walking five days in great hunger, since on the way was no manner of fruit, we came to a river and put up our houses. We then went to seek the product of certain trees, which is like peas. As there are no paths in the country, I was detained some time. The others returned, and coming to look for them in the dark, I got lost. Thank God I found a burning tree, and in the warmth of it passed the cold of that night. In the morning, loading myself with sticks, and taking two brands with me, I returned to seek them. In this manner I wandered five days, ever with my fire and load; for if the wood had failed me where none could be found, as many parts are without any, though I might have sought sticks elsewhere, there would have been no fire to kindle them. This was all the protection I had against cold, while walking naked as I was born. Going to the low woods near the rivers, I prepared myself for the night, stopping in them before sunset. I made a hole in the ground and threw in fuel which the trees abundantly afforded, collected in good quantity from those that were fallen and dry. About the whole I made four fires, in the form of a cross, which I watched and made up from time to time. I also gathered some bundles of the coarse straw that there abounds, with which I covered myself in the hole. In this way I was sheltered at night from cold. On one occasion while I slept, the fire fell upon the straw, when it began to blaze so rapidly that notwithstanding the haste I made to get out of it, I carried some marks on my hair of the danger to which I was exposed. All this while I tasted not a mouthful, nor did I find anything I could eat. My feet were bare and bled a good deal. Through the mercy of God, the wind did not blow from the north in all this time, otherwise I should have died.

At the end of the fifth day I arrived on the margin of a river, where I found the Indians, who with the Christians, had considered me dead, supposing that I had been stung by a viper. All were rejoiced to see me, and most so were my companions. They said that up to that time they had struggled with great hunger, which was the cause of their not having sought me. At night, all gave me of their prickly pears, and the next morning we set out for a place where they were in large quantity, with which we satisfied our great craving, the Christians rendering thanks to our Lord that he had ever given us his aid.

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Author Introduction-Samuel de Champlain (ca. 1570-1635)

Samuel de Champlain was born at Brouage, Saintagone, France. His education focused on seamanship and navigation. In 1599, he undertook the first of several voyages to America, joining a Spanish fleet to the Caribbean. His record of this voyage, including illustrations and first-hand descriptions of the Spanish empire and their rule over American Indians, won him the attention and support of Henry IV, king of France.

As Royal Geographer, he joined Francois Pont-Grave's expedition charged with establishing a French colony in America. He sailed up the Saint Lawrence River and proposed a settlement at what is now the lower town of Quebec City. His written reports on America, first with *Des Sauvages* (of the Indians) (1604) followed by his *Les Voyages* (1613) did much to encourage French interest in America.

He defended the small colony through alliances with the Montagnais, the Algonquians, and the Hurons, joining them in a fierce battle against the Mohawk in what is now central New York. He died on Christmas Day in 1635 and was buried at Notre Dame de la Recouvance, a Catholic church he founded in what is now Quebec City. He is still known as the father of New France.

Figure 1. "Defeat of the Iroquois by Champlain." This engraving is based on a drawing by Samuel de Champlain of his 1609 voyage. It depicts the July 30th battle between Iroquois and Algonquian tribes near the southern end of Lake Champlain.



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "Defeat of the Iroquois by Champlain," by unknown, Wikimedia, Public Domain.

From Voyages of Samuel de Champlain, Volume 2 (1604-1610) By
Samuel de Champlain

CHAPTER IX

DEPARTURE FROM THE FALL OF THE IROQUOIS RIVER.— DESCRIPTION OF A LARGE LAKE.—ENCOUNTER WITH THE ENEMY AT THIS LAKE; THEIR MANNER OF ATTACKING THE IROQUOIS, AND THEIR BEHAVIOR IN BATTLE.

I set out accordingly from the fall of the Iroquois River¹ on the 2d of July.² All the savages set to carrying their canoes, arms, and baggage overland, some half a league, in order to pass by the violence and strength of the fall, which was speedily accomplished. Then they put them all in the water again, two men in each with the baggage; and they caused one of the men of each canoe to go by land some three leagues³, the extent of the fall, which is not, however, so violent here as at the mouth, except in some places, where rocks obstruct the river, which is not broader than three hundred or four hundred paces. After we had passed the fall, which was attended with difficulty, all the savages, who had gone by land over a good path and level country, although there are a great many trees, re-embarked in their canoes. My men went also by land; but I went in a canoe. The savages made a review of all their followers, finding that there were twenty-four canoes, with sixty men. After the review was completed, we continued our course to an island⁴, three leagues long, filled with the finest pines I had ever seen. Here they went hunting, and captured some wild animals. Proceeding about three leagues farther on, we made a halt, in order to rest the coming night.

1. The River of the Iroquois, so called by Champlain, was long known by that name, says Charlevoix, because these Indians generally descended it, in order to make their inroads into the colony. Fort Richelieu, at the mouth of the river, erected in 1641, was named after the celebrated Cardinal, the river having already taken his name. This fort having been demolished, another was built by M. de Sorel, a French officer in command, which took his name, as likewise did the river. A fort was built on the same river at the present village of Chambly in 1664, and called Fort St. Louis. This wooden structure was replaced by another of stone, erected prior to 1721, to which the name of Chambly was given, as likewise by some writers to the river. The river has likewise sometimes been called the St. Johns, but the prevailing name is the Richelieu.
2. Read the 12th of July.
3. This fall is now avoided, and the navigation of the Richelieu secured by a canal connecting Chambly Basin and St. Johns, a distance of about ten miles.
4. It is not entirely certain what island is here referred to. It has been supposed to be the Island of St. Thérèse. But, taking all of Champlain's statements into consideration, the logical inference would be that it is the Isle aux Noix.

They all at once set to work, some to cut wood, and others to obtain the bark of trees for covering their cabins, for the sake of sheltering themselves, others to fell large trees for; constructing a barricade on the river-bank around their cabins, which they do so quickly that in less than two hours so much is accomplished that five hundred of their enemies would find it very difficult to dislodge them without killing large numbers. They make no barricade on the river-bank, where their canoes are drawn up, in order that they may be able to embark, if occasion requires. After they were established in their cabins, they despatched three canoes, with nine good men, according to their custom in all their encampments, to reconnoitre for a distance of two or three leagues, to see if they can perceive any thing, after which they return. They rest the entire night, depending upon the observation of these scouts, which is a very bad custom among them; for they are sometimes while sleeping surprised by their enemies, who slaughter them before they have time to get up and prepare for defence. Noticing this, I remonstrated with them on the mistake they made, and told them that they ought to keep watch, as they had seen us do every night, and have men on the lookout, in order to listen and see whether they perceived any thing, and that they should not live in such a manner like beasts. They replied that they could not keep watch, and that they worked enough in the day-time in the chase, since, when engaged in war, they divide their troops into three parts: namely, a part for hunting scattered in several places; another to constitute the main body of their army, which is always under arms; and the third to act as *avant-coureurs*, to look out along the rivers, and observe whether they can see any mark or signal showing where their enemies or friends have passed. This they ascertain by certain marks which the chiefs of different tribes make known to each other; but, these not continuing always the same, they inform themselves from time to time of changes, by which means they ascertain whether they are enemies or friends who have passed. The hunters never hunt in advance of the main body, or *avant-coureurs*, so as not to excite alarm or produce disorder, but in the rear and in the direction from which they do not anticipate their enemy. Thus they advance until they are within two or three days' march of their enemies, when they proceed by night stealthily and all in a body, except the *van-couriers*. By day, they withdraw into the interior of the woods, where they rest, without straying off, neither making any noise nor any fire, even for the sake of cooking, so as not to be noticed in case their enemies should by accident pass by. They make no fire, except in smoking, which amounts to almost nothing. They eat baked Indian meal, which they soak in water, when it becomes a kind of porridge. They provide themselves with such meal to meet their wants, when they are near their enemies, or when retreating after a charge, in which case they are not inclined to hunt, retreating immediately.

We set out on the next day, continuing our course in the river as far as the entrance of the lake. There are many pretty islands here, low, and containing very fine woods and meadows, with abundance of fowl and such animals of the chase as stags, fallow-deer, fawns, roe-bucks, bears, and others, which go from the main land to these islands. We captured a large number of these animals. There are also many beavers, not only in this river, but also in numerous other little ones that flow into it. These regions, although they are pleasant, are not inhabited by any savages, on account of their wars; but they withdraw as far as possible from the rivers into the interior, in order not to be suddenly surprised.

[. . .]

The next day we entered the lake⁵, which is of great extent, say eighty or a hundred leagues long, where I saw four fine islands, ten, twelve, and fifteen leagues long, which were formerly inhabited by the savages, like the River of the Iroquois; but they have been abandoned since the wars of the savages with one another prevail. There are also many rivers falling into the lake, bordered by many fine trees of the same kinds as those we have in France, with many vines finer than any I have seen in any other place; also many chestnut-trees on the border of this lake, which I had not seen before. There is also a great abundance of fish, of many varieties: among others, one called by the savages of the country *Chaousarou*,⁶ which varies in length, the largest being, as the people told me, eight or ten feet long. I saw some five feet long, which were as large as my thigh; the head being as big as my two fists, with a snout two feet and a half long, and a double row of very sharp and dangerous teeth. Its body is, in shape, much like that of a pike; but it is armed with scales so strong that a poniard could not pierce them. Its color is silver-gray. The extremity of its snout is like that of a swine. This fish makes war upon all others in the lakes and rivers. It also possesses remarkable dexterity, as these people informed me, which is exhibited in the following manner. When it wants to capture birds, it swims in among the rushes, or reeds, which are found on the banks of the lake in several places, where it puts its snout out of water and keeps perfectly still: so that, when the birds come and light on its snout, supposing it to be only the stump of a tree, it adroitly closes it, which it had kept ajar, and pulls the birds by the feet down under water. The savages gave me the head of one of them, of which they make great account, saying that, when they have the headache, they bleed themselves with the teeth of this fish on the spot where they suffer pain, when it suddenly passes away.

Continuing our course over this lake on the western side, I noticed, while observing the country, some very high mountains on the eastern side, on the top of which there was snow⁷. I made inquiry of the savages

5. The distances are here overstated by more than threefold, both in reference to the lake and the islands. This arose, perhaps, from the slow progress made in the birch canoes with a party of sixty undisciplined savages, a method of travelling to which Champlain was unaccustomed; and he may likewise have been misled by the exaggerations of the Indians, or he may have failed to comprehend their representation of distances.
6. Of the meaning of *chaousarou*, the name given by the Indians to this fish, we have no knowledge. It is now known as the bony-scaled pike, or gar pike, *Lepidosteus osseus*. It is referred to by several early writers after Champlain. "I saw," says Sagard, "in the cabin of a Montagnais Indian a certain fish, which some call *Chaousarou*, as big as a large pike. It was only an ordinary sized one, for many larger ones are seen, eight, nine, and ten feet long, as is said. It had a snout about a foot and a half long, of about the same shape as that of the snipe, except that the extremity is blunt and not so pointed, and of a large size in proportion to the body. It has a double row of teeth, which are very sharp and dangerous;... and the form of the body is like that of a pike, but it is armed with very stout and hard scales, of silver gray color, and difficult to be pierced."—Sagard's *History of Canada*, Bk. iii. p. 765; Laverdière. Sagard's work was published in 1636. He had undoubtedly seen this singular fish; but his description is so nearly in the words of Champlain as to suggest that he had taken it from our author. Creuxius, in his *History of Canada*, published at Paris in 1664, describes this fish nearly in the words of Champlain, with an engraving sufficiently accurate for identification, but greatly wanting in scientific exactness. He adds, "It is not described by ancient authors, probably because it is only found in the Lake of the Iroquois;" that is, in Lake Champlain. From which it may be inferred that at that time it had not been discovered in other waters. By the French, he says, it is called *piscis armatus*. This is in evident allusion to its bony scales, in which it is protected as in a coat of mail. It is described by Dr. Kay in the *Natural History of New York*, Zoölogy, Part I. p. 271. On Plate XLIII. Fig. 139, of the same work, the reader will observe that the head of the fish there represented strikingly resembles that of the *chaousarou* of Champlain as depicted on his map of 1612. The drawing by Champlain is very accurate, and clearly identifies the Gar Pike. This singular fish has been found in Lake Champlain, the river St. Lawrence, and in the northern lakes, likewise in the Mississippi River, where is to be found also a closely related species commonly called the alligator gar. In the Museum of the Boston Society of Natural History are several specimens, one of them from St. John's River, Florida, four feet and nine inches in length, of which the head is seventeen and a half inches. If the body of those seen by Champlain was five feet, the head two and a half feet would be in about the usual proportion.
7. The Green Mountain range in Vermont, generally not more than twenty or twenty-five miles distant. Champlain was probably deceived as to the snow on their summits in July. What he saw was doubtless white limestone, which might naturally enough be taken

whether these localities were inhabited, when they told me that the Iroquois dwelt there, and that there were beautiful valleys in these places, with plains productive in grain, such as I had eaten in this country, together with many kinds of fruit without limit⁸. They said also that the lake extended near mountains, some twenty-five leagues distant from us, as I judge. I saw, on the south, other mountains, no less high than the first, but without any snow⁹. The savages told me that these mountains were thickly settled, and that it was there we were to find their enemies; but that it was necessary to pass a fall in order to go there (which I afterwards saw), when we should enter another lake, nine or ten leagues long. After reaching the end of the lake, we should have to go, they said, two leagues by land, and pass through a river flowing into the sea on the Norumbegue coast, near that of Florida¹⁰, whither it took them only two days to go by canoe, as I have since ascertained from some prisoners we captured, who gave me minute information in regard to all they had personal knowledge of, through some Algonquin interpreters, who understood the Iroquois language.

Now, as we began to approach within two or three days' journey of the abode of their enemies, we advanced only at night, resting during the day. But they did not fail to practise constantly their accustomed superstitions, in order to ascertain what was to be the result of their undertaking; and they often asked me if I had had a dream, and seen their enemies, to which I replied in the negative. Yet I did not cease to encourage them, and inspire in them hope. When night came, we set out on the journey until the next day, when we withdrew into the interior of the forest, and spent the rest of the day there. About ten or eleven o'clock, after taking a little walk about our encampment, I retired. While sleeping, I dreamed that I saw our enemies, the Iroquois, drowning in the lake near a mountain, within sight. When I expressed a wish to help them, our allies, the savages, told me we must let them all die, and that they were of no importance. When I awoke, they did not fail to ask me, as usual, if I had had a dream. I told them that I had, in fact, had a dream. This, upon being related, gave them so much confidence that they did not doubt any longer that good was to happen to them.

When it was evening, we embarked in our canoes to continue our course; and, as we advanced very quietly and without making any noise, we met on the 29th of the month the Iroquois, about ten o'clock at evening, at the extremity of a cape which extends into the lake on the western bank. They had come to fight. We both began to utter loud cries, all getting their arms in readiness. We withdrew out on the water, and the Iroquois went on shore, where they drew up all their canoes close to each other and began to fell

for snow in the absence of any positive knowledge. The names of the summits visible from the lake are the following, with their respective heights. The Chin, 4,348 feet; The Nose, 4,044; Camel's Hump, 4,083; Jay's Peak, 4,018; Killington Peak, 3,924. This region was at an early period called Irocosia.

8. This is not an inaccurate description of the beautiful as well as rich and fertile valleys to be found among the hills of Vermont.

9. On entering the lake, they saw the Adirondack Mountains, which would appear very nearly in the south. The points visible from the lake were Mt. Marcy, 5,467 feet high above tide-water; Dix's Peak, 5,200; Nipple Top, 4,900; Whiteface, 4,900; Raven Hill, 2,100; Bald Peak, 2,065.— Vide Palmer's *Lake Champlain*, p. 12.

10. . The river here referred to is the Hudson. By passing from Lake Champlain through the small stream that connects it with Lake George, over this latter lake and a short carrying place, the upper waters of the Hudson are reached. The coast of Norumbegue and that of Florida were both indefinite regions, not well defined by geographers of that day. These terms were supplied by Champlain, and not by his informants. He could not of course tell precisely where this unknown river reached the sea, but naturally inferred that it was on the southern limit of Norumbegue, which extended from the Penobscot towards Florida, which latter at that time was supposed to extend from the Gulf of Mexico indefinitely to the north.

trees with poor axes, which they acquire in war sometimes, using also others of stone. Thus they barricaded themselves very well.

Our forces also passed the entire night, their canoes being drawn up close to each other, and fastened to poles, so that they might not get separated, and that they might be all in readiness to fight, if occasion required. We were out upon the water, within arrow range of their barricades. When they were armed and in array, they despatched two canoes by themselves to the enemy to inquire if they wished to fight, to which the latter replied that they wanted nothing else; but they said that, at present, there was not much light, and that it would be necessary to wait for daylight, so as to be able to recognize each other; and that, as soon as the sun rose, they would offer us battle. This was agreed to by our side. Meanwhile, the entire night was spent in dancing and singing, on both sides, with endless insults and other talk; as, how little courage we had, how feeble a resistance we would make against their arms, and that, when day came, we should realize it to our ruin. Ours also were not slow in retorting, telling them they would see such execution of arms as never before, together with an abundance of such talk as is not unusual in the siege of a town. After this singing, dancing, and bandying words on both sides to the fill, when day came, my companions and myself continued under cover, for fear that the enemy would see us. We arranged our arms in the best manner possible, being, however, separated, each in one of the canoes of the savage Montagnais. After arming ourselves with light armor, we each took an arquebuse, and went on shore. I saw the enemy go out of their barricade, nearly two hundred in number, stout and rugged in appearance. They came at a slow pace towards us, with a dignity and assurance which greatly amused me, having three chiefs at their head. Our men also advanced in the same order, telling me that those who had three large plumes were the chiefs, and that they had only these three, and that they could be distinguished by these plumes, which were much larger than those of their companions, and that I should do what I could to kill them. I promised to do all in my power, and said that I was very sorry they could not understand me, so that I might give order and shape to their mode of attacking their enemies, and then we should, without doubt, defeat them all; but that this could not now be obviated, and that I should be very glad to show them my courage and good-will when we should engage in the fight.

As soon as we had landed, they began to run for some two hundred paces towards their enemies, who stood firmly, not having as yet noticed my companions, who went into the woods with some savages. Our men began to call me with loud cries; and, in order to give me a passage-way, they opened in two parts, and put me at their head, where I marched some twenty paces in advance of the rest, until I was within about thirty paces of the enemy, who at once noticed me, and, halting, gazed at me, as I did also at them. When I saw them making a move to fire at us, I rested my musket against my cheek, and aimed directly at one of the three chiefs. With the same shot, two fell to the ground; and one of their men was so wounded that he died some time after. I had loaded my musket with four balls. When our side saw this shot so favorable for them, they began to raise such loud cries that one could not have heard it thunder. Meanwhile, the arrows flew on both sides. The Iroquois were greatly astonished that two men had been so quickly killed, although they were equipped with armor woven from cotton thread, and with wood which was proof against their arrows. This caused great alarm among them. As I was loading again, one of my companions fired a shot from the woods, which astonished them anew to such a degree that, seeing their chiefs dead, they lost courage, and

took to flight, abandoning their camp and fort, and fleeing into the woods, whither I pursued them, killing still more of them. Our savages also killed several of them, and took ten or twelve prisoners. The remainder escaped with the wounded. Fifteen or sixteen were wounded on our side with arrow-shots; but they were soon healed.

After gaining the victory, our men amused themselves by taking a great quantity of Indian corn and some meal from their enemies, also their armor, which they had left behind that they might run better. After feasting sumptuously, dancing and singing, we returned three hours after, with the prisoners. The spot where this attack took place is in latitude 43° and some minutes¹¹, and the lake was called Lake Champlain¹².

Source:

Voyages of Samuel de Champlain, Vol. 2, Samuel de Champlain, Public Domain

11. This battle, or Skirmish, clearly took place at Ticonderoga, or Cheonderoga, as the Indians called it, where a cape juts out into the lake, as described by Champlain. This is the logical inference to be drawn from the whole narrative. It is to be observed that the purpose of the Indians, whom Champlain was accompanying, was to find their enemies, the Iroquois, and give them battle. The journey, or warpath, had been clearly marked out and described by the Indians to Champlain, as may be seen in the text. It led them along the western shore of the lake to the outlet of Lake George, over the fall in the little stream connecting the two lakes, through Lake George, and thence to the mountains beyond, where the Iroquois resided. They found the Iroquois, however, on the lake; gave them battle on the little cape alluded to; and after the victory and pursuit for some distance into the forest, and the gathering up of the spoils, Champlain and his allies commenced their journey homeward. But Champlain says he saw the fall in the stream that connects the two lakes. Now this little stream flows into Lake Champlain at Ticonderoga, and he would naturally have seen the fall, if the battle took place there, while in pursuit of the Iroquois into the forest, as described in the text. The fall was in the line of the retreat of the Iroquois towards their home, and is only a mile and three-quarters from the cape jutting out into the lake at Ticonderoga. If the battle had occurred at any point north of Ticonderoga, he could not have seen the fall, as they retreated immediately after the battle: if it had taken place south of that point, it would have been off the war-path which they had determined to pursue. We must conclude, therefore, that the battle took place at Ticonderoga, a little north of the ruins of the old Fort Carillon, directly on the shore of the lake. If the reader will examine the plan of the battle as given by Champlain's engraving, he will see that it conforms with great exactness to the known topography of the place. The Iroquois, who had their choice of positions are on the north, in the direction of Willow Point, where they can most easily retreat, and where Champlain and his allies can be more easily hemmed in near the point of the cape. The Iroquois are on lower ground, and we know that the surface there shelves to the north. The well-known sandy bottom of the lake at this place would furnish the means of fastening the canoes, by forcing poles into it, a little out from the shore during the night, as they actually did. On Champlain's map of 1632, this point is referred to as the location of the battle; and in his note on the map, No. 65, he says this is the place where the Iroquois were defeated by Champlain. All the facts of the narrative thus point to Ticonderoga, and render it indisputable that this was the scene of the first of the many recorded conflicts on this memorable lake. We should not have entered into this discussion so fully, had not several writers, not well informed, expressed views wholly inconsistent with known facts.
12. The Indian name of Lake Champlain is Caniaderiguaronte, the lake that is the gate of the country.—Vide Administration of the Colonies, by Thomas Pownall. 1768, p. 267. This name was very significant, since the lake and valley of Champlain was the "gate," or war-path, by which the hostile tribes of Iroquois approached their enemies on the north of the St. Lawrence, and vice-versa.

From Voyages of Samuel de Champlain, Volume 3 (1611-1618) By
Samuel de Champlain

VOYAGE OF SIEUR DE CHAMPLAIN TO NEW FRANCE, MADE IN THE YEAR 1615.

Volume 3

During the winter, which lasted four months, I had sufficient leisure to observe their country, customs, dress, manner of living, the character of their assemblies, and other things which I should like to describe. But it is necessary first to speak of the situation of the country in general and its divisions, also of the location of the tribes and the distances between them.

The country extends in length, in the direction from east to west, nearly four hundred and fifty leagues, and some eighty or a hundred leagues in breadth from north to south, from latitude 41° to 48° or 49°¹. This region is almost an island, surrounded by the great river Saint Lawrence, which passes through several lakes of great extent, on the shores of which dwell various tribes speaking different languages, having fixed abodes, and all fond of the cultivation of the soil, but with various modes of life, and customs, some better than others. On the shore north of this great river, extending westerly some hundred leagues towards the Attigouantans², there are very high mountains, and the air is more temperate than in any other part of these regions, the latitude being 41°. All these places abound in game, such as stags, caribous, elks, does³, buffaloes, bears, wolves, beavers, foxes, minxes⁴, weasels⁵, and many other kinds of animals which we do not have in France. Fishing is abundant, there being many varieties, both those which we have in France, as also others which we have not. There are likewise many birds in their time and season. The country is traversed by numerous rivers, brooks, and ponds, connecting with each other and finally emptying into the river St. Lawrence and

1. . Champlain is here speaking of the whole country of New France.

2. This sentence in the original is unfinished and defective. Au costé vers le Nort, icelle grande riuere terant à l'Occident, etc. In the ed. 1632, the reading is Au costé vers le nord d'icelle grande riuere tirant au suroust, etc. The tranlation is according to the ed. of 1632. Vide Quebec ed., p. 941.

3. Champlain here gives the four species of the cervus family under names then known to him, viz, the moose, wapiti or elk, caribou, and the common deer.

4. Fouines, a quadruped known as the minx or mink, *Mustela vison*.

5. Martes, weasels, *Mustela vulgaris*.

the lakes through which it passes. The country is very pleasant in spring, is covered with extensive and lofty forests, and filled with wood similar to that which we have in France, although in many places there is much cleared land, where they plant Indian corn. This region also abounds in meadows, lowlands, and marshes, which furnish food for the animals before mentioned.

The country north of the great river is very rough and mountainous, and extends in latitude from 47° to 49°, and in places abounds in rocks⁶. So far as I could make out, these regions are inhabited by savages, who wander through the country, not engaging in the cultivation of the soil, nor doing anything, or at least as good as nothing. But they are hunters, now in one place, now in another, the region being very cold and disagreeable. This land on the north is in latitude 49° and extends over six hundred leagues in breadth from east to west, of parts of which we have full knowledge. There are also many fine large rivers rising in this region and discharging into the before-mentioned river, together with an infinite number of fine meadows, lakes, and ponds, through which they pass, where there is an abundance of fish. There are likewise numerous islands which are for the most part cleared up and very pleasant, the most of them containing great quantities of vines and wild fruits.

With regard to the regions further west, we cannot well determine their extent, since the people here have no knowledge of them except for two or three hundred leagues or more westerly, from whence comes the great river, which passes, among other places, through a lake having an extent of nearly thirty days' journey by canoe, namely that which we have called the Mer Douce. This is of great extent, being nearly four hundred leagues long. Inasmuch as the savages, with whom we are on friendly terms, are at war with other nations on the west of this great lake, we cannot obtain a more complete knowledge of them, except as they have told us several times that some prisoners from the distance of a hundred leagues had reported that there were tribes there like ourselves in color and in other respects. Through them they have seen the hair of these people which is very light, and which they esteem highly, saying that it is like our own. I can only conjecture in regard to this, that the people they say resemble us were those more civilized than themselves. It would require actual presence to ascertain the truth in regard to this matter. But assistance is needed, and it is only men of means, leisure, and energy, who could or would undertake to promote this enterprise so that a full exploration of these places might be made, affording us a complete knowledge of them.

In regard to the region south of the great river it is very thickly settled, much more so than that on the north, and by tribes who are at war with each other. The country is very pleasant, much more so than that on the northern border, and the air is more temperate. There are many kinds of trees and fruits not found north of the river, while there are many things on the north side, in compensation, not found on the south. The regions towards the east are sufficiently well known, inasmuch as the ocean borders these places. These are the coasts of Labrador, Newfoundland, Cape Breton, La Cadie, and the Almouchiquois⁷, places well known, as I have treated of them sufficiently in the narrative of my previous Voyages, as likewise of the people living

6. The country on the north, &c. Having described the country along the coast of the St Lawrence and the lakes he now refers to the country still further north even to the southern borders of Hudson's Bay. Vide small map.

7. Almouchiquois, so in the French for Almouchiquois. All the tribes at and south of Chouacoet, or the mouth of the Saco River, were denominated Almouchiquois by the French. Vide Vol II p 63, et passim.

there, on which account I shall not speak of them in this treatise, my object being only to make a succinct and true report of what I have seen in addition.

The country of the nation of the Attigouantans is in latitude 44° 30', and extends two hundred and thirty leagues⁸ in length westerly, and ten in breadth. It contains eighteen villages, six of which are enclosed and fortified by palisades of wood in triple rows, bound together, on the top of which are galleries, which they provide with stones and water; the former to hurl upon their enemies and the latter to extinguish the fire which their enemies may set to the palisades. The country is pleasant, most of it cleared up. It has the shape of Brittany, and is similarly situated, being almost surrounded by the *Mer Douce*.⁹ They assume that these eighteen villages are inhabited by two thousand warriors, not including the common mass which amounts to perhaps thirty thousand souls.

Their cabins are in the shape of tunnels or arbors, and are covered with the bark of trees. They are from twenty-five to thirty fathoms long, more or less, and six wide, having a passage-way through the middle from ten to twelve feet wide, which extends from one end to the other. On the two sides there is a kind of bench, four feet high, where they sleep in summer, in order to avoid the annoyance of the fleas, of which there are great numbers. In winter they sleep on the ground on mats near the fire, so as to be warmer than they would be on the platform. They lay up a stock of dry wood, with which they fill their cabins, to burn in winter. At the extremity of the cabins there is a space, where they preserve their Indian corn, which they put into great casks made of the bark of trees and placed in the middle of their encampment. They have pieces of wood suspended, on which they put their clothes, provisions, and other things, for fear of the mice, of which there are great numbers. In one of these cabins there may be twelve fires, and twenty-four families. It smokes excessively, from which it follows that many receive serious injury to the eyes, so that they lose their sight towards the close of life. There is no window nor any opening, except that in the upper part of their cabins for the smoke to escape.

This is all that I have been able to learn about their mode of life; and I have described to you fully the kind of dwelling of these people, as far as I have been able to learn it, which is the same as that of all the tribes living in these regions. They sometimes change their villages at intervals of ten, twenty, or thirty years, and transfer them to a distance of one, two, or three leagues from the preceding situation¹⁰, except when compelled by their enemies to dislodge, in which case they retire to a greater distance, as the Antouhonorons, who went some forty to fifty leagues. This is the form of their dwellings, which are separated from each other some three or four paces, for fear of fire, of which they are in great dread.

Their life is a miserable one in comparison with our own; but they are happy among themselves, not having experienced anything better, and not imagining that anything more excellent is to be found. Their

8. The country of the Attigouantans, sometimes written Attigouautans, the principal tribe of the Hurons, used by Champlain as including the whole, with whom the French were in close alliance, was from east to west not more than about twelve leagues. There must have been some error by which the author is made to say that it was two hundred and thirty leagues. Laverdière suggests that in the manuscript it might have been 23, or 20 to 30, and that the printer made it 230.

9. The author plainly means that the country of the Hurons was nearly surrounded by the *Mer Douce*; that is to say, by Lake Huron and the waters connected with it, viz., the River Severn, Lake Couchiching, and Lake Simcoe. As to the population, compare *The Jesuits in North America*, by Francis Parkman, LL.D., note p. xxv.

10. Vide antea, note 172, for the reason of these removals.

principal articles of food are Indian corn and Brazilian beans¹¹, which they prepare in various ways. By braying in a wooden mortar they reduce the corn to meal. They remove the bran by means of fans made of the bark of trees. From this meal they make bread, using also beans which they first boil, as they do the Indian corn for soup, so that they may be more easily crushed. Then they mix all together, sometimes adding blueberries¹² or dry raspberries, and sometimes pieces of deer's fat, though not often, as this is scarce with them. After steeping the whole in lukewarm water, they make bread in the form of bannocks or pies, which they bake in the ashes. After they are baked they wash them, and from these they often make others by wrapping them in corn leaves, which they fasten to them, and then putting them in boiling water.

But this is not their most common kind. They make another, which they call migan, which is as follows: They take the pounded Indian corn, without removing the bran, and put two or three handfuls of it in an earthen pot full of water. This they boil, stirring it from time to time, that it may not burn nor adhere to the pot. Then they put into the pot a small quantity of fish, fresh or dry, according to the season, to give a flavor to the migan, as they call it. They make it very often, although it smells badly, especially in winter, either because they do not know how to prepare it rightly, or do not wish to take the trouble to do so. They make two kinds of it, and prepare it very well when they choose. When they use fish the migan does not smell badly, but only when it is made with venison. After it is all cooked, they take out the fish, pound it very fine, and then put it all together into the pot, not taking the trouble to remove the appendages, scales, or inwards, as we do, which generally causes a bad taste. It being thus prepared, they deal out to each one his portion. This migan is very thin, and without much substance, as may be well supposed. As for drink, there is no need of it, the migan being sufficiently thin of itself.

They have another kind of migan, namely, they roast new corn before it is ripe, which they preserve and cook whole with fish, or flesh when they have it. Another way is this: they take Indian corn, which is very dry, roast it in the ashes, then bray it and reduce it to meal as in the former case. This they lay up for the journeys which they undertake here and there. The migan made in the latter manner is the best according to my taste. Figure H shows the women braying their Indian corn. In preparing it, they cook a large quantity of fish and meat, which they cut into pieces and put into great kettles, which they fill with water and let it all boil well. When this is done, they gather with a spoon from the surface the fat which comes from the meat and fish. Then they put in the meal of the roasted corn, constantly stirring it until the migan is cooked and thick as soup. They give to each one a portion, together with a spoonful of the fat. This dish they are accustomed to prepare for banquets, but they do not generally make it.

Now the corn freshly roasted, as above described, is highly esteemed among them. They eat also beans, which they boil with the mass of the roasted flour, mixing in a little fat and fish. Dogs are in request at their banquets, which they often celebrate among themselves, especially in winter, when they are at leisure. In case they go hunting for deer or go fishing, they lay aside what they get for celebrating these banquets,

11. Febues du Brésil. This was undoubtedly the common trailing bean, *Pliaseolus vulgaris*, probably called the Brazilian bean, because it resembled a bean known under that name. It was found in cultivation in New England as mentioned by Champlain and the early English settlers. Bradford discoursing of the Indians, *His. Plymouth Plantation*, p. 83, speaks of "their beans of various collours." It is possible that the name, febues du Brésil, was given to it on account of its red color, as was that of the Brazil-wood, from the Portuguese word *braza*, a burning coal.

12. Vide antea, note 101.

nothing remaining in their cabins but the usual thin migan, resembling bran and water, such as is given to hogs to eat.

They have another way of eating the Indian corn. In preparing it, they take it in the ear and put it in water under the mud, leaving it two or three months in this state until they think it is putrefied. Then they remove it, and eat it boiled with meat or fish. They also roast it, and it is better so than boiled. But I assure you that there is nothing that smells so badly as this corn as it comes from the water all muddy. Yet the women and children take it and suck it like sugar-cane, nothing seeming to them to taste better, as they show by their manner. In general they have two meals a day. As for ourselves, we fasted all of Lent and longer, in order to influence them by our example. But it was time lost.

They also fatten bears, which they keep two or three years, for the purpose of their banquets. I observed that if this people had domestic animals they would be interested in them and care for them very well, and I showed them the way to keep them, which would be an easy thing for them, since they have good grazing grounds in their country, and in large quantities, for all kinds of animals, horses, oxen, cows, sheep, swine, and other kinds, for lack of which one would consider them badly off, as they seem to be. Yet with all their drawbacks, they seem to me to live happily among themselves, since their only ambition is to live and support themselves, and they lead a more settled life than those who wander through the forests like brute beasts. They eat many squashes¹³, which they boil, and roast in the ashes.

In regard to their dress, they have various kinds and styles made of the skins of wild beasts, both those which they capture themselves, and others which they get in exchange for their Indian corn, meal, porcelain, and fishing-nets from the Algonquins, Nipissings, and other tribes, which are hunters having no fixed abodes. All their clothes are of one uniform shape, not varied by any new styles. They prepare and fit very well the skins, making their breeches of deer-skin rather large, and their stockings of another piece, which extend up to the middle and have many folds. Their shoes are made of the skins of deer, bears, and beaver, of which they use great numbers. Besides, they have a robe of the same fur, in the form of a cloak, which they wear in the Irish or Egyptian style, with sleeves which are attached with a string behind. This is the way they are dressed in winter, as is seen in figure D. When they go into the fields, they gird up their robe about the body; but when in the village, they leave off their sleeves and do not gird themselves. The Milan trimmings for decorating their garments are made of glue and the scrapings of the before-mentioned skins, of which they make bands in various styles according to their fancy, putting in places bands of red and brown color amid those of the glue, which always keep a whitish appearance, not losing at all their shape, however dirty they may get. There are those among these nations who are much more skilful than others in fitting the skins, and ingenious in inventing ornaments to put on their garments. It is our Montagnais and Algonquins, above all others, who take more pains in this matter. They put on their robes bands of porcupine quills, which they dye a very fine scarlet color¹⁴. They value these bands very highly, and detach them so that they

13. Sitrouelles, or citrouilles, the common summer squash, *Cucurbita polymorpha*. Vide Vol. II. note 128. For figure D, vide p. 116.

14. The coloring matter appears to have been derived from the root of the bedstraw, *Galium tinctorum*. Peter Kalm, a pupil of Linnæus, who travelled in Canada in 1749, says, "The roots of this plant are employed by the Indians in dyeing the quills of the American porcupines red, which they put into several pieces of their work, and air, sun, or water seldom change this color." *Travels into North America*, London, 1771, Vol. III. pp. 14-15.

may serve for other robes when they wish to make a change. They also make use of them to adorn the face, in order to give it a more graceful appearance whenever they wish particularly to decorate themselves.

Most of them paint the face black and red. These colors they mix with oil made from the seed of the sunflower, or with bear's fat or that of other animals. They also dye their hair, which some wear long, others short, others on one side only. The women and girls always wear their hair in one uniform style. They are dressed like men, except that they always have their robes girt about them, which extend down to the knee. They are not at all ashamed to expose the body from the middle up and from the knees down, unlike the men, the rest being always covered. They are loaded with quantities of porcelain, in the shape of necklaces and chains, which they arrange in the front of their robes and attach to their waists. They also wear bracelets and ear-rings. They have their hair carefully combed, dyed, and oiled. Thus they go to the dance, with a knot of their hair behind bound up with eel-skin, which they use as a cord. Sometimes they put on plates a foot square, covered with porcelain, which hang on the back. Thus gaily dressed and habited, they delight to appear in the dance, to which their fathers and mothers send them, forgetting nothing that they can devise to embellish and set off their daughters. I can testify that I have seen at dances a girl who had more than twelve pounds of porcelain on her person, not including the other bagatelles with which they are loaded and bedecked. In the illustration already cited, F shows the dress of the women, G that of the girls attired for the dance.

All these people have a very jovial disposition, although there are many of them who have a sad and gloomy look. Their bodies are well proportioned. Some of the men and women are well formed, strong, and robust. There is a moderate number of pleasing and pretty girls, in respect to figure, color, and expression, all being in harmony. Their blood is but little deteriorated, except when they are old. There are among these tribes powerful women of extraordinary height. These have almost the entire care of the house and work; namely, they till the land, plant the Indian corn, lay up a store of wood for the winter, beat the hemp and spin it, making from the thread fishing-nets and other useful things. The women harvest the corn, house it, prepare it for eating, and attend to household matters. Moreover they are expected to attend their husbands from place to place in the fields, filling the office of pack-mule in carrying the baggage, and to do a thousand other things. All the men do is to hunt for deer and other animals, fish, make their cabins, and go to war. Having done these things, they then go to other tribes with which they are acquainted to traffic and make exchanges. On their return, they give themselves up to festivities and dances, which they give to each other, and when these are over they go to sleep, which they like to do best of all things.

They have some sort of marriage, which is as follows: when a girl has reached the age of eleven, twelve, thirteen, fourteen, or fifteen years she has suitors, more or less according to her attractions, who woo her for some time. After this, the consent of their fathers and mothers is asked, to whose will the girls often do not submit, although the most discreet and considerate do so. The lover or suitor presents to the girl some necklaces, chains, and bracelets of porcelain. If the girl finds the suitor agreeable, she receives the present. Then the lover comes and remains with her three or four nights, without saying anything to her during the time. They receive thus the fruit of their affections. Whence it happens very often that, after from eight to fifteen days, if they cannot agree, she quits her suitor, who forfeits his necklaces and other presents that he has made, having received in return only a meagre satisfaction. Being thus disappointed in his hopes, the man

seeks another woman, and the girl another suitor, if it seems to them desirable. Thus they continue to do until a favorable union is formed. It sometimes happens that a girl thus passes her entire youth, having more than twenty mates, which twenty are not alone in the enjoyment of the creature, mated though they are; for when night comes the young women run from one cabin to another, as do also the young men on their part, going where it seems good to them, but always without any violence, referring the whole matter to the pleasure of the woman. Their mates will do likewise to their women-neighbors, no jealousy arising among them on that account, nor do they incur any reproach or insult, such being the custom of the country.

Now the time when they do not leave their mates is when they have children. The preceding mate returns to her, renews the affection and friendship which he had borne her in the past, asserting that it is greater than that of any other one, and that the child she has is his and of his begetting. The next says the same to her. In time, the victory is with the stronger, who takes the woman for his wife. Thus it depends upon the choice of the woman to take and accept him who shall please her best, having meantime in her searching and loves gained much porcelain and, besides, the choice of a husband. The woman remains with him without leaving him; or if she do leave him, for he is on trial, it must be for some good reason other than impotence. But while with this husband, she does not cease to give herself free rein, yet remains always at home, keeping up a good appearance. Thus the children which they have together, born from such a woman, cannot be sure of their legitimacy. Accordingly, in view of this uncertainty, it is their custom that the children never succeed to the property and honors of their fathers, there being doubt, as above indicated, as to their paternity. They make, however, the children of their sisters, from whom they are known to have issued, their successors and heirs.

The following is the way they nourish and bring up their children: they place them during the day on a little wooden board, wrapping them up in furs or skins. To this board they bind them, placing them in an erect position, and leaving a little opening for the child to do its necessities. If it is a girl, they put a leaf of Indian corn between the thighs, which presses against its privates. The extremity of the leaf is carried outside in a turned position, so that the water of the child runs off on it without inconvenience. They put also under the children the down of certain reeds that we call hare's-foot, on which they rest very softly. They also clean them with the same down. As an ornament for the child, they adorn the board with beads, which they also put on its neck, however small it may be. At night they put it to bed, entirely naked, between the father and mother. It may be regarded as a great miracle that God should thus preserve it so that no harm befalls it, as might be expected, from suffocation, while the father and mother are in deep sleep, but that rarely happens. The children have great freedom among these tribes. The fathers and mothers indulge them too much, and never punish them. Accordingly they are so bad and of so vicious a nature, that they often strike their mothers and others. The most vicious, when they have acquired the strength and power, strike their fathers. They do this whenever the father or mother does anything that does not please them. This is a sort of curse that God inflicts upon them.

In respect to laws, I have not been able to find out that they have any, or anything that approaches them, inasmuch as there is not among them any correction, punishment, or censure of evil-doers except in the way of vengeance, when they return evil for evil, not by rule but by passion, which produces among them conflicts and differences, which occur very frequently.

Moreover, they do not recognize any divinity, or worship any God and believe in anything whatever, but live like brute beasts. They have, however, some respect for the devil, or something so called, which is a matter of uncertainty, since the word which they use thus has various significations and comprises in itself various things. It is accordingly difficult to determine whether they mean the devil or something else, but what especially leads to the belief that what they mean is the devil is this: whenever they see a man doing something extraordinary, or who is more capable than usual, or is a valiant warrior, or furthermore who is in a rage as if out of his reason and senses, they call him *oqui*, or, as we should say, a great knowing spirit, or a great devil. However this may be, they have certain persons, who are the *oqui*, or, as the Algonquins and Montagnais call them, *manitous*; and persons of this kind are the medicine-men, who heal the sick, bind up the wounded, and predict future events, who in fine practise all abuses and illusions of the devil to deceive and delude them. These *oquis* or conjurers persuade their patients and the sick to make, or have made banquets and ceremonies that they may be the sooner healed, their object being to participate in them finally themselves and get the principal benefit therefrom. Under the pretence of a more speedy cure, they likewise cause them to observe various other ceremonies, which I shall hereafter speak of in the proper place. These are the people in whom they put especial confidence, but it is rare that they are possessed of the devil and tormented like other savages living more remote than themselves.

This gives additional reason and ground to believe that their conversion to the knowledge of God would be more easy, if their country were inhabited by persons who would take the trouble and pains to instruct them. But it is not enough to send to them friars, unless there are those to support and assist them. For although these people have the desire to-day to know what God is, to-morrow this disposition will change when they are obliged to lay aside and bring under their foul ways, their dissolute manners, and their savage indulgences. So that there is need of people and families to keep them in the way of duty, to constrain them through mildness to do better, and to move them by good example to mend their lives. Father Joseph¹⁵ and myself have many times conferred with them in regard to our belief, laws, and customs. They listened attentively in their assemblies, sometimes saying to us: You say things that pass our knowledge, and which we cannot understand by words, being beyond our comprehension; but if you would do us a service come and dwell in this country, bringing your wives and children, and when they are here we shall see how you serve the God you worship, and how you live with your wives and children, how you cultivate and plant the soil, how you obey your laws, how you take care of animals, and how you manufacture all that we see proceeding from your inventive skill. When we see all this, we shall learn more in a year than in twenty by simply hearing you discourse and if we cannot then understand, you shall take our children, who shall be as your own. And thus being convinced that our life is a miserable one in comparison with yours, it is easy to believe that we shall adopt yours, abandoning our own.

Their words seemed to me good common sense, showing the desire they have to get a knowledge of God. It is a great wrong to let so many men be lost, and see them perish at our door, without rendering them the succor which can only be given through the help of kings, princes, and ecclesiastics, who alone have the power to do this. For to them alone belongs the honor of so great a work; namely, planting the Christian

15. Père Joseph Le Caron, who had passed the winter among the Hurons.

faith in an unknown region and among savage nations, since we are well informed about these people, that they long for and desire nothing so much as to be clearly instructed as to what they should do and avoid. It is accordingly the duty of those who have the power, to labor there and contribute of their abundance, for one day they must answer before God for the loss of the souls which they allowed to perish through their negligence and avarice; and these are not few but very numerous. Now this will be done when it shall please God to give them grace to this end. As for myself, I desire this result rather to-day than to-morrow, from the zeal which I have for the advancement of God's glory, for the honor of my King, and for the welfare and renown of my country.

When they are sick, the man or woman who is attacked with any disease sends for the oqui, who visits the patient and informs himself about the malady and the suffering. After this, the oqui sends for a large number of men, women, and girls, including three or four old women. These enter the cabin of the sick, dancing, each one having on his head the skin of a bear or some other wild beast, that of the bear being the most common as it is the most frightful. There are three or four other old women about the sick or suffering, who for the most part feign sickness, or are sick merely in imagination. But they are soon cured of this sickness, and generally make banquets at the expense of their friends or relatives, who give them something to put into their kettle, in addition to the presents which they receive from the dancers, such as porcelain and other bagatelles, so that they are soon cured; for when they find that they have nothing more to look for, they get up with what they have secured. But those who are really sick are not readily cured by plays, dances, and such proceedings.

Source:

Voyages of Samuel de Champlain, Vol. 3, Samuel de Champlain, Public Domain

Author Introduction-Thomas Harriot (1560-1621)

Thomas Harriot began his professional life working for Sir Walter Raleigh (1552– 1618) as ship designer, navigational instructor, and accountant. In 1585, he extended his professional activities from England to America, where he served as cartographer and surveyor for Raleigh's second expedition to Virginia which was based at the ill-fated Roanoke, site of the infamous Lost Colony. Named after the English sovereign Queen Elizabeth I, Virginia and Roanoke is now modern day North Carolina. Harriot also served as the expedition's historian, keeping a remarkably-detailed account he later published as *A Briefe and True Report of the New Found Land of Virginia*. In it, he offered a firsthand account written by an Englishman for an English audience. He detailed crops and building materials both as commodities and as means to support colonists. He also offered some details of the culture and lives of the Native Americans he encountered.

Figure 1. Portrait Believed to Be of Thomas Harriot



His last stint with Raleigh was as manager of Raleigh's estates in Waterford, Ireland. Harriot then worked for Henry Percy, the Ninth Earl of Northumberland (1564–1632). From Percy, Harriot received extensive lands and a substantial pension. He devoted the remainder of his life working for himself, so to speak, conducting experiments with the refraction of light and the trajectory of projectiles. His astronomical drawings recorded what later become known as Halley's Comet, and his invention of the perspective trunk led to the invention of the telescope. Harriot's scientific objectivity, observational powers, and notice of concrete particulars contribute to the valuable record of his *A Briefe and True Report*. This work had an impact not only in England but also the Continent.

Figure 2. Title Page of *A Briefe and True Report of the Newfound Land of Virginia*



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credits:

Figure 1. "Portrait Believed to Be of Thomas Harriot," unknown, Wikimedia, Public Domain.

Figure 2. "Title Page of *A Briefe and True Report of the Newfound Land of Virginia*," Livinn Cary, Wikimedia, Public Domain.

A Briefe and True Report of the New Found Land of Virginia (1590)
By Thomas Harriot

**TO THE ADVENTVRERS, FAVORERS, AND VVELVVILLERS OF THE ENTERPRISE FOR
THE INHABITTING and planting in VIRGINIA.**

SINCE the first vndertaking by Sir Walter Raleigh to deale in the action of discovering of that Countrey which is now called and known by the name of VIRGINIA; many voyages hauing bin thither made at sundrie times to his great charge; as first in the yeere 1584. and afterwardes in the yeeres 1585. '1586'. and now of late this last yeare of '1587'. There haue bin diuers and variable reportes with some slaunderous and shamefull speeches bruided abroad by many that returned from thence. Especially of that discouery which was made by the Colony transported by Sir Richard Greinuile in the yeare '1585'. being of all the others the most principal and as yet of most effect, the time of their abode in the countrey beeing a whole yeare, when as in the other voyage before they staid but sixe weekes; and the others after were onelie for supply and transportation, nothing more being discovered then had been before. Which reports haue not done a litle wrong to many that otherwise would have also fauoured & aduentured in the action, to the honour and benefite of our nation, besides the particular profite and credite which would redound to them selues the dealers therein; as I hope by the sequele of euent to the shame of those that haue auouched the contrary shalbe manifest: if you the aduenturers, fauourers, and welwillers do but either encrease in number, or in opinion continue, or hauing bin doubtfull renewe your good liking and furtherance to deale therein according to the worthinesse thereof alreadye found and as you shall vnderstand hereafter to be requisite. Touching which woorthines through cause of the diuersitie of relations and reportes, manye of your opinions coulde not bee firme, nor the mindes of some that are well disposed, bee settled in any certaintie.

I haue therefore thought it good beeing one that haue beene in the discouerie and in dealing with the natuall inhabitantes specially imploied; and hauing therefore seene and knowne more then the ordinaire: to imparte so much vnto you of the fruites of our labours, as that you may knowe howe iniuriously the enterprise is slaundered. And that in publike manner at this present chiefelie for two respectes.

First that some of you which are yet ignorant or doubtfull of the state thereof, may see that there is

sufficiēt cause why the cheefe enterpriser with the fauour of her Maiestie, notwithstanding suche reportes; hath not onelie since continued the action by sending into the countrey againe, and replanting this last yeere a new Colony; but is also readie, according as the times and meanes will affoorde, to follow and prosecute the same.

Secondly, that you seeing and knowing the continuance of the action by the view hereof you may generally know & learne what the countrey is; & therevpon cōsider how your dealing therein if it proceede, may returne you profit and gaine; bee it either by inhabitting & planting or otherwise in furthering thereof.

And least that the substance of my relation should be doubtful vnto you, as of others by reason of their diuersitie: I will first open the cause in a few wordes wherefore they are [a 3] so different; referring my selue to your fauourable constructions, and to be adiudged of as by good consideration you shall finde cause.

Of our companie that returned some for their misdemeanour and ill dealing in the countrey, haue beene there worthily punished; who by reason of their badde natures, haue maliciously not onelie spoken ill of their Gouvernours; but for their sakes slaundered the countrie it selfe. The like also haue those done which were of their confort.

Some beeing ignorant of the state thereof, nothwithstanding since their returne amongst their friendes and acquaintance and also others, especially if they were in companie where they might not be gainesaide; woulde seeme to know so much as no men more; and make no men so great trauilers as themselues. They stood so much as it maie seeme vpon their credite and reputation that hauing been a twelue moneth in the countrey, it woulde haue beene a great disgrace vnto them as they thought, if they coulde not haue saide much wheter it were true or false. Of which some haue spoken of more then euer they saw or otherwise knew to bee there; othersome haue not bin ashamed to make absolute deniall of that which although not by thê, yet by others is most certainly ãd there plêtifully knowne. And othersome make difficulties of those things they haue no skill of.

The cause of their ignorance was, in that they were of that many that were neuer out of the Iland where wee were seated, or not farre, or at the leastwise in few places els, during the time of our aboade in the countrey; or of that many that after golde and siluer was not so soone found, as it was by them looked for, had little or no care of any other thing but to pamper their bellies; or of that many which had little vnderstanding, lesse discretion, and more tongue then was needfull or requisite.

Some also were of a nice bringing vp, only in cities or townes, or such as neuer (as I may say) had seene the world before. Because there were not to bee found any English cities, norsuch faire houses, nor at their owne wish any of their olde accustomed daintie food, nor any soft beds of downe or fethers: the countrey was to them miserable, & their reports thereof according.

Because my purpose was but in briefe to open the cause of the varietie of such speeches; the particularities of them, and of many enuious, malicious, and slaüderous reports and deuises els, by our owne countrey men besides; as trifles that are not worthy of wise men to bee thought vpon, I meane not to trouble you withall: but will passe to the commodities, the substance of that which I haue to make relation of vnto you.

The treatise where of for your more readie view & easier vnderstanding I will diuide into three speciall parts. In the first I will make declaration of such commodities there alreadie found or to be raised, which will not onely serue the ordinary turnes of you which are and shall bee the pläters and inhabitants, but such an

ouerplus sufficiently to bee yielded, or by men of skill to bee provided, as by way of trafficke and exchange with our owne nation of England, will enrich your selues the providers; those that shal deal with you; the enterprisers in general; and greatly profit our owne countrey men, to supply them with most things which heretofore they haue bene faine to provide, either of strangers or of our enemies: which commodities for distinction sake, I call 'Merchantable'.

In the second, I will set downe all the commodities which wee know the countrey by our experience doeth yield of its selfe for victuall, and sustenance of mans life; such as is vsually fed vpon by the inhabitants of the countrey, as also by vs during the time we were there.

In the last part I will make mention generally of such other commodities besides, as I am able to remember, and as I shall thinke behoofull for those that shall inhabite, and plant there to knowe of; which specially concerne building, as also some other necessary vses: with a briefe description of the nature and maners of the people of the countrey.

THE FIRST PART, OF MERCHANTABLE COMMODITIES.

'Silke of grasse or grasse Silke.'

There is a kind of grasse in the countrey vpon the blades where of there groweth very good silke in forme of a thin glittering skin to bee stript of. It groweth two foote and a halfe high or better: the blades are about two foot in length, and half inch broad. The like groweth in Persia, which is in the selfe same climate as Virginia, of which very many of the silke workes that come from thence into Europe are made. Here of if it be planted and ordered as in Persia, it cannot in reason be otherwise, but that there will rise in shorte time great profite to the dealers therein; seeing there is so great vse and vent thereof as well in our countrey as els where. And by the meanes of sowing & plating in good ground, it will be farre greater, better, and more plentifull then it is. Although notwithstanding there is great store thereof in many places of the countrey growing naturally and wilde. Which also by proof here in England, in making a piece of silke Grogan, we found to be excellent good.

'Worme Silke.'

In manie of our iourneyes we found silke wormes fayre and great; as bigge as our ordinary walnuttes. Although it hath not beene our happe to haue found such plentie as elsw here to be in the coutrey we haue heard of; yet seeing that the countrey doth naturally breede and nourish them, there is no doubt but if art be added in plantig of mulberry trees and others fitte for them in commodious places, for their feeding and nourishing; and some of them carefully gathered and husbanded in that sort as by men of skill is knowne to be necessarie: there will rise as great profite in time to the Virginians, as there of doth now to the Persians, Turkes, Italians, and Spaniards.

'Flaxe and Hempe.'

The trueth is that of Hempe and Flaxe there is no greate store in any one place together, by reason it is not planted but as the soile doth yeeld it of it selfe; and howsoever the leafe, and stemme or stalke doe differ from ours; the stuffe by the iudgemēt of men of skill is altogether as good as ours. And if not, as further prooffe should finde otherwise; we haue that experience of the soile, as thas there canno bee shewed anie reason to the contrary, but that it will grow there excellent well; and by planting will be yielded plentifully: seeing

there is so much ground whereof some may well be applied to such purposes. What benefite heereof may growe in cordage and linnens who can not easily vnderstand?

‘Allum.’

There is a veine of earth along the sea coast for the space of fourtie or fiftie miles, whereof by the iudgement of some that have made triall heere in England, is made good Allum, of that kinde which is called Roche Allum. The richnesse of such a commoditie is so well knowne that I neede not to saye any thing thereof. The same earth doth also yeelde White Copresse, Nitrum, and Alumen Plumeum, but nothing so plentifully as the common Allum; which be also of price and profitable.

‘Wapeih.’

Wapeih, a kinde of earth so called by the naturall inhabitants; very like to terra sigillata: and hauing beene refined, it hath beene found by some of our Phisitiōs and Chirurgeons to bee of the same kinde of vertue and more effectuell. The inhabitāts vse it very much for the cure of sores and woundes: there is in diuers places great plentie, and in some places of a blewe sort.

‘Pitch, Tarre, Rozen, and Turpentine.’

There are those kindes of trees which yeelde them abundantly and great store. In the very same Iland where wee were seated, being fifteene miles of length, and fue or sixe miles in breadth, there are fewe trees els but of the same kind; the whole Iland being full.

‘Sassafras.’

Sassafras, called by the inhabitantes Winauk, a kinde of wood of most pleasand and sweete smel; and of most rare vertues in phisick for the cure of many diseases. It is found by experience to bee farre better and of more vses then the wood which is called Guaiacum, or Lignum vitæ. For the description, the manner of vsing and the manifolde vertues thereof, I referre you to the booke of Monardus, translated and entituled in English, The ioyfull newes from the West Indies.

‘Cedar.’

Cedar, a very sweet wood & fine timber; whereof if nests of chests be there made, or timber therof fitted for sweet & fine bedsteads, tables, or deskes, lutes, virginalles & many things else, (of which there hath beene prooffe made already) to make vp fraite with other principal commodities will yeeld profite.

‘Wine.’

There are two kinds of grapes that the soile doth yeeld naturally: the one is small and sowre of the ordinarie bignesse as ours in England: the other farre greater & of himselfe iushious sweet. When they are plāted and husbandeg as they ought, a principall commoditie of wines by them may be raised.

‘Oyle.’

There are two sortes of Walnuttēs both holding oyle, but the one farre more plentifull then the other. When there are milles & other deuises for the purpose, a commodity of them may be raised because there are infinite store. There are also three seuerall kindes of Berries in the forme of Oke akornes, which also by the experience and vse of the inhabitantes, wee finde to yeelde very good and sweete oyle. Furthermore the Beares of the countrey are commonly very fatte, and in some places there are many: their fatnesse because it is so liquid, may well be termed oyle, and hath many speciall vses.

‘Furres.’

All along the Sea coast there are great store of Otters, which beeyng taken by weares and other engines made for the purpose, will yeelde good profite. Wee hope also of Marterne furres, and make no doubt by the relation of the people but that in some places of the countrey there are store: although there were but two skinnes that came to our handes. Luzarnes also we haue vnderstanding of, although for the time we saw none.

‘Deare skinnes.’

Deare skinnes dressed after the manner of Chamoos or vndressed are to be had of the naturall inhabitants thousands yeerely by way of trifficke for trifles: and no more wast or spoile of Deare then is and hath beene ordinarily in time before.

‘Ciuet cattes.’

In our trauailes, there was founde one to haue beene killed by a saluage or inhabitant: and in an other place the smell where one or more had lately beene before: whereby we gather besides then by the relation of the people that there are some in the countrey: good profite will rise by them.

‘Iron.’

In two places of the countrey specially, one about fourescore and the other sixe score miles from the Fort or place where wee dwelt: wee founde neere the water side the ground to be rockie, which by the triall of a minerall man, was founde to holde Iron richly. It is founde in manie places of the countrey else. I knowe nothing to the contrarie, but that it maie bee allowed for a good marchantable commoditie, considering there the small charge for the labour and feeding of men: the infinite store of wood: the want of wood and deereness thereof in England: & the necessity of ballasting of shippes.

‘Copper.’

A hundred and fiftie miles into the maine in two townes wee founde with the inhabitaunts diuerse small plates of copper, that had beene made as wee vnderstood, by the inhabitantes that dwell farther into the countrey: where as they say are mountaines and Riuers that yeelde also whyte graynes of Mettall, which is to bee deemed Siluer. For confirmation whereof at the time of our first arriuall in the Countrey, I sawe with some others with mee, two small peeces of siluer grosly beaten about the weight of a Testrone, hangyng in the eares of a Wiroans or chiefe Lorde that dwelt about fourescore myles from vs; of whom thorowe enquiry, by the number of dayes and the way, I learned that it had come to his handes from the same place or neere, where I after vnderstood the copper was made and the white graynes of mettall founde. The aforesaide copper wee also founde by triall to holde siluer.

‘Pearle.’

Sometimes in feeding on muscles wee founde some pearle; but it was our hap to meete with ragges, or of a pide colour; not hauing yet discouered those [places] places where wee hearde of better and more plentie. One of our companie; a man of skill in such matters, had gathered to gether from among the sauage people aboute fieve thousande: of which number he chose so many as made a fayre chaine, which for their likenesse and vniformitie in roundnesse, orientnesse, and pidenesse of māy excellent colours, with equalitie in greatnesse, were verie fayer and rare; and had therefore beene presented to her Maiestie, had wee not by

casualtie and through extremity of a storme, lost them with many things els in comming away from the country.

‘Sweete Gummes.’

Sweete Gummes of diuers kindes and many other Apothecary drugges of which wee will make speciall mention, when wee shall receiue it from such men of skill in that kynd, that in taking reasonable paines shall discouer them more particularly then wee haue done; and than now I can makc relation of, for want of the examples I had prouided and gathered, and are nowe lost, with other things by causualtie before mentioned.

‘Dyes of diuers kindes.’

There is Shoemake well knowen, and vsed in England for blacke; the seede of an hearbe called Wasewówr; little small rootes called Cháppacor; and the barke of the tree called by the inhabitants Tangomóckonomindge: which Dies are for diuers sortes of red: their goodnesse for our English clothes remayne yet to be proued. The inhabitants vse them onely for the dying of hayre; and colouring of their faces, aud Mantles made of Deare skinnes; and also for the dying of Rushes to make artificiall workes withall in their Mattes and Baskettes; hauing no other thing besides that they account of, apt to vse them for. If they will not proue merchantable there is no doubt but the Planters there shall finde apte vses for them, as also for other colours which wee knowe to be there.

‘Oade.’

A thing of so great vent and vse amongst English Diers, which cannot bee yeilded sufficiently in our owne country for spare of ground; may bee planted in Virginia, there being ground enough. The growth therof need not to be doubted when as in the Ilandes of the Asores it groweth plentifully, which is in thesame climate. So likewise of Madder.

‘Suger canes.’

Whe carried thither Suger canes to plant which beeing not so well preserued as was requisit, & besides the time of the yere being past for their setting when we [b 2] arriued, wee could not make that prooffe of them as wee desired. Notwithstāding, seeing that they grow in the same climate, in the South part of Spaine and in Barbary, our hope in reason may yet continue. So likewise for Orenge, and Lemmons, there may be planted also Quinses. Wherebi may grow in reasonable time if the action be diligently prosecuted, no small commodities in Sugers, Suckets, and Marmalades.

Many other commodities by planting may there also bee raised, which I leaue to your discret and gentle considerations; and many also may bee there which yet we haue not discouered. Two more commodities of great value one of certaintie, and the other in hope, not to be planted, but there to be raised & in short time to be prouided and prepared, I might haue specified. So likewise of those commodities already set downe I might haue said more; as of the particular places where they are founde and best to be planted and prepared: by what meanes and in what reasonable space of time they might be raised to profit and in what proportion; but because others then welwillers might bee therewithall acquainted, not to the good of the action, I haue wittingly omitted them: knowing that to those that are well disposed I haue vttered, according to my promise and purpose, for this part sufficient.

THE SECOND PART, OF SVCHE COMMODITIES AS VIRGINIA IS knowne to yeelde for victuall and sustenāce of mans life, vsually fed vpon by the naturall inhabitants: as also by vs during the time of our abode. The first of such that are sowed and husbanded.

Pagatowr, a kinde of graine so called by the inhabitants; the same in the West Indies is called MAYZE: English men call it Guinney wheate or Turkie wheate, according to the names of the countreys from whence the like hath beene brought. The graine is about the bignesse of our ordinary English peaze and not much different in forme and shape: but of diuers colours: some white, some red, some yellow, and some blew. All of them yeelde a very white and sweete flowre: beeing vsed according to his kinde it maketh a very good bread. Wee made of the same in the countrey some mault, whereof was brued as good ale as was to bee desired. So likewise by the help of hops therof may bee made as good Beere. It is a graine of marueilous great increase; of a thousand, fifteene hundred and some two thousand fold. There are three sortes, of which two are ripe in an eleuen and twelue weekes at the most: sometimes in ten, after the time they are set, and are then of height in stalke about sixe or seuen foote. The other sort is ripe in fourteene, and is about ten foote high, of the stalkes some beare foure heads, some three, some one, and two: euery head cōtaining fue, sixe, or seuē hundred graines within a fewe more or lesse. Of these graines besides bread, the inhabitants make victuall [b 3] eyther by parching them; or seething them whole vntill they be broken; or boyling the floure with water into a pappe.

‘Okindgier’, called by vs ‘Beanes’, because in greatnesse & partly in shape they are like to the Beanes in England; sauing that they are flatter, of more diuers colours, and some pide. The leafe also of the stemme is much different. In taste they are altogether as good as our English peaze.

‘Wickonzówr’, called by vs ‘Peaze’, in respect of the beanes for distinction sake, because they are much lesse; although in forme they little differ; but in goodnesse of tast much, & are far better then our English peaze. Both the beanes and peaze are ripe in tenne weekes after they are set. They make them victuall either by boyling them all to pieces into a broth; or boiling them whole vntill they bee soft and beginne to breake as is vsed in England, eyther by themselues or mixtly together: Sometime they mingle of the wheate with them. Sometime also beeing whole soddeu, they bruse or pound them in a mortar, & thereof make loaues or lumps of dowishe bread, which they vse to eat for varietie.

‘Macócqwer’, according to their seuerall formes called by vs, ‘Pompions’, ‘Mellions’, and ‘Gourdes’, because they are of the like formes as those kindes in England. In ‘Virginia’ such of seuerall formes are of one taste and very good, and do also spring from one seed. There are of two sortes; one is ripe in the space of a moneth, and the other in two moneths.

There is an hearbe which in Dutch is called ‘Melden’. Some of those that I describe it vnto, take it to be a kinde of Orage; it groweth about foure or fue foote high: of the seede thereof they make a thicke broth, and pottage of a very good taste: of the stalke by burning into ashes they make a kinde of salt earth, wherewithall many vse sometimes to season their brothes; other salte they knowe not. Wee our selues, vsed the leaues also for pothearbess.

There is also another great hearbe in forme of a Marigolde, about sixe foote in height; the head with the floure is a spanne in breadth. Some take it to bee ‘Planta Solis’: of the seedes heereof they make both a kinde of bread and broth.

All the aforesaid commodities for victuall are set or sowed, sometimes in groundes a part and seuerally by themselues; but for the most part together in one ground mixtly: the manner thereof with the dressing and preparing of the groūd, because I will note vnto you the fertilitie of the soile; I thinke good briefly to describe.

The ground they neuer fatten with mucke, dounge or any other thing; neither plow nor digge it as we in England, but onely prepare it in sort as followeth. A fewe daies before they sowe or set, the men with wooden instruments, made almost in forme of mattockes or hoes with long handles; the women with short peckers or parers, because they vse them sitting, of a foote long and about fieve inches in breadth: doe onely breake the vpper part of the ground to rayse vp the weedes, grasse, & old stubbes of corne stalkes with their rootes. The which after a day or twoes [drying] drying in the Sunne, being scrapte vp into many small heapes, to saue them labour for carrying them away; they burne into ashes. (And whereas some may thinke that they vse the ashes for to better the grounde; I say that then they woulde eyther disperse the ashes abroade; which wee obserued they doe not, except the heapes bee too great: or els would take speciall care to set their corne where the ashes lie, which also wee finde they are carelesse of.) And this is all the husbanding of their ground that they vse.

Then their setting or sowing is after this maner. First for their corne, beginning in one corner of the plot, with a pecker they make a hole, wherein they put foure graines with that care they touch not one another, (about an inch asunder) and couer them with the moule againe: and so through out the whole plot, making such holes and vsing them after such maner: but with this regard that they bee made in rākes, euery ranke differing from other halfe a fadome or a yarde, and the holes also in euery ranke, as much. By this meanes there is a yarde spare ground betwene euery hole: where according to discretion here and there, they set as many Beanes and Peaze: in diuers places also among the seedes of 'Macócqwer', 'Melden' and 'Planta Solis'.

The ground being thus set according to the rate by vs experimented, an English Acre conteining fourtie pearches in length, and foure in breadth, doeth there yeeld in croppe or ofcome of corne, beanes, and peaze, at the least two hūdred London bushelles: besides the 'Macócqwer, Meldén', and 'Planta Solis': When as in England fourtie bushelles of our wheate yeelded out of such an acre is thought to be much.

I thought also good to note this vnto you, if you which shall inhabite and plant there, maie know how specially that countrey corne is there to be preferred before ours: Besides the manifold waies in applying it to victuall, the increase is so much that small labour and paines is needful in respect that must be vsed for ours. For this I can assure you that according to the rate we haue made prooffe of, one man may prepare and husbane so much grounde (hauing once borne corne before) with lesse thê foure and twentie houres labour, as shall yeelde him victuall in a large proportiō for a twelue mōeth, if hee haue nothing else, but that which the same groūd will yeelde, and of that kinde onelie which I haue before spoken of: the saide groūd being also but of fieve and twentie yards square. And if neede require, but that there is ground enough, there might be raised out of one and the selfsame ground two haruestes or ofcomes; for they sowe or set and may at anie time when they thinke good from the midst of March vntill the ende of Iune: so that they also set when they haue eaten of their first croppe. In some places of the countrey notwithstanding they haue two haruests, as we haue heard, out of one and the same ground.

For English corne neuertheles whether to vse or not to vse it, you that inhabite maie do as you shall

haue farther cause to thinke best. Of the growth you need not to doubt: for barlie, oates and peaze, we haue seene proof of, not beeing purposely [b 4] sowed but fallen casually in the worst sort of ground, and yet to be as faire as any we haue euer seene here in England. But of wheat because it was musty and had taken salt water wee could make no triall: and of rye we had none. Thus much haue I digressed and I hope not vnneccessarily: nowe will I returne againe to my course and intreate of that which yet remaineth appertaining to this Chapter.

There is an herbe which is sowed a part by it selfe & is called by the inhabitants Vppówoc: In the West Indies it hath diuers names, according to the seuerall places & countries where it groweth and is vsed: The Spaniardes generally call it Tobacco. The leaues thereof being dried and brought into powder: they vse to take the fume or smoke thereof by sucking it through pipes made of claie into their stomacke and heade; from whence it purgeth superfluous fleame & other grosse humors, openeth all the pores & passages of the body: by which meanes the vse thereof, not only preserueth the body from obstructiōs; but also if any be, so that they haue not beene of too long continuance, in short time breaketh them: wherby their bodies are notably preserued in health, & know not many greuous diseases wherewithall wee in England are oftentimes afflicted.

The Vppówoc us of so precious estimation amongst them, that they thinke their gods are maruelously delighted therewith: Wherupon sometime they make hallowed fires & cast some of the powder therein for a sacrifice: being in a storme vppon the waters, to pacifie their gods, they cast some vp into the aire and into the water: so a weare for fish being newly set vp, they cast some therein and into the aire: also after an escape of danger, they cast some into the aire likewise: but all done with strange gestures, stamping, sometime dauncing, clapping of hands, holding vp of hands, & staring vp into rhe heauens, vttering therewithal and chattering strange words & noises.

We ourselues during the time we were there vsed to suck it after their maner, as also since our returne, & haue found manie rare and wonderful experiments of the vertues thereof; of which the relation woulde require a volume by it selfe: the vse of it by so manie of late, men & women of great calling as else, and some learned Phisitions also, is sufficient witnes.

And these are all the commodities for sustenance of life that I know and can remember they vse to husband: all else that followe are founde growing naturally or wilde.

‘Of Rootes.’

OPENAVK are a kind of roots of round forme, some of the bignes of walnuts, some far greater, which are found in moist & marish grounds growing many together one by another in ropes, or as thogh they were fastned with a string. Being boiled or sodden they are very good meate.

OKEEPENAVK are also of round shape, found in dry grounds: some are [of the] of the bignes of a mans head. They are to be eaten as they are taken out of the ground, for by reason of their drinesse they will neither roste nor seeth. Their tast is not so good as of the former rootes, notwithstanding for want of bread & somtimes for varietie the inhabitants vse to eate them with fish or flesh, and in my iudgement they doe as well as the houshold bread made of rie heere in England.

‘Kaishúcpenauk’ a white kind of roots about the bignes of hen eggs & nere of that forme: their tast was not

so good to our seeming as of the other, and therefore their place and manner of growing not so much cared for by vs: the inhabitants notwithstanding vsed to boile & eate many.

'Tsinaw' a kind of roote much like vnto the which in England is called the 'China root' brought from the East Indies. And we know not anie thing to the cōtrary but that it maie be of the same kind. These roots grow manie together in great clusters and doe bring foorth a brier stalke, but the leafe in shape far vnlike; which beeing supported by the trees it groweth nearest vnto, wil reach or climbe to the top of the highest. From these roots while they be new or fresh beeing chopt into small pieces & stampd, is strained with water a iuice that maketh bread, & also being boile, a very good spoonemeate in maner of a gelly, and is much better in tast if it bee tempered with oyle. This 'Tsinaw' is not of that sort which by some was caused to be brought into England for the 'China roote', for it was discouered since, and is in vse as is aforesaide: but that which was brought hither is not yet knowne neither by vs nor by the inhabitants to serue for any vse or purpose; although the rootes in shape are very like.

'Coscúshaw', some of our company tooke to bee that kinde of roote which the Spaniards in the West Indies call 'Cassauy', whereupon also many called it by that name: it groweth in very muddie pooles and moist groundes. Being dressed according to the countrey maner, it maketh a good bread, and also a good sponemeate, and is vsed very much by the inhabitants: The iuice of this root is poison, and therefore heede must be taken before any thing be made therewithal: Either the rootes must bee first sliced and dried in the Sunne, or by the fire, and then being pounded into floure wil make good bread: or els while they are greene they are to bee pared, cut into pieces and stampd; loues of the same to be laid neere or ouer the fire vntill it be soure, and then being well pounded againe, bread, or sponemeate very good in taste, and holsome may be made thereof.

'Habascon' is a roote of hoat taste almost of the forme and bignesse of a Parseneepe, of it selfe it is no victuall, but onely a helpe beeing boile together with other meates.

There are also 'Leekes' differeing little from ours in England that grow in many places of the countrey, of which, when we came in places where, wee gathered and eate many, but the naturall inhabitants neuer.

'Of Fruites.'

CHESTNVTS, there are in diuers places great store: some they vse to eate rawe, some they stampe and boile to make spoonemeate, and with some being sodden they make such a manner f dowebread as they vse of their beanes before mentioned.

WALNVTS: There are two kinde of Walnuts, and of then infinit store: In many places where very great woods for many miles together the third part of trees are walnuttrees. The one kind is of the same taste and forme or litle differing from ours of England, but that they are harder and thicker shelled: the other is greater and hath a verie ragged and harde shell: but the kernell great, verie oylie and sweete. Besides their eating of them after our ordinarie maner, they breake them with stones and pound them in morters with water to make a milk which they vse to put into some sorts of their spoonmeate; also among their sodde wheat, peaze, beanes and pompions which maketh them haue a farre more pleasant taste.

MEDLARS a kind of verie good fruit, so called by vs chieflie for these respectes: first in that they are not good vntill they be rotten: then in that they open at the head as our medlars, and are about the same bignesse:

otherwise in taste and colour they are farre differēt: for they are as red as cheries and very sweet: but whereas the cherie is sharpe sweet, they are lushious sweet.

METAQVESVNNAVK, a kinde of pleasaunt fruite almost of the shape & bignes of English peares, but that they are of a perfect red colour as well within as without. They grow on a plant whose leaues are verie thicke and full of prickles as sharpe as needles. Some that haue bin in the Indies, where they haue seen that kind of red die of great price which is called Cochinile to grow, doe describe his plant right like vnto this of Metaquesunnauk but whether it be the true Cochinile or a bastard or wilde kind, it cannot yet be certified; seeing that also as I heard, Cochinile is not of the fruite but founde on the leaues of the plant; which leaues for such matter we haue not so specially obserued.

GRAPES there are of two sorts which I mentioned in the marchantable cōmodities.

STRABERIES there are as good & as great as those which we haue in our English gardens.

MVLBERIES, Applecrabs, Hurts or Hurtleberies, such as wee haue in England.

SAQVEEVNMMENER a kinde of berries almost like vnto capres but somewhat greater which grow together in clusters vpon a plant or herb that is found in shalow waters: being boiled eight or nine hours according to their kind are very good meate and holesome, otherwise if they be eaten they will make a man for the time franticke or extremely sicke.

There is a kind of reed which beareth a seed almost like vnto our rie or wheat, & being boiled is good meate. [In]

In our trauailes in some places wee founde wilde peaze like vnto ours in England but that they were lesse, which are also good meate.

‘Of a kinde of fruite or berrie in the forme of Acornes.’

There is a kind of berrie or acorne, of which there are fūe sorts that grow on seuerall kinds of trees; the one is called ‘Sagatémener’, the second ‘Osámener’, the third ‘Pummuckóner’. These kind of acorns they vse to drie vpon hurdles made of reeds with fire vnderneath almost after the maner as we dry malt in England. When they are to be vsed they first water them vntil they be soft & then being sod they make a good victuall, either to eate so simply, or els being also pounded, to make loaues or lumpes of bread. These be also the three kinds of which, I said before, the inhabitants vsed to make sweet oyle.

An other sort is called ‘Sapúmmener’ which being boiled or parched doth eate and taste like vnto chestnuts. They sometime also make bread of this sort.

The fifth sort is called ‘Mangúmmenauk’, and is the acorne of their kind of oake, the which beeing dried after the maner of the first sortes, and afterward watered they boile them, & their seruants or sometime the chiefe thêselues, either for variety or for want of bread, doe eate them with their fish or flesh.

‘Of Beastes.’

‘Deare’, in some places there are great store: neere vnto the sea coast they are of the ordinarie bignes as ours in England, & some lesse: but further vp into the countrey where there is better feed they are greater: they differ from ours onely in this, their tailes are longer and the snags of their hornes looke backward.

‘Conies’, Those that we haue seen & al that we can heare of are of a grey colour like vnto hares: in some places there are such plentie that all the people of some townes make them mantles of the furre or flue of the skinnes of those they vsually take.

'Saquenúckot' & 'Maquówoc'; two kindes of small beastes greater then conies which are very good meat. We neuer tooke any of them our selves, but sometime eate of such as the inhabitants had taken & brought vnto vs.

'Squirels' which are of a grey colour, we haue taken & eaten.

'Beares' which are all of black colour. The beares of this countrey are good meat; the inhabitants in time of winter do use to take & eate maie; so also sometime did wee. They are taken comonlie in this sort. In some Ilands or places where they are, being hunted for, as soone as they haue spiall of a man they presently run awaie, & then being chased they clime and get vp the next tree they can, from whence with arrowes they are shot downe starke dead, or with those wounds that they may after easily be killed; we sometime shotte them downe with our calceuers.

I haue the names of eight & twenty seuerall sortes of beastes which I haue heard of to be here and there dispersed in the countrey, especially in the maine: of which there are only twelue kinds that we haue yet discovered, & of those that be good meat we know only them before mentioned. The inhabitants sometime kil the 'Lyon' & eat him: & we sometime as they came to our hands of their 'Wolues' or 'woluish Dogges', which I haue not set downe for good meat, least that some woulde vnderstand my iudgement therin to be more simple than needeth, although I could alleage the difference in taste of those kindes from ours, which by some of our company haue been experimented in both.

'Of Foule.'

'Turkie cockes' and 'Turkie hennes': 'Stockdoues': 'Partridges': 'Cranes': 'Hernes': & in winter great store of 'Swannes' & 'Geese'. Of al sortes of foule I haue the names in the countrey language of fourescore and sixe of which number besides those that be named, we haue taken, eaten, & haue the pictures as they were there drawne with the names of the inhabitants of seuerall strange sortes of water foule eight, and seenteene kindes more of land foul, although wee haue seen and eaten of many more, which for want of leasure there for the purpose coulde not bee pictured: and after wee are better furnished and stored vpon further discouery, with their strange beastes, fishe, trees, plants, and hearbes, they shall bee also published.

There are also 'Parats', 'Faulcons', & 'Marlin haukes', which although with vs they bee not vsed for meate, yet for other causes I thought good to mention.

'Of Fishe.'

For foure monthes of the yeere, February, March, Aprill and May, there are plentie of 'Sturgeons': And also in the same monethes of 'Herrings', some of the ordinary bignesse as ours in England, but the most part farre greater, of eighteene, twentie inches, and some two foote in length and better; both these kindes of fishe in those monethes are most plentiful, and in best season, which wee founde to bee most delicate and pleasaunt meate.

There are also 'Troutes, Porpoises, Rayes, Oldwiues, Mulletts, Plaice,' and very many other sortes of excellent good fish, which we haue taken & eaten, whose names I know not but in the countrey language; wee haue of twelue sorts more the pictures as they were drawn in the countrey with their names.

The inhabitants vse to take then two maner of wayes, the one is by a kind of wear made of reedes which in that countrey are very strong. The other way which is more strange, is with poles make sharpe at one

end, by shooting them into the fish after the maner as Irishmen cast dartes; either as they are rowing in their boates or els as they are wading in the shallowes for the purpose. [There]

There are also in many places plentie of these kindes which follow.

‘Sea crabbes’, such as we haue in England.

‘Oystres’, some very great, and some small; some rounde and some of a long shape: They are founde both in salt water and brackish, and those that we had out of salt water are far better than the other as in our owne countrey.

Also ‘Muscles, Scalopes, Periwinkles,’ and ‘Creuises’.

Seekanauk, a kind of crustie shell fishe which is good meate, about a foote in breadth, hauing a crustie tayle, many legges like a crab; and her eyes in her backe. They are founde in shallowes of salt waters; and sometime on the shoare.

There are many ‘Tortoyses’ both of lande and sea kinde, their backes & bellies are shelled very thicke; their head, feete, and taile, which are in appearance, seeme ougly as though they were members of a serpent or venemous: but notwithstanding they are very good meate, as also their egges. Some haue bene founde of a yard in bredth and better.

And thus haue I made relation of all sortes of victuall that we fed vpon for the time we were in ‘Virginia’, as also the inhabitants themselues, as farre foorth as I knowe and can remember or that are specially worthy to bee remembred.

THE THIRD AND LAST PART OF SVCH THINGES AS IS BE HOOFULL for those which shall plant and inhabit to know of; with a description of the nature and manners of the people of the country.

‘Of commodities for building and other necessary uses.’

THose other things which I am more to make rehearsall of, are such as concerne building, and other mechanicall necessarie vses; as diuers sortes of trees for house & ship timber, and other vses els: Also lime, stone, and brick, least that being not mentioned some might haue bene doubted of, or by some that are malicious reported the contrary.

‘Okes’, there are as faire, straight, tall, and as good timber as any can be, and also great store, and in some places very great.

‘Walnut trees’, as I haue saide before very many, some haue bene seen excellent faire timber of foure & fve fadome, & aboue fourescore foot streight without bough.

‘Firre trees’ fit for masts of ships, some very tall & great. [‘Rakíock’,]

‘Rakíock’, a kind of trees so called that are sweet wood of which the inhabitants that were neere vnto vs doe commonly make their boats or Canoes of the form of trowes; only with the helpe of fire, harchets of stones, and shels; we haue known some so great being made in that sort of one tree that they haue carried well xx. men at once, besides much baggage: the timber being great, tal, streight, soft, light, & yet tough enough I thinke (besides other vses) to be fit also for masts of ships.

‘Cedar’, a sweet wood good for seelings, Chests, Boxes, Bedstedes, Lutes, Virginals, and many things els, as I haue also said before. Some of our company which haue wandered in some places where I haue not bene,

haue made certaine affirmation of 'Cyprus' which for such and other excellent vses, is also a wood of price and no small estimation.

'Maple', and also 'Wich-hazle'; wherof the inhabitants vse to make their bowes.

'Holly' a necessary thing for the making of birdlime.

'Willowes' good for the making of weares and weeles to take fish after the English manner, although the inhabitants vse only reedes, which because they are so strong as also flexible, do serue for that turne very well and sufficiently.

'Beech' and 'Ashe', good for caske, hoopes: and if neede require, plow worke, as also for many things els.

'Elme.'

'Sassafras' trees.

'Ascopo' a kinde of tree very like vnto Lawrell, the barke is hoat in tast and spicie, it is very like to that tree which Monardus describeth to bee 'Cassia Lignea' of the West Indies.

There are many other strange trees whose names I knowe not but in the 'Virginian' language, of which I am not nowe able, neither is it so conuenient for the present to trouble you with particular relatiō: seeing that for timber and other necessary vses I haue named sufficient: And of many of the rest but that they may be applied to good vse, I know no cause to doubt.

Now for Stone, Bricke and Lime, thus it is. Neere vnto the Sea coast where wee dwelt, there are no kind of stones to bee found (except a fewe small pebbles about foure miles off) but such as haue bene brought from farther out of the maine. In some of our voiages wee haue seene diuers hard raggie stones, great pebbles, and a kinde of grey stone like vnto marble, of which the inhabitants make their hatchets to cleue wood. Vpon inquirie wee heard that a little further vp into the Countrey were all sortes verie many, although of Quarries they are ignorant, neither haue they vse of any store whereupon they should haue occasion to seeke any. For if euerie housholde haue one or two to cracke Nuttes, grinde shelles, whet copper, and sometimes other stones for hatchets, they haue enough: neither vse they any digging, but onely for graues about three foote deepe: and therefore no maruaile that they know neither Quarries, nor lime stones, which both may bee in places neerer than they wot of.

In the meane time vntill there bee discouerie of sufficient store in some place or other cōuenient, the want of you which are and shalbe the planters therein may be as well supplied by Bricke: for the making whereof in diuers places of the countrey there is clay both excellent good, and plentie; and also by lime made of Oister shels, and of others burnt, after the maner as they vse in the Iles of Tenet and Shepy, and also in diuers other places of England: Which kinde of lime is well knowne to bee as good as any other. And of Oister shels there is plentie enough: for besides diuers other particular places where are abundance, there is one shallowe sounde along the coast, where for the space of many miles together in length, and two or three miles in breadth, the grounde is nothing els beeing but halfe a foote or a foote vnder water for the most part.

This much can I say further more of stones, that about 120. miles from our fort neere the water in the side of a hill was founde by a Gentleman of our company, a great veine of hard ragge stones, which I thought good to remember vnto you.

'Of the nature and manners of the people'

It resteth I speake a word or two of the naturall inhabitants, their natures and maners, leauing large

discourse thereof vntill time more conuenient hereafter: nowe onely so farre fourth, as that you may know, how that they in respect of troubling our inhabiting and planting, are not to be feared; but that they shall haue cause both to feare and loue vs, that shall inhabite with them.

They are a people clothed with loose mantles made of Deere skins, & aprons of the same rounde about their middles; all els naked; of such as difference of statures only as wee in England; hauing no edge tooles or weapons of yron or steele to offend vs withall, neither know they how to make any: those weapōs that they haue, are onlie bowes made of Witch hazle, & arrowes of reeds; flat edged truncheons also of wood about a yard long, neither haue they any thing to defend themselues but targets made of barcks; and some armours made of stickes wickered together with thread.

Their townes are but small, & neere the sea coast but few, some cōtaining but 10. or 12. houses: some 20. the greatest that we haue seene haue bene but of 30. houses: if they be walled it is only done with barks of trees made fast to stakes, or els with poles onely fixed vp right and close one by another.

Their houses are made of small poles made fast at the tops in rounde forme after the maner as is vsed in many arbories in our gardens of England, in most townes couered with barks, and in some with artificiall mattes made of long rushes; from the tops of the houses downe to the ground. The length of them is commonly double to the breadth, in some places they are but 12. and 16. yardes long, and in other some wee haue seene of foure and twentie. [In]

In some places of the countrey one onely towne belongeth to the gouernment of a 'Wiróans' or chiefe Lorde; in other some two or three, in some sixe, eight, & more; the greatest 'Wiróans' that yet we had dealing with had but eighteene townes in his gouernmēt, and able to make not aboue seuen or eight hundred fighting men at the most: The language of euery gouernment is different from any other, and the farther they are distant the greater is the difference.

Their maner of warres amongst themselues is either by sudden surprising one an other most commonly about the dawning of the day, or moone light; or els by ambushes, or some suttle deuises: Set battels are very rare, except if fall out where there are many trees, where eyther part may haue some hope of defence, after the deliuerie of euery arrow, in leaping behind some or other.

If there fall out any warres betwê vs & them; what their fight is likely to bee, we hauing aduantages against them so many maner of waies, as by our discipline, our strange weapons and deuises els; especially by ordinance great and small, it may be easily imagined; by the experience we haue had in some places, the turning vp of their heeles against vs in running away was their best defence.

In respect of vs they are a people poore, and for want of skill and iudgement in the knowledge and vse of our things, doe esteeme our trifles before thinges of greater value: Notwithstanding in their proper manner considering the want of such meanes as we haue, they seeme very ingenious; For although they haue no such tooles, nor any such craftes, sciences and artes as wee; yet in those thinges they doe, they shewe excellencie of wit. And by howe much they vpon due consideration shall finde our manner of knowledges and craftes to exceede theirs in perfection, and speed for doing or execution, by so much the more is it probable that they shoulde desire our friendships & loue, and haue the greater respect for pleasing and obeying vs. Whereby may bee hoped if meanes of good gouernment bee vsed, that they may in short time be brought to ciuilitie, and the imbracing of true religion.

Some religion they haue alreadie, which although it be farre from the truth, yet beyng as it is, there is hope it may bee the easier and sooner reformed.

They beleeeue that there are many Gods which they call 'Mantóac', but of different sortes and degrees; one onely chiefe and great God, which hath bene from all eternitie. Who as they affirme when hee purposed to make the worlde, made first other goddes of a principall order to bee as meanes and instruments to bee vsed in the creation and gouernment to follow; and after the Sunne, Moone, and Starres, as pettie goddes and the instruments of the other order more principall. First they say were made waters, out of which by the gods was made all diuersitie of creatures that are visible or inuisible.

For mankind they say a woman was made first, which by the woorking of one of the goddes, conceiued and brought foorth children: And in such sort they say they had their beginning. [C 3]

But how manie yeeres or ages haue passed since, they say they can make no relation, hauing no letters nor other such meanes as we to keepe recordes of the particularities of times past, but onelie tradition from father to sonne.

They thinke that all the gods are of humane shape, & therefore they represent them by images in the formes of men, which they call 'Kewasowok' one alone is called 'Kewás'; Them they place in houses appropriate or temples which they call 'Mathicómuck'; Where they woorship, praie, sing, and make manie times offerings vnto them. In some 'Machicómuck' we haue seene but on 'Kewas', in some two, and in other some three; The common sort thinke them to be also gods.

They beleeeue also the immortalitie of the soule, that after this life as soone as the soule is departed from the bodie according to the workes it hath done, it is eyther carried to heauê the habitacle of gods, there to enioy perpetuall blisse and happiness, or els to a great pitte or hole, which they thinke to bee in the furthest partes of their part of the worlde towarde the sunne set, there to burne continually: the place they call 'Popogusso'.

For the confirmation of this opinion, they tolde mee two stories of two men that had been lately dead and reuiued againe, the one happened but few yeres before our comming in the countrey of a wicked man which hauing beene dead and buried, the next day the earth of the graue beeing seene to moue, was takê vp againe; Who made declaration where his soule had beene, that is to saie very neere entring into 'Popogusso', had not one of the gods saued him & gaue him leaue to returne againe, and teach his friends what they should doe to auoid that terrible place of tormenr.

The other happened in the same yeere wee were there, but in a towne that was threescore miles from vs, and it was tolde mee for straunge newes that one beeing dead, buried and taken vp againe as the first, shewed that although his bodie had lien dead in the graue, yet his soule was aliue, and had trauailed farre in a long broade waie, on both sides whereof grewe most delicate and pleasaût trees, bearing more rare and excellent fruites then euer hee had seene before or was able to expresse, and at length came to most braue and faire houses, neere which hee met his father, that had beene dead before, who gaue him great charge to goe backe againe and shew his friendes what good they were to doe to enioy the pleasures of that place, which when he had done he should after come againe.

What subtilty soeuer be in the 'Wiroances' and Priestes, this opinion worketh so much in manie of the common and simple sort of people that it maketh them haue great respect to their Gouvernours, and also great care what they do, to auoid torment after death, and to enioy blisse; although notwithstanding there

is punishment ordained for malefactours, as stealers, whoremoongers, and other sortes of wicked doers; some punished with death, some with forfeitures, some with beating, according to the greatnes of the factes.

And this is the summe of their religion, which I learned by hauing special familiarity [miliarity] with some of their priestes. Wherein they were not so sure grounded, nor gaue such credite to their traditions and stories but through conuersing with vs they were brought into great doubts of their owne, and no small admiratiō of ours, with earnest desire in many, to learne more than we had meanes for want of perfect vtterance in their language to expresse.

Most things they sawe with vs, as Mathematicall instruments, sea compasses, the vertue of the loadstone in drawing yron, a perspectiue glasse whereby was shewed manie strange sightes, burning glasses, wildefire woorkes, gunnes, bookes, writing and reading, spring clocks that seeme to goe of themselues, and manie other things that wee had, were so straunge vnto them, and so farre exceeded their capacities to comprehend the reason and meanes how they should be made and done, that they thought they were rather the works of gods then of men, or at the leastwise they had bin giuen and taught vs of the gods. Which made manie of them to haue such opinions of vs, as that if they knew not the trueth of god and religion already, it was rather to be had from vs, whom God so specially loued then from a people that were so simple, as they found themselues to be in comparison of vs. Whereupon greater credite was giuen vnto that we spake of concerning such matters.

Manie times and in euery towne where I came, according as I was able, I made declaration of the contentes of the Bible; that therein was set foorth the true and onelie GOD, and his mightie woorkes, that therein was contayned the true doctrine of saluation through Christ, which manie particularities of Miracles and chiefe poyntes of religion, as I was able then to vtter, and thought fitte for the time. And although I told them the booke materially & of itself was not of anie such vertue, as I thought they did conceiue, but onely the doctrine therein cōtained; yet would many be glad to touch it, to embrace it, to kisse it, to hold it to their brests and heades, and stroke ouer all their bodie with it; to shew their hungrie desire of that knowledge which was spoken of.

The 'Wiroans' with whom we dwelt called 'Wingina', and many of his people would be glad many times to be with vs at our praiers, and many times call vpon vs both in his owne towne, as also in others whither he sometimes accompanied vs, to pray and sing Psalmes; hoping thereby to bee partaker in the same effectes which wee by that meanes also expected.

Twise this 'Wiroans' was so greiuously sicke that he was like to die, and as hee laie languishing, doubting of anie helpe by his owne priestes, and thinking he was in such daunger for offending vs and thereby our god, sent for some of vs to praie and bee a meanes to our God that it would please him either that he might liue or after death dwell with him in blisse; so likewise were the requestes of manie others in the like case.

On a time also when their corne began to wither by reason of a drouth which happened extraordinarily, fearing that it had come to passe by reason that in some thing they had displeased vs, many woulde come to vs & desire vs to praie to our God of England, that he would perserue their corne, promising that when it was ripe we also should be partakers of the fruite.

There could at no time happen any strange sicknesse, losses, hurtes, or any other crosse vnto them, but that they would impute to vs the cause or meanes therof for offending or not pleasing vs.

One other rare and strange accident, leauing others, will I mention before I ende, which moued the whole countrey that either knew or hearde of vs, to haue vs in wonderfull admiration.

There was no towne where we had any subtil deuise practised against vs, we leauing it vnpunished or not reuenged (because wee sought by all meanes possible to win them by gentlenesse) but that within a few dayes after our departure from euerie such towne, the people began to die very fast, and many in short space; in some townes about twentie, in some fourtie, in some sixtie, & in one sixe score, which in trueth was very manie in respect of their numbers. This happened in no place that wee could learne but where wee had bene, where they vsed some practise against vs, and after such time; The disease also so strange, that they neither knew what it was, nor how to cure it; the like by the report of the oldest men in the countrey neuer happened before, time out of minde. A thing specially obserued by vs as also by the naturall inhabitants themselues.

Insomuch that when some of the inhabitantes which were our friends & especially the 'Wiroans Wingina' had obserued such effects in foure or fiue towns to follow their wicked practises, they were preswaded that it was the worke of our God through our meanes, and that wee by him might kil and slai whom we would without weapons and not come neere them.

And thereupon when it had happened that they had vnderstanding that any of their enemies had abused vs in our iourneyes, hearing that wee had wrought no reuenge with our weapons, & fearing vpon some cause the matter should so rest: did come and intreate vs that we woulde bee a meanes to our God that they as others that had dealt ill with vs might in like sort die; alleaging howe much it would be for our credite and profite, as also theirs; and hoping furthermore that we would do so much at their requests in respect of the friendship we professe them.

Whose entreaties although wee shewed that they were vngodlie, affirming that our God would not subiect him selfe to anie such praiers and requestes of mē: that in deede all thinges haue beene and were to be done according to his good pleasure as he had ordained: ād that we to shew ourselues his true seruāts ought rather to make petition for the contrarie, that they with them might liue together with vs, bee made partakers of his truth & serue him in righteousnes; but notwithstanding in such sort, that wee referre that as all other thinges, to bee done according to his diuine will & pleasure, ād as by his wisdom he had ordained to be best. [Yet]

Yet because the effect fell out so sodainly and shortly after according to their desires, they thought neuertheless it came to passe by our meanes, and that we in vsing such speeches vnto them did but dissemble in the matter, and therefore came vnto vs to giue vs thankses in their manner that although wee satisfied them not in promise, yet in deedes and effect we had fulfilled their desires.

This maruelous accident in all the countrey wrought so strange opinions of vs, that some people could not tel whether to think vs gods or men, and the rather because that all the space of their sicknesse, there was no man of ours knowne to die, or that was specially sicke: they noted also that we had no women amongst vs, neither that we did care for any of theirs.

Some therefore were of opinion that wee were not borne of women, and therefore not mortall, but that wee were men of an old generation many yeeres past then risen againe to immortalitie.

Some woulde likewise seeme to prophesie that there were more of our generation yet to come, to kill theirs and take their places, as some thought the purpose was by that which was already done.

Those that were immediatly to come after vs they imagined to be in the aire, yet inuisible & without bodies, & that they by our intreaty & for the loue of vs did make the people to die in that sort as they did by shooting inuisible bullets into them.

To confirme this opinion their phisitions to excuse their ignorance in curing the disease, would not be ashamed to say, but earnestly make the simple people beleue, that the strings of blood that they sucked out of the sicke bodies, were the strings wherewithal the inuisible bullets were tied and cast.

Some also thought that we shot them ourselues out of our pieces from the place where we dwelt, and killed the people in any such towne that had offended vs as we listed, how farre distant from vs soeuer it were.

And other some saide that it was the speciall woorke of God for our sakes, as wee our selues haue cause in some sorte to thinke no lesse, whatsoever some doe or maie imagine to the contrarie, specially some Astrologers knowing of the Eclipse of the Sunne which wee saw the same yeere before in our voyage thitherward, which vnto them appeared very terrible. And also of a Comet which beganne to appeare but a few daies before the beginning of the said sicknesse. But to exclude them from being the speciall an accident, there are farther reasons then I thinke fit at this present to bee alleadged.

These their opinions I haue set downe the more at large that it may appeare vnto you that there is good hope they may be brought through discreet dealing and gouernement to the imbracing of the trueth, and nsequently to honour, obey, feare and loue vs.

And although some of our companie towards the ende of the yeare, shewed themselues too fierce, in slaying some of the people, in some towns, vpon causes that on our part, might easily enough haue been borne withall: yet notwithstanding because it was on their part iustly deserued, the alteration of their opinions generally & for the most part concerning vs is the lesse to bee doubted. And whatsoever els they may be, by carefulnesse of our selues neede nothing at all to be feared.

The best neuerthelesse in this as in all actions besides is to be endeuoured and hoped, & of the worst that may happen notice to bee taken with consideration, and as much as may be eschewed. ['The']

‘The Conclusion.’

NOW I haue as I hope made relation not of so fewe and smal things but that the countrey of men that are indifferent & wel disposed maie be sufficiently liked: If there were no more knowen then I haue mentioned, which doubtlesse and in great reason is nothing to that which remaineth to bee discouered, neither the soile, nor commodities. As we haue reason so to gather by the difference we found in our trauails: for although all which I haue before spoken of, haue bin discouered & experiemented not far from the sea coast where was our abode & most of our trauailing: yet somtimes as we made our iourneies farther into the maine and countrey; we found the soyle to bee fatter; the trees greater and to growe thinner; the grounde more firme and deeper mould; more and larger champions; finer grasse and as good as euer we saw any in England; in some places rockie and farre more high and hillie ground; more plentie of their fruites; more abondance of beastes; the more inhabited with people, and of greater pollicie & larger dominions, with greater townes and houses.

Why may wee not then looke for in good hope from the inner parts of more and greater plentie, as well of other things, as of those which wee haue alreadie discouered? Vnto the Spaniardes happened the like in

discouering the maine of the West Indies. The maine also of this countrey of 'Virginia', extending some wayes so many hundreds of leagues, as otherwise then by the relation of the inhabitants wee haue most certaine knowledge of, where yet no Christian Prince hath any possession or dealing, cannot but yeeld many kinds of excellent commodities, which we in our discouerie haue not yet seene.

What hope there is els to be gathered of the nature of the climate, being answerable to the Iland of 'Iapan', the land of 'China, Persia, Jury, the Ilandes of 'Cyprus' and 'Candy', the South parts 'Greece, Italy', and 'Spaine', and of many other notable and famous countreis, because I meane not to be tedious, I leaue to your owne consideration.'

Whereby also the excellent temperature of the ayre there at all seasons, much warmer then in England, and neuer so violently hot, as sometimes is vnder & between the Tropikes, or neere them; cannot bee vnknowne vnto you without farther relation.

For the holsomnesse thereof I neede to say but thus much: that for all the want of prouision, as first of English victuall; excepting for twentie daies, wee liued only by drinking water and by the victuall of the countrey, of which some sorts were very straunge vnto vs, and might haue bene thought to haue altered our temperatures in such sort as to haue brought vs into some greuous and dāgerous diseases: secondly the wāt of English meanes, for the taking of beastes, fishe, and foule, which by the helpe only of the inhabitants and their meanes, coule not bee so suddenly and easily prouided for vs, nor in so great numbers & quantities, nor of that choise as otherwise might haue bene to our better satisfaction and contentment. Some want also wee had of clothes. Furthermore, in all our trauailes which were most speciall and often in the time of winter, our lodging was in the open aire vpon the grounde. And yet I say for all this, there were but foure of our whole company (being one hundred and eight) that died all the yeere and that but at the latter end thereof and vpon none of the aforesaide causes. For all foure especially three were feeble, weake, and sickly persons before euer they came thither, and those that knewe them much marueyled that they liued so long beeing in that case, or had aduentured to trauaile.

Seing therefore the ayre there is so temperate and holsome, the soyle so fertile and yeelding such commodities as I haue before mentioned, the voyage also thither to and fro beeing sufficiently experimented, to bee perfourmed thrise a yeere with ease and at any season thereof: And the dealing of 'Sir Walter Raleigh' so liberall in large giuing and graūting lande there, as is alreadie knowen, with many helpes and furtherances els: (The least that hee hath graunted hath beene fūe hundred acres to a man onely for the aduerture of his person): I hope there reamine no cause whereby the action should be misliked.

If that those which shall thither trauaile to inhabite and plant bee but reasonably prouided for the first yere as those are which were transported the last, and beeing there doe vse but that diligence and care as is requisite, and as they may with eese: There is no doubt but for the time following they may haue victuals that is excellent good and plentie enough; some more Englishe sortes of cattaile also hereafter, as some haue bene before, and are there yet remaining, may and shall bee God willing thither transported: So likewise our kinde of fruites, rootes, and hearbes may bee there planted and sowed, as some haue bene alreadie, and proue wel: And in short time also they may raise of those sortes of commodities which I haue spoken of as shall both enrich theselues, as also others that shall deale with them.

And this is all the fruites of our labours, that I haue thought necessary to aduertise you of at this

present: what els concerneth the nature and manners of the inhabitants of 'Virginia': The number with the particularities of the voyages thither made; and of the actions of such that haue bene by 'Sir Walter Raleigh' therein and there imployed, many worthy to bee remembered; as of the first discoverers of the Countrey: of our generall for the time 'Sir Richard Greinuile'; and after his departure, of our Gouvernour there Master 'Rafe Lane'; with diuers other directed and imployed vnder theyr gouernement: Of the Captaynes and Masters of the voyages made since for transporation; of the Gouvernour and assistants of those alredie transported, as of many persons, accidets, and thinges els, I haue ready in a discourse by it selfe in maner of a Chronicle according to the course of times, and when time shall bee thought conuenient shall be also published.

This referring my relation to your fauourable constructions, expecting good successe of the action, from him which is to be acknowledged the authour and gouernour not only of this but of all things els, I take my leaue of you, this moneth of Februarii, 1588.

F I N I S.

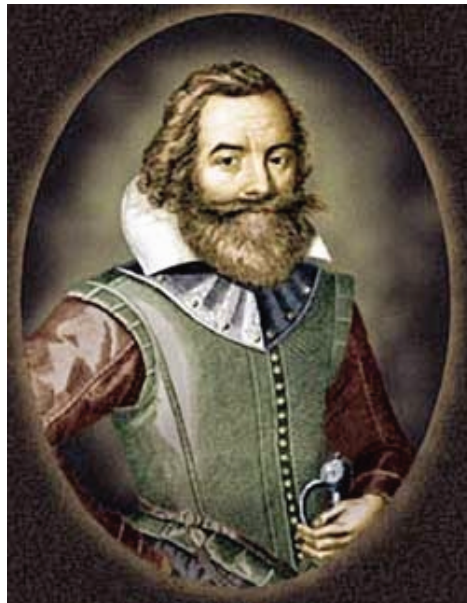
Source:

A Briefe and True Report of the New Found Land of Virginia, 1590, Thomas Harriot, Public Domain

Author Introduction-John Smith (1580-1631)

Born into a farming family in Lincolnshire, John Smith early on sought a more adventurous life. At the age of sixteen, he joined in the (Protestant) Dutch War of Independence from the (Catholic) Philip II of Spain. He next saw action in the Mediterranean and in the Austrian war against the Turks. His service in this war earned him the rank of Captain. Wounded in battle and captured by the Turks, Smith escaped slavery by assassinating his owner and fleeing to Eastern Europe. He eventually returned to England in 1604.

Figure 1. Portrait of Captain John Smith



Smith's military experience led to his being appointed to the ruling council of the Virginia Company, a company of investors who supported colonizing efforts in North America. Himself somewhat unruly and bad-tempered, Smith was placed under arrest on the voyage over and was even threatened with execution. Once having reached their destination, Smith took his place on the governing council and

became governor of the colony in 1607. Although active in maintaining the settlement, especially in the face of sickness and starvation, Smith made extensive explorations of Virginia.

During one of these exploratory treks, Smith was captured by the Chesapeake Bay Indians, then ruled by Powhatan (1545– 1618) whose daughter Pocahontas (d. 1617) saved Smith from execution. He was almost executed by the Jamestown colonists for the death of two of his soldiers but escaped punishment upon the arrival of a much-needed supply ship. After suffering injury from an accidental explosion of gunpowder, Smith returned to England. There he wrote of his experiences and explorations of Virginia and New England in terms that captivated the imagination of future settlers. His own imagination may have colored many of the events he detailed, including his famous encounter with Pocahontas, an encounter that many modern-day historians doubt ever occurred. *The Generall Historie of Virginia, New-England, and the Summer Isles* (1624) compiled previously-published accounts with Smith's own writing. In it, he offered lavish details of the land's bountiful resources, countered biased views of Native Americans as simple savages and nomads by describing the Powhatan confederacy, and advocated strong leaders and leadership for maintaining colonies.

Figure 2. A Map of Virginia: With a Description of the Countrey, the Commodities, People, Government and Religion (1612)



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

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Figure 1. "Portrait of Captain John Smith," artist unknown, National Park Service, Public Domain.

Figure 2. "A Map of Virginia," John Smith, Wikimedia, Public Domain.

From The Generall Historie of Virginia, New-England, and the
Summer Isles (1624) By John Smith

Third Book

Chapter 2

Being thus left to our fortunes, it fortuned that within ten dayes scarce ten amongst vs could either goe, or well stand, such extreame weaknes and sicknes oppressed vs. And thereat none need marvaile, if they consider the cause and reason, which was this; whilst the ships stayed, our allowance was somewhat bettered, by a daily proportion of Bisket, which the sailers would pilfer to sell, giue, or exchange with vs, for money, Saxefras, furre, or loue. But when they departed, there remained neither taverne, beere-house, nor place of reliefe, but the common Kettell. Had we beene as free from all sinnes as gluttony, and drunkennesse, we might haue beene canonized for Saints; But our President would never haue beene admitted, for ingrossing to his private, Oatmeale, Sacke, Oyle, *Aquavitæ*, Beefe, Egges, or what not, but the Kettell; that indeed he allowed equally to be distributed, and that was halfe a pint of wheat, and as much barley boyled with water for a man a day, and this having fryed some 26. weekes in the ships hold, contained as many wormes as graines; so that we might truely call it rather so much bran then corne, our drinke was water, our lodgings Castles in the ayre: with this lodging and dyet, our extreame toile in bearing and planting Pallisadoes, so strained and bruised vs, and our continuall labour in the extremitie of the heat had so weakned vs, as were cause sufficient to haue made vs as miserable in our natiue Countrey, or any other place in the world. From May, to September, those that escaped, liued vpon Sturgeon, and Sea-crabs, fiftie in this time we buried, the rest seeing the Presidents proiects to escape these miseries in our Pinnace by flight (who all this time had neither felt want nor sicknes) so moved

our dead spirits, as we deposed him; and established *Ratcliffe* in his place, (Gosnoll being dead) *Kendall* deposed, *Smith* newly recovered, *Martin* and *Ratcliffe* was by his care preserved and relieued, and the most of the souldiers recovered, with the skilfull diligence of Mr *Thomas Wotton* our Chirurgian generall. But now was all our provision spent, the Sturgeon gone, all helps abandoned, each houre expecting the fury of the Salvages; when God the patron of all good indevours, in that desperate extremitie so changed the hearts of the Salvages, that they brought such plenty of their fruits, and provision, as no man wanted.

And now where some affirmed it was ill done of the Councell to send forth men so badly provided, this incontradictable reason will shew them plainly they are too ill advised to nourish such ill conceits; first, the fault of our going was our owne, what could be thought fitting or necessary we had, but what we should find, or want, or where we should be, we were all ignorant, and supposing to make our passage in two moneths, with victuall to liue, and the advantage of the spring to worke; we were at Sea fieve moneths, where we both spent our victuall and lost the opportunitie of the time, and season to plant, by the vnskilfull presumption of our ignorant transporters, that vnderstood not at all, what they vndertooke.

Such actions haue ever since the worlds beginning beene subiect to such accidents, and every thing of worth is found full of difficulties, but nothing so difficult as to establish a Common-wealth so farre remote from men and meanes, and where mens mindes are so vntoward as neither doe well themselues, nor suffer others. But to proceed.

The new President and *Martin*, being little beloved, of weake iudgement in dangers, and lesse industrie in peace, committed the managing of all things abroad to Captaine *Smith*: who by his owne example, good words, and faire promises, set some to mow, others to binde thatch, some to build houses, others to thatch them, himselfe alwayes bearing the greatest taske for his owne share, so that in short time, he provided most of them lodgings, neglecting any for himselfe. This done, seeing the Salvages superfluitie beginne to decrease (with some of his workemen) shipped himselfe in the Shallop to search the Country for trade. The want of the language, knowledge to mannage his boat without sailes, the want of a sufficient power, (knowing the multitude of the Salvages) apparell for his men, and other necessaries, were infinite impediments, yet no discouragement. Being but six or seauen in company he went downe the river to *Kecoughtan*, where at first they scorned him, as a famished man, and would in derision offer him a handfull of Corne, a peece of bread, for their swords and muskets, and such like proportions also for their apparell. But seeing by trade and courtesie there was nothing to be had, he made bold to try such conclusions as necessitie inforced, though contrary to his Commission: Let fly his muskets, ran his boat on shore, whereat they all fled into the woods. So marching towards their houses, they might see great heapes of corne: much adoe he had to restraine his hungry souldiers from present taking of it, expecting as it hapned that the Salvages would assault them, as not long after they did with a most hydeous noyse. Sixtie or seaventie of them, some blacke, some red, some white, some party-coloured, came in a square order, singing and dauncing out of the woods, with their Okee (which was an Idoll made of skinnes, stuffed with mosse, all painted and hung with

chaines and copper) borne before them: and in this manner being well armed, with Clubs, Targets, Bowes and Arrowes, they charged the English, that so kindly receiued them with their muskets loaden with Pistoll shot, that downe fell their God, and diuers lay sprauling on the ground; the rest fled againe to the woods, and ere long sent one of their *Quiyoughkasoucks* to offer peace, and redeeme their *Okee*. *Smith* told them, if onely six of them would come vnarmed and loade his boat, he would not only be their friend, but restore them their *Okee*, and giue them Beads, Copper, and Hatchets besides: which on both sides was to their contents performed: and then they brought him Venison, Turkie, wild foule, bread, and what they had, singing and dauncing in signe of friendship till they departed. In his returne he discovered the Towne and Country of *Warraskoyack*.

*Thus God vnboundlesse by his power,
Made them thus kind, would vs deuour.*

Smith perceiuing (notwithstanding their late miserie) not any regarded but from hand to mouth (the company being well recovered) caused the Pinnace to be provided with things fitting to get provision for the yeare following; but in the interim he made 3. or 4. iournies and discovered the people of *Chickahamania*: yet what he carefully provided the rest carelesly spent *Wingfield* and *Kendall* liuing in disgrace, seeing all things at randome in the absence of *Smith*, the companies dislike of their Presidents weaknes, and their small loue to *Martins* never mending sicknes, strengthened themselues with the sailers, and other confederates to regaine their former credit and authority, or at least such meanes aboard the Pinnace, (being fitted to saile as *Smith* had appointed for trade) to alter her course and to goe for *England*. *Smith* vnexpectedly returning had the plot discovered to him, much trouble he had to prevent it, till with store of sakre and musket shot he forced them stay or sinke in the riuer, which action cost the life of captaine *Kendall*. These brawles are so disgustfull, as some will say they were better forgotten, yet all men of good iudgement will conclude, it were better their basenes should be manifest to the world, then the busines beare the scorne and shame of their excused disorders. The President and captaine *Archer* not long after intended also to haue abandoned the country, which proiect also was curbed, and suppressed by *Smith*. The *Spaniard* never more greedily desired gold then he victuall, nor his souldiers more to abandon the Country, then he to keepe it. But finding plentie of Corne in the riuer of *Chickahamania* where hundreds of Salvages in diuers places stood with baskets expecting his comming. And now the winter approaching, the rivers became so covered with swans, geese, duckes, and cranes, that we daily feasted with good bread, Virginia pease, pumpions, and

putchamins, fish, fowle, and diverse sorts of wild beasts as fat as we could eate them: so that none of our Tuftaffaty humorists desired to goe for *England*. But our *Comœdies* never endured long without a *Tragedie*; some idle exceptions being muttered against Captaine *Smith*, for not discovering the head of *Chickahamania* river, and taxed by the Councell, to be too slow in so worthy an attempt. The next voyage hee proceeded so farre that with much labour by cutting of trees in sunder he made his passage, but when his Barge could passe no farther, he left her in a broad bay out of danger of shot, commanding none should goe a shore till his returne: himselfe with two English and two Salvages went vp higher in a Canowe, but hee was not long absent, but his men went a shore, whose want of government, gaue both occasion and opportunity to the Salvages to surprise one *George Cassen*, whom they slew, and much failed not to haue cut of the boat and all the rest. *Smith* little dreaming of that accident, being got to the marshes at the rivers head, twentie myles in the desert, had his two men slaine (as is supposed) sleeping by the Canowe, whilst himselfe by fowling sought them victuall, who finding he was beset with 200. Salvages, two of them hee slew, still defending himselfe with the ayd of a Salvage his guid, whom he bound to his arme with his garters, and vsed him as a buckler, yet he was shot in his thigh a little, and had many arrowes that stucke in his cloathes but no great hurt, till at last they tooke him prisoner. When this newes came to *Iames* towne, much was their sorrow for his losse, fewe expecting what ensued. Sixe or seuen weekes those Barbarians kept him prisoner, many strange triumphes and coniurations they made of him, yet hee so demeaned himselfe amongst them, as he not onely diverted them from surprising the Fort, but procured his owne libertie, and got himselfe and his company such estimation amongst them, that those Salvages admired him more then their owne *Quiyouckosucks*. The manner how they vsed and deliuered him, is as followeth.

The Salvages hauing drawne from *George Cassen* whether Captaine *Smith* was gone, prosecuting that oportunity they followed him with. 300. bowmen, conducted by the King of Pamavneke, who in diuisions searching the turnings of the riuier, found *Robinson* and *Emry* by the fire side, those they shot full of arrowes and slew. Then finding the Captaine, as is said, that vsed the Salvage that was his guide as his sheld (three of them being slaine and diuers other so gauld) all the rest would not come neere him. Thinking thus to haue returned to his boat, regarding them, as he marched, more then his way, slipped vp to the middle in an oasis creeke & his Salvage with him, yet durst they not come to him till being neere dead with cold, he threw away his armes. Then according to their composition they drew him forth and led him to the fire, where his men were slaine. Diligently they chafed his benumbed

limbs. He demanding for their Captaine, they shewed him Opechankanough, King of *Pamavnee*, to whom he gaue a round Ivory double compass Dyall. Much they marvailed at the playing of the Fly and Needle, which they could see so plainely, and yet not touch it, because of the glasse that covered them. But when he demonstrated by that Globe-like Iewell, the roundnesse of the earth, and skies, the spheare of the Sunne, Moone, and Starres, and how the Sunne did chase the night round about the world continually; the greatnesse of the Land and Sea, the diversitie of Nations, varietie of complexions, and how we were to them *Antipodes*, and many other such like matters, they all stood as amazed with admiration. Notwithstanding, within an houre after they tyed him to a tree, and as many as could stand about him prepared to shoot him, but the King holding vp the Compass in his hand, they all laid downe their Bowes and Arrowes, and in a triumphant manner led him to *Orapaks*, where he was after their manner kindly feasted, and well vsed.

Their order in conducting him was thus; Drawing themselues all in fyle, the King in the middest had all their Peeces and Swords borne before him. Captaine *Smith* was led after him by three great Salvages, holding him fast by each arme: and on each side six went in fyle with their Arrowes nocked. But arriving at the Towne (which was but onely thirtie or fortie hunting houses made of Mats, which they remoue as they please, as we our tents) all the women and children staring to behold him, the souldiers first all in fyle performed the forme of a *Bissom* so well as could be; and on each flanke, officers as Serieants to see them keepe their order. A good time they continued this exercise, and then cast themselues in a ring, dauncing in such severall Postures, and singing and yelling out such hellish notes and screeches; being strangely painted, every one his quiver of Arrowes, and at his backe a club; on his arme a Fox or an Otters skinne, or some such matter for his vambrace; their heads and shoulders painted red, with Oyle and *Pocones* mingled together, which Scarlet-like colour made an exceeding handsome shew; his Bow in his hand, and the skinne of a Bird with her wings abroad dried, tyed on his head, a peece of copper, a white shell, a long feather, with a small rattle growing at the tayles of their snaks tyed to it, or some such like toy. All this while *Smith* and the King stood in the middest guarded, as before is said, and after three dances they all departed. *Smith* they conducted to a long house, where thirtie or fortie tall fellowes did guard him, and ere long more bread and venison was brought him then would haue served twentie men, I thinke his stomacke at that time was not very good; what he left they put in baskets and tyed over his head. About midnight they set the meate againe before him, all this time not one of them would eate a bit with him, till the next morning they brought him as much more, and then did they eate all the old, & reserved the new as they had done the other, which made him thinke they would fat him to eat him. Yet in this desperate estate to defend him from the cold, one *Maocassater* brought him his gowne, in requitall of some beads and toyes *Smith* had given him at his first arrivall in *Virginia*.

Two dayes after a man would haue slaine him (but that the guard prevented it) for the death of his sonne, to whom they conducted him to recover the poore

man then breathing his last. *Smith* told them that at *Iames* towne he had a water would doe it, if they would let him fetch it, but they would not permit that; but made all the preparations they could to assault *Iames* towne, crauing his advice, and for recompence he should haue life, libertie, land, and women. In part of a Table booke he writ his minde to them at the Fort, what was intended, how they should follow that direction to affright the messengers, and without fayle send him such things as he writ for. And an Inventory with them. The difficultie and danger, he told the Salvages, of the Mines, great gunnes, and other Engins exceedingly affrighted them, yet according to his request they went to *Iames* towne, in as bitter weather as could be of frost and snow, and within three dayes returned with an answer. But when they came to *Iame* towne, seeing men sally out as he had told them they would, they fled; yet in the night they came againe to the same place where he had told them they should receiue an answer, and such things as he had promised them, which they found accordingly, and with which they returned with no small expedition, to the wonder of them all that heard it, that he could either divine, or the paper could speake: then they led him to the *Youthtanunds*, the *Mattapanients*, the *Payankatanks*, the *Nantaughtacunds*, and *Onawmanients* vpon the rivers of *Rapahanock*, and *Patawomek*, over all those rivers, and backe againe by divers other severall Nations, to the Kings habitation at *Pamavnkee*, where they entertained him with most strange and fearefull Coniurations;

As if neare led to hell,

Amongst the Devils to dwell.

Not long after, early in a morning a great fire was made in a long house, and a mat spread on the one side, as on the other, on the one they caused him to sit, and all the guard went out of the house, and presently came skipping in a great grim fellow, all painted over with coale, mingled with oyle; and many Snakes and Wesels skins stuffed with mosse, and all their tayles tyed together, so as they met on the crowne of his head in a tassell; and round about the tassell was as a Coronet of feathers, the skins hanging round about his head, backe, and shoulders, and in a manner covered his face; with a hellish voyce and a rattle in his hand. With most strange gestures and passions he began his invocation, and environed the fire with a circle of meale; which done, three more such like devils came rushing in with the like antique tricks, painted halfe blacke, halfe red: but all their eyes were painted white, and some red stroakes like *Mutchato's*, along their cheekes: round about him those fiends daunced a pretty while, and then came in three more as vgly as the rest; with red eyes, and white stroakes over their blacke faces, at last they all sat downe right against him;

three of them on the one hand of the chiefe Priest, and three on the other. Then all with their rattles began a song, which ended, the chiefe Priest layd downe five wheat cornes: then straying his armes and hands with such violence that he sweat, and his veynes swelled, he began a short Oration: at the conclusion they all gaue a short groane; and then layd down three graines more. After that, began their song againe, and then another Oration, ever laying downe so many cornes as before, till they had twice incirculed the fire; that done, they tooke a bunch of little stickes prepared for that purpose, continuing still their devotion, and at the end of every song and Oration, they layd downe a sticke betwixt the divisions of Corne. Till night, neither he nor they did either eate or drinke, and then they feasted merrily, with the best provisions they could make. Three dayes they vsed this Ceremoney; the meaning whereof they told him, was to know if he intended them well or no. The circle of meale signified their Country, the circles of corne the bounds of the Sea, and the stickes his Country. They imagined the world to be flat and round, like a trencher, and they in the midst. After this they brought him a bagge of gunpowder, which they carefully preserved till the next spring, to plant as they did their corne; because they would be acquainted with the nature of that seede. *Opitchapam* the Kings brother invited him to his house, where, with as many platters of bread, foule, and wild beasts, as did environ him, he bid him wellcome; but not any of them would eate a bit with him, but put vp all the remainder in Baskets. At his returne to *Opechancanoughs*, all the Kings women, and their children, flocked about him for their parts, as a due by Custome, to be merry with such fragments.

But his waking mind in hydeous dreames did oft see wondrous shapes, Of bodies strange, and huge in growth, and of stupendious makes.

At last they brought him to Meronocomoco, where was Powhatan their Emperour. Here more then two hundred of those grim Courtiers stood wondering at him, as he had beene a monster; till *Powhatan* and his trayne had put themselues in their greatest braveries. Before a fire vpon a seat like a bedsted, he sat covered with a great robe, made of *Rarowcum* skinnes, and all the tayles hanging by. On either hand did sit a young wench of 16 to 18 yeares, and along on each side the house, two rowes of men, and behind them as many women, with all their heads and shoulders painted red; many of their heads bedecked with the white downe of Birds; but every one with something; and a great chayne of white beads about their necks. At his entrance before the King, all the people gaue a great shout. The Queene of *Appamatuck* was appointed to bring him water to wash his hands, and another brought him a bunch of feathers, in stead of a Towell to dry them: having feasted him after their best barbarous manner they could, a long consultation was held, but the conclusion was, two great stones were brought before *Powhatan*: then as many as could layd hands on him, dragged him to them, and thereon laid his head, and being ready with their clubs, to beate out his braines, *Pocahontas* the Kings dearest daughter, when no intreaty could prevaile, got his head in her armes, and laid

her owne vpon his to saue him from death: whereat the Emperour was contented he should liue to make him hatchets, and her bells, beads, and copper; for they thought him as well of all occupations as themselues. For the King himselfe will make his owne robes, shooes, bowes, arrowes, pots; plant, hunt, or doe any thing so well as the rest.

*They say he bore a pleasant shew
But sure his heart was sad.
For who can pleasant be, and rest
That liues in feare and dread
And having life suspected, doth It still suspected lead.*

Two dayes after, *Powhatan* having disguised himselfe in the most fearefullest manner he could, caused Capt *Smith* to be brought forth to a great house in the woods, and there vpon a mat by the fire to be left alone. Not long after from behinde a mat that divided the house, was made the most dolefullest noyse he ever heard; then *Powhatan* more like a devill then a man with some two hundred more as blacke as himselfe, came vnto him and told him now they were friends, and presently he should goe to *Iames* towne, to send him two great gunnes, and a gryndstone, for which he would giue him the Country of *Capahowosick*, and for ever esteeme him as his sonne *Nantaquoud*. So to *Iames* towne with 12 guides *Powhatan* sent him. That night they quarterd in the woods, he still expecting (as he had done all this long time of his imprisonment) every houre to be put to one death or other: for all their feasting. But almightie God (by his diuine providence) had mollified the hearts of those sterne *Barbarians* with compassion. The next morning betimes they came to the Fort, where *Smith* having vsed the Salvages with what kindnesse he could, he shewed *Rawhunt*, *Powhatans* trusty servant two demi-Culverings & a millstone to carry *Powhatan*: they found them somewhat too heavie; but when they did see him discharge them, being loaded with stones, among the boughs of a great tree loaded with Isickles, the yce and branches came so tumbling downe, that the poore Salvages ran away halfe dead with feare. But at last we regained some conference with them, and gaue them such toyes; and sent to *Powhatan*, his women, and children such presents, as gaue them in generall full content. Now in *Iames* Towne they were all in combustion, the strongest preparing once more to run away with the Pinnacle; which with the hazzard of his life, with Sakrefalcon and musket shot, *Smith* forced now the third time to stay or sinke. Some no better then they should be, had plotted with the President, the next day to haue put him to death by the Leviticall law, for the liues of *Robinson* and *Emry*, pretending the fault was his that had led them to their ends: but he quickly tooke such order with such Lawyers, that he layd them by the heeles till he sent some of

them prisoners for *England*. Now ever once in foure or fiue dayes, *Pocahontas* with her attendants, brought him so much provision, that saved many of their liues, that els for all this had starved with hunger.

*Thus from numbe death our good God sent reliefe,
The sweete asswager of all other grieffe.*

His relation of the plenty he had seene, especially at *Werawocomoco*, and of the state and bountie of *Powhatan*, (which till that time was vnknowne) so revived their dead spirits (especially the loue of *Pocahontas*) as all mens feare was abandoned. Thus you may see what difficulties still crossed any good indeavour: and the good successe of the businesse being thus oft brought to the very period of destruction; yet you see by what strange means God hath still delivered it. As for the insufficiency of them admitted in Commission, that error could not be prevented by the Electors; there being no other choise, and all strangers to each others education, qualities, or disposition. And if any deeme it a shame to our Nation to haue any mention made of those inormities, let them peruse the Histories of the Spanyards Discoveries and Plantations, where they may see how many mutinies, disorders, and dissentions haue accompanied them, and crossed their attempts: which being knowne to be particular mens offences; doth take away the generall scorne and contempt, which malice, presumption, covetousnesse, or ignorance might produce; to the scandall and reproach of those, whose actions and valiant resolutions deserue a more worthy respect.

Now whether it had beene better for Captaine *Smith*, to haue concluded with any of those severall proiects, to haue abandoned the Countrey, with some ten or twelue of them, who were called the better sort, and haue left Mr *Hunt* our Preacher, Master *Anthony Gosnoll*, a most honest, worthy, and industrious Gentleman, Master *Thomas Wotton*, and some 27 others of his Countrymen to the fury of the Salvages, famine, and all manner of mischiefes, and inconveniences, (for they were but fortie in all to keepe possession of this large Countrey;) or starue himselfe with them for company, for want of lodging: or but adventuring abroad to make them provision, or by his opposition to preserue the action, and saue all their liues; I leaue to the censure of all honest men to consider. But

*We men imagine in our Iolitie
That 'tis all one, or good or bad to
be. But then anone wee alter this
again If happily wee feele the
sence of paine;
For then we're turn'd into a mourning vaine.*

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From A Description of New England (1616) By John Smith

Introduction

John Smith (1580–1631) made one voyage to the coast of Massachusetts and Maine in 1614, and attempted a second one the following year, only to be captured by French pirates and detained for several months near the Azores before escaping and making his way back to England. This book is the story of these two voyages.

Smith went the coast of America north of Virginia to explore the opportunities for fisheries, fur trading, and settlement. Smith was a veteran soldier, sailor, traveller, explorer, cartographer, and colonist: he had fought the Spanish in France and Italy, the Turks in Hungary and Transylvania, and the Algonkians in Virginia; he had sailed the Atlantic, Mediterranean, and the Caribbean; he had been a prisoner of the Ottomans and a slave in Constantinople, had journeyed through Russia, Europe, and North Africa; he had been both a president and a prisoner in the Jamestown colony, and had explored the Potomac River and mapped the Chesapeake Bay.

His Description of New England describes the fishing, soils, inhabitants, fauna, flora, and climate of the coastal region from Cape Cod to Penobscot. This work is the first to apply the term “New England” to that portion of the North America from Long Island Sound to Newfoundland. At that time it held a few trading and fishing stations, and French traders from the north and Dutch from the south carried on commerce in furs with the natives. There was a prosperous fishery to the north, where cod were taken by ships from Portugal, Holland, and Spain. To Smith, these were evidence of the richness of commodities to be had, and signs of the strategic importance to England of securing permanent settlements in the region. Smith had departed Virginia in 1609 under a cloud of accusations and had quarrelled with the leaders of the privately-held Virginia Company. Seeking a new arena for colonial opportunities in the new world, Smith saw New England as a place where English life could be transplanted to America, and this work is an extended advertisement and prospectus for investors and settlers, with Smith to provide the expertise and leadership.

This text below is based on the London edition of 1616, and preserves the spelling and punctuation of that original.

A note on the orthography: In the sixteenth and early seventeenth centuries, English printers and typesetters used the “u” and “v” interchangeably to represent either sound (thus, “Beuer” for “beaver,” “vse” for “use,” “seauen” for “seven,” etc.), and the “i” was used both for “i” and “j”. Vowels were occasionally printed with either a macron (ˉ) or a tilde (˜) to indicate a following (implied) nasal “n” or “m” (thus “coˉstancy” for “constancy” or “the˜” for “them”). These features of John Smith’s original edition are preserved in this electronic text.

Virginia is no Ile (as many doe imagine) but part of the Continent adioyning to Florida; whose bounds may be stretched to the magnitude thereof without offence to any Christian inhabitant. For from the degrees of 30. to 45. his Maiestie hath granted his Letters patents, the Coast extending South-west and North-east aboute 1500 miles; but to follow it aboard, the shore may well be 2000. at the least: of which, 20. miles is the most giues entrance into the Bay of Chisapeak, where is the London plantation: within which is a Country (as you may perceiue by the description in a Booke and Map printed in my name of that little I there discovered) may well suffice 300000 people to inhabit. And Southward adioyneth that part discovered at the charge of Sir Walter Rawley, by Sir Ralph Lane, and that learned Mathematician Mr. Thomas Heryot. Northward six or seauen degrees is the Riuer Sagadahock, where was planted the Westerne Colony, by that Honourable Patrone of vertue Sir Iohn Popham Lord chief Iustice of England. Ther is also a relation printed by Captaine Bartholomew Gosnould, of Elizabeths Iles: and an other by Captaine moth, of Pemmaquid. From all these diligent obseruers, posterity may be bettered by the fruits of their labours.

But for diuers others that long before and since haue ranged those parts, within a kenning sometimes of the shore, some touching in one place some in another, I must entreat them pardon me for omitting them; or if I offend in saying that their true descriptions are concealed, or neuer well obserued, or died with the Authors: so that the Coast is yet still but euen as a Coast vnknowne and vndiscovered. I haue had six or seauen seuerall plots of those Northren parts, so vnlike each to other, and most so differing from any true proportion, or resemblance of the Countrey, as they did mee no more good, then so much waste paper, though they cost me more. It may be it was not my chance to see the best; but least others may be deceiued as I was, or through dangerous ignorance hazard themselues as I did, I haue drawn a Map from Point to Point, Ile to Ile, and Harbour to Harbour, with the Soundings, Sands, Rocks, & Land-marks as I passed close aboard the Shore in a little Boat; although there be many things to bee obserued which the haste of other affaires did cause me omit: for, being sent more to get present commodities, then knowledge by discoveries for any future good, I had not power to search as I would: yet it will serue to direct any shall goe that waies, to safe Harbours and the Saluages habitations: What marchandize and commodities for their labour they may finde, this following discourse shall plainly demonstrate.

Thus you may see, of this 2000. miles more then halfe is yet vnknowne to any purpose: no not so much as

the borders of the Sea are yet certainly discovered. As for the goodnes and true substances of the Land, wee are for most part yet altogether ignorant of them, vnlesse it bee those parts about the Bay of Chisapeack and Sagadahock: but onely here and there wee touched or haue seene a little the edges of those large dominions, which doe stretch themselues into the Maine, God doth know how many thousand miles; whereof we can yet no more iudge, then a stranger that saileth betwixt England and France can describe the Harbors and dangers by landing here or there in some Riuer or Bay, tell thereby the goodnesse and substances of Spaine, Italy, Germany, Bohemia, Hungaria & the rest. By this you may perceiue how much they erre, that think euery one wch hath bin at Virginia vnderstandeth or knowes what Virginia is: Or that the Spaniards know one halfe quarter of those Territories they possesse; no, not so much as the true circumference of Terra Incognita, whose large dominions may equalize the greatnesse and goodnes of America, for any thing yet known. It is strange with what small power hee hath raigned in the East Indes; and few will vnderstand the truth of his strength in America: where he hauing so much to keepe with such a pampered force, they neede not greatly feare his furie, in the Bermudas, Virginia, New France, or New England; beyond whose bounds America doth stretch many thousand miles: into the frozen partes whereof one Master Hutson an English Mariner did make the greatest discoverie of any Christian I knowe of, where he vnfortunately died. For Affrica, had not the industrious Portugales ranged her vnknowne parts, who would haue sought for wealth among those fryed Regions of blacke brutish Negers, where notwithstanding all the wealth and admirable aduentures & endeauours more then 140 yeares, they knowe not one third of those blacke habitations.

But it is not a worke for euery one, to manage such an affaire as makes a discoverie, and plants a Colony: It requires all the best parts of Art, Iudgement, Courage, Honesty, Co~stancy, Diligence and Industrie, to doe but neere well. Some are more proper for one thing then another; and therein are to be employed: and nothing breedes more confusion then misplacing and misemploying men in their vndertakings. Columbus, Cortez, Pitzara, Soto, Magellanes, and the rest serued more then a prentiship to learne how to begin their most memorable attempts in the West Indes: which to the wonder of all ages succesfully they effected, when many hundreds of others farre about them in the worlds opinion, beeing instructed but by relation, came to shame and confusion in actions of small moment, who doubtlesse in other matters, were both wise, discreet, generous, and couragious. I say not this to detract any thing from their incomparable merits, but to answer those questionlesse questions that keep vs back from imitating the worthinesse of their braue spirits that aduanced themselues from poore Souldiers to great Captaines, their posterity to great Lords, their King to be one of the greatest Potentates on earth, and the fruites of their labours, his greatest glory, power and renowne.

That part wee call New England is betwixt the degrees of 41. and 45: but that parte this discourse speaketh of, stretcheth but from Pennobscot to Cape Cod, some 75 leagues by a right line distant each from other: within which bounds I haue seene at least 40. seuerall habitations vpon the Sea Coast, and sounded about 25 excellent good Harbours; In many whereof there is anorage for 500. sayle of ships of any burthen; in some of them for 5000: And more then 200 Iles ouergrowne with good timber, of diuers sorts of wood, which doe make so many harbours as requireth a longer time then I had, to be well discovered.

The principall habitation Northward we were at, was Pennobscot : Southward along the Coast and vp the Riuers we found Mecadacut, Segocket, Pemmaquid, Nusconcus, Kenebeck, Sagadahock, and

Aumoughcawgen; And to those Countries belong the people of Segotago, Paghhuntanuck, Pocopassum, Taughtanakagnet, Warbigganus, Nassaque, Masherosqueck, Wawrigweck, Moshoquen, Wakcogo, Passharanack, &c. To these are allied the Countries of Aucocisco, Accominticus, Passataquack, ggawom, & Naemkeck: all these, I could perceiue, differ little in language, fashion, or gouernment: though most be Lords of themselues, yet they hold the Bashabes of Pennobscot, the chiefe and greatest amongst them.

The next I can rem̃eber by name are Mattahunts; two pleasant Iles of groues, gardens and corne fields a league in the Sea from the Mayne. Then Totant, Massachuset, Pocapawmet, Quonahassit, Sagoquas, Nahapassumkeck, Topeent, Seccasaw, Totheet, Nasnocomacack, Accomack, Chawum; Then Cape Cod by which is Pawmet and the Ile Nawset, of the language, & alliance of them of Chawum: The others are called Massachusets; of another language, humor and condition: For their trade and marchandize; to each of their habitations they haue diuerse Townes and people belonging; and by their relations and descriptions, more then 20 seuerall Habitations and Riuers that stretch themselues farre vp into the Countrey, euen to the borders of diuerse great Lakes, where they kill and take most of their Beuers and Otters. From Pennobscot to Sagadahock this Coast is all Mountainous and Iles of huge Rocks, but ouergrowen with all sorts of excellent good woodes for building houses, boats, barks or shippes; with an incredible abundance of most sorts of fish, much fowle, and sundry sorts of good fruites for mans vse.

Betwixt Sagadahock and Sowocatuck there is but two or three sandy Bayes, but betwixt that and Cape Cod very many: especialy the Coast of the Massachusets is so indifferently mixed with high clayie or sandy cliffes in one place, & then tracts of large long ledges of diuers sorts, and quarries of stones in other places so strangely diuided with tinctured veines of diuers colours: as, Free stone for building, Slate for tiling, smooth stone to make Fornaces and Forges for glasse or iron, and iron ore sufficient, conueniently to melt in them: but the most part so resembleth the Coast of Deuonshire, I thinke most of the cliffes would make such limestone: If they be not of these qualities, they are so like, they may deceiue a better iudgement then mine; all which are so neere adioyning to those other aduantages I obserued in these parts, that if the Ore proue as good iron & steele in those parts, as I know it is within the bounds of the Countrey, I dare engage my head (hauing but men skilfull to worke the simples there growing) to haue all things belonging to the building and the rigging of shippes of any proportion, and good marchandize for the fraught, within a square of 10 or 14 leagues: and were it for a good rewarde, I would not feare to prooue it in a lesse limitation.

And surely by reason of those sandy cliffes and cliffs of rocks, both which we saw so planted with Gardens and Corne fields, and so well inhabited with a goodly, strong and well proportioned people, besides the greatnesse of the Timber growing on them, the greatnesse of the fish and the moderate temper of the ayre (for of twentie fiewe, not any was sicke, but two that were many yeares diseased before they went, notwithstanding our bad lodging and accidentall diet) who can but approoue this a most excellent place, both for health & fertility?

And of all the foure parts of the world that I haue yet seene not inhabited, could I haue but meanes to transport a Colonie, I would rather liue here then any where: and if it did not maintaine it selfe, were wee but once indifferently well fitted, let vs starue. The maine Staple, from hence to bee extracted for the present to produce the rest, is fish; which howeuer it may seeme a mean and a base commoditie: yet who will but truely take the pains and consider the sequell, I thinke will allow it well worth the labour. It is strange to see

what great adventures the hopes of setting forth men of war to rob the industrious innocent, would procure; or such massie promises in grosse: though more are choked then well fedde with such hastie hopes.

....

If these I say can gaine, and the Sayers liue going for shares, lesse then the third part of their labours, and yet spend as much time in going and comming, as in staying there, so short is the season of fishing; why should wee more doubt, then Holland, Portugale, Spaniard, French, or other, but to doe much better then they, where there is victuall to feede vs, wood of all sorts, to build Boats, Ships, or Barks; the fish at our doores, pitch, tarre, masts, yards, and most of other necessities onely for making? And here are no hard Landlords to racke vs with high rents, or extorted fines to consume vs, no tedious pleas in law to consume vs with their many years disputations for Iustice: no multitudes to occasion such impediments to good orders, as in popular States. So freely hath God & his Maiesty bestowed those blessings on the~ that will attempt to obtaine them, as here euery man may be master and owner of his owne labour and land; or the greatest part in a small time. If hee haue nothing but his hands, he may set vp this trade; and by industrie quickly grow rich; spending but halfe that time wel, wch in England we abuse in idlenes, worse or as ill. Here is ground also as good as any lyeth in the height of forty one, forty two, forty three, &c. which is as temperate and as fruitfull as any other paralell in the world. As for example, on this side the line West of it in the South Sea, is Noua Albion, discovered as is said, by Sir Francis Drake. East from it, is the most temperate part of Portugale, the ancient kingdomes of Galazia, Biskey, Nauarre, Arragon, Which is fifteen hundred thousand pound. Examples of the altitude comparatiuely. 28 The description of New England, by Captaine Iohn Smith. 29 Catalonia, Castilia the olde, and the most moderatest of Castilia the new, and Valentia, which is the greatest part of Spain: which if the Spanish Histories bee true, in the Romanes time abounded no lesse with golde and siluer Mines, then now the West Indies; The Romanes then vsing the Spaniards to work in those Mines, as now the Spaniard doth the Indians.

....

First, the ground is so fertill, that questionless it is capable of producing any Grain, Fruits, or Seeds you will sow or plant, growing in the Regions afore named: But it may be, not euery kinde to that perfection of delicacy; or some tender plants may miscarie, because the The particular staple commodities that may be had. The nature of ground approoued.

Summer is not so hot, and the winter is more colde in those parts wee haue yet tryed neere the Sea side, then we finde in the same height in Europe or Asia; Yet I made a Garden vpon the top of a Rockie Ile in 43. 1 — 2 , 4 leagues from the Main, in May, that grew so well, as it serued vs for sallets in Iune and Iuly. All sorts of cattell may here be bred and fed in the Iles, or Peninsulaes, securely for nothing. In the Interim till they encrease if need be (obseruing the seasons) I durst vndertake to haue corne enough from the Saluages for 300 men, for a few trifles; and if they should bee vntoward (as it is most certaine they are) thirty or forty good men will be sufficient to bring them all in subiECTION, and make this prouision; if they vnderstand what they doe: 200 whereof may nine monethes in the yeare be employed in making marchandable fish, till the rest prouide other necessities, fit to furnish vs with other commodities.

In March, Aprill, May, and halfe Iune, here is Cod in abundance; in May, Iune, Iuly, and August Mullet and Sturgion; whose roes doe make Cuiare and Puttargo. Herring, if any desire them, I haue taken many

out of the bellies of Cods, some in nets; but the Saluages compare their store in the Sea, to the haire of their heads: and surely there are an incredible abundance vpon this Coast. In the end of August, September, October, and Nouember, you haue Cod againe, to make Cor fish, or Poore Iohn: and each hundred is as good as two or three hundred in the New-found Land. So that halfe the labour in hooking, splitting, and turning, is saued: and you may haue your fish at what Market you will, before

they can haue any in New-found Land; where their fishing is chiefly but in Iune and Iuly: whereas it is heere in March, Aprill, May, September, October, and Nouember, as is said. So that by reason of this plantation, the Marchants may haue fraught both out and home: which yeelds an aduantage worth consideration.

Your Cor-fish you may in like manner transport as you see cause, to serue the Ports in Portugale (as Lisbon, Auera, Porta port, and diuers others, or what market you please) before your Ilanders returne: They being tyed to the season in the open Sea; you hauing a double season, and fishing before your doors, may euery night sleep quietly a shore with good cheare and what fires you will, or when you please with your wiues and familie: they onely, their ships in the maine Ocean.

The Mulletts heere are in that abundance, you may take them with nets, sometimes by hundreds, where at Cape blank they hooke them; yet those but one foot and a halfe in length; these two, three, or foure, as oft I haue measured: much Salmon some haue found vp the Riuers, as they haue passed: and heer the ayre is so temperate, as all these at any time may well be preserued.

Now, young boyes and girles Saluages, or any other, be they neuer such idlers, may turne, carry, and return fish, without either shame, or any great paine: hee is very idle that is past twelue yeares of age and cannot doe so much: and she is very olde, that cannot spin a thred to make engines to catch them. For their transportation, the ships that go there to fish may transport the first: who for their passage will spare the charge of double manning their ships, which they must doe in the New-found Land, to get their fraught; but one third part of that companie are onely but proper to serue a stage, carry a barrow, and turne Poor Iohn: notwithstanding, they must haue meate, drinke, clothes, & passage, as well as the rest. Now all I desire, is but this; That those that voluntarily will send shipping, should make here the best choise they can, or accept such as are presented them, to serue them at that rate: and their ships returning leaue such with me, with the value of that they should receiue comming home, in such prouisions and necessarie tooles, armes, bedding and apparell, salt, hookes, nets, lines, and such like as they spare of the remainings; who till the next returne may keepe their boates and doe them many other profitable offices: provided I haue men of ability to teach them their functions, and a company fit for Souldiers to be ready vpon an occasion; because of the abuses which haue beene offered the poore Saluages, and the liberty both French, or any that will, hath to deale with them as they please: whose disorders will be hard to reforme; and the longer the worse. Now such order with facilitie might be taken, with euery port Towne or Citie, to obserue but this order, With free power to conuert the benefits of their fraughts to what aduantage they please, and increase their numbers as they see occasion; who euer as they are able to subsist of themselues, may beginne the new Townes in New England in memory of their olde: which freedome being confined but to the necessity of the generall good, the euent (with Gods helpe) might produce an honest, a noble, and a profitable emulation.

Source:

A Description of New England (1616): An Online Electronic Text Edition, Paul Royster, ed., Text is Public Domain, Source Note is CC-BY

Author Introduction-Richard Frethorne (died ca. 1624)

Little is known about Richard Frethorne besides that he was an indentured servant at Martin's Hundred, a plantation in Virginia from 1622 until his death. It is believed that he was a young teen when he arrived in Virginia. By 1625, nearly half of all residents at Martin's Hundred had died, and it is believed that Frethorne is among those who perished.

Source:

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Letter to his Father and Mother (1623) By Richard Frethorne

(April 2, 1623)

Loveing and kind father and mother my most humble duty remembred to you hoping in God of yor good health, as I my selfe am at the makeing hereof, this is to let you vnderstand that I yor Child am in a most heaue Case by reason of the nature of the Country is such that it Causeth much sicknes, as the scurvie and the bloody flix, and diuers other diseases, wch maketh the bodie very poore, and Weake, and when wee are sicke there is nothing to Comfort vs; for since I came out of the ship, I never at anie thing but pease, and loblollie (that is water gruell) as for deare or venison I never saw anie since I came into this land, ther is indeed some foule, but Wee are not allowed to goe, and get yt, but must Worke hard both earelie, and late for a messe of water gruell, and a mouthful of bread, and beife, a mouthfull of bread for a pennie loafe must serve for 4 men wch is most pitifull if you did knowe as much as I, when people crie out day, and night, Oh that they were in England without their lymbes and would not care to loose anie lymbe to bee in England againe, yea though they beg from doore to doore, for wee live in feare of the Enemy eurie hower, yet wee haue had a Combate with them on the Sunday before Shrovetide, and wee tooke two alive, and make slaves of them, but it was by pollicie, for wee are in great danger, for our Plantacon is very weake, by reason of the dearth, and sicknes, of our Companie, for wee came but Twentie for the marchaunt, and they are halfe dead Just; and wee looke everie hower When two more should goe, yet there came some for other men yet to lyve with vs, of which ther is but one alive, and our Leiften^nt is dead, and his ffather, and his brother, and there was some 5 or 6 of the last yeares 20 of wch there is but 3 left, so that wee are faine to get other men to plant with vs, and yet wee are but 32 to fight against 3000 if they should Come, and the nighest helpe that Wee haue is ten miles of vs, and when the rogues ou9came this place last, they slew 80 Persons how then shall wee doe for wee lye even in their teeth, they may easilie take vs but that God is mercifull, and can save with few as well as with many; as he shewed to Gylead and like Gilead Souldiers if they lapt water, wee drinkee water wch is but Weake, and I haue nothing to Comfort me, nor ther is nothing to be gotten here but sicknes, and death, except that one had money to lay out in some thinges for profit; But I haue nothing at all, no not a shirt to my backe, but two Ragges nor no Clothes, but one poore suite, nor but one paire of shooes, but one paire of stockins, but one Capp, but two bands, my Cloke is stollen by one of

my owne fellowes, and to his dying hower would not tell mee what he did with it but some of my fellows saw him have butter and beife out of a ship, wch my Cloke I doubt paid for, so that I have not a penny, nor a a penny Worth to helpe me to either spice, or sugar, or strong Waters, without the wch one cannot lyue here, for as strong beare in England doth fatten and strengthen them so water here doth wash and weaken theis here, onelie keepe life and soule togeather. but I am not halfe a quarter so strong as I was in England, and all is for want of victualls, for I doe protest vnto you, that I haue eaten more in day at home then I haue allowed me here for a Weeke. you haue given more then my dayes allowance to a beggar at the doore; and if Mr Jackson had not releived me, I should bee in a poore Case, but he like a ffather and shee like a loveing mother doth still helpe me, for when wee goe vp to James Towne that is 10 myles of vs, there he all the ships that Come to the land, and there they must deliver their good, and when wee went vp to Towne as it may bee on Moonedaye, at noone, and come there by night, then load the next day by noone, and goe home in the afternoone, and vnload, and then away againe in the night, and bee vp about midnight, then if it rayned, or blowed never so hard wee must lye in the boate on the water, and haue nothing but alittle bread, for when wee go into the boate wee haue a loafe allowed to two men, and it is all if we staid there 2 dayes, wch is hard, and must lye all that while in the boate, but that Goodman Jackson pityed me & made me a Cabbin to lye in alwayes when I come vp, and he would giue me some poore JackC home with me wch Comforted mee more then pease, or water gruell. Oh they bee verie godlie folkes, and loue me verie well, and will doe anie thing for me, and he much marvailed that you would send me a servaunt to tlie Companie, he saith I had beene better knockd on the head, and Indeede so I fynd it now to my greate greife and miserie, and saith, that if you love me you will redeeme me suddenlie, for wch I doe Intreate and begg, and if you cannot get the marchaunt to redeeme me for some litle money then for God sake get a gathering or intreat some good folks to lay out some little Sum of moneye, in meale, and Cheese and butter, and beife, anie eating meate will yeald great profit, oile and vyniger is verie good, but ffather ther is greate losse in leakinge, but for God sake send beife and Cheese and butter or the more of one sort and none of another, but if you send Cheese it nmst bee very old Cheese, and at the Chesmongers you may buy good Cheese for twopence farthing or halfepenny that will be liked verie well, but if you send Cheese you must haue a Care how you packe it in barrells, and you must put Coopers Chips betweene eu9ie Cheese, or els the heat of the hold will rott them, and looke whatsoeur you send me be it neu9 so much looke what I make of yt I will deale trulie with you I will send it out, and begg the profit to redeeme me, and if I die before it Come I haue intreated Goodman Jackson to send you the worth of it, who hath promised he will; If you send you nuist direct yo' letters to Goodman Jackson, at James Towne a Gunsmith, (you must set downe his frayt) because there bee more of his name there; good ffather doe not forget me, but haue m9cie and pittye my miserable Case. I know if you did but see me you would weepe to see me, for I haue but one suite, but it is a strange one, it is very well guarded, wherefore for God sake pittie me, I pray you to remember my loue my love to all my ffreind, and kindred, I hope all my Brothers and Sisters are in good health, and as for my part I have set downe my resolucon that certainelie Wilbe, that is, that the Answere of this letter wilbee life or death to me, therefore good ffather send as soone as you can, and if you send me anie thing let this bee the marke.

Richard Ffrethorne

Martyns Hundred.

The names of them that bee dead of the Companie came out with us to serue vnder our Leifetenants.

John Flower	John Sanderford	Geor. Goulding	a litle Dutchman
John Thomas	Rich. Smith	Jo. Johnson	one woman
Tho. Howes	John Oliue	Our Leiftennant his father and brother}	one maid
John Butcher	Tho. Peirsman	Tho. Giblin	one child
	Willm. Cerrell	Geo. Banum	

All theis died out of my Mrs house, since I came, and wee came in but at Christmas, and this is the 20th day of March and the Sayers say that ther is two third of the 150 dead already and thus I end prayeing to God to send me good successe that I may be redeemed out of Egipt. So vale in Cristo.

Loueing ffather I pray you to vse this man verie exceeding kindly for he hath done much for me, both on my Journy and since, I intreate you not to forget me, but by anie meanes redeeme me, for this day wee heare that there is 26 of English men slayne by the Indians, and they haue taken a Pinnace of Mr Pountis, and haue gotten peeces. Armour, sword, all thinges fitt for Warre, so that they may now steale vpon vs and wee Cannot know them from English, till it is too late, that they bee vpon vs, [and wee Cannot knowe them from English, till it is too late, that they bee vpon vs.] [sic] and then ther is no mercie, therefore if you loue or respect me, as your Child release me from this bondage, and saue my life, now you may saue me, or let me bee slayne, with Infidelle, aske this man, he knoweth that all is true and Just that I say here; if you do redeeme me the Companie must send for me to my Mr Harrod for so is this Mrs name.

Apr: the 2 day

Your loueing sonne

Richard Ffrethorne

(April 3, 1623)

Moreour on the third day of Aprill wee heard that after theis Rogues had gotten the Pynnace, and had taken all furnitures as peeces, sword, armour, Coat of male. Powder, shot and all the thinges that they had to trade withall, they killed the Captaine, and Cut of his head, and rowing with the taile of the boat formost they set vp a pole and put the Captaines head vpon it, and so rowed home, then the Deuill set them on againe, so that they furnished about 200 Canoes with aboute 1000 Indians, and came and thought to haue taken the shipp, but sheewas too quicke for them wch thing was very much talked of, for they alwayes feared a ship, but now the Rogues growe verie bold, and can vse peeces, some of them, as well or better then an Englishman, ffor an Indian did shoote with Mr Charles my Mrs Kindsman at a marke of white paper, and hee hit it at the first, but Mr Charles Could not hit it, But see the Enuie of theis slaues, for when they Could not take the ship then oor men saw theni threaten Accomack that is the next Plantacon and nowe ther is no Way but starueing ffor the Gouvnour told vs and Sir George, that except the Seaflower come in or that wee can fall foule of theis Rogues and get some Corne from them, aboute halfe the land will surelie be starved, for they had no Crop last yeare by reason of theis Rogues, so that wee haue no Corne but as ships do releiue vs, nor wee shall hardlie haue anie Crop this yeare, and Wee are as like to perish first as anie Plantacon, for wee

haue but two Hogthead of meale left to serue vs this two Monethes, if the Seafower doe stay so long before shee come in, and that meale is but 3 Week bread for vs, at a loafe for 4 about the bignes of a pennie loafe in England, that is but a halfepenny loafe a day for a man: is it not straunge to me thinke you? but What will it bee when wee shall goe a month or two and never see a bit of bread, as my Mr doth say Wee must doe, and he said hee is not able to keepe vs all, then wee shalbe turned vp to the land and eate bark of trees, or mould of the Ground therefore with weeping teares I beg of you to helpe me. O that you did see may daylie and hourelie sighes, grones, and teares, and thumpes that I afford mine owne brest, and rue and Curse the time of my birth with holy Job. I thought no head had beene able to hold so much water as hath and doth dailie flow from mine eyes.

But this is Certaine I neur felt the want of ffather and mother till now, but now deare ffrend full well I knowe and rue it although it were too late before before I knew it.

I pray you talke with this honest man he will tell you more then now in my hast I can set downe.

Yor loueing Sonne

Richard Ffrethorne

Virginia 3d April 1623

Source:

The Records of the Virginia Company of London, Susan Myra Kingsbury, ed. Public Domain

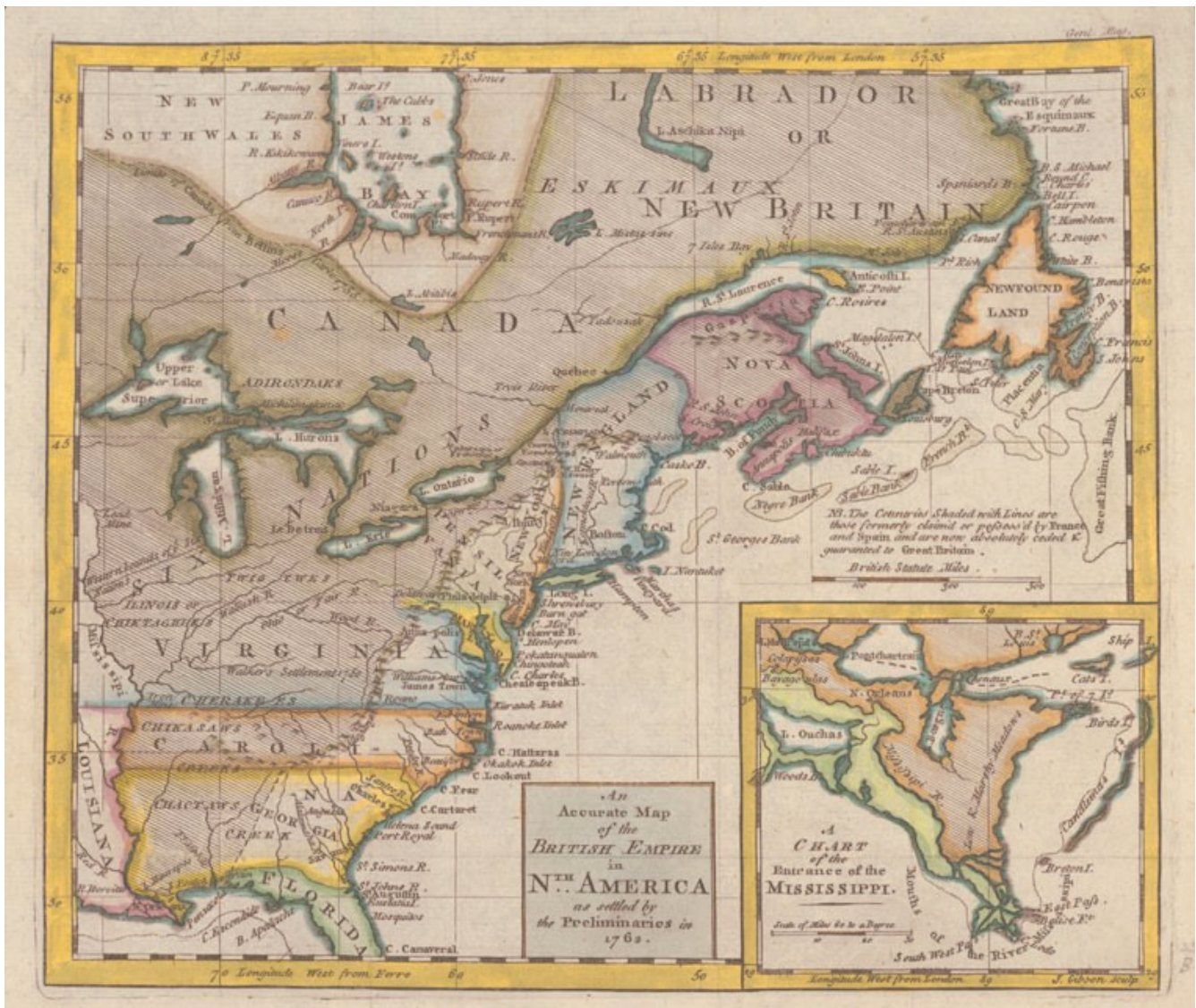
PART II

Literature of Colonial America

Introduction to Literature of Colonial America

The literature of this section highlights the different groups who traveled from England to the new world. Some of these groups came for the purpose of practicing their religion freely, but many came for secular reasons. The Jamestown colony in Virginia (founded in 1607), a territory which originally included not only the current state of Virginia but also the northern parts of North Carolina up to the Long Island Sound in New York, was founded as a commercial venture. Those traveling on the *Mayflower* founded the colony at Plymouth, Massachusetts in 1620. This group represented a mix of goals, as some colonists wanted to build a religion separate from the Church of England—known as the Separatists—and some had commercial interests in the new world. This mix of interests was a motivating factor behind the Mayflower Compact. The most religiously focused early colony was that of the Puritans, a group of around 1000 Puritan refugees who settled in Massachusetts Bay in 1630. Their desire was to purify the Church of England, and their colony consisted of a devout group of people (men, women, and children) who were dedicated to that goal.

Figure 1. Map of Colonial North America 1762



More colonies soon joined those in Massachusetts and Virginia. In 1632, Lord Baltimore (1605–1675) was given a charter for land north of the Potomac River. A Catholic, Baltimore established the colony of Maryland as a place of religious tolerance. A charter for the Carolinas, a territory which extended well beyond the modern borders of those states, was granted in 1663 and settlers established one of the first colonies under this charter near Charleston, South Carolina. In 1681, Pennsylvania was granted by King Charles II to William Penn (1644–1718) in repayment of a debt owed to Penn's father. The colony became a refuge for members of the Society of Friends or Quakers, as Penn was a recent convert to the denomination. Georgia was the last of the original colonies. Founded in 1732, the colony was intended primarily as a bulwark between the English colonies to the north and the Spanish colonies to the south.

Native American Interactions

Certainly, this ongoing expansion of English colonies caused continual tension with the Native American tribes already occupying the territory. The Powhatan Confederacy, a union of tribes occupying the tidewater Virginia region, alternately collaborated with and fought against the Jamestown colony from its

founding until 1645, when the English forced the confederacy to surrender and cede land. In New England, the Pequod War (1636–1638) was one of the first significant fights between the colonies in Massachusetts and the local tribes, pitting the Pequod tribe against the Massachusetts Bay, Plymouth, and Saybrook colonies and their allies, the Narragansett tribe. The natives of New England continued attempting to hold back English encroachments, making their last major effort when the Wampanoag, Narragansett, and other allied tribes, led by Metacom (1638–1675)—called King Philip by the English—attacked frontier towns. The so-called King Philip’s War lasted from 1675 to 1676, when Metacom was captured and executed.

Slavery

The use of African slaves in the colonies also grew during this century. African slavery had first been introduced to North America by the Spanish, especially after the Catholic Church started cracking down on enslaving Native Americans. Slaves were first brought to the English colony of Jamestown in 1619, to Connecticut in 1629, and to Massachusetts in 1637. The widespread adoption of slavery languished initially as it proved to be too expensive of an option for the struggling colonists. Indentured servants were a more economical option, but as wages rose in England toward the end of the century and dried up the supply of indentured servants, the use of enslaved Africans grew in the colonies. Though slavery was most prevalent in the southern colonies because of their greater focus on agriculture, the New England colonies were the first to codify slavery (in Massachusetts in 1641) and the first to forbid it (in Rhode Island in 1652). Even before America was a nation officially, America had a slavery problem.

Puritan Philosophy and Influence

While the Puritans were only one of many groups settling the English colonies, they were the one with the most cultural power. For that reason, it is necessary to understand who they were and how they saw the world to understand many of the readings of this section. Overall, the Puritans were people who felt that the Church of England, otherwise known as the Anglican Church, retained too much of the doctrine and culture of the Catholic Church after the Protestant reformation. Their name derived from their desire to purify the church of these Catholic aspects. There were also non-separatist and separatist groups within the Puritans as a whole. The non-separatists, like John Winthrop’s company, believed that the Puritans should remain within the Anglican Church and correct it from within the system; the separatists, represented by William Bradford’s Plymouth company, felt the Church of England was a lost cause from which the Puritans should separate themselves. The restoration of King James I to the throne and the subsequent persecutions of dissenters made the distinction moot. The only way to safely practice views that differed from the orthodoxy was to put considerable distance between oneself and English authorities, which both Winthrop’s and Bradford’s groups did.

The Puritans came to the new world with the goal of building a community constructed around religious principles that could stand as a model—a “city upon a hill,” as Winthrop put it—for a Christian community. The Puritans subscribed to Calvinist theology, embracing Calvinism’s assumptions about humanity and its relationship to God. Calvinism held that mankind was born depraved as a result of Adam’s original sin. The presence of sin within the human soul meant that all of man’s impulses, desires, and beliefs were tainted. The Calvinists believed that humanity was incapable of achieving salvation on their own. Only God’s intervention could save people from the damnation they deserved.

According to Calvinism, some of the faithful will be saved because of unconditional election. Election, or God's decision to replace a person's original, depraved spirit with a clean one capable of understanding and following God's will, could not be earned through good behavior; it was unconditional in that it had nothing to do with choices the person made or would make. It was also limited to a relatively small number of people rather than all of humanity. A logical outgrowth of these points of theology was the concept of predestination, which Calvin

described in the *Institutes of the Christian Religion* as "the eternal decree of God, by which He hath determined in Himself what He would have to become of every individual of mankind . . . eternal life is foreordained for some, and eternal damnation for others." Whatever one's predestined fate was, one could do nothing to change it. Yet, the Puritans held that one should always behave piously because one did not know one's destined outcome. Their society emphasized an attitude of indifference toward material things—to "wean" themselves of their natural attraction to the worldly—as well as to personal relationships, including one's own family. This was not to encourage hard-heartedness but rather to make spiritual things the main priority of one's life because the things of this world will not last; only the life of the spirit was permanent for the Puritans.

Given their beliefs in the total fallibility of mankind, Puritans looked outside of themselves for guidance in following God's will. The first source of guidance was the Bible, which the Puritans took to be the most direct expression of God's will. The Puritans, like other scholars of the *Bible* before them, believed in a typological relationship between the Old Testament and the New Testament. However, the Puritans did not confine typological interpretation to the *Bible* alone. Typology assumes that all of human history and experience is part of a larger pattern of meanings that communicate God's will, so any event—as big as smallpox decimating the native populations in greater numbers than the colonial populations or as small as a snake failing to ingest a mouse as recorded in John Winthrop's journal—could be considered part of that pattern and signs of God's approbation or disapprobation.

Despite vigorous policing of their theological borders, the Puritans' power eventually faded along with the membership of the denomination by the end of the seventeenth century. Initially, the bar for membership in the church was quite high. Believing that only the elect, or those who are destined to be saved, should be members of the church and thereby be able to choose leaders for both the church and the state, prospective members were required to testify of their conversion experience and be interrogated by the other members of the church. It was a rigorous experience that more and more people decided to forego, and eventually, church members in the colonies were outnumbered by non-church members. To increase their ranks and hold on to political power, Puritan churches adopted the Half-Way Covenant in 1662. Under this covenant, the children of church members could become members without testifying to their conversion. Despite this measure, the political power of the Puritan churches continued to decline, though their cultural power continues to influence American culture.

In the spirit of purification and a return to a simpler practice, many of the works in this section demonstrate the Puritan aesthetic of plain style. In contrast to the more ornate style of European writers like William Shakespeare, the Puritans and some other Protestant denominations felt that the best style was that which lacked embellishment or ornamentation and strove for simplicity and accessibility to the average

person. Plain-style writing typically eschewed classical allusions, preferring to use figurative language originating either in the Bible or in everyday experience; was didactic (intended to teach a lesson) rather than entertaining; and featured limited variation in syntactical structures—though those structures might seem complex to a modern reader. This aesthetic can also be seen in the narrow color range of Puritan clothing and the distinct lack of gilding, statuary, and altars in Puritan churches.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Map of Colonial North America 1762,” John Gibson, New York Public Library, Public Domain.

Author Introduction-William Bradford (1590–1657)

Introduction

William Bradford was born in Austerfield, Yorkshire and reared as a farmer. In 1606, inspired by the preaching of nonconformist minister Richard Clyfton (d.1616), Bradford joined the Separatist group tied to William Brewster (1568–1644) in Scrooby, Nottinghamshire. As Separatists from the Church of England headed by the English monarch, this group (and similar others) engaged in treason against the English crown. To escape the consequent-enforced secrecy and persecution, the group left England for the Netherlands. In 1609, Bradford joined them there, became a weaver, and started his own business upon inheriting money from his family.

To escape further persecution, the group petitioned for and won a land grant in North America. Bradford was one of the pilgrims who sailed from Southampton, England in 1620 on the Mayflower to settle in the land granted. Their land grant was originally meant to be in Virginia but, due to difficulty navigating in storms, they landed at Plymouth, Massachusetts. William Bradford helped define for themselves and future generations their Puritan settlement and endeavor at Plymouth Plantation. After the death of their elected governor John Carver (1576–1621), Bradford was elected governor. He was re-elected thirty times, serving as governor for almost all but the last five years of his life. He signed the Mayflower Compact that ordered their earthly rule (even as a means to prepare for heavenly rule); held to the Compact's democratic principles in his governorship; worked to repay the debt to the British investors who funded their project in America; and did much to organize and lead the pilgrims' lives.

Figure 1. Signing the Mayflower Compact 1620 (Painted in 1899)



Self-educated particularly in languages—including Hebrew—and an avid reader, Bradford applied his knowledge and skills to recording the history Of Plymouth Plantation. He started this chronicle largely in response to the growth of Non-Separatist settlers in the colony, settlers whom he saw as competing with the Separatists. His history records such important events as the pilgrims’ landing at Plymouth, the Mayflower Compact, the first Thanksgiving, and the Puritan ethic in action as it was put to trial and served as testimony of God’s designs. These designs included the pilgrims’ persecutions, voyage to and landing at Plymouth, suffering starvation and sickness there, as well as experiencing increasing tensions between themselves and the Native Americans. In the Puritan plain style, Bradford offers simple yet monumental truths of their lives.

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Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Signing the Mayflower Compact 1620,” Jean Leon Gerome Ferris, Wikimedia, Public Domain.

From Of Plymouth Plantation (1630-1650) By William Bradford

Relevant Transcriber's Notes:

m̄ and n̄ sometimes are used to represent a double letter.

Most often y, such as ye and y^e, represents a thorn and the word is 'the'. Sometimes you will encounter the actual word 'the'.

Spelling is inconsistent and is left unchanged from the original printing of this book.

And first of ye occasion and indūsments ther unto; the which that I may truly unfould, I must begine at ye very roote & rise of ye same. The which I shall endeavor to manefest in a plaine stile, with singuler regard unto ye simple trueth in all things, at least as near as my slender judgmente can attaine the same.

1. Chapter.

It is well knowne unto ye godly and judicious, how ever since ye first breaking out of ye lighte of ye gospell in our Honourable Nation of England, (which was ye first of nations whom ye Lord adorned ther with, affter yt grosse darknes of popery which had covered & overspred ye Christian world,) what warrs & opposissions ever since, Satan hath raised, maintained, and continued against the Saincts, from time to time, in one sorte or other. Some times by bloody death and cruell torments; other whiles imprisonments, banishments, & other hard usages; as being loath his kingdom should goe downe, the trueth prevaile, and ye churches of God revert to their anciente puritie, and recover their primative order, libertie, & bewtie. But when he could not prevaile by these means, against the maine trueths of ye gospell, but that they began to take rooting in many places, being watered with ye blooud of ye martires, and blessed from heaven with a gracious encrease; He

then begane to take him to his anciente strategemes, used of old against the first Christians. That when by ye bloody & barbarous persecutions of ye Heathen Emperours, he could not stoppe & subuerte the course of ye gospell, but that it speedily overspred with a wouderfull celeritie the then best known parts of ye world, He then begane to sow errors, heresies, and wouderfull dissentions amongst ye professors themselves, (working upon their pride & ambition, with other corrupte passions incidente to all mortall men, yea to ye saints themselves in some measure,) by which wofull effects followed; as not only bitter contentions, & hartburnings, schismes, with other horrible confusions, but Satan tooke occasion & advantage therby to foyst in a number of vile ceremoneys, with many unprofitable cannons & decrees, which have since been as snares to many poore & peaceable souls even to this day. So as in ye anciente times, the persecutions by ye heathen & their Emperours, was not greater then of the Christians one against other; the Arians & other their complices against ye orthodoxe & true Christians. As witnesseth Socrates in his 2. booke. His words are these; *The violence truly (saith he) was no less than that of ould practised towards ye Christians when they were compelled & drawne to sacrifice to idoles; for many indured sundrie kinds of tormente, often rackings, & dismembering of their joynts; confiscating of ther goods; some bereaved of their native soyle; others departed this life under ye hands of ye tormentor; and some died in banishmēte, & never saw ther cuntrie againe, &c.*

The like methode Satan hath seemed to hold in these later times, since ye trueth begane to springe & spread after ye great defection made by Antichrist, yt man of sinē.

For to let pass ye infinite examples in sundrie nations and severall places of ye world, and instance in our owne, when as yt old serpente could not prevaile by those frie flames & other his cruell tragedies, which he by his instruments put in ure every wher in ye days of queene Mary & before, he then begane an other kind of warre, & went more closly to worke; not only to oppuggen, but even to ruinate & destroy ye kingdom of Christ, by more secrete & subtile means, by kindling ye flames of contention and sowing ye seeds of discorde & bitter enmitie amongst ye proffessors & seeming reformed them selves. For when he could not prevaile by ye former means against the principall doctrins of faith, he bente his force against the holy discipline & outward regimente of the kingdom of Christ, by which those holy doctrines should be conserved, & true pietie maintained amongst the saints & people of God.

Mr. Foxe recordeth how yt besides those worthy martires & confessors which were burned in queene Marys days & otherwise tormented¹, *many (both studients & others) fled out of ye land, to ye number of 800. And became severall congregations. At Wesell, Frankford, Bassill, Emden, Markpurge, Strausborough, & Geneva, &c.* Amongst whom (but especialy those at Frankford) begane yt bitter warr of contention & persecutiō aboute ye ceremonies, & servise-booke, and other popish and antichristian stuffe, the plague of England to this day, which are like ye highplases in Israell, wch the prophets cried out against, & were their ruine; which ye better parte sought, according to ye puritie of yegospell, to roote out and utterly to abandon. And the other parte (under veiled pretences) for their ouwn ends & advancments, sought as stiffly to continue, maintaine, & defend. As appeareth by ye discourse therof published in printe, Ano: 1575; a booke yt deserves better to be knowne and considred.

The one side laboured to have ye right worship of God & discipline of Christ established in ye church,

1. Here Bradford is referencing Foxe's Book of Martyrs available here <http://www.gutenberg.org/files/22400/22400-h/22400-h.htm>

according to ye simplicitie of ye gospell, without the mixture of mens inventions, and to have & to be ruled by ye laws of Gods word, dispensed in those offices, & by those officers of Pastors, Teachers, & Elders, &c. according to ye Scripturs. The other partie, though under many colours & pretences, endeavored to have ye episcopall dignitie (affter ye popish ma[̄]ner) with their large power & jurisdiction still retained; with all those courts, cannons, & ceremonies, together with all such livings, revenues, & subordinate officers, with other such means as formerly upheld their antichristian greatnes, and enabled them with lordly & tyranous power to persecute ye poore servants of God. This contention was so great, as neither ye honour of God, the commone persecution, nor ye mediation of Mr. Calvin & other worthies of ye Lord in those places, could prevaile with those thus episcopally minded, but they proceeded by all means to disturbe ye peace of this poor persecuted church, even so farr as to charge (very unjustly, & ungodlily, yet prelatelike) some of their cheefe opposers, with rebellion & hightreason against ye Emperour, & other such crimes.

And this contētion dyed not with queene Mary, nor was left beyonde ye seas, but at her death these people returning into England under gracious queene Elizabeth, many of them being preferred to bishopricks & other promotions, according to their aimes and desires, that inveterate hated against ye holy discipline of Christ in his church hath continued to this day. In somuch that for fear it should preveile, all plotts & devices have been used to keepe it out, incensing ye queene & state against it as dangerous for ye comon wealth; and that it was most needfull yt ye fundamentall poynts of Religion should be preached in those ignorante & superstitious times; and to wi[̄]ne ye weake & ignorante, they might retaine diverse harmles ceremoneis; and though it were to be wished yt diverse things were reformed, yet this was not a season for it. And many the like, to stop ye mouthes of ye more godly, to bring them over to yeeld to one ceremoney after another, and one corruption after another; by these wyles begyleing some & corrupting others till at length they begane to persecute all ye zealous professors in ye land (though they knew little what this discipline mente) both by word & deed, if they would not submitte to their ceremonies, & become slaves to them & their popish trash, which have no ground in ye word of God, but are relikes of yt man of sine. And the more ye light of ye gospell grew, yemore yey urged their subscriptions to these corruptions. So as (notwithstanding all their former pretences & fair colures) they whose eyes God had not justly blinded might easily see wherto these things tended. And to cast contempte the more upon ye sincere servants of God, they opprobriously & most injuriously gave unto, & imposed upon them, that name of Puritans, which [it] is said the Novatians out of prid did assume & take unto themselves. And lamentable it is to see ye effects which have followed. Religion hath been disgraced, the godly grieved, afflicted, persecuted, and many exiled, sundrie have lost their lives in prisones & otherways. On the other hand, sin hath been countenanced, ignorance, profannes, & atheisme increased, & the papists encouraged to hope againe for a day.

The 9. Chap.

Of their vioage, & how they passed ye sea, and of their safe arrivall at Cape Codd.

Sept: 6. These troubls being blowne over, and now all being compacte together in one shipe, they put to sea againe with a prosperus winde, which continued diverce days together, which was some encouragmente unto them; yet according to ye usuall maner many were afflicted with sea-sicknes. And I may not omite hear

a special worke of Gods providence. Ther was a proud & very profane yonge man, one of ye sea-men, of a lustie, able body, which made him the more hauty; he would allway be contemning ye poore people in their sicknes, & cursing them dayly with greēous execrations, and did not let to tell them, that he hoped to help to cast halfe of them over board before they came to their jurneys end, and to make mery with what they had; and if he were by any gently reprovēd, he would curse and swear most bitterly. But it plased God before they came halfe seas over, to smite this yong man with a greeveous disease, of which he dyed in a desperate maner, and so was him selfe ye first yt was throwne overbord. Thus his curses light on his owne head; and it was an astonishment to all his fellows, for they noted it to be ye just hand of God upon him.

After they had injoyed faire winds and weather for a season, they were incountred many times with crosse winds, and mette with many feirce stormes, with which ye shipe was shroudly shaken, and her upper works made very leakie; and one of the maine beames in ye midd ships was bowed & craked, which put them in some fear that ye shipe could not be able to performe ye vioage. So some of ye cheefe of ye company, perceivinge ye mariners to feare ye suffisiencie of yeshipe, as appeared by their mutterings, they entred into serious consulltation with ye mr. & other officers of ye ship, to consider in time of ye danger; and rather to returne then to cast them selves into a desperate & inevitable perill. And truly ther was great distraction & differance of opinion amongst ye mariners them selves; faine would they doe what could be done for their wages sake, (being now halfe the seas over,) and on ye other hand they were loath to hazard their lives too desperatly. But in examening of all opinions, the mr. & others affirmed they knew ye ship to be stronge & firme under water; and for the buckling of ye maine beame, ther was a great iron scrue ye passengers brought out of Holland, which would raise ye beame into his place; ye which being done, the carpenter & mr. affirmed that with a post put under it, set firme in ye lower deck, & otherways bounde, he would make it sufficiente. And as for ye decks & uper workes they would calke them as well as they could, and though with ye workeing of ye ship they would not longe keepe stanch, yet ther would otherwise be no great danger, if they did not overpress her with sails. So they com̄ited them selves to ye will of God, & resolved to proseeede. In sundrie of these stormes the winds were so feirce, & ye seas so high, as they could not beare a knote of saile, but were forced to hull, for diverce days together. And in one of them, as they thus lay at hull, in a mighty storme, a lustie yonge man (called John Howland) coming upon some occasion above ye grattings, was, with a seele of the shipe throwne into [ye] sea; but it pleased God yt he caught hould of ye top-saile halliards, which hunge over board, & rane out at length; yet he held his hould (though he was sundrie fadomes under water) till he was hald up by ye same rope to ye brime of ye water, and then with a boat hooke & other means got into ye shipe againe, & his life saved; and though he was something ill with it, yet he lived many years after, and became a profitable member both in church & com̄one wealthe. In all this viage ther died but one of yepassengers, which was William Butten, a youth, servant to Samuell Fuller, when they drew near ye coast. But to omite other things, (that I may be breefe,) after longe beating at sea they fell with that land which is called Cape Cod; the which being made & certainly knowne to be it, they were not a litle joyfull. After some deliberation had amongst them selves & with ye mr. of ye ship, they tacked aboute and resolved to stande for ye southward (ye wind & weather being faire) to finde some place aboute Hudsons river for their habitation. But after they had sailed yt course aboute halfe ye day, they fell amongst deangerous shoulds and roing breakers, and they were so farr intangled ther with as they conceived them selves in great danger;

& ye wind shrinking upon them withall, they resolved to bear up againe for the Cape, and thought them selves hapy to gett out of those dangers before night overtooke them, as by Gods providence they did. And ye next day they gott into ye Cape-harbor wher they ridd in saftie. A word or too by ye way of this cape; it was thus first named by Capten Gosnole & his company,² Anno: 1602, and after by Capten Smith was caled Cape James; but it retains ye former name amongst seamen. Also yt pointe which first shewed those dangerous shoulds unto them, they called Pointe Care, & Tuckers Terrour; but ye French & Dutch to this day call it Malabarr, by reason of those perilous shoulds, and ye losses they have suffered their.

Being thus arived in a good harbor and brought safe to land, they fell upon their knees & blessed ye God of heaven, who had brought them over ye vast & furious ocean, and delivered them from all ye periles & miseries therof, againe to set their feete on ye firme and stable earth, their proper elemente. And no marvell if they were thus joyefull, seeing wise Seneca was so affected with sailing a few miles on ye coast of his owne Italy; as he affirmed, that he had rather remaine twentie years on his way by land, then pass by sea to any place in a short time; so tedious & dreadfull was ye same unto him.

But hear I cannot but stay and make a pause, and stand half amased at this poore peoples presente condition; and so I thinke will the reader too, when he well considers ye same. Being thus passed ye vast ocean, and a sea of troubles before in their preparation (as may be remembred by yt which wente before), they had now no freinds to wellcome them, nor inns to entertaine or refresh their weatherbeaten bodys, no houses or much less townes to repaire too, to seeke for succoure. It is recorded in scripture³ as a mercie to ye apostle & his shipwraked company, yt the barbarians shewed them no smale kindnes in refreshing them, but these savage barbarians, when they mette with them (as after will appeare) were readier to fill their sids full of arrows then otherwise. And for ye season it was winter, and they that know ye winters of yt cuntrie know them to be sharp & violent, & subjecte to cruell & feirce stormes, deangerous to travill to known places, much more to serch an unknown coast. Besids, what could they see but a hidious & desolate wildernes, full of wild beasts & willd men? and what multitudes ther might be of them they knew not. Nether could they, as it were, goe up to ye tope of Pisgah, to vew from this willdernes a more goodly cuntrie to feed their hops; for which way soever they turnd their eys (save upward to ye heavens) they could have litle solace or content in respecte of any outward objects. For sumer being done, all things stand upon them with a wetherbeaten face; and ye whole cuntrie, full of woods & thickets, represented a wild & savage heiw. If they looked behind them, ther was ye mighty ocean which they had passed, and was now as a maine barr & goulfe to seperate them from all ye civill parts of ye world. If it be said they had a ship to sucour them, it is trew; but what heard they daly from ye mr. & company? but yt with speede they should looke out a place with their shallop, wher they would be at some near distance; for ye season was shuch as he would not stirr from thence till a safe harbor was discovered by them wher they would be, and he might goe without danger; and that victells consumed apace, but he must & would keepe sufficient for them selves & their returne. Yea, it was muttered by some, that if they gott not a place in time, they would turne them & their goods ashore & leave them. Let it also be considered what weake hopes of supply & succoure they left behinde them, yt might bear up their minds in this sade condition and trialls they were under; and they could not but be very smale. It is true,

2. Because they tooke much of the fishe ther.

3. Book of Acts, Chapter 28 <https://biblia.com/bible/niv/Acts.111>

indeed, ye affections & love of their brethren at Leyden was cordiall & entire towards them, but they had litle power to help them, or them selves; and how ye case stode betweene them & ye marchants at their coming away, hath allready been declared. What could now sustaine them but the spirite of God & his grace? May not & ought not the children of these fathers rightly say: *Our fathers were Englishmen which came over this great ocean, and were ready to perish in this willdernes⁴; but they cried unto ye Lord, and he heard their voyce, and looked on their adversitie, &c. Let them therefore praise ye Lord, because he is good, & his mercies endure for ever⁵. Yea, let them which have been redeemed of ye Lord, shew how he hath delivered them from ye hand of ye oppressour. When they wandered in ye deserte willdernes out of ye way, and found no citie to dwell in, both hungrie, & thirstie, their soule was overwhelmed in them. Let them confess before ye Lord his loving kindnes, and his wonderfull works before ye sons of men.*

The remainder of Ano: 1620.

I shall a litle returne backe and begine with a combination made by them before they came ashore, being ye first foundation of their govermente in this place; occasioned partly by ye discontented & mutinous speeches that some of the strangers amongst them had let fall from them in ye ship—That when they came a shore they would use their owne libertie; for none had power to comānd them, the patente they had being for Virginia, and not for New-england, which belonged to an other Government, with which ye Virginia Company had nothing to doe. And partly that shuch an acte by them done (this their condition considered) might be as firme as any patent, and in some respects more sure.

The forme was as followeth.

In ye name of God, Amen. We whose names are underwriten, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, Franc, & Ireland king, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutuallly in yepresence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witnes wherof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our soveraigne lord, King James, of England, France, & Ireland ye eighteenth, and of Scotland ye fiftie fourth. Ano: Dom. 1620.

After this they chose, or rather confirmed, Mr. John Carver (a man godly & well approved amongst them) their Governour for that year. And after they had provided a place for their goods, or comone store, (which were long in unlading for want of boats, foulnes of winter weather, and sicknes of diverce,) and begune some small cottages for their habitation, as time would admitte, they mette and consulted of lawes & orders, both for their civill & military Govermente, as ye necessitie of their condition did require, still adding therunto as urgent occasion in severall times, and as cases did require.

4. Book of Deuteronomy Chapter 26, verses 5 and 7 <https://biblia.com/books/esv/Dt26>

5. Books of Psalms Chapter 107, verses 1,2,4,5,8 <https://biblia.com/books/esv/Ps107>

In these hard & difficulte beginings they found some discontents & murmurings arise amongst some, and mutinous speches & carriags in other; but they were soone quelled & overcome by ye wisdom, patience, and just & equall carriage of things by ye Govr and better part, wch clave faithfully together in ye maine. But that which was most sadd & lamentable was, that in 2. or 3. moneths time halfe of their company dyed, espetially in Jan: & February, being yedepth of winter, and wanting houses & other comforts; being infected with ye scurvie & other diseases, which this long vioage & their inacomodate condition had brought upon them; so as ther dyed some times 2. or 3. of a day, in yeforesaid time; that of 100. & odd persons, scarce 50. remained. And of these in ye time of most distres, ther was but 6. or 7. sound persons, who, to their great comendations be it spoken, spared no pains, night nor day, but with abundance of toyle and hazard of their owne health, fetched them woode, made them fires, drest them meat, made their beads, washed their lothsome cloaths, cloathed & uncloathed them; in a word, did all ye homly & necessarie offices for them wchdainty & quiesie stomachs cannot endure to hear named; and all this willingly & cherfully, without any grudging in ye least, shewing herein their true love unto their freinds & bretheren. A rare example & worthy to be remembred. Tow of these 7. were Mr. William Brewster, ther reverend Elder, & Myles Standish, ther Captein & military comander, unto whom my selfe, & many others, were much beholden in our low & sicke condition. And yet the Lord so upheld these persons, as in this generall calamity they were not at all infected either with sicknes, or lamnes. And what I have said of these, I may say of many others who dyed in this generall vissitation, & others yet living, that whilst they had health, yea, or any strength continuing, they were not wanting to any that had need of them. And I doute not but their recompence is with ye Lord.

But I may not hear pass by an other remarkable passage not to be forgotten. As this calamitie fell among ye passengers that were to be left here to plant, and were hasted a shore and made to drinke water, that ye sea-men might have yemore bear, and one⁶ in his sicknes desiring but a small cann of beere, it was answered, that if he were their owne father he should have none; the disease begane to fall amongst them also, so as allmost halfe of their company dyed before they went away, and many of their officers and lustyest men, as ye boatson, gunner, 3. quarter-maisters, the cooke, & others. At wch ye mr. was something strucken and sent to ye sick a shore and tould ye Govr he should send for beer for them that had need of it, though he drunke water homward bound. But now amongst his company ther was farr another kind of carriage in this miserie then amongst ye passengers; for they that before had been boone companions in drinking & joyllity in ye time of their health & wellfare, begane now to deserte one another in this calamitie, saing they would not hasard ther lives for them, they should be infected by coming to help them in their cabins, and so, after they came to dye by it, would doe litle or nothing for them, but if they dyed let them dye. But shuch of ye passengers as were yet aboard shewed them what mercy they could, wch made some of their harts relente, as ye boatson (& some others), who was a prowde yonge man, and would often curse & scofe at ye passengers; but when he grew weak, they had compassion on him and helped him; then he confessed he did not deserve it at their hands, he had abused them in word & deed. O! saith he, you, I now see, shew your love like Christians indeed one to another, but we let one another lye & dye like doggs. Another lay cursing his wife, saing if it had not ben for her he had never come this unlucky viage, and anone cursing his felows, saing he

6. Which was this author himselfe.

had done this & that, for some of them, he had spent so much, & so much, amongst them, and they were now weary of him, and did not help him, having need. Another gave his companion all he had, if he died, to help him in his weakness; he went and got a little spice & made him a mess of meat once or twice, and because he dyed not so soon as he expected, he went amongst his fellows, & swore ye rogue would couse him, he would see him choaked before he made him any more meate; and yet ye pore fellow dyed before morning.

All this while ye Indians came skulking about them, and would sometimes show them selves aloofe of, but when any approached near them, they would run away. And once they stole away their tools wher they had been at worke, & were gone to dinner. But about ye 16. of *March* a certaine Indian came boldly amongst them, and spoke to them in broken English, which they could well understand, but marvelled at it. At length they understood by discourse with him, that he was not of these parts, but belonged to ye eastrene parts, wher some English-ships came to fish, with whom he was acquainted, & could name sundrie of them by their names, amongst whom he had got his language. He became profitable to them in acquainting them with many things concerning ye state of ye cuntry in ye east-parts wher he lived, which was afterwards profitable unto them; as also of ye people hear, of their names, number, & strength; of their situation & distance from this place, and who was cheefe amongst them. His name was *Samaset*; he told them also of another Indian whos name was *Squanto*, a native of this place, who had been in England & could speake better English then him selfe. Being, after some time of entertainmente & gifts, dismissed, a while after he came againe, & 5. more with him, & they brought againe all ye tooles that were stolen away before, and made way for ye coming of their great Sachem, called *Massasoit*; who, about 4. or 5. days after, came with the cheefe of his freinds & other attendance, with the aforesaid *Squanto*. With whom, after frendly entertainment, & some gifts given him, they made a peace with him (which hath now continued this 24. years) in these terms.

1. That neither he nor any of his, should injurie or doe hurte to any of their peopl.
2. That if any of his did any hurte to any of theirs, he should send ye offender, that they might punish him.
3. That if any thing were taken away from any of theirs, he should cause it to be restored; and they should doe yelike to his.
4. If any did unjustly warr against him, they would aide him; if any did warr against them, he should aide them.
5. He should send to his neighbours confederats, to certifie them of this, that they might not wrong them, but might be likewise comprised in ye conditions of peace.
6. That when ther men came to them, they should leave their bows & arrows behind them.

After these things he returned to his place caled *Sowams*, some 40. mile from this place, but *Squanto* continued with them, and was their interpreter, and was a speciall instrument sent of God for their good beyond their expectation. He directed them how to set their corne, wher to take fish, and to procure other comodities, and was also their pilott to bring them to unknowne places for their profit, and

never left them till he dyed. He was a *native of this place*, & scarce any left alive besides him selfe. He was caried away with diuerce others by one *Hunt*, a mr. of a ship, who thought to sell them for slaves in Spaine; but he got away for England, and was entertained by a marchante in London, & imployed to New-foundland & other parts, & lastly brought hither into these parts by one Mr. *Dermer*, a gentle-man imployed by Sr. Ferdinando Gorges & others, for discovery, & other designes in these parts. Of whom I shall say some thing, because it is mentioned in a booke set forth Ano: 1622. by the Presidente & Counsell for New-England⁷, that he made ye peace betweene ye salvages of these parts & ye English; of which this plantation, as it is intimated, had yebenefite. But what a peace it was, may apeare by what befell him & his men.

Anno. 1621.

Thus ther peace & acquaintance was prety well establisht wth the natives aboute them; and ther was an other Indean called *Hobamack* come to live amongst them, a proper lustie man, and a man of accounte for his vallour & parts amongst ye Indeans, and continued very faithfull and constant to ye English till he dyed. He & Squanto being gone upon bussines amonge ye Indeans, at their returne (whether it was out of envie to them or malice to the English) ther was a Sachem called Corbitant, alyed to Massassoyte, but never any good friend to ye English to this day, mett with them at an Indean towne caled Namassakett 14. miles to ye west of this place, and begane to quarell wth them, and offered to stabe Hobamack; but being a lusty man, he cleared him selfe of him, and came runing away all sweating and tould ye Govr what had befallne him, and he feared they had killed Squanto, for they threatened them both, and for no other cause but because they were freinds to ye English, and servisable unto them. Upon this ye Gover taking counsell, it was conceivd not fitt to be borne; for if they should suffer their freinds & messengers thus to be wronged, they should have none would cleave unto them, or give them any inteligence, or doe them serviss afterwards; but nexte they would fall upon them selves. Whereupon it was resolved to send ye Captaine & 14. men well armed, and to goe & fall upon them in yenight; and if they found that Squanto was kild, to cut of Corbitants head, but not to hurt any but those that had a hand in it. Hobamack was asked if he would goe & be their guid, & bring them ther before day. He said he would, & bring them to ye house wher the man lay, and show them which was he. So they set forth ye 14. of *August*, and beset ye house round; the Captin giving charg to let none pass out, entred ye house to search for him. But he was goone away that day, so they mist him; but understood yt Squanto was alive, & that he had only threatened to kill him, & made an offer to stabe him but did not. So they withheld and did no more hurte, & ye people came trembling, & brought them the best provissions they had, after they were acquainted by Hobamack what was only intended. Ther was 3. sore wounded which broak out of ye house, and asaid to pass through ye garde. These they brought home with them, & they had their wounds drest & cured, and sente home. After this they had many gratulations from diuerce sachims, and much firmer peace; yea, those of ye Iles of Capawack sent to make frendship; and this Corbitant him selfe used ye mediation of Massassoyte to make his peace, but was shie to come neare them a longe while after.

After this, ye 18. of Septembr: they sente out ther shalop to the Massachusets, with 10. men, and Squanto for their guid and interpreter, to discover and veiw that bay, and trade with ye natives; the which they

performed, and found kind entertainment. The people were much affraid of ye Tarentins, a people to ye eastward which used to come in harvest time and take away their corne, & many times kill their persons. They returned in saftie, and brought home a good quanty of beaver, and made reporte of ye place, wishing they had been ther seated; (but it seems ye Lord, who assignes to all men ye bounds of their habitations, had apoynted it for an other use). And thus they found the Lord to be with them in all their ways, and to blesse their outgoings & incomings, for which let his holy name have ye praise for ever, to all posteritie.

They begane now to gather in ye small harvest they had, and to fitte up their houses and dwellings against winter, being all well recovered in health & strenght, and had all things in good plenty; for as some were thus employed in affairs abroad, others were excersised in fishing, aboute codd, & bass, & other fish, of which yey tooke good store, of which every family had their portion. All ye somer ther was no wante. And now begane to come in store of foule, as winter aproached, of which this place did abound when they came first (but afterward decreased by degrees). And besids water foule, ther was great store of wild Turkies, of which they tooke many, besids venison, &c. Besids they had aboute a peck a meale a weeke to a person, or now since harvest, Indean corne to yt proportion. Which made many afterwards write so largely of their plenty hear to their freinds in England, which were not fained, but true reports.

Anno Dom: 1632

Though ye partners were thus plūged into great ingagments, & oppresed with unjust debts, yet ye Lord prospered their trading, that they made yearly large returnes, and had soone wound them selves out of all, if yet they had otherwise been well delt with all; as will more appear here after. Also ye people of ye plantation begane to grow in their owtward estats, by reason of ye flowing of many people into ye cuntrie, espetially into ye Bay of ye Massachusetz; by which means corne & catle rose to a great prise, by wch many were much inriched, and comodities grue plentifull; and yet in other regards this benefite turned to their hurte, and this accession of strength to their weaknes. For now as their stocks increased, and ye increse vendible, ther was no longer any holding them together, but now they must of necessitie goe to their great lots; they could not other wise keep their katle; and having oxen growne, they must have land for plowing & tillage. And no man now thought he could live, except he had catle and a great deale of ground to keep them; all striving to increase their stocks. By which means they were scatered all over ye bay, quickly, and ye towne, in which they lived compactly till now, was left very thine, and in a short time allmost desolate. And if this had been all, it had been less, thoug to much; but ye church must also be devided, and those yt had lived so long together in Christian & comfortable fellowship must now part and suffer many divissions. First, those that lived on their lots on ye other side of the bay (called Duxberie) they could not long bring their wives & children to ye publick worship & church meetings here, but with such burthen, as, growing to some competente number, they sued to be dismissed and become a body of them selves; and so they were dismist (about this time), though very unwillingly. But to touch this sadd matter, and handle things together that fell out afterward. To prevent any further scatering from this place, and weakning of ye same, it was thought best to give out some good farms to spetiall persons, yt would promise to live at Plimoth, and licky to be helpfull to yechurch or comonewelth, and so tye ye lands to Plimoth as farmes for the same; and ther they might keepe their catle & tillage by some servants, and retaine their dwellings here. And so some spetiall lands were granted at a place generall, called Greens Harbor, wher no allotments had been in ye former

divission, a plase very weell meadowed, and fitt to keep & rear catle, good store. But alas! this remedy proved worse then ye disease; for wthin a few years those that had thus gott footing ther rente them selves away, partly by force, and partly wearing ye rest with importunitie and pleas of necessitie, so as they must either suffer them to goe, or live in continuall opposition and contention. And others still, as yey conceived them selves straitened, or to want accomodation, break away under one pretence or other, thinking their owne conceived necessitie, and the example of others, a warrente sufficente for them. And this, I fear, will be ye ruine of New-England, at least of yechurches of God ther, & will provock ye Lords displeasure against them.

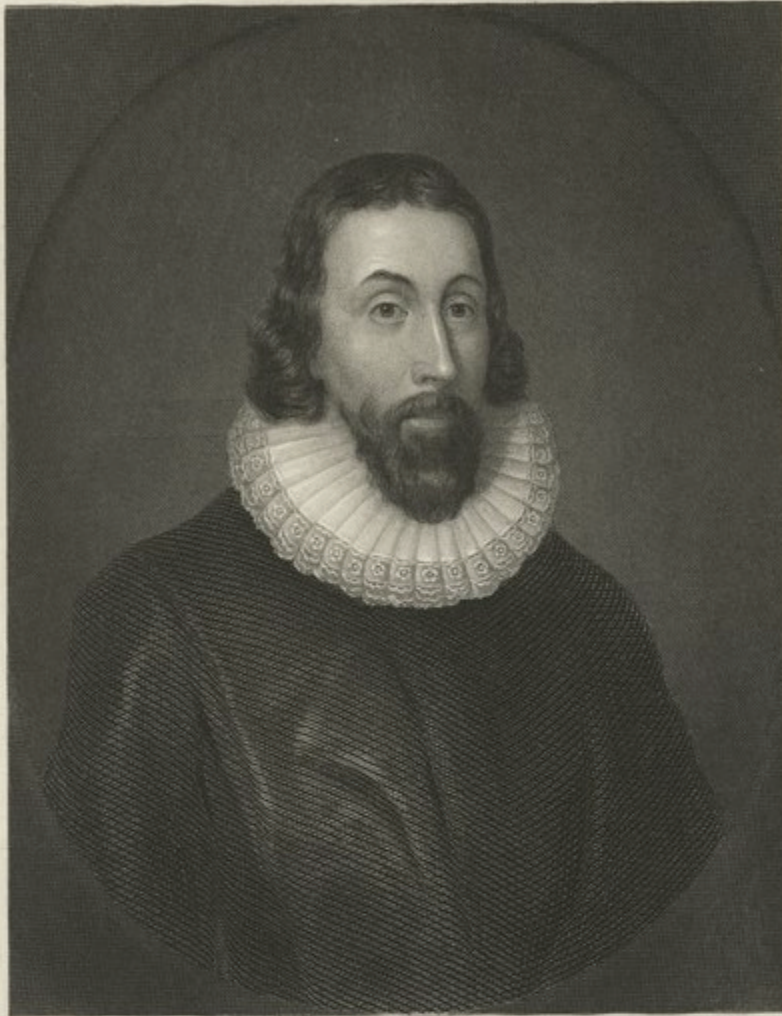
Source:

Of Plymouth Plantation, William Bradford, Public Domain.

Author Introduction-John Winthrop (1588-1649)

John Winthrop was born into a prosperous family in Groton, England, and followed the path of many such prosperous gentlemen by studying at Cambridge University. Though he practiced law at the Inner Temple, he soon shifted paths when he became a Puritan, devoted to purifying the Anglican Church from within and eschewing lingering Catholic practices and rituals. When Charles I ascended the throne, Puritans such as Winthrop faced being ruled by a monarch with clear and expressed sympathies for Catholicism. To avoid losing his earthly possessions to the throne, Winthrop joined a group of Puritans who obtained permission from the king to leave England for America. They gained a charter from the Council for New England and formed themselves as “The Company of Massachusetts Bay in New England,” free to found a religious colony beyond the king’s rule. Their colony would in time become New England’s chief colony.

Figure 1. John Winthrop



Sandyske

C. W. Sharp.



*From an original Portrait in the
Senate Chamber of Massachusetts.*

Jo: Winthrop:

GOVERNOR OF MASSACHUSETTS.

1630-49.

In 1629, Winthrop was chosen governor, a position he would hold for twenty years. The initial group of colonists left England on April 8, 1630, sailing on the *Arbella*. Either before embarkation or early in the voyage itself, Winthrop gave his sermon *A Model of Christian Charity* which envisaged a harmonious Puritan community that would serve as guide and model for future emigrants. Preparing the colonists to face adversity and temptation, the sermon also prepared for their future society's being built on and guided by Christian principles. As governor of the colony, Winthrop himself modeled these principles through his steadfast morality and selfless concern for others.

A Model of Christian Charity speaks plainly and clearly of an earthly life in the wilderness guiding towards God's heavenly city, the new Jerusalem.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "John Winthrop," New York Public Library, Wikimedia, Public Domain.

A Modell of Christian Charitie (1630) By John Winthrop

WRITTEN ON BOARD THE ARBELLA, ON THE ATLANTIC OCEAN.

By the Hon. John Winthrop Esqr. In his passage (with a great company of Religious people, of which Christian tribes he was the Brave Leader and famous Governor;) from the Island of Great Brittain to New-England in the North America. Anno 1630.

A Modell hereof.

God Almighty in his most holy and wise providence, hath soe disposed of the condition of mankind, as in all times some must be rich, some poore, some high and eminent in power and dignitie; others mean and in submission.

The Reason hereof.

1 *Reas.* First to hold conformity with the rest of his world, being delighted to show forth the glory of his wisdom in the variety and difference of the creatures, and the glory of his power in ordering all these differences for the preservation and good of the whole; and the glory of his greatness, that as it is the glory of princes to have many officers, soe this great king will haue many stewards, counting himself more honoured in dispensing his gifts to man by man, than if he did it by his owne immediate hands.

2 *Reas.* Secondly that he might haue the more occasion to manifest the work of his Spirit: first upon the wicked in moderating and restraining them: soe that the riche and mighty should not eate upp the poore nor the poore and dispised rise upp against and shake off their yoake. 2ly In the regenerate, in exercising his graces in them, as in the grate ones, their love, mercy, gentleness, temperance &c., in the poore and inferior sorte, their faith, patience, obedience &c.

3 *Reas.* Thirdly, that every man might have need of others, and from hence they might be all knitt more nearly together in the Bonds of brotherly affection. From hence it appears plainly that noe man is made more honourable than another or more wealthy &c., out of any particular and singular respect to himselfe, but for the glory of his creator and the common good of the creature, man. Therefore God still reserves the property of these gifts to himselfe as Ezek. 16. 17. he there calls wealthe, his gold and his silver, and Prov. 3. 9. he claims their service as his due, *honor the Lord with thy riches &c.*—All men being thus (by divine providence) ranked into two sorts, riche and poore; under the first are comprehended all such as are able

to live comfortably by their own means duely improved; and all others are poore according to the former distribution. There are two rules whereby we are to walk one towards another: Justice and Mercy. These are always distinguished in their act and in their object, yet may they both concur in the same subject in each respect; as sometimes there may be an occasion of showing mercy to a rich man in some sudden danger or distresse, and alsoe doing of meere justice to a poor man in regard of some perticular contract &c. There is likewise a double Lawe by which wee are regulated in our conversation towards another; in both the former respects, the lawe of nature and the lawe of grace, or the morrall lawe or the lawe of the gospell, to omitt the rule of justice as not properly belonging to this purpose otherwise than it may fall into consideration in some perticular cases. By the first of these lawes man as he was enabled soe withall is commanded to love his neighbour as himself. Upon this ground stands all the precepts of the morrall lawe, which concernes our dealings with men. To apply this to the works of mercy; this lawe requires two things. First that every man afford his help to another in every want or distresse. Secondly, that hee performe this out of the same affection which makes him carefull of his owne goods, according to that of our Savior, (Math.) Whatsoever ye would that men should do to you. This was practised by Abraham and Lot in entertaining the angells and the old man of Gibeon. The lawe of Grace or of the Gospell hath some difference from the former; as in these respects, First the lawe of nature was given to man in the estate of innocency; this of the Gospell in the estate of regeneracy. 2ly, the former propounds one man to another, as the same flesh and image of God; this as a brother in Christ allsoe, and in the communion of the same Spirit, and soe teacheth to put a difference between christians and others. Doe good to all, especially to the household of faith; upon this ground the Israelites were to putt a difference betweene the brethren of such as were strangers though not of the Canaanites.

3ly. The Lawe of nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocency, but the Gospell commands loue to an enemy. Prooffe. *If thine Enemy hunger, feed him; Love your Enemies, doe good to them that hate you.* Math. 5. 44.

This lawe of the Gospell propounds likewise a difference of seasons and occasions. There is a time when a christian must sell all and give to the poor, as they did in the Apostles times. There is a time allsoe when christians (though they give not all yet) must give beyond their ability, as they of Macedonia, Cor. 2, 6. Likewise community of perills calls for extraordinary liberality, and soe doth community in some speciall service for the church. Lastly, when there is no other means whereby our christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary means.

This duty of mercy is exercised in the kinds, Giueing, lending and forgiving.—

Quest. What rule shall a man observe in giueing in respect of the measure?

Ans. If the time and occasion be ordinary he is to giue out of his abundance. *Let him lay aside as God hath blessed him.* If the time and occasion be extraordinary, he must be ruled by them; taking this withall, that then a man cannot likely doe too much, especially if he may leave himselfe and his family under probable means of comfortable subsistence.

Object. A man must lay upp for posterity, the fathers lay upp for posterity and children, and *he is worse than an infidell that pronideth not for his owne.*

Ans. For the first, it is plaine that it being spoken by way of comparison, it must be meant of the ordinary and usuall course of fathers, and cannot extend to times and occasions extraordinary. For the other place the Apostle speaks against such as walked inordinately, and it is without question, that he is worse than an infidell who through his owne sloathe and voluptuousness shall neglect to provide for his family.—

Object. *The wise man's Eies are in his head, saith Solomon, and foreseeth the plague;* therefore he must forecast and lay upp against evill times when hee or his may stand in need of all he can gather.

Ans. This very Argument Solomon useth to persuade to liberallity, Eccle.: *Cast thy bread upon the waters, and for thou knowest not what evill may come upon the land.* Luke 26. *Make you friends of the riches of iniquity;* you will ask how this shall be? very well. For first he that giues to the poore, lends to the lord and he will repay him even in this life an hundredfold to him or his.—*The righteous is ever mercifull and lendeth and his seed enjoyeth the blessing;* and besides wee know what advantage it will be to us in the day of account when many such witnesses shall stand forth for us to witnesse the improvement of our tallent. And I would know of those whoe pleade soe much for laying up for time to come, whether they holde that to be Gospell, Math. 16. 19. *Lay not upp for yourselves Treasures upon Earth &c.* If they acknowledge it, what extent will they allowe it? if only to those primitive times, let them consider the reason whereupon our Saviour groundes it.

The first is that they are subject to the moathe, the rust, the theife. Secondly, They will steale away the hearte; *where the treasure is there will ye heart be allsoe.* The reasons are of like force at all times. Therefore the exhortation must be generall and perpetuall, withallwayes in respect of the love and affection to riches and in regard of the things themselves when any speciall seruice for the church or perticular Distresse of our brother doe call for the use of them; otherwise it is not only lawfull but necessary to lay upp as Joseph did to haue ready upp on such occasions, as the Lord (whose stewards wee are of them) shall call for them from us; Christ giues us an Instance of the first, when hee sent his disciples for the Ass, and bidde them answer the owner thus, the Lord hath need of him: soe when the Tabernacle was to be built, he sends to his people to call for their silver and gold, &c; and yeildes noe other reason but that it was for his worke. When Elisha comes to the widow of Sareptah and findes her preparing to make ready her pittance for herselfe and family, he bids her first provide for him, he challengeth first God's parte which she must first give before shee must serve her owne family. All these teache us that the Lord lookes that when hee is pleased to call for his right in any thing wee haue, our owne interest wee haue, must stand aside till his turne be served. For the other, wee need looke noe further then to that of John 1. *he whoe hath this world's goodes and seeth his brother to neede and shutts upp his compassion from him, how dwelleth the loue of God in him,* which comes punctually to this conclusion; if thy brother be in want and thou canst help him, thou

needst not make doubt, what thou shouldst doe; if thou lovest God thou must help him.

Quest. What rule must wee observe in lending?

Ans. Thou must observe whether thy brother hath present or probable or possible means of repaying thee, if there be none of those, thou must give him according to his necessity, rather then lend him as he requires; if he hath present means of repaying thee, thou art to look at him not as an act of mercy, but by way of Commerce, wherein thou arte to walk by the rule of justice; but if his means of repaying thee be only probable or possible, then is hee an object of thy mercy, thou must lend him, though there be danger of losing it, Deut. 15. 7. *If any of thy brethren be poore &c., thou shalt lend him sufficient.* That men might not shift off this duty by the apparent hazzard, he tells them that though the yeare of Jubile were at hand (when he must remitt it, if hee were not able to repay it before) yet he must lend him and that chearefully. *It may not greive thee to giue him* (saith hee) and because some might object, why soe I should soone impoverishe myself and my family, he adds with all thy worke &c; for our Saviour, Math. 5. 42. *From him that would borrow of thee turne not away.*

Quest. What rule must we observe in forgiving?

Ans. Whether thou didst lend by way of commerce or in mercy, if he hath nothing to pay thee, must forgive, (except in cause where thou hast a surety or a lawfull pleadge) Deut. 15. 2. Every seaventh yeare the Creditor was to quitt that which he lent to his brother if he were poore as appears ver. 8. *Save when there shall be no poore with thee.* In all these and like cases, Christ was a generall rule, Math. 7. 22. *Whatsoever ye would that men should doe to you, doe yee the same to them allsoe.*

Quest. What rule must wee observe and walke by in cause of community of perill?

Ans. The same as before, but with more enlargement towards others and lesse respect towards ourselves and our owne right. Hence it was that in the primitive Church they sold all, had all things in common, neither did any man say that which he possessed was his owne. Likewise in their returne out of the captivity, because the worke was greate for the restoring of the church and the danger of enemies was common to all, Nehemiah directs the Jews to liberallity and readiness in remitting their debts to their brethren, and disposing liberally to such as wanted, and stand not upon their owne dues which they might have demanded of them. Thus did some of our Forefathers in times of persecution in England, and soe did many of the faithful of other churches, whereof wee keepe an honorable remembrance of them; and it is to be observed that both in Scriptures and latter stories of the churches that such as have beene most bountifull to the poore saintes, especially in those extraordinary times and occasions, God hath left them highly commended to posterity, as Zacheus, Cornelius, Dorcas, Bishop Hooper, the Cuttler of Brussells and divers others. Observe againe that the Scripture gives noe caussion to restraine any from being over liberall this way; but all men to the liberall and cherefull practise hereof by the sweeter promises; as to instance one for many, Isaiah 58. 6. *Is not this the fast I have chosen to loose the bonds of wickedness, to take off the heavy burdens, to lett the oppressed go free and to breake every yoake, to deale thy bread to the hungry and to bring the poore that wander into thy house, when thou seest the naked to cover them; and then shall thy light brake forth as the morning and thy healthe shall growe speedily, thy righteousness shall goe before God, and the glory of the Lord shall embrace thee; then thou shall*

call and the Lord shall answer thee &c., Ch. 2. 10. *If thou power out thy soule to the hungry, then shall thy light spring out in darkness, and the Lord shall guide thee continually, and satisfie thy soule in draught, and make falt thy bones, thou shalt be like a watered garden, and they shalt be of thee that shall build the old wast places &c.* On the contrary most heavy curses are layed upon such as are straightened towards the Lord and his people, Judg. 5. *Cursse the Meroshe because he came not to help the Lord. Hee whoe shutteth his eares from hearing the cry of the poore, he shall cry and shall not be heard;* Math. 25. *Goe ye cursed into everlasting fire &c. I was hungry and ye fedd mee not,* Cor. 2. 9.

16. He that soweth sparingly shall reape sparingly. Haveing already sett forth the practice of mercy according to the rule of God's lawe, it will be useful to lay open the groundes of it allsoe, being the other parte of the Commandment and that is the affection from which this exercise of mercy must arise, the Apostle tells us that this *love is the fullfilling of the lawe*, not that it is enough to loue our brother and soe noe further; but in regard of the excellency of his partes giueing any motion to the other as the soule to the body and the power it hath to sett all the faculties on worke in the outward exercise of this duty; as when wee bid one make the clocke strike, he doth not lay hand on the hammer, which is the immediate instrument of the sound, but sett on worke the first mouer or maine wheele; knoweing that will certainly produce the sound which he intends. Soe the way to drawe men to the workes of mercy, is not by force of Argument from the goodness or necessity of the worke; for though this cause may enforce, a rationall minde to some present act of mercy, as is frequent in experience, yet it cannot worke such a habit in a soule, as shall make it prompt upon all occasions to produce the same effect, but by frameing these affections of love in the hearte which will as naturally bring forthe the other, as any cause doth produce the effect.

The deffinition which the Scripture giues us of loue is this. *Love is the bond of perfection*, first it is a bond or ligament. 2ly it makes the worke perfect. There is noe body but consists of partes and that which knitts these partes together, giues the body its perfection, because it makes eache parte soe contiguous to others as thereby they doe mutually participate with each other, both in strengthe and infirmity, in pleasure and paine. To instance in the most perfect of all bodies; Christ and his Church make one body; the severall partes of this body considered a parte before they were united, were as disproportionate and as much disordering as soe many contrary quallities or elements, but when Christ comes, and by his spirit and love knitts all these partes to himselfe and each to other, it is become the most perfect and best proportioned body in the world, Eph. 4. 16. *Christ, by whome all the body being knitt together by every joint for the furniture thereof, according to the effectuall power which is in the measure of every perfection of partes, a glorious body without spott or wrinkle;* the ligaments hereof being Christ, or his love, for Christ is love, 1 John 4. 8. Soe this definition is right. *Love is the bond of perfection.*

From hence we may frame these conclusions. 1. First of all, true Christians are of one body in Christ, 1 Cor. 12. 12. 13. 17. *Ye are the body of Christ and members of their parte.* All the partes of this body being thus united are made soe contiguous in a speciall relation as they must needes partake of each other's strength and infirmity; joy and sorrowe, weale and woe. 1 Cor. 12. 26. *If one member suffers, all suffer with it, if one be in*

honor, all rejoyce with it. 2ly. The ligaments of this body which knitt together are loue. 3ly. Noe body can be perfect which wants its propr ligament. 5ly. This sensibleness and sympathy of each other's conditions will necessarily infuse into each parte a native desire and endeavour, to strengthen, defend, preserve and comfort the other. To insist a little on this conclusion being the product of all the former, the truthe hereof will appeare both by precept and patterne. 1 John 3. 10. *Yee ought to lay doune your lives for the brethren.* Gal. 6.

2. *beare ye one another's burthen's and soe fulfill the lawe of Christ.* For patterns wee have that first of our Saviour whoe out of his good will in obedience to his father, becomeing a parte of this body and being knitt with it in the bond of loue, found such a native sensibleness of our infirmities and sorrowes as he willingly yielded himselfe to deathe to ease the infirmities of the rest of his body, and soe healed their sorrowes. From the like sympathy of partes did the Apostles and many thousands of the Saintes lay doune their lives for Christ. Againe the like wee may see in the members of this body among themselves. 1 Rom. 9. Paule could have been contented to have been separated from Christ, that the Jewes might not be cutt off from the body. It is very observable what hee professeth of his affectionate partaking with every member; *whoe is weake (saith hee) and I am not weake? whoe is offended and I burne not;* and againe, 2 Cor. 7. 13. *therefore wee are comforted because yee were comforted.* Of Epaphroditus he speaketh, Phil. 2. 30. *that he regarded not his owne life to do him service.* Soe Phebe and others are called *the servants of the churche.* Now it is apparent that they served not for wages, or by constrainte, but out of love. The like we shall finde in the histories of the churche, in all ages; the sweete sympathie of affections which was in the members of this body one towards another; their chearfullness in serueing and suffering together; how liberall they were without repineing, harbourers without grudgeing, and helpfull without reproaching; and all from hence, because they had feruent love amongst them; which onely makes the practise of mercy constant and easie.

The next consideration is how this love comes to be wrought. Adam in his first estate was a perfect modell of mankinde in all their generations, and in him this love was perfected in regard of the habit. But Adam, rent himselfe from his Creator, rent all his posterity allsoe one from another; whence it comes that every man is borne with this principle in him to love and seeke himselfe onely, and thus a man continueth till Christ comes and takes possession of the soule and infuseth another principle, love to God and our brother, and this latter haueing continuall supply from Christ, as the head and roote by which he is united, gets the predomining in the soule, soe by little and little expells the former. 1 John 4. 7. *love cometh of God and every one that loveth is borne of God,* soe that this love is the fruite of the new birthe, and none can have it but the new creature. Now when this quallity is thus formed in the soules of men, it workes like the Spirit upon the drie bones. Ezek.

39. *bone came to bone.* It gathers together the scattered bones, or perfect old man Adam, and knitts them into one body againe in Christ, whereby a man is become againe a living soule.

The third consideration is concerning the exercise of this love, which is twofold, inward or outward. The outward hath beene handled in the former preface of this discourse. From unfolding the other wee must take in our way that maxime of philosophy. *Simile simili gaudet*, or like will to like; for as of things which are turned with disaffection to eache other, the ground of it is from a dissimilitude or ariseing from the contrary or different nature of the things themselves; for the ground of love is an apprehension of some resemblance in the things loved to that which affects it. This is the cause why the Lord loves the creature, soe farre as it hath any of his Image in it; he loves his elect because they are like himselfe, he beholds them in his beloved sonne. So a mother loves her childe, because shee throughly conceives a resemblance of herselfe in it. Thus it is betweene the members of Christ; eache discernes, by the worke of the Spirit, his owne Image and resemblance in another, and therefore cannot but love him as he loves himself. Now when the soule, which is of a sociable nature, findes anything like to itselfe, it is like Adam when Eve was brought to him. She must be one with himselfe. *This is flesh of my flesh (saith he) and bone of my bone.* Soe the soule conceives a greate delighte in it; therefore shee desires nearness and familiarity with it. Shee hath a greate propensity to doe it good and receives such content in it, as fearing the miscarriage of her beloved, shee bestowes it in the inmost closett of her heart. Shee will not endure that it shall want any good which shee can giue it. If by occasion shee be withdrawne from the company of it, shee is still looking towards the place where shee left her beloved. If shee heard it groane, shee is with it presently. If shee finde it sadd and disconsolate, shee sighes and moanes with it. Shee hath noe such joy as to see her beloved merry and thriving. If shee see it wronged, shee cannot hear it without passion. Shee setts noe boundes to her affections, nor hath any thought of reward. Shee findes recompense enough in the exercise of her love towards it. Wee may see this acted to life in Jonathan and David. Jonathan a valiant man endued with the spirit of love, soe soone as he discovered the same spirit in David had presently his hearte knitt to him by this ligament of loue; soe that it is said he loued him as his owne soule, he takes soe great pleasure in him, that hee stripps himselfe to adorne his beloved. His father's kingdome was not soe precious to him as his beloved David, David shall have it with all his hearte. Himself desires noe more but that hee may be neare to him to rejoyce in his good. Hee chooseth to converse with him in the wilderness even to the hazzard of his owne life, rather than with the greate Courtiers in his father's Pallace. When hee sees danger towards him, hee spares neither rare paines nor perill to direct it. When injury was offered his beloved David, hee would not beare it, though from his owne father. And when they must parte for a season onely, they thought their heartes would have broake for sorrowe, had not their affections found vent by abundance of teares. Other instances might be brought to showe the nature of this affection; as of Ruthe and Naomi, and many

others; but this truth is cleared enough. If any shall object that it is not possible that love shall be bred or upheld without hope of requitall, it is granted; but that is not our cause; for this love is allwayes vnder reward. It never gives, but it allwayes receives with advantage; First in regard that among the members of the same body, love and affection are reciprocally in a most equal and sweete kinde of commerce.

2^{nly}. In regard of the pleasure and content that the exercise of love carries with it, as wee may see in the naturall body. The mouth is at all the paines to receive and mince the foode which serves for the nourishment of all the other partes of the body; yet it hath noe cause to complaine; for first the other partes send backe, by severall passages, a due proportion of the same nourishment, in a better forme for the strengthening and comforting the mouthe. 2^{ly} the labour of the mouthe is accompanied with such pleasure and content as farre exceeds the paines it takes. Soe is it in all the labour of love among Christians. The partie loving, reapes love

again, as was showed before, which the soule covetts more then all the wealthe in the world. 3^{ly}. Nothing yeildes more pleasure and content to the soule then when it findes that which it may love fervently; for to love and live beloved is the soule's paradise both here and in heaven. In the State of wedlock there be many comforts to learne out of the troubles of that Condition; but let such as have tryed the most, say if there be any sweetness in that Condition comparable to the exercise of mutuall love.

From the former Considerations arise these Conclusions.—1. First, This love among Christians is a reall thing, not imaginarie. 2^{ly}. This love is as absolutely necessary to the being of the body of Christ, as the sinews and other ligaments of a naturall body are to the being of that body. 3^{ly}. This love is a divine, spirituall, nature; free, active, strong, couragious, permanent; undervaluing all things beneath its proper object and of all the graces, this makes us nearer to resemble the virtues of our heavenly father. 4^{thly} It rests in the love and welfare of its beloved. For the full certain knowledge of those truths concerning the nature, use, and excellency of this grace, that which the holy ghost hath left recorded, 1 Cor. 13, may give full satisfaction, which is needful for every true member of this lovely body of the Lord Jesus, to worke upon their heartes by prayer, meditation continuall exercise at least of the speciall [influence] of this grace, till Christ be formed in them and they in him, all in eache other, knitt together by this bond of love.

It rests now to make some application of this discourse, by the present designe, which gaue the occasion of writing of it. Herein are 4 things to be propounded; *first* the persons, 2^{ly} the worke, 3^{ly} the end, 4^{thly} the meanes. 1. For *the persons*. Wee are a company professing ourselves fellow members of Christ, in which respect onely though wee were absent from each other many miles, and had our employments as farre distant, yet wee ought to account ourselves knitt together by this bond of love, and, live in the exercise of it, if wee would have comforte of our being in Christ. This was notorious in the practise of the Christians in former times; as is testified of the Waldenses, from the mouth of one of the adversaries Æneas Sylvius “mutuo ament pere antequam norunt,” they use to love any of their owne religion even before they were acquainted with them. 2^{nly} for the *worke* wee have in hand. It is by a mutuall consent, through a speciall overvaluing providence and a more than an ordinary approbation of the Churches of Christ, to seeke out a place of cohabitation and Consorteshipp under a due forme of Government both civill and ecclesiasticall. In such

cases as this, the care of the publique must oversway all private respects, by which, not only conscience, but meare civill pollicy, dothe binde us. For it is a true rule that particular Estates cannot subsist in the ruin of the publique. 3ly The *end* is to improve our lives to doe more service to the Lord; the comferte and encrease of the body of Christe, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evill world, to serve the Lord and worke out our Salvation under the power and purity of his holy ordinances. 4thly for the *meanes* whereby this must be effected. They are twofold, a conformity with the worke and end wee aime at. These wee see are extraordinary, therefore wee must not content ourselves with usuall ordinary meanes. Whatsoever wee did, or ought to have, done, when wee lived in England, the same must wee doe, and more allsoe, where wee goe. That which the most in their churches mainetaine as truthe in profession onely, wee must bring into familiar and constant practise; as in this duty of loue, wee must loue brotherly without dissimulation, wee must loue one another with a pure hearte fervently. Wee must beare one anothers burthens. We must not looke onely on our owne things, but allsoe on the things of our brethren. Neither must wee thinke that the Lord will beare with such faileings at our hands as he dothe from those among whome wee have lived; and that for these 3 Reasons; 1. In regard of the more neare bond of mariage between him and us, wherein hee hath taken us to be his, after a most strickt and peculiar manner, which will make them the more jealous of our loue and obedience. Soe he tells the people of Israell, *you onely have I knowne of all the families of the Earthe, therefore will I punishe you for your Transgressions.* 2ly, because *the Lord will be sanctified in them that come neare him.* We know that there were many that corrupted the service of the Lord; some setting upp altars before his owne; others offering both strange fire and strange sacrifices allsoe; yet there came noe fire from heaven, or other sudden judgement upon them, as did upon Nadab and Abihu, whoe yet wee may think did not sinne presumptuously. 3ly When God gives a speciall commission he lookes to have it strictly observed in every article, When he gave Saule a commission to destroy Amaleck, Hee indented with him upon certain articles, and because hee failed in one of the least, and that upon a faire pretense, it lost him the kingdom, which should have beene his reward, if hee had observed his commission. Thus stands the cause betweene God and us. We are entered into Covenant with Him for this worke. Wee haue taken out a commission. The Lord hath given us leave to drawe our own articles. Wee haue professed to enterprise these and those accounts, upon these and those ends. Wee have hereupon besought Him of favour and blessing. Now if the Lord shall please to heare us, and bring us in peace to the place we desire, then hath hee ratified this covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if wee shall neglect the observation of these articles which are the ends wee have propounded,

and, dissembling with our God, shall fall to embrace this present world and prosecute our carnall intentions, seeking greate things for ourselves and our posterity, the Lord will surely breake out in wrathe against us; be revenged of such a [sinful] people and make us knowe the price of the breache of such a covenant.

Now the onely way to avoyde this shipwracke, and to provide for our posterity, is to followe the counsell of Micah, *to doe justly, to love mercy, to walk humbly with our God*. For this end, wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. Wee must uphold a familiar commerce together in all meekeness, gentlenes, patience and liberality. Wee must delight in eache other; make other's conditions our oune;

rejoice together, mourne together, labour and suffer together, allwayes haueing before our eyes our commission and community in the worke, as members of the same body. Soe shall wee *keepe the unitie of the spirit in the bond of peace*. The Lord will be our God, and delight to dwell among us, as his oune people, and will command a blessing upon us in all our wayes. Soe that wee shall see much more of his wisdome, power, goodness and truthe, than formerly wee haue been acquainted with. Wee shall finde that the God of Israell is among us, when ten of us shall be able to resist a thousand of our enemies; when hee shall make us a prayse and glory that men shall say of succeeding plantations, "the Lord make it likely that of *New England*." For wee must consider that wee shall be as a citty upon a hill. The eies of all people are uppon us. Soe that if wee shall deale falsely with our God in this worke wee have undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world. Wee shall open the mouthes of enemies to speake evill of the wayes of God, and all professors for God's sake. Wee shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till wee be consumed out of the good land whither wee are a goeing.

I shall shutt upp this discourse with that exhortation of Moses, that faithfull servant of the Lord, in his last farewell to Israell, Deut. 30. *Beloued there is now sett before us life and good, Death and evill, in that wee are commanded this day to loue the Lord our God, and to loue one another, to walke in his wayes and to keepe his Commandements and his Ordinance and his lawes, and the articles of our Covenant with him, that wee may liue and be multiplied, and that the Lord our God may blesse us in the land whither wee goe to possesse it. But if our heartes shall turne away, soe that wee will not obey, but shall be seduced, and worshipp and serue other Gods, our pleasure and proffitts, and serue them; it is propounded unto us this day, wee shall surely perishe out of the good land whither wee passe over this vast sea to possesse it;*

Therefore lett us choose life that wee, and our seede may liue, by obeyeing His voyce and cleaveing to Him, for Hee is our life and our prosperity.

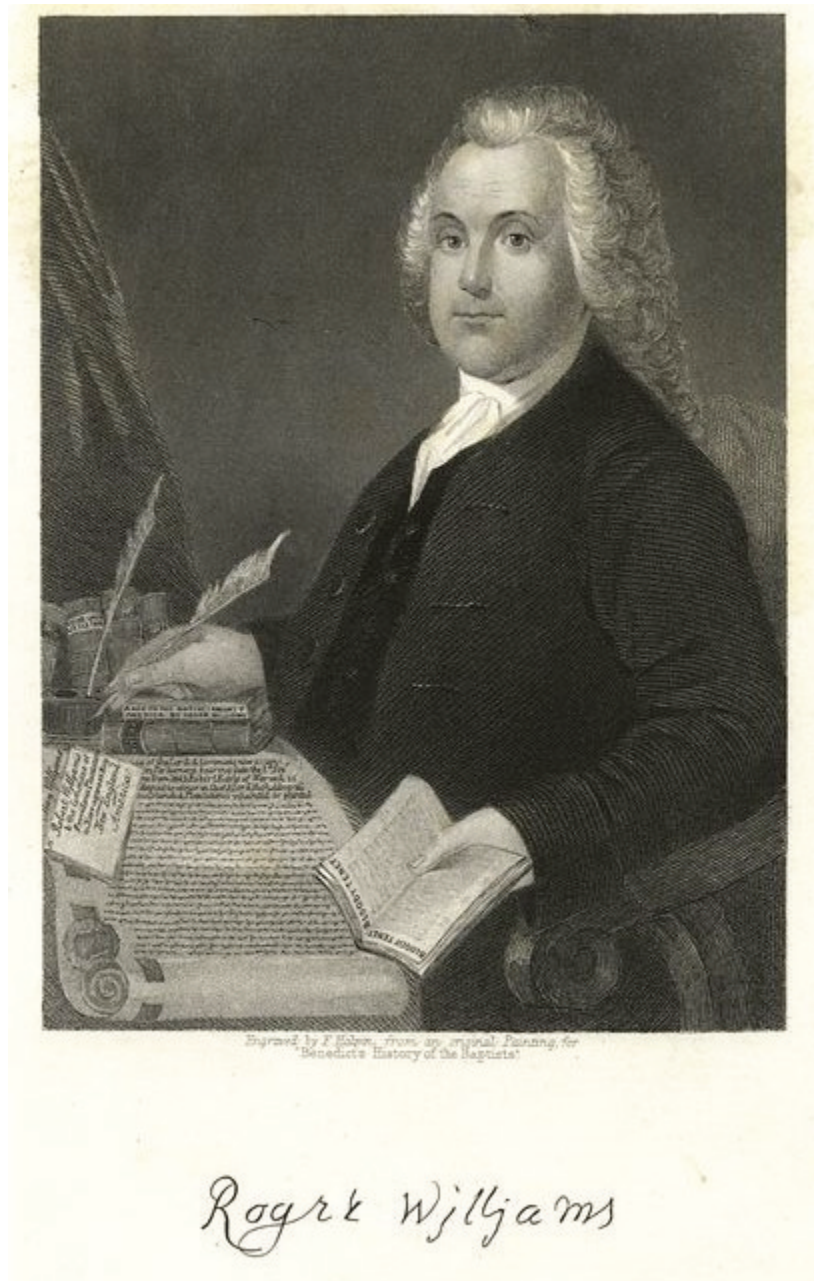
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Author Introduction-Roger Williams (ca. 1603-1683)

Born in London, Roger Williams hailed from a merchant family. His work as a stenographer for Sir Edward Coke (1552–1634) led to Williams' attending a grammar school in London and then enrolling as a scholarship student at Cambridge University in 1623. He earned his BA with honors and, in order to graduate, signed an oath to the Anglican Church, which was headed by the English monarch. He began a course of study for an MA in theology; however, growing estranged from what he saw as the corrupt practices of the Anglican Church, he withdrew without obtaining the degree and converted to Puritanism.

Figure 1. Roger Williams



The religious controversies in England were tied to the crown, and the civil war between the Royalists and the Parliamentarians was already fomenting. To escape threatened persecutions against the Puritans, Roger Williams and his wife Mary Barnard (m. 1629–d. 1676) left for religious freedom in America.

He soon deemed the refuge he sought as unobtainable at the Massachusetts Bay Colony and other such established religious colonies. He objected to their intolerance of religious dissent, appropriation of Native American land, and uniting government with the church. His objections and criticisms led the General Court of Massachusetts Bay to eject Rogers from the colony in 1636. He again sought refuge, this time at Narragansett Bay, where he purchased land from the Native Americans and founded Providence in what is now Rhode Island, a city he envisaged as a religious sanctuary for true Dissenters and Separatists.

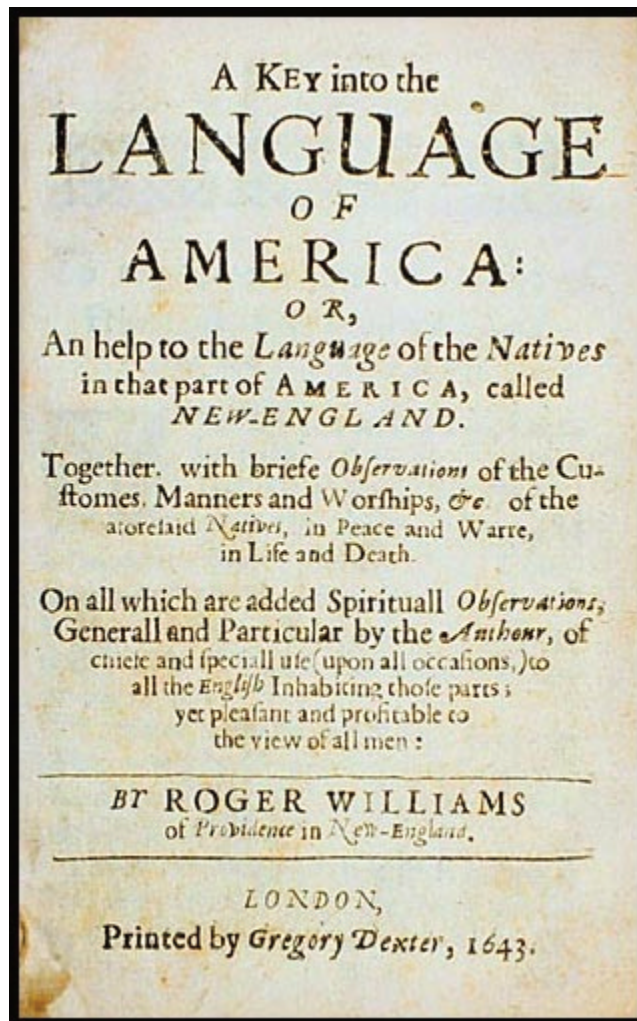
Williams viewed existing churches and institutions—as well as Christians themselves—as imperfect and

unable to achieve true purity until the return of Christ, or the millennium. From this perspective, he believed that the church had no dominion over individual conscience and should therefore not enforce religious conformity in its civil rule or organization.

He returned to England in 1644 to obtain a patent for Rhode Island, returning again in 1651 to have it renewed upon its expiration or annulment. Williams thereby ensured a place open to liberty of conscience and relative tolerance of religious and racial differences. In 1654, he was elected as the colony's president, a position he held for three succeeding terms.

He wrote several important polemical tracts, attacking the theology at Massachusetts Bay Colony and advocating for the separation of church and state. His *Christenings Make Not Christians* calls out those in the New World who claim to be practicing Christians, who cling more to form than real practice of charity for all humans on earth, including Native Americans.

Figure 2. *A Key Into The Language Of America*, Title Page



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Figure 2. "*A Key Into The Language Of America*, Title Page," Roger Williams, Wikimedia, Public Domain.

Preface to A Key into the Language of America (1643) By Roger
Williams

To my Deare and Welbeloved
Friends and Countrey-men, in old
and new England.

I Present you with a Key, I have not heard of the like, yet framed, since it pleased God to bring that mighty Continent of America to light: Others of my Countrey- men have often, and excellently, and lately written of the Countrey (and none that I know beyond the goodnesse and worth of it.)

This Key, respects the Native Language of it, and happily may unlocke some Rarities concerning the Natives themselves, not yet discovered.

I drew the Materialls in a rude lump at Sea, as a private helpe to my owne memory, that I might not by my present absence lightly lose what I had so dearely bought in some few yeares hardship, and charges among the Barbarians; yet being reminded by some, what pitie it were to bury those Materialls in my Grave at land or Sea; and withall, remembring how oft I have been importun'd by worthy friends, of all sorts, to afford them some helps this way.

I resolved (by the assistance of the most High) to cast those Materialls into this Key, pleasant and profitable for All, but specially for my friends residing in those parts:

A little Key may open a Box, where lies a bunch of Keyes.

With this I have entred into the secrets of those Countries, where ever English dwel about two hundred miles, betweene the French and Dutch Plantations; for want of this, I know what grosse mis-takes my selfe and others have run into.

There is a mixture of this Language North and South, from the place of my abode, about six hundred miles; yet with- in the two hundred miles (aforementioned) their Dialects doe exceedingly differ; yet not so, but (within that compasse) a man may, by this helpe, converse with thousands of Natives all over the Countrey : and by such converse it may please the Father of Mercies to spread civilitie, (and in his owne

most holy season) Christianitie; for one Candle will light ten thousand, and it may please God to blesse a little Leaven to season the mightie Lump of those Peoples and Territories.

It is expected, that having had so much converse with these Natives, I should write some litle of them.

Concerning them (a little to gratistie expectation) I shall touch upon foure Heads:

First, by what Names they are distin- guished.

Secondly, Their Originall and Descent.

Thirdly, their Religion, Manners, Cu- stomes, &c.

Fourthly, That great Point of their Con- version.

To the first, their Names are of two sorts: First, First, those of the English giving: as Na- tives, Salvages, Indians, Wild-men, (so the Dutch call them Wilden) Abergeny men. Pagans, Barbarians, Heathen.

Secondly, their Names, which they give themselves.

I cannot observe, that they ever had (before the comming of the English, French or Dutch amongst them) any Names to difference themselves from strangers, for they knew none } but two sorts of names they had, and have amongst themselves.

First, generall, belonging to all Natives, as Nmnuock, Ninnimissinnûwock, Eniskee- tom-paūwog, which signifies Men, Folke, or People.

Secondly, particular names, peculiar to severall Nations, of them amongst themselves, as, Nanhigganēuck, Massachusēuck, Cawa- sumsēuck, Cowwesēuck, Quintikóock, Qunn- ipiēuck, Pequittóog, &c.

They have often asked mee, why wee call them Indians Natives, &c. And understanding the reason, they will call themselues Indians, in opposition to English, &c. For the second Head proposed, their Originall and Descent.

From Adam and Noah that they spring, it is granted on all hands.

But for their later Descent, and whence they came into those pars, it seemes as hard to finde, as to finde the wellhead of some fresh Streame, which running many miles out of the Countrey to the salt Ocean, hath met with many mixing Streames by the way. They say themselves, that they have sprung and growne up in that very place, like the very trees of the wilderness.

They say that their Great God Cawtan- towwit created those parts, as I observed in the Chapter of their Religion. They have no Clothes, Bookes, nor Letters, and conceive their Fathers never had; and therefore they are easily perswaded that the God that made English men is a greater Gody because Hee hath so richly endowed the English above themselves : But when they heare that about sixteen hundred yeeres agoe, England and the Inhabitants thereof were like unto themselves, and since have received from God, Clothes, Bookes, &c. they are greatly affected with a secret hope concerning themselves.

Wise and Judicious men, with whom I have discoursed, maintaine their Originall to be Northward from Tartaria: and at my now taking ship, at the Dutch Plantation, it pleased the Dutch Governour, (in some discourse with mee about the Natives), to draw their Line from Iceland, because the name Sackmakan (the name for an Indian Prince, about the Dutch) is the name for a Prince in Iceland.

Other opinions I could number up: under favour I shall present (not mine opinion, but) my Observations to the judgement of the Wise.

First, others (and my selfe) have conceived some of their words to hold affinitie with the Hebrew.

Secondly, they constantly annoint their heads as the Jewes did.

Thirdly, they give Dowries for their wives, as the Jewes did.

Fourthly (and which I have not so observed amongst other Nations as amongst the Jewes, and these:) they constantly separte their Women (during the time of their monthly sicknesse) in a litle house alone by themselves foure or five dayes, and hold it an Irreligious thing for either Father or Husband or any Male to come neere them.

They have often asked me if it bee so with women of other Nations, and whether they are so separated: and for their practice they plead Nature and Tradition. Yet againe I have found a grtnitr Affinity of their Language with the Greek Tongue.

2. As the Greekes and other Nations, and our selves call the seven Starres (or Charles Waine the Beare,) so doe they Mosk or Paukunnawaw the Beare.
3. They have many strange Relations of one Wétucks, a man that wrought great Miracles amongst them, and walking upon the waters,, &c. with some kind of broken Resem- blance to the Sonne of God.

Lastly, it is famous that the Sowwest (Sowaniu) is the great Subject of their discourse.

From thence their Traditions. There they say (at the South-west) is the Court of their great God Cautóntouwit: At the South- west are their Forefathers soules: to the South-west they goe themselves when they dye; From the South-west came their Come, and Beanes out of their Great God Cautón- towwits field: And indeed the further North- ward and Westward from us their Corne will not grow, but to the Southward better and better. I dare not conjecture in these Vncertainties, I believe they are lost, and yet hope (in the Lords holy season) some of the wildest of them shall be found to share in the blood of the Son of God. To the third Head, concerning their Religion, Customes, Manners &c. I shall here say nothing, because in those 32. Chapters of the whole Book, I have briefly touched those of all sorts, from their Birth to their Burialls, and have endeavoured (as the Nature of the worke would give way) to bring some short Observations and Applications home to Europe from America.

Therefore fourthly, to that great Point of their Conversion so much to bee longed for, and by all New-English so much pretended, and I hope in Truth.

For my selfe I have uprightly laboured to suite my endeavours to my pretences: and of later times (out of desire to attaine their Language) I have run through vari- eties of Intercourses with them Day and Night, Summer and Winter, by Land and Sea, particular passages tending to this, I have related divers, in the Chapter of their Religion.

Many solemne discourses I have had with all sorts of Nations of them, from one end of the Countrey to another (so farre as opportunity, and the little Language I have could reach.)

I know there is no small preparation in the hearts of Multitudes of them. I know their many solemne Confessions to my self, and one to another of their lost wandring Conditions.

I know strong Convictions upon the Con- sciences of many of them, and their desires uttred that way.

I know not with how little Knowledge and Grace of Christ the Lord may save, and therefore neither will despaire, nor report much.

But since it hath pleased some of my Worthy Country-men to mention (of late in print) VVequashy the Péquet Captaine, I shall be bold so farre to second their Relations, as to relate mine owne Hopes of Him (though I dare not be so confident as others.

Two dayes before his Death, as I past up to Qunnibticut River, it pleased my worthy friend Mr. Fenwick whom I visited at his house in Say-Brook Fort at the mouth of that River) to tell me that my old friend VVequash lay very sick; I desired to see him, and Himselfe was pleased to be my Guide two mile where VVequash lay.

Amongst other discourse concerning his sicknesse and Death (in which hee freely bequeathed his son to Mr. Fenwick) I closed with him concerning his Soule: Hee told me that some two or three yeare before he had lodged at my House, where I acquainted him with the Condition of all mankind, & his Own in particular, how God created Man and Allthings : how Man fell from God, and of his present Enmity against God, and the wrath of God against Him untill Repentance : said he your words were never out of my heart to this present; and said hee me much pray to Jesus Christ : I told him so did many English, French, and Dutch, who had never turned to God, nor loved Him : He replied in broken English : so big naughty Heart, me heart all one stone! Savory expressions using to breath from compunct and broken Hearts, and a fence of inward hardnesse and unbrokenesse. I had many discourses with him in his Life, but this was the summe of our last parting untill our generall meeting:

Now because this is the great Inquiry of all men what Indians have been converted? what have the English done in those parts? what hopes of the Indians receiving the Knowledge of Christ!

And because to this Question, some put an edge from the boast of the Jesuits in Canada and Maryland, and especially from the wonderfull conversions made by the Spaniards and Portugalls in the West-Indies, besides what I have here written, as also, beside what I have observed in the Chapter of their Religion/ I shall further present you with a briefe Additional! discourse concerning this Great Point, being comfortably perswaded that that Father of Spirits, who was graciously pleased to perswade Japhet (the Gentiles) to dwell in the Tents of Shem (the Iewes) will in his holy season (I hope approaching) perswade, these Gentiles of America to partake of the mercies of Europe, and then shall bee fulfilled what is written, by the Prophet Malachi, from the rising of the Sunne in (Europe) to the going down of the same (in America) my Name shall great among the Gentiles.) So I desire to hope and pray,

Your unworthy Country -man

Roger Williams.

Source:

A key into the Language of America, Roger Williams, Public Domain

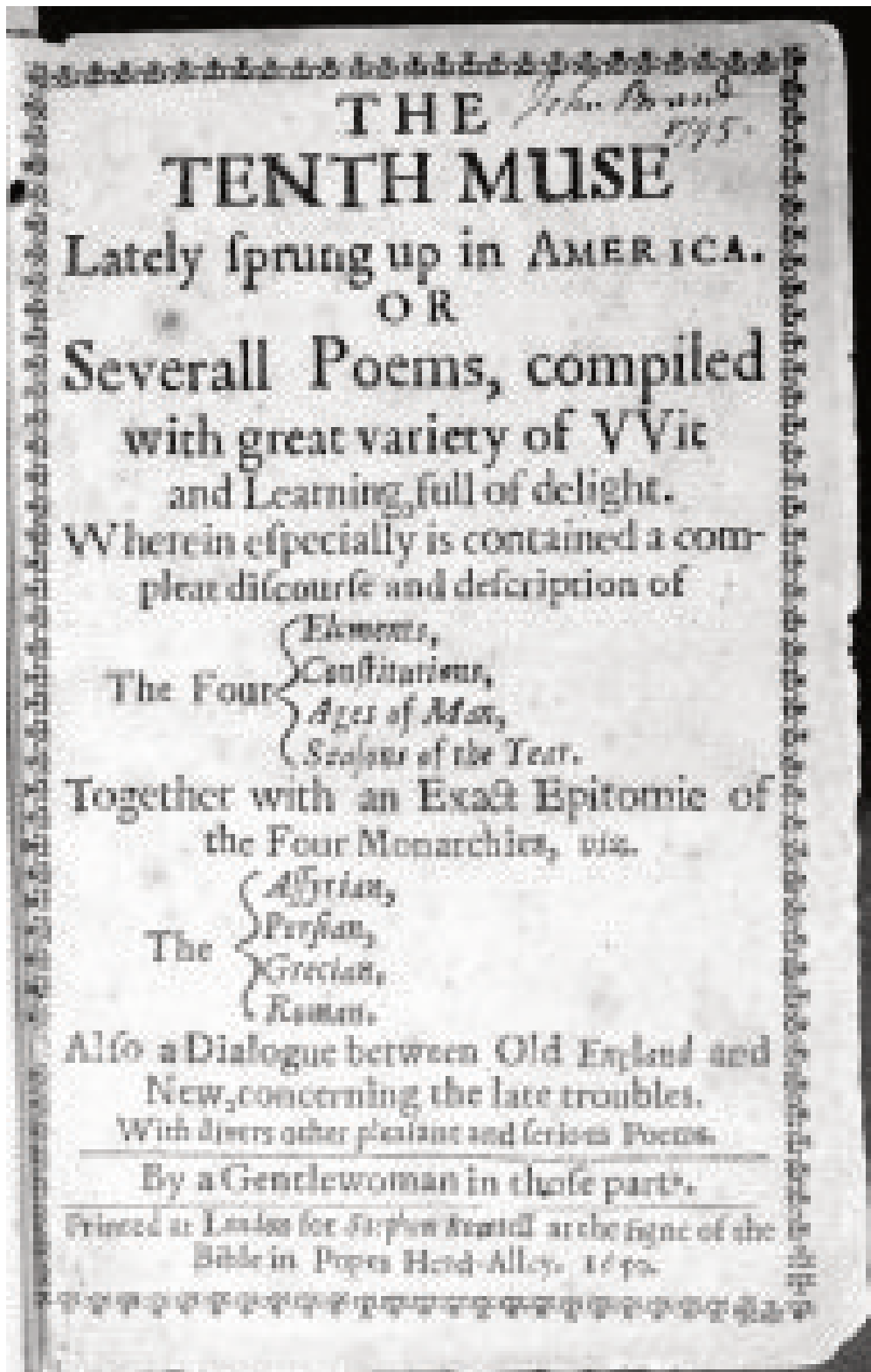
Author Introduction-Anne Bradstreet (ca. 1612-1672)

Like many women of her era, Anne Bradstreet's life quite literally depended upon those of her male relatives. In Bradstreet's case, these relatives were her father, Thomas Dudley (1576–1653), and her husband Simon Bradstreet (1603–1697). Her father encouraged Bradstreet's literary bent; her husband caused her emigration from England to America. Both guided her Puritan faith. She met Simon Bradstreet through his and her father's working for the estate of the Earl of Lincoln (1600–1667), a Puritan. Simon Bradstreet helped form the Massachusetts Bay Company. With him, Anne Bradstreet sailed on the *Arbella* to become a member of that colony.

Despite this dependence, Bradstreet showed independence of mind and spirit quite remarkable for a woman of her era. She felt that the Bible was not fulfilling the religious enlightenment and transcendence she sought. In America, she eventually saw firsthand, so to speak, the hand of the God to whom she would devote herself. Even as she fulfilled a woman's "appointed" domestic role and duties as wife and mother, Bradstreet realized her individual voice and vision through the poetry she wrote from her childhood on. Her poetic ambitions appear through the complex poetic forms in which she wrote, including rhymed discourses and "Quaternions," or four-part poems focusing on four topics of fours: the four elements, the four humors, the four ages of man, and the four seasons. Her ambitions show also in the poets whose work she emulated or learned from, poets including Sir Philip Sidney (1554–1586), Edmund Spenser (1552–1599), and John Donne (1572–1631).

Her ambition may not have been to publish her work. It was due to another male relative, her brother-in-law John Woodbridge (1613–1696), that her manuscript of poems was published. He brought the manuscript with him to London where it was published in 1651 as *The Tenth Muse Lately Spring Up in America, By a Gentlewoman of Those Parts*. The first book of poetry published by an American, it gained strong notice in England and Europe.

Figure 1. *The Tenth Muse*, Title Page 1650



These poems use allusion and erudition to characterize Bradstreet's unique, "womanly" voice. Poems later added to this book, some after her death, augment this voice through their simplicity and their attention to the concrete details of daily life. With personal lyricism, these poems give voice to Bradstreet's meditations on God

and God's trials—such as her own illness, the burning of her house, and the deaths of grandchildren—as well as God's gifts, such as marital love.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “*The Tenth Muse*, Title Page 1650,” Anne Bradstreet, Wikimedia, Public Domain.

An Epitaph on My Dear and Ever-Honored Mother, Mrs. Dorothy
Dudley, Who Deceased Decemb 27 1643, and of Her Age 61 (1643)
By Anne Bradstreet

Here lyes
A worthy Matron of unspotted life,
A loving Mother and obedient wife,
A friendly Neighbor pitiful to poor,
Whom oft she fed and clothed with her store,
To Servants wisely aweful but yet kind,
And as they did so they reward did find;
A true Instructor of her Family,
The which she ordered with dexterity.
The publick meetings ever did frequent,
And in her Closet constant hours she spent;
Religious in all her words and wayes
Preparing still for death till end of dayes;
Of all her Children, Children lived to see,
Then dying, left a blessed memory.

Source:

Anne Bradstreet and Her Time, Helen Campbell, Public Domain

Preface to *The Tenth Muse, Lately Sprung Up in America* (1650) By
Anne Bradstreet

It is unknown who wrote this preface but often assumed that it was her brother-in-law.

KIND READER:

Had I opportunity but to borrow some of the Author's wit, 'tis possible I might so trim this curious work with such quaint expressions, as that the Preface might bespeak thy further Perusal; but I fear 'twill be a shame for a Man that can speak so little, to be seen in the title-page of this Woman's Book, lest by comparing the one with the other, the Reader should pass his sentence that it is the gift of women not only to speak most, but to speak best; I shall leave therefore to commend that, which with any ingenious Reader will too much commend the Author, unless men turn more peevish than women, to envy the excellency of the inferiour Sex. I doubt not but the Reader will quickly find more than I can say, and the worst effect of his reading will be unbelief, which will make him question whether it be a woman's work and aske, "Is it possible?"

If any do, take this as an answer from him that dares avow it: It is the Work of a Woman, honoured, and esteemed where she lives, for her gracious demeanour, her eminent parts, her pious conversation, her courteous disposition, her exact diligence in her place, and discreet managing of her Family occasions, and more than so, these Poems are the fruit but of some few houres, curtailed from her sleep and other refreshments. I dare adde but little lest I keep thee too long; if thou wilt not believe the worth of these things (in their kind) when a man sayes it, yet believe it from a woman when thou seest it. This only I shall annex, I fear the displeasure of no person in the publishing of these Poems but the Author, without whose knowledg, and contrary to her expectation, I have presumed to bring to publick view, what she resolved

in such a manner should never see the Sun; but I found that diverse had gotten some Scattered Papers, and affected them well, were likely to have sent forth broken pieces, to the Authors prejudice, which I thought to prevent, as well as to pleasure those that earnestly desired the view of the whole.

Source:

Anne Bradstreet and Her Time, Helen Campbell, Public Domain

To My Dear and Loving Husband (1650) By Anne Bradstreet

If ever two were one then surely we,
If ever man were loved by wife, then thee;
If ever wife was happy in a man,
Compare with me ye women if you can.
I prize thy love more than whole Mines of Gold,
Or all the riches that the East doth hold.
My love is such that Rivers cannot quench,
Nor ought but love from thee give recompense.
Thy love is such I can no way repay,
The heavens reward thee, manifold I pray.
Then while we live in love let's so persevere,
That when we live no more, we may live ever.

Source:

Anne Bradstreet and Her Time, Helen Campbell, Public Domain

Letter to Her Husband, Absent Upon Some Publick Employment
(1650) By Anne Bradstreet

My head, my heart, mine Eyes, my life, my more,
My joy, my Magazine of earthly store.
If two be one as surely thou and I,
How stayest thou there, whilst I at Ipswich lie?
So many steps, head from the heart to sever,
If but a neck, soon would we be together;
I like the earth this season mourn in black
My Sun is gone so far in 's Zodiack,
Whom whilst I joyed, nor storms nor frosts I felt,
His warmth such frigid colds did cause to melt.
My chilled limbs now nummed lye forlorn,
Return, return sweet Sol, from Capricorn;
In this dead time, alas, what can I more
Than view those fruits which through thy heat I bore?
Which sweet contentment yield me for a space,
True, living Pictures of their Father's face.
O strange effect! now thou art Southward gone,
I weary grow, the tedious day so long;
But when thou Northward to me shalt return,
I wish my Sun may never set but burn
Within the Cancer of my glowing breast.
The welcome house of him my dearest guest.
Where ever, ever stay, and go not thence
Till nature's sad decree shall call thee hence;

Flesh of thy flesh, bone of thy bone,
I here, thou there, yet both are one.

Source:

Anne Bradstreet and Her Time, Helen Campbell, Public Domain

Prologue (1650) By Anne Bradstreet

1

To sing of Wars, of Captains, and of Kings,
Of cities founded, Commonwealths begun,
For my mean pen are too superior things:
Or how they all, or each their dates have run
Let Poets and Historians set these forth,
My obscure Lines shall not so dim their worth.

2

But when my wondring eyes and envious heart
Great Bartas sugared lines, do but read o'er
Fool I do grudg the Muses did not part
'Twixt him and me that overfluent store;
A Bartas can do what a Bartas will
But simple I according to my skill.

3

From school-boyes' tongues no rhet'rick we expect
Nor yet a sweet Consort from broken strings,
Nor perfect beauty, where's a main defect;
My foolish, broken, blemish'd Muse so sings
And this to mend, alas, no Art is able,
'Cause nature, made it so irreparable.

4

Nor can I, like that fluent sweet-tongu'd Greek,
Who lisp'd at first, in future times speak plain
By Art he gladly found what he did seek
A full requital of his, striving pain

Art can do much, but this maxima's most sure
A weak or wounded brain admits no cure.

5

I am obnoxious to each carping tongue
Who says my hand a needle better fits,
A Poet's pen all Scorn I should thus wrong,
For such despite they cast on Female wits;
If what I do prove well, it won't advance,
They'l say it's stolen, or else it was by chance.

6

But sure the Antique Greeks were far more mild
Else of our Sexe, why feigned they those Nine
And poesy made, Calliope's own child;
So 'mongst the rest they placed the Arts' Divine,
But this weak knot, they will full soon untie,
The Greeks did nought, but play the fools & lye.

7

Let Greeks be Greeks, and women what they are
Men have precedency and still excel,
It is but vain unjustly to wage warre:
Men can do best, and women know it well
Preheminence in all and each is yours;
Yet grant some small acknowledgement of ours.

8

And oh ye high flown quills that soar the Skies,
And ever with your prey still catch your praise,
If e're you daigne these lowly lines your eyes
Give Thyme or Parsley wreath, I ask no bayes,
This mean and unrefined ure of mine
Will make you glistening gold, but more to shine.

Source:

Anne Bradstreet and Her Time, Helen Campbell, Public Domain

To My Dear Children (ca. 1661) By Anne Bradstreet

This Book by Any yet unread,
 I leave for you when I am dead,
 That, being gone, here you may find
 What was your living mother's mind.
 Make use of what I leave in Love
 And God shall blesse you from above.
 A. B.

MY DEAR CHILDREN: Knowing by experience that the exhortations of parents take most effect when the speakers leave to speak, and those especially sink deepest which are spoke latest—and being ignorant whether on my death-bed I shall have opportunity to speak to any of you, much lesse to All—thought it the best, whilst I was able to compose some short matters, (for what else to call them I know not) and bequeath to you, that when I am no more with you, yet I may bee dayly in your remembrance, (Although that is the least in my aim in what I now doe) but that you may gain some spiritual Advantage by my experience. I have not studied in this you read to show my skill, but to declare the Truth—not to sett forth myself, but the Glory of God. If I had minded the former, it had been perhaps better pleasing to you,—but seing the last is the best, let it bee best pleasing to you. The method I will observe shall bee this—I will begin with God's dealing with me from my childhood to this Day. In my young years, about 6 or 7 as I take it, I began to make conscience of my wayes, and what I knew was sinful, as lying, disobedience to Parents, &c., I avoided it. If at any time I was overtaken with the like evils, it was a great Trouble. I could not be at rest 'till by prayer I had confest it unto God. I was also troubled at the neglect of Private Dutyes, tho: too often tardy that way. I also found much comfort in reading the Scriptures, especially those places I thought most concerned my Condition, and as I grew to have more understanding, so the more solace I took in them.

In a long fitt of sicknes which I had on my bed I often communed with my heart, and made my supplication to the most High who sett me free from that affliction.

But as I grew up to bee about 14 or 15 I found my heart more carnall, and sitting loose from God, vanity and the follyes of youth take hold of me. About 16, the Lord layed his hand sore upon me and Smott mee

with the small pox. When I was in my affliction, I besought the Lord, and confessed my Pride and Vanity and he was entreated of me, and again restored me. But I rendered not to him according to the benefit received.

After a short time I changed my condition and was married, and came into this Contry, where I found a new world and new manners, at which my heart rose. But after I was convinced it was the way of God, I submitted to it and joined to the church at Boston.

After some time I fell into a lingering sickness like a consumption, together with a lameness, which correction I saw the Lord sent to humble and try me and do me Good: and it was not altogether ineffectual.

It pleased God to keep me a long time without a child, which was a great grief to me, and cost me many prayers and tears before I obtained one, and after him gave me many more, of whom I now take the care, that as I have brought you into the world, and with great pains, weakness, cares, and fears, brought you to this, I now travail in birth again of you till Christ be formed in you.

Among all my experiences of God's gracious Dealings with me I have constantly observed this, that he hath never suffered me long to sit loose from him, but by one affliction or other hath made me look home, and search what was amiss so usually that it hath been with me that I have no sooner felt my heart out of order, but I have expected correction for it, which most commonly hath been upon my own person, in sickness, weakness, pains, sometimes on my soul, in Doubts and fears of God's displeasure, and my sincerity towards him, sometimes he hath smitten a child with sickness, sometimes chastened by losses in estate,—and these Times (thru: his great mercy) have been the times of my greatest Getting and Advantage, yea I have found them the Times when the Lord hath manifested the most love to me. Then have I gone to searching, and have said with David, Lord search me and try me, see what ways of wickedness are in me, and lead me in the way everlasting; and seldom or never, but I have found either some sin I lay under which God would have reformed, or some duty neglected which he would have performed. And by his help I have layed Vows and Bonds upon my Soul to perform his righteous commands.

If at any time you are chastened of God, take it as thankfully and joyfully as in greatest mercies, for if ye be his ye shall reap the greatest benefit by it. It hath been no small support to me in times of Darkness when the Almighty hath hid his face from me, that yet I have had abundance of sweetness and refreshment after affliction, and more circumspection in my walking after I have been afflicted. I have been with God like an untoward child, that no longer than the rod has been on my back (or at least in sight) but I have been apt to forget him and myself too. Before I was afflicted I went astray, but now I keep thy statutes.

I have had great experience of God's hearing my Prayers, and returning comfortable Answers to me, either in granting the thing I prayed for, or else in satisfying my mind without it; and I have been confident it hath been from him, because I have found my heart through his goodness enlarged in thankfulness to him.

I have often been perplexed that I have not found that constant Joy in my Pilgrim age and refreshing which I supposed most of the servants of God have; although he hath not left me altogether without the witness of his holy spirit, who hath oft given me his word and set to his Seal that it shall be well with me. I have sometimes tasted of that hidden manna that the world knowes not, and have set up my Ebenezer, and have resolved with myself that against such a promise such taste of sweetness, the Gates of Hell shall never prevail. Yet have I many times sinkings and droopings, and not enjoyed that felicity that sometimes I have

done. But when I have been in darknes and seen no light, yet have I desired to stay myself upon the Lord. And, when I have been in sicknes and pain, I have thought if the Lord would but lift up the light of his Countenance upon me, altho he ground me to powder, it would bee but light to me; yea, oft have I thought were if hell itself, and could there find the Love of God toward me, it would bee a Heaven. And, could I have been in Heaven without the Love of God it would have been a Hell to me; for in Truth, it is the absence and presence of God that makes Heaven or Hell.

Many times hath Satan troubled me concerning the verity of the Scriptures, many times by Atheisme how could I know whether there was a God; I never saw any miracles to confirm me, and those which I read of how did I know but they were feigned. That there is a God my Reason would soon tell me by the wondrous workes that I see, the vast frame of the Heaven and the Earth, the order of all things, night and day, Summer and Winter, Spring and Autumne, the dayly providing for this great houshold upon the Earth, the preserving and directing of All to its proper end. The consideration of these things would with amazement certainly resolve me that there is an Eternall Being.

But how should I know he is such a God as I worship in Trinity, and such a Savior as I rely upon? tho: this hath thousands of times been suggested to mee, yet God hath helped me ever. I have argued this with myself. That there is a God I see. If ever this God hath revealed himself, it must bee in his word, and this must be it or none. Have I not found that operation by it that no humane Invention can work upon the Soul? Hath not Judgments befallen Diverse who have scorned and contemd it? Hath it not been preserved thro: all Ages mangre all the heathen Tyrants and all of the enemies who have opposed it? Is there any story but that which shows the beginnings of Times, and how the world came to bee as wee see? Doe wee not know the prophecyes in it fullfilled which could not have been so long foretold by any but God himself? When I have gott over this Block, then have I another pott in my way, That admitt this bee the true God whom we worship, and that be his word, yet why may not the Popish Religion bee the right? They have the same God, the same Christ, the same word; they only interprett it one way, wee another. This hath sometimes stuck with me, and more it would, but the vain fooleries that are in their Religion, together with their lying miracles and cruell persecutions of the Saints, which admitt were they as they terme them, yet not so to be dealt with all. The consideration of these things and many the like would soon turn me to my own Religion again. But some new Troubles I have had since the world has been filled with Blasphemy, and Sectaries, and some who have been accounted sincere Christians have been carryed away with them, that sometimes I have said, Is there ffaith upon the earth? and I have not known what to think. But then I have remembered the words of Christ that so it must bee, and that, if it were possible, the very elect should bee deceived. Behold, faith our Savior, I have told you before. That hath stayed my heart, and I can now say, Return, O my Soul, to thy Rest, upon this Rock Christ Jesus will I build my faith; and if I perish, I perish. But I know all the Powers of Hell shall never prevail against it. I know whom I have trusted, and whom I have believed, and that he is able to keep that I have committed to his charge. Now to the King, Immortall, Eternall, and invisible, the only wise God, bee Honor and Glory forever and ever! Amen. This was written in much sicknesse and weakness, and is very weakly and imperfectly done; but, if you can pick any Benefitt out of it, it is the marke which I aimed at.

Source:

TO MY DEAR CHILDREN (CA. 1661) BY ANNE BRADSTREET

Anne Bradstreet and Her Time, Helen Campbell, Public Domain

Verses upon the Burning of our House, July 10th, 1666 (ca. 1666)
By Anne Bradstreet

In silent night when rest I took,
For sorrow neer I did not look,
I waken'd was with thundring nois
And Piteous shreiks of dreadfull voice;
That fearfull sound of fire and fire,
Let no man know is my desire.

I, starting up the light did spye,
And to my God my heart did cry
To strengthen me in my Distress
And not to leave me succourlesse,
When coming out, beheld a space,
The flame consume my dwelling place.

And, when I could no longer look,
I blest his name that gave and took,
That layd my goods now in the dust;
Yea so it was, and so 'twas just.
It was his own; it was not mine
ffar be it that I should repine.

He might of All justly bereft
But yet sufficient for us left.
When by the Ruines oft I past,
My sorrowing eyes aside did cast,
And here and there the places spye
Where oft I sate, and long did lye.

Here stood that Trunk and there that chest;
There lay that store I counted best;
My pleasant things in ashes lye,
And them behold no more shall I.
Vnder thy roof no guest shall sitt,
Nor at thy Table eat a bitt.

No pleasant tale shall 'ere be told,
Nor things recounted done of old.
No Candle 'ere shall shine in Thee,
Nor bridegroom's voice ere heard shall bee.
In silence ever shalt thou lye;
Adieu, Adieu; All's vanity.

Then streight I 'gin my heart to chide,
And did thy wealth on earth abide?
Dids't fix thy hope on mouldering dust,
The arm of flesh dids't make thy trust?
Raise up thy thoughts above the skye
That dunghill mists away may flie.

Thou hast a house on high erect,
Fram'd by that mighty Architect
With glory richly furnished,
Stands permanent tho: this be fled.
'Its purchased and paid for too
By him who hath enough to doe.

A prise so vast as is unknown
Yet by his gift is made thine own.
Ther's wealth enough, I need no more;
Farewell my Pelf, farewell my Store.
The world no longer let me Love,
My hope and Treasure lyes Above.

Source:

Anne Bradstreet and Her Time, Helen Campbell, Public Domain

Before the Birth of One of Her Children (1678) By Anne Bradstreet

All things within this fading world hath end,
Adversity doth still our joys attend;
No ties so strong, no friends so dear and sweet
But with death's parting blow is sure to meet.
The sentence past is most irrevocable
A common thing, yet oh, inevitable;
How soon, my Dear, death may my steps attend,
How soon 't may be thy Lot to lose thy friend!
We both are ignorant, yet love bids me
These farewell lines to recommend to thee,
That when that knot's untyed that made us one,
I may seem thine, who in effect am none.
And if I see not half my dayes that's due,
What nature would, God grant to yours and you;
The many faults that well you know I have,
Let be interred in my oblivious grave;
If any worth or virtue were in me,
Let that live freshly in thy memory,
And when thou feel'st no grief as I no harms,
Yet love thy dead, who long lay in thine arms:
And when thy loss shall be repaid with gains
Look to my little babes my dear remains,
And if thou love thyself, or loved'st me,
These O protect from step-Dames injury.
And if chance to thine eyes shall bring this verse,
With some sad sighs honor my absent Herse;

And kiss this paper for thy love's dear sake
Who with salt tears this last farewell did take.

—*A. B.*

Source:

Anne Bradstreet and Her Time, Helen Campbell, Public Domain

The Author to Her Book (1678) By Anne Bradstreet

Thou ill-form'd offspring of my feeble brain,
Who after birth didst by my side remain,
Till snatcht from thence by friends, less wise than true
Who thee abroad, expos'd to publick view,
Made thee in raggs, halting to th' press to trudge,
Where errors were not lessened (all may judge)
At thy return my blushing was not small,
My rambling brat (in print,) should mother call,
I cast thee by as one unfit for light,
Thy Visage was so irksome in my sight;
Yet being mine own, at length affection would
Thy blemishes amend, if so I could:
I wash'd thy face, but more defects I saw,
And rubbing off a spot, still made a flaw.
I stretcht thy joynts to make thee even feet,
Yet still thou run'st more hobbling than is meet;
In better dress to trim thee was my mind,
But nought save home-spun Cloth, i' th' house I find
In this array, mong'st Vulgars mayst thou roam
In Critick's hands, beware thou dost not come;
And take thy way where yet thou art not known,
If for thy Father askt, say, thou hadst none;
And for thy Mother, she alas is poor.
Which caused her thus to turn thee out of door.

Source:

THE AUTHOR TO HER BOOK (1678) BY ANNE BRADSTREET

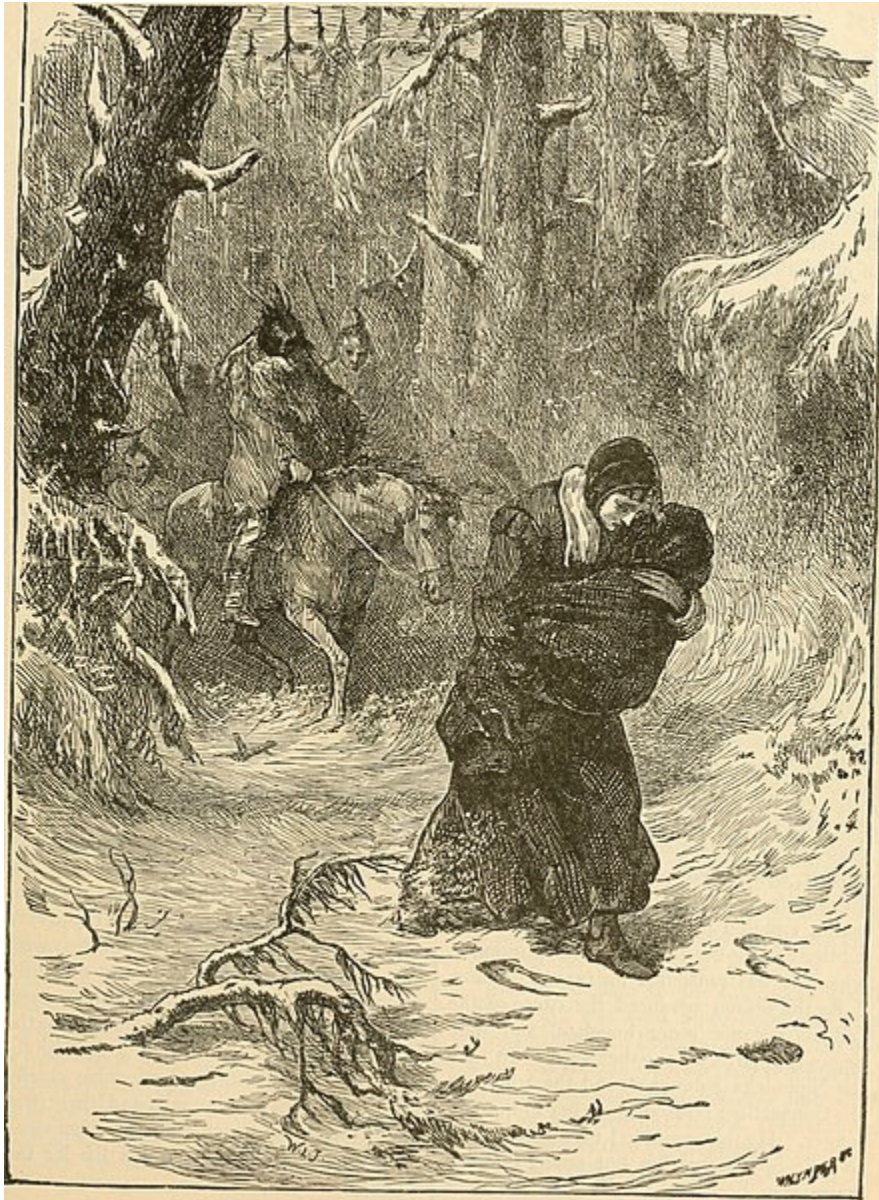
Anne Bradstreet and Her Time, Helen Campbell, Public Domain

Author Introduction-Mary Rowlandson (ca. 1637-1711)

Mary Rowlandson (née White) was born in Somersetshire, England around 1637. Two years later, her family joined the Puritan migration to America and settled in the Massachusetts Bay Colony. They then lived in Salem, Massachusetts, before moving to Lancaster, a frontier settlement comprising of fifty families and six garrisons. In 1656, she married Joseph Rowlandson (1631–1678) who became an ordained minister. They had four children, one of whom died in infancy.

In 1676, Lancaster was attacked in the ongoing conflict now known as King Philip's War (1675–1678). Metacomet (1638–1676), called King Philip by the Puritans, was chief of the Wampanoags. His father, Massasoit (1580–1661), signed a treaty with the Pilgrims at Plymouth in 1621. By 1675, white settlers were pushing Native Americans from their land to such a degree that Algonquian tribes formed a coalition and raided white settlements. Among these was Lancaster, where Rowlandson's garrison was attacked and burned. She, along with twenty-three other survivors, was taken prisoner by the Native Americans.

Figure 1. The Capture of Mary Rowlandson



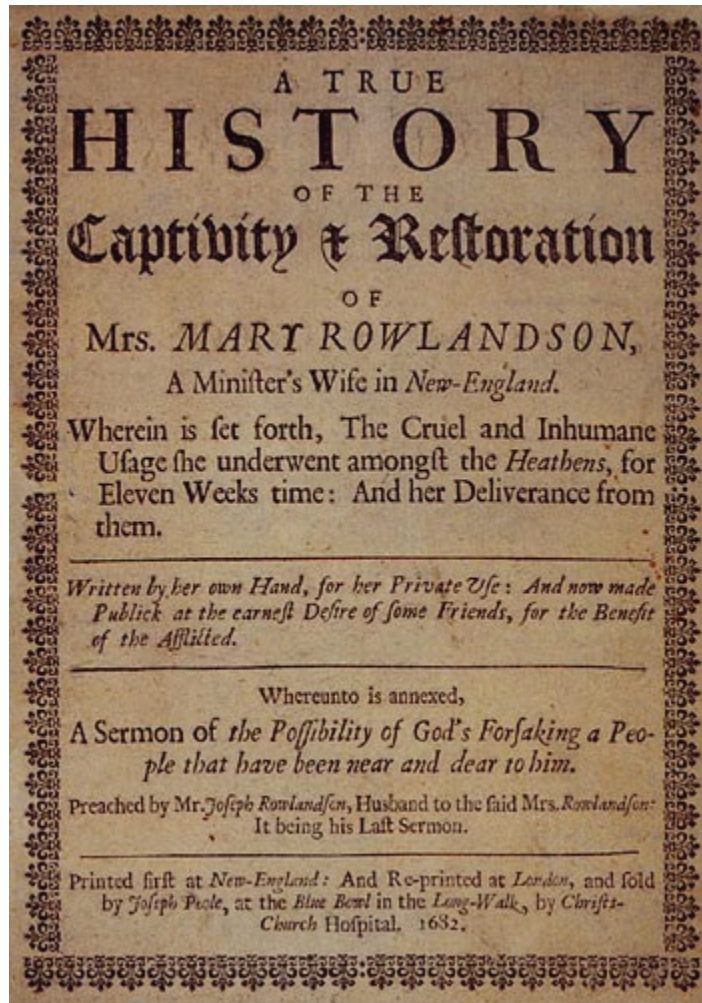
Her captivity lasted eleven weeks and five days, during which time the Algonquians walked up to Chesterfield, New Hampshire and back to Princeton, Massachusetts. There, Rowlandson was ransomed for twenty pounds in goods. In 1677, her family—including the surviving children taken captive along with Rowlandson—moved to Wethersfield, Connecticut where Joseph Rowlandson had acquired a position as minister. He died in 1678; one year later, Rowlandson married Captain Samuel Talcott. She remained in Connecticut, where she died in 1711.

Soon after her release from captivity and before her first husband died, Rowlandson began to write of her experiences with the Native Americans. Published in 1682, her memoir became immensely popular as a captivity narrative, a popular genre in the seventeenth century. These captivity narratives record stories of individuals who are captured by people considered as uncivilized enemies, opposed to a Puritan way of life.

Much of their popularity stemmed from their testimony of the Puritan God's providence. Rowlandson's narrative adheres to Puritan covenantal obligations, alludes to pertinent Biblical exemplum, and finds God's

chastising and loving hand in her suffering and ultimate redemption. Her suffering includes fear, hunger, and witnessing the deaths of other captives. She describes the Native Americans as savage and hellish scourges of God. She acclaims the wonder of God's power when these same Native Americans offer her food, help her find shelter, and provide her with a Bible. Her rhetorical strategies and the ambivalences and ambiguities in her account—particularly in regards to cultural assimilation, cross-cultural contact, and gender issues of social construction of identity, voice, and authority—contribute to its continuing popularity to this day.

Figure 2. *The Captivity & Restoration of Mary Rowlandson*, Title Page



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "The Capture of Mary Rowlandson," Henry Northrop, Wikimedia, Likely Public Domain.

Figure 2. "*The Captivity & Restoration of Mary Rowlandson*, Title Page," Mary Rowlandson, Wikimedia, Public Domain.

Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson (1682) By Mary Rowlandson

The sovereignty and goodness of GOD, together with the faithfulness of his promises displayed, being a narrative of the captivity and restoration of Mrs. Mary Rowlandson, commended by her, to all that desires to know the Lord's doings to, and dealings with her. Especially to her dear children and relations. The second Addition [sic] Corrected and amended. Written by her own hand for her private use, and now made public at the earnest desire of some friends, and for the benefit of the afflicted. Deut. 32.39. See now that I, even I am he, and there is no god with me, I kill and I make alive, I wound and I heal, neither is there any can deliver out of my hand.

On the tenth of February 1675, came the Indians with great numbers upon Lancaster: their first coming was about sunrising; hearing the noise of some guns, we looked out; several houses were burning, and the smoke ascending to heaven. There were five persons taken in one house; the father, and the mother and a sucking child, they knocked on the head; the other two they took and carried away alive. There were two others, who being out of their garrison upon some occasion were set upon; one was knocked on the head, the other escaped; another there was who running along was shot and wounded, and fell down; he begged of them his life, promising them money (as they told me) but they would not hearken to him but knocked him in head, and stripped him naked, and split open his bowels. Another, seeing many of the Indians about his barn, ventured and went out, but was quickly shot down. There were three others belonging to the same garrison who were killed; the Indians getting up upon the roof of the barn, had advantage to shoot down upon them over their fortification. Thus these murderous wretches went on, burning, and destroying before them.

At length they came and beset our own house, and quickly it was the dolefullest day that ever mine eyes saw. The house stood upon the edge of a hill; some of the Indians got behind the hill, others into the barn, and others behind anything that could shelter them; from all which places they shot against the house, so that the bullets seemed to fly like hail; and quickly they wounded one man among us, then another, and then a third. About two hours (according to my observation, in that amazing time) they had been about

the house before they prevailed to fire it (which they did with flax and hemp, which they brought out of the barn, and there being no defense about the house, only two flankers at two opposite corners and one of them not finished); they fired it once and one ventured out and quenched it, but they quickly fired it again, and that took. Now is the dreadful hour come, that I have often heard of (in time of war, as it was the case of others), but now mine eyes see it. Some in our house were fighting for their lives, others wallowing in their blood, the house on fire over our heads, and the bloody heathen ready to knock us on the head, if we stirred out. Now might we hear mothers and children crying out for themselves, and one another, "Lord, what shall we do?" Then I took my children (and one of my sisters', hers) to go forth and leave the house: but as soon as we came to the door and appeared, the Indians shot so thick that the bullets rattled against the house, as if one had taken an handful of stones and threw them, so that we were fain to give back. We had six stout dogs belonging to our garrison, but none of them would stir, though another time, if any Indian had come to the door, they were ready to fly upon him and tear him down. The Lord hereby would make us the more acknowledge His hand, and to see that our help is always in Him. But out we must go, the fire increasing, and coming along behind us, roaring, and the Indians gaping before us with their guns, spears, and hatchets to devour us. No sooner were we out of the house, but my brother-in-law (being before wounded, in defending the house, in or near the throat) fell down dead, whereat the Indians scornfully shouted, and hallowed, and were presently upon him, stripping off his clothes, the bullets flying thick, one went through my side, and the same (as would seem) through the bowels and hand of my dear child in my arms. One of my elder sisters' children, named William, had then his leg broken, which the Indians perceiving, they knocked him on [his] head. Thus were we butchered by those merciless heathen, standing amazed, with the blood running down to our heels. My eldest sister being yet in the house, and seeing those woeful sights, the infidels hauling mothers one way, and children another, and some wallowing in their blood: and her elder son telling her that her son William was dead, and myself was wounded, she said, "And Lord, let me die with them," which was no sooner said, but she was struck with a bullet, and fell down dead over the threshold. I hope she is reaping the fruit of her good labors, being faithful to the service of God in her place. In her younger years she lay under much trouble upon spiritual accounts, till it pleased God to make that precious scripture take hold of her heart, "And he said unto me, my Grace is sufficient for thee" (2 Corinthians 12.9). More than twenty years after, I have heard her tell how sweet and comfortable that place was to her. But to return: the Indians laid hold of us, pulling me one way, and the children another, and said, "Come go along with us"; I told them they would kill me: they answered, if I were willing to go along with them, they would not hurt me.

Oh the doleful sight that now was to behold at this house! "Come, behold the works of the Lord, what desolations he has made in the earth." Of thirty-seven persons who were in this one house, none escaped either present death, or a bitter captivity, save only one, who might say as he, "And I only am escaped alone to tell the News" (Job 1.15). There were twelve killed, some shot, some stabbed with their spears, some knocked down with their hatchets. When we are in prosperity, Oh the little that we think of such dreadful sights, and to see our dear friends, and relations lie bleeding out their heart-blood upon the ground. There was one who was chopped into the head with a hatchet, and stripped naked, and yet was crawling up and down. It is a solemn sight to see so many Christians lying in their blood, some here, and some there, like a

company of sheep torn by wolves, all of them stripped naked by a company of hell-hounds, roaring, singing, ranting, and insulting, as if they would have torn our very hearts out; yet the Lord by His almighty power preserved a number of us from death, for there were twenty-four of us taken alive and carried captive.

I had often before this said that if the Indians should come, I should choose rather to be killed by them than taken alive, but when it came to the trial my mind changed; their glittering weapons so daunted my spirit, that I chose rather to go along with those (as I may say) ravenous beasts, than that moment to end my days; and that I may the better declare what happened to me during that grievous captivity, I shall particularly speak of the several removes we had up and down the wilderness.

THE FIRST REMOVE

Now away we must go with those barbarous creatures, with our bodies wounded and bleeding, and our hearts no less than our bodies. About a mile we went that night, up upon a hill within sight of the town, where they intended to lodge. There was hard by a vacant house (deserted by the English before, for fear of the Indians). I asked them whether I might not lodge in the house that night, to which they answered, "What, will you love English men still?" This was the dolefullest night that ever my eyes saw. Oh the roaring, and singing and dancing, and yelling of those black creatures in the night, which made the place a lively resemblance of hell. And as miserable was the waste that was there made of horses, cattle, sheep, swine, calves, lambs, roasting pigs, and fowl (which they had plundered in the town), some roasting, some lying and burning, and some boiling to feed our merciless enemies; who were joyful enough, though we were disconsolate. To add to the dolefulness of the former day, and the dismalness of the present night, my thoughts ran upon my losses and sad bereaved condition. All was gone, my husband gone (at least separated from me, he being in the Bay; and to add to my grief, the Indians told me they would kill him as he came homeward), my children gone, my relations and friends gone, our house and home and all our comforts—within door and without—all was gone (except my life), and I knew not but the next moment that might go too. There remained nothing to me but one poor wounded babe, and it seemed at present worse than death that it was in such a pitiful condition, bespeaking compassion, and I had no refreshing for it, nor suitable things to revive it. Little do many think what is the savageness and brutishness of this barbarous enemy, Ay, even those that seem to profess more than others among them, when the English have fallen into their hands.

Those seven that were killed at Lancaster the summer before upon a Sabbath day, and the one that was afterward killed upon a weekday, were slain and mangled in a barbarous manner, by one-eyed John, and Marlborough's Praying Indians, which Capt. Mosely brought to Boston, as the Indians told me.

THE SECOND REMOVE

But now, the next morning, I must turn my back upon the town, and travel with them into the vast and desolate wilderness, I knew not whither. It is not my tongue, or pen, can express the sorrows of my heart, and bitterness of my spirit that I had at this departure; but God was with me in a wonderful manner, carrying me along, and bearing up my spirit, that it did not quite fail. One of the Indians carried my poor wounded babe upon a horse; it went moaning all along, "I shall die, I shall die." I went on foot after it, with sorrow that cannot be expressed. At length I took it off the horse, and carried it in my arms till my strength failed, and I fell down with it. Then they set me upon a horse with my wounded child in my lap, and there being

no furniture upon the horse's back, as we were going down a steep hill we both fell over the horse's head, at which they, like inhumane creatures, laughed, and rejoiced to see it, though I thought we should there have ended our days, as overcome with so many difficulties. But the Lord renewed my strength still, and carried me along, that I might see more of His power; yea, so much that I could never have thought of, had I not experienced it.

After this it quickly began to snow, and when night came on, they stopped, and now down I must sit in the snow, by a little fire, and a few boughs behind me, with my sick child in my lap; and calling much for water, being now (through the wound) fallen into a violent fever. My own wound also growing so stiff that I could scarce sit down or rise up; yet so it must be, that I must sit all this cold winter night upon the cold snowy ground, with my sick child in my arms, looking that every hour would be the last of its life; and having no Christian friend near me, either to comfort or help me. Oh, I may see the wonderful power of God, that my Spirit did not utterly sink under my affliction: still the Lord upheld me with His gracious and merciful spirit, and we were both alive to see the light of the next morning.

THE THIRD REMOVE

The morning being come, they prepared to go on their way. One of the Indians got up upon a horse, and they set me up behind him, with my poor sick babe in my lap. A very wearisome and tedious day I had of it; what with my own wound, and my child's being so exceeding sick, and in a lamentable condition with her wound. It may be easily judged what a poor feeble condition we were in, there being not the least crumb of refreshing that came within either of our mouths from Wednesday night to Saturday night, except only a little cold water. This day in the afternoon, about an hour by sun, we came to the place where they intended, viz. an Indian town, called Wenimesset, northward of Quabaug. When we were come, Oh the number of pagans (now merciless enemies) that there came about me, that I may say as David, "I had fainted, unless I had believed, etc" (Psalm 27.13). The next day was the Sabbath. I then remembered how careless I had been of God's holy time; how many Sabbaths I had lost and misspent, and how evilly I had walked in God's sight; which lay so close unto my spirit, that it was easy for me to see how righteous it was with God to cut off the thread of my life and cast me out of His presence forever. Yet the Lord still showed mercy to me, and upheld me; and as He wounded me with one hand, so he healed me with the other. This day there came to me one Robert Pepper (a man belonging to Roxbury) who was taken in Captain Beers's fight, and had been now a considerable time with the Indians; and up with them almost as far as Albany, to see King Philip, as he told me, and was now very lately come into these parts. Hearing, I say, that I was in this Indian town, he obtained leave to come and see me. He told me he himself was wounded in the leg at Captain Beer's fight; and was not able some time to go, but as they carried him, and as he took oaken leaves and laid to his wound, and through the blessing of God he was able to travel again. Then I took oaken leaves and laid to my side, and with the blessing of God it cured me also; yet before the cure was wrought, I may say, as it is in Psalm 38.5-6 "My wounds stink and are corrupt, I am troubled, I am bowed down greatly, I go mourning all the day long." I sat much alone with a poor wounded child in my lap, which moaned night and day, having nothing to revive the body, or cheer the spirits of her, but instead of that, sometimes one Indian would come and tell me one hour that "your master will knock your child in the head," and then a second, and then a third, "your master will quickly knock your child in the head."

This was the comfort I had from them, miserable comforters are ye all, as he said. Thus nine days I sat upon my knees, with my babe in my lap, till my flesh was raw again; my child being even ready to depart this sorrowful world, they bade me carry it out to another wigwam (I suppose because they would not be troubled with such spectacles) whither I went with a very heavy heart, and down I sat with the picture of death in my lap. About two hours in the night, my sweet babe like a lamb departed this life on Feb. 18, 1675. It being about six years, and five months old. It was nine days from the first wounding, in this miserable condition, without any refreshing of one nature or other, except a little cold water. I cannot but take notice how at another time I could not bear to be in the room where any dead person was, but now the case is changed; I must and could lie down by my dead babe, side by side all the night after. I have thought since of the wonderful goodness of God to me in preserving me in the use of my reason and senses in that distressed time, that I did not use wicked and violent means to end my own miserable life. In the morning, when they understood that my child was dead they sent for me home to my master's wigwam (by my master in this writing, must be understood Quinnapin, who was a Sagamore, and married King Philip's wife's sister; not that he first took me, but I was sold to him by another Narragansett Indian, who took me when first I came out of the garrison). I went to take up my dead child in my arms to carry it with me, but they bid me let it alone; there was no resisting, but go I must and leave it. When I had been at my master's wigwam, I took the first opportunity I could get to go look after my dead child. When I came I asked them what they had done with it; then they told me it was upon the hill. Then they went and showed me where it was, where I saw the ground was newly digged, and there they told me they had buried it. There I left that child in the wilderness, and must commit it, and myself also in this wilderness condition, to Him who is above all. God having taken away this dear child, I went to see my daughter Mary, who was at this same Indian town, at a wigwam not very far off, though we had little liberty or opportunity to see one another. She was about ten years old, and taken from the door at first by a Praying Ind. and afterward sold for a gun. When I came in sight, she would fall weeping; at which they were provoked, and would not let me come near her, but bade me be gone; which was a heart-cutting word to me. I had one child dead, another in the wilderness, I knew not where, the third they would not let me come near to: "Me (as he said) have ye bereaved of my Children, Joseph is not, and Simeon is not, and ye will take Benjamin also, all these things are against me." I could not sit still in this condition, but kept walking from one place to another. And as I was going along, my heart was even overwhelmed with the thoughts of my condition, and that I should have children, and a nation which I knew not, ruled over them. Whereupon I earnestly entreated the Lord, that He would consider my low estate, and show me a token for good, and if it were His blessed will, some sign and hope of some relief. And indeed quickly the Lord answered, in some measure, my poor prayers; for as I was going up and down mourning and lamenting my condition, my son came to me, and asked me how I did. I had not seen him before, since the destruction of the town, and I knew not where he was, till I was informed by himself, that he was amongst a smaller parcel of Indians, whose place was about six miles off. With tears in his eyes, he asked me whether his sister Sarah was dead; and told me he had seen his sister Mary; and prayed me, that I would not be troubled in reference to himself. The occasion of his coming to see me at this time, was this: there was, as I said, about six miles from us, a small plantation of Indians, where it seems he had been during his captivity; and at this time, there were some forces of the Ind. gathered out of our company, and some

also from them (among whom was my son's master) to go to assault and burn Medfield. In this time of the absence of his master, his dame brought him to see me. I took this to be some gracious answer to my earnest and unfeigned desire. The next day, viz. to this, the Indians returned from Medfield, all the company, for those that belonged to the other small company, came through the town that now we were at. But before they came to us, Oh! the outrageous roaring and hooping that there was. They began their din about a mile before they came to us. By their noise and hooping they signified how many they had destroyed (which was at that time twenty-three). Those that were with us at home were gathered together as soon as they heard the hooping, and every time that the other went over their number, these at home gave a shout, that the very earth rung again. And thus they continued till those that had been upon the expedition were come up to the Sagamore's wigwam; and then, Oh, the hideous insulting and triumphing that there was over some Englishmen's scalps that they had taken (as their manner is) and brought with them. I cannot but take notice of the wonderful mercy of God to me in those afflictions, in sending me a Bible. One of the Indians that came from Medfield fight, had brought some plunder, came to me, and asked me, if I would have a Bible, he had got one in his basket. I was glad of it, and asked him, whether he thought the Indians would let me read? He answered, yes. So I took the Bible, and in that melancholy time, it came into my mind to read first the 28th chapter of Deuteronomy, which I did, and when I had read it, my dark heart wrought on this manner: that there was no mercy for me, that the blessings were gone, and the curses come in their room, and that I had lost my opportunity. But the Lord helped me still to go on reading till I came to Chap. 30, the seven first verses, where I found, there was mercy promised again, if we would return to Him by repentance; and though we were scattered from one end of the earth to the other, yet the Lord would gather us together, and turn all those curses upon our enemies. I do not desire to live to forget this Scripture, and what comfort it was to me.

Now the Ind. began to talk of removing from this place, some one way, and some another. There were now besides myself nine English captives in this place (all of them children, except one woman). I got an opportunity to go and take my leave of them. They being to go one way, and I another, I asked them whether they were earnest with God for deliverance. They told me they did as they were able, and it was some comfort to me, that the Lord stirred up children to look to Him. The woman, viz. goodwife Joslin, told me she should never see me again, and that she could find in her heart to run away. I wished her not to run away by any means, for we were near thirty miles from any English town, and she very big with child, and had but one week to reckon, and another child in her arms, two years old, and bad rivers there were to go over, and we were feeble, with our poor and coarse entertainment. I had my Bible with me, I pulled it out, and asked her whether she would read. We opened the Bible and lighted on Psalm 27, in which Psalm we especially took notice of that, ver. ult., "Wait on the Lord, Be of good courage, and he shall strengthen thine Heart, wait I say on the Lord."

THE FOURTH REMOVE

And now I must part with that little company I had. Here I parted from my daughter Mary (whom I never saw again till I saw her in Dorchester, returned from captivity), and from four little cousins and neighbors, some of which I never saw afterward: the Lord only knows the end of them. Amongst them also was that poor woman before mentioned, who came to a sad end, as some of the company told me in my travel: she

having much grief upon her spirit about her miserable condition, being so near her time, she would be often asking the Indians to let her go home; they not being willing to that, and yet vexed with her importunity, gathered a great company together about her and stripped her naked, and set her in the midst of them, and when they had sung and danced about her (in their hellish manner) as long as they pleased they knocked her on head, and the child in her arms with her. When they had done that they made a fire and put them both into it, and told the other children that were with them that if they attempted to go home, they would serve them in like manner. The children said she did not shed one tear, but prayed all the while. But to return to my own journey, we traveled about half a day or little more, and came to a desolate place in the wilderness, where there were no wigwams or inhabitants before; we came about the middle of the afternoon to this place, cold and wet, and snowy, and hungry, and weary, and no refreshing for man but the cold ground to sit on, and our poor Indian cheer.

Heart-aching thoughts here I had about my poor children, who were scattered up and down among the wild beasts of the forest. My head was light and dizzy (either through hunger or hard lodging, or trouble or all together), my knees feeble, my body raw by sitting double night and day, that I cannot express to man the affliction that lay upon my spirit, but the Lord helped me at that time to express it to Himself. I opened my Bible to read, and the Lord brought that precious Scripture to me. "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, and they shall come again from the land of the enemy" (Jeremiah 31.16). This was a sweet cordial to me when I was ready to faint; many and many a time have I sat down and wept sweetly over this Scripture. At this place we continued about four days.

THE FIFTH REMOVE

The occasion (as I thought) of their moving at this time was the English army, it being near and following them. For they went as if they had gone for their lives, for some considerable way, and then they made a stop, and chose some of their stoutest men, and sent them back to hold the English army in play whilst the rest escaped. And then, like Jehu, they marched on furiously, with their old and with their young: some carried their old decrepit mothers, some carried one, and some another. Four of them carried a great Indian upon a bier; but going through a thick wood with him, they were hindered, and could make no haste, whereupon they took him upon their backs, and carried him, one at a time, till they came to Banquaug river. Upon a Friday, a little after noon, we came to this river. When all the company was come up, and were gathered together, I thought to count the number of them, but they were so many, and being somewhat in motion, it was beyond my skill. In this travel, because of my wound, I was somewhat favored in my load; I carried only my knitting work and two quarts of parched meal. Being very faint I asked my mistress to give me one spoonful of the meal, but she would not give me a taste. They quickly fell to cutting dry trees, to make rafts to carry them over the river: and soon my turn came to go over. By the advantage of some brush which they had laid upon the raft to sit upon, I did not wet my foot (which many of themselves at the other end were mid-leg deep) which cannot but be acknowledged as a favor of God to my weakened body, it being a very cold time. I was not before acquainted with such kind of doings or dangers. "When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee" (Isaiah 43.2). A certain number of us got over the river that night, but it was the night after the Sabbath before all the company was

got over. On the Saturday they boiled an old horse's leg which they had got, and so we drank of the broth, as soon as they thought it was ready, and when it was almost all gone, they filled it up again.

The first week of my being among them I hardly ate any thing; the second week I found my stomach grow very faint for want of something; and yet it was very hard to get down their filthy trash; but the third week, though I could think how formerly my stomach would turn against this or that, and I could starve and die before I could eat such things, yet they were sweet and savory to my taste. I was at this time knitting a pair of white cotton stockings for my mistress; and had not yet wrought upon a Sabbath day. When the Sabbath came they bade me go to work. I told them it was the Sabbath day, and desired them to let me rest, and told them I would do as much more tomorrow; to which they answered me they would break my face. And here I cannot but take notice of the strange providence of God in preserving the heathen. They were many hundreds, old and young, some sick, and some lame; many had papooses at their backs. The greatest number at this time with us were squaws, and they traveled with all they had, bag and baggage, and yet they got over this river aforesaid; and on Monday they set their wigwams on fire, and away they went. On that very day came the English army after them to this river, and saw the smoke of their wigwams, and yet this river put a stop to them. God did not give them courage or activity to go over after us. We were not ready for so great a mercy as victory and deliverance. If we had been God would have found out a way for the English to have passed this river, as well as for the Indians with their squaws and children, and all their luggage. "Oh that my people had hearkened to me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries" (Psalm 81.13-14).

THE SIXTH REMOVE

On Monday (as I said) they set their wigwams on fire and went away. It was a cold morning, and before us there was a great brook with ice on it; some waded through it, up to the knees and higher, but others went till they came to a beaver dam, and I amongst them, where through the good providence of God, I did not wet my foot. I went along that day mourning and lamenting, leaving farther my own country, and traveling into a vast and howling wilderness, and I understood something of Lot's wife's temptation, when she looked back. We came that day to a great swamp, by the side of which we took up our lodging that night. When I came to the brow of the hill, that looked toward the swamp, I thought we had been come to a great Indian town (though there were none but our own company). The Indians were as thick as the trees: it seemed as if there had been a thousand hatchets going at once. If one looked before one there was nothing but Indians, and behind one, nothing but Indians, and so on either hand, I myself in the midst, and no Christian soul near me, and yet how hath the Lord preserved me in safety? Oh the experience that I have had of the goodness of God, to me and mine!

THE SEVENTH REMOVE

After a restless and hungry night there, we had a wearisome time of it the next day. The swamp by which we lay was, as it were, a deep dungeon, and an exceeding high and steep hill before it. Before I got to the top of the hill, I thought my heart and legs, and all would have broken, and failed me. What, through faintness and soreness of body, it was a grievous day of travel to me. As we went along, I saw a place where English cattle had been. That was comfort to me, such as it was. Quickly after that we came to an English path, which so took with me, that I thought I could have freely lyen down and died. That day, a little after noon,

we came to Squakeag, where the Indians quickly spread themselves over the deserted English fields, gleaning what they could find. Some picked up ears of wheat that were crickled down; some found ears of Indian corn; some found ground nuts, and others sheaves of wheat that were frozen together in the shock, and went to threshing of them out. Myself got two ears of Indian corn, and whilst I did but turn my back, one of them was stolen from me, which much troubled me. There came an Indian to them at that time with a basket of horse liver. I asked him to give me a piece. "What," says he, "can you eat horse liver?" I told him, I would try, if he would give a piece, which he did, and I laid it on the coals to roast. But before it was half ready they got half of it away from me, so that I was fain to take the rest and eat it as it was, with the blood about my mouth, and yet a savory bit it was to me: "For to the hungry soul every bitter thing is sweet." A solemn sight methought it was, to see fields of wheat and Indian corn forsaken and spoiled and the remainders of them to be food for our merciless enemies. That night we had a mess of wheat for our supper.

THE EIGHTH REMOVE

On the morrow morning we must go over the river, i.e. Connecticut, to meet with King Philip. Two canoes full they had carried over; the next turn I myself was to go. But as my foot was upon the canoe to step in there was a sudden outcry among them, and I must step back, and instead of going over the river, I must go four or five miles up the river farther northward. Some of the Indians ran one way, and some another. The cause of this rout was, as I thought, their espying some English scouts, who were thereabout. In this travel up the river about noon the company made a stop, and sat down; some to eat, and others to rest them. As I sat amongst them, musing of things past, my son Joseph unexpectedly came to me. We asked of each other's welfare, bemoaning our doleful condition, and the change that had come upon us. We had husband and father, and children, and sisters, and friends, and relations, and house, and home, and many comforts of this life: but now we may say, as Job, "Naked came I out of my mother's womb, and naked shall I return: the Lord gave, the Lord hath taken away, blessed be the name of the Lord." I asked him whether he would read. He told me he earnestly desired it, I gave him my Bible, and he lighted upon that comfortable Scripture "I shall not die but live, and declare the works of the Lord: the Lord hath chastened me sore yet he hath not given me over to death" (Psalm 118.17-18). "Look here, mother," says he, "did you read this?" And here I may take occasion to mention one principal ground of my setting forth these lines: even as the psalmist says, to declare the works of the Lord, and His wonderful power in carrying us along, preserving us in the wilderness, while under the enemy's hand, and returning of us in safety again. And His goodness in bringing to my hand so many comfortable and suitable scriptures in my distress. But to return, we traveled on till night; and in the morning, we must go over the river to Philip's crew. When I was in the canoe I could not but be amazed at the numerous crew of pagans that were on the bank on the other side. When I came ashore, they gathered all about me, I sitting alone in the midst. I observed they asked one another questions, and laughed, and rejoiced over their gains and victories. Then my heart began to fail: and I fell weeping, which was the first time to my remembrance, that I wept before them. Although I had met with so much affliction, and my heart was many times ready to break, yet could I not shed one tear in their sight; but rather had been all this while in a maze, and like one astonished. But now I may say as Psalm 137.1, "By the Rivers of Babylon, there we sate down: yea, we wept when we remembered Zion." There one of them asked me why I wept. I could hardly tell what to say: Yet I answered, they would kill me. "No," said

he, "none will hurt you." Then came one of them and gave me two spoonfuls of meal to comfort me, and another gave me half a pint of peas; which was more worth than many bushels at another time. Then I went to see King Philip. He bade me come in and sit down, and asked me whether I would smoke it (a usual compliment nowadays amongst saints and sinners) but this no way suited me. For though I had formerly used tobacco, yet I had left it ever since I was first taken. It seems to be a bait the devil lays to make men lose their precious time. I remember with shame how formerly, when I had taken two or three pipes, I was presently ready for another, such a bewitching thing it is. But I thank God, He has now given me power over it; surely there are many who may be better employed than to lie sucking a stinking tobacco-pipe.

Now the Indians gather their forces to go against Northampton. Over night one went about yelling and hooting to give notice of the design. Whereupon they fell to boiling of ground nuts, and parching of corn (as many as had it) for their provision; and in the morning away they went. During my abode in this place, Philip spake to me to make a shirt for his boy, which I did, for which he gave me a shilling. I offered the money to my master, but he bade me keep it; and with it I bought a piece of horse flesh. Afterwards he asked me to make a cap for his boy, for which he invited me to dinner. I went, and he gave me a pancake, about as big as two fingers. It was made of parched wheat, beaten, and fried in bear's grease, but I thought I never tasted pleasanter meat in my life. There was a squaw who spake to me to make a shirt for her sannup, for which she gave me a piece of bear. Another asked me to knit a pair of stockings, for which she gave me a quart of peas. I boiled my peas and bear together, and invited my master and mistress to dinner; but the proud gossip, because I served them both in one dish, would eat nothing, except one bit that he gave her upon the point of his knife. Hearing that my son was come to this place, I went to see him, and found him lying flat upon the ground. I asked him how he could sleep so? He answered me that he was not asleep, but at prayer; and lay so, that they might not observe what he was doing. I pray God he may remember these things now he is returned in safety. At this place (the sun now getting higher) what with the beams and heat of the sun, and the smoke of the wigwams, I thought I should have been blind. I could scarce discern one wigwam from another. There was here one Mary Thurston of Medfield, who seeing how it was with me, lent me a hat to wear; but as soon as I was gone, the squaw (who owned that Mary Thurston) came running after me, and got it away again. Here was the squaw that gave me one spoonful of meal. I put it in my pocket to keep it safe. Yet notwithstanding, somebody stole it, but put five Indian corns in the room of it; which corns were the greatest provisions I had in my travel for one day.

The Indians returning from Northampton, brought with them some horses, and sheep, and other things which they had taken; I desired them that they would carry me to Albany upon one of those horses, and sell me for powder: for so they had sometimes discoursed. I was utterly hopeless of getting home on foot, the way that I came. I could hardly bear to think of the many weary steps I had taken, to come to this place.

THE NINTH REMOVE

But instead of going either to Albany or homeward, we must go five miles up the river, and then go over it. Here we abode a while. Here lived a sorry Indian, who spoke to me to make him a shirt. When I had done it, he would pay me nothing. But he living by the riverside, where I often went to fetch water, I would often be putting of him in mind, and calling for my pay: At last he told me if I would make another shirt, for a papoose not yet born, he would give me a knife, which he did when I had done it. I carried the knife

in, and my master asked me to give it him, and I was not a little glad that I had anything that they would accept of, and be pleased with. When we were at this place, my master's maid came home; she had been gone three weeks into the Narragansett country to fetch corn, where they had stored up some in the ground. She brought home about a peck and half of corn. This was about the time that their great captain, Naananto, was killed in the Narragansett country. My son being now about a mile from me, I asked liberty to go and see him; they bade me go, and away I went; but quickly lost myself, traveling over hills and through swamps, and could not find the way to him. And I cannot but admire at the wonderful power and goodness of God to me, in that, though I was gone from home, and met with all sorts of Indians, and those I had no knowledge of, and there being no Christian soul near me; yet not one of them offered the least imaginable miscarriage to me. I turned homeward again, and met with my master. He showed me the way to my son. When I came to him I found him not well: and withall he had a boil on his side, which much troubled him. We bemoaned one another a while, as the Lord helped us, and then I returned again. When I was returned, I found myself as unsatisfied as I was before. I went up and down mourning and lamenting; and my spirit was ready to sink with the thoughts of my poor children. My son was ill, and I could not but think of his mournful looks, and no Christian friend was near him, to do any office of love for him, either for soul or body. And my poor girl, I knew not where she was, nor whether she was sick, or well, or alive, or dead. I repaired under these thoughts to my Bible (my great comfort in that time) and that Scripture came to my hand, "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm 55.22).

But I was fain to go and look after something to satisfy my hunger, and going among the wigwams, I went into one and there found a squaw who showed herself very kind to me, and gave me a piece of bear. I put it into my pocket, and came home, but could not find an opportunity to broil it, for fear they would get it from me, and there it lay all that day and night in my stinking pocket. In the morning I went to the same squaw, who had a kettle of ground nuts boiling. I asked her to let me boil my piece of bear in her kettle, which she did, and gave me some ground nuts to eat with it: and I cannot but think how pleasant it was to me. I have sometime seen bear baked very handsomely among the English, and some like it, but the thought that it was bear made me tremble. But now that was savory to me that one would think was enough to turn the stomach of a brute creature.

One bitter cold day I could find no room to sit down before the fire. I went out, and could not tell what to do, but I went in to another wigwam, where they were also sitting round the fire, but the squaw laid a skin for me, and bid me sit down, and gave me some ground nuts, and bade me come again; and told me they would buy me, if they were able, and yet these were strangers to me that I never saw before.

THE TENTH REMOVE

That day a small part of the company removed about three-quarters of a mile, intending further the next day. When they came to the place where they intended to lodge, and had pitched their wigwams, being hungry, I went again back to the place we were before at, to get something to eat, being encouraged by the squaw's kindness, who bade me come again. When I was there, there came an Indian to look after me, who when he had found me, kicked me all along. I went home and found venison roasting that night, but they would not give me one bit of it. Sometimes I met with favor, and sometimes with nothing but frowns.

THE ELEVENTH REMOVE

The next day in the morning they took their travel, intending a day's journey up the river. I took my load at my back, and quickly we came to wade over the river; and passed over tiresome and wearisome hills. One hill was so steep that I was fain to creep up upon my knees, and to hold by the twigs and bushes to keep myself from falling backward. My head also was so light that I usually reeled as I went; but I hope all these wearisome steps that I have taken, are but a forewarning to me of the heavenly rest: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Psalm 119.75).

THE TWELFTH REMOVE

It was upon a Sabbath-day-morning, that they prepared for their travel. This morning I asked my master whether he would sell me to my husband. He answered me "Nux," which did much rejoice my spirit. My mistress, before we went, was gone to the burial of a papoose, and returning, she found me sitting and reading in my Bible; she snatched it hastily out of my hand, and threw it out of doors. I ran out and caught it up, and put it into my pocket, and never let her see it afterward. Then they packed up their things to be gone, and gave me my load. I complained it was too heavy, whereupon she gave me a slap in the face, and bade me go; I lifted up my heart to God, hoping the redemption was not far off; and the rather because their insolency grew worse and worse.

But the thoughts of my going homeward (for so we bent our course) much cheered my spirit, and made my burden seem light, and almost nothing at all. But (to my amazement and great perplexity) the scale was soon turned; for when we had gone a little way, on a sudden my mistress gives out; she would go no further, but turn back again, and said I must go back again with her, and she called her sannup, and would have had him gone back also, but he would not, but said he would go on, and come to us again in three days. My spirit was, upon this, I confess, very impatient, and almost outrageous. I thought I could as well have died as went back; I cannot declare the trouble that I was in about it; but yet back again I must go. As soon as I had the opportunity, I took my Bible to read, and that quieting Scripture came to my hand, "Be still, and know that I am God" (Psalm 46.10). Which stilled my spirit for the present. But a sore time of trial, I concluded, I had to go through, my master being gone, who seemed to me the best friend that I had of an Indian, both in cold and hunger, and quickly so it proved. Down I sat, with my heart as full as it could hold, and yet so hungry that I could not sit neither; but going out to see what I could find, and walking among the trees, I found six acorns, and two chestnuts, which were some refreshment to me. Towards night I gathered some sticks for my own comfort, that I might not lie a-cold; but when we came to lie down they bade me to go out, and lie somewhere else, for they had company (they said) come in more than their own. I told them, I could not tell where to go, they bade me go look; I told them, if I went to another wigwam they would be angry, and send me home again. Then one of the company drew his sword, and told me he would run me through if I did not go presently. Then was I fain to stoop to this rude fellow, and to go out in the night, I knew not whither. Mine eyes have seen that fellow afterwards walking up and down Boston, under the appearance of a Friend Indian, and several others of the like cut. I went to one wigwam, and they told me they had no room. Then I went to another, and they said the same; at last an old Indian bade me to come to him, and his squaw gave me some ground nuts; she gave me also something to lay under my head, and a good fire we had; and through the good providence of God, I had a comfortable lodging that night. In the morning, another Indian bade me come at night, and he would give me six ground nuts, which I did.

We were at this place and time about two miles from [the] Connecticut river. We went in the morning to gather ground nuts, to the river, and went back again that night. I went with a good load at my back (for they when they went, though but a little way, would carry all their trumpery with them). I told them the skin was off my back, but I had no other comforting answer from them than this: that it would be no matter if my head were off too.

THE THIRTEENTH REMOVE

Instead of going toward the Bay, which was that I desired, I must go with them five or six miles down the river into a mighty thicket of brush; where we abode almost a fortnight. Here one asked me to make a shirt for her papoose, for which she gave me a mess of broth, which was thickened with meal made of the bark of a tree, and to make it the better, she had put into it about a handful of peas, and a few roasted ground nuts. I had not seen my son a pretty while, and here was an Indian of whom I made inquiry after him, and asked him when he saw him. He answered me that such a time his master roasted him, and that himself did eat a piece of him, as big as his two fingers, and that he was very good meat. But the Lord upheld my Spirit, under this discouragement; and I considered their horrible addictedness to lying, and that there is not one of them that makes the least conscience of speaking of truth. In this place, on a cold night, as I lay by the fire, I removed a stick that kept the heat from me. A squaw moved it down again, at which I looked up, and she threw a handful of ashes in mine eyes. I thought I should have been quite blinded, and have never seen more, but lying down, the water run out of my eyes, and carried the dirt with it, that by the morning I recovered my sight again. Yet upon this, and the like occasions, I hope it is not too much to say with Job, "Have pity upon me, O ye my Friends, for the Hand of the Lord has touched me." And here I cannot but remember how many times sitting in their wigwams, and musing on things past, I should suddenly leap up and run out, as if I had been at home, forgetting where I was, and what my condition was; but when I was without, and saw nothing but wilderness, and woods, and a company of barbarous heathens, my mind quickly returned to me, which made me think of that, spoken concerning Sampson, who said, "I will go out and shake myself as at other times, but he wist not that the Lord was departed from him." About this time I began to think that all my hopes of restoration would come to nothing. I thought of the English army, and hoped for their coming, and being taken by them, but that failed. I hoped to be carried to Albany, as the Indians had discoursed before, but that failed also. I thought of being sold to my husband, as my master spake, but instead of that, my master himself was gone, and I left behind, so that my spirit was now quite ready to sink. I asked them to let me go out and pick up some sticks, that I might get alone, and pour out my heart unto the Lord. Then also I took my Bible to read, but I found no comfort here neither, which many times I was wont to find. So easy a thing it is with God to dry up the streams of Scripture comfort from us. Yet I can say, that in all my sorrows and afflictions, God did not leave me to have my impatience work towards Himself, as if His ways were unrighteous. But I knew that He laid upon me less than I deserved. Afterward, before this doleful time ended with me, I was turning the leaves of my Bible, and the Lord brought to me some Scriptures, which did a little revive me, as that [in] Isaiah 55.8: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." And also that [in] Psalm 37.5: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." About this time they came yelping from Hadley, where they had killed three Englishmen, and brought one captive with them, viz. Thomas Read. They all gathered about the poor

man, asking him many questions. I desired also to go and see him; and when I came, he was crying bitterly, supposing they would quickly kill him. Whereupon I asked one of them, whether they intended to kill him; he answered me, they would not. He being a little cheered with that, I asked him about the welfare of my husband. He told me he saw him such a time in the Bay, and he was well, but very melancholy. By which I certainly understood (though I suspected it before) that whatsoever the Indians told me respecting him was vanity and lies. Some of them told me he was dead, and they had killed him; some said he was married again, and that the Governor wished him to marry; and told him he should have his choice, and that all persuaded I was dead. So like were these barbarous creatures to him who was a liar from the beginning.

As I was sitting once in the wigwam here, Philip's maid came in with the child in her arms, and asked me to give her a piece of my apron, to make a flap for it. I told her I would not. Then my mistress bade me give it, but still I said no. The maid told me if I would not give her a piece, she would tear a piece off it. I told her I would tear her coat then. With that my mistress rises up, and take up a stick big enough to have killed me, and struck at me with it. But I stepped out, and she struck the stick into the mat of the wigwam. But while she was pulling of it out I ran to the maid and gave her all my apron, and so that storm went over.

Hearing that my son was come to this place, I went to see him, and told him his father was well, but melancholy. He told me he was as much grieved for his father as for himself. I wondered at his speech, for I thought I had enough upon my spirit in reference to myself, to make me mindless of my husband and everyone else; they being safe among their friends. He told me also, that awhile before, his master (together with other Indians) were going to the French for powder; but by the way the Mohawks met with them, and killed four of their company, which made the rest turn back again, for it might have been worse with him, had he been sold to the French, than it proved to be in his remaining with the Indians.

I went to see an English youth in this place, one John Gilbert of Springfield. I found him lying without doors, upon the ground. I asked him how he did? He told me he was very sick of a flux, with eating so much blood. They had turned him out of the wigwam, and with him an Indian papoose, almost dead (whose parents had been killed), in a bitter cold day, without fire or clothes. The young man himself had nothing on but his shirt and waistcoat. This sight was enough to melt a heart of flint. There they lay quivering in the cold, the youth round like a dog, the papoose stretched out with his eyes and nose and mouth full of dirt, and yet alive, and groaning. I advised John to go and get to some fire. He told me he could not stand, but I persuaded him still, lest he should lie there and die. And with much ado I got him to a fire, and went myself home. As soon as I was got home his master's daughter came after me, to know what I had done with the Englishman. I told her I had got him to a fire in such a place. Now had I need to pray Paul's Prayer "That we may be delivered from unreasonable and wicked men" (2 Thessalonians 3.2). For her satisfaction I went along with her, and brought her to him; but before I got home again it was noised about that I was running away and getting the English youth, along with me; that as soon as I came in they began to rant and domineer, asking me where I had been, and what I had been doing? and saying they would knock him on the head. I told them I had been seeing the English youth, and that I would not run away. They told me I lied, and taking up a hatchet, they came to me, and said they would knock me down if I stirred out again, and so confined me to the wigwam. Now may I say with David, "I am in a great strait" (2 Samuel 24.14). If I keep in, I must die with hunger, and if I go out, I must be knocked in head. This distressed condition

held that day, and half the next. And then the Lord remembered me, whose mercies are great. Then came an Indian to me with a pair of stockings that were too big for him, and he would have me ravel them out, and knit them fit for him. I showed myself willing, and bid him ask my mistress if I might go along with him a little way; she said yes, I might, but I was not a little refreshed with that news, that I had my liberty again. Then I went along with him, and he gave me some roasted ground nuts, which did again revive my feeble stomach.

Being got out of her sight, I had time and liberty again to look into my Bible; which was my guide by day, and my pillow by night. Now that comfortable Scripture presented itself to me, "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isaiah 54.7). Thus the Lord carried me along from one time to another, and made good to me this precious promise, and many others. Then my son came to see me, and I asked his master to let him stay awhile with me, that I might comb his head, and look over him, for he was almost overcome with lice. He told me, when I had done, that he was very hungry, but I had nothing to relieve him, but bid him go into the wigwams as he went along, and see if he could get any thing among them. Which he did, and it seems tarried a little too long; for his master was angry with him, and beat him, and then sold him. Then he came running to tell me he had a new master, and that he had given him some ground nuts already. Then I went along with him to his new master who told me he loved him, and he should not want. So his master carried him away, and I never saw him afterward, till I saw him at Piscataqua in Portsmouth.

That night they bade me go out of the wigwam again. My mistress's papoose was sick, and it died that night, and there was one benefit in it—that there was more room. I went to a wigwam, and they bade me come in, and gave me a skin to lie upon, and a mess of venison and ground nuts, which was a choice dish among them. On the morrow they buried the papoose, and afterward, both morning and evening, there came a company to mourn and howl with her; though I confess I could not much condole with them. Many sorrowful days I had in this place, often getting alone. "Like a crane, or a swallow, so did I chatter; I did mourn as a dove, mine eyes ail with looking upward. Oh, Lord, I am oppressed; undertake for me" (Isaiah 38.14). I could tell the Lord, as Hezekiah, "Remember now O Lord, I beseech thee, how I have walked before thee in truth." Now had I time to examine all my ways: my conscience did not accuse me of unrighteousness toward one or other; yet I saw how in my walk with God, I had been a careless creature. As David said, "Against thee, thee only have I sinned": and I might say with the poor publican, "God be merciful unto me a sinner." On the Sabbath days, I could look upon the sun and think how people were going to the house of God, to have their souls refreshed; and then home, and their bodies also; but I was destitute of both; and might say as the poor prodigal, "He would fain have filled his belly with the husks that the swine did eat, and no man gave unto him" (Luke 15.16). For I must say with him, "Father, I have sinned against Heaven and in thy sight." I remembered how on the night before and after the Sabbath, when my family was about me, and relations and neighbors with us, we could pray and sing, and then refresh our bodies with the good creatures of God; and then have a comfortable bed to lie down on; but instead of all this, I had only a little swill for the body and then, like a swine, must lie down on the ground. I cannot express to man the sorrow that lay upon my spirit; the Lord knows it. Yet that comfortable Scripture would often come to mind, "For a small moment have I forsaken thee, but with great mercies will I gather thee."

THE FOURTEENTH REMOVE

Now must we pack up and be gone from this thicket, bending our course toward the Baytowns; I having nothing to eat by the way this day, but a few crumbs of cake, that an Indian gave my girl the same day we were taken. She gave it me, and I put it in my pocket; there it lay, till it was so moldy (for want of good baking) that one could not tell what it was made of; it fell all to crumbs, and grew so dry and hard, that it was like little flints; and this refreshed me many times, when I was ready to faint. It was in my thoughts when I put it into my mouth, that if ever I returned, I would tell the world what a blessing the Lord gave to such mean food. As we went along they killed a deer, with a young one in her, they gave me a piece of the fawn, and it was so young and tender, that one might eat the bones as well as the flesh, and yet I thought it very good. When night came on we sat down; it rained, but they quickly got up a bark wigwam, where I lay dry that night. I looked out in the morning, and many of them had lain in the rain all night, I saw by their reeking. Thus the Lord dealt mercifully with me many times, and I fared better than many of them. In the morning they took the blood of the deer, and put it into the paunch, and so boiled it. I could eat nothing of that, though they ate it sweetly. And yet they were so nice in other things, that when I had fetched water, and had put the dish I dipped the water with into the kettle of water which I brought, they would say they would knock me down; for they said, it was a sluttish trick.

THE FIFTEENTH REMOVE

We went on our travel. I having got one handful of ground nuts, for my support that day, they gave me my load, and I went on cheerfully (with the thoughts of going homeward), having my burden more on my back than my spirit. We came to Banquang river again that day, near which we abode a few days. Sometimes one of them would give me a pipe, another a little tobacco, another a little salt: which I would change for a little victuals. I cannot but think what a wolvis appetite persons have in a starving condition; for many times when they gave me that which was hot, I was so greedy, that I should burn my mouth, that it would trouble me hours after, and yet I should quickly do the same again. And after I was thoroughly hungry, I was never again satisfied. For though sometimes it fell out, that I got enough, and did eat till I could eat no more, yet I was as unsatisfied as I was when I began. And now could I see that Scripture verified (there being many Scriptures which we do not take notice of, or understand till we are afflicted) "Thou shalt eat and not be satisfied" (Micah 6.14). Now might I see more than ever before, the miseries that sin hath brought upon us. Many times I should be ready to run against the heathen, but the Scripture would quiet me again, "Shall there be evil in a City and the Lord hath not done it?" (Amos 3.6). The Lord help me to make a right improvement of His word, and that I might learn that great lesson: "He hath showed thee (Oh Man) what is good, and what doth the Lord require of thee, but to do justly, and love mercy, and walk humbly with thy God? Hear ye the rod, and who hath appointed it" (Micah 6.8-9).

THE SIXTEENTH REMOVAL

We began this remove with wading over Banquang river: the water was up to the knees, and the stream very swift, and so cold that I thought it would have cut me in sunder. I was so weak and feeble, that I reeled as I went along, and thought there I must end my days at last, after my bearing and getting through so many difficulties. The Indians stood laughing to see me staggering along; but in my distress the Lord gave me experience of the truth, and goodness of that promise, "When thou passest through the waters, I will be

with thee; and through the rivers, they shall not overflow thee" (Isaiah 43.2). Then I sat down to put on my stockings and shoes, with the tears running down mine eyes, and sorrowful thoughts in my heart, but I got up to go along with them. Quickly there came up to us an Indian, who informed them that I must go to Wachusett to my master, for there was a letter come from the council to the Sagamores, about redeeming the captives, and that there would be another in fourteen days, and that I must be there ready. My heart was so heavy before that I could scarce speak or go in the path; and yet now so light, that I could run. My strength seemed to come again, and recruit my feeble knees, and aching heart. Yet it pleased them to go but one mile that night, and there we stayed two days. In that time came a company of Indians to us, near thirty, all on horseback. My heart skipped within me, thinking they had been Englishmen at the first sight of them, for they were dressed in English apparel, with hats, white neckcloths, and sashes about their waists; and ribbons upon their shoulders; but when they came near, there was a vast difference between the lovely faces of Christians, and foul looks of those heathens, which much damped my spirit again.

THE SEVENTEENTH REMOVE

A comfortable remove it was to me, because of my hopes. They gave me a pack, and along we went cheerfully; but quickly my will proved more than my strength; having little or no refreshing, my strength failed me, and my spirits were almost quite gone. Now may I say with David "I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down like the locust; my knees are weak through fasting, and my flesh faileth of fatness" (Psalm 119.22-24). At night we came to an Indian town, and the Indians sat down by a wigwam discoursing, but I was almost spent, and could scarce speak. I laid down my load, and went into the wigwam, and there sat an Indian boiling of horses feet (they being wont to eat the flesh first, and when the feet were old and dried, and they had nothing else, they would cut off the feet and use them). I asked him to give me a little of his broth, or water they were boiling in; he took a dish, and gave me one spoonful of samp, and bid me take as much of the broth as I would. Then I put some of the hot water to the samp, and drank it up, and my spirit came again. He gave me also a piece of the ruff or ridding of the small guts, and I broiled it on the coals; and now may I say with Jonathan, "See, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey" (1 Samuel 14.29). Now is my spirit revived again; though means be never so inconsiderable, yet if the Lord bestow His blessing upon them, they shall refresh both soul and body.

THE EIGHTEENTH REMOVE

We took up our packs and along we went, but a wearisome day I had of it. As we went along I saw an Englishman stripped naked, and lying dead upon the ground, but knew not who it was. Then we came to another Indian town, where we stayed all night. In this town there were four English children, captives; and one of them my own sister's. I went to see how she did, and she was well, considering her captive condition. I would have tarried that night with her, but they that owned her would not suffer it. Then I went into another wigwam, where they were boiling corn and beans, which was a lovely sight to see, but I could not get a taste thereof. Then I went to another wigwam, where there were two of the English children; the squaw was boiling horses feet; then she cut me off a little piece, and gave one of the English children a piece also. Being very hungry I had quickly eat up mine, but the child could not bite it, it was so tough and sinewy, but lay sucking, gnawing, chewing and slabbering of it in the mouth and hand. Then I took it of

the child, and eat it myself, and savory it was to my taste. Then I may say as Job 6.7, "The things that my soul refused to touch are as my sorrowful meat." Thus the Lord made that pleasant refreshing, which another time would have been an abomination. Then I went home to my mistress's wigwam; and they told me I disgraced my master with begging, and if I did so any more, they would knock me in the head. I told them, they had as good knock me in head as starve me to death.

THE NINETEENTH REMOVE

They said, when we went out, that we must travel to Wachusett this day. But a bitter weary day I had of it, traveling now three days together, without resting any day between. At last, after many weary steps, I saw Wachusett hills, but many miles off. Then we came to a great swamp, through which we traveled, up to the knees in mud and water, which was heavy going to one tired before. Being almost spent, I thought I should have sunk down at last, and never got out; but I may say, as in Psalm 94.18, "When my foot slipped, thy mercy, O Lord, held me up." Going along, having indeed my life, but little spirit, Philip, who was in the company, came up and took me by the hand, and said, two weeks more and you shall be mistress again. I asked him, if he spake true? He answered, "Yes, and quickly you shall come to your master again; who had been gone from us three weeks." After many weary steps we came to Wachusett, where he was: and glad I was to see him. He asked me, when I washed me? I told him not this month. Then he fetched me some water himself, and bid me wash, and gave me the glass to see how I looked; and bid his squaw give me something to eat. So she gave me a mess of beans and meat, and a little ground nut cake. I was wonderfully revived with this favor showed me: "He made them also to be pitied of all those that carried them captives" (Psalm 106.46).

My master had three squaws, living sometimes with one, and sometimes with another one, this old squaw, at whose wigwam I was, and with whom my master had been those three weeks. Another was Wattimore [Weetamoo] with whom I had lived and served all this while. A severe and proud dame she was, bestowing every day in dressing herself neat as much time as any of the gentry of the land: powdering her hair, and painting her face, going with necklaces, with jewels in her ears, and bracelets upon her hands. When she had dressed herself, her work was to make girdles of wampum and beads. The third squaw was a younger one, by whom he had two papooses. By the time I was refreshed by the old squaw, with whom my master was, Weetamoo's maid came to call me home, at which I fell aweeping. Then the old squaw told me, to encourage me, that if I wanted victuals, I should come to her, and that I should lie there in her wigwam. Then I went with the maid, and quickly came again and lodged there. The squaw laid a mat under me, and a good rug over me; the first time I had any such kindness showed me. I understood that Weetamoo thought that if she should let me go and serve with the old squaw, she would be in danger to lose not only my service, but the redemption pay also. And I was not a little glad to hear this; being by it raised in my hopes, that in God's due time there would be an end of this sorrowful hour. Then came an Indian, and asked me to knit him three pair of stockings, for which I had a hat, and a silk handkerchief. Then another asked me to make her a shift, for which she gave me an apron.

Then came Tom and Peter, with the second letter from the council, about the captives. Though they were Indians, I got them by the hand, and burst out into tears. My heart was so full that I could not speak to them; but recovering myself, I asked them how my husband did, and all my friends and acquaintance? They

said, "They are all very well but melancholy." They brought me two biscuits, and a pound of tobacco. The tobacco I quickly gave away. When it was all gone, one asked me to give him a pipe of tobacco. I told him it was all gone. Then began he to rant and threaten. I told him when my husband came I would give him some. Hang him rogue (says he) I will knock out his brains, if he comes here. And then again, in the same breath they would say that if there should come an hundred without guns, they would do them no hurt. So unstable and like madmen they were. So that fearing the worst, I durst not send to my husband, though there were some thoughts of his coming to redeem and fetch me, not knowing what might follow. For there was little more trust to them than to the master they served. When the letter was come, the Sagamores met to consult about the captives, and called me to them to inquire how much my husband would give to redeem me. When I came I sat down among them, as I was wont to do, as their manner is. Then they bade me stand up, and said they were the General Court. They bid me speak what I thought he would give. Now knowing that all we had was destroyed by the Indians, I was in a great strait. I thought if I should speak of but a little it would be slighted, and hinder the matter; if of a great sum, I knew not where it would be procured. Yet at a venture I said "Twenty pounds," yet desired them to take less. But they would not hear of that, but sent that message to Boston, that for twenty pounds I should be redeemed. It was a Praying Indian that wrote their letter for them. There was another Praying Indian, who told me, that he had a brother, that would not eat horse; his conscience was so tender and scrupulous (though as large as hell, for the destruction of poor Christians). Then he said, he read that Scripture to him, "There was a famine in Samaria, and behold they besieged it, until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver" (2 Kings 6.25). He expounded this place to his brother, and showed him that it was lawful to eat that in a famine which is not at another time. And now, says he, he will eat horse with any Indian of them all. There was another Praying Indian, who when he had done all the mischief that he could, betrayed his own father into the English hands, thereby to purchase his own life. Another Praying Indian was at Sudbury fight, though, as he deserved, he was afterward hanged for it. There was another Praying Indian, so wicked and cruel, as to wear a string about his neck, strung with Christians' fingers. Another Praying Indian, when they went to Sudbury fight, went with them, and his squaw also with him, with her papoose at her back. Before they went to that fight they got a company together to pow-wow. The manner was as followeth: there was one that kneeled upon a deerskin, with the company round him in a ring who kneeled, and striking upon the ground with their hands, and with sticks, and muttering or humming with their mouths. Besides him who kneeled in the ring, there also stood one with a gun in his hand. Then he on the deerskin made a speech, and all manifested assent to it; and so they did many times together. Then they bade him with the gun go out of the ring, which he did. But when he was out, they called him in again; but he seemed to make a stand; then they called the more earnestly, till he returned again. Then they all sang. Then they gave him two guns, in either hand one. And so he on the deerskin began again; and at the end of every sentence in his speaking, they all assented, humming or muttering with their mouths, and striking upon the ground with their hands. Then they bade him with the two guns go out of the ring again; which he did, a little way. Then they called him in again, but he made a stand. So they called him with greater earnestness; but he stood reeling and wavering as if he knew not whither he should stand or fall, or which way to go. Then they called him with exceeding great vehemency, all of them, one and another. After a little

while he turned in, staggering as he went, with his arms stretched out, in either hand a gun. As soon as he came in they all sang and rejoiced exceedingly a while. And then he upon the deerskin, made another speech unto which they all assented in a rejoicing manner. And so they ended their business, and forthwith went to Sudbury fight. To my thinking they went without any scruple, but that they should prosper, and gain the victory. And they went out not so rejoicing, but they came home with as great a victory. For they said they had killed two captains and almost an hundred men. One Englishman they brought along with them: and he said, it was too true, for they had made sad work at Sudbury, as indeed it proved. Yet they came home without that rejoicing and triumphing over their victory which they were wont to show at other times; but rather like dogs (as they say) which have lost their ears. Yet I could not perceive that it was for their own loss of men. They said they had not lost above five or six; and I missed none, except in one wigwam. When they went, they acted as if the devil had told them that they should gain the victory; and now they acted as if the devil had told them they should have a fall. Whither it were so or no, I cannot tell, but so it proved, for quickly they began to fall, and so held on that summer, till they came to utter ruin. They came home on a Sabbath day, and the Powaw that kneeled upon the deer-skin came home (I may say, without abuse) as black as the devil. When my master came home, he came to me and bid me make a shirt for his papoose, of a holland-laced pillowbere. About that time there came an Indian to me and bid me come to his wigwam at night, and he would give me some pork and ground nuts. Which I did, and as I was eating, another Indian said to me, he seems to be your good friend, but he killed two Englishmen at Sudbury, and there lie their clothes behind you: I looked behind me, and there I saw bloody clothes, with bullet-holes in them. Yet the Lord suffered not this wretch to do me any hurt. Yea, instead of that, he many times refreshed me; five or six times did he and his squaw refresh my feeble carcass. If I went to their wigwam at any time, they would always give me something, and yet they were strangers that I never saw before. Another squaw gave me a piece of fresh pork, and a little salt with it, and lent me her pan to fry it in; and I cannot but remember what a sweet, pleasant and delightful relish that bit had to me, to this day. So little do we prize common mercies when we have them to the full.

THE TWENTIETH REMOVE

It was their usual manner to remove, when they had done any mischief, lest they should be found out; and so they did at this time. We went about three or four miles, and there they built a great wigwam, big enough to hold an hundred Indians, which they did in preparation to a great day of dancing. They would say now amongst themselves, that the governor would be so angry for his loss at Sudbury, that he would send no more about the captives, which made me grieve and tremble. My sister being not far from the place where we now were, and hearing that I was here, desired her master to let her come and see me, and he was willing to it, and would go with her; but she being ready before him, told him she would go before, and was come within a mile or two of the place. Then he overtook her, and began to rant as if he had been mad, and made her go back again in the rain; so that I never saw her till I saw her in Charlestown. But the Lord requited many of their ill doings, for this Indian her master, was hanged afterward at Boston. The Indians now began to come from all quarters, against their merry dancing day. Among some of them came one goodwife Kettle. I told her my heart was so heavy that it was ready to break. "So is mine too," said she, but yet said, "I hope we shall hear some good news shortly." I could hear how earnestly my sister desired to

see me, and I as earnestly desired to see her; and yet neither of us could get an opportunity. My daughter was also now about a mile off, and I had not seen her in nine or ten weeks, as I had not seen my sister since our first taking. I earnestly desired them to let me go and see them: yea, I entreated, begged, and persuaded them, but to let me see my daughter; and yet so hard-hearted were they, that they would not suffer it. They made use of their tyrannical power whilst they had it; but through the Lord's wonderful mercy, their time was now but short.

On a Sabbath day, the sun being about an hour high in the afternoon, came Mr. John Hoar (the council permitting him, and his own forward spirit inclining him), together with the two forementioned Indians, Tom and Peter, with their third letter from the council. When they came near, I was abroad. Though I saw them not, they presently called me in, and bade me sit down and not stir. Then they caught up their guns, and away they ran, as if an enemy had been at hand, and the guns went off apace. I manifested some great trouble, and they asked me what was the matter? I told them I thought they had killed the Englishman (for they had in the meantime informed me that an Englishman was come). They said, no. They shot over his horse and under and before his horse, and they pushed him this way and that way, at their pleasure, showing what they could do. Then they let them come to their wigwams. I begged of them to let me see the Englishman, but they would not. But there was I fain to sit their pleasure. When they had talked their fill with him, they suffered me to go to him. We asked each other of our welfare, and how my husband did, and all my friends? He told me they were all well, and would be glad to see me. Amongst other things which my husband sent me, there came a pound of tobacco, which I sold for nine shillings in money; for many of the Indians for want of tobacco, smoked hemlock, and ground ivy. It was a great mistake in any, who thought I sent for tobacco; for through the favor of God, that desire was overcome. I now asked them whether I should go home with Mr. Hoar? They answered no, one and another of them, and it being night, we lay down with that answer. In the morning Mr. Hoar invited the Sagamores to dinner; but when we went to get it ready we found that they had stolen the greatest part of the provision Mr. Hoar had brought, out of his bags, in the night. And we may see the wonderful power of God, in that one passage, in that when there was such a great number of the Indians together, and so greedy of a little good food, and no English there but Mr. Hoar and myself, that there they did not knock us in the head, and take what we had, there being not only some provision, but also trading-cloth, a part of the twenty pounds agreed upon. But instead of doing us any mischief, they seemed to be ashamed of the fact, and said, it were some matchit Indian that did it. Oh, that we could believe that there is nothing too hard for God! God showed His power over the heathen in this, as He did over the hungry lions when Daniel was cast into the den. Mr. Hoar called them betime to dinner, but they ate very little, they being so busy in dressing themselves, and getting ready for their dance, which was carried on by eight of them, four men and four squaws. My master and mistress being two. He was dressed in his holland shirt, with great laces sewed at the tail of it; he had his silver buttons, his white stockings, his garters were hung round with shillings, and he had girdles of wampum upon his head and shoulders. She had a kersey coat, and covered with girdles of wampum from the loins upward. Her arms from her elbows to her hands were covered with bracelets; there were handfuls of necklaces about her neck, and several sorts of jewels in her ears. She had fine red stockings, and white shoes, her hair powdered and face painted red, that was always before black. And all the dancers were after the same manner. There were two others singing

and knocking on a kettle for their music. They kept hopping up and down one after another, with a kettle of water in the midst, standing warm upon some embers, to drink of when they were dry. They held on till it was almost night, throwing out wampum to the standers by. At night I asked them again, if I should go home? They all as one said no, except my husband would come for me. When we were lain down, my master went out of the wigwam, and by and by sent in an Indian called James the Printer, who told Mr. Hoar, that my master would let me go home tomorrow, if he would let him have one pint of liquors. Then Mr. Hoar called his own Indians, Tom and Peter, and bid them go and see whether he would promise it before them three; and if he would, he should have it; which he did, and he had it. Then Philip smelling the business called me to him, and asked me what I would give him, to tell me some good news, and speak a good word for me. I told him I could not tell what to give him. I would [give him] anything I had, and asked him what he would have? He said two coats and twenty shillings in money, and half a bushel of seed corn, and some tobacco. I thanked him for his love; but I knew the good news as well as the crafty fox. My master after he had had his drink, quickly came ranting into the wigwam again, and called for Mr. Hoar, drinking to him, and saying, he was a good man, and then again he would say, "hang him rogue." Being almost drunk, he would drink to him, and yet presently say he should be hanged. Then he called for me. I trembled to hear him, yet I was fain to go to him, and he drank to me, showing no incivility. He was the first Indian I saw drunk all the while that I was amongst them. At last his squaw ran out, and he after her, round the wigwam, with his money jingling at his knees. But she escaped him. But having an old squaw he ran to her; and so through the Lord's mercy, we were no more troubled that night. Yet I had not a comfortable night's rest; for I think I can say, I did not sleep for three nights together. The night before the letter came from the council, I could not rest, I was so full of fears and troubles, God many times leaving us most in the dark, when deliverance is nearest. Yea, at this time I could not rest night nor day. The next night I was overjoyed, Mr. Hoar being come, and that with such good tidings. The third night I was even swallowed up with the thoughts of things, viz. that ever I should go home again; and that I must go, leaving my children behind me in the wilderness; so that sleep was now almost departed from mine eyes.

On Tuesday morning they called their general court (as they call it) to consult and determine, whether I should go home or no. And they all as one man did seemingly consent to it, that I should go home; except Philip, who would not come among them.

But before I go any further, I would take leave to mention a few remarkable passages of providence, which I took special notice of in my afflicted time.

1. Of the fair opportunity lost in the long march, a little after the fort fight, when our English army was so numerous, and in pursuit of the enemy, and so near as to take several and destroy them, and the enemy in such distress for food that our men might track them by their rooting in the earth for ground nuts, whilst they were flying for their lives. I say, that then our army should want provision, and be forced to leave their pursuit and return homeward; and the very next week the enemy came upon our town, like bears bereft of their whelps, or so many ravenous wolves, rending us and our lambs to death. But what shall I say? God seemed to leave his People to themselves, and order all things for His own holy ends. Shall there be evil in the City and the Lord hath not done it? They are not grieved for the affliction of Joseph, therefore shall they go captive, with the first that go captive. It is the Lord's doing, and it should be marvelous in our eyes.

2. I cannot but remember how the Indians derided the slowness, and dullness of the English army, in its setting out. For after the desolations at Lancaster and Medfield, as I went along with them, they asked me when I thought the English army would come after them? I told them I could not tell. "It may be they will come in May," said they. Thus did they scoff at us, as if the English would be a quarter of a year getting ready.

3. Which also I have hinted before, when the English army with new supplies were sent forth to pursue after the enemy, and they understanding it, fled before them till they came to Banquang river, where they forthwith went over safely; that that river should be impassable to the English. I can but admire to see the wonderful providence of God in preserving the heathen for further affliction to our poor country. They could go in great numbers over, but the English must stop. God had an over-ruling hand in all those things.

4. It was thought, if their corn were cut down, they would starve and die with hunger, and all their corn that could be found, was destroyed, and they driven from that little they had in store, into the woods in the midst of winter; and yet how to admiration did the Lord preserve them for His holy ends, and the destruction of many still amongst the English! strangely did the Lord provide for them; that I did not see (all the time I was among them) one man, woman, or child, die with hunger.

Though many times they would eat that, that a hog or a dog would hardly touch; yet by that God strengthened them to be a scourge to His people.

The chief and commonest food was ground nuts. They eat also nuts and acorns, artichokes, lilly roots, ground beans, and several other weeds and roots, that I know not.

They would pick up old bones, and cut them to pieces at the joints, and if they were full of worms and maggots, they would scald them over the fire to make the vermine come out, and then boil them, and drink up the liquor, and then beat the great ends of them in a mortar, and so eat them. They would eat horse's guts, and ears, and all sorts of wild birds which they could catch; also bear, venison, beaver, tortoise, frogs, squirrels, dogs, skunks, rattlesnakes; yea, the very bark of trees; besides all sorts of creatures, and provision which they plundered from the English. I can but stand in admiration to see the wonderful power of God in providing for such a vast number of our enemies in the wilderness, where there was nothing to be seen, but from hand to mouth. Many times in a morning, the generality of them would eat up all they had, and yet have some further supply against they wanted. It is said, "Oh, that my People had hearkened to me, and Israel had walked in my ways, I should soon have subdued their Enemies, and turned my hand against their Adversaries" (Psalm 81.13-14). But now our perverse and evil carriages in the sight of the Lord, have so offended Him, that instead of turning His hand against them, the Lord feeds and nourishes them up to be a scourge to the whole land.

5. Another thing that I would observe is the strange providence of God, in turning things about when the Indians was at the highest, and the English at the lowest. I was with the enemy eleven weeks and five days, and not one week passed without the fury of the enemy, and some desolation by fire and sword upon one place or other. They mourned (with their black faces) for their own losses, yet triumphed and rejoiced in their inhumane, and many times devilish cruelty to the English. They would boast much of their victories; saying that in two hours time they had destroyed such a captain and his company at such a place; and boast how many towns they had destroyed, and then scoff, and say they had done them a good turn to send them

to Heaven so soon. Again, they would say this summer that they would knock all the rogues in the head, or drive them into the sea, or make them fly the country; thinking surely, Agag-like, "The bitterness of Death is past." Now the heathen begins to think all is their own, and the poor Christians' hopes to fail (as to man) and now their eyes are more to God, and their hearts sigh heaven-ward; and to say in good earnest, "Help Lord, or we perish." When the Lord had brought His people to this, that they saw no help in anything but Himself; then He takes the quarrel into His own hand; and though they had made a pit, in their own imaginations, as deep as hell for the Christians that summer, yet the Lord hurled themselves into it. And the Lord had not so many ways before to preserve them, but now He hath as many to destroy them.

But to return again to my going home, where we may see a remarkable change of providence. At first they were all against it, except my husband would come for me, but afterwards they assented to it, and seemed much to rejoice in it; some asked me to send them some bread, others some tobacco, others shaking me by the hand, offering me a hood and scarf to ride in; not one moving hand or tongue against it. Thus hath the Lord answered my poor desire, and the many earnest requests of others put up unto God for me. In my travels an Indian came to me and told me, if I were willing, he and his squaw would run away, and go home along with me. I told him no: I was not willing to run away, but desired to wait God's time, that I might go home quietly, and without fear. And now God hath granted me my desire. O the wonderful power of God that I have seen, and the experience that I have had. I have been in the midst of those roaring lions, and savage bears, that feared neither God, nor man, nor the devil, by night and day, alone and in company, sleeping all sorts together, and yet not one of them ever offered me the least abuse of unchastity to me, in word or action. Though some are ready to say I speak it for my own credit; but I speak it in the presence of God, and to His Glory. God's power is as great now, and as sufficient to save, as when He preserved Daniel in the lion's den; or the three children in the fiery furnace. I may well say as his Psalm 107.12 "Oh give thanks unto the Lord for he is good, for his mercy endureth for ever." Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy, especially that I should come away in the midst of so many hundreds of enemies quietly and peaceably, and not a dog moving his tongue. So I took my leave of them, and in coming along my heart melted into tears, more than all the while I was with them, and I was almost swallowed up with the thoughts that ever I should go home again. About the sun going down, Mr. Hoar, and myself, and the two Indians came to Lancaster, and a solemn sight it was to me. There had I lived many comfortable years amongst my relations and neighbors, and now not one Christian to be seen, nor one house left standing. We went on to a farmhouse that was yet standing, where we lay all night, and a comfortable lodging we had, though nothing but straw to lie on. The Lord preserved us in safety that night, and raised us up again in the morning, and carried us along, that before noon, we came to Concord. Now was I full of joy, and yet not without sorrow; joy to see such a lovely sight, so many Christians together, and some of them my neighbors. There I met with my brother, and my brother-in-law, who asked me, if I knew where his wife was? Poor heart! he had helped to bury her, and knew it not. She being shot down by the house was partly burnt, so that those who were at Boston at the desolation of the town, and came back afterward, and buried the dead, did not know her. Yet I was not without sorrow, to think how many were looking and longing, and my own children amongst the rest, to enjoy that deliverance that I had now received, and I did not know whether ever I should see them again. Being recruited with food and raiment we went to Boston

that day, where I met with my dear husband, but the thoughts of our dear children, one being dead, and the other we could not tell where, abated our comfort each to other. I was not before so much hemmed in with the merciless and cruel heathen, but now as much with pitiful, tender-hearted and compassionate Christians. In that poor, and distressed, and beggarly condition I was received in; I was kindly entertained in several houses. So much love I received from several (some of whom I knew, and others I knew not) that I am not capable to declare it. But the Lord knows them all by name. The Lord reward them sevenfold into their bosoms of His spirituals, for their temporals. The twenty pounds, the price of my redemption, was raised by some Boston gentlemen, and Mrs. Usher, whose bounty and religious charity, I would not forget to make mention of. Then Mr. Thomas Shepard of Charlestown received us into his house, where we continued eleven weeks; and a father and mother they were to us. And many more tender-hearted friends we met with in that place. We were now in the midst of love, yet not without much and frequent heaviness of heart for our poor children, and other relations, who were still in affliction. The week following, after my coming in, the governor and council sent forth to the Indians again; and that not without success; for they brought in my sister, and goodwife Kettle. Their not knowing where our children were was a sore trial to us still, and yet we were not without secret hopes that we should see them again. That which was dead lay heavier upon my spirit, than those which were alive and amongst the heathen: thinking how it suffered with its wounds, and I was no way able to relieve it; and how it was buried by the heathen in the wilderness from among all Christians. We were hurried up and down in our thoughts, sometime we should hear a report that they were gone this way, and sometimes that; and that they were come in, in this place or that. We kept inquiring and listening to hear concerning them, but no certain news as yet. About this time the council had ordered a day of public thanksgiving. Though I thought I had still cause of mourning, and being unsettled in our minds, we thought we would ride toward the eastward, to see if we could hear anything concerning our children. And as we were riding along (God is the wise disposer of all things) between Ipswich and Rowley we met with Mr. William Hubbard, who told us that our son Joseph was come in to Major Waldron's, and another with him, which was my sister's son. I asked him how he knew it? He said the major himself told him so. So along we went till we came to Newbury; and their minister being absent, they desired my husband to preach the thanksgiving for them; but he was not willing to stay there that night, but would go over to Salisbury, to hear further, and come again in the morning, which he did, and preached there that day. At night, when he had done, one came and told him that his daughter was come in at Providence. Here was mercy on both hands. Now hath God fulfilled that precious Scripture which was such a comfort to me in my distressed condition. When my heart was ready to sink into the earth (my children being gone, I could not tell whither) and my knees trembling under me, and I was walking through the valley of the shadow of death; then the Lord brought, and now has fulfilled that reviving word unto me: "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy Work shall be rewarded, saith the Lord, and they shall come again from the Land of the Enemy." Now we were between them, the one on the east, and the other on the west. Our son being nearest, we went to him first, to Portsmouth, where we met with him, and with the Major also, who told us he had done what he could, but could not redeem him under seven pounds, which the good people thereabouts were pleased to pay. The Lord reward the major, and all the rest, though unknown to me, for their labor of Love. My sister's son was redeemed for four pounds,

which the council gave order for the payment of. Having now received one of our children, we hastened toward the other. Going back through Newbury my husband preached there on the Sabbath day; for which they rewarded him many fold.

On Monday we came to Charlestown, where we heard that the governor of Rhode Island had sent over for our daughter, to take care of her, being now within his jurisdiction; which should not pass without our acknowledgments. But she being nearer Rehoboth than Rhode Island, Mr. Newman went over, and took care of her and brought her to his own house. And the goodness of God was admirable to us in our low estate, in that He raised up passionate friends on every side to us, when we had nothing to recompense any for their love. The Indians were now gone that way, that it was apprehended dangerous to go to her. But the carts which carried provision to the English army, being guarded, brought her with them to Dorchester, where we received her safe. Blessed be the Lord for it, for great is His power, and He can do whatsoever seemeth Him good. Her coming in was after this manner: she was traveling one day with the Indians, with her basket at her back; the company of Indians were got before her, and gone out of sight, all except one squaw; she followed the squaw till night, and then both of them lay down, having nothing over them but the heavens and under them but the earth. Thus she traveled three days together, not knowing whither she was going; having nothing to eat or drink but water, and green hirtle-berries. At last they came into Providence, where she was kindly entertained by several of that town. The Indians often said that I should never have her under twenty pounds. But now the Lord hath brought her in upon free-cost, and given her to me the second time. The Lord make us a blessing indeed, each to others. Now have I seen that Scripture also fulfilled, "If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will put all these curses upon thine enemies, and on them which hate thee, which persecuted thee" (Deuteronomy 30.4-7). Thus hath the Lord brought me and mine out of that horrible pit, and hath set us in the midst of tender-hearted and compassionate Christians. It is the desire of my soul that we may walk worthy of the mercies received, and which we are receiving.

Our family being now gathered together (those of us that were living), the South Church in Boston hired an house for us. Then we removed from Mr. Shepard's, those cordial friends, and went to Boston, where we continued about three-quarters of a year. Still the Lord went along with us, and provided graciously for us. I thought it somewhat strange to set up house-keeping with bare walls; but as Solomon says, "Money answers all things" and that we had through the benevolence of Christian friends, some in this town, and some in that, and others; and some from England; that in a little time we might look, and see the house furnished with love. The Lord hath been exceeding good to us in our low estate, in that when we had neither house nor home, nor other necessaries, the Lord so moved the hearts of these and those towards us, that we wanted neither food, nor raiment for ourselves or ours: "There is a Friend which sticketh closer than a Brother" (Proverbs 18.24). And how many such friends have we found, and now living amongst? And truly such a friend have we found him to be unto us, in whose house we lived, viz. Mr. James Whitcomb, a friend unto us near hand, and afar off.

I can remember the time when I used to sleep quietly without workings in my thoughts, whole nights together, but now it is other ways with me. When all are fast about me, and no eye open, but His who ever waketh, my thoughts are upon things past, upon the awful dispensation of the Lord towards us, upon His

wonderful power and might, in carrying of us through so many difficulties, in returning us in safety, and suffering none to hurt us. I remember in the night season, how the other day I was in the midst of thousands of enemies, and nothing but death before me. It is then hard work to persuade myself, that ever I should be satisfied with bread again. But now we are fed with the finest of the wheat, and, as I may say, with honey out of the rock. Instead of the husk, we have the fatted calf. The thoughts of these things in the particulars of them, and of the love and goodness of God towards us, make it true of me, what David said of himself, “I watered my Couch with my tears” (Psalm 6.6). Oh! the wonderful power of God that mine eyes have seen, affording matter enough for my thoughts to run in, that when others are sleeping mine eyes are weeping.

I have seen the extreme vanity of this world: One hour I have been in health, and wealthy, wanting nothing. But the next hour in sickness and wounds, and death, having nothing but sorrow and affliction.

Before I knew what affliction meant, I was ready sometimes to wish for it. When I lived in prosperity, having the comforts of the world about me, my relations by me, my heart cheerful, and taking little care for anything, and yet seeing many, whom I preferred before myself, under many trials and afflictions, in sickness, weakness, poverty, losses, crosses, and cares of the world, I should be sometimes jealous least I should have my portion in this life, and that Scripture would come to my mind, “For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth” (Hebrews 12.6). But now I see the Lord had His time to scourge and chasten me. The portion of some is to have their afflictions by drops, now one drop and then another; but the dregs of the cup, the wine of astonishment, like a sweeping rain that leaveth no food, did the Lord prepare to be my portion. Affliction I wanted, and affliction I had, full measure (I thought), pressed down and running over. Yet I see, when God calls a person to anything, and through never so many difficulties, yet He is fully able to carry them through and make them see, and say they have been gainers thereby. And I hope I can say in some measure, as David did, “It is good for me that I have been afflicted.” The Lord hath showed me the vanity of these outward things. That they are the vanity of vanities, and vexation of spirit, that they are but a shadow, a blast, a bubble, and things of no continuance. That we must rely on God Himself, and our whole dependance must be upon Him. If trouble from smaller matters begin to arise in me, I have something at hand to check myself with, and say, why am I troubled? It was but the other day that if I had had the world, I would have given it for my freedom, or to have been a servant to a Christian. I have learned to look beyond present and smaller troubles, and to be quieted under them. As Moses said, “Stand still and see the salvation of the Lord” (Exodus 14.13).

Finis.

Source:

Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson, Mary Rowlandson, Public Domain

Author Introduction-Francis Pastorius (ca. 1651-1720)

Figure 1. Francis Daniel Pastorius



Francis Pastorius, born in Germany, was a lawyer, educator, writer, and public official. Although he was born into the Lutheran church, his writings indicate that he grew dissatisfied with the policies and practices of this religious denomination early in his adulthood. In 1683, he purchased the land that would become Germantown, Pennsylvania. Not long after meeting William Penn (a German, a Quaker, and the founder of the Pennsylvania colony), Pastorius converted to the Quaker faith. Not surprisingly, the Germantown colony consisted of many Quakers and Mennonites. Pastorius was an active member of the leadership within the Germantown colony throughout his lifetime.

Source:

Jenifer Kurtz, CC-BY

Image Credit:

Figure 1. “Francis Daniel Pastorius,” Artist Unknown, Wikimedia, Likely Public Domain, No Known Restrictions.

Letter of Francis Daniel Pastorius Sent from Philadelphia, on May 30, 1698 By Francis Pastorius

Francis Daniel Pastorius, founder of the first German settlement in Pennsylvania (1683), wrote several accounts of the colony to persuade his countrymen to emigrate. “It is truly a matter for amazement,” he exclaims, “how quickly, by the blessing of God, it advances, and from day to day grows perceptibly.” In this letter, he answers five questions about German Town and Pennsylvania submitted to him by his father.

I received in proper condition, on April 25, 1698, my honored father’s latest, of August 15, and I was greatly rejoiced by the sight of his dear handwriting. But to answer his questions submitted, I would wish that my pen could reach down to the uttermost depth of my soul, for so should I do the same with more satisfaction than is the case now. Nevertheless I do not doubt that my honored father will supply by his keen apprehension that which is not perfectly expressed on this paper:

1. Now as to the first question, concerning the ordering of the civil government. . . .

In my German city, Germanton, there is an entirely different condition of things¹. For, by virtue of the franchise obtained from William Penn, this town has its own court, its own burgomaster and council, together with the necessary officials, and well regulated town laws, council regulations, and a town seal. The inhabitants of this city are for the most part tradespeople, such as cloth, fustian, and linen weavers, tailors, shoemakers, locksmiths, carpenters, who however at the same time are also occupied with the cultivation of the soil and the raising of cattle. This region would be sufficient to maintain twice as many inhabitants as are now actually there. This town lies two hours’ distance from Philadelphia, and includes not only six thousand acres (*morgen*) by the survey, but twelve thousand *morgen* of land have also been assigned to us by William

1. i.e., different government than that in Philadelphia

Penn for the establishing of some villages. As to the taxation and tribute of the subjects, in this country, it is treated as it is with the English nation, where neither the king himself nor his envoys, bailiffs, nor governors may lay any kind of burden or tax upon the subjects, unless those subjects themselves have first voluntarily resolved and consented to give a specified amount, and, according to their fundamental laws, no tax may remain in force for longer than a single year.

2. **To come to my honored father's second question. What form of government have the so-called savages and half-naked people? Whether they become citizens and intermarry with the Christians? Again, whether their children also associate with the Christian children and they play with one another, etc.?**

It may be stated in reply, that, so far as I have yet gone about among them, I have found them reasonable people and capable of understanding good teaching and manners, who give evidence of an inward devotion to God, and in fact show themselves much more desirous of a knowledge of God than are many with you who teach Christianity by words from the pulpit, but belie the same through their ungodly lives, and therefore, in yonder great Day of Judgment, will be put to shame by these heathen. We Christians in Germanton and Philadelphia have no longer the opportunity to associate with them, in view of the fact that their savage kings have accepted a sum of money from William Penn, and, together with their people, have withdrawn very far away from us, into the wild forest, where, after their hereditary custom, they support themselves by the chase, shooting birds and game, and also by catching fish, and dwell only in huts made of bushes and trees drawn together. They carry on no cattle-breeding whatever, and cultivate no field or garden; accordingly they bring very little else to the Christians to market than the pelts, the skins of animals, and the birds which they have shot, and fishes, nor do they associate much with the Christians; and certainly no mutual marriage-contract between us and them has yet taken place. They exchange their elk and deer-skins, beaver, marten, and turkeys, ordinarily, for powder, lead, blankets, and brandy, together with other sweet drinks. In the business of our German Company, however, we now use in trade Spanish and English coins, as also the Dutch thalers; with this difference only, that that which is worth four shillings on the other side of the sea, passes for five here.

3. **Concerning the third question: How our divine worship is regulated and constituted in this place?**

The answer is that, as experience testifies that by the coercion of conscience nothing else than hypocrites and word Christians are made, of whom almost the entire world is now full, we have therefore found it desirable to grant freedom of conscience, so that each serves God according to his best understanding, and may believe whatever he is able to believe. "we have therefore found it desirable to grant freedom of conscience, so that each serves God to his best understanding" It is certain, once for all, that there is only one single undoubted Truth. Sects however are very numerous, and each sectarian presumes to know the nearest and most direct way to Heaven, and to be able to point it out to others, though nevertheless there is surely no more than a single One Who on the basis of truth has said: I am the Way, the Truth and the Life. . . .

4. Concerning the fourth question: How our German Company and Brotherhood is at present constituted?

It should be stated that this same company was started by some pious and God-fearing persons, not so much for the sake of worldly gain, but rather to have a Pella or place of refuge for themselves and other upright people of their country, when the just God should pour out His cup of wrath over sinful Europe. With this intention they arranged to purchase from the proprietor, through me, about thirty thousand acres of land in this country, of which the third part is now cultivated, but two-thirds still lie waste. The principal members are, by name : Doctor Jacob Schiitz, Jacobus von de Walle, Doctor Weilich, Daniel Behagel, Johann Lebrunn, Doctor Gerhard von Maastrich, the Syndic of Bremen, Doctor Johann Willhelm Peters of near Magdeburg, Balthasar Jabert of Lubeck, and Joannes Kember, a preacher at the same place. Of these partners some were to have come over here to me and helped to bring the undertaking to the desired result, but up to this time that has not happened, because they fear the solitude and tediousness, to all of which I, thank God! am now well accustomed, and shall so remain accustomed until my happy end. However, that the merciful God has so graciously preserved my honored father together with his dear ones in this recent devastation of the French war, gives me occasion to extol His everlasting goodness and fervently to beseech Him to protect you still further, with gentle fatherly care, from all chances of misfortune, but especially that He will bring us ever more and more into His holy fear and obedience, so that we may feel abhorrence to offend Him, and, on the contrary, may strive to fulfill His holy will with happy hearts. . . .

5. Concerning the fifth question: Whether William Penn, the proprietor of this country, is easy of access, and if one might address some lines of compliment to him.

It may be stated, that this worthy man is a good Christian, and consequently entirely averse to the idle compliments of the world. But he who wishes to exchange sensible and truthful words with him, either by mouth or by letter, will find him not only easy of access, but also prompt in reply, since he is, from his heart, sweet-natured, humble, and eager to serve all men. . . . All must have an end, and therefore this letter also, in closing which I greet my honored father a thousand times, and kiss him (through the air) with the heart of a child, perhaps for the last time, and most trustingly commend you with us, and us with you, to the beneficent protecting and guiding hand of God; and I remain

My honored father's

Truly dutiful son,

F. D. P.

Philadelphia

30 May 1698.

Source:

Narratives of Early Pennsylvania, West New Jersey, and Delaware, 1630-1707, Albert Cook Myers, Public Domain

Overview of the Salem Witch Trials

The Salem Witch Trials

The Salem witch trials of 1692 were the earliest examples of mass hysteria in the country.

Introduction

The Salem witch trials were a series of hearings and prosecutions of people accused of witchcraft in colonial Massachusetts between February 1692 and May 1693. The trials resulted in the executions of 20 people, 14 of them women and all but one by hanging. Five others (including two infant children) died in prison.

Twelve other women had previously been executed for witchcraft in Massachusetts and Connecticut during the 17th century. The episode is one of colonial America's most notorious cases of mass hysteria. It has been used in political rhetoric and popular literature as a vivid cautionary tale about the dangers of isolationism, religious extremism, false accusations, and lapses in due process. What happened in colonial America was not unique, but rather an example of the much broader phenomenon of witch trials that occurred during the early modern period throughout England and France.

Puritan Beliefs and Witchcraft

Like many other Europeans, the Puritans of New England believed in the supernatural. Every event in the colonies appeared to be a sign of God's mercy or judgment, and it was commonly believed that witches allied themselves with the Devil to carry out evil deeds or cause deliberate harm. Events such as the sickness or death of children, the loss of cattle, and other catastrophes were often blamed on the work of witches.

Women were more susceptible to suspicions of witchcraft because they were perceived, in Puritan society, to have weaker constitutions that were more likely to be inhabited by the Devil. Women healers with knowledge of herbal remedies—things that could often be deemed “pagan” by Puritans—were particularly at risk of being accused of witchcraft.

Hundreds were accused of witchcraft including townspeople whose habits or appearance bothered their neighbors or who appeared threatening for any reason. Women made up the vast majority of suspects and those who were executed. Prior to 1692, there had been rumors of witchcraft in villages neighboring Salem Village and other towns. Cotton Mather, a minister of Boston's North Church (not to be confused with the

later Anglican North Church associated with Paul Revere), was a prolific publisher of pamphlets, including some that expressed his belief in witchcraft.

The Salem Trials

In Salem Village, in February 1692, Betty Parris, age 9, and her cousin Abigail Williams, age 11, began to have fits in which they screamed, threw things, uttered strange sounds, crawled under furniture, and contorted themselves into peculiar positions. A doctor could find no physical evidence of any ailment, and other young women in the village began to exhibit similar behaviors. Colonists suspected witchcraft and accusations began to spread.

The first three people accused and arrested for allegedly causing the afflictions were Sarah Good (a homeless beggar), Sarah Osborne (a woman who rarely attended church), and Tituba (an African or American Indian slave). Each of these women was a kind of outcast and exhibited many of the character traits typical of the “usual suspects” for witchcraft accusations. They were left to defend themselves.

Throughout the year, more women and some men were arrested, including citizens in good standing, and colonists began to fear that anyone could be a witch. Many of the accusers who prosecuted the suspected witches had been traumatized by the American Indian wars on the frontier and by unprecedented political and cultural changes in New England. Relying on their belief in witchcraft to help make sense of their changing world, Puritan authorities executed 20 people and caused the deaths of several others before the trials were over.

Figure 1. Map Of Salem Village, 1692

OVERVIEW OF THE SALEM WITCH TRIALS



Source:

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Image Credit:

Figure 1. "Map Of Salem Village, 1692," William Upham, Wikimedia, Public Domain.

Author Introduction-Cotton Mather (1663-1728)

MATHER, COTTON (1663-1728), American Congregational clergyman and author, was born in Boston, Massachusetts, on the 12th of February 1663. He was the grandson of Richard Mather, and the eldest child

of Increase Mather (*q.v.*), and Maria, daughter of John Cotton. After studying under the famous Ezekiel Cheever (1614-1708), he entered Harvard College at twelve, and graduated in 1678. While teaching (1678-1685), he began the study of theology, but soon, on account of an impediment in his speech, discontinued it and took up medicine. Later, however, he conquered the difficulty and finished his preparation for the ministry. He was elected assistant pastor in his father's church, the North, or Second, Church of Boston, in 1681 and was ordained as his father's colleague in 1685. In 1688, when his father went to England as agent for the colony, he was left at twenty-five in charge of the largest congregation in New England, and he ministered to it for the rest of his

life. He soon became one of the most influential men in the colonies. He had much to do with the witchcraft persecution of his day; in 1692 when the magistrates appealed to the Boston clergy for advice in regard to the witchcraft cases in Salem he drafted their reply, upon which the prosecutions were based; in 1689 he had written *Memorable Providences Relating to Witchcraft and Possessions*, and even his earlier diaries have many entries showing his belief in diabolical possession and his fear and hatred of it. Thinking as he did that the New World had been the undisturbed realm of Satan before the settlements were made in Massachusetts, he considered it natural that the Devil should make a peculiar effort to bring moral destruction on these godly invaders. He used prayer and fasting to deliver himself from evil enchantment; and when he saw ecstatic and mystical visions promising him the Lord's help and great usefulness in the Lord's work, he feared that these revelations might be of diabolic origin. He used his great influence to bring the suspected

Figure 1. Cotton Mather



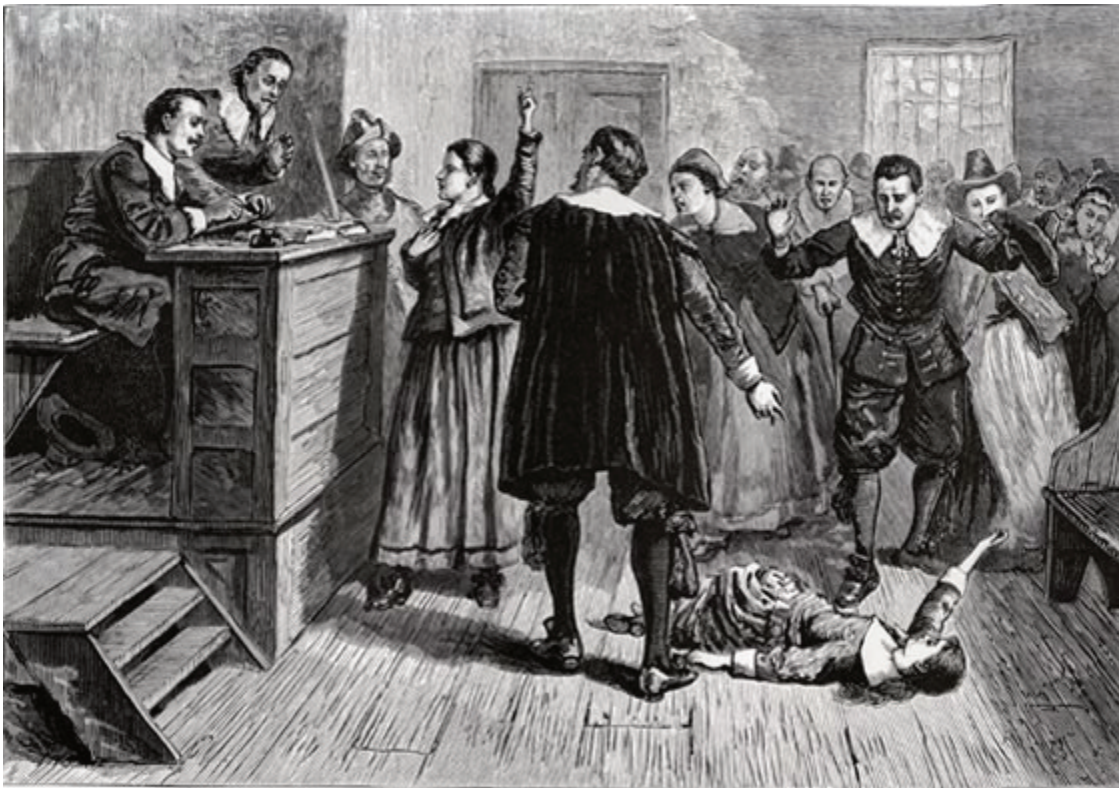
COTTON MATHER, D. D.

persons to trial and punishment. He attended the trials, investigated many of the cases himself, and wrote sermons on witchcraft, the *Memorable Providences and The Wonders of the Invisible World* (1693), which increased the excitement of the people. Accordingly, when the persecutions ceased and the reaction set in, much of the blame was laid upon him; the influence of Judge Samuel Sewall, after he had come to think his part in the Salem delusion a great mistake, was turned against the Mathers; and the liberal leaders of Congregationalism in Boston, notably the Brattles, found this a vulnerable point in Cotton Mather's armour and used their knowledge to much effect, notably by assisting Robert Calef (d. c. 1723) in the preparation of *More Wonders of the Invisible World* (1700) a powerful criticism of Cotton Mather's part in the delusion at Salem.

Mather took some part as adviser in the Revolution of 1689 in Massachusetts. In 1690 he became a member of the Corporation (probably the youngest ever chosen as Fellow) of Harvard College, and in 1707 he was greatly disappointed at his failure to be chosen president of that institution. He received the degree of D.D. from the University of Glasgow in 1710, and in 1713 was made a Fellow of the Royal Society. Like his father he was deeply grieved by the liberal theology and Church polity of the new Brattle Street Congregation, and conscientiously opposed its pastor Benjamin Colman, who had been irregularly ordained in England and by a Presbyterian body; but with his father he took part in 1700 in services in Colman's church. Harvard College was now controlled by the Liberals of the Brattle Street Church, and as it grew farther and farther away from Calvinism, Mather looked with increasing favour upon the college in Connecticut; before September 1701 he had drawn up a "scheme for a college," the oldest document now in the Yale archives; and finally (Jan. 1718) he wrote to a London merchant, Elihu Yale, and persuaded him to make a liberal gift to the college, which was named in his honour. During the smallpox epidemic of 1721 he attempted in vain to have treatment by inoculation employed, for the first time in America; and for this he was bitterly attacked on all sides, and his life was at one time in danger; but, nevertheless, he used the treatment on his son, who recovered, and he wrote *An Account of the Method and further Success of Inoculating for the Small Pox in London* (1721). In addition he advocated temperance, missions, Bible societies, and the education of the negro; favoured the establishing of libraries for working men and of religious organizations for young people, and organized societies for other branches of philanthropic work. His later years were clouded with many sorrows and disappointments; his relations with Governor Joseph Dudley were unfriendly; he lost much of his former prestige in the Church — his own congregation dwindled — and in the college; his uncle John Cotton was expelled from his charge in the Plymouth Church; his son Increase turned out a ne'er-do-well; four of his children and his second wife died in November 1713; his wife's brothers and the husbands of his sisters were ungodly and violent men; his favourite daughter Katherine, who "understood Latin and read Hebrew fluently," died in 1716; his third wife went mad in 1719; his personal enemies circulated incredible scandals about him; and in 1724-1725 he saw a Liberal once more preferred to him as a new president of Harvard. He died in Boston on the 13th of February 1728 and is buried in the Copps Hill burial-ground, Boston. He was thrice married — to Abigail Phillips (d. 1702) in 1686, to Mrs Elizabeth Hubbard (d. 1713) in 1703, and in 1715 to Mrs Lydia George (d. 1734). Of his fifteen children only two survived him.

Among his four hundred or more published works, many of which are sermons, tracts and letters,

the most notable is his *Magnalia Christi Americana: or the Ecclesiastical History of New England from Its First Planting in the Year 1620 unto the Year of Our Lord, 1698*. Begun in 1693 and finished in 1697, this work was published in London, in 1702, in one volume, and was republished in Hartford in 1820 and in 1853-1855, in two volumes. It is in seven books and concerns itself mainly with the settlement and religious history of New England. It is often inaccurate, and it abounds in far-fetched conceits and odd and pedantic features. Its style, though in the main rather unnatural and declamatory, is at its best spontaneous, dignified and rhythmical; the book is valuable for occasional facts and for its picture of the times, and it did much to make Mather the most eminent American writer of his day. His other writings include *A Poem Dedicated to the Memory of the Reverend and Excellent Mr Urian Oakes* (1682); *The Present State of New England* (1690); *The Life of the Renowned John Eliot* (1691), later included in Book III. of the *Magnalia*; *The Short History of New England* (1694); *Bonifacius*, usually known as *Essays To Do Good* (Boston, 1710; Glasgow, 1825; Boston, 1845), one of his principal books and one which had a shaping influence on the life of Benjamin Franklin; *Psalterium Americanum* (1718), a blank verse translation of the Psalms from the original Hebrew; *The Christian Philosopher: A Collection of the Best Discoveries in Nature, with Religious Improvements* (1721); *Parentator* (1724), a memoir of his father; *Ratio Disciplinae* (1726), an account of the discipline in New England churches; *Manuductio ad Ministerium: Directions for a Candidate of the Ministry* (1726), one of the most readable of his books. He also left a number of works in manuscript, including diaries, a medical treatise and a huge commentary on the Bible, entitled "Biblia Americana."



WITCHCRAFT AT SALEM VILLAGE.

Figure 2. Artist Rendering of Salem Witch Trial Scene, Created 1875

Source:

1911 Encyclopaedia Britannica/ Mather, Cotton. Public Domain.

Image Credit:

Figure 1. "Cotton Mather," Artist Unknown, New York Public Library, Likely Public Domain, No Known Restrictions.

Figure 2. "Artist Rendering of Salem Witch Trial Scene, Created 1875," William A. Crafts, Wikimedia, Public Domain.

From The Wonders of the Invisible World (1693) By Cotton Mather

The Wonders of the Invisible World: Being an Account of the
TRYALS
OF
 Several Witches,
 Lately Excuted in
NEW-ENGLAND:
 And of several remarkable Curiosities therein Occurring.
 Together with,

1. Observations upon the Nature, the Number, and the Operations of the Devils.
2. A short Narrative of a late outrage committed by a knot of Witches in *Swede-Land*, very much resembling, and so far explaining, that under which *New-England* has laboured.
3. Some Councils directing a due Improvement of the Terrible things lately done by the unusual and amazing Range of *Evil-Spirits* in *New-England*.
4. A brief Discourse upon those *Temptations* which are the more ordinary Devices of Satan.

By *COTTON MATHER*.

Published by the Special Command of his EXCELLENCY the Govenour of the Province of
 the *Massachusetts-Bay* in *New-England*.

Printed first, at *Bostun* in *New-England*; and Reprinted at *London*, for *John Dunton*, at the *Raven* in
 the *Poultry*. 1693.

THE AUTHOR'S DEFENCE.

is, as I remember, the Learned *Scribonius*, who reports, That one of his Acquaintance, devoutly making his

Prayers on the behalf of a Person molested by *Evil Spirits*, received from those *Evil Spirits* an horrible Blow over the Face: And I may my self expect not few or small Buffetings from Evil Spirits, for the Endeavours wherewith I am now going to encounter them. I am far from insensible, that at this extraordinary Time of the *Devils coming down in great Wrath upon us*, there are too many Tongues and Hearts thereby *set on fire of Hell*; that the various Opinions about the Witchcrafts which of later time have troubled us, are maintained by some with so much cloudy Fury, as if they could never be sufficiently stated, unless written in the Liquor wherewith Witches use to write their Covenants; and that he who becomes an Author at such a time, had need be *fenced with Iron, and the Staff of a Spear*. The unaccountable Frowardness, Asperity, Untreatableness, and Inconsistency of many Persons, every Day gives a visible Exposition of that passage, *An evil spirit from the Lord came upon Saul*; and Illustration of that Story, *There met him two possessed with Devils, exceeding fierce, so that no man might pass by that way*. To send abroad a Book, among such Readers, were a very unadvised thing, if a Man had not such Reasons to give, as I can bring, for such an Undertaking. Briefly, I hope it cannot be said, *They are all so*: No, I hope the Body of this People, are yet in such a Temper, as to be capable of applying their Thoughts, to make a *Right Use* of the stupendous and prodigious Things that are happening among us: And because I was concern'd, when I saw that no abler Hand emitted any Essays to engage the Minds of this People, in such holy, pious, fruitful Improvements, as God would have to be made of his amazing Dispensations now upon us. Therefore it is, that One of the Least among the Children of *New-England*, has here done, what is done. None, but *the Father, who sees in secret*, knows the Heart-breaking Exercises, wherewith I have composed what is now going to be exposed, lest I should in any one thing miss of doing my designed Service for his Glory, and for his People; but I am now somewhat comfortably assured of his favourable acceptance; and, *I will not fear; what can a Satan do unto me!*

Having performed something of what God required, in labouring to suit his Words unto his Works, at this Day among us, and therewithal handled a Theme that has been sometimes counted not unworthy the Pen, even of a King, it will easily be perceived, that some subordinate Ends have been considered in these Endeavours.

I have indeed set myself to countermine the whole PLOT of the Devil, against *New-England*, in every Branch of it, as far as one of my *darkness*, can comprehend such a *Work of Darkness*. I may add, that I have herein also aimed at the Information and Satisfaction of Good Men in another Country, a thousand Leagues off, where I have, it may be, more, or however, more considerable Friends, than in my own: And I do what I can to have that Country, now, as well as always, in the best Terms with my own. But while I am doing these things, I have been driven a little to do something likewise for myself; I mean, by taking off the false Reports, and hard Censures about my Opinion in these Matters, the *Parter's Portions* which my *pursuit of Peace* has procured me among the *Keen*. My hitherto *unvaried Thoughts* are here published; and I believe, they will be owned by most of the Ministers of God in these Colonies; nor can amends be well made me, for the wrong done me, by other sorts of *Representations*.

In fine: For the Dogmatical part of my Discourse, I want no Defence; for the Historical part of it, I have a Very Great One; the Lieutenant-Governour of *New-England* having perused it, has done me the Honour of giving me a Shield, under the Umbrage whereof I now dare to walk abroad.

ENCHANTMENTS ENCOUNTERED.

...

Section II.

The *New-Englanders* are a People of God settled in those, which were once the *Devil's Territories*; and it may easily be supposed that the *Devil* was exceedingly disturbed, when he perceived such a People here accomplishing the Promise of old made unto our Blessed Jesus, *That He should have the Utmost parts of the Earth for his Possession*. There was not a greater Uproar among the *Ephesians*, when the Gospel was first brought among them, than there was among, *The Powers of the Air* (after whom those *Ephesians* walked) when first the *Silver Trumpets* of the Gospel here made the *Joyful Sound*. The Devil thus Irritated, immediately try'd all sorts of Methods to overturn this poor Plantation: and so much of the Church, as was *Fled into this Wilderness*, immediately found, *The Serpent cast out of his Mouth a Flood for the carrying of it away*. I believe, that never were more *Satanical Devices* used for the Unsettling of any People under the Sun, than what have been Employ'd for the Extirpation of the *Vine* which God has here *Planted, Casting out the Heathen, and preparing a Room before it, and causing it to take deep Root, and fill the Land, so that it sent its Boughs unto the Atlantic Sea Eastward, and its Branches unto the Connecticut River Westward, and the Hills were covered with the shadow thereof*. But, All those Attempts of Hell, have hitherto been Abortive, many an *Ebenezer* has been Erected unto the Praise of God, by his Poor People here; and, *Having obtained Help from God, we continue to this Day*. Wherefore the Devil is now making one Attempt more upon us; an Attempt more Difficult, more Surprizing, more snarl'd with unintelligible Circumstances than any that we have hitherto Encountred; an Attempt so *Critical*, that if we get well through, we shall soon Enjoy *Halcyon Days* with all the *Vultures* of Hell *Trodden under our Feet*. He has wanted his *Incarnate Legions* to Persecute us, as the People of God have in the other Hemisphere been Persecuted: he has therefore drawn forth his more *Spiritual* ones to make an Attacque upon us. We have been advised by some Credible Christians yet alive, that a Malefactor, accused of *Witchcraft* as well as *Murder*, and Executed in this place more than Forty Years ago, did then give Notice of, *An Horrible Plot against the Country by Witchcraft, and a Foundation of Witchcraft then laid, which if it were not seasonally discovered, would probably Blow up, and pull down all the Churches in the Country*. And we have now with Horror seen the *Discovery* of such a *Witchcraft*! An Army of *Devils* is horribly broke in upon the place which is the *Center*, and after a sort, the *First-born* of our *English Settlements*: and the Houses of the Good People there are fill'd with the doleful Shrieks of their Children and Servants, Tormented by Invisible Hands, with Tortures altogether preternatural. After the Mischiefs there Endeavoured, and since in part Conquered, the terrible Plague, of *Evil Angels*, hath made its Progress into some other places, where other Persons have been in like manner Diabolically handled. These our poor Afflicted Neighbours, quickly after they become *Infected* and *Infested* with these *Dæmons*, arrive to a Capacity of Discerning those which they conceive the *Shapes* of their Troublers; and notwithstanding the Great and Just Suspicion, that the *Dæmons* might Impose the *Shapes* of Innocent Persons in their *Spectral Exhibitions* upon the Sufferers, (which may perhaps prove no small part of the *Witch-Plot* in the issue) yet many of the Persons thus Represented, being Examined, several of them have been Convicted of a very

Damnable *Witchcraft*: yea, more than One *Twenty* have *Confessed*, that they have Signed unto a *Book*, which the Devil show'd them, and Engaged in his Hellish Design of *Bewitching*, and *Ruining* our Land. *We* know not, at least *I* know not, how far the *Delusions* of Satan may be Interwoven into some Circumstances of the *Confessions*; but one would think, all the Rules of Understanding Humane Affairs are at an end, if after so many most Voluntary Harmonious *Confessions*, made by Intelligent Persons of all Ages, in sundry Towns, at several Times, we must not Believe the *main strokes* wherein those *Confessions* all agree: especially when we have a thousand preternatural Things every day before our eyes, wherein the *Confessors* do acknowledge their Concernment, and give Demonstration of their being so Concerned. If the Devils now can strike the minds of men with any *Poisons* of so fine a Composition and Operation, that Scores of Innocent People shall Unite, in *Confessions* of a Crime, which we see actually committed, it is a thing prodigious, beyond the Wonders of the former Ages, and it threatens no less than a sort of a Dissolution upon the World. Now, by these *Confessions* 'tis Agreed, *That* the Devil has made a dreadful Knot of *Witches* in the Country, and by the help of *Witches* has dreadfully increased that Knot: *That* these *Witches* have driven a Trade of Commissioning their *Confederate Spirits*, to do all sorts of Mischiefs to the Neighbours, whereupon there have ensued such Mischievous consequences upon the Bodies and Estates of the Neighbourhood, as could not otherwise be accounted for: yea, *That* at prodigious *Witch-Meetings*, the Wretches have proceeded so far, as to Concert and Consult the Methods of Rooting out the Christian Religion from this Country, and setting up instead of it, perhaps a more gross *Diabolesm*, than ever the World saw before. And yet it will be a thing little short of *Miracle*, if in so *spread* a Business as this, the Devil should not get in some of his Juggles, to confound the Discovery of all the rest.

....

V.

THE TRIAL OF MARTHA CARRIER, AT THE COURT OF OYER AND TERMINER, HELD BY ADJOURNMENT AT SALEM, AUGUST 2. 1692.

I.

Martha Carrier was Indicted for the bewitching certain Persons, according to the Form usual in such Cases, pleading *Not Guilty*, to her Indictment; there were first brought in a considerable number of the bewitched Persons; who not only made the Court sensible of an horrid *Witchcraft* committed upon them, but also deposed, That it was *Martha Carrier*, or her Shape, that grievously tormented them, by Biting, Pricking, Pinching and Choaking of them. It was further deposed, That while this *Carrier* was on her Examination, before the Magistrates, the Poor People were so tortured that every one expected their Death upon the very spot, but that upon the binding of *Carrier* they were eased. Moreover the Look of *Carrier* then laid the Afflicted People for dead; and her Touch, if her Eye at the same time were off them, raised them again: Which Things were also now seen upon her Tryal. And it was testified, That upon the mention of some

having their Necks twisted almost round, by the Shape of this *Carrier*, she replied, *Its no matter though their Necks had been twisted quite off.*

2. Before the Trial of this Prisoner, several of her own Children had frankly and fully confessed, not only that they were Witches themselves, but that this their Mother had made them so. This Confession they made with great Shews of Repentance, and with much Demonstration of Truth. They related Place, Time, Occasion; they gave an account of Journeys, Meetings and Mischiefs by them performed, and were very credible in what they said. Nevertheless, this Evidence was not produced against the Prisoner at the Bar, inasmuch as there was other Evidence enough to proceed upon.

3. *Benjamin Abbot* gave his Testimony, That last March was a twelvemonth, this *Carrier* was very angry with him, upon laying out some Land, near her Husband's: Her Expressions in this Anger, were, *That she would stick as close to Abbot as the Bark stuck to the Tree; and that he should repent of it afore seven Years came to an End, so as Doctor Prescott should never cure him.* These Words were heard by others besides *Abbot* himself; who also heard her say, *She would hold his Nose as close to the Grindstone as ever it was held since his Name was Abbot.* Presently after this, he was taken with a Swelling in his Foot, and then with a Pain in his Side, and exceedingly tormented. It bred into a Sore, which was lanced by *Doctor Prescott*, and several Gallons of Corruption ran out of it. For six Weeks it continued very bad, and then another Sore bred in the Groin, which was also lanced by *Doctor Prescott*. Another Sore then bred in his Groin, which was likewise cut, and put him to very great Misery: He was brought unto Death's Door, and so remained until *Carrier* was taken, and carried away by the Constable, from which very Day he began to mend, and so grew better every Day, and is well ever since.

Sarah Abbot also, his Wife, testified, That her Husband was not only all this while Afflicted in his Body, but also that strange extraordinary and unaccountable Calamities befel his Cattel; their Death being such as they could guess at no Natural Reason for.

4. *Allin Toothaker* testify'd, That *Richard*, the son of *Martha Carrier*, having some difference with him, pull'd him down by the Hair of the Head. When he Rose again, he was going to strike at *Richard Carrier*; but fell down flat on his Back to the ground, and had not power to stir hand or foot, until he told *Carrier* he yielded; and then he saw the shape of *Martha Carrier*, go off his breast.

This *Toothaker*, had Received a wound in the *Wars*; and he now testify'd, that *Martha Carrier* told him, *He should never be Cured.* Just afore the Apprehending of *Carrier*, he could thrust a knitting Needle into his wound, four inches deep; but presently after her being siezed, he was throughly healed.

He further testify'd, that when *Carrier* and he sometimes were at variance, she would clap her hands at him, and say, *He should get nothing by it;* whereupon he several times lost his Cattle, by strange Deaths, whereof no natural causes could be given

5. *John Rogger* also testified, That upon the threatenng words of this malicious *Carrier*, his Cattle would be strangely bewitched; as was more particularly then described.

6. *Samuel Preston* testify'd, that about two years ago, having some difference with *Martha Carrier*, he lost a *Cow* in a strange Preternatural unusual manner; and about a month after this, the said *Carrier*, having

again some difference with him, she told him; *He had lately lost a Cow, and it should not be long before he lost another*; which accordingly came to pass; for he had a thriving and well-kept *Cow*, which without any known cause quickly fell down and dy'd.

7. *Phebe Chandler* testify'd, that about a Fortnight before the apprehension of *Martha Carrier*, on a Lords-day, while the Psalm was singing in the *Church*, this *Carrier* then took her by the shoulder and shaking her, asked her, *where she lived*: she made her no Answer, although as *Carrier*, who lived next door to her Fathers House, could not in reason but know who she was. Quickly after this, as she was at several times crossing the Fields, she heard a voice, that she took to be *Martha Carriers*, and it seem'd as if it was over her head. The voice told her, *she should within two or three days be poisoned*. Accordingly, within such a little time, one half of her right hand, became greatly swollen, and very painful; as also part of her Face; whereof she can give no account how it came. It continued very bad for some dayes; and several times since, she has had a great pain in her breast; and been so siezed on her leggs, that she has hardly been able to go. She added, that lately, going well to the House of God, *Richard*, the son of *Martha Carrier*, look'd very earnestly upon her, and immediately her hand, which had formerly been poisoned, as is abovesaid, began to pain her greatly, and she had a strange Burning at her stomach; but was then struck deaf, so that she could not hear any of the prayer, or singing, till the two or three last words of the Psalm.

8. One *Foster*, who confessed her own share in the Witchcraft for which the Prisoner stood indicted, affirm'd, that she had seen the prisoner at some of their *Witch-meetings*, and that it was this *Carrier*, who perswaded her to be a Witch. She confessed, that the Devil carry'd them on a pole, to a *Witch-meeting*; but the pole broke, and she hanging about *Carriers* neck, they both fell down, and she then received an hurt by the Fall, whereof she was not at this very time recovered.

9. One *Lacy*, who likewise confessed her share in this Witchcraft, now testify'd, that she and the prisoner were once Bodily present at a *Witch-meeting* in *Salem Village*; and that she knew the prisoner to be a Witch, and to have been at a Diabolical sacrament, and that the prisoner was the undoing of her, and her Children, by enticing them into the snare of the Devil.

10. Another *Lacy*, who also confessed her share in this Witchcraft, now testify'd, that the prisoner was at the *Witch-meeting*, in *Salem Village*, where they had Bread and Wine Administred unto them.

11. In the time of this prisoners Trial, one *Susanna Sheldon*, in open Court had her hands Unaccountably ty'd together with a Wheel-band, so fast that without cutting, it could not be loosed: It was done by a *Spectre*; and the Sufferer affirm'd, it was the *Prisoners*.

Memorandum. This Rampant Hag, *Martha Carrier*, was the person, of whom the Confessions of the Witches, and of her own Children among the rest, agreed, That the Devil had promised her, she should be *Queen of Heb*.

Source:

The Wonders of the Invisible World: Being an Account of the Tyals of Several Witches Lately Executed in New-England, to which is added a Farther Account of the Tryals of the New England Witches, Cotton Mather and Increase Mather, Public Domain.

Author Introduction-Thomas Brattle (1658-1713)

Thomas Brattle was born in Boston, Massachusetts, to Elizabeth and Captain Thomas Brattle. As a child was classmates with Cotton Mather at the Boston Latin School and attended Harvard College. He was raised in the Puritan faith, yet as an adult was one of the founders of the Brattle Street Church. In fact, the founding of this church, which broke away from the Congregational Church and returned to many aspects of the Church of England, caused a disagreement with Cotton Mather.

Beyond the formation of the Brattle Street Church, Brattle is distinguished by being a member of the Royal Society and serving as the Harvard College treasurer. He is well known for his letter critiquing the Salem Witch Trials, an excerpt of which we are reading here. However, he also made many intellectual forays into mathematics and science. The exact date of his death is still uncertain.

Figure 1. Arresting A Witch



ARRESTING A WITCH.

HM July 1813 New England

Source:

Jenifer Kurtz, CC-BY

Image Credit:

Figure 1. "Arresting A Witch," Victor Bernstrom, New York Public Library, Likely Public Domain, No Know Restrictions.

Letter of Thomas Brattle, F. R. S., 1692 By Thomas Brattle

October 8, 1692.

Reverend Sir,

Your's I received the other day, and am very ready to serve you to my utmost. I should be very loath to bring myself into any snare by my freedom with you, and therefore hope that you will put the best construction on what I write, and secure me from such as would interpret my lines otherwise than they are designed. Obedience to lawfull authority I evermore accounted a great duty; and willingly I would not practise any thing that might thwart and contradict such a principle. Too many are ready to despise dominions, and speak evil of Dignities; and I am sure the mischiefs, which arise from a factious and rebellious spirit, are very sad and notorious; insomuch that I would sooner bite my finger's ends than willingly cast dirt on authority, or any way offer reproach to it : Far, therefore, be it from me, to have any thing to do with those men your letter mentions, whom you acknowledge to be men of a factious spirit, and never more in their element than when they are declaiming against men in public place, and contriving methods that tend to the disturbance of the common peace. I never accounted it a credit to my cause, to have the good liking of such men. *My son!* (says Solomon) *fear thou the Lord and the King, and meddle not with them that are given to change.* Prov. xxiv. 21. However, Sir, I never thought Judges infallible; but reckoned that they, as well as private men, might err; and that when they were guilty of erring, standers by, who possibly had not half their judgment, might, notwithstanding, be able to detect and be hold their errors. And furthermore, when errors of that nature are thus detected and observed, I never thought it an interfering with dutifullness and subjection for one man to communicate his thoughts to another thereabout; and with modesty and due reverence to debate the premised failings; at least, when errors are fundamental, and palpably pervert the great end of authority and government: for as to circumstantial errors, I must confesse my principle is, that it is the duty of a good subject to cover with his silence a multitude of them. But I shall no longer detain you with my preface, but passe to some things you look for, and whether you expect such freedome from me, yea or no, yet shall you find, that I am very open to communicate my thoughts unto you, and in plain terms to tell you what my opinion is of the Salem proceedings.

First, as to the method which the Salem Justices do take in their examinations, it is truly this: A warrant being issued put to apprehend the persons that are charged and complained of by the afflicted children, (as they are called); said-persons are brought before the Justices, (the afflicted being present.) The Justices ask the apprehended why they afflict those poor children; to which the apprehended answer, they do not afflict them. The Justices order the apprehended to look upon the said children, which accordingly they do; and at the time of that look, (I dare not say by that look, as the Salem Gentlemen do) the afflicted are cast into a fitt. The apprehended are then blinded, and ordered to touch the afflicted; and at that touch, not by the touch, (as above) the afflicted ordinarily do come out of their fitts. The afflicted persons then declare and affirm, that the apprehended have afflicted them; upon which the apprehended persons, tho' of never so good repute, are forthwith committed to prison, on suspicion for witchcraft. One of the Salem Justices¹ was pleased to tell Mr. Alden,² (when upon his examination) that truly he had been acquainted with him these many years; and had always accounted him a good man; but indeed now he should be obliged to change his opinion. This, there are more than one or two did hear, and are ready to swear to, if not in so many words, yet as to its natural and plain meaning. He saw reason to change his opinion of Mr. Alden, because that at the time he touched the poor child, the poor child came out of her fitt. I suppose his Honour never made the experiment, whether there was not as much virtue in his own hand, as there was in Mr. Alden's, to cure by a touch. I know a man that will venture two to one with any Salemite whatever, that let the matter be duly managed, and the afflicted person shall come out of her fitt upon the touch of the most religious hand in Salem. It is worthily noted by some, that at some times the afflicted will not presently come out of their fitts upon the touch of the suspected; and then, forsooth, they are ordered by the Justices to grasp hard, harder yet, etc. insomuch that at length, the afflicted come out of their fitts; and the reason is very good, because that a touch of any hand, and processe of time, will work the cure; infallibly they will do it, as experience teaches.

I cannot but condemn this method of the Justices, of making this touch of the hand a rule to discover witchcraft; because I am fully persuaded that it is sorcery, and a superstitious method, and that which we have no rule for, either from reason or religion. The Salem Justices, at least some of them, do assert, that the cure of the afflicted persons is a natural effect of this touch; and they are so well instructed in the Cartesian philosophy, and in the doctrine of *effluvia*, that they undertake to give a demonstration how this touch does cure the afflicted persons; and the account they give of it is this; that by this touch, the venemous and malignant particles, that were ejected from the eye, do, by this means, return to the body whence they came, and so leave the afflicted persons pure and whole. I must confesse to you, that I am no small admirer of the Cartesian philosophy; but yet I have not so learned it. Certainly this is a strain that it will by no means allow of.

I would fain know of these Salem Gentlemen, but as yet could never know, how it comes about, that if these apprehended persons are witches, and, by a look of the eye, do cast the afflicted into their fitts by poisoning them, how it comes about, I say, that, by a look of their eye, they do not cast others into fitts, and poison others by their looks; and in particular, tender, fearfull women, who often are beheld by them, and as likely as any in the whole world to receive an ill impression from them. This Salem philosophy, some men

1. Bartholonew Gedney

2. Captain John Alden, of Boston, son of the John Alden of the Mayflower and of Longfellow's poem.

may the new philosophy; but I think it rather deserves the name of -Salem superstition and sorcery, and it is not fitt to be named in a land of such light as New-England is. I think the matter might be better solved another way; but I shall not make any attempt that way, further than to say, that these afflicted children, (as they are called,) do hold correspondence with the devill, even in the esteem and account of the S. G.³; for when the black man, i. e. (say these gentlemen,) the Devill, does appear to them, they ask him many questions, and accordingly give information to the inquirer; and if this is not holding correspondence with the devill, and something worse, I know -not what is.

But furthermore, I would fain know of these Salem Justices what need there is of further proof and evicence to convict and condemn these apprehended persons, than this look and touch, if so be they are so certain that this falling down and arising up, when there is a look and a touch, are natural effects of the said look and touch, and so a perfect demonstration and proof of witchcraft in those persons. What can the Jury or Judges desire more, to convict any man of witchcraft, than a plain demonstration, that the said man is a witch?

Now if this look and touch, circumstanced as before, be a plain demonstration, (as their Philosophy teaches,) what need they seek for further evidences, when, after all, it can be but a demonstration?

But let this pass with the S. G. for never so plain and natural a demonstration; yet certain is it, that the reasonable part of the world, when acquainted herewith, will laugh at the demonstration, and conclude that the said S. G. are actually possessed, at least, with ignorance and folly.

I most admire⁴ that Mr. N. N.⁵ the Reverend Teacher at Salem, who was educated at the School of Knowledge, and is certainly a learned, a charitable, and a good man, though all the devils in Hell, and all the possessed girls in Salem, should say to the contrary; at him, (I say,) I do most admire; that he should cry up the above mentioned philosophy after the manner that he does. I can assure you, that I can bring you more than two, or twice two, (very credible persons) that will affirm, that they have heard him vindicate the above mentioned demonstration as very reasonable.

Secondly, with respect to the confessours, (as they are improperly called,) or such as confesse themselves to be witches, (the second thing you inquire into in your letter), there are now about fifty of them in Prison; many of which I have again and again seen and heard; and I cannot but tell you, that my faith is strong concerning them, that they are deluded, imposed upon, and under the influence of some evill spirit; and therefore unfitt to be evidences either against themselves, or any one else. I now speak of one sort of them, and of others afterward.

These confessours, (as they are called,) do very often contradict themselves, as inconsistently as is usual for any crazed, distempered person to do. This the S. G. do see and take notice of; and even the Judges themselves have, at some times, taken these confessours in flat lyes, or contradictions, even in the Courts;! By reason of which, one would have thought that the Judges would have frowned upon the said confessors, discarded them, and not minded one tittle of anything they said; but instead thereof, (as sure as we are men,) the Judges vindicate these confessors, and salve their contradictions, by proclaiming, that the Devill takes

3. Salem Gentleman

4. Marvel, am surprised

5. Nicholas Noyes

away their memory, and imposes upon their brain. If this reflects anywhere, I am very sorry for it: I can but assure you, that, upon the word of an honest man, it is truth, and that I can bring you many credible persons to witnesse it, who have been eye and ear wittnesses to these things.

These confessours then, at least some of them, even in the own account, are under the influence of the Devill; and the brain of these Confessours is imposed upon by the Devill, even in the Judges' account. But now, if, in the Judges' account, these confessours are under the influence of the Devill, and their brains are affected and imposed upon by the Devill, so that they are not their own men, why then should these Judges or any other men,; make such account of, and set so much by, the words of these Confessours, as they do? In short, I argue thus:

If the Devill does actually take away the memory of them at some times, certainly the Devill, at other times, may very reasonably be thought to affect their fancyes, and to represent false ideas to their imagination. But now, if it be thus granted, that the Devill is able to represent false ideas (to speak vulgarly) to the imaginations of the confessours, what man of sense will regard the confessions, or any of the words, of these confessours?

The great cry of many of our neighbours now is, What, will you not believe the confessours? Will you not believe men and women who confesse that they have signed to the Devill's book? that they were baptized by the Devill; and that they were at the mock-sacrament once and again? What! will you not believe that this is witchcraft, and that such and such men are witches, altho' the confessours do own and assert it?

Thus, I say, many of our good neighbours do argue; but methinks they might soon be convinced that there is nothing at all in all these their arguings, if they would but duly consider of the premises. In the meantime, I think we must rest satisfied in it, and be thankfull to God for it, that all men are not thus bereft of their senses; but that we have here and there considerate and thinking men, who will not thus be imposed upon, and abused, by the subtle endeavours of the crafty one.

In the next place, I proceed to the form of their inditements, and the Trials thereupon.

The Inditement runs for sorcery and witchcraft, acted upon the body of such an one, (say M. Warren), at such a particular time, (say April 14, '92,) and at divers other times before and after, whereby the said M. W. is wasted and consumed, pined, etc.

Now for the proof of the said sorcery and witchcraft, the prisoner at the bar pleading not guilty.

1. The afflicted persons are brought into Court; and after much patience and pains taken with them, do take their oaths, that the prisoner at the bar did afflict them: And here I think it very observable, that often, when the afflicted do mean and intend only the appearance and shape of such an one, (say G. Proctour) yet they positively swear that G. Proctour did afflict them; and they have been allowed so to do; as tho' there was no real difference between G. Proctour and the shape of G. Proctour. This, methinks, may readily prove a stumbling block to the Jury, lead them into a very fundamental error, and occasion innocent blood, yea the innocentest blood imaginable, to be in great danger. Whom it belongs unto, to be eyes unto the blind, and to remove such stumbling blocks, I know full well; and yet you, and every one else, do know as well as I who do not⁶.

2. The confessours do declare what they know of the said prisoner; and some of the confessours are allowed to give their oaths; a thing which I believe was never heard of in this world; that such as confesse themselves to be witches, to have renounced God and Christ, and all that is sacred, should yet be allowed and ordered to swear by the name of the great God! This indeed seemeth to me to be a grosse taking of God's name in vain. I know the S. G. do say, that there is hopes that the said Confessours have repented; I shall only say, that if they have repented, it is well for themselves; but if they have not, it is very ill for you know who. But then,
3. Whoever can be an evidence against the prisoner at the bar is ordered to come into Court; and here it scarce ever fails but that evidences, of one nature and another, are brought in, tho', I think, all of them altogether aliene to the matter of inditement; for they none of them do respect witchcraft upon the bodyes of the afflicted, which is the alone matter of charge in the inditement.
4. They are searched by a Jury; and as to some of them, the Jury brought in, that [on] such or such a place there was a preternatural excrescence. And I wonder what person there is, whether man or woman, of whom it cannot be said but that, in some part of their body or other, there is a preternatural excrescence. The term is a very general and inclusive term.

Some of the S. G. are very forward to censure and condemn the poor prisoner at the bar, because he sheds no tears: but such betray great ignorance in the nature of passion, and as great heedlessnesse as to common passages of a man's life. Some there are who never shed tears; others there are that ordinarily shed tears upon light occasions, and yet for their lives cannot shed a tear when the deepest sorrow is upon their hearts; and who is there that knows not these things? Who knows not that an ecstasie of Joy will sometimes fetch teares, when as the quite contrary passion will shutt them close up? Why then should any be so silly and foolish as to take an argument from this appearance? But this is by the by. In short, the prisoner at the bar is indited for sorcery and witch craft acted upon the bodyes of the afflicted. Now, for the proof of this, I reckon that the only pertinent evidences brought in are the evidences of the said afflicted.

It is true, that over and above the evidences of the afflicted persons, there are many evidences brought in, against the prisoner at the bar; either that he was at a witch meeting, or that he performed things which could not be done by an ordinary natural power; or that she sold butter to a saylor, which proving bad at sea, and the seamen exclaiming against her, she appeared, and soon after there was a storm, or the like. But what if there were ten thousand evidences of this nature; how do they prove the matter of inditement! And if they do not reach the matter of inditement, then I think it is clear, that the prisoner at the bar is brought in guilty, and condemned, merely from the evidences of the afflicted persons.

The S. G. will by no means allow, that any are brought in guilty, and condemned, by virtue of spectre Evidence, (as it is called,) *i. e.* the evidence of these afflicted persons, who are said to have spectral eyes; but whether it is not purely by virtue of these spectre evidences, that these persons are found guilty, (considering what before has been said,) I leave you, and any man of sense, to judge and determine. When any man is

6. He means, of course, the judges.

indited for murdering the person of A. B. and all the direct evidence be, that the said man pistolled the shadow of the said A. B. tho' there be never so many evidences that the said person murdered C. D., E. F. and ten more persons, yet all this will not amount to a legal proof, that he murdered A. B. ; and upon that inditement, the person cannot be legally brought in guilty of the said inditement; it must be upon this supposition, that the evidence of a man's pistoling the shadow of A. B. is a legal evidence to prove that the said man did murder the person of A. B. Now no man will be so much out of his witts as to make this a legal evidence; and yet this seems to be our case; and how to apply it is very easy and obvious.

As to the late executions⁷, I shall only tell you, that in the opinion of many unprejudiced, considerate and consider able spectatours, some of the condemned went out of the world not only with as great protestations, but also with as good shews of innocency, as men could do.

They protested their innocency as in the presence of the great God, whom forthwith they were to appear before: they wished, and declared their wish, that their blood might be the last innocent blood shed upon that account. With great affection⁸ they intreated Mr. C. M.⁹ to pray with them: they prayed that God would discover what witchcrafts were among us; they forgave their accusers; they spake without reflection on Jury and Judges, for bringing them in guilty, and condemning them : they prayed earnestly for pardon for all other sins, and for an interest in the pretious blood of our dear Redeemer; and seemed to be very sincere, upright, and sensible of their circumstances on all accounts; especially Proctor and Willard, whose whole management of themselves, from the Goal to the Gallows, and whilst at the Gallows, was very affecting and melting to the hearts of some considerable Spectatours, whom I could mention to you :—but they are executed, and so I leave them.

Many things I cannot but admire and wonder at, an account of which I shall here send you.

And 1. I do admire that some particular persons, and particularly Mrs. Thatcher of Boston¹⁰, should be much complained of by the afflicted persons, and yet that the Justices should never issue out their warrants to apprehend them, when as upon the same account they issue out their warrants for the apprehending and imprisoning many others.

This occasions much discourse and many hot words, and is a very great scandal and stumbling block to many good people; certainly distributive Justice should have its course, without respect to persons; and altho' the said Mrs. Thatcher be mother in law to Mr. Corwin¹¹, who is one of the Justices and Judges, yet if Justice and conscience do oblige them to apprehend others on the account of the afflicted their complaints, I cannot see how, without injustice and violence to conscience, Mrs. Thatcher can escape, when it is well known how much she is, and has been, complained of.

7. The names presently mentioned would seem to show that he has especially in mind the executions of August 19, and his words suggest that he was present on this occasion. Those then executed, besides John Proctor and John Willard, were the Rev. George Burroughs, George Jacobs, and Martha Carrier. For two other accounts of their death, both perhaps by eye-witnesses, see (the original source), pp. 360–364. But there had been executions also on June 10, July 19, and September 22.

8. Emotion, earnestness.

9. Cotton Mather.

10. Mrs. Margaret Thacher (1625–1694), widow of the Rev. Thomas Thacher (d. 1678), first minister of the Old South Church. She was the only child of the wealthy Boston merchant Henry Webb, and had been left by a first marriage the widow of Jacob Sheafe, then the richest man in Boston.

11. Jonathan Corwin, of Salem.

2. I cannot but admire that Mr. H. U.¹² (whom we all think innocent,) should yet be apprehended on this account, and ordered to prison, by a mittimus under Mr. Lynd's¹³ his hand, and yet that he should be suffered, for above a fortnight, to be in a private house; and after that, to quitt the house, the town, and the Province, and yet that authority should not take effectual notice of it. Methinks that same Justice, that actually imprisoned others, and refused bail for them on any terms, should not be satisfied without actually imprisoning Mr. U. and refusing bail for him, when his case is known to be the very same with the case of those others.

If he may be suffered to go away, why may not others? If others may not be suffered to go, how in Justice can he be allowed herein?

3. If our Justices do think that Mrs. C.¹⁴ Mr. E.¹⁵ and his wife, Mr. A.¹⁶ and others, were capital offenders, and justly

imprisoned on a capital account, I do admire that the said Justices should hear of their escape from prison, and where they are gone and entertained, and yet not send forthwith to the said places,¹⁷ for the surrendering of them, that Justice might be done them. In other Capitalls¹⁸ this has been practised: why then is it not practised in this case, if really judged to be so heinous as is made for?

4. I cannot but admire, that any should go with their distempered friends and relations to the afflicted children, to know what their distempered friends ay; whether they are not bewitched; who it is that afflicts them, and the like. It is true, I know no reason why these afflicted may not be consulted as well as any other, if so be that it was only their natural and ordinary knowledge that was had recourse to: but it is not on this notion that these afflicted children are sought unto; but as they have a supernatural knowledge; a knowledge which they obtain by their holding correspondence with spectres or evill spirits, as they themselves grant. This consulting of these afflicted children, as abovesaid, seems to me to be a very grosse evill, a real abomination, not fitt to be known in N. E.¹⁹ and yet is a thing practised, not only by Tom and John—I mean the ruder and more ignorant sort—but by many who professe high, and passe among us for some of the better sort. This is that which aggravates the evil, and makes it heinous and tremendous; and yet this is not the worst of it, for, as sure as I now write to you, even some of our civil leaders, and spiritual teachers, who, (I think,) should punish and preach down such sorcery and wickedness, do yet allow of, encourage, yea, and practise this very abomination.

I know there are several worthy Gentlemen in Salem, who account this practise as an abomination, have trembled to see the methods of this nature which others have used, and have declared themselves to think the practise to be very evill and corrupt; but all avails little with the abettours of the said practice.

A person from Boston, of no small note, carried up his child to Salem, (near 20 miles,) on purpose that he might consult the afflicted about his child; which accordingly he did; and the afflicted told him, that his child

12. Hezekiah Usher (1639-1697), a prominent Boston merchant.

13. Doubtless Joseph Lynde (1637-1727), of Charlestown—since June a member of the Council under the new Mather charter.

14. Mrs. Nathaniel Cary, of Charlestown. See (original source) pp. 349-352

15. Philip English, of Salem. See (original source) p. 371 and note 1.

16. John Alden, of Boston. See (original source) p. 170, note 2.

17. I.e. New York.

18. I.e. capital cases.

19. New England

was afflicted by Mrs. Cary and Mrs. Obinson.²⁰ The man returned to Boston, and went forthwith to the Justices for a warrant to seise the said Justices saw reason to deny a warrant. The Rev. Mr. I. M.²¹ of Boston, took occasion severely to reprove the said man; asking him whether there was not a God in Boston, that he should go to the Devill in Salem for advice; warning him very seriously against such naughty practices; which, I hope, proved to the conviction and good of the said person; if not, his blood will be upon his own head.

This consulting of these afflicted children, about their sick, was the unhappy begining of the unhappy troubles at poor Andover : Horse and man were sent up to Salem Village, from the said Andover, for some of the said afflicted; and more than one or two of them were carried down to see Ballard's wife,²² and to tell who it was that did afflict her. I understand that the said B. took advice before he took this method; but what pity was it, that he should meet with, and hearken to such bad Counsellours? Poor Andover does now rue the day that ever the said afflicted went among them; they lament their folly, and are an object of great pity and commiseration. Capt. B.²³ and Mr. St.²⁴ are complained of by the afflicted, have left the town, and do abscond. Deacon Fry's wife, Capt'n Osgood's wife, and some others, remarkably pious and good people in repute, are apprehended and imprisoned; and that that is more admirable, the forementioned women are become a kind of confessours, being first brought thereto by the urgings and arguings of their good husbands, who, having taken up that corrupt and highly pernicious opinion, that who ever were accused by the afflicted, were guilty, did break charity with their dear wives, upon their being accused, and urge them to confesse their guilt; which so far prevailed with them as to make them say, they were afraid of their being in the snare of the Devill; and which, through the rude and barbarous methods²⁵ that were afterwards used at Salem, issued in somewhat plainer degrees of confession, and was attended with imprisonment. The good Deacon and Captain are now sensible of the error they were in; do grieve and mourn bitterly, that they should break their charity with their wives, and urge them to confesse themselves witches. They now see and acknowledge their rashnesse and uncharitableness, and are very fitt objects for the pity and prayers of every good Christian. Now I am writing concerning Andover, I cannot omit the opportunity of sending you this information; that Whereas there is a report spread abroad the country, how that they were much addicted to Sorcery in the said town, and that there were fourty men in it that could raise the Devill as well as any astrologer, and the like; after the best search that I can make into it, it proves a mere slander, and a very unrighteous imputation.

The Rev'd Elders of the said place were much surprized upon their hearing of the said Report, and faithfully made inquiry about it; but the whole of naughtiness, that they could discover and find out, was

20. Mrs. Obinson was probably the wife of William Obinson, or Obbinson a Boston tanner.

21. Increase Mather

22. Mrs. Joseph Ballard. See, (original source) pp. 371-372; and, for more as to this Andover episode, (original source) pp. 241-244, (original source) 418-420.

23. Dudley Bradstreet. See (original source) p. 372.

24. Stevens?

25. You may possibly think that my terms are too severe; but should I tell you what a kind of Blade was employed in bringing these women to their confession; what methods from damnation were taken; with what violence urged; how unseasonably they were kept up; what buzzings and chuckings of the hand were used, and the like, I am sure that you would call them, (as I do), rude and barbarous methods.' [Marginal note in the original.]

only this, that two or three girls had foolishly made use of the sieve and scissors,²⁶ as children have done in other towns. This method of the girls I do not Justifye in any measure; but yet I think it very hard and unreasonable, that a town should lye under blemish and scandal of sorceryes and conjuration, merely for the inconsiderate practices of two or three girls in the said town.

5. I cannot but admire that the Justices, whom I think to be well-meaning men, should so far give ear to the Devill, as merely upon his authority to issue out their warrants, and apprehend people. Liberty was evermore accounted the great priviledge of an Englishman; but certainly, if the Devill will be heard against us, and his testimony taken, to the siezing and apprehending of us, our liberty vanishes, and we are fools if we boast of our liberty. Now, that the Justices have thus far given ear to the Devill, I think may be mathematically demonstrated to any man of common sense: And for the demonstration and proof hereof, I desire, only, that these two things may be duly considered, *viz.*

1. That several persons have been apprehended purely upon the complaints of these afflicted, to whom the afflicted were perfect strangers, and had not the least knowledge of limaginable, before they were apprehended.

2. That the afflicted do own and assert, and the Justices do grant, that the Devill does inform and tell the afflicted the names of those persons that are thus unknown unto them. Now these two things being duly considered, I think it will appear evident to any one, that the Devill's information is the fundamental testimony that is gone upon in the apprehending of the aforesaid people.

If I believe such or such an assertion as comes immediately from the Minister of God in the pulpitt, because it is the word of the everliving God, I build my faith on God's testimony: and if I practise upon it, this my practice is properly built on the word of God: even so in the case before us.

If I believe the afflicted persons as informed by the Devill, and act thereupon, this my act may properly be said to be grounded upon the testimony or information of the Devill. And now, if things are thus, I think it ought to be for a lamentation to you and me, and all such as would be accounted good Christians.

If any should see the force of this argument, and upon it say, (as I heard a wise and good Judge once propose,) that a good spirit, does give this information to these afflicted persons; I make answer thereto, and say, that it is most certain that it is neither almighty God, nor yet any good Spirit, that gives this information; and my Reason is good, because God is a God of truth; and the good Spirits will not lye; whereas these informations have several times proved false, when the accused were brought before the afflicted.

6. I cannot but admire that these afflicted persons should be so much countenanced and encouraged in their accusations as they are: I often think of the Groton woman, that was afflicted, an account of which we have in print, and is a most certain truth, not to be doubted of.²⁷ I shall only say, that there was as much ground, in the hour of it, to countenance the said Groton woman, and to apprehend and imprison, on her accusations, as there is now to countenance these afflicted persons, and to apprehend and imprison on their accusations. But furthermore, it is worthy of our deepest consideration, that in the conclusion, (after multitudes have been imprisoned, and many have been put to death,) these afflicted persons should own that

26. A mode of divination much in vogue in New England as in Old. Called also "sieve and shears" or "riddle and shears": the learned name is *coscinomancy*.

27. "The Groton woman" was Elizabeth Knapp, and the "account in print" probably that of Increase Mather, (original source) pp. 21-23.

all was a mere fancy and delusion of the Devill's, as the Groton woman did own and acknowledge with respect to herself; if, I say, in after times, this be acknowledged by them, how can the Justices, Judges, or any else concerned

in these matters, look back upon these things without the greatest of sorrow and grief imaginable? I confesse to you, it makes me tremble when I seriously consider of this thing. I have heard that the chief judge²⁸ has expressed himself very hardly of the accused woman at Groton, as tho' he believed her to be a witch to this day; but by such as knew the said woman, this is judged a very uncharitable opinion of the said Judge, and I do not understand that any are proselyted thereto.

Rev'd Sir, these things I cannot but admire and wonder at. Now, if so be it is the effect of my dullness that I thus admire, I hope you will pity, not censure me : but if, on the contrary, these things are just matter of admiration, I know that you will join with me in expressing your admiration hereat.

The chief Judge is very zealous in these proceedings, and says, he is very clear as to all that hath as yet been acted by this Court, and, as far as ever I could perceive, is very impatient in hearing any thing that looks another way. I very highly honour and reverence the wisdom and integrity of the said Judge, and hope that this matter shall not diminish my veneration for his honour; however, I cannot but say, my great fear is, that wisdom and counsel! are withheld from his honour as to this matter, which yet I look upon not so much as a Judgment to his honour as to this poor land. But altho' the Chief Judge, and some of the other Judges, be very zealous in these proceedings, yet this you may take for a truth, that there are several about the Bay, men for understanding, Judgment, and Piety, inferiour to few, (if any,) in N. E. that do utterly condemn the said proceedings, and do freely deliver their Judgment in the case to be this, *viz.* that these methods will utterly mine and undoe poor N. E. I shall nominate some of these to you, *viz.* The hon'ble Simon Bradstreet, Esq. (our late Governor); the hon'ble Thomas

Danforth, Esq. (our late Deputy Governor); the Rev'd Mr. Increase Mather, and the Rev'd Mr. Samuel Willard. Major N. Saltonstall, Esq. who was one of the Judges, has left the Court, and is very much dissatisfied with the proceedings of it. Excepting Mr. Hale, Mr. Noyes, and Mr. Parris, the Rev'd Elders, almost throughout the whole Country, are very much dissatisfied. Several of the late Justices, *viz.* Thomas Graves, Esq. N. Byfield, Esq. Francis Foxcroft, Esq. are much dissatisfied; also several of the present Justices; and in particular, some of the Boston Justices, were resolved rather to throw up their commissions than be active in disturbing the liberty of their Majesties' subjects, merely on the accusations of these afflicted, possessed children.

Finally; the principal Gentlemen in Boston, and there about, are generally agreed that irregular and dangerous methods have been taken as to these matters.

Sir, I would not willingly lead you into any error, and therefore would desire you to note,

1. That when I call these afflicted "the afflicted children," I would not be understood as though I meant,

28. William Stroughton, the new lieutenant-governor. He had been educated for the ministry in the Harvard class of 1650, and went to England, where he preached for some ten years, receiving meanwhile at Oxford his masterhip in arts and the honor of a fellowship; but, ejected at the Restoration, he returned to New England, and there, though counted an able preacher, declined a settlement and dived into public life. He seems to have set store by his learning in theology, and to the end to have maintained the Devil's impotence to personate by a spectre any but a guilty witch.

that all that are afflicted are *children*: there are several young men and women that are afflicted, as well as children : but this term has most prevailed among us, because of the younger sort that were first afflicted, and therefore I make use of it.

2. That when I speak of the Salem Gentlemen, I would not be understood as tho' I meant every Individual Gentle man in Salem; nor yet as tho' I meant, that there were no men but in Salem that run upon these notions : some term they must have, and this seems not improper, because in Salem this sort of Gentlemen does most abound.

3. That other Justices in the Country, besides the Salem Justices, have issued out their warrants, and imprisoned, on the accusations of the afflicted as aforesaid; and therefore, when I speak of the Salem Justices, I do not mean them exclusively.

4. That as to the above mentioned Judges, that are commissioned for this Court at Salem, five of them do belong to Suffolk county; four of which five do belong to Boston;²⁹ and therefore I see no reason why Boston should talk of Salem, as tho' their own Judges had had no hand in these proceedings at Salem.

Nineteen persons have now been executed, and one pressed to death for a mute: seven more are condemned; two of which are reprieved. because they pretend their being with child; one, *viz.* Mrs. Bradbury of Salisbury, from the intercession of some friends; and two or three more, because they are confessours.

The Court is adjourned to the first Tuesday in November, then to be kept at Salem; between this and then will be [the] great assembly,³⁰ and this matter will be a peculiar matter of their agitation. I think it is matter of earnest supplication and prayer to almighty God, that he would afford his gracious presence to the said assembly, and direct them aright in this weighty matter. Our hopes are here; and if, at this Juncture, God does not graciously appear for us, I think we may conclude that N. E. is undone and undone.

I am very sensible, that it is irksome and disagreeable to go back, when a man's doing so is an implication that he has been walking in a wrong path: however, nothing is more honourable than, upon due conviction, to retract and undo, (so far as may be,) what has been amiss and irregular.

I would hope that, in the conclusion, both the Judges and Justices will see and acknowledge that such were their best friends and advisers as dissuaded from the methods which they have taken, tho' hitherto they have been angry with them, and apt to speak very hardly of them.

I cannot but highly applaud, and think it our duty to be very thankfull, for the endeavours of several Elders,³¹ whose lips, (I think,) should preserve knowledge, and whose counsell should, I think, have been more regarded, in a case of this nature, than as yet it has been: in particular, I cannot but think very honourably of the endeavours of a Rev'd person in Boston,³² whose good affection to his countrey in general, and spiritual relation to three of the Judges in particular, has made him very solicitous and industrious in this matter; and I am fully persuaded, that had his notions and proposals been hearkened to, and followed, when these troubles were in

29. See (original source) p. 355. Richards, Sargent, Sewall, Winthrop, were of Boston; Stoughton of Dorchester, close by. Only Gedney was of Salem, till Corwin was called in to replace Saltonstall (who of Haverhill).

30. The General Court. It convened on October 12.

31. The ministers, now practically the only "elders."

32. It has been generally assumed, and with reason, that this "Rev'd person" was the Rev. Samuel Willard.

their birth, in an ordinary way, they would never have grown unto that height which now they have. He has as yet met with little but unkindness, abuse, and reproach from many men; but I trust that, in after times, his wisdom and service will find a more universal acknowledgment; and if not, his reward is with the Lord.

Two or three things I should have hinted to you before, but they slipped my thoughts in their proper place.

Many of these afflicted persons, who have scores of strange fits in a day, yet in the intervals of time are hale and hearty, robust and lusty, as though nothing had afflicted them. I remember that when the chief Judge gave the first Jury their charge, he told them, that they were not to mind whether the bodies of the said afflicted were really pined and consumed, as was expressed in the indictment; but whether the said afflicted did not suffer from the accused such afflictions as naturally tended to their being pined and consumed, wasted, etc. This, (said he,) is a pining and consuming in the sense of the law. I add not.

Furthermore: These afflicted persons do say, and often have declared it, that they can see Spectres when their eyes are shut, as well as when they are open. This one thing I evermore accounted as very observable, and that which might serve as a good key to unlock the nature of these mysterious troubles, if duly improved by us. Can they see Spectres when their eyes are shut? I am sure they lye, at least speak falsely, if they say so; for the thing, in nature, is an utter impossibility. It is true, they may strongly fancy, or have things represented to their imagination, when their eyes are shut; and I think this is all which ought to be allowed to these blind, nonsensical girls; and if our officers and Courts have apprehended, imprisoned, condemned, and executed our guiltless neighbours, certainly our error is great, and we shall rue it in the conclusion. There are two or three other things that I have observed in and by these afflicted persons, which make me strongly suspect that the Devil imposes upon their brains, and deludes their fancy and imagination; and that the Devil's book (which they say has been offered them) is a mere fancy of theirs, and no reality: That the witches' meeting, the Devil's Baptism, and mock sacraments, which they oft speak of, are nothing else but the effect of their fancy, depraved and deluded by the Devil, and not a Reality to be regarded or minded by any wise man. And whereas the Confessours have owned and asserted the said meetings, the said Baptism, and mock Sacrament, (which the S. G. and some others, make much account of) I am very apt to think, that, did you know the circumstances of the said Confessours, you

would not be swayed thereby, any otherwise than to be confirmed, that all is perfect Devilism, and an Hellish design to mine and destroy this poor land: For whereas there are of the said Confessours 55 in number, some of them are known to be distracted, crazed women, something of which you may see by a petition lately offered to the chief Judge, a copy whereof I may now send you;¹ others of them denied their guilt, and maintained their innocency for above eighteen hours, after most violent, distracting, and draggoning³³ methods had

been used with them, to make them confesse. Such methods they were, that more than one of the said confessours did since tell many, with teares in their eyes, that they thought their very lives would have gone out of their bodies; and wished that they might have been cast into the lowest dungeon, rather than be tortured with such repeated buzzings and chuckings and unreasonable urgings as they were treated withal.

33. The attempt of Louis XIV. to force his Protestant subjects to abandon their faith by turning loose his dragoons upon them had already furnished the English language with this new word.

They soon recanted their confessions, acknowledging, with sorrow and grief, that it was an hour of great temptation with them; and I am very apt to think, that as for five or six of the said confessours, if they are not very good Christian women, it will be no easy matter to find so many good Christian women in N. E. But, finally, as to about thirty of these fifty-five Confessours, they are possessed (I reckon) with the Devill, and afflicted as the children are, and therefore not fitt to be regarded as to any thing they say of themselves or others. And whereas the S. G. do say that these confessours made their Confessions before they were afflicted, it is absolutely contrary to universal experience, as far as ever I could under stand. It is true, that some of these have made their confession before they had their falling, tumbling fitts, but yet not absolutely before they had any fitts and marks of possession, for (as the S. G. know full well) when these persons were about first confessing, their mouths would be stopped, and their throats affected, as tho' there was danger of strangling, and afterward (it is true) came their tumbling fitts. So that, I say, the confessions of these persons were in the beginning of their fitts, and not truly before their fitts, as the S. G. would make us believe.

Thus, (Sir,) I have given you as full a narrative of these matters as readily occurs to my mind, and I think every word of it is matter of fact; the several glosses and descants where upon, by way of Reasoning, I refer to your Judgment, whether to approve or disapprove. What will be the issue of these troubles, God only knows; I am afraid that ages will not wear off that reproach and those stains which these things will leave behind them upon our land. I pray God pity us, Humble us, Forgive us, and appear mercifully for us in this our mount of distress : Herewith I conclude, and subscribe myself, Reverend Sir, your real friend and humble servant,

T. B.

Source:

Narratives of the Witchcraft Cases, 1648-1706, George Lincoln Burr, ed, Public Domain

Author Introduction-Edward Taylor (ca. 1642-1729)

Little is known of Edward Taylor's early life in England. His poetry displays a Leicestershire dialect; he was probably born in Sketchly, Leicestershire County, where his father was a yeoman farmer. He may have been educated in England. He seems to have read and been influenced by seventeenth-century English literature, including John Milton's (1608–1674) epic poetry and the Metaphysical poetry of John Donne and George Herbert (1593–1633). Epics are long, heroic poems tied to a nation's history. Metaphysical poetry is a type of highly intellectual, complex poetry using unexpected metaphors, incongruous imagery, and such linguistic feats as puns and paradoxes.

To escape the religious controversies and persecutions of the early 1660s and to avoid signing an oath of loyalty to the Church of England, Taylor emigrated to America in 1668. He studied at Harvard for three years and eschewed the teaching profession (that he practiced for a few years) for that of the ministry. In 1671, he was called to serve as minister at Westfield, Massachusetts, where he lived for the remainder of his life. He maintained friendships with such prominent Puritans as Increase Mather (1639–1723) and Samuel Sewall (1652–1730); married twice; fathered fourteen children; upheld Puritan theocracy; and wrote poetry.

None of his poetry was published during Taylor's lifetime. His poems were discovered by Thomas H. Johnson in the 1930s at the Yale Library. They had been deposited there by Ezra Stiles (1727–1795), Taylor's grandson and a President of Yale. Taylor seems to have written his poems as private devotions and communions with God. They express his rejection of worldly matters and dependence on God in his own struggle against Satan and evil. In his *Preparatory Meditations*, for example, Taylor prepares to celebrate the Lord's Supper and so ponders the mystery of the incarnation, of God as flesh, and the transubstantiation of God's blood and flesh into the wine and bread of the communion. Their variety of genres—including elegies, lyrics, and meditations—attests to his education in the classics and modern languages. Their original use of the metaphysical conceits (metaphors that yoke together two apparently highly dissimilar things), paradoxes, and puns attest to the Puritan God that was Taylor's absolute that drew together all incongruities. The poems' domestic details of everyday life reveal not only his Puritan faith but also seventeenth-century life in America.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Prologue (ca. 1682) By Edward Taylor

Lord, Can a Crumb of Earth the Earth outweigh:
 Outmatch all mountains, nay the Chrystall Sky?
 Imbosom in't designs that shall Display
 And trace into the Boundless Deity?
 Yea, hand a Pen whose moisture doth guild ore
 Eternall Glory with a glorious glore.

If it is Pen had of an Angels Quill,
 And sharpened on a Pretious Stone ground tite,
 And dipt in Liquid Gold, and mov'de by skill
 In Christall leaves should golden Letters write,
 It would but blot and blur: yea, jag and jar,
 Unless thou mak'st the Pen and Scribener.

I am this Crumb of Dust which is design'd
 To make my Pen until they Praise alone,
 And my dull Phancy I would gladly grinde
 Unto an Edge on Zions Pretious Stone:
 And Write in Liquid Gold upon they Name
 My Letters till they glory forth doth flame.

Let not th' attempts breake down my Dust I pray,
 Nor laugh though them to scorn, but pardon give.
 Inspire this Crumb of Dust till it display
 They Glory though 't: and then thy dust shall live.
 Its failings then thou'lt overlook I trust,

They being Slips slipt from they Crumb of Dust

They Crumb of Dust breaths two words from its breast;

That though wilts guide its pen to write aright

To Prove though art, and that thou are the best,

And shew they Properties to shine most bright.

And then they Works will shine as flowers on Stems,

Or as in Jewellery Shops, do jems.

Source:

The Poetical Works of Edward Taylor, Thomas H. Johnson, ed., Public Domain

Joy of Church Fellowship (ca. 1685) By Edward Taylor

In Heaven soaring up, I dropt an Eare
 On Earth: and oh! sweet Melody!
And listening, found it was the Saints who were
 Encroacht for Heaven that sang for Joy.
for in Christs Coach they sweetly sing,
As they to Glory ride therein.

Oh! Joyous hearts! Enfir'de with holy Flame!
 Is speech thus tasseled with praise?
Will not your inward fire of Joy contain,
 That it in open flames doth blaze?
For in Christ[s] Coach Saints sweetly sing,
As they to Glory ride therein.

And, if a string do slip by Change, they soon
 Do screw it up again: whereby
They set it in a more melodious Tune
 And a Diviner Harmony.
For in Christs Coach they sweetly sing,
As they to Glory ride therein.

In all their Acts, publick and private, nay,
 And secret too, they praise impart.
But in their Acts Divine, and Workshop, they
 With Hymns do offer up their Heart.
Thus in Christs Coach they sweetly sing,

As they to Glory ride therein.

Some few not in; and some whose Time and Place

Block up this Coaches way, do goe

As Travellers afoot: and so do trace

The Road that gives them right thereto;

While in this Coach these sweetly sing,

As they to Glory ride therein.

Source:

The Poetical Works of Edward Taylor, Thomas H. Johnson, ed., Public Domain

Upon Wedlock and Death of Children (ca. 1682) By Edward Taylor

A curious Knot God made in Paradise,
And drew it out inamled neatly Fresh.
It was the True-Love Knot, more sweet than spice,
And set with all the flowres of Graces dress.
Its Weddens Knot, that ne-re can be unti'de:
No Alexanders Sword can it divide.

The slips here planted, gay and glorious grow:
Unless an Hellish breath do sindge their Plumes.
Here Primrose, Cowslips, Roses, Lilies blow,
With Violets and Pinkes that voide perfumes:
Whose beautious leaves are lac'd with Hony Dew,
And Chanting birds Chirp out Sweet Musick true.

When in this Knot I planted was, my Stock
Soon knotted, and a manly flower out brake.
And after it my branck again did knot:
Brought out another Flowre: its sweet beath'd mate.
On knot gave tother and tothers place;
Then Checkling Smiles fought in each others face.

But oh! a glorious hand from glory came,
Guarded with Angells, soon did Crop this flowre,
Which almost tore the root up of the same,
At that unlookt for, Dolesome, daresome houre.
In pray're to Christ perfum'de it did ascend,

And Angells bright did it to heaven tend.

But pausing on't this Sweet perfum'd my thought,
Christ would in Glory have a Flowre, Choice, Prime.
And having Choice, chose this my branch forth brought.
Lord, take! I thanke thee, thou takst ought of mine;
It is my pledg in glory; part of mee
Is now in it, Lord, glorifi'de with thee.

But playing o're my branch, my branch did sprout,
And bore another manly flower, and gay,
And after that another, sweet brake out,
the which the former hand soon got away.
But oh! the tortures, Vomit, screechings, groans,
And six weeks Fever would piece hearts like stones.

Griefe o're doth flow: and nature fault would finde
Were not thy Will, my Spell Charm, Joy, and Gem:
That as I said, I say, take, Lord, the're thine.
I piecemeale pass to Glory bright in them.
I joy, may I sweet Flowers for Glory breed,
Whether though getst them green, or lets them seed.

Source:

The Poetical Works of Edward Taylor, Thomas H. Johnson, ed., Public Domain

Upon a Spider Catching A Fly (ca. ?) By Edward Taylor

Thou sorrow, venom Elfe:

 Is this they play,
To spin a web out of the selfe
 To Catch a Fly?
 For Why?

I saw a pettish wasp

 Fall foule therein:
Whom yet they whorle pins did not[t hasp]
 Lest he should fling
 His sting.

But as afraid, remote

 Didst stand hereat,
And with they little fingers stroke
 And gently tap
 His back.

Thus gently him didst treat

 Lest he should pet,
And in a frappish, waspish heate
 Should greatly fret
 Thy net.

Whereas the silly Fly,

 Caught by its leg,
Though by the throate took'st hastily,
 And 'hinde the head

Bite Dead.

This goes to pit that not
Nature doth call.
Strive not above what strength hat got,
Lest in the brawle
Thou fall.

This Frey seems thus to us.
Hells Spider gets
His intrails spun to whip Cords thus
And wove to nets
And sets.

To tangle Adams race
In's stratigems
To their Destructions, spoil'd, made base
By venom things
Damn'd Sins.

But mighty, Gracious Lord
Communicate
Thy Grace to breake the Cord, afford
Us Glory's Gate
And State.

We'l Nightingaile sing like
When pearcht on high
In Glories Cage, thy glory, bright,
And thankfully,
For joy.

Source:

The Poetical Works of Edward Taylor, Thomas H. Johnson, ed, Public Domain

Huswifery (ca. ?) By Edward Taylor

¹Make me, O Lord, they Spin[n]ing Wheele compleat;
Thy Holy Worde my Distaff make for mee.
Make mine Affections they Swift Flyers neate,
And make my Soule thy holy Spoole to bee.
My Conversation make to be they Reelee,
And reele the yeare thereon spun of thy Wheele.

Make me thy Looome then, knit therein this Twine:
And make thy Holy Spirit, Lord, winde quills:
Then weave the Web thyselpe. The yarn is fine.
Thine Ordinances make my Fulling Mills.
Then dy the same in Heavenly Colours Choice,
All pinkt with Varnish't Flowers of Paradise.

Then cloath therewith mine Understanding, Will,
Affections, Judgment, Conscious, Memory;
My Words and Actions, that their shine may fill
My wayes with glory and thee glorify.
Then mine apparell shall display before yee
That I am Cloathd in Holy robes for glory.

Source:

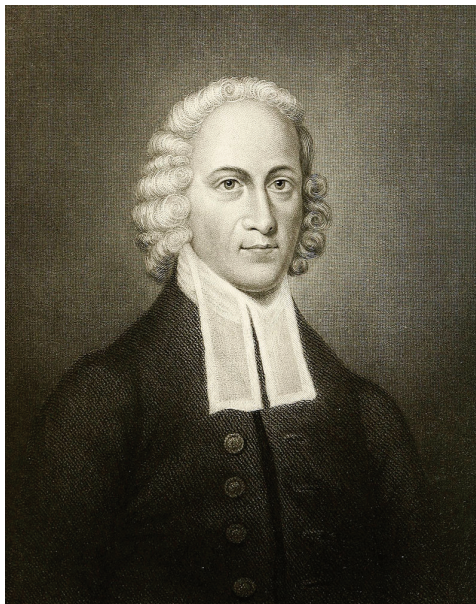
The Poetical Works of Edward Taylor, Thomas H. Johnson, ed., Public Domain

1. huswifery: a term for domestic tasks, usually performed by a housewife.

Author Introduction-Jonathan Edwards(1703–1758)

Jonathan Edwards was born in East Windsor, Connecticut to Reverend Timothy Edwards and Esther Stoddard Edwards, daughter of the Reverend Solomon Stoddard (1643–1729), an important religious figure in western Massachusetts. Nurtured by Calvinistic authorities in the Puritan Faith, Edwards nevertheless relied on his own understanding and observation of the world around him. Before reaching his teens, he refuted materialism in an essay and wrote a study of the flying spider. Upon entering Yale at the age of thirteen, he came to terms (on his own terms) with Puritan doctrine, particularly the idea of the elect and of God's complete sovereignty. As strict Calvinists, the Puritans held that God to be all-powerful and completely sovereign and all humans to be naturally depraved. God elected only a few for salvation.

Figure 1. Jonathan Edwards



Edwards' fervent acceptance of Puritan doctrine was heightened by his study of John Locke's (1632–1704) *Essay Concerning Human Understanding* (1689). This philosophical treatise encouraged empiricism,

experience, and sensation. It tied abstract ideas to concrete particulars. To paraphrase the later Romantic poet John Keats (1795–1821), Edwards came to feel his abstract faith in his pulses. He recorded his conversion in his *Personal Narrative* (1765). After graduating from Yale, Edwards was ordained as minister at Northampton, Massachusetts, assisting his grandfather Solomon Stoddard before succeeding him upon his death. In 1727, Edwards married Sarah Pierrepont; together, they raised ten children.

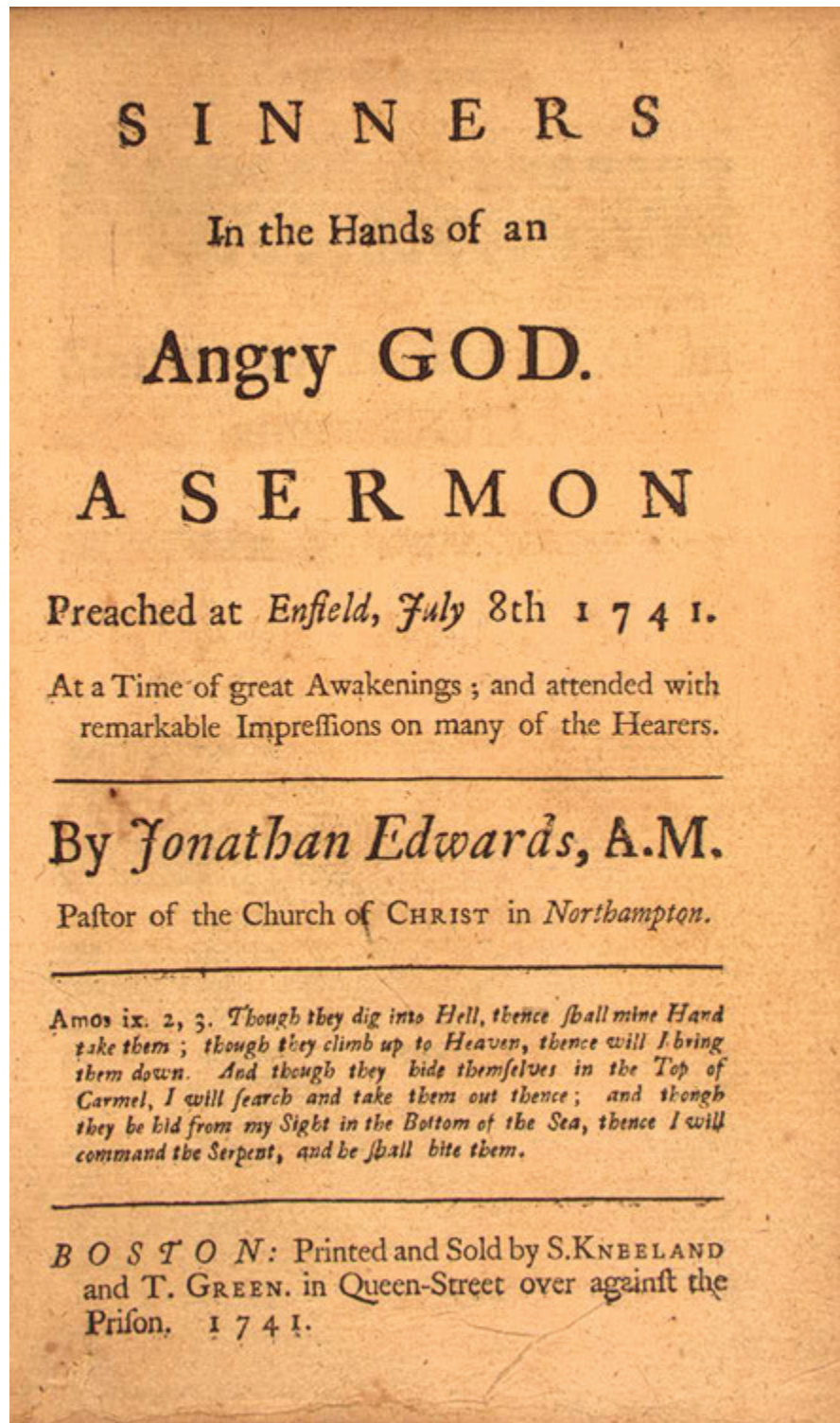
As minister, Edwards sought to bring his congregation to an understanding of the Puritan faith that involved a physical (as well as metaphysical) experience of faith. His preaching was so successful that it contributed to the wave of revivalism now known as the first Great Awakening that swept through the colonies in the 1730s and 1740s. Listeners to Edwards' sermons were gripped by a full-bodied conviction of God's mercy for the elect, a conviction characterized by strong emotions and sentiment.

The Great Awakening led to schisms within churches with some members opposing revivals as sources of hysteria and disorder, particularly as they empowered uneducated itinerant ministers, inspired individual authority in many women, and converted a number of blacks to Christianity. The early sovereignty of Puritan faith in America thus gave way to more liberal and differing denominations and even deism. Edwards himself tried to tamp down these shifts with such works as *A Faithful Narrative of the Surprising Work of God* (1737), a work seeking to balance emotionalism and mindfulness, and his *A Treatise Concerning Religious Affections* (1746), a work that distinguished genuine from false religious experiences.

In 1741, Edwards gave the sermon *Sinners in the Hands of an Angry God*, a sermon emphasizing human depravity and God's unfathomable mercy. It uses natural and observable details and terrifying images to give a compelling depiction of that yawning hell burning beneath all, particularly the unwary and unready. Its depiction of punishment almost, but ultimately does not, overwhelm the sermon's purpose: the promise of God's mercy.

Edwards exhorted a return to traditional Puritan orthodoxy, claiming authority to denounce "backsliders" in his congregation and refuse communion to those sanctioned by the Half-Way Covenant, that is, the members of his church who did not publicly declare themselves as saved. In 1750, his congregation rejected Edwards by vote and dismissed him from the church. He then served as missionary to the Housatonnuck Indians in Stockbridge. In 1758, he became president of the College of New Jersey, now known as Princeton. He died from smallpox after receiving an inoculation against this infectious disease.

Figure 2. *Sinners In The Hands Of An Angry God*, Title Page



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "Jonathan Edwards," R. Babson & J. Andrews, Wikimedia, Public Domain.

Figure 2. “*Sinners In The Hands Of An Angry God*, Title Page,” Jonathan Edwards, Wikimedia, Public Domain.

On Sarah Pierrepont (1723) By Jonathan Edwards

“They say there is a young lady¹ in (New Haven) who is be loved of that Great Being, who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweetdelight, and that she hardly cares for anything, except to meditate on him — that she expects after a while to be received up where he is, to be raised up out of the world and caught up into heaven ; being assured that he loves her too well to let her remain at a distance from him always. There she is to dwell with him, and to be ravished with his love and delight forever. Therefore, if you present all the world be fore her, with the richest of its treasures, she disregards it and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct ; and you could not persuade her to do any thing wrong or sinful, if you would give her all the world, lest she should offend this Great Being. She is of a wonderful sweet ness, calmness, and universal benevolence of mind; especially after this Great God has manifested himself to her mind. She will sometimes go about from place to place, singing sweetly; and seems to be always full of joy and pleasure; and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her.” — Jonathan Edwards.

Source:

The Heart of a Puritan: Selections from Letters and Journals, Elizabeth Deering Hanscom, ed., Public Domain

1. Sarah Pierrepont was then thirteen years of age.

Sinners in the Hands of an Angry God (1741) By Jonathan Edwards

The full title-page of this, Edwards's most famous sermon, read in the original edition as follows: "Sinners in the Hands of an Angry God. A sermon Preached at Enfield, July 8th 1741. At a time of great Awakenings; and attended with remarkable Impressions on many of the Hearers. By Jonathan Edwards A.M. Pastor of the Church of Christ in Northampton. Amos ix. 2, 3.—Though they dig into Hell, thence shall mine Hand take them; though they climb up to Heaven, thence will I bring them down. And though they hide themselves in the Top of Carmel, I will search and take them out thence; and though they be hid from my Sight in the Bottom of the Sea, thence will I command the Serpent, and he shall bite them. Boston: Printed and Sold by S. Kneeland and T. Green in Queen Street over against the Prison, 1741."

Deuteronomy xxxii. 35.—Their foot shall slide in due time.

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, that were God's visible people, and lived under means of grace; and that notwithstanding all God's wonderful works that he had wrought towards that people, yet remained, as is expressed verse 28, void of counsel, having no understanding in them; and that, under all the cultivations of heaven, brought forth bitter and poisonous fruit; as in the two verses next preceding the text.

The expression that I have chosen for my text, *their foot shall slide in due time*, seems to imply the following things relating to the punishment and destruction that these wicked Israelites were exposed to.

1. That they were *always* exposed to destruction; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction's coming upon them, being represented by their foot's sliding. The same is expressed, Psalm lxxiii. 18: "Surely thou didst set them in slippery places; thou castedst them down into destruction."
2. It implies that they were always exposed to *sudden*, unexpected destruction; as he that walks in slippery places is every moment liable to fall, he can't foresee one moment whether he shall stand

or fall the next; and when he does fall, he falls at once, without warning, which is also expressed in that Psalm lxxiii. 18, 19: "Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as *in a moment!*"

3. Another thing implied is, that they are liable to fall of *themselves*, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.
4. That the reason why they are not fallen already, and don't fall now, is only that God's appointed time is not come. For it is said that when that due time, or appointed time comes, *their foot shall slide*. Then they shall be left to fall, as they are inclined by their own weight. God won't hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they shall fall to destruction; as he that stands in such slippery declining ground on the edge of a pit that he can't stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this,

There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God.

By the mere pleasure of God, I mean his sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree or in any respect whatsoever any hand in the preservation of wicked men one moment.

The truth of this observation may appear by the following considerations.

1. There is no want of *power* in God to cast wicked men into hell at any moment. Men's hands can't be strong when God rises up: the strongest have no power to resist him, nor can any deliver out of his hands.

He is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel that has found meansto fortify himself, and has made himself strong by the number of his followers. But it is not so with God. There is no fortress that is any defence against the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces: they are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so 'tis easy for us to cut or singe a slender thread that any thing hangs by; thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we should think to stand before him, at whose rebuke the earth trembles, and before whom the rocks are thrown down!

2. They *deserve* to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground?" Luke xiii. 7. The

sword of divine justice is every moment brandished over their heads, and 'tis nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.

3. They are *already* under a sentence of condemnation to hell. They don't only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell: John iii. 18, "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is: John viii. 23, "Ye are from beneath:" and thither he is bound; 'tis the place that justice, and God's word, and the sentence of his unchangeable law, assigns to him.

They are now the objects of that very *same* anger and wrath of God, that is expressed in the torments of hell: and the reason why they don't go down to hell at each moment is not because God, in whose power they are, is not then very angry with them; as angry as he is with many of those miserable creatures that he is now tormenting in hell, and do there feel and bear the fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth, yea, doubtless, with many that are now in this congregation, that, it may be, are at ease and quiet, than he is with many of those that are now in the flames of hell.

So that it is not because God is unmindful of their wickedness, and don't resent it, that he don't let loose his hand and cut them off. God is not altogether such a one as themselves, though they may imagine him to be so. The wrath of God burns against them; their damnation don't slumber; the pit is prepared; the fire is made ready; the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened her mouth under them.

5. The *devil* stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his *goods*, Luke xi. 21. The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back; if God should withdraw his hand by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.
6. There are in the souls of wicked men those hellish *principles* reigning, that would presently kindle and flame out into hell-fire, if it were not for God's restraints. There is laid in the very nature of carnal men a foundation for the torments of hell: there are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell-fire. These principles are active and powerful, exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out, they would flame out after the same manner as the same corruptions, the same enmity does in the heart of damned souls, and would beget the same torments in 'em as they do in them. The souls of the wicked are in Scripture compared to the troubled sea, Isaiah lvii. 20. For the present God restrains their wickedness by his mighty

power, as he does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, and no further;" but if God should withdraw that restraining power, it would soon carry all afore it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is a thing that is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, when as if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or a furnace of fire and brimstone.

7. It is no security to wicked men for one moment, that there are no *visible means of death* at hand. 'Tis no security to a natural man, that he is now in health, and that he don't see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages shows that this is no evidence that a man is not on the very brink of eternity, and that the next step won't be into another world. The unseen, unthought of ways and means of persons' going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they won't bear their weight, and these places are not seen. The arrows of death fly unseen at noonday; the sharpest sight can't discern them. God has so many different, unsearchable ways of taking wicked men out of the world and sending 'em to hell, that there is nothing to make it appear that God had need to be at the expense of a miracle, or go out of the ordinary course of his providence, to destroy any wicked man, at any moment. All the means that there are of sinners' going out of the world are so in God's hands, and so absolutely subject to his power and determination, that it don't depend at all less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.
8. Natural men's *prudence* and *care* to preserve their own *lives*, or the care of others to preserve them, don't secure 'em a moment. This, divine providence and universal experience does also bear testimony to. There is this clear evidence that men's own wisdom is no security to them from death; that if it were otherwise we should see some difference between the wise and politic men of the world and others, with regard to their liableness to early and unexpected death; but how is it in fact? Eccles. ii. 16, "How dieth the wise man? As the fool."
9. All wicked men's *pains* and *contrivance* they use to escape *hell*, while they continue to reject Christ, and so remain wicked men, don't secure 'em from hell one moment. Almost every natural man that hears of hell flatters himself that he shall escape it; he depends upon himself for his own security, he flatters himself in what he has done, in what he is now doing, or what he intends to do; every one lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes won't fail. They hear indeed that there are but few saved, and that the bigger part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done: he don't

intend to come to that place of torment; he says within himself, that he intends to take care that shall be effectual, and to order matters so for himself as not to fail.

But the foolish children of men do miserably delude themselves in their own schemes, and in their confidence in their own strength and wisdom; they trust to nothing but a shadow. The bigger part of those that heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those that are now alive; it was not because they did not lay out matters as well for themselves to secure their own escape. If it were so that we could come to speak with them, and could inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be subjects of that misery, we, doubtless, should hear one and another reply, “No, I never intended to come here: I had laid out matters otherwise in my mind; I thought I should contrive well for myself: I thought my scheme good: I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner; it came as a thief: death outwitted me: God’s wrath was too quick for me. O my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying peace and safety, then sudden destruction came upon me.”

10. God has laid himself under *no obligation*, by any promise, to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of any deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace that are not the children of the covenant, and that do not believe in any of the promises of the covenant, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men’s earnest seeking and knocking, ’tis plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that thus it is, that natural men are held in the hand of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold ’em up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

APPLICATION

The use may be of *awakening* to unconverted persons in this congregation. This that you have heard is

the case of every one of you that are out of Christ. That world of misery, that lake of burning brimstone, is extended abroad under you. *There* is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of. There is nothing between you and hell but the air; 'tis only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of hell, but don't see the hand of God in it, but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling than the thin air to hold up a person that is suspended in it.

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell than a spider's web would have to stop a falling rock. Were it not that so is the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun don't willingly shine upon you to give you light to serve sin and Satan; the earth don't willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air don't willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with, and don't willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. 'Tis true, that judgment against your evil work has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the mean time is constantly increasing, and you are every day treasuring up more wrath; the waters are continually rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw his hand from the floodgate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at

your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

Thus are all you that never passed under a great change of heart by the mighty power of the Spirit of God upon your souls; all that were never born again, and made new creatures, and raised from being dead in sin to a state of new and before altogether unexperienced light and life, (however you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, and may be strict in it), you are thus in the hands of an angry God; 'tis nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.

However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the like circumstances with you see that it was so with them; for destruction came suddenly upon most of them; when they expected nothing of it, and while they were saying, Peace and safety: now they see, that those things that they depended on for peace and safety were nothing but thin air and empty shadows.

The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times so abominable in his eyes, as the most hateful and venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince: and yet it is nothing but his hand that holds you from falling into the fire every moment. 'Tis ascribed to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world after you closed your eyes to sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you han't gone to hell since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you don't this very moment drop down into hell.°

O sinner! consider the fearful danger you are in. 'Tis a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment.

And consider here more particularly several things concerning that wrath that you are in such danger of.

1. *Whose* wrath it is. It is the wrath of the infinite God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs, that have the possessions and lives of

their subjects wholly in their power, to be disposed of at their mere will. Prov. xx. 2, "The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul." The subject that very much enrages an arbitrary prince is liable to suffer the most extreme torments that human art can invent, or human power can inflict. But the greatest earthly potentates, in their greatest majesty and strength, and when clothed in their greatest terrors, are but feeble, despicable worms of the dust, in comparison of the great and almighty Creator and King of heaven and earth: it is but little that they can do when most enraged, and when they have exerted the utmost of their fury. All the kings of the earth before God are as grasshoppers; they are nothing, and less than nothing: both their love and their hatred is to be despised. The wrath of the great King of kings is as much more terrible than theirs, as his majesty is greater. Luke xii. 4, 5, "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

2. 'Tis the *fierceness* of his wrath that you are exposed to. We often read of the *fury* of God; as in Isaiah lix. 18: "According to their deeds, accordingly he will repay fury to his adversaries." So Isaiah lxvi. 15, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." And so in many other places. So we read of God's *fierceness*, Rev. xix. 15. There we read of "the wine-press of the fierceness and wrath of Almighty God." The words are exceeding terrible: if it had only been said, "the wrath of God," the words would have implied that which is infinitely dreadful: but 'tis not only said so, but "the fierceness and wrath of God." The fury of God! The fierceness of Jehovah! Oh, how dreadful must that be! Who can utter or conceive what such expressions carry in them! But it is not only said so, but "the fierceness and wrath of Almighty God." As though there would be a very great manifestation of his almighty power in what the fierceness of his wrath should inflict, as though omnipotence should be as it were enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. Oh! then, what will be the consequence! What will become of the poor worm that shall suffer it! Whose hands can be strong! And whose heart endure! To what a dreadful, inexpressible, inconceivable depth of misery must the poor creature be sunk who shall be the subject of this!

Consider this, you that are here present, that yet remain in an unregenerate state. That God will execute the fierceness of his anger implies that he will inflict wrath without any pity. When God beholds the ineffable extremity of your case, and sees your torment so vastly disproportioned to your strength, and sees how your poor soul is crushed, and sinks down, as it were, into an infinite gloom; he will have no compassion upon you, he will not forbear the executions of his wrath, or in the least lighten his hand; there shall be no moderation or mercy, nor will God then at all stay his rough wind; he will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you should not suffer beyond what strict justice requires: nothing shall be withheld because it is so hard for you to bear. Ezek. viii. 18, "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they

cry in mine ears with a loud voice, yet will I not hear them.” Now God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy: but when once the day of mercy is past, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare; God will have no other use to put you to, but only to suffer misery; you shall be continued in being to no other end; for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel, but only to be filled full of wrath: God will be so far from pitying you when you cry to him, that ’tis said he will only “laugh and mock,” Prov. i. 25, 26, &c.

How awful are those words, Isaiah lxiii. 3, which are the words of the great God: “I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” ’Tis perhaps impossible to conceive of words that carry in them greater manifestations of these three things, viz., contempt and hatred and fierceness of indignation. If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that he’ll only tread you under foot: and though he will know that you can’t bear the weight of omnipotence treading upon you, yet he won’t regard that, but he will crush you under his feet without mercy; he’ll crush out your blood, and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you but under his feet, to be trodden down as the mire of the streets.

3. The misery you are exposed to is that which God will inflict to that end, that he might *show* what that *wrath of Jehovah* is. God hath had it on his heart to show to angels and men, both how excellent his love is, and also how terrible his wrath is. Sometimes earthly kings have a mind to show how terrible their wrath is, by the extreme punishments they would execute on those that provoke ’em. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show his wrath when enraged with Shadrach, Meshech, and Abednego; and accordingly gave order that the burning fiery furnace should be heated seven times hotter than it was before; doubtless, it was raised to the utmost degree of fierceness that human art could raise it; but the great God is also willing to show his wrath, and magnify his awful Majesty and mighty power in the extreme sufferings of his enemies. Rom. ix. 22, “What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?” And seeing this is his design, and what he has determined, to show how terrible the unmixed, unrestrained wrath, the fury and fierceness of Jehovah is, he will do it to effect. There will be something accomplished and brought to pass that will be dreadful with a witness. When the great and angry God hath risen up and executed his awful vengeance on the poor sinner, and the wretch is actually suffering the infinite weight and power of his indignation, then will God call upon the whole universe to behold that awful majesty and mighty power that is to be seen in it. Isa. xxxiii. 12, 13, 14, “And the people shall be as the burnings of lime, as thorns cut up shall they be burnt in the fire. Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites,” &c.

Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might, and majesty, and terribleness, of the Omnipotent God shall be magnified upon you in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels, and in the presence of the Lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great power and majesty. Isa. lxvi. 23, 24, "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

4. It is *everlasting* wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity: there will be no end to this exquisite, horrible misery. When you look forward, you shall see a long forever, a boundless duration before you, which will swallow up your thoughts, and amaze your soul; and you will [Pg 94] absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty, merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. Oh, who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is inexpressible and inconceivable: for "who knows the power of God's anger?"

How dreadful is the state of those that are daily and hourly in danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious, they may otherwise be. Oh, that you would consider it, whether you be young or old! There is reason to think that there are many in this congregation now hearing this discourse, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But alas! instead of one, how many is it likely will remember this discourse in hell! And it would be a wonder, if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons that now sit here in some seats of this meeting-house in health, and quiet and secure, should be there before to-morrow morning. Those of you that finally continue in a natural condition, that shall keep out of hell longest, will be there in a little time! Your damnation don't

slumber; it will come swiftly and, in all probability, very suddenly upon many of you. You have reason to wonder that you are not already in hell. 'Tis doubtless the case of some that heretofore you have seen and known, that never deserved hell more than you and that heretofore appeared as likely to have been now alive as you. Their case is past all hope; they are crying in extreme misery and perfect despair. But here you are in the land of the living and in the house of God, and have an opportunity to obtain salvation. What would not those poor, damned, hopeless souls give for one day's such opportunity as you now enjoy!

And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling and crying with a loud voice to poor sinners; a day wherein many are flocking to him and pressing into the Kingdom of God. Many are daily coming from the east, west, north and south; many that were very likely in the same miserable condition that you are in are in now a happy state, with their hearts filled with love to him that has loved them and washed them from their sins in his own blood, and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart and howl for vexation of spirit! How can you rest for one moment in such a condition? Are not your souls as precious as the souls of the people at Suffield, where they are flocking from day to day to Christ?

Are there not many here that have lived long in the world that are not to this day born again, and so are aliens from the commonwealth of Israel and have done nothing ever since they have lived but treasure up wrath against the day of wrath? Oh, sirs, your case in an especial manner is extremely dangerous; your guilt and hardness of heart is extremely great. Don't you see how generally persons of your years are passed over and left in the present remarkable and wonderful dispensation of God's mercy? You had need to consider yourselves and wake thoroughly out of sleep; you cannot bear the fierceness and the wrath of the infinite God.

And you that are young men and young women, will you neglect this precious season that you now enjoy, when so many others of your age are renouncing all youthful vanities and flocking to Christ? You especially have now an extraordinary opportunity; but if you neglect it, it will soon be with you as it is with those persons that spent away all the precious days of youth in sin and are now come to such a dreadful pass in blindness and hardness.

And you children that are unconverted, don't you know that you are going down to hell to bear the dreadful wrath of that God that is now angry with you every day and every night? Will you be content to be the children of the devil, when so many other children in the land are converted and are become the holy and happy children of the King of kings?

And let every one that is yet out of Christ and hanging over the pit of hell, whether they be old men and women or middle-aged or young people or little children, now hearken to the loud calls of God's word and providence. This acceptable year of the Lord that is a day of such great favor to some will doubtless be a day of as remarkable vengeance to others. Men's hearts harden and their guilt increases apace at such a day as this, if they neglect their souls. And never was there so great danger of such persons being given up to hardness of heart and blindness of mind. God seems now to be hastily gathering in his elect in all parts of the land; and probably the bigger part of adult persons that ever shall be saved will be brought in now in a little

time, and that it will be as it was on that great outpouring of the Spirit upon the Jews in the Apostles' days, the election will obtain and the rest will be blinded. If this should be the case with you, you will eternally curse this day, and will curse the day that ever you was born to see such a season of the pouring out of God's Spirit, and will wish that you had died and gone to hell before you had seen it. Now undoubtedly it is as it was in the days of John the Baptist, the axe is in an extraordinary manner laid at the root of the trees, that every tree that bringeth not forth good fruit may be hewn down and cast into the fire.

Therefore let every one that is out of Christ now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over great part of this congregation. Let every one fly out of Sodom. "*Haste and escape for your lives, look not behind you, escape to the mountain, lest ye be consumed.*"

Source:

Selected Sermons of Jonathan Edwards, Jonathan Edwards, Public Domain

PART III

Literature of the Revolutionary
Period

Introduction to Literature of The Revolution

The American eighteenth century—often called the Revolutionary or Early National period because it coincided with the establishment of the soon-to-be United States—was one punctuated by warfare and nation building. The country's first major experience with warfare in the century came with the French and Indian War. Part of the broader Seven Years War, this North American phase began in 1754 with territorial disputes over the upper Ohio River Valley by traders and settlers of New France and traders and settlers of the Virginia and Pennsylvania colonies. The dispute escalated when both territories established forts in the area and escalated again when they called their respective mother countries into the argument. The fight between the colonies was another extension of the historic enmity between France and England and was also mirrored by enmities between different Native American tribes who allied themselves to the side which best served their interests and desire to defeat rival tribes. The North American phase of the war concluded in 1760. The larger conflict was not settled until 1763, and France was compelled to cede Canada and lands east of the Mississippi to England.

American colonies' participation in the French and Indian War affected the American Revolution in two ways: American militias gained valuable military experience that was put to use in the later conflict, and American dissatisfaction with England erupted once they started getting the bills from the war. The British government and public felt that it was only right that the American colonists help pay the costs of conducting the French and Indian War since it was on their behalf. The American colonists disagreed since they had no representation in the government that decided what to tax and how much. American resentment of and resistance to England peaked with the so-called Intolerable Acts of 1774, which added the insult of usurped governance to the injury of taxation. Among other things, the Intolerable Acts closed the port of Boston until the tea destroyed in the Boston Tea Party was repaid. It also put the Massachusetts government under direct British control and required American colonists to quarter the British soldiers there to enforce that control. In response, all the colonies with the exception of Georgia convened the First Continental Congress and sent a Declaration of Rights and Grievances to England in late 1774. England's reply was to send troops to put down colonial resistance, and the Battles of Lexington and Concord in April of 1775 initiated the American Revolutionary War.

Soon after those battles, the colonists set about establishing a government. The Second Continental Congress met to draft the Articles of Confederation. Codifying a loose connection among sovereign states with a limited central government, the Articles also established the new name of the country and a bicameral federal legislature, one side with representation proportionate to population and the other with equal representation. Completed in 1777 and finally ratified in 1781, the Articles proved to be problematic after peace with England was officially declared with the Treaty of Paris in 1783. While the new Congress had the power to pass laws, it lacked the power to enforce them, and it became clear within four years of nationhood that a new plan was needed.

When the delegates to the Constitutional Convention met in 1787, they all agreed to the rule of secrecy—no details of the new Constitution would be leaked until the draft was complete and offered to the states for ratification. It was only when the draft was released in 1789 that the national debate about its principles began in earnest. Two major positions quickly coalesced. The Federalists, who included George Washington and Benjamin Franklin, supported the Constitution as written, favoring a strong central government composed of executive and judicial branches added to the legislative branch and relatively weaker state governments. Anti-Federalists like Patrick Henry were leery of the consolidation of power by a federal government headed by a President, arguing that the Constitution replicated a system like the one from which they had just separated. They wanted strong state governments because they thought states would be more likely to protect individual freedoms. Anti-federalists ultimately influenced the new form of the federal government by the addition of the Bill of Rights, designed to protect individual rights from the power of the federal government. The Constitution and the Bill of Rights containing ten amendments were finally ratified by the last state in 1790.

Source:

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Author Introduction-Samson Occom (1723-1792)

Samson Occom was born in New London, Connecticut into the Mohegan tribe. Occom's youth coincided with the tail end of the Great Awakening, a revivalist and evangelical movement that stressed the equality of all people in the eyes of God. Moved by hearing evangelical sermons with this message, Occom converted to Christianity at the age of sixteen.

A few years later, his mother asked the Reverend Eleazar Wheelock (1711–1779) to accept Occom as his pupil. Wheelock, an evangelical minister, hoped to spread Christianity among Native Americans by training young Native Americans to serve as missionaries to their own people. In 1754, Wheelock, through teaching Occom, transformed his English school into the Moor's Indian Charity School in Lebanon, Connecticut. Girls and boys were taught such skills as husbandry and the domestic arts. Boys were also taught Greek, Latin, and Hebrew in order to interpret the Bible themselves.

Figure 1. Samson Occom



From 1749 to 1764, Occom worked as a missionary for the Montauks at Montauk, Long Island. He taught reading and spread the word of God; for his efforts, he received twenty pounds a year from the London Society for the Propagation of the Gospel, a stipend less than what was given to whites. Occom also married Mary Fowler, who was a Montauk; together they raised a family.

In 1759, Occom was ordained as a Presbyterian minister by the Presbytery of Suffolk. He fulfilled several missions among the Oneida tribe before accompanying the Reverend Nathaniel Whitaker to England to raise money for Moor's Indian Charity School. Wheelock promised to take care of Occom's family during his absence. Occom remained in England for two years, successfully raising twelve thousand pounds. He returned home to find his family neglected and the money he raised being used by Wheelock to move the Indian School to Hanover, New Hampshire, where it eventually became Dartmouth College. Wheelock now intended to introduce white missionaries among Native Americans through the groundwork laid by Native American ministers like Occom. Anticipating a diversion of funds and activities away from Native Americans, Occom broke with Wheelock. Occom became an impoverished itinerant preacher among the New England Native Americans. In 1768, he described his ministry and life in a ten-page manuscript that remained unpublished in the Dartmouth archives until 1982. In it, he describes his life as a minister and teacher, particularly his efforts to encourage learning among the young. He also notes his difficulty in straddling the differing cultures of the whites and Native Americans. He assesses his marginalized position as due to the whites always seeing him as an Indian rather than as a Christian preacher. The poor conditions of his life both fulfilled and reflected his being viewed by whites as a poor Indian and a despised creature.

During the American Revolution, Occom encouraged Native Americans to remain neutral. In 1798, he established Brothertown for Christian Indians among the Oneida and served as a minister there for the remainder of his life.

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Figure 1. "Samson Occom," Mason Chamberlin, Wikimedia, Public Domain.

Author Introduction-Elizabeth Ashbridge (1713-1755)

Elizabeth Ashbridge was born in England to Thomas and Mary Sampson. Ashbridge married three times, at age 14 to a poor weaver who dies several months later, in young adulthood to Sullivan, and, after Sullivan's death, to a fellow Quaker Aaron Ashbridge.

Her autobiography is one of the earliest spiritual autobiographies written by a woman, in a time where this genre was dominated by men, and offers a unique look at the struggle to find one's place within a religious framework. Additionally, this text is notable because it tells both the story of indentured servitude and the story of a religious conversion. In a time period where women were expected to piously follow the wishes of their fathers and husbands, Ashbridge's autobiography is heralded as a text that challenges male authority.

Source:

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From Some Account of the Fore Part of the Life of Elizabeth
Ashbridge (1774) By Elizabeth Ashbridge

My life being attended with many uncommon occurrences, some of which, I through disobedience brought upon myself, and others I believe were for my good, I have thought proper to make some remarks on the dealings of Divine Goodness with me, having often had cause, with David, to say, "it is good for me that. I have been afflicted." And most earnestly I desire, that whosoever reads the following lines, may take warning, and shunt the evils that I have, through the deceitfulness of Satan, been drawn into.

I was born at Middlewih, in Cheshire, in the year 1713, of honest parents; my father's name was Thomas Sampson, he was a surgeon, my mother's name was Mary; my father was a man that bore a good character, but not so strictly religious as my mother, who was a pattern of virtue to me. I was the only child of my father, but not of my mother, she being a widow, when I my father married her, and had two children. Soon after my birth, my father took to the sea, and followed his profession, in many long voyages, till I was twelve years old, about which time he settled at home; so that my education lay mostly on my mother, in which she discharged her duty, by endeavoring to instill into me the principles of virtue during my tender age, for which I have since had cause to be thankful to the Lord, that he blessed me with such a parent, whose good advice and counsel to me have been as "bread cast upon the water." In short, she was a good example to all about her, and beloved by most that knew her, though not of the same religious persuasion I am now of. But alas for me! when the time came that she might reasonably have expected the benefit of her labour, and to have had comfort of me, I left her; of which I shall speak in its proper place.

In my very infancy I had an awful regard for religion, and a great love for religious people, particularly the ministers, and sometimes grieved at my not being a boy, that I might have been one; believing them all to be good men, and therefore beloved of God. I also had a great love for the poor, remembering I had read that they were blessed of the Lord; this I took to mean such as were poor in this world. I often went to their cottages to see them, and used to think they were better off than I; and if I had any money, or any thing else, I would give it to them, remembering that those who gave to such lent to the Lord. I had, when very young, earnest desires to be beloved by him, and used to make remarks on those that pretended to religion;

and when I have heard the gentlemen swear, it made me sorry, for my mother told me, if I used any naughty words, God would not love me.

As I grew up, I took notice that there were several different religious societies, wherefore I often went alone and wept, desiring that I might be directed to the right. Thus my young years were attended with these and such like tender desires; though I was sometimes guilty of faults incident to children, but I always found something in me that made me sorry for what I did amiss. Until I arrived at the age of fourteen years, I was as innocent as most children, about which time my sorrows began, and have continued for the most part of my life, through giving way to a foolish passion, in setting my affections on a young man, who became a suitor to me, without my parents' consent; till I suffered myself (I may say with sorrow of heart) to be carried off in the night; and before my parents found me I was married, although as soon as they missed me all possible search was made after me, but all in vain, until too late to recover me.

This precipitate act plunged me into a vast scene of sorrow. I was soon smitten with remorse for thus leaving my parents, whose right it was to have disposed of me to their content, or at least their approbation ought to have been consulted in the affair, and I was chastised for my disobedience.—Divine Providence let me see my error, and in five months I was stripped of the darling of my soul, and left a young and disconsolate widow. I had then no home to fly to; my husband was poor, having nothing but his trade, which was a stocking weaver, and my father was so displeased that he would do nothing for me; but my dear mother had compassion towards me, and kept me amongst the neighbours for some time, till by her advice I went to Dublin, to a relation of hers, in hopes that absence would help to regain my father's affection; but he continued inflexible and would not send for me, and I dared not to return without his permission.

[. . .]

In nine weeks from the time we left Dublin we arrived at New-York, viz. on the fifteenth of the seventh month, 1732; and then those to whom, under Providence, I had been instrumental to preserve lite, proved treacherous to me. I was a stranger: the captain got an indenture written, and demanded of me to sign it, at the same time threatening me with a gaol if I refused. I told him I could find means to satisfy him for my passage without becoming bound; but he replied, I might take my choice, either to sign that, or have the other in force which I signed in Ireland. By this time I had learned the character of the before-mentioned woman, by which she appeared to be a vile person, and I feared if ever I should be in her power, she would use me ill on her brother's account; I therefore in a fright signed, the latter, and) though there was—"no magistrate present, it proved sufficient to make me a servant four years." In two weeks time I was sold, and were it possible to convey in characters, a sense of the sufferings of my servitude, it: would affect the most stony heart with pity, for a young creature who had been so tenderly brought up; for though my father had no great estate, yet he lived well, and I had been used to little but school, though it had been better for me now, 'if I had been brought up to greater hardships.

For a while at first I was pretty well used, but in a little time the scale turned, which was occasioned by a difference between my master and me, wherein I was innocent; but from that time he set himself against me, and was so inhuman, that he would not let me have clothes to be decent in, making me go barefoot in the snowy weather, and- to be employed in the meanest drudgery, wherein I suffered the utmost hardships

that my body was able to bear, and» which, with the rest of my troubles, had- like to have been my ruin to all eternity, had not Almighty God interposed.

[. . .]

When I had served three years, I bought the remainder of my time, and then set to my needle, by which I maintained myself handsomely. But alas! I was not yet sufficiently punished: I had got released from one cruel servitude, and then, not content, got into another for life. A few months after, I married a young man, who fell in love with me for my dancing.—A poor motive for a man to chuse a wife, or a woman a husband! But for my part, I fell in love with nothing I saw in him; and it seems unaccountable—that I, who had refused several offers both in this country and Ireland, should at last marry a man I had no value for.

In a week after we were married, my husband, who was a schoolmaster, removed from New York, and took me along with him, to New England, and settled at a place called Wisterley, in Rhode-Island government. With respect to religion, he was much like myself, without any; and when in drink, would use the worst of oaths, I do not mention this to expose my husband, but to shew the effect it had upon me, for I now saw myself ruined, as I thought, being joined to a man I had no love for, and who was a pattern of no good to me. I therefore began to think what a couple we were, like two joining hands and going to destruction; which made me conclude, if I was not forsaken of God, to alter my course of life. But to love the Divine Being, and not to love my husband, I saw was an inconsistency, and seemed impossible; I therefore daily desired, with tears, that my affections might be in a right manner set on my husband, and I can say in truth, that in a little time my love was sincere to him.

[. . .]

I now began to think of my relations in Pennsylvania, whom I had not yet seen, and having a great desire that way, got leave of my husband to go, and, also, a certificate from the priest, in order that if I made any stay, I might be received as a member of the church wherever I came; then setting out, my husband bore me company to the Blazing Star Ferry, saw me safe over, and then returned. In the way, near a place called Maidenhead, I fell from my horse, and was disabled from travelling for some time, and abode at the house of an honest Dutchman, who, with his wife, was very kind to me, and though they had much trouble in going to the doctor, and waiting upon me, for I was several days unable to help myself, yet would have no thing for it, which I thought very kind, but charged me, if ever I came that way again, to call and lodge there. I arrived next at Trent-Town Ferry, where I met with no small mortification, upon hearing that my relations were Quakers, and what was worst of all, my aunt a preacher; I was sorry to hear it, for I was exceedingly prejudiced against this people, and have often wondered with what face they could call themselves Christians; I repented my coming, and had a mind to return back without seeing them; at last I concluded to go and see them, since I was so far on my journey, though I expected little comfort from my visit. But see how God brings unforeseen things to pass, for by my going there I was brought to the knowledge of his truth.

I went from Trent-Town to Philadelphia by water, and thence to my uncle's on horseback, where I met with a very kind reception; for though my own uncle was dead, and my aunt married again, yet both she and her husband received me in a very kind manner. I had not been there three hours before I met with a shock, and my opinion began to alter with respect to these people, for seeing a book lay on the table, and

being much given to reading, I took it up, which my aunt observing, said, "Cousin, that is a Quaker's book, *Samuel Crisp's two Letters*,"—I suppose she thought I should not like it. I made her no answer, but thought to myself, what can these people write about, for I have heard that they deny the scripture, and how: no other bible than George Fox's Journal, and that they deny all the holy ordinances?" so I resolved to read a little, and had not read two pages, before my very heart burned within me, and tears came into my eyes, which I was afraid would be seen; I therefore walked with the book into the garden, sat down, and the piece being small, read it through before I went in, though sometimes forced to stop, and give vent to my tears; my heart, as it were, uttering these involuntary expressions, "My God, if ever I come to the knowledge of the truth, must I be of this "man's opinion, who hath sought thee as I have done, and join with these people, that I preferred the Papists to, but a few hours ago? O thou, the God of my salvation and of my life, who hast in an abundant manner manifested thy long-suffering and tender mercy in redeeming me as from the lowest hell, a monument of thy grace—Lord, my soul beseeches thee to direct me in the right way, and keep me from error", and then according to my covenant, I will think nothing too near to part with for thy name's sake. If these things be so, oh! happy people, thus beloved of God."

After, I came a little to myself, I washed my face, lest any in the house should perceive I had been weeping. At night I got very little sleep, for the old enemy began to suggest that I was one of those that wavered, and was not steadfast in the faith, advancing several texts of scripture against me and them; "In the latter, days there shall be those that shall deceive the very "elect," and these people were they, and that I was in danger of being deluded. Here the subtle serpent transformed himself so hiddenly, that I verily thought this to be a timely caution, from a good angel, so resolved to beware of these deceivers, and for some weeks did not touch any of their books.

The next day, being the first of the week, I wanted to have gone to church, which was distant about four miles, but being a stranger and having nobody to go with me, was forced to give it up, and as most of the family Were going to meeting, I went with them, but with 'this conclusion, not to like them ; and so it was, for as they sat in silence, I looked over the meeting, thinking within myself, how like fools these people sit, how much better were it to stay at home and read the Bible, or some good book, than to come here and go to sleep; for I being very sleepy, thought they were the same; indeed at length I fell asleep, and had like to have fallen down, but this was the last time I ever fell asleep in a meeting, though often assaulted with it.

I now began to be lifted up with spiritual pride, and thought myself better than they, but through mercy, this did not last long, for in a little time I was brought low, and saw these were the people to whom I must join. It may seem strange that I, who had lived so long with one of this society in Dublin, should 'yet be so great a stranger to them. In answer let it be considered, that during the time I was there, I never read one of their books, or went to one meeting; and besides, I had heard such ridiculous stories of them, as made me think they were the worst of any society of people; but God, that knew the sincerity of my heart, looked with pity on my weakness and soon let me see my error; for in a few weeks there was an afternoon meeting held at my uncle's, to which came that servant of the Lord, William Hammons, who was then made instrumental in convincing me of the truth more perfectly, and helping me over some great doubts, though I believe noone did ever sit in greater opposition than I did, when he first stood up; but I was soon brought down, for he preached the Gospel with such power, that I was forced to give up, and confess it was the truth.

As soon as meeting ended, I endeavoured to get alone, for I was not fit to be seen, being so broken, yet afterwards the restless adversary assaulted me again in the manner following. The morning before this meeting, I had been disputing with my uncle about baptism, which was the subject this good man was upon, and which he handled so clearly, as to answer all my scruples beyond objection; yet the crooked serpent farther alleged, that the sermon I had heard, did not proceed from divine revelation, but that my uncle and aunt had acquainted the Friend of me; which being strongly suggested, I fell to accuse them with it, and of which they both cleared themselves, saying they had not seen him since my coming to these parts, until he came to the meeting.

I then concluded he was a messenger of God to me; and with fervent cries desired I might be directed aright; and now I laid aside all prejudice, and set my heart open to receive the truth in the love of it; and the Lord in his good time revealed to my soul, not only the beauty there is in it, and how those should shine who continued faithful to it, but also the emptiness of all shadows, which in their day were glorious, but now he, the Son of Glory, was come to put an end to them all, and establish everlasting righteousness in the room thereof, which is a work in the soul. He likewise let me see, that all I had gone through, was to prepare me for this day, and that the time was near that he would require me to go forth and to declare to others what the God of mercy had done for my soul; at which I was surprised, and desired I might be excused, for fear I should bring dishonour to the truth, and cause his holy name to be evil spoken of.

All this while I did not let any know the condition was in, nor did I appear like a Friend, and feared a discovery. I now began to think of returning to my husband, but found a restraint to stay where I was; I then hired to keep a school, and hearing of a place for him, wrote desiring him to come to me, but let him know nothing how it was with me.

I loved to go to meetings, but did not like to be seen to go on week-days, and therefore to shun it used to go from my school, through the woods to them; but not withstanding all my care, the neighbours, that were not friends, soon began to revile, calling me Quaker, saying, "They supposed I intended to be a fool, and turn preacher;" I then received the same censure, that I, a little above a year before, had passed on one of the handmaids of the Lord, at Boston, and so weak was I, alas I could not bear the reproach, and in order to change their opinions, got into greater excess in apparel than I had freedom to wear for some time before I became acquainted with Friends. In this condition I continued till my husband came, and then began the trial of my faith; before he reached me, he heard I was turned Quaker, at which he stamped, saying, "I had rather have heard she had been dead; well as I love her, for if so, all my comfort is gone;" he then came to me, and had not seen me before for four months; I got up and met him, saying, "My dear, I am glad to see thee," at which he fell in a great passion, and said, "The devil THEE thee, don't THEE me." I used all the mild means-I could to pacify him, and at length got him fit to go and speak to my relations, but he was alarmed, and as soon as we got alone, he said, "So I see your Quaker relations have made you one;" I told him they had not, which was true, nor had I ever told them how it was with me ; but he would have it that I was one, and therefore should not stay amongst them, and having found a place to his mind, hired, and came directly back to fetch me, and in one afternoon, walked near thirty miles to keep me from meeting, the next day being the first day, and on the morrow took me to the aforesaid place, hired lodgings at a church-man's house, who was one of the wardens, and a bitter enemy to Friends. He used to do all he could to irritate my husband

against them, and would tell me a great deal of ridiculous stuff, but my judgment” was too clearly convinced to believe him; I still did not appear like a Friend, but they all believed I was one when my husband and he used to be making their diversion and reviling, I used to sit in silence, but now and then an involuntary sigh would break from one, at which he would say to my husband, “There, did not I tell you your wife was a Quaker, and she will be a preacher soon; upon which my husband once, in a great rage, came up to me, and shaking his hand over me, said, “ You had better be hanged on that day.” I then, Peter-like, in a panic denied my being a Quaker, at which great horror seized upon me, which continued for near three months, so that I again feared, that by denying the Lord who bought me, the heavens were shut against me; for great darkness surrounded me, and I was again plunged into despair.

I used to walk much alone in the woods, where no eye saw, or ear heard me, and there lamented my miserable condition, and have often gone from morning till night without breaking my fast; thus I was brought so low that my life was a burthen to me. The devil seemed to vaunt that though the sins of my youth were forgiven, yet now he was sure of me, for that I had committed the unpardonable sin, and hell would inevitably be my portion, and my torments would be greater than if I had hanged myself at the first.

In this doleful condition, I had now to bewail my misery, and even in the night, when I could not sleep, under the painful distress of my mind, if my husband perceived me weeping, he would revile me for it; at last, when he and his friends thought themselves too weak to overset me, though I feared it was already done, he went to the priest at Chester, to advise what to do with me; this man knew I was a member of the church, for I, had shown him my certificate; his advice was, to take me out of Pensylvania, and. find some place where there were no Quakers, and then it would wear off; to this my husband agreed, saying, “ He did not care where he went, if he could but restore me to that liveliness of temper I was naturally of, and to that church of which I was a member.” I, on my part, had no spirit to oppose their proposal, neither much cared where I was, for I seemed to have nothing to hope for, but daily expected to be made a spectacle of divine wrath, and was persuaded that it would be by thunder ere long.

The time of removal came, and I was not suffered to bid my relations farewell: my husband was poor and kept no horse, so I must travel on foot; we came to Wilmington, fifteen miles thence to Philadelphia, by water; here he took me to a tavern, where I soon became a spectacle and diversion to the company; my husband told them his wife was turned Quaker, and that he designed, if possible, to find out some place where there was none. “Oh,” thought I, “I was once in a condition of deserving that name, but now it is over with me. Oh, that I might from a true hope, once more have an opportunity to confess to the truth, though I was sure of all manner of cruelties, yet I would not regard them.” These were my concerns, while he was entertaining the company with my story, in which he told them that I had been a good dancer; but now he could neither get me to dance nor sing; upon which one of the company starts up saying, “I’ll go and fetch my fiddle, and we’ll have a dance,” at which my husband was much pleased. The fiddle came, the sight of which put me in a sad condition, for fear, if I refused, my husband would be in a great passion; however I took up this resolution, not to comply, whatever might be the consequence ; he came to me and took me by the hand, saying, “Come, my dear, shake elf that gloom, “let us have a civil dance, you would, now and then, “ when you were a good church-woman, and that is “better than: a stiff Quaker-” I, trembling, desired to be excused, but he insisted on it, and knowing his temper to be exceeding choleric, I durst not say much,

but would not consent; he then pulled me round the room till tears affected my eyes, at sight whereof, the musician stopped, and said, “ I’ll play no more, let your wife alone;” of which I was glad. There was also a man in company who came from Freehold, in East Jersey, who said, “I see your wife is a Quaker, but if you’ll take my advice, you need not go so far, (for my husband designed to go to Staten Island) come and live amongst us, and we’ll soon cure her from her Quakerism, for we want a school-master and mistress too;” to which he agreed, and a happy turn it was for me, as will be seen by and by, and the wonderful turn of Providence, who had not yet abandoned me, but raised a glimmering hope, and afforded the answer I of peace, in refusing to dance, for which I was more rejoiced than if I were made mistress of much riches, and in a flood of tears, said, “Lord, I dread to ask, and yet without thy gracious pardon I am miserable; I therefore fall down before thy throne, imploring mercy at thy hand. O Lord, once more I beseech thee, try my obedience, and then whatsoever thou commands, I will obey, and not fear to confess thee before men.” Thus was my soul engaged before God in sincerity, and he of his tender mercy heard my set cries, and in me hath shewn that he delights not in the death of a sinner, for he again set my soul at liberty and I could praise him.

[. . .]

Hence we set forward fur Freehold, and coming through Stoney-Brook, my husband turning. Towards me, tauntingly said, “Here’s one of Satan’s Synagogues, don’t you want to be in it? O, I hope I shall see you carried off this new religion.” I made no answer, but went on; in a little time we came to a large run of water, over which was no bridge, and we being stranger, knew no way to get over, but through we were obliged to go, my husband carried our clothes, which we had in bundles, and I pulled off my shoes and waded through in my stockings, which served somewhat to keep the chill of the water from me, it being very cold and a fall of snow, in the twelfth month. My heart was concerned in prayer, that the Lord would sanctify all my afflictions to me, and give me patience to bear whatsoever should be suffered to come upon me.

[. . .] Next day, on our return to Freehold, we met a man riding full speed, who stopped, and said to my husband, “ Sir, are you a school-master” and was answered “ yes,” “I came to tell you,” replied the stranger, “of two new school houses, and we want a master in each, and are two miles apart;” how this stranger came to hear of us, who came but the night before, I never knew, but I was glad he was not called a Quaker, least my husband might have thought it had been a plot. I said to my husband, “My dear, look on me with pity, if thou hast any affection left, for me, which I hope thou hast, for I am not conscious, of having done anything-to alienate them; here is (continued I,) an opportunity to settle us both, for I am willing to do all in my power towards an honest “livelihoods.”

My expressions took place, and after a little pause, he consented, took the young man’s directions, and made towards the place; and in our way, we came to the house of a worthy Friend, whose wife was a preacher, though we did not know it; I was surprised to see the people so kind to us who were strangers; we had not been long in the house, before we were invited to lodge there that night, it being the last of the week; I said nothing, but waited to hear my master speak; he soon consented, saying, “my wife has had a tedious travel, and I pity her;” at which kind expressions I was greatly affected, for they were now, very seldom use to me.

The Friend's kindness could not have proceeded from my appearing in the garb of a Quaker, for I had not yet altered my dress but the woman of the house, after we had concluded to stay, fixed her eyes on me and said, "I believe thou hast met with a great deal of trouble," to which I made but little answer; my husband observing they were of that sort of people he had so much endeavoured to shun, would give us no opportunity for any discourse that night, but the next morning I let the Friend know a little how it was with me. Meeting time came, to which I longed to go, but durst not ask my husband's leave, for fear of disturbing him, till we were settled, and then thought I, if ever I am favoured to be in this place, come life or death, I'll fight through for my salvation is at stake. The Friends getting ready for meeting, asked my husband if he would go, saying they knew who were to be his employers, and if they were at meeting, they would speak to them; he then consented to go; then said the woman Friend, "And wilt thou let thy wife go?" which he refused, making several objections, all which she answered so prudently, that he could not be angry, and at last consented; with joy I went, for I had not been at one for near four months, and an heavenly meeting it t'was to me. I now renewed my covenant, and saw the word of the Lord made good, that I should have another opportunity to confess to his name, for which, "My soul did magnify the Lord, and my spirit did rejoice in the God of my salvation," who had brought strange things to pass—may I ever be preserved in humility, never forgetting his tender mercies to me.

Here, according to my desire, we settled, my husband got one school and I the other; we took a room at a Friend's house, a mile from each school, and eight miles from the meeting-house. Before the next first-day we were got to our new settlement, and now I concluded to let my husband see that I was determined to join with Friends. When first-day came, I directed myself to him in this manner, "My dear, art thou willing to let me go to meeting?" at which he flew into a rage, saying, "no, you shall not." I then drew up resolution, and told him, "that as a dutiful wife ought, so was I ready to obey all his lawful commands; but where they imposed on my conscience, I no longer durst, for I had already done it too long, and wronged myself by it; and though he was near, and I loved him as a wife ought, yet God was nearer than all the world to me, and had made me sensible this was the way I ought to go, the which I assured him was no small cross to my own will, yet I had given up my heart, and hoped he that had called for it, would enable me, the residue of my life, to keep it steadily devoted to him whatever I suffered, (adding,) I hoped not to make him any worse wife for it." But all I could say was in vain, but I had now put my hand to the plough, and resolved not to look back, so went without leave, but expected immediately to be followed and forced back; but he did not. I went to one of the neighbor's and got a girl to shew me the way; and then went on rejoicing and praising God in my heart, who had thus far given me power, and another opportunity to confess to his truth.

Thus for some time I had to go eight miles on foot to meeting, which I never thought hard. My husband soon bought a horse, but would not let me ride, neither when my shoes were worn out, would he let me have a new pair, thinking by that means to keep me from meetings; but this did not hinder me, for I have taken I strings and tied round to keep them on. He now finding no hard usage could alter my resolution, neither threatening to beat me, nor doing it, for he several times struck me with sore blows, which I endeavoured to bear with patience, believing the time would come when he would see I was in the right, which he accordingly did; he once came up to me and took out his penknife, saying, "If you offer to go to meeting

tomorrow, with this knife I will cripple you, for you shall not be a Quaker;" I made him no answer, but when morning came, set out as usual, and he was not suffered to hurt me.

In despair of recovering me himself, he now fled to the priest for help, and told him, "that I had been a very religious woman in the way of the Church of England, was a member of it, and had a good certificate from Long Island, but now was bewitched and I turned Quaker, which almost broke his heart; he therefore desired, as he was one who had the care of souls, he would come and pay me a visit, and use his best endeavours to reclaim me, and he hoped, by the blessing of God, it would be done."

The priest consented to come, and the time was fixed, which was to be that day two weeks, for he said he could not come sooner; my husband came home extremely well pleased, and told me of it, at which I smiled and said, "I hope to be enabled to give a reason for the "hope that is in me;" at the same time believing the priest would never trouble me, nor did he, nor ever did; before this appointed time came, it was required of me in a more public manner, to confess to the world what I was, and to give up in prayer in meeting, the sight of which, and the power that attended it, made me tremble, and I could not hold myself still; I now again desired death, and could have freely given up my natural life a ransom, and what made it harder to me, I was not yet taken under the care of Friends; and what kept me from requesting it was, for fear I should be overcome, and bring a scandal in the society—I begged to be excused till I was joined to Friends, and then I would give up freely, to which I received this answer, as though I had heard distinct voice, "I am a covenant keeping God, and the words that I spoke to thee when I found thee in distress, even that I would never leave thee, nor forsake thee, if thou wouldst be obedient to what I should make known to thee, I will assuredly make good; but if thou refuse, my Spirit shall not always strive; fear not, I will make way for thee through all thy difficulties, which shall be many, for my name's sake, but be faithful, and I will give thee a crown of life;" I then being sure it was God that spoke, said, "thy will, O God, be done, "I am in thy hand, do with me according to thy word," and I gave up, but after it was over, the enemy came in like a flood, telling me, I had done what I ought not, and should now bring dishonour to this people, but this shock did not last long.

This day, as usual, I had gone on foot; my husband, as he afterwards told me, lying on the bed, these words ran through him, "Lord, where shall I fly to shun "thee," at which he arose, and seeing it rain, got the horse and came to fetch me, and coming just as the meeting broke up, I got on horseback as quick as possible, lest he should hear what had happened, nevertheless he heard it, and as soon as we were got into the woods he began, saying, "What do you mean thus "to make my life unhappy? could you not be a Quaker without turning fool after this manner?" I answered in tears, saying, "My dear, look on me with pity, if "thou hast any, canst thou think that I, in the bloom of my days, would hear all that thou knowest of, and a great deal which thou knowest not of, if I did not believe it to be my duty?" This took hold of him, and taking my hand, he said, "Well, I'll even give you up, for I see it don't avail to strive, if it be of God, I "cannot overthrow it, and if it be of yourself, it will fall;" and I saw the tears stand in his eyes, at which; my-heart was overcome with joy, and I would not have changed conditions with a queen. I already began to reap the fruit of my obedience, but my trials did-not end here: The time being up that the priest was to come, but no priest appeared, my husband went to fetch him, but he would not come, saying, "he was busy, and could not,"

which so displeased my husband, that he would never go hear him more, and for some time went to no place of worship.

[. . .]

This happened soon after my first appearance, [as a minister] and Friends had not been to talk with me, nor did they know what to do till I appeared again, which was not for some time; when the monthly meeting appointed four Friends to pay me a visit, which I was glad of, and gave them such satisfaction that they left me well satisfied; I then joined with Friends—my husband still went to no place of worship. One day he said, “I’d go to meeting, only I am afraid I shall hear your clack, which I cannot bear.” I used no persuasions, yet when meeting time came he got the horse, and took me behind him and went to meeting; but for several months, if he saw me offer to rise, he would go out, till one time I got up before he was aware, and then, as he afterwards said, he was ashamed to do it; and from that time never did, nor hindered me from going to meeting, and though he, poor-man, could not take up the cross, yet his judgement was convinced, and sometimes in a flood of tears, he would say, “my dear, I have seen the beauty there is in the truth, and that thou art in the right, and I pray God preserve thee in it; but as for me the cross is too heavy, cannot bear it.” I told him, “I hoped he that had given me strength, would also favour him,”—“Oh!” said he, “I cannot hear the reproach thou dost, to be called “turn-coat, and become a laughing stock to the world, “but I’ll no longer hinder thee from it;” which I looked on as a great favour that my way was thus far made easy, and a little hope remained that my prayers would be heard on his account.

In this place he’ had got linked in with some that he was afraid would make game of him, which indeed they already did, asking him when he designed to commence preacher for that they saw he intended to turn Quaker, and seemed to love his wife better since she did than before. We were now got into a little house by ourselves, which though mean, and little to put into it, (our bed being no better than chaff,) yet I was truly content, and did not envy the rich their riches; the only desires I now had were my own preservation, and to be blessed with the reformation of my husband. These men used to come to our house and there provoke my husband to sit up and drink, sometimes till near day, while I have been sorrowing in a stable; as I once sat in this condition, I heard my husband say to his company, “ I cannot bear any “longer to afflict my poor wife in this manner, for whatever you may think of her, I do believe she is a good woman;” upon which he came to the, arid said, “ Come in, my dear, God has given thee deal of patience, I’ll put an end to this practice;” and so he did, for this was the last time they sat up at nights.

My husband now thought if he was in any place where it was not known he was so bitter against Friends, he could do better than here, but I was much against his moving, fearing it Would tend to his hurt, having been for some months much altered for the better, and would often in a broken manner condemn his bad usage to me; I told him, “I hoped it had been for my good, even to the better establishing me in the truth, and therefore would not have him be afflicted about that;” and according to the measure of grace received, did what I could both by example and advice for his good; and my advice was for him to fight through here, fearing he would grow weaker, and the enemy gain advantage over him, if he thus fled; but all I could say did not prevail against his moving, and hearing of a place at Burdontown, went there, but that did not suit; he then moved to Mountholey, and there We settled; he got a school and so did I, and here we might have done very well; we soon got our house pretty well furnished for poor folks. I now began to think I

wanted but one thing to complete my happiness, viz. the reformation of my husband, the which, alas, I had too much reason to doubt, for it fell out according to my fears, and he grew worse here, and took to much drinking, so that it seemed as though my life was to be a continual scene of sorrow; and most earnestly I prayed to Almighty God, to endue me with patience to hear my afflictions, and submit to his providence, which I can say in truth, I did without murmuring, or ever uttering an unsavory expression, to the best of my knowledge, except once, when my husband coming home a little in drink, in which frame he was very hasty, and finding me at work by a candle, came to me, put it out, and giving me a box on the ear, said, "You don't earn your light;" which unkind usage, for he had not struck me for two years before, went hard with me, and I uttered this rash expression,—“Thou art a vile man.” I was a little angry, but soon recovered and was sorry for it; he struck me again, which I received without so much as a word in return, and that likewise displeased him, so that he went on in a distracted manner, uttering several rash expressions that bespoke despair, as that he now believed he was predestinated to damnation, and he did not care how soon God would strike him dead, and the like. I durst say but little, yet at length, in the bitterness of my soul, I broke out in these words, “Lord, look down on my afflictions, and deliver me by some means or other;” I was answered I should soon be; and so I was, but in such a manner as I verily thought would have killed me.

In a little time he went to Burlington, where he got in drink, and enlisted for a common soldier to go to Cuba, in the year 1740. I had drank many bitter cups, but this seemed to exceed them all, for indeed my very senses seemed shaken; I now a thousand times blamed myself for making such an unadvised request, fearing I had displeased God by it, and though he had granted it, it was in displeasure, and suffered to be in this manner to punish me; but I can say, I never desired his death more than my own, nay, not so much. I have since had cause to believe his mind was benefitted by the undertaking, which hope makes up for all I have suffered from him, being informed that he did in the army what he could not do at home, viz. suffer for the testimony of truth: when they came to prepare for an engagement he refused to fight, for which he was whipped, and brought before the General, who asked him why he enlisted, if he would not fight? “I did it,” said he, “in a drunken frolic, when the devil had the better of me, but my judgment is convinced, that I ought not, neither will I, whatever I suffer; I have but one life, and you may take that if you please, but I'll never take up arms.” They used him with much cruelty to make him yield, but could not, by means where of he was so disabled, that the General sent him to the hospital at Chelsea, near London, where in nine months he died, and I hope made a good end, for which I prayed both night and day, till I heard of his death.

Thus I thought it my duty to say what I could in his favour, as I have been obliged to say so much of his hard usage to me, all which I hope did me good; and although he was so had, yet he had several good qualities, and I never thought him the worst of men; he was one I loved, and had he let religion have its perfect work, I should have thought myself happy in the lowest state of life; and I have cause to bless God who enabled me in the station of a wife to do my duty, and now a widow, to submit to his will; always believing every thing he doth to be right, may he, in all stations of life, so preserve me by the arm of divine power, that I may never forget his tender mercies to me, the remembrance whereof doth often bow down my soul in humility before his throne, saying, “ Lord, what was I, that thou shouldst have revealed to my soul, the “ knowledge of thy truth, and done so much for me, “who deserved thy displeasure rather? but in

me thou hast shewn thy long suffering and tender mercy; may "thou, O God, be glorified, and I abased, for it is "thy own works that praise thee, and of a truth to the "humble soul thou makest every bitter thing sweet."

Source:

Brief Memoirs, Published on Various Occasions and how Collected into Volumes, W. Alexander, publisher, Public Domain.

Author Introduction-- Benjamin Franklin (1706–1790)

Born in Boston, Benjamin Franklin was the youngest son of the youngest son five generations back. His father, Josiah Franklin, left Northamptonshire, England for America in reaction against the Church of England. Though he tried to have his son educated formally by enrolling him in the Boston Grammar School, Josiah was forced by financial circumstances to bring Benjamin into his tallow chandler and soap boiling business. Franklin hated the business, particularly the smell, so he was eventually apprenticed to his brother James, who had learned the printing trade in England and started a newspaper, *The New England Courant*.

Figure 1. Benjamin Franklin at work on a printing press.



Franklin took to printing and the printed word, reading voraciously not only the business's publications but also the books loaned to him by its patrons and friends. Through reading and using texts as models, Franklin acquired great facility in writing. An editorial he wrote under the pseudonym of "Silence Dogood" was published by his brother, who had no idea of the piece's true authorship. James was imprisoned after quarreling with Massachusetts authorities, leaving Franklin to run the business during his absence. Franklin was only sixteen.

James also quarreled with Benjamin, who sought freedom from James's temper and tyranny by running away, determined to make his own way in the world. In 1723, he arrived in Philadelphia and walked up the Market Street wharf munching on one of three large puffy rolls and carrying small change in his pocket. He found work as a printer there until, upon what proved to be the groundless encouragement of William Keith (1669–1749), a governor of the province, Franklin traveled to England to purchase printing equipment and start a new printing business of his own. He worked for others at printing houses for two years before returning home. While in England, he also read widely, and saw first-hand the growing importance of the periodical, the long periodical essay, and the persona of an author who served as intermediary between a large audience of readers and the news and events of the day.

He put this knowledge to good purpose once he returned to Philadelphia, first co-owning then owning outright a new printing business that published *The Pennsylvania Gazette*; books from the Continent; and, from 1733 to 1758, an almanac using the persona of Poor Richard, or Richard Saunders. *Poor Richard's Almanac* became immensely popular, eventually selling 10,000 copies per year. With wit, puns, and word play, Franklin offered distinctly American aphorisms, maxims, and proverbs on reason versus faith, household management, thrift, the work ethic, and good manners.

In 1730, he married Deborah Read who bore two children and helped raise Franklin's illegitimate son William. It was for William that Franklin wrote the first part of *The Autobiography of Benjamin Franklin*. The quintessential self-made man, his business success allowed Franklin to retire at the age of forty-two and focus his energies on the common good and public affairs. He had already contributed a great deal to both, including inventing an eponymous stove and founding the first circulating library; the American Philosophical Society; and the Pennsylvania Hospital. He also promoted the establishment of the University of Pennsylvania, an institution of higher learning grounded in secular education.

He applied the tenets of this education in first-hand observation and study of the natural world, from earthquakes to electricity. His *Experiments and Observations on Electricity* (1751–1753) won him the respect of scientists around the world. Like other humanist-deist thinkers of his day, Franklin used reason to overcome institutional tyrannies over mind and body. Between the years 1757 and 1775, he actively sought to overcome England's tyranny over the colonies in two separate diplomatic missions to England, representing Pennsylvania, Georgia, Massachusetts, and New Jersey and also protesting the Stamp Act.

The rising sense of injustice against England led to the First and then the Second Continental Congresses, at the latter of which Franklin represented Pennsylvania and served with Thomas Jefferson on the committee that drafted the 1776 Declaration of Independence, a declaration that represented all thirteen colonies. Central to the beginning of the American Revolution, Franklin was also central to its

end in 1783 through the Treaty of Paris that he, John Jay, and John Adams shaped and signed. And he helped shape the future of the United States of America by serving on the Constitutional Convention that wrote the Constitution and the Bill of Rights.

Throughout all these great actions and events, Franklin wrote didactic works leavened by an extraordinary blend of worldliness and earnestness and enlivened by wit, humor, and sometimes deceptive irony.

Figure 2. Benjamin Franklin 1767



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Benjamin Franklin at work on a printing press,” Charles Mills, Wikimedia, Public Domain.

Figure 2. “Benjamin Franklin 1767,” David Martin, Wikimedia, Public Domain.

The Way to Wealth (1758) By Benjamin Franklin

COURTEOUS READER,

I have heard that nothing gives an author so great pleasure, as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse, lately, where a great number of people were collected at an auction of merchants' goods. The hour of the sale not being come, they were conversing on the badness of the times; and one of the company called to a plain, clean, old man, with white locks, 'Pray, Father Abraham, what think you of the times? Will not those heavy taxes quite ruin the country! How shall we be ever able to pay them? What would you advise us to?'—Father Abraham stood up, and replied, 'If you would have my advice, I will give it you in short; "for a word to the wise is enough," as Poor Richard says.' They joined in desiring him to speak his mind, and, gathering round him, he proceeded as follows:

'Friends,' says he, 'the taxes are indeed very heavy; and, if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us; "God helps them that help themselves," as Poor Richard says.

I. 'It would be thought a hard government that should tax its people one-tenth part of their time to be employed in its service: but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life.

"Sloth, like rust, consumes faster than labour wears, while the used key is always bright," as Poor Richard says.—"But, dost thou love life? then do not squander time, for that is the stuff life is made of," as Poor Richard says.—How much more than is necessary do we spend in sleep! forgetting that, "the sleeping fox catches no poultry, and that there will be sleeping enough in the grave," as Poor Richard says. "If time be of all things the most precious, wasting time must be" as Poor Richard says, "the greatest prodigality;" since, as he elsewhere tells us, "Lost time is never found again; and what we call time enough, always proves little

enough.” Let us then up and be doing, and doing to the purpose: so by diligence shall we do more with less perplexity. “Sloth makes all things difficult, but industry all easy; and he that riseth late, must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy, and wise,” as Poor Richard says.

‘So what signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. “Industry need not wish, and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no lands;” or if I have, they are smartly taxed. “He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour,” as Poor Richard says; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes.—If we are industrious, we shall never starve; for “at the working man’s house hunger looks in, but dares not enter.” Nor will the bailiff or the constable enter, for “industry pays debts, while despair increaseth them.” What, though you have found no treasure, nor has any rich relation left you a legacy. “Diligence is the mother of good luck, and God gives all things to industry. Then plow deep, while sluggards sleep, and you shall have corn to sell and to keep.” Work while it is called to-day, for you know not how much you may be hindered to-morrow. “One to-day is worth two to-morrows,” as Poor Richard says, and farther, “Never leave that till to-morrow, which you can do to-day.”—If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master? be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and your king. Handle your tools without mittens: remember, that “The cat in gloves catches no mice,” as Poor Richard says. It is true, there is much to be done, and, perhaps, you are weak-handed: but stick to it steadily, and you will see great effects; for “Constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks.”

‘Methinks I hear some of you say, “Must a man afford himself no leisure?” I will tell thee, my friend, what Poor Richard says, “Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour.” Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; for “A life of leisure and a life of laziness are two things. Many, without labour, would live by their wits only, but they break for want of stock;” whereas industry gives comfort, and plenty, and respect. “Fly pleasures and they will follow you. The diligent spinner has a large shift; and now I have a sheep and a cow, every body bids me good-morrow.”

II. ‘But with our industry we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others: for, as Poor Richard says,

“I never saw an oft-removed tree,
Nor yet an oft-removed family,
That throve so well as those that settled be.”

And again, "Three removes are as bad as a fire," and again, "Keep thy shop, and thy shop will keep thee:" and again, "If you would have your business done, go; if not, send." And again,
"He that by the plow would thrive,
Himself must either hold or drive."

'And again, "The eye of the master will do more work than both his hands:" and again, "Want of care does us more damage than want of knowledge;" and again, "Not to oversee workmen, is to leave them your purse open."

'Trusting too much to others' care is the ruin of many; for, "In the affairs of this world, men are saved, not by faith, but by the want of it:" but a man's own care is profitable; for, "If you would have a faithful servant, and one that you like,—serve yourself. A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost;" being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

III. 'So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may if he knows not how to save as he gets, "keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will;" and,

"Many estates are spent in the getting,
Since women for tea forsook spinning and knitting,
And men for punch forsook hewing and splitting."

"If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her out-goes are greater than her incomes."

'Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; for,

"Women and wine, game and deceit,
Make the wealth small, and the want great."

And farther, "What maintains one vice, would bring up two children." You may think perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember, "Many a little makes a mickle." Beware of little expences; "A small leak will sink a great ship," as Poor Richard says; and again, "Who dainties love shall beggars prove;" and moreover, "Fools make feasts, and wise men eat them." Here you are all got together to this sale of fineries and nick-nacks. You call them goods; but, if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and, perhaps, they may for less than they cost; but, if you have no occasion for them, they must be dear to you. Remember what poor Richard says, "Buy what thou hast no need of, and ere long thou shalt sell thy necessaries." And again, "At a great pennyworth pause a while:" he means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good. For, in another place, he says, "Many have been ruined by buying good pennyworths." Again, "It is foolish to lay out money in a purchase of repentance;"

and yet this folly is practised every day at auctions, for want of minding the Almanack. Many a one, for the sake of finery on the back, have gone with a hungry belly, and half starved their families; “Silks and satins, scarlet and velvets, put out the kitchen fire,” as Poor Richard says. These are not the necessaries of life; they can scarcely be called the conveniences: and yet only because they look pretty, how many want to have them?—By these, and other extravagancies, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing; in which case it appears plainly, that “A ploughman on his legs is higher than a gentleman on his knees,” as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of; they think “it is day, and will never be night:” that a little to be spent out of so much is not worth minding; but “Always taking out of the meal-tub, and never putting in, soon comes to the bottom,” as Poor Richard says; and then, “When the well is dry, they know the worth of water.” But this they might have known before, if they had taken his advice. “If you would know the value of money, go and try to borrow some; for he that goes a borrowing, goes a sorrowing,” as Poor Richard says; and, indeed, so does he that lends to such people, when he goes to get it in again. Poor Dick farther advises, and says,

“Fond pride of dress is sure a very curse, Ere fancy you consult, consult your purse.”

‘And again, “Pride is as loud a beggar as Want, and a great deal more saucy.” When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but[28] Poor Dick says, “It is easier to suppress the first desire, than to satisfy all that follow it.” And it is as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

“Vessels large may venture more,
But little boats should keep near shore.”

It is, however, a folly soon punished: for, as Poor Richard says, “Pride that dines on vanity, sups on contempt;—Pride breakfasted with Plenty, dined with Poverty and supped with Infamy.” And, after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person, it creates envy, it hastens misfortune.

‘But what madness it must be to run in debt for these superfluities? We are offered, by the terms of this sale, six months credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty, If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor pitiful sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying; for, “The second vice is lying, the first is running in debt,” as Poor Richard says; and again, to the same purpose, “Lying rides upon Debt’s back:” whereas a free-born Englishman ought not to be ashamed nor afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue. “It is hard for an empty bag to stand upright.”—What would you think of that prince, or of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say that you were

free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in gaol for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but, as Poor Richard says, "Creditors have better memories than debtors; creditors are a superstitious sect, great observers of set days and times." The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term, which at first seemed so long, will, as it lessens, appear extremely short: "Time will seem to have added wings to his heels as well as his shoulders. Those have a short Lent, who owe money to be paid at Easter." At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but

"For age and want save while you may,

No morning sun lasts a whole day."

'Gain may be temporary and uncertain; but ever, while you live, expense is constant and certain; and "It is easier to build two chimneys, than to keep one in fuel," as Poor Richard says: so, "Rather go to bed supperless, than rise in debt,"

Get what you can, and what you get hold,

'Tis the stone that will turn all your lead into gold.

And when you have got the Philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

IV. 'This doctrine, my friends, is reason and wisdom; but, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things; for they may all be blasted without the blessing of Heaven; and therefore, ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember, Job suffered, and was afterwards prosperous.

'And now to conclude, "Experience keeps a dear school, but fools will learn in no other," as Poor Richard says, and scarce in that; for it is true, "We may give advice, but we cannot give conduct." However, remember this, "They that will not be counselled cannot be helped;" and farther, that "If you will not hear Reason, she will surely rap your knuckles," as Poor Richard says.'

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine, and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly.—I found the good man had thoroughly studied my Almanacks, and digested all I had dropt on those topics during the course of twenty-five years. The frequent mention he made of me must have tired any one else; but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own, which he ascribed to me; but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved

to be the better for the echo of it; and, though I had at first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.—I am, as ever, thine to serve thee,

RICHARD SAUNDERS.

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From The Autobiography of Benjamin Franklin Part 1(1789) By
Benjamin Franklin

Part I

Twyford, at the Bishop of St. Asaph's, 1771.

DEAR SON: I have ever had pleasure in obtaining any little anecdotes of my ancestors. You may remember the inquiries I made among the remains of my relations when you were with me in England, and the journey I undertook for that purpose. Imagining it may be equally agreeable to you to know the circumstances of my life, many of which you are yet unacquainted with, and expecting the enjoyment of a week's uninterrupted leisure in my present country retirement, I sit down to write them for you. To which I have besides some other inducements. Having emerged from the poverty and obscurity in which I was born and bred, to a state of affluence and some degree of reputation in the world, and having gone so far through life with a considerable share of felicity, the conducting means I made use of, which with the blessing of God so well succeeded, my posterity may like to know, as they may find some of them suitable to their own situations, and therefore fit to be imitated.

That felicity, when I reflected on it, has induced me sometimes to say, that were it offered to my choice, I should have no objection to a repetition of the same life from its beginning, only asking the advantages authors have in a second edition to correct some faults of the first. So I might, besides correcting the faults, change some sinister accidents and events of it for others more favorable. But though this were denied, I should still accept the offer. Since such a repetition is not to be expected, the next thing most like living one's life over again seems to be a recollection of that life, and to make that recollection as durable as possible by putting it down in writing.

Hereby, too, I shall indulge the inclination so natural in old men, to be talking of themselves and their own past actions; and I shall indulge it without being tiresome to others, who, through respect to age, might conceive themselves obliged to give me a hearing, since this may be read or not as any one pleases. And, lastly (I may as well confess it, since my denial of it will be believed by nobody), perhaps I shall a good deal gratify my own *vanity*. Indeed, I scarce ever heard or saw the introductory words, "*Without vanity I may say,*" &c.,

but some vain thing immediately followed. Most people dislike vanity in others, whatever share they have of it themselves; but I give it fair quarter wherever I meet with it, being persuaded that it is often productive of good to the possessor, and to others that are within his sphere of action; and therefore, in many cases, it would not be altogether absurd if a man were to thank God for his vanity among the other comforts of life. And now I speak of thanking God, I desire with all humility to acknowledge that I owe the mentioned happiness of my past life to His kind providence, which lead me to the means I used and gave them success. My belief of this induces me to *hope*, though I must not *presume*, that the same goodness will still be exercised toward me, in continuing that happiness, or enabling me to bear a fatal reverse, which I may experience as others have done: the complexion of my future fortune being known to Him only in whose power it is to bless to us even our afflictions.

[. . .]

Josiah, my father, married young, and carried his wife with three children into New England, about 1682. The conventicles having been forbidden by law, and frequently disturbed, induced some considerable men of his acquaintance to remove to that country, and he was prevailed with to accompany them thither, where they expected to enjoy their mode of religion with freedom. By the same wife he had four children more born there, and by a second wife ten more, in all seventeen; of which I remember thirteen sitting at one time at his table, who all grew up to be men and women, and married; I was the youngest son, and the youngest child but two, and was born in Boston, New England. My mother, the second wife, was Abiah Folger, daughter of Peter Folger, one of the first settlers of New England, of whom honorable mention is made by Cotton Mather, in his church history of that country, entitled *Magnalia Christi Americana*, as “*a godly, learned Englishman*,” if I remember the words rightly. I have heard that he wrote sundry small occasional pieces, but only one of them was printed, which I saw now many years since. It was written in 1675, in the home-spun verse of that time and people, and addressed to those then concerned in the government there. It was in favor of liberty of conscience, and in behalf of the Baptists, Quakers, and other sectaries that had been under persecution, ascribing the Indian wars, and other distresses that had befallen the country, to that persecution, as so many judgments of God to punish so heinous an offense, and exhorting a repeal of those uncharitable laws. The whole appeared to me as written with a good deal of decent plainness and manly freedom. The six concluding lines I remember, though I have forgotten the two first of the stanza; but the purport of them was, that his censures proceeded from good-will, and, therefore, he would be known to be the author.

“Because to be a libeller (says he)

I hate it with my heart;

From Sherburne town, where now I dwell

My name I do put here;

Without offense your real friend,

It is Peter Folger.”

My elder brothers were all put apprentices to different trades. I was put to the grammar-school at eight years of age, my father intending to devote me, as the tithe of his sons, to the service of the Church. My early readiness in learning to read (which must have been very early, as I do not remember when I could not read), and the opinion of all his friends, that I should certainly make a good scholar, encouraged him in this purpose of his. My uncle Benjamin, too, approved of it, and proposed to give me all his short-hand volumes of sermons, I suppose as a stock to set up with, if I would learn his character. I continued, however, at the grammar-school not quite one year, though in that time I had risen gradually from the middle of the class of that year to be the head of it, and farther was removed into the next class above it, in order to go with that into the third at the end of the year. But my father, in the meantime, from a view of the expense of a college education, which having so large a family he could not well afford, and the mean living many so educated were afterwards able to obtain—reasons that he gave to his friends in my hearing—altered his first intention, took me from the grammar-school, and sent me to a school for writing and arithmetic, kept by a then famous man, Mr. George Brownell, very successful in his profession generally, and that by mild, encouraging methods. Under him I acquired fair writing pretty soon, but I failed in the arithmetic, and made no progress in it. At ten years old I was taken home to assist my father in his business, which was that of a tallow-chandler and sope-boiler; a business he was not bred to, but had assumed on his arrival in New England, and on finding his dying trade would not maintain his family, being in little request. Accordingly, I was employed in cutting wick for the candles, filling the dipping mold and the molds for cast candles, attending the shop, going of errands, etc.

I disliked the trade, and had a strong inclination for the sea, but my father declared against it; however, living near the water, I was much in and about it, learnt early to swim well, and to manage boats; and when in a boat or canoe with other boys, I was commonly allowed to govern, especially in any case of difficulty; and upon other occasions I was generally a leader among the boys, and sometimes led them into scrapes, of which I will mention one instance, as it shows an early projecting public spirit, tho' not then justly conducted.

There was a salt-marsh that bounded part of the mill-pond, on the edge of which, at high water, we used to stand to fish for minnows. By much trampling, we had made it a mere quagmire. My proposal was to build a wharff there fit for us to stand upon, and I showed my comrades a large heap of stones, which were intended for a new house near the marsh, and which would very well suit our purpose. Accordingly, in the evening, when the workmen were gone, I assembled a number of my play-fellows, and working with them diligently like so many emmets, sometimes two or three to a stone, we brought them all away and built our little wharff. The next morning the workmen were surprised at missing the stones, which were found in our wharff. Inquiry was made after the removers; we were discovered and complained of; several of us were corrected by our fathers; and though I pleaded the usefulness of the work, mine convinced me that nothing was useful which was not honest.

[. . .]

While I was intent on improving my language, I met with an English grammar (I think it was Greenwood's), at the end of which there were two little sketches of the arts of rhetoric and logic, the latter finishing with a specimen of a dispute in the Socratic method; and soon after I procur'd Xenophon's Memorable Things of Socrates, wherein there are many instances of the same method. I was charm'd with it, adopted it, dropt my abrupt contradiction and positive argumentation, and put on the humble inquirer and doubter. And being then, from reading Shaftesbury and Collins, become a real doubter in many points of our religious doctrine, I found this method safest for myself and very embarrassing to those against whom I used it; therefore I took a delight in it, practis'd it continually, and grew very artful and expert in drawing people, even of superior knowledge, into concessions, the consequences of which they did not foresee, entangling them in difficulties out of which they could not extricate themselves, and so obtaining victories that neither myself nor my cause always deserved. I continu'd this method some few years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence; never using, when I advanced any thing that may possibly be disputed, the words *certainly*, *undoubtedly*, or any others that give the air of positiveness to an opinion; but rather say, I conceive or apprehend a thing to be so and so; it appears to me, or *I should think it so or so*, for such and such reasons; or *I imagine it to be so*; or *it is so, if I am not mistaken*. This habit, I believe, has been of great advantage to me when I have had occasion to inculcate my opinions, and persuade men into measures that I have been from time to time engag'd in promoting; and, as the chief ends of conversation are to *inform* or to be *informed*, to *please* or to *persuade*, I wish well-meaning, sensible men would not lessen their power of doing good by a positive, assuming manner, that seldom fails to disgust, tends to create opposition, and to defeat every one of those purposes for which speech was given to us, to wit, giving or receiving information or pleasure. For, if you would inform, a positive and dogmatical manner in advancing your sentiments may provoke contradiction and prevent a candid attention. If you wish information and improvement from the knowledge of others, and yet at the same time express yourself as firmly fix'd in your present opinions, modest, sensible men, who do not love disputation, will probably leave you undisturbed in the possession of your error. And by such a manner, you can seldom hope to recommend yourself in *pleasing* your hearers, or to persuade those whose concurrence you desire.

[. . .]

My brother had, in 1720 or 1721, begun to print a newspaper. It was the second that appeared in America, and was called the New England Courant. The only one

before it was the Boston News-Letter. I remember his being dissuaded by some of his friends from the undertaking, as not likely to succeed, one newspaper being, in their judgment, enough for America. At this time (1771) there are not less than five-and-twenty. He went on, however, with the undertaking, and after having worked in composing the types and printing off the sheets, I was employed to carry the papers thro' the streets to the customers.

He had some ingenious men among his friends, who amus'd themselves by writing little pieces for this paper, which gain'd it credit and made it more in demand, and these gentlemen often visited us. Hearing their conversations, and their accounts of the approbation their papers were received with, I was excited to try my hand among them; but, being still a boy, and suspecting that my brother would object to printing anything of mine in his paper if he knew it to be mine, I contrived to disguise my hand, and, writing an anonymous paper, I put it in at night under the door of the printing-house. It was found in the morning, and communicated to his writing friends when they call'd in as usual. They read it, commented on it in my hearing, and I had the exquisite pleasure of finding it met with their approbation, and that, in their different guesses at the author, none were named but men of some character among us for learning and ingenuity. I suppose now that I was rather lucky in my judges, and that perhaps they were not really so very good ones as I then esteem'd them.

Encourag'd, however, by this, I wrote and convey'd in the same way to the press several more papers which were equally approv'd; and I kept my secret till my small fund of sense for such performances was pretty well exhausted and then I discovered it, when I began to be considered a little more by my brother's acquaintance, and in a manner that did not quite please him, as he thought, probably with reason, that it tended to make me too vain. And, perhaps, this might be one occasion of the differences that we began to have about this time. Though a brother, he considered himself as my master, and me as his apprentice, and accordingly, expected the same services from me as he would from another, while I thought he demean'd me too much in some he requir'd of me, who from a brother expected more indulgence. Our disputes were often brought before our father, and I fancy I was either generally in the right, or else a better pleader, because the judgment was generally in my favor. But my brother was passionate, and had often beaten me, which I took extremely amiss; and, thinking my apprenticeship very tedious, I was continually wishing for some opportunity of shortening it, which at length offered in a manner unexpected.

One of the pieces in our newspaper on some political point, which I have now forgotten, gave offense to the Assembly. He was taken up, censur'd, and imprison'd

for a month, by the speaker's warrant, I suppose, because he would not discover his author. I too was taken up and examin'd before the council; but, tho' I did not give them any satisfaction, they content'd themselves with admonishing me, and dismissed me, considering me, perhaps, as an apprentice, who was bound to keep his master's secrets.

During my brother's confinement, which I resented a good deal, notwithstanding our private differences, I had the management of the paper; and I made bold to give our rulers some rubs in it, which my brother took very kindly, while others began to consider me in an unfavorable light, as a young genius that had a turn for libelling and satyr. My brother's discharge was accompany'd with an order of the House (a very odd one), that "*James Franklin should no longer print the paper called the New England Courant.*"

There was a consultation held in our printing-house among his friends, what he should do in this case. Some proposed to evade the order by changing the name of the paper; but my brother, seeing inconveniences in that, it was finally concluded on as a better way, to let it be printed for the future under the name of BENJAMIN FRANKLIN; and to avoid the censure of the Assembly, that might fall on him as still printing it by his apprentice, the contrivance was that my old indenture should be return'd to me, with a full discharge on the back of it, to be shown on occasion, but to secure to him the benefit of my service, I was to sign new indentures for the remainder of the term, which were to be kept private. A very flimsy scheme it was; however, it was immediately executed, and the paper went on accordingly, under my name for several months.

At length, a fresh difference arising between my brother and me, I took upon me to assert my freedom, presuming that he would not venture to produce the new indentures. It was not fair in me to take this advantage, and this I therefore reckon one of the first errata of my life; but the unfairness of it weighed little with me, when under the impressions of resentment for the blows his passion too often urged him to bestow upon me, though he was otherwise not an ill-natur'd man: perhaps I was too saucy and provoking.

When he found I would leave him, he took care to prevent my getting employment in any other printing-house of the town, by going round and speaking to every master, who accordingly refus'd to give me work. I then thought of going to New York, as the nearest place where there was a printer; and I was rather inclin'd to leave Boston when I reflected that I had already made myself a little obnoxious to the governing party, and, from the arbitrary proceedings of the Assembly in my brother's case, it was likely I might, if I stay'd, soon bring myself into scrapes; and farther, that my indiscrete disputations about religion began to make me pointed at with horror by good people as an infidel or atheist. I determin'd on the point, but my father now

siding with my brother, I was sensible that, if I attempted to go openly, means would be used to prevent me. My friend Collins, therefore, undertook to manage a little for me. He agreed with the captain of a New York sloop for my passage, under the notion of my being a young acquaintance of his, that had got a naughty girl with child, whose friends would compel me to marry her, and therefore I could not appear or come away publicly. So I sold some of my books to raise a little money, was taken on board privately, and as we had a fair wind, in three days I found myself in New York, near 300 miles from home, a boy of but 17, without the least recommendation to, or knowledge of any person in the place, and with very little money in my pocket.

Source:

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Author Introduction-Thomas Paine (1737–1826)

Thomas Paine was born in England and was apprenticed to his father, a maker of corsets. When he was nineteen, he ran away to sea but returned two years later to take up his apprenticeship work. He did not stay in that profession but instead became an excise officer, collecting taxes on goods. Through this work, he witnessed the misery of the poor and the limitations placed on lower-class working men. In 1773, he petitioned Parliament for a living wage on behalf of excise workers. For that reason, or perhaps for negligence in inspecting goods, Paine was dismissed from the excise. During these years, he also lost his first wife to early death and his second wife to separation.

Figure 1. Thomas Paine



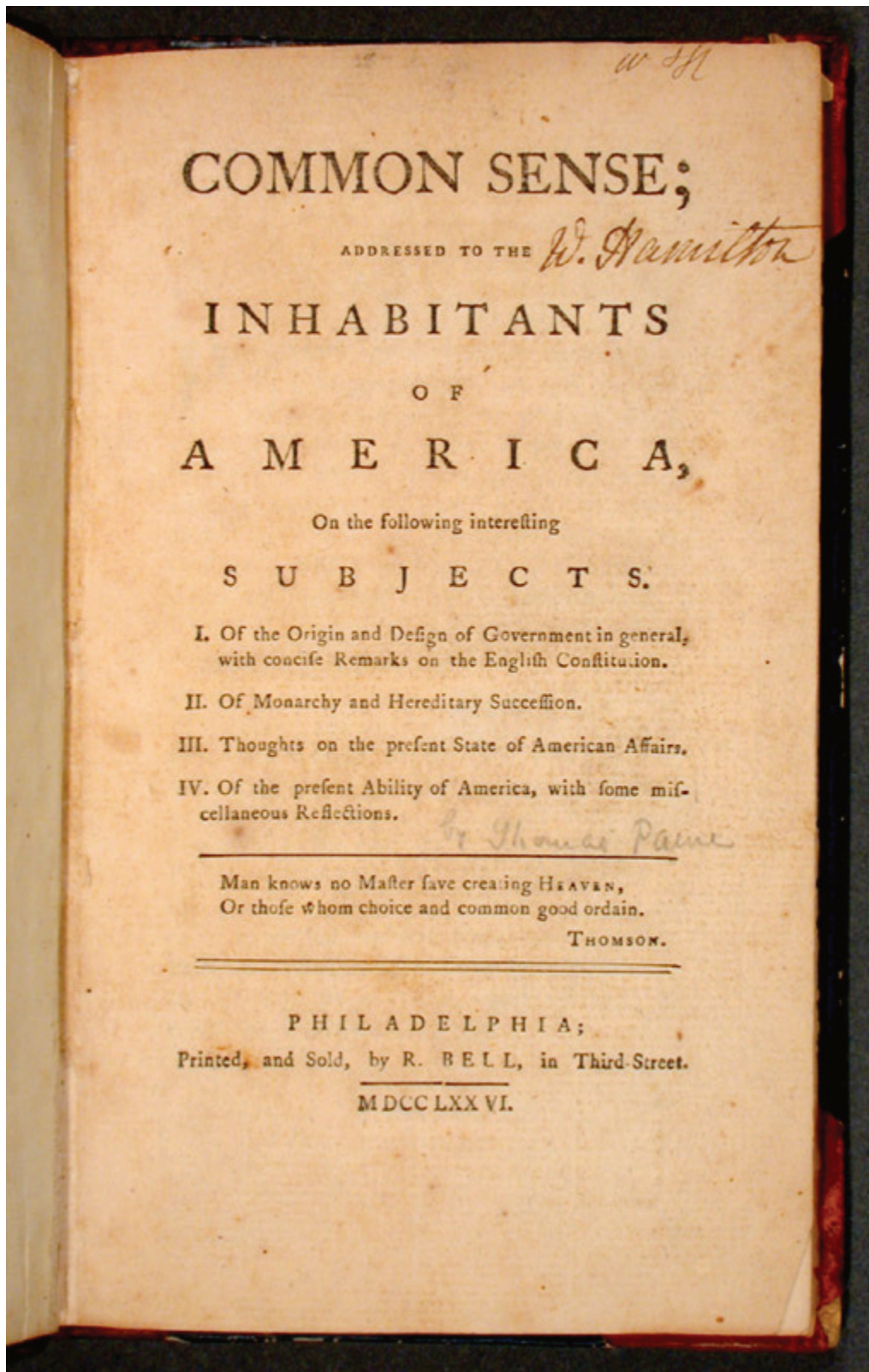
In 1774, he overcame these setbacks when he arrived in America, carrying a letter from Benjamin Franklin who declared Paine to be “an ingenious worthy young man.” He soon found a position in Philadelphia editing the *Pennsylvania Magazine*. Immersed in the news, events, and ideas of these years, Paine published the famous pamphlet *Common Sense* (1776). In stirring terms, he moved for a Declaration of Independence from England. He later claimed that his work helped America stand her ground against tyranny. It certainly was an influential work, selling 120,000 copies in two months. Once the Revolutionary War began, Paine enlisted and was appointed aide-de-camp to General Nathanael Greene (1742–1786). Although he saw action in New York, New Jersey, and Pennsylvania, Paine’s greatest contribution to the war was *Crisis* (1776–1783), a series of sixteen pamphlets applauding America’s actions and lifting soldiers’ morale. The very first pamphlet, with the resonating statement that “These are the times that try men’s souls,” was read to George Washington’s troops soon after their retreat across New Jersey.

After the war, Paine was lauded as a great patriot but failed to take advantage of the political offices given

to him for his services to the American cause. He invented an iron bridge and, to obtain its patent, he returned to England in 1787. There, he published his *Rights of Man* (1791–1792), a work that advocated overthrowing the monarchy. He was indicted for treason and was forced to flee to France, which was deep in the throes of overthrowing its own monarchy. Hailed at first as one of their revolutionary number, Paine was later arrested and imprisoned when he protested the execution of King Louis XIV. Through the offices of James Monroe (1758–1831), then America’s ambassador to France, Paine was released. He lived for a few months at Monroe’s home where he completed *The Age of Reason* (1794– 1795), a work that expressed his deistic views and that was vehemently criticized as atheist. In 1802, he returned to America, living out the remainder of his life in obscurity mainly at a farm in New Rochelle.

As a writer, he offered in plain language the shared wisdom of his day, helping others to see self-evident truths about human rights and the responsibilities of each person to themselves and to others.

Figure 2. *Common Sense*, Title Page



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Image Credit:

Figure 1. "Thomas Paine," Auguste Millière, Wikimedia, Public Domain.

Figure 2. “*Common Sense*, Title Page,” Thomas Paine, Wikimedia, Public Domain.

From Common Sense (1776) By Thomas Paine

INTRODUCTION.

Perhaps the sentiments contained in the following pages, are not *yet* sufficiently fashionable to procure them general favor; a long habit of not thinking a thing *wrong*, gives it a superficial appearance of being *right*, and raises at first a formidable outcry in defense of custom. But the tumult soon subsides. Time makes more converts than reason.

As a long and violent abuse of power, is generally the Means of calling the right of it in question (and in Matters too which might never have been thought of, had not the Sufferers been aggravated into the inquiry) and as the King of England hath undertaken in his *own Right*, to support the Parliament in what he calls *Theirs*, and as the good people of this country are grievously oppressed by the combination, they have an undoubted privilege to inquire into the pretensions of both, and equally to reject the usurpation of either.

In the following sheets, the author hath studiously avoided every thing which is personal among ourselves. Compliments as well as censure to individuals make no part thereof. The wise, and the worthy, need not the triumph of a pamphlet; and those whose sentiments are injudicious, or unfriendly, will cease of themselves unless too much pains are bestowed upon their conversion.

The cause of America is in a great measure the cause of all mankind. Many circumstances hath, and will arise, which are not local, but universal, and through which the principles of all Lovers of Mankind are affected, and in the Event of which, their Affections are interested. The laying a Country desolate with Fire and Sword, declaring War against the natural rights of all Mankind, and extirpating the Defenders thereof from the Face of the Earth, is the Concern of every Man to whom Nature hath given the Power of feeling; of which Class, regardless of Party Censure, is the

AUTHOR

P.S. The Publication of this new Edition hath been delayed, with a View of taking notice (had it been necessary) of any Attempt to refute the Doctrine of Independance: As no Answer hath yet appeared, it is now presumed that none will, the Time needful for getting such a Performance ready for the Public being considerably past.

Who the Author of this Production is, is wholly unnecessary to the Public, as the Object for Attention is

the *Doctrine itself*, not the *Man*. Yet it may not be unnecessary to say, That he is unconnected with any Party, and under no sort of Influence public or private, but the influence of reason and principle.

Philadelphia, February 14, 1776

...

THOUGHTS ON THE PRESENT STATE OF AMERICAN AFFAIRS.

In the following pages I offer nothing more than simple facts, plain arguments, and common sense; and have no other preliminaries to settle with the reader, than that he will divest himself of prejudice and prepossession, and suffer his reason and his feelings to determine for themselves; that he will put *on*, or rather that he will not put *off*, the true character of a man, and generously enlarge his views beyond the present day.

Volumes have been written on the subject of the struggle between England and America. Men of all ranks have embarked in the controversy, from different motives, and with various designs; but all have been ineffectual, and the period of debate is closed. Arms, as the last resource, decide the contest; the appeal was the choice of the king, and the continent hath accepted the challenge.

It hath been reported of the late Mr. Pelham (who tho' an able minister was not without his faults) that on his being attacked in the house of commons, on the score, that his measures were only of a temporary kind, replied "*they will last my time.*" Should a thought so fatal and unmanly possess the colonies in the present contest, the name of ancestors will be remembered by future generations with detestation.

The sun never shined on a cause of greater worth. 'Tis not the affair of a city, a country, a province, or a kingdom, but of a continent—of at least one eighth part of the habitable globe. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected, even to the end of time, by the proceedings now. Now is the seed time of continental union, faith and honor. The least fracture now will be like a name engraved with the point of a pin on the tender rind of a young oak; the wound will enlarge with the tree, and posterity read it in full grown characters.

By referring the matter from argument to arms, a new æra for politics is struck; a new method of thinking hath arisen. All plans, proposals, &c. prior to the nineteenth of April, *i.e.* to the commencement of hostilities, are like the almanacks of the last year; which, though proper then, are superseded and useless now. Whatever was advanced by the advocates on either side of the question then, terminated in one and the same point, viz. a union with Great-Britain; the only difference between the parties was the method of effecting it; the one proposing force, the other friendship; but it hath so far happened that the first hath failed, and the second hath withdrawn her influence.

As much hath been said of the advantages of reconciliation, which, like an agreeable dream, hath passed away and left us as we were, it is but right, that we should examine the contrary side of the argument, and inquire into some of the many material injuries which these colonies sustain, and always will sustain, by being connected with, and dependant on Great-Britain. To examine that connexion and dependance, on the principles of nature and common sense, to see what we have to trust to, if separated, and what we are to expect, if dependant.

I have heard it asserted by some, that as America hath flourished under her former connexion with Great-

Britain, that the same connexion is necessary towards her future happiness, and will always have the same effect. Nothing can be more fallacious than this kind of argument. We may as well assert that because a child has thrived upon milk, that it is never to have meat, or that the first twenty years of our lives is to become a precedent for the next twenty. But even this is admitting more than is true, for I answer roundly, that America would have flourished as much, and probably much more, had no European power had any thing to do with her. The commerce, by which she hath enriched herself are the necessaries of life, and will always have a market while eating is the custom of Europe.

But she has protected us, say some. That she has engrossed us is true, and defended the continent at our expence as well as her own is admitted, and she would have defended Turkey from the same motive, viz. the sake of trade and dominion.

Alas, we have been long led away by ancient prejudices, and made large sacrifices to superstition. We have boasted the protection of Great-Britain, without considering, that her motive was *interest* not *attachment*; that she did not protect us from *our enemies on our account*, but from *her enemies on her own account*, from those who had no quarrel with us on any *other account*, and who will always be our enemies on the *same account*. Let Britain wave her pretensions to the continent, or the continent throw off the dependance, and we should be at peace with France and Spain were they at war with Britain. The miseries of Hanover last war ought to warn us against connexions.

It has lately been asserted in parliament, that the colonies have no relation to each other but through the parent country, *i.e.* that Pennsylvania and the Jerseys, and so on for the rest, are sister colonies by the way of England; this is certainly a very round-about way of proving relationship, but it is the nearest and only true way of proving enemyship, if I may so call it. France and Spain never were, nor perhaps ever will be our enemies as *Americans*, but as our being the *subjects of Great-Britain*.

But Britain is the parent country, say some. Then the more shame upon her conduct. Even brutes do not devour their young, nor savages make war upon their families; wherefore the assertion, if true, turns to her reproach; but it happens not to be true, or only partly so, and the phrase *parent* or *mother country* hath been jesuitically adopted by the king and his parasites, with a low papistical design of gaining an unfair bias on the credulous weakness of our minds. Europe, and not England, is the parent country of America. This new world hath been the asylum for the persecuted lovers of civil and religious liberty from *every part* of Europe. Hither have they fled, not from the tender embraces of the mother, but from the cruelty of the monster; and it is so far true of England, that the same tyranny which drove the first emigrants from home, pursues their descendants still.

In this extensive quarter of the globe, we forget the narrow limits of three hundred and sixty miles (the extent of England) and carry our friendship on a larger scale; we claim brotherhood with every European christian, and triumph in the generosity of the sentiment.

It is pleasant to observe by what regular gradations we surmount the force of local prejudice, as we enlarge our acquaintance with the world. A man born in any town in England divided into parishes, will naturally associate most with his fellow parishioners (because their interests in many cases will be common) and distinguish him by the name of *neighbour*; if he meet him but a few miles from home, he drops the

narrow idea of a street, and salutes him by the name of *townsman*; if he travel out of the county, and meet him in any other, he forgets the minor divisions of street and town, and calls him *countryman*, i.e. *countyman*; but if in their foreign excursions they should associate in France or any other part of *Europe*, their local remembrance would be enlarged into that of *Englishmen*. And by a just parity of reasoning, all Europeans meeting in America, or any other quarter of the globe, are *countrymen*; for England, Holland, Germany, or Sweden, when compared with the whole, stand in the same places on the larger scale, which the divisions of street, town, and county do on the smaller ones; distinctions too limited for continental minds. Not one third of the inhabitants, even of this province, are of English descent. Wherefore I reprobate the phrase of parent or mother country applied to England only, as being false, selfish, narrow and ungenerous.

But admitting, that we were all of English descent, what does it amount to? Nothing. Britain, being now an open enemy, extinguishes every other name and title: And to say that reconciliation is our duty, is truly farcical. The first king of England, of the present line (William the Conqueror) was a Frenchman, and half the Peers of England are descendants from the same country; therefore, by the same method of reasoning, England ought to be governed by France.

Much hath been said of the united strength of Britain and the colonies, that in conjunction they might bid defiance to the world. But this is mere presumption; the fate of war is uncertain, neither do the expressions mean any thing; for this continent would never suffer itself to be drained of inhabitants, to support the British arms in either Asia, Africa, or Europe.

Besides what have we to do with setting the world at defiance? Our plan is commerce, and that, well attended to, will secure us the peace and friendship of all Europe; because, it is the interest of all Europe to have America a *free port*. Her trade will always be a protection, and her barrenness of gold and silver secure her from invaders.

I challenge the warmest advocate for reconciliation, to shew, a single advantage that this continent can reap, by being connected with Great Britain. I repeat the challenge, not a single advantage is derived. Our corn will fetch its price in any market in Europe, and our imported goods must be paid for buy them where we will.

But the injuries and disadvantages we sustain by that connection, are without number; and our duty to mankind at large, as well as to ourselves, instruct us to renounce the alliance: Because, any submission to, or dependance on Great-Britain, tends directly to involve this continent in European wars and quarrels; and sets us at variance with nations, who would otherwise seek our friendship, and against whom, we have neither anger nor complaint. As Europe is our market for trade, we ought to form no partial connection with any part of it. It is the true interest of America to steer clear of European contentions, which she never can do, while by her dependence on Britain, she is made the make-weight in the scale of British politics.

Europe is too thickly planted with kingdoms to be long at peace, and whenever a war breaks out between England and any foreign power, the trade of America goes to ruin, *because of her connection with Britain*. The next war may not turn out like the last, and should it not, the advocates for reconciliation now will be wishing for separation then, because, neutrality in that case, would be a safer convoy than a man of war. Every thing that is right or natural pleads for separation. The blood of the slain, the weeping voice of nature

cries, 'Tis time to part. Even the distance at which the Almighty hath placed England and America, is a strong and natural proof, that the authority of the one, over the other, was never the design of Heaven. The time likewise at which the continent was discovered, adds weight to the argument, and the manner in which it was peopled increases the force of it. The reformation was preceded by the discovery of America, as if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when home should afford neither friendship nor safety.

The authority of Great-Britain over this continent, is a form of government, which sooner or later must have an end: And a serious mind can draw no true pleasure by looking forward, under the painful and positive conviction, that what he calls "the present constitution" is merely temporary. As parents, we can have no joy, knowing that *this government* is not sufficiently lasting to ensure any thing which we may bequeath to posterity: And by a plain method of argument, as we are running the next generation into debt, we ought to do the work of it, otherwise we use them meanly and pitifully. In order to discover the line of our duty rightly, we should take our children in our hand, and fix our station a few years farther into life; that eminence will present a prospect, which a few present fears and prejudices conceal from our sight.

Though I would carefully avoid giving unnecessary offence, yet I am inclined to believe, that all those who espouse the doctrine of reconciliation, may be included within the following descriptions. Interested men, who are not to be trusted; weak men, who *cannot* see; prejudiced men, who *will not* see; and a certain set of moderate men, who think better of the European world than it deserves; and this last class, by an ill-judged deliberation, will be the cause of more calamities to this continent, than all the other three.

It is the good fortune of many to live distant from the scene of sorrow; the evil is not sufficient brought to *their* doors to make *them* feel the precariousness with which all American property is possessed. But let our imaginations transport us for a few moments to Boston, that seat of wretchedness will teach us wisdom, and instruct us for ever to renounce a power in whom we can have no trust. The inhabitants of that unfortunate city, who but a few months ago were in ease and affluence, have now, no other alternative than to stay and starve, or turn out to beg. Endangered by the fire of their friends if they continue within the city, and plundered by the soldiery if they leave it. In their present condition they are prisoners without the hope of redemption, and in a general attack for their relief, they would be exposed to the fury of both armies.

Men of passive tempers look somewhat lightly over the offences of Britain, and, still hoping for the best, are apt to call out, "*Come, come, we shall be friends again, for all this.*" But examine the passions and feelings of mankind, Bring the doctrine of reconciliation to the touchstone of nature, and then tell me, whether you can hereafter love, honour, and faithfully serve the power that hath carried fire and sword into your land? If you cannot do all these, then are you only deceiving yourselves, and by your delay bringing ruin upon posterity. Your future connection with Britain, whom you can neither love nor honour, will be forced and unnatural, and being formed only on the plan of present convenience, will in a little time fall into a relapse more wretched than the first. But if you say, you can still pass the violations over, then I ask, Hath your house been burnt? Hath your property been destroyed before your face? Are your wife and children destitute of a bed to lie on, or bread to live on? Have you lost a parent or a child by their hands, and yourself the ruined and wretched survivor? If you have not, then are you not a judge of those who have. But if you have, and

still can shake hands with the murderers, then are you unworthy of the name of husband, father, friend, or lover, and whatever may be your rank or title in life, you have the heart of a coward, and the spirit of a sycophant.

This is not inflaming or exaggerating matters, but trying them by those feelings and affections which nature justifies, and without which, we should be incapable of discharging the social duties of life, or enjoying the felicities of it. I mean not to exhibit horror for the purpose of provoking revenge, but to awaken us from fatal and unmanly slumbers, that we may pursue determinately some fixed object. It is not in the power of Britain or of Europe to conquer America, if she do not conquer herself by *delay* and *timidity*. The present winter is worth an age if rightly employed, but if lost or neglected, the whole continent will partake of the misfortune; and there is no punishment which that man will not deserve, be he who, or what, or where he will, that may be the means of sacrificing a season so precious and useful.

It is repugnant to reason, to the universal order of things to all examples from former ages, to suppose, that this continent can longer remain subject to any external power. The most sanguine in Britain does not think so. The utmost stretch of human wisdom cannot, at this time, compass a plan short of separation, which can promise the continent even a year's security. Reconciliation is *now* a fallacious dream. Nature hath deserted the connexion, and Art cannot supply her place. For, as Milton wisely expresses, "never can true reconciliation grow where wounds of deadly hate have pierced so deep."

Every quiet method for peace hath been ineffectual. Our prayers have been rejected with disdain; and only tended to convince us, that nothing flatters vanity, or confirms obstinacy in Kings more than repeated petitioning—and nothing hath contributed more than that very measure to make the Kings of Europe absolute: Witness Denmark and Sweden. Wherefore, since nothing but blows will do, for God's sake, let us come to a final separation, and not leave the next generation to be cutting throats, under the violated unmeaning names of parent and child.

To say, they will never attempt it again is idle and visionary, we thought so at the repeal of the stamp-act, yet a year or two undeceived us; as well may we suppose that nations, which have been once defeated, will never renew the quarrel.

As to government matters, it is not in the power of Britain to do this continent justice: The business of it will soon be too weighty, and intricate, to be managed with any tolerable degree of convenience, by a power, so distant from us, and so very ignorant of us; for if they cannot conquer us, they cannot govern us. To be always running three or four thousand miles with a tale or a petition, waiting four or five months for an answer, which when obtained requires five or six more to explain it in, will in a few years be looked upon as folly and childishness—There was a time when it was proper, and there is a proper time for it to cease.

Small islands not capable of protecting themselves, are the proper objects for kingdoms to take under their care; but there is something very absurd, in supposing a continent to be perpetually governed by an island. In no instance hath nature made the satellite larger than its primary planet, and as England and America, with respect to each other, reverses the common order of nature, it is evident they belong to different systems: England to Europe, America to itself.

I am not induced by motives of pride, party, or resentment to espouse the doctrine of separation and independance; I am clearly, positively, and conscientiously persuaded that it is the true interest of this

continent to be so; that every thing short of *that* is mere patchwork, that it can afford no lasting felicity,—that it is leaving the sword to our children, and shrinking back at a time, when, a little more, a little farther, would have rendered this continent the glory of the earth.

As Britain hath not manifested the least inclination towards a compromise, we may be assured that no terms can be obtained worthy the acceptance of the continent, or any ways equal to the expence of blood and treasure we have been already put to.

The object, contended for, ought always to bear some just proportion to the expence. The removal of North, or the whole detestable junto, is a matter unworthy the millions we have expended. A temporary stoppage of trade, was an inconvenience, which would have sufficiently ballanced the repeal of all the acts complained of, had such repeals been obtained; but if the whole continent must take up arms, if every man must be a soldier, it is scarcely worth our while to fight against a contemptible ministry only. Dearly, dearly, do we pay for the repeal of the acts, if that is all we fight for; for in a just estimation, it is as great a folly to pay a Bunker-hill price for law, as for land. As I have always considered the independancy of this continent, as an event, which sooner or later must arrive, so from the late rapid progress of the continent to maturity, the event could not be far off. Wherefore, on the breaking out of hostilities, it was not worth the while to have disputed a matter, which time would have finally redressed, unless we meant to be in earnest; otherwise, it is like wasting an estate on a suit at law, to regulate the trespasses of a tenant, whose lease is just expiring. No man was a warmer wisher for reconciliation than myself, before the fatal nineteenth of April 1775, but the moment the event of that day was made known, I rejected the hardened, sullen tempered Pharaoh of England for ever; and disdain the wretch, that with the pretended title of father of his people can unfeelingly hear of their slaughter, and composedly sleep with their blood upon his soul.

But admitting that matters were now made up, what would be the event? I answer, the ruin of the continent. And that for several reasons.

First. The powers of governing still remaining in the hands of the king, he will have a negative over the whole legislation of this continent. And as he hath shewn himself such an inveterate enemy to liberty, and discovered such a thirst for arbitrary power; is he, or is he not, a proper man to say to these colonies, “*You shall make no laws but what I please.*” And is there any inhabitant in America so ignorant, as not to know, that according to what is called the *present constitution*, that this continent can make no laws but what the king gives leave to; and is there any man so unwise, as not to see, that (considering what has happened) he will suffer no law to be made here, but such as suit *his* purpose. We may be as effectually enslaved by the want of laws in America, as by submitting to laws made for us in England. After matters are made up (as it is called) can there be any doubt, but the whole power of the crown will be exerted, to keep this continent as low and humble as possible? Instead of going forward we shall go backward, or be perpetually quarrelling or ridiculously petitioning.—We are already greater than the king wishes us to be, and will he not hereafter endeavour to make us less? To bring the matter to one point. Is the power who is jealous of our prosperity, a proper power to govern us? Whoever says *No* to this question is an *independent*, for independancy means no more, than, whether we shall make our own laws, or whether the king, the greatest enemy this continent hath, or can have, shall tell us “*there shall be no laws but such as I like.*”

But the king you will say has a negative in England; the people there can make no laws without his consent. In point of right and good order, there is something very ridiculous, that a youth of twenty-one (which hath often happened) shall say to several millions of people, older and wiser than himself, I forbid this or that act of yours to be law. But in this place I decline this sort of reply, though I will never cease to expose the absurdity of it, and only answer, that England being the King's residence, and America not so, makes quite another case. The king's negative *hereis* ten times more dangerous and fatal than it can be in England, for *there* he will scarcely refuse his consent to a bill for putting England into as strong a state of defence as possible, and in America he would never suffer such a bill to be passed.

America is only a secondary object in the system of British politics, England consults the good of *this* country, no farther than it answers her *own* purpose. Wherefore, her own interest leads her to suppress the growth of *ours* in every case which doth not promote her advantage, or in the least interferes with it. A pretty state we should soon be in under such a second-hand government, considering what has happened! Men do not change from enemies to friends by the alteration of a name: And in order to shew that reconciliation *now* is a dangerous doctrine, I affirm, *that it would be policy in the king at this time, to repeal the acts for the sake of reinstating himself in the government of the provinces*; in order, that he may accomplish by craft and subtilty, in the long run, what he cannot do by force and violence in the short one. Reconciliation and ruin are nearly related.

Secondly. That as even the best terms, which we can expect to obtain, can amount to no more than a temporary expedient, or a kind of government by guardianship, which can last no longer than till the colonies come of age, so the general face and state of things, in the interim, will be unsettled and unpromising. Emigrants of property will not choose to come to a country whose form of government hangs but by a thread, and who is every day tottering on the brink of commotion and disturbance; and numbers of the present inhabitants would lay hold of the interval, to dispense of their effects, and quit the continent.

But the most powerful of all arguments, is, that nothing but independance, i.e. a continental form of government, can keep the peace of the continent and preserve it inviolate from civil wars. I dread the event of a reconciliation with Britain now, as it is more than probable, that it will be followed by a revolt somewhere or other, the consequences of which may be far more fatal than all the malice of Britain.

Thousands are already ruined by British barbarity; (thousands more will probably suffer the same fate) Those men have other feelings than us who have nothing suffered. All they *now* possess is liberty, what they before enjoyed is sacrificed to its service, and having nothing more to lose, they disdain submission. Besides, the general temper of the colonies, towards a British government, will be like that of a youth, who is nearly out of his time; they will care very little about her. And a government which cannot preserve the peace, is no government at all, and in that case we pay our money for nothing; and pray what is it that Britain can do, whose power will be wholly on paper, should a civil tumult break out the very day after reconciliation? I have heard some men say, many of whom I believe spoke without thinking, that they dreaded an independance, fearing that it would produce civil wars. It is but seldom that our first thoughts are truly correct, and that is the case here; for there are ten times more to dread from a patched up connexion than from independance. I make the sufferers case my own, and I protest, that were I driven from house and

home, my property destroyed, and my circumstances ruined, that as man, sensible of injuries, I could never relish the doctrine of reconciliation, or consider myself bound thereby.

The colonies have manifested such a spirit of good order and obedience to continental government, as is sufficient to make every reasonable person easy and happy on that head. No man can assign the least pretence for his fears, on any other grounds, than such as are truly childish and ridiculous, viz. that one colony will be striving for superiority over another.

Where there are no distinctions there can be no superiority, perfect equality affords no temptation. The republics of Europe are all (and we may say always) in peace. Holland and Swisserland are without wars, foreign or domestic: Monarchical governments, it is true, are never long at rest; the crown itself is a temptation to enterprizing ruffians at *home*; and that degree of pride and insolence ever attendant on regal authority, swells into a rupture with foreign powers, in instances, where a republican government, by being formed on more natural principles, would negotiate the mistake.

If there is any true cause of fear respecting independance, it is because no plan is yet laid down. Men do not see their way out—Wherefore, as an opening into that business, I offer the following hints; at the same time modestly affirming, that I have no other opinion of them myself, than that they may be the means of giving rise to something better. Could the stragglng thoughts of individuals be collected, they would frequently form materials for wise and able men to improve into useful matter.

Let the assemblies be annual, with a President only. The representation more equal. Their business wholly domestic, and subject to the authority of a Continental Congress.

Let each colony be divided into six, eight, or ten, convenient districts, each district to send a proper number of delegates to Congress, so that each colony send at least thirty. The whole number in Congress will be at least 390. Each Congress to sit and to choose a president by the following method. When the delegates are met, let a colony be taken from the whole thirteen colonies by lot, after which, let the whole Congress choose (by ballot) a president from out of the delegates of *that* province. In the next Congress, let a colony be taken by lot from twelve only, omitting that colony from which the president was taken in the former Congress, and so proceeding on till the whole thirteen shall have had their proper rotation. And in order that nothing may pass into a law but what is satisfactorily just, not less than three fifths of the Congress to be called a majority.—He that will promote discord, under a government so equally formed as this, would have joined Lucifer in his revolt.

But as there is a peculiar delicacy, from whom, or in what manner, this business must first arise, and as it seems most agreeable and consistent that it should come from some intermediate body between the governed and the governors, that is, between the Congress and the people, let a Continental Conference be held, in the following manner, and for the following purpose.

A committee of twenty-six members of Congress, viz. two for each colony. Two members from each House of Assembly, or Provincial Convention; and five representatives of the people at large, to be chosen in the capital city or town of each province, for, and in behalf of the whole province, by as many qualified voters as shall think proper to attend from all parts of the province for that purpose; or, if more convenient, the representatives may be chosen in two or three of the most populous parts thereof. In this conference, thus assembled, will be united, the two grand principles of business, *knowledge* and *power*. The members of

Congress, Assemblies, or Conventions, by having had experience in national concerns, will be able and useful counsellors, and the whole, being empowered by the people, will have a truly legal authority.

The conferring members being met, let their business be to frame a Continental Charter, or Charter of the United Colonies; (answering to what is called the Magna Charta of England) fixing the number and manner of choosing members of Congress, members of Assembly, with their date of sitting, and drawing the line of business and jurisdiction between them: (Always remembering, that our strength is continental, not provincial:) Securing freedom and property to all men, and above all things, the free exercise of religion, according to the dictates of conscience; with such other matter as is necessary for a charter to contain. Immediately after which, the said Conference to dissolve, and the bodies which shall be chosen conformable to the said charter, to be the legislators and governors of this continent for the time being: Whose peace and happiness, may God preserve, Amen.

Should any body of men be hereafter delegated for this or some similar purpose, I offer them the following extracts from that wise observer on governments *Dragonetti*. "The science" says he "of the politician consists in fixing the true point of happiness and freedom. Those men would deserve the gratitude of ages, who should discover a mode of government that contained the greatest sum of individual happiness, with the least national expense.

Dragonetti on virtue and rewards."

But where says some is the King of America? I'll tell you Friend, he reigns above, and doth not make havoc of mankind like the Royal Brute of Britain. Yet that we may not appear to be defective even in earthly honors, let a day be solemnly set apart for proclaiming the charter; let it be brought forth placed on the divine law, the word of God; let a crown be placed thereon, by which the world may know, that so far as we approve of monarchy, that in America the law is king. For as in absolute governments the King is law, so in free countries the law *ought* to be King; and there ought to be no other. But lest any ill use should afterwards arise, let the crown at the conclusion of the ceremony be demolished, and scattered among the people whose right it is.

A government of our own is our natural right: And when a man seriously reflects on the precariousness of human affairs, he will become convinced, that it is infinitely wiser and safer, to form a constitution of our own in a cool deliberate manner, while we have it in our power, than to trust such an interesting event to time and chance. If we omit it now, some Massanello¹ may hereafter arise, who laying hold of popular disquietudes, may collect together the desperate and the discontented, and by assuming to themselves the powers of government, may sweep away the liberties of the continent like a deluge. Should the government of America return again into the hands of Britain, the tottering situation of things, will be a temptation for some desperate adventurer to try his fortune; and in such a case, what relief can Britain give? Ere she could hear the news, the fatal business might be done; and ourselves suffering like the wretched Britons under the oppression of the Conqueror. Ye that oppose independance now, ye know not what ye do; ye are opening a door to eternal tyranny, by keeping vacant the seat of government. There are thousands, and tens

1. Thomas Anello, otherwise Massanello, a fisherman of Naples, who after spiring up his countrymen in the public market place, against the oppressions of the Spaniards, to whom the place was then subject, prompted them to revolt, and in the space of a day became king.

of thousands, who would think it glorious to expel from the continent, that barbarous and hellish power, which hath stirred up the Indians and Negroes to destroy us, the cruelty hath a double guilt, it is dealing brutally by us, and treacherously by them.

To talk of friendship with those in whom our reason forbids us to have faith, and our affections wounded through a thousand pores instruct us to detest, is madness and folly. Every day wears out the little remains of kindred between us and them, and can there be any reason to hope, that as the relationship expires, the affection will increase, or that we shall agree better, when we have ten times more and greater concerns to quarrel over than ever?

Ye that tell us of harmony and reconciliation, can ye restore to us the time that is past? Can ye give to prostitution its former innocence? Neither can ye reconcile Britain and America. The last cord now is broken, the people of England are presenting addresses against us. There are injuries which nature cannot forgive; she would cease to be nature if she did. As well can the lover forgive the ravisher of his mistress, as the continent forgive the murders of Britain. The Almighty hath implanted in us these unextinguishable feelings for good and wise purposes. They are the guardians of his image in our hearts. They distinguish us from the herd of common animals. The social compact would dissolve, and justice be extirpated the earth, or have only a casual existence were we callous to the touches of affection. The robber, and the murderer, would often escape unpunished, did not the injuries which our tempers sustain, provoke us into justice.

O ye that love mankind! Ye that dare oppose, not only the tyranny, but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia, and Africa, have long expelled her—Europe regards her like a stranger, and England hath given her warning to depart. O! receive the fugitive, and prepare in time an asylum for mankind.

Source:

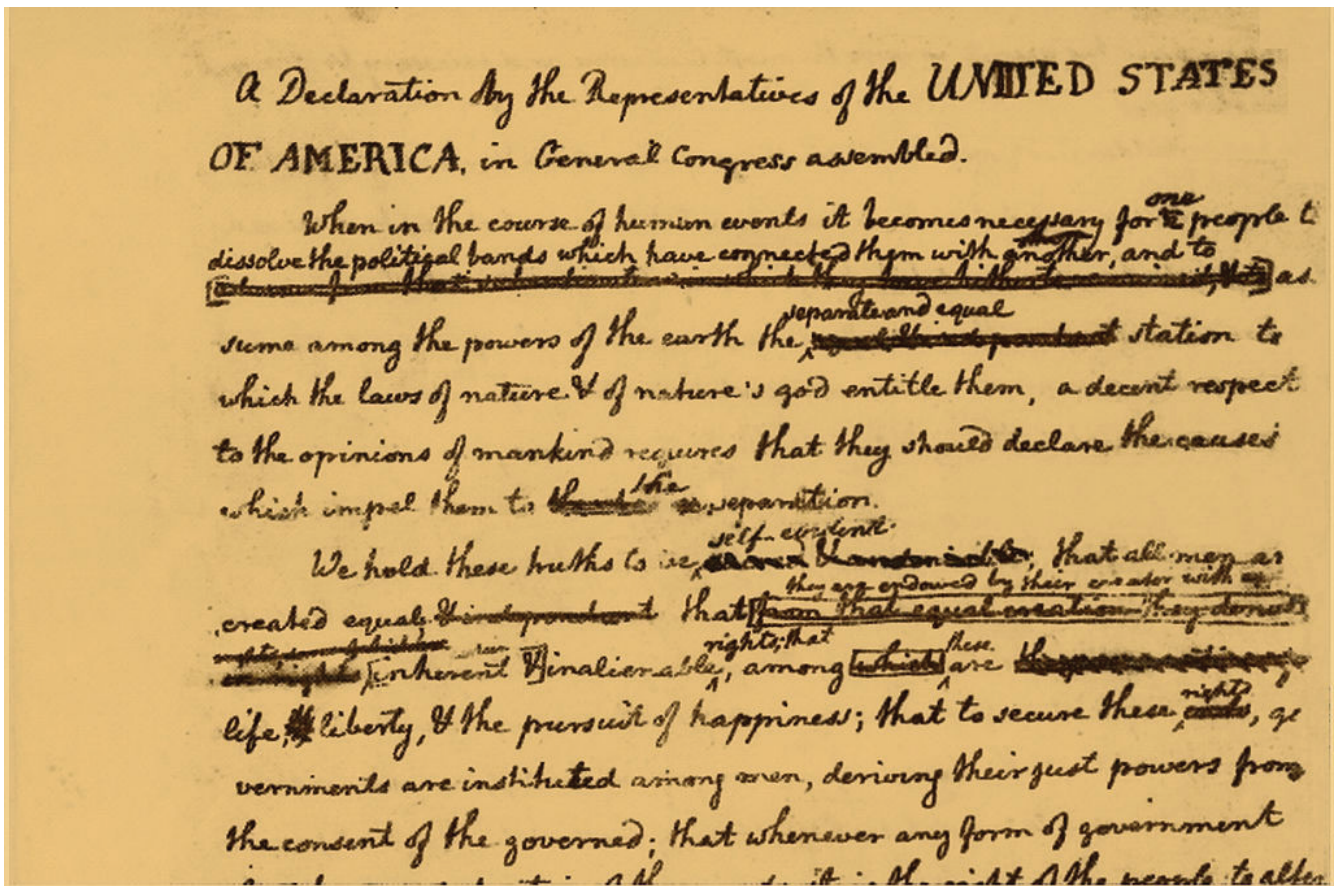
Common Sense, Thomas Paine, Public Domain

Author Introduction-Thomas Jefferson (1743-1826)

Following the tenets of the Enlightenment, Thomas Jefferson's mind ranged amid such disparate fields of knowledge as law, philosophy, government, architecture, education, religion, science, and agriculture. Jefferson acquired understanding of law and government through the works of others—including Sir Isaac Newton (1643–1727), the classic republican theorist James Harrington (1611–1677), political philosopher Thomas Hobbes (1588–1679), Locke, and enlightenment writer Voltaire (1694–1778). Later, his library, comprising thousands of books, served as the foundation for the Library of Congress. He put this understanding to practical use in his public life devoted to the American democracy, delineating through his writing a clear and fair social contract that protects the rights of the individual.

He was born in Albemarle County, Virginia. He was educated first at home and then at the College of William and Mary in Williamsburg, Virginia. In 1769, he was elected to the Virginia House of Burgesses and thereafter devoted much of his public life to that state, including representing Virginia in the Second Continental Congress. He also served in the Virginia legislature, codifying its laws to accord with ideas of religious freedom and tolerance. From 1779 to 1781, he was the governor of Virginia. He also served as its delegate to the Congress of the Confederation.

Figure 1. Draft of Declaration of Independence sent to James Madison in 1781

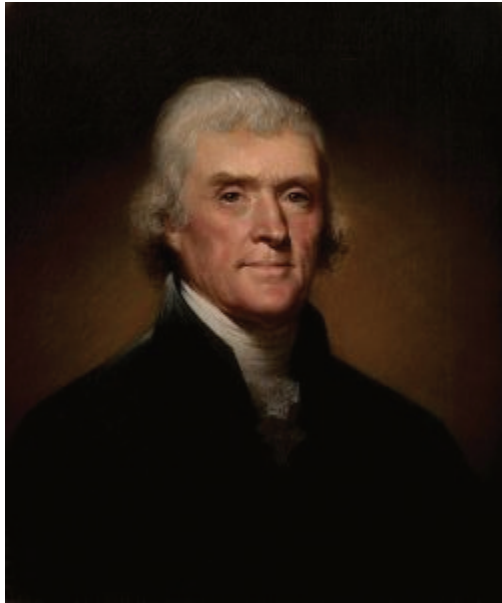


After the Revolutionary War, he helped negotiate the Treaty of Paris then remained in France as the American Minister (1785–1789). Returning to America, he devoted his public life to national affairs. He served as the first secretary of state (under George Washington), the second vice president (under John Adams), and then the third president. The Louisiana Purchase (1803) was made during his presidency, and he funded the exploratory expedition of Lewis and Clark (1803–1806).

In 1793, he retired from political life to live at Monticello, the home he designed. Although he had hoped to include a statement against slavery in the Declaration of Independence, he nevertheless held slaves at Monticello, fathered children there by his slave Sally Hemmings, and ultimately advocated for the colonization of blacks outside of America. He also founded the University of Virginia upon Enlightenment tenets of education. The buildings he designed for this university make it to this day one of the most beautiful campuses in America.

He had put on his gravestone at Monticello the accomplishments for which he most wanted to be remembered: Author of the Declaration of American Independence, of the Statute of Virginia for religious freedom, and Father of the University of Virginia.

Figure 2. Thomas Jefferson



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "Draft of Declaration of Independence sent to James Madison in 1781," Frank Schulenburg, Wikimedia, Public Domain, derivative image from "US Declaration of Independence Draft," Wikimedia, Public Domain.

Figure 2. "Thomas Jefferson," Rembrandt Peale, Wikimedia, Public Domain.

From Notes on the State of Virginia (1785) By Thomas Jefferson

Query VI

A notice of its Mountains?

For the particular geography of our mountains I must refer to Fry and Jefferson's map of Virginia; and to Evans's analysis of his map of America for a more philosophical view of them than is to be found in any other work. It is worthy notice, that our mountains are not solitary and scattered confusedly over the face of the country; but that they commence at about 150 miles from the sea-coast, are disposed in ridges one behind another, running nearly parallel with the sea-coast, though rather approaching it as they advance north-eastwardly. To the south-west, as the tract of country between the sea-coast and the Missisipi becomes narrower, the mountains converge into a single ridge, which, as it approaches the Gulph of Mexico, subsides into plain country, and gives rise to some of the waters of that Gulph, and particularly to a river called the Apalachicola, probably from the Apalachies, an Indian nation formerly residing on it. Hence the mountains giving rise to that river, and seen from its various parts, were called the Apalachian mountains, being in fact the end or termination only of the great ridges passing through the continent. European geographers however extended the name northwardly as far as the mountains extended; some giving it, after their separation into different ridges, to the Blue ridge, others to the North mountain, others to the Alleghaney, others to the Laurel ridge, as may be seen in their different maps. But the fact I believe is, that none of these ridges were ever known by that name to the inhabitants, either native or emigrant, but as they saw them so called in European maps. In the same direction generally are the veins of lime-stone, coal and other minerals hitherto discovered; and so range the falls of our great rivers. But the courses of the great rivers are at right angles with these. James and Patowmac penetrate through all the ridges of mountains eastward of the Alleghaney, that is broken by no water course. It is in fact the spine of the country between the Atlantic on one side, and the Missisipi and St. Laurence on the other. The passage of the Patowmac through the Blue ridge is perhaps one of the most stupendous scenes in nature. You stand on a very high point of land. On your right comes up the Shenandoah, having ranged along the foot of the mountain an hundred miles to seek a vent. On your left approaches the Patowmac, in quest of a passage also. In the moment of their junction they rush together against the mountain, rend it asunder, and pass off to the sea. The first glance of this

scene hurries our senses into the opinion, that this earth has been created in time, that the mountains were formed first, that the rivers began to flow afterwards, that in this place particularly they have been dammed up by the Blue ridge of mountains, and have formed an ocean which filled the whole valley; that continuing to rise they have at length broken over at this spot, and have torn the mountain down from its summit to its base. The piles of rock on each hand, but particularly on the Shenandoah, the evident marks of their disrapture and avulsion from their beds by the most powerful agents of nature, corroborate the impression. But the distant finishing which nature has given to the picture is of a very different character. It is a true contrast to the foreground. It is as placid and delightful, as that is wild and tremendous. For the mountain being cloven asunder, she presents to your eye, through the cleft, a small catch of smooth blue horizon, at an infinite distance in the plain country, inviting you, as it were, from the riot and tumult roaring around, to pass through the breach and participate of the calm below. Here the eye ultimately composes itself; and that way too the road happens actually to lead. You cross the Patowmac above the junction, pass along its side through the base of the mountain for three miles, its terrible precipices hanging in fragments over you, and within about 20 miles reach Frederick town and the fine country round that. This scene is worth a voyage across the Atlantic. Yet here, as in the neighbourhood of the natural bridge, are people who have passed their lives within half a dozen miles, and have never been to survey these monuments of a war between rivers and mountains, which must have shaken the earth itself to its centre.—The height of our mountains has not yet been estimated with any degree of exactness. The Alleghaney being the great ridge which divides the waters of the Atlantic from those of the Missisipi, its summit is doubtless more elevated above the ocean than that of any other mountain. But its relative height, compared with the base on which it stands, is not so great as that of some others, the country rising behind the successive ridges like the steps of stairs. The mountains of the Blue ridge, and of these the Peaks of Otter, are thought to be of a greater height, measured from their base, than any others in our country, and perhaps in North America. From data, which may found a tolerable conjecture, we suppose the highest peak to be about 4000 feet perpendicular, which is not a fifth part of the height of the mountains of South America, nor one third of the height which would be necessary in our latitude to preserve ice in the open air unmelted through the year. The ridge of mountains next beyond the Blue ridge, called by us the North mountain, is of the greatest extent; for which reason they were named by the Indians the Endless mountains.

A substance supposed to be pumice, found floating on the Missisipi, has induced a conjecture, that there is a volcano on some of its waters: and as these are mostly known to their sources, except the Missouri, our expectations of verifying the conjecture would of course be led to the mountains which divide the waters of the Mexican Gulph from those of the South Sea; but no volcano having ever yet been known at such a distance from the sea, we must rather suppose that this floating substance has been erroneously deemed pumice.

Query XVII

The different religions received into that state?

The first settlers in this country were emigrants from England, of the English church, just at a point of

time when it was flushed with complete victory over the religious of all other persuasions. Possessed, as they became, of the powers of making, administering, and executing the laws, they shewed equal intolerance in this country with their Presbyterian brethren, who had emigrated to the northern government. The poor Quakers were flying from persecution in England. They cast their eyes on these new countries as asylums of civil and religious freedom; but they found them free only for the reigning sect. Several acts of the Virginia assembly of 1659, 1662, and 1693, had made it penal in parents to refuse to have their children baptized; had prohibited the unlawful assembling of Quakers; had made it penal for any master of a vessel to bring a Quaker into the state; had ordered those already here, and such as should come thereafter, to be imprisoned till they should abjure the country; provided a milder punishment for their first and second return, but death for their third; had inhibited all persons from suffering their meetings in or near their houses, entertaining them individually, or disposing of books which supported their tenets. If no capital execution took place here, as did in New-England, it was not owing to the moderation of the church, or spirit of the legislature, as may be inferred from the law itself; but to historical circumstances which have not been handed down to us. The Anglicans retained full possession of the country about a century. Other opinions began then to creep in, and the great care of the government to support their own church, having begotten an equal degree of indolence in its clergy, two-thirds of the people had become dissenters at the commencement of the present revolution. The laws indeed were still oppressive on them, but the spirit of the one party had subsided into moderation, and of the other had risen to a degree of determination which commanded respect.

The present state of our laws on the subject of religion is this. The convention of May 1776, in their declaration of rights, declared it to be a truth, and a natural right, that the exercise of religion should be free; but when they proceeded to form on that declaration the ordinance of government, instead of taking up every principle declared in the bill of rights, and guarding it by legislative sanction, they passed over that which asserted our religious rights, leaving them as they found them. The same convention, however, when they met as a member of the general assembly in October 1776, repealed all acts of parliament which had rendered criminal the maintaining any opinions in matters of religion, the forbearing to repair to church, and the exercising any mode of worship; and suspended the laws giving salaries to the clergy, which suspension was made perpetual in October 1779. Statutory oppressions in religion being thus wiped away, we remain at present under those only imposed by the common law, or by our own acts of assembly. At the common law, heresy was a capital offence, punishable by burning. Its definition was left to the ecclesiastical judges, before whom the conviction was, till the statute of the 1 El. c. 1. circumscribed it, by declaring, that nothing should be deemed heresy, but what had been so determined by authority of the canonical scriptures, or by one of the four first general councils, or by some other council having for the grounds of their declaration the express and plain words of the scriptures. Heresy, thus circumscribed, being an offence at the common law, our act of assembly of October 1777, c. 17. gives cognizance of it to the general court, by declaring, that the jurisdiction of that court shall be general in all matters at the common law. The execution is by the writ de hæritico comburendo. By our own act of assembly of 1705, c. 30. if a person brought up in the Christian religion denies the being of a God, or the Trinity, or asserts there are more gods than one, or denies the Christian religion to be true, or the scriptures to be of divine authority, he is punishable on the first offence by incapacity to hold any office or employment ecclesiastical, civil, or military; on the

second by disability to sue, to take any gift or legacy, to be guardian, executor, or administrator, and by three years imprisonment, without bail. A father's right to the custody of his own children being founded in law on his right of guardianship, this being taken away, they may of course be severed from him, and put, by the authority of a court, into more orthodox hands. This is a summary view of that religious slavery, under which a people have been willing to remain, who have lavished their lives and fortunes for the establishment of their civil freedom.

The error seems not sufficiently eradicated, that the operations of the mind, as well as the acts of the body, are subject to the coercion of the laws. But our rulers can have authority over such natural rights only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbour to say there are twenty gods, or no god. It neither picks my pocket nor breaks my leg. If it be said, his testimony in a court of justice cannot be relied on, reject it then, and be the stigma on him. Constraint may make him worse by making him a hypocrite, but it will never make him a truer man. It may fix him obstinately in his errors, but will not cure them. Reason and free inquiry are the only effectual agents against error. Give a loose to them, they will support the true religion, by bringing every false one to their tribunal, to the test of their investigation. They are the natural enemies of error, and of error only. Had not the Roman government permitted free inquiry, Christianity could never have been introduced. Had not free inquiry been indulged, at the æra of the reformation, the corruptions of Christianity could not have been purged away. If it be restrained now, the present corruptions will be protected, and new ones encouraged. Was the government to prescribe to us our medicine and diet, our bodies would be in such keeping as our souls are now. Thus in France the emetic was once forbidden as a medicine, and the potatoe as an article of food. Government is just as infallible too when it fixes systems in physics. Galileo was sent to the inquisition for affirming that the earth was a sphere: the government had declared it to be as flat as a trencher, and Galileo was obliged to abjure his error. This error however at length prevailed, the earth became a globe, and Descartes declared it was whirled round its axis by a vortex. The government in which he lived was wise enough to see that this was no question of civil jurisdiction, or we should all have been involved by authority in vortices. In fact, the vortices have been exploded, and the Newtonian principle of gravitation is now more firmly established, on the basis of reason, than it would be were the government to step in, and to make it an article of necessary faith. Reason and experiment have been indulged, and error has fled before them. It is error alone which needs the support of government. Truth can stand by itself. Subject opinion to coercion: whom will you make your inquisitors? Fallible men; men governed by bad passions, by private as well as public reasons. And why subject it to coercion? To produce uniformity. But is uniformity of opinion desirable? No more than of face and stature. Introduce the bed of Procrustes then, and as there is danger that the large men may beat the small, make us all of a size, by lopping the former and stretching the latter. Difference of opinion is advantageous in religion. The several sects perform the office of a *Censor morum* over each other. Is uniformity attainable? Millions of innocent men, women, and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half the world fools, and the other half

hypocrites. To support roguery and error all over the earth. Let us reflect that it is inhabited by a thousand millions of people. That these profess probably a thousand different systems of religion. That ours is but one of that thousand. That if there be but one right, and ours that one, we should wish to see the 999 wandering sects gathered into the fold of truth. But against such a majority we cannot effect this by force. Reason and persuasion are the only practicable instruments. To make way for these, free inquiry must be indulged; and how can we wish others to indulge it while we refuse it ourselves. But every state, says an inquisitor, has established some religion. No two, say I, have established the same. Is this a proof of the infallibility of establishments? Our sister states of Pennsylvania and New York, however, have long subsisted without any establishment at all. The experiment was new and doubtful when they made it. It has answered beyond conception. They flourish infinitely. Religion is well supported; of various kinds, indeed, but all good enough; all sufficient to preserve peace and order: or if a sect arises, whose tenets would subvert morals, good sense has fair play, and reasons and laughs it out of doors, without suffering the state to be troubled with it. They do not hang more malefactors than we do. They are not more disturbed with religious dissensions. On the contrary, their harmony is unparalleled, and can be ascribed to nothing but their unbounded tolerance, because there is no other circumstance in which they differ from every nation on earth. They have made the happy discovery, that the way to silence religious disputes, is to take no notice of them. Let us too give this experiment fair play, and get rid, while we may, of those tyrannical laws. It is true, we are as yet secured against them by the spirit of the times. I doubt whether the people of this country would suffer an execution for heresy, or a three years imprisonment for not comprehending the the mysteries of the Trinity. But is the spirit of the people an infallible, a permanent reliance? Is it government? Is this the kind of protection we receive in return for the rights we give up? Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecutor, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

Query XIX

The present state of manufactures, commerce, interior and exterior trade?

We never had an interior trade of any importance. Our exterior commerce has suffered very much from the beginning of the present contest. During this time we have manufactured within our families the most necessary articles of cloathing. Those of cotton will bear some comparison with the same kinds of manufacture in Europe; but those of wool, flax and hemp are very coarse, unsightly, and unpleasant: and such is our attachment to agriculture, and such our preference for foreign manufactures, that be it wise or unwise, our people will certainly return as soon as they can, to the raising raw materials, and exchanging them for finer manufactures than they are able to execute themselves.

The political œconomists of Europe have established it as a principle that every state should endeavour to manufacture for itself: and this principle, like many others, we transfer to America, without calculating the difference of circumstance which should often produce a difference of result. In Europe the lands are either cultivated, or locked up against the cultivator. Manufacture must therefore be resorted to of necessity not of choice, to support the surplus of their people. But we have an immensity of land courting the industry of the husbandman. It is best then that all our citizens should be employed in its improvement, or that one half should be called off from that to exercise manufactures and handicraft arts for the other? Those who labour in the earth are the chosen people of God, if ever he had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire, which otherwise might escape from the face of the earth. Corruption of morals in the mass of cultivators is a phænomenon of which no age nor nation has furnished an example. It is the mark set on those, who not looking up to heaven, to their own soil and industry, as does the husbandman, for their subsistence, depend for it on the casualties and caprice of customers. Dependance begets subservience and venality, suffocates the germ of virtue, and prepares fit tools for the designs of ambition. This, the natural progress and consequence of the arts, has sometimes perhaps been retarded by accidental circumstances: but, generally speaking, the proportion which the aggregate of the other classes of citizens bears in any state to that of its husbandmen, is the proportion of its unfound to its healthy parts, and is a good- enough barometer whereby to measure its degree of corruption. While we have land to labour then, let us never wish to see our citizens occupied at a work-bench, or twirling a distaff. Carpenters, masons, smiths, are wanting in husbandry: but, for the general operations of manufacture, let our work-shops remain in Europe. It is better to carry provisions and materials to workmen there, than bring them to the provisions and materials, and with them their manners and principles. The loss by the transportation of commodities across the Atlantic will be made up in happiness and permanence of government. The mobs of great cities add just so much to the support of pure government, as sores do to the strength of the human body. It is the manners and spirit of a people which preserve a republic in vigour. A degeneracy in these is a canker which soon eats to the heart of its laws and constitution.

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From Declaration of Independence Draft By Thomas Jefferson in progress-- needs footnotes added

It appearing in the course of these debates, that the colonies of New York, New Jersey, Pennsylvania, Delaware, Maryland, and South Carolina were not yet matured for falling from the parent stem, but that they were fast advancing to that state, it was thought most prudent to wait a while for them, and to postpone the final decision to July 1st; but, that this might occasion as little delay as possible, a committee was appointed to prepare a Declaration of Independence. The committee were John Adams, Dr. Franklin, Roger Sherman, Robert R. Livingston, and myself. Committees were also appointed, at the same time, to prepare a plan of confederation for the colonies, and to state the terms proper to be proposed for foreign alliance. The committee for drawing the Declaration of Independence, desired me to do it. It was accordingly done, and being approved by them, I reported it to the House on Friday, the 28th of June, when it was read, and ordered to lie on the table. On Monday, the 1st of July, the House resolved itself into a committee of the whole, and resumed the consideration of the original motion made by the delegates of Virginia, which, being again debated through the day, was carried in the affirmative by the votes of New Hampshire, Connecticut, Massachusetts, Rhode Island, New Jersey, Maryland, Virginia, North Carolina and Georgia. South Carolina and Pennsylvania voted against it. Delaware had but two members present, and they were divided. The delegates from New York declared they were for it themselves, and were assured their constituents were for it; but that their instructions having been drawn near a twelvemonth before, when reconciliation was still the general object, they were enjoined by them to do nothing which should impede that object. They, therefore, thought themselves not justifiable in voting on either side, and asked leave to withdraw from the question; which was given them. The committee rose and reported their resolution to the House. Mr. Edward Rutledge, of South Carolina, then requested the determination might be put off to the next day, as he believed his colleagues, though they disapproved of the resolution, would then join in it for the sake of unanimity. The ultimate question, whether the House would agree to the resolution of the committee, was accordingly postponed to the next day, when it was again moved, and South Carolina concurred in voting for it. In the meantime, a third member had come post from the Delaware counties,

and turned the vote of that colony in favor of the resolution. Members of a different sentiment attending that morning from Pennsylvania also, her vote was changed, so that the whole twelve colonies who were authorized to vote at all, gave their voices for it; and, within a few days,[9] the convention of New York approved of it, and thus supplied the void occasioned by the withdrawing of her delegates from the vote.

Congress proceeded the same day to consider the Declaration of Independence, which had been reported and lain on the table the Friday preceding, and on Monday referred to a committee of the whole. The pusillanimous idea that we had friends in England worth keeping terms with, still haunted the minds of many. For this reason, those passages which conveyed censures on the people of England were struck out, lest they should give them offence. The clause too, reprobating the enslaving the inhabitants of Africa, was struck out in complaisance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who, on the contrary, still wished to continue it. Our northern brethren also, I believe, felt a little tender under those censures; for though their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others. The debates, having taken up the greater parts of the 2d, 3d, and 4th days of July, were, on the evening of the last, closed; the Declaration was reported by the committee, agreed to by the House, and signed by every member present, except Mr. Dickinson. As the sentiments of men are known not only by what they receive, but what they reject also, I will state the form of the Declaration as originally reported. The parts struck out by Congress shall be distinguished by a black line drawn under them[10] and those inserted by them shall be placed in the margin, or in a concurrent column.

A Declaration by the Representatives of the United States of America, in *General* Congress assembled.

20When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self evident: that all men are created equal; that they are endowed by certain their creator with [*inherent and*] inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, [*begun at a distinguished period and*] pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter [*expunge*] their former systems of government. The history of the present king of Great Britain is a

history of [*unremitting*] repeated injuries and usurpations, [*among which appears no solitary fact to contradict the uniform tenor of the rest, but all have*] all having in direct object the establishment of an absolute tyranny over these states. 21 To prove this, let facts be submitted to a candid world [*for the truth of which we pledge a faith yet unsullied by falsehood.*]

He has refused his assent to laws the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and, when so suspended, he has utterly neglected to attend to them.

He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature, a right inestimable to them, and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved representative houses repeatedly [*and continually*] for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time after such dissolutions to cause others to be elected, whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise, the state remaining, in the meantime, exposed to all the dangers of invasion from without and convulsions within.

He has endeavored to prevent the population of these states; for that purpose obstructing the laws for naturalization of foreigners, refusing to pass others to encourage their migrations hither, and raising the conditions of new appropriations of lands.

obstructed

He has [*suffered*] the administration of justice [*totally to cease in some of these states*] by refusing his assent to laws for establishing judiciary powers.²²

He has made [*our*] judges dependent on his will alone for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, [*by a self-assumed power*] and sent hither swarms of new officers to harass our people and eat out their substance.

He has kept among us in times of peace standing armies [*and ships of war*] without the consent of our legislatures.

He has affected to render the military independent of, and superior to, the civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitutions and unacknowledged by our laws, giving his assent to their acts of pretended legislation for quartering large bodies of armed troops among us; for protecting them by a mock trial from punishment for any murders which they should commit on the inhabitants of these states; for cutting off our trade with all parts of the world; for imposing taxes on us without our consent; for depriving us [] of the benefits of trial by jury; for transporting in many cases us beyond seas to be tried for pretended offences; for abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its

boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these [*states*]; for taking away our charters, abolishing our colonies most valuable laws, and altering fundamentally the forms of our governments; for suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here [*withdrawing his governors, and declaring us out of his allegiance and protection.*] by declaring us out of his protection, and waging war against us.²³

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation and tyranny already begun with circumstances of cruelty and perfidy [] unworthy the head of a scarcely paralleled in the most barbarous ages, and totally civilized nation.

He has constrained our fellow citizens taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

He has [] endeavored to bring on the inhabitants excited domestic insurrection among us, and has of our frontiers, the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions [*of existence.*]

[*He has incited treasonable insurrections of our fellow citizens, with the allurements of forfeiture and confiscation of our property.*

He has waged cruel war against human nature itself violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of INFIDEL powers, is the warfare of the CHRISTIAN king of Great Britain. Determined to keep open a market where MEN should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them: thus paying off former crimes committed 24against the LIBERTIES of one people, with crimes which he urges them to commit against the LIVES of another.]

In every stage of these oppressions we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by repeated injuries.

A prince whose character is thus marked by every act which may define a tyrant is unfit to be the ruler of a []free people [*who mean to be free. Future ages will scarcely believe that the hardiness of one man adventured, within the short compass of twelve years only, to lay a foundation so broad and so undisguised for tyranny over a people fostered and fixed in principles of freedom.*]

Nor have we been wanting in attentions to our British brethren. an unwarrantable We have warned them from time to time of attempts by their legislature to extend [*a*] jurisdiction over [*these our states*]. We have reminded us/them of the circumstances of our emigration and settlement here, [*no one of which could warrant so strange a pretension: that these were effected at the expense of our own blood and treasure, unassisted by the wealth or the strength of Great Britain: that in constituting indeed, our several forms of government, we had adopted one common king, thereby laying a foundation for perpetual league and amity with them: but that submission*

to their parliament was no part of our constitution, nor ever in idea, if history may be credited: and,] we have[] appealed to their native justice and magnanimity [*as well as to*] and we have conjured them \ by the ties of our common kindred to disavow these usurpations which [*were likely to*] interrupt our connection would inevitably and correspondence. They too have been deaf to the voice of justice and of consanguinity, We must therefore[*and when occasions have been given them, by the regular course of their laws, of removing from their councils the disturbers of our harmony, they have, by their free election, re-established them in power. At this very time too, they are permitting their chief magistrate to send over not only soldiers of our common blood, but Scotch and foreign mercenaries to invade and destroy us. These facts have given the last stab to agonizing affection, and manly spirit bids us to renounce forever these unfeeling brethren. We must endeavor to forget our former love for them, and hold them as we hold the rest of mankind, enemies in war, in peace friends. We might have been a free and a great people together; but a communication of grandeur and of freedom, it seems, is below their dignity. Be it so, since they will have it. The road to happiness and to glory is open to us too. We will tread it apart from them, and*] acquiesce in the necessity which denounces our [*eternal*] separation []! and hold them as we hold the rest of mankind, enemies in war, in peace friends.

We therefore the representatives of the United States of America in General Congress assembled, do in the name, and by the authority of the good people of these [*states reject and renounce all allegiance and subjection to the kings of Great Britain and all others who may hereafter claim by, through or under them; we utterly dissolve all political connection which may heretofore have subsisted between us and the people or parliament of Great Britain: and finally we do assert and declare these colonies to be free and independent states,*] and that as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And for the support of this declaration, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

We, therefore, the representatives of the United States of America in General Congress assembled, appealing to the supreme judge of the world for the rectitude of our intentions, do in the name, and by the authority of the good people of these colonies, solemnly publish and declare, that these united colonies are, and of right ought to be free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved, and that as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And for the support of this declaration, with a firm reliance on the protection of divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

The Declaration thus signed on the 4th, on paper, was engrossed on parchment, and signed again on the 2d of August.

[Some erroneous statements of the proceedings on the Declaration of Independence having got before the public in latter times, Mr. Samuel A. Wells asked explanations of me, which are given in my letter to him of May 12, '19, before and now again referred to.[11] I took notes in my place while these things were going on, and at their close wrote them out in form and with correctness, and from 1 to 7 of the two preceding sheets, are the originals then written; as the two following are of the earlier debates on the Confederation, which I took in like manner.[12]]

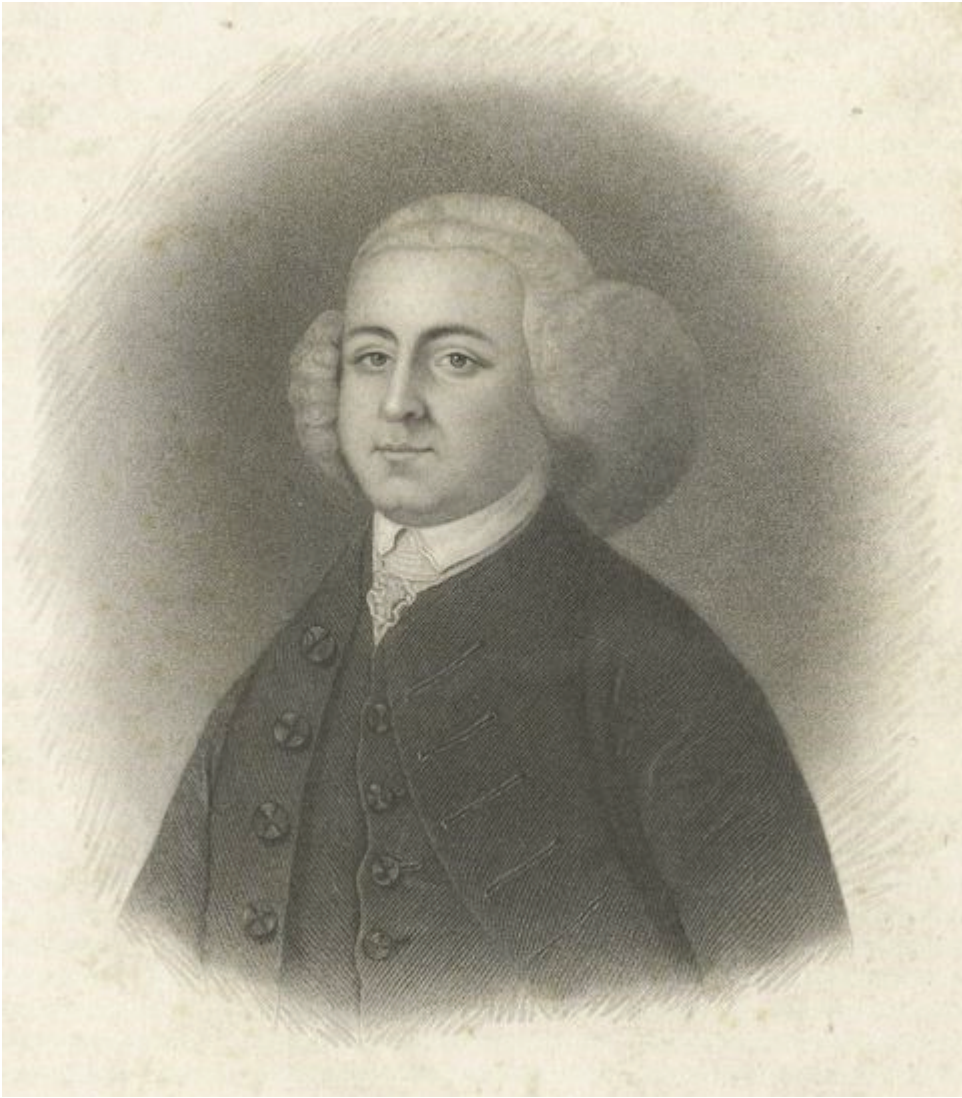
Source:

The Writings of Thomas Jefferson, Vol. I, Thomas Jefferson, Public Domain

Author Introduction-John Adams (1735–1826) & Abigail Adams (1744–1818)

John Adams was born in Braintree (now Quincy), Massachusetts, situated ten miles from Boston. He attended Harvard then practiced law in Braintree. His opposition to the Stamp Act and the Intolerable Acts led to his serving as delegate to the intercolonial congress; the First Continental Congress (that adapted his “Declaration of Rights”); and the Second Continental Congress. Accepting the need for armed resistance, Adams helped delegates join together to declare independence against England. He also helped negotiate the Treaty of Paris that ended the Revolutionary War; served as America’s first constitutional vice president (under George Washington); and its second president.

Figure 1. John Adams



Abigail Adams née Smith was also born in Braintree, Massachusetts. She received no formal education, instead being guided by her mother in the domestic arts expected of women in that era. She fulfilled her expected role as wife when she married John in 1764 and as mother when she bore five children in seven years. During the early years of their marriage, Abigail moved from one household to another in order to remain close to John. The two were separated, however, starting in 1775 as he served in the congresses leading to the American Revolution. Abigail remained in Braintree, managing their farm, enduring many privations and witnessing terrifying battles— experiences from which John was, to some degree, insulated. After the war, John and Abigail would live separately and together in America and abroad until John retired from politics and returned permanently to Braintree. In 1818, Abigail died of typhoid fever, predeceasing John by eight years.

Figure 2. Abigail Adams



Their correspondence comprises 1,100 letters, giving glimpses into their frugalities, friendships, illnesses, parenting, and griefs—especially through the early death of their daughter and their last child being stillborn. Their letters also provide glimpses into a time of momentous upheaval and change in American life, as

John and Abigail were active participants in these changes. The March 31, 1776 letter from Abigail to John expresses the hope for a universal democracy, liberating women from the legal tyranny of their husbands, and suggesting a more equitable relationship between friends who are spouses. John's letters on independence vault even beyond these hopes to an almost millennial vision of America and its great experiment in freedom and democracy.

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Figure 1. "John Adams," Grace Hammond, Virginia Western Community College, Public Domain, derivative image from "John Adams," New York Public Library, Public Domain.

Figure 2. "Abigail Adams," Benjamin Blyth, Wikimedia, Public Domain.

Familiar Letters of John Adams and his Wife Abigail Adams, During the Revolution (1776) By John Adams and Abigail Adams

A. Adams to J. Adams, March 31, 1776

Braintree, 31 March, 1776.

I wish you would ever write me a letter half as long as I write you, and tell me, if you may, where your fleet are gone; what sort of defense Virginia can make against our common enemy; whether it is so situated as to make an able defense. Are not the gentry lords, and the common people vassals? Are they not like the uncivilized vassals Britain represents us to be? I hope their riflemen, who have shown themselves very savage and even blood-thirsty, are not a specimen of the generality of the people. I am willing to allow the colony great merit for having produced a Washington; but they have been shamefully duped by a Dunmore.

I have sometimes been ready to think that the passion for liberty cannot be equally strong in the breasts of those who have been accustomed to deprive their fellow-creatures of theirs. Of this I am certain, that it is not founded upon that generous and Christian principle of doing to others as we would that others should do unto us. Do not you want to see Boston? I am fearful of the small-pox, or I should have been in before this time. I got Mr. Crane to go to our house and see what state it was in. I find it has been occupied by one of the doctors of a regiment; very dirty, but no other damage has been done to it. The few things which were left in it are all gone. I look upon it as a new acquisition of property—a property which one month ago I did not value at a single shilling, and would with pleasure have seen it in flames.

The town in general is left in a better state than we expected; more owing to a precipitate flight than any regard to the inhabitants; though some individuals discovered a sense of honor and justice, and have left the rent of the houses in which they were, for the owners, and the furniture unhurt, or, if damaged, sufficient to make it good. Others have committed abominable ravages. The mansion-house of your President is safe, and the furniture unhurt; while the house and furniture of the Solicitor General have fallen a prey to their own merciless party. Surely the very fiends feel a reverential awe for virtue and patriotism, whilst they detest the parricide and traitor.

I feel very differently at the approach of spring from what I did a month ago. We knew not then whether we

could plant or sow with safety, whether where we had tilled we could reap the fruits of our own industry, whether we could rest in our own cottages or whether we should be driven from the seacoast to seek shelter in the wilderness; but now we feel a temporary peace, and the poor fugitives are returning to their deserted habitations.

Though we felicitate ourselves, we sympathize with those who are trembling lest the lot of Boston should be theirs. But they cannot be in similar circumstances unless pusillanimity and cowardice should take possession of them. They have time and warning given them to see the evil and shun it.

I long to hear that you have declared an independency. And, by the way, in the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the husbands. Remember, all men would be tyrants if they could. If particular care and attention is not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation.

That your sex are naturally tyrannical is a truth so thoroughly established as to admit of no dispute; but such of you as wish to be happy willingly give up the harsh title of master for the more tender and endearing one of friend. Why, then, not put it out of the power of the vicious and the lawless to use us with cruelty and indignity with impunity? Men of sense in all ages abhor those customs which treat us only as the vassals of your sex; regard us then as beings placed by Providence under your protection, and in imitation of the Supreme Being make use of that power only for our happiness.

J. Adams to A. Adams, April 14, 1776

14 April.

You justly complain of my short letters, but the critical state of things and the multiplicity of avocations must plead my excuse. You ask where the fleet is? The inclosed papers will inform you. You ask what sort of defense Virginia can make? I believe they will make an able defense. Their militia and minute-men have been some time employed in training themselves, and they have nine battalions of regulars, as they call them, maintained among them, under good officers, at the Continental expense. They have set up a number of manufactories of firearms, which are busily employed. They are tolerably supplied with powder, and are successful and assiduous in making saltpetre. Their neighboring sister, or rather daughter colony of North Carolina, which is a warlike colony, and has several battalions at the Continental expense, as well as a pretty good militia, are ready to assist them, and they are in very good spirits and seem determined to make a brave resistance. The gentry are very rich, and the common people very poor. This inequality of property gives an aristocratical turn to all their proceedings, and occasions a strong aversion in their patricians to "Common Sense." But the spirit of these Barons is coming down, and it must submit. It is very true, as you observe, they have been duped by Dunmore. But this is a common case. All the colonies are duped, more or less, at one time and another. A more egregious bubble was never blown up than the story of Commissioners coming to treat with the Congress, yet

it has gained credit like a charm, not only with, but against the clearest evidence. I never shall forget the delusion which seized our best and most sagacious friends, the dear inhabitants of Boston, the winter before last. Credulity and the want of foresight are imperfections in the human character, that no politician can sufficiently guard against.

You give me some pleasure by your account of a certain house in Queen Street. I had burned it long ago in imagination. It rises now to my view like a phoenix. What shall I say of the Solicitor General? I pity his pretty children. I pity his father and his sisters. I wish I could be clear that it is no moral evil to pity him and his lady. Upon repentance, they will certainly have a large share in the compassions of many. But let us take warning, and give it to our children. Whenever vanity and gayety, a love of pomp and dress, furniture, equipage, buildings, great company, expensive diversions, and elegant entertainments get the better of the principles and judgments of men or women, there is no knowing where they will stop, nor into what evils, natural, moral, or political, they will lead us.

Your description of your own *gaieté de cœur* charms me. Thanks be to God, you have just cause to rejoice, and may the bright prospect be obscured by no cloud. As to declarations of independency, be patient. Read our privateering laws and our commercial laws. What signifies a word?

As to your extraordinary code of laws, I cannot but laugh. We have been told that our struggle has loosened the bonds of government everywhere; that children and apprentices were disobedient; that schools and colleges were grown turbulent; that Indians slighted their guardians, and negroes grew insolent to their masters. But your letter was the first intimation that another tribe, more numerous and powerful than all the rest, were grown discontented. This is rather too coarse a compliment, but you are so saucy, I won't blot it out. Depend upon it, we know better than to repeal our masculine systems. Although they are in full force, you know they are little more than theory. We dare not exert our power in its full latitude. We are obliged to go fair and softly, and, in practice, you know we are the subjects. We have only the name of masters, and rather than give up this, which would completely subject us to the despotism of the petticoat, I hope General Washington and all our brave heroes would fight; I am sure every good politician would plot, as long as he would against despotism, empire, monarchy, aristocracy, oligarchy, or ochlocracy. A fine story, indeed! I begin to think the ministry as deep as they are wicked. After stirring up Tories, land-jobbers, trimmers, bigots, Canadians, Indians, negroes, Hanoverians, Hessians, Russians, Irish Roman Catholics, Scotch renegadoes, at last they have stimulated the—to demand new privileges and threaten to rebel.

J. Adams to A. Adams, July 3, 1776 (Letter 1)

3 July, 1776.

Your favor of 17 June, dated at Plymouth, was handed me by yesterday's post. I was much pleased to find that you had taken a journey to Plymouth, to see your friends, in the long absence of one whom you may

wish to see. The excursion will be an amusement, and will serve your health. How happy would it have made me to have taken this journey with you!

I was informed, a day or two before the receipt of your letter, that you was gone to Plymouth, by Mrs. Polly Palmer, who was obliging enough, in your absence, to send me the particulars of the expedition to the lower harbor against the men-of-war. Her narration is executed with a precision and perspicuity, which would have become the pen of an accomplished historian.

I am very glad you had so good an opportunity of seeing one of our little American men-of-war. Many ideas new to you must have presented themselves in such a scene; and you will, in future, better understand the relations of sea engagements.

I rejoice extremely at Dr. Bulfinch's petition to open a hospital. But I hope the business will be done upon a larger scale. I hope that one hospital will be licensed in every county, if not in every town. I am happy to find you resolved to be with the children in the first class. Mr. Whitney and Mrs. Katy Quincy are cleverly through inoculation in this city.

The information you give me of our friend's refusing his appointment has given me much pain, grief, and anxiety. I believe I shall be obliged to follow his example. I have not fortune enough to support my family, and, what is of more importance, to support the dignity of that exalted station. It is too high and lifted up for me, who delight in nothing so much as retreat, solitude, silence, and obscurity. In private life, no one has a right to censure me for following my own inclinations in retirement, simplicity, and frugality. In public life, every man has a right to remark as he pleases. At least he thinks so.

Yesterday, the greatest question was decided which ever was debated in America, and a greater, perhaps, never was nor will be decided among men. A Resolution was passed without one dissenting Colony "that these United Colonies are, and of right ought to be, free and independent States, and as such they have, and of right ought to have, full power to make war, conclude peace, establish commerce, and to do all other acts and things which other States may rightfully do." You will see, in a few days, a Declaration setting forth the causes which have impelled us to this mighty revolution, and the reasons which will justify it in the sight of God and man. A plan of confederation will be taken up in a few days.

When I look back to the year 1761, and recollect the argument concerning writs of assistance in the superior court, which I have hitherto considered as the commencement of this controversy between Great Britain and America, and run through the whole period from that time to this, and recollect the series of political events, the chain of causes and effects, I am surprised at the suddenness as well as greatness of this revolution. Britain has been filled with folly, and America with wisdom; at least, this is my judgment. Time must determine. It is the will of Heaven that the two countries should be sundered forever. It may be the will of Heaven that America shall suffer calamities still more wasting, and distresses yet more dreadful. If this is to be the case, it will have this good effect at least. It will inspire us with many virtues which we have not, and correct many errors, follies, and vices which threaten to disturb, dishonor, and destroy us. The furnace of affliction produces refinement in states as well as individuals. And the new Governments we are assuming in every part will

require a purification from our vices, and an augmentation of our virtues, or they will be no blessings. The people will have unbounded power, and the people are extremely addicted to corruption and venality, as well as the great. But I must submit all my hopes and fears to an overruling Providence, in which, unfashionable as the faith may be, I firmly believe.

J. Adams to A. Adams, July 3, 1776 (Letter 2)

Philadelphia, 3 July, 1776.

Had a Declaration of Independency been made seven months ago, it would have been attended with many great and glorious effects. We might, before this hour, have formed alliances with foreign states. We should have mastered Quebec, and been in possession of Canada. You will perhaps wonder how such a declaration would have influenced our affairs in Canada, but if I could write with freedom, I could easily convince you that it would, and explain to you the manner how. Many gentlemen in high stations, and of great influence, have been duped by the ministerial bubble of Commissioners to treat. And in real, sincere expectation of this event, which they so fondly wished, they have been slow and languid in promoting measures for the reduction of that province. Others there are in the Colonies who really wished that our enterprise in Canada would be defeated, that the Colonies might be brought into danger and distress between two fires, and be thus induced to submit. Others really wished to defeat the expedition to Canada, lest the conquest of it should elevate the minds of the people too much to hearken to those terms of reconciliation which, they believed, would be offered us. These jarring views, wishes, and designs occasioned an opposition to many salutary measures which were proposed for the support of that expedition, and caused obstructions, embarrassments, and studied delays, which have finally lost us the province.

All these causes, however, in conjunction would not have disappointed us, if it had not been for a misfortune which could not be foreseen, and perhaps could not have been prevented; I mean the prevalence of the small-pox among our troops. This fatal pestilence completed our destruction. It is a frown of Providence upon us, which we ought to lay to heart.

But, on the other hand, the delay of this Declaration to this time has many great advantages attending it. The hopes of reconciliation which were fondly entertained by multitudes of honest and well-meaning, though weak and mistaken people, have been gradually, and at last totally extinguished. Time has been given for the whole people maturely to consider the great question of independence, and to ripen their judgment, dissipate their fears, and allure their hopes, by discussing it in newspapers and pamphlets, by debating it in assemblies, conventions, committees of safety and inspection, in town and county meetings, as well as in private conversations, so that the whole people, in every colony of the thirteen, have now adopted it as their own act. This will cement the union, and avoid those heats, and perhaps convulsions, which might have been occasioned by such a Declaration six months ago.

But the day is past. The second day of July, 1776, will be the most memorable epocha in the history of

America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore.

You will think me transported with enthusiasm, but I am not. I am well aware of the toil and blood and treasure that it will cost us to maintain this Declaration and support and defend these States. Yet, through all the gloom, I can see the rays of ravishing light and glory. I can see that the end is more than worth all the means. And that posterity will triumph in that day's transaction, even although we should rue it, which I trust in God we shall not.

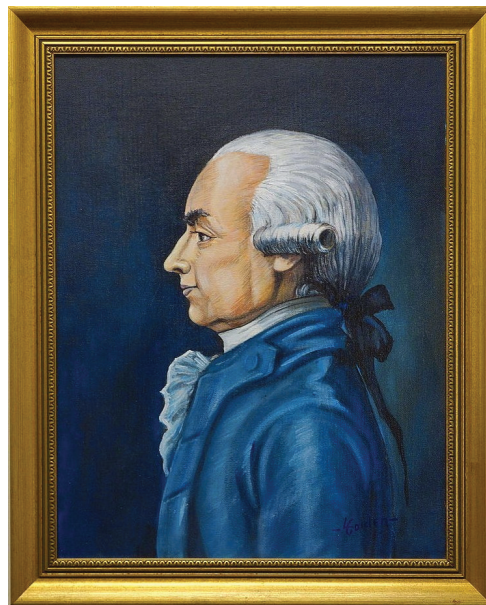
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Author Introduction-J. Hector St. John de Crèvecoeur (1735-1813)

Crèvecoeur was born Michel- Guillaume Jean de Crèvecoeur in Caen, Normandy. Only after he was in America did he change his name to J. Hector St. John de Crèvecoeur. He came to North America in 1755, enlisting in the Canadian militia during the French and Indian War; he served as a surveyor and cartographer. After leaving the military, he traveled through New York, Pennsylvania, and the southern colonies, making a living as a surveyor and trader with Native Americans.

Figure 1. J. Hector St. John de Crèvecoeur



In 1769, he bought farmland in Orange County, New York, married, and raised a family. The American Revolution disrupted this idyllic pastoral life. A Tory sympathizer, Crèvecoeur left for France ostensibly to recover family lands, and returned to post-war America as French consul for New York, New Jersey, and Connecticut. During his absence, his wife had died, his farm was burned in a Native American raid, and his children relocated with strangers. He continued for some years as a successful diplomat

before returning to France in 1780. Two years later, he published his *Letters from an American Farmer*, recording his observations of America, from Pennsylvania to Charles Town and the western frontier. Using the persona of Farmer James—who hailed from a farm not in Orange County, New York but near Carlisle, Pennsylvania—and suppressing his Tory sympathies, Crèvecoeur praised the agrarian life. He noted extensive fields and decent houses in a land that only one hundred years previously had been all wilderness. He expressed optimism for continued positive change through humanitarian action yet also noted the cruelty of slavery in the southern states and lawless behaviors in the western frontier. His book documented the transformation of colonial America to the American Republic. He asked the important question, “What is an American?” And he defined one of the shaping characteristics of the future nature: as a melting pot of peoples and cultures.

The book’s topicality contributed to its remarkable success. Its success certainly helped popularize the idea of America as a classless society, rich with opportunity. After 1790, Crèvecoeur himself never returned to America but lived the remainder of his life in France.

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Figure 1. “J. Hector St. John de Crèvecoeur,” Grace Hammond, Virginia Western Community College, derivative image from “J. Hector St. John de Crèvecoeur,” Wikimedia, Public Domain.

From Letters from an American Farmer (1782) By J. Hector St.
John de Crèvecoeur

LETTER III
WHAT IS AN AMERICAN

I wish I could be acquainted with the feelings and thoughts which must agitate the heart and present themselves to the mind of an enlightened Englishman, when he first lands on this continent. He must greatly rejoice that he lived at a time to see this fair country discovered and settled; he must necessarily feel a share of national pride, when he views the chain of settlements which embellishes these extended shores. When he says to himself, this is the work of my countrymen, who, when convulsed by factions, afflicted by a variety of miseries and wants, restless and impatient, took refuge here. They brought along with them their national genius, to which they principally owe what liberty they enjoy, and what substance they possess. Here he sees the industry of his native country displayed in a new manner, and traces in their works the embryos of all the arts, sciences, and ingenuity which flourish in Europe. Here he beholds fair cities, substantial villages, extensive fields, an immense country filled with decent houses, good roads, orchards, meadows, and bridges, where an hundred years ago all was wild, woody, and uncultivated! What a train of pleasing ideas this fair spectacle must suggest; it is a prospect which must inspire a good citizen with the most heartfelt pleasure. The difficulty consists in the manner of viewing so extensive a scene. He is arrived on a new continent; a modern society offers itself to his contemplation, different from what he had hitherto seen. It is not composed, as in Europe, of great lords who possess everything, and of a herd of people who have nothing. Here are no aristocratical families, no courts, no kings, no bishops, no ecclesiastical dominion, no invisible power giving to a few a very visible one; no great manufacturers employing thousands, no great refinements of luxury. The rich and the poor are not so far removed from each other as they are in Europe. Some few towns excepted, we are all tillers of the earth, from Nova Scotia to West Florida. We are a people of cultivators, scattered over an immense territory, communicating with each other by means of good roads and navigable rivers, united by the silken bands of mild government, all respecting the laws, without dreading their power, because they are equitable. We are all animated with the spirit of an industry which is unfettered and unrestrained, because

each person works for himself. If he travels through our rural districts he views not the hostile castle, and the haughty mansion, contrasted with the clay-built hut and miserable cabin, where cattle and men help to keep each other warm, and dwell in meanness, smoke, and indigence. A pleasing uniformity of decent competence appears throughout our habitations. The meanest of our log-houses is a dry and comfortable habitation. Lawyer or merchant are the fairest titles our towns afford; that of a farmer is the only appellation of the rural inhabitants of our country. It must take some time ere he can reconcile himself to our dictionary, which is but short in words of dignity, and names of honour. There, on a Sunday, he sees a congregation of respectable farmers and their wives, all clad in neat homespun, well mounted, or riding in their own humble waggons. There is not among them an esquire, saving the unlettered magistrate. There he sees a parson as simple as his flock, a farmer who does not riot on the labour of others. We have no princes, for whom we toil, starve, and bleed: we are the most perfect society now existing in the world. Here man is free as he ought to be; nor is this pleasing equality so transitory as many others are. Many ages will not see the shores of our great lakes replenished with inland nations, nor the unknown bounds of North America entirely peopled. Who can tell how far it extends? Who can tell the millions of men whom it will feed and contain? for no European foot has as yet travelled half the extent of this mighty continent!

The next wish of this traveller will be to know whence came all these people? they are a mixture of English, Scotch, Irish, French, Dutch, Germans, and Swedes. From this promiscuous breed, that race now called Americans have arisen. The eastern provinces must indeed be excepted, as being the unmixed descendants of Englishmen. I have heard many wish that they had been more intermixed also: for my part, I am no wisher, and think it much better as it has happened. They exhibit a most conspicuous figure in this great and variegated picture; they too enter for a great share in the pleasing perspective displayed in these thirteen provinces. I know it is fashionable to reflect on them, but I respect them for what they have done; for the accuracy and wisdom with which they have settled their territory; for the decency of their manners; for their early love of letters; their ancient college, the first in this hemisphere; for their industry; which to me who am but a farmer, is the criterion of everything. There never was a people, situated as they are, who with so ungrateful a soil have done more in so short a time. Do you think that the monarchical ingredients which are more prevalent in other governments, have purged them from all foul stains? Their histories assert the contrary.

In this great American asylum, the poor of Europe have by some means met together, and in consequence of various causes; to what purpose should they ask one another what countrymen they are? Alas, two thirds of them had no country. Can a wretch who wanders about, who works and starves, whose life is a continual scene of sore affliction or pinching penury; can that man call England or any other kingdom his country? A country that had no bread for him, whose fields procured him no harvest, who met with nothing but the frowns of the rich, the severity of the laws, with jails and punishments; who owned not a single foot of the extensive surface of this planet? No! urged by a variety of motives, here they came. Every thing has tended to regenerate them; new laws, a new mode of living, a new social system; here they are become men: in Europe they were as so many useless plants, wanting vegetative mould, and refreshing showers; they withered, and were mowed down by want, hunger, and war; but now by the power of transplantation, like all other plants they have taken root and flourished! Formerly they were not numbered in any civil

lists of their country, except in those of the poor; here they rank as citizens. By what invisible power has this surprising metamorphosis been performed? By that of the laws and that of their industry. The laws, the indulgent laws, protect them as they arrive, stamping on them the symbol of adoption; they receive ample rewards for their labours; these accumulated rewards procure them lands; those lands confer on them the title of freemen, and to that title every benefit is affixed which men can possibly require. This is the great operation daily performed by our laws. From whence proceed these laws? From our government. Whence the government? It is derived from the original genius and strong desire of the people ratified and confirmed by the crown. This is the great chain which links us all, this is the picture which every province exhibits, Nova Scotia excepted.

There the crown has done all; either there were no people who had genius, or it was not much attended to: the consequence is, that the province is very thinly inhabited indeed; the power of the crown in conjunction with the musketos has prevented men from settling there. Yet some parts of it flourished once, and it contained a mild harmless set of people. But for the fault of a few leaders, the whole were banished. The greatest political error the crown ever committed in America, was to cut off men from a country which wanted nothing but men!

What attachment can a poor European emigrant have for a country where he had nothing? The knowledge of the language, the love of a few kindred as poor as himself, were the only cords that tied him: his country is now that which gives him land, bread, protection, and consequence: *Ubi panis ibi patria*, is the motto of all emigrants. What then is the American, this new man? He is either an European, or the descendant of an European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great *Alma Mater*. Here individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world. Americans are the western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour, and industry which began long since in the east; they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared, and which will hereafter become distinct by the power of the different climates they inhabit. The American ought therefore to love this country much better than that wherein either he or his forefathers were born. Here the rewards of his industry follow with equal steps the progress of his labour; his labour is founded on the basis of nature, *SELF-INTEREST*: can it want a stronger allurements? Wives and children, who before in vain demanded of him a morsel of bread, now, fat and frolicsome, gladly help their father to clear those fields whence exuberant crops are to arise to feed and to clothe them all; without any part being claimed, either by a despotic prince, a rich abbot, or a mighty lord. Here religion demands but little of him; a small voluntary salary to the minister, and gratitude to God; can he refuse these? The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new

opinions. From involuntary idleness, servile dependence, penury, and useless labour, he has passed to toils of a very different nature, rewarded by ample subsistence.—This is an American.

British America is divided into many provinces, forming a large association, scattered along a coast 1500 miles extent and about 200 wide. This society I would fain examine, at least such as it appears in the middle provinces; if it does not afford that variety of tinges and gradations which may be observed in Europe, we have colours peculiar to ourselves. For instance, it is natural to conceive that those who live near the sea, must be very different from those who live in the woods; the intermediate space will afford a separate and distinct class.

Men are like plants; the goodness and flavour of the fruit proceeds from the peculiar soil and exposition in which they grow. We are nothing but what we derive from the air we breathe, the climate we inhabit, the government we obey, the system of religion we profess, and the nature of our employment. Here you will find but few crimes; these have acquired as yet no root among us. I wish I was able to trace all my ideas; if my ignorance prevents me from describing them properly, I hope I shall be able to delineate a few of the outlines, which are all I propose.

Those who live near the sea, feed more on fish than on flesh, and often encounter that boisterous element. This renders them more bold and enterprising; this leads them to neglect the confined occupations of the land. They see and converse with a variety of people, their intercourse with mankind becomes extensive. The sea inspires them with a love of traffic, a desire of transporting produce from one place to another; and leads them to a variety of resources which supply the place of labour. Those who inhabit the middle settlements, by far the most numerous, must be very different; the simple cultivation of the earth purifies them, but the indulgences of the government, the soft remonstrances of religion, the rank of independent freeholders, must necessarily inspire them with sentiments, very little known in Europe among people of the same class. What do I say? Europe has no such class of men; the early knowledge they acquire, the early bargains they make, give them a great degree of sagacity. As freemen they will be litigious; pride and obstinacy are often the cause of law suits; the nature of our laws and governments may be another. As citizens it is easy to imagine, that they will carefully read the newspapers, enter into every political disquisition, freely blame or censure governors and others. As farmers they will be careful and anxious to get as much as they can, because what they get is their own. As northern men they will love the cheerful cup. As Christians, religion curbs them not in their opinions; the general indulgence leaves every one to think for themselves in spiritual matters; the laws inspect our actions, our thoughts are left to God. Industry, good living, selfishness, litigiousness, country politics, the pride of freemen, religious indifference, are their characteristics. If you recede still farther from the sea, you will come into more modern settlements; they exhibit the same strong lineaments, in a ruder appearance. Religion seems to have still less influence, and their manners are less improved.

Now we arrive near the great woods, near the last inhabited districts; there men seem to be placed still farther beyond the reach of government, which in some measure leaves them to themselves. How can it pervade every corner; as they were driven there by misfortunes, necessity of beginnings, desire of acquiring large tracts of land, idleness, frequent want of economy, ancient debts; the re-union of such people does not afford a very pleasing spectacle. When discord, want of unity and friendship; when either drunkenness or idleness prevail in such remote districts; contention, inactivity, and wretchedness must ensue. There are

not the same remedies to these evils as in a long established community. The few magistrates they have, are in general little better than the rest; they are often in a perfect state of war; that of man against man, sometimes decided by blows, sometimes by means of the law; that of man against every wild inhabitant of these venerable woods, of which they are come to dispossess them. There men appear to be no better than carnivorous animals of a superior rank, living on the flesh of wild animals when they can catch them, and when they are not able, they subsist on grain. He who would wish to see America in its proper light, and have a true idea of its feeble beginnings and barbarous rudiments, must visit our extended line of frontiers where the last settlers dwell, and where he may see the first labours of settlement, the mode of clearing the earth, in all their different appearances; where men are wholly left dependent on their native tempers, and on the spur of uncertain industry, which often fails when not sanctified by the efficacy of a few moral rules. There, remote from the power of example and check of shame, many families exhibit the most hideous parts of our society. They are a kind of forlorn hope, preceding by ten or twelve years the most respectable army of veterans which come after them. In that space, prosperity will polish some, vice and the law will drive off the rest, who uniting again with others like themselves will recede still farther; making room for more industrious people, who will finish their improvements, convert the loghouse into a convenient habitation, and rejoicing that the first heavy labours are finished, will change in a few years that hitherto barbarous country into a fine fertile, well regulated district. Such is our progress, such is the march of the Europeans toward the interior parts of this continent. In all societies there are off-casts; this impure part serves as our precursors or pioneers; my father himself was one of that class, but he came upon honest principles, and was therefore one of the few who held fast; by good conduct and temperance, he transmitted to me his fair inheritance, when not above one in fourteen of his contemporaries had the same good fortune.

Forty years ago this smiling country was thus inhabited; it is now purged, a general decency of manners prevails throughout, and such has been the fate of our best countries.

Exclusive of those general characteristics, each province has its own, founded on the government, climate, mode of husbandry, customs, and peculiarity of circumstances. Europeans submit insensibly to these great powers, and become, in the course of a few generations, not only Americans in general, but either Pennsylvanians, Virginians, or provincials under some other name. Whoever traverses the continent must easily observe those strong differences, which will grow more evident in time. The inhabitants of Canada, Massachusetts, the middle provinces, the southern ones will be as different as their climates; their only points of unity will be those of religion and language.

As I have endeavoured to show you how Europeans become Americans; it may not be disagreeable to show you likewise how the various Christian sects introduced, wear out, and how religious indifference becomes prevalent. When any considerable number of a particular sect happen to dwell contiguous to each other, they immediately erect a temple, and there worship the Divinity agreeably to their own peculiar ideas. Nobody disturbs them. If any new sect springs up in Europe it may happen that many of its professors will come and settle in American. As they bring their zeal with them, they are at liberty to make proselytes if they can, and to build a meeting and to follow the dictates of their consciences; for neither the government nor any other power interferes. If they are peaceable subjects, and are industrious, what is it to their neighbours how and in what manner they think fit to address their prayers to the Supreme Being? But if the sectaries

are not settled close together, if they are mixed with other denominations, their zeal will cool for want of fuel, and will be extinguished in a little time. Then the Americans become as to religion, what they are as to country, allied to all. In them the name of Englishman, Frenchman, and European is lost, and in like manner, the strict modes of Christianity as practised in Europe are lost also. This effect will extend itself still farther hereafter, and though this may appear to you as a strange idea, yet it is a very true one. I shall be able perhaps hereafter to explain myself better; in the meanwhile, let the following example serve as my first justification.

Let us suppose you and I to be travelling; we observe that in this house, to the right, lives a Catholic, who prays to God as he has been taught, and believes in transubstantiation; he works and raises wheat, he has a large family of children, all hale and robust; his belief, his prayers offend nobody. About one mile farther on the same road, his next neighbour may be a good honest plodding German Lutheran, who addresses himself to the same God, the God of all, agreeably to the modes he has been educated in, and believes in consubstantiation; by so doing he scandalises nobody; he also works in his fields, embellishes the earth, clears swamps, etc. What has the world to do with his Lutheran principles? He persecutes nobody, and nobody persecutes him, he visits his neighbours, and his neighbours visit him. Next to him lives a seceder, the most enthusiastic of all sectaries; his zeal is hot and fiery, but separated as he is from others of the same complexion, he has no congregation of his own to resort to, where he might cabal and mingle religious pride with worldly obstinacy. He likewise raises good crops, his house is handsomely painted, his orchard is one of the fairest in the neighbourhood. How does it concern the welfare of the country, or of the province at large, what this man's religious sentiments are, or really whether he has any at all? He is a good farmer, he is a sober, peaceable, good citizen: William Penn himself would not wish for more. This is the visible character, the invisible one is only guessed at, and is nobody's business. Next again lives a Low Dutchman, who implicitly believes the rules laid down by the synod of Dort. He conceives no other idea of a clergyman than that of an hired man; if he does his work well he will pay him the stipulated sum; if not he will dismiss him, and do without his sermons, and let his church be shut up for years. But notwithstanding this coarse idea, you will find his house and farm to be the neatest in all the country; and you will judge by his waggon and fat horses, that he thinks more of the affairs of this world than of those of the next. He is sober and laborious, therefore he is all he ought to be as to the affairs of this life; as for those of the next, he must trust to the great Creator. Each of these people instruct their children as well as they can, but these instructions are feeble compared to those which are given to the youth of the poorest class in Europe. Their children will therefore grow up less zealous and more indifferent in matters of religion than their parents. The foolish vanity, or rather the fury of making Proselytes, is unknown here; they have no time, the seasons call for all their attention, and thus in a few years, this mixed neighbourhood will exhibit a strange religious medley, that will be neither pure Catholicism nor pure Calvinism. A very perceptible indifference even in the first generation, will become apparent; and it may happen that the daughter of the Catholic will marry the son of the seceder, and settle by themselves at a distance from their parents. What religious education will they give their children? A very imperfect one. If there happens to be in the neighbourhood any place of worship, we will suppose a Quaker's meeting; rather than not show their fine clothes, they will go to it, and some of them may perhaps attach themselves to that society. Others will remain in a perfect state of indifference; the children of these zealous parents will not be able to tell what their religious principles are, and their grandchildren still less.

The neighbourhood of a place of worship generally leads them to it, and the action of going thither, is the strongest evidence they can give of their attachment to any sect. The Quakers are the only people who retain a fondness for their own mode of worship; for be they ever so far separated from each other, they hold a sort of communion with the society, and seldom depart from its rules, at least in this country. Thus all sects are mixed as well as all nations; thus religious indifference is imperceptibly disseminated from one end of the continent to the other; which is at present one of the strongest characteristics of the Americans. Where this will reach no one can tell, perhaps it may leave a vacuum fit to receive other systems. Persecution, religious pride, the love of contradiction, are the food of what the world commonly calls religion. These motives have ceased here; zeal in Europe is confined; here it evaporates in the great distance it has to travel; there it is a grain of powder inclosed, here it burns away in the open air, and consumes without effect.

But to return to our back settlers. I must tell you, that there is something in the proximity of the woods, which is very singular. It is with men as it is with the plants and animals that grow and live in the forests; they are entirely different from those that live in the plains. I will candidly tell you all my thoughts but you are not to expect that I shall advance any reasons. By living in or near the woods, their actions are regulated by the wildness of the neighbourhood. The deer often come to eat their grain, the wolves to destroy their sheep, the bears to kill their hogs, the foxes to catch their poultry. This surrounding hostility immediately puts the gun into their hands; they watch these animals, they kill some; and thus by defending their property, they soon become professed hunters; this is the progress; once hunters, farewell to the plough. The chase renders them ferocious, gloomy, and unsociable; a hunter wants no neighbour, he rather hates them, because he dreads the competition. In a little time their success in the woods makes them neglect their tillage. They trust to the natural fecundity of the earth, and therefore do little; carelessness in fencing often exposes what little they sow to destruction; they are not at home to watch; in order therefore to make up the deficiency, they go oftener to the woods. That new mode of life brings along with it a new set of manners, which I cannot easily describe. These new manners being grafted on the old stock, produce a strange sort of lawless profligacy, the impressions of which are indelible. The manners of the Indian natives are respectable, compared with this European medley. Their wives and children live in sloth and inactivity; and having no proper pursuits, you may judge what education the latter receive. Their tender minds have nothing else to contemplate but the example of their parents; like them they grow up a mongrel breed, half civilised, half savage, except nature stamps on them some constitutional propensities. That rich, that voluptuous sentiment is gone that struck them so forcibly; the possession of their freeholds no longer conveys to their minds the same pleasure and pride. To all these reasons you must add, their lonely situation, and you cannot imagine what an effect on manners the great distances they live from each other has! Consider one of the last settlements in its first view: of what is it composed? Europeans who have not that sufficient share of knowledge they ought to have, in order to prosper; people who have suddenly passed from oppression, dread of government, and fear of laws, into the unlimited freedom of the woods. This sudden change must have a very great effect on most men, and on that class particularly. Eating of wild meat, whatever you may think, tends to alter their temper: though all the proof I can adduce, is, that I have seen it: and having no place of worship to resort to, what little society this might afford is denied them. The Sunday meetings, exclusive of religious benefits, were the only social bonds that might have inspired them with some degree of emulation in neatness. Is it then

surprising to see men thus situated, immersed in great and heavy labours, degenerate a little? It is rather a wonder the effect is not more diffusive. The Moravians and the Quakers are the only instances in exception to what I have advanced. The first never settle singly, it is a colony of the society which emigrates; they carry with them their forms, worship, rules, and decency: the others never begin so hard, they are always able to buy improvements, in which there is a great advantage, for by that time the country is recovered from its first barbarity. Thus our bad people are those who are half cultivators and half hunters; and the worst of them are those who have degenerated altogether into the hunting state. As old ploughmen and new men of the woods, as Europeans and new made Indians, they contract the vices of both; they adopt the moroseness and ferocity of a native, without his mildness, or even his industry at home. If manners are not refined, at least they are rendered simple and inoffensive by tilling the earth; all our wants are supplied by it, our time is divided between labour and rest, and leaves none for the commission of great misdeeds. As hunters it is divided between the toil of the chase, the idleness of repose, or the indulgence of inebriation. Hunting is but a licentious idle life, and if it does not always pervert good dispositions; yet, when it is united with bad luck, it leads to want: want stimulates that propensity to rapacity and injustice, too natural to needy men, which is the fatal gradation. After this explanation of the effects which follow by living in the woods, shall we yet vainly flatter ourselves with the hope of converting the Indians? We should rather begin with converting our back-settlers; and now if I dare mention the name of religion, its sweet accents would be lost in the immensity of these woods. Men thus placed are not fit either to receive or remember its mild instructions; they want temples and ministers, but as soon as men cease to remain at home, and begin to lead an erratic life, let them be either tawny or white, they cease to be its disciples.

Thus have I faintly and imperfectly endeavoured to trace our society from the sea to our woods! yet you must not imagine that every person who moves back, acts upon the same principles, or falls into the same degeneracy. Many families carry with them all their decency of conduct, purity of morals, and respect of religion; but these are scarce, the power of example is sometimes irresistible. Even among these back-settlers, their depravity is greater or less, according to what nation or province they belong. Were I to adduce proofs of this, I might be accused of partiality. If there happens to be some rich intervals, some fertile bottoms, in those remote districts, the people will there prefer tilling the land to hunting, and will attach themselves to it; but even on these fertile spots you may plainly perceive the inhabitants to acquire a great degree of rusticity and selfishness.

It is in consequence of this straggling situation, and the astonishing power it has on manners, that the back-settlers of both the Carolinas, Virginia, and many other parts, have been long a set of lawless people; it has been even dangerous to travel among them. Government can do nothing in so extensive a country, better it should wink at these irregularities, than that it should use means inconsistent with its usual mildness. Time will efface those stains: in proportion as the great body of population approaches them they will reform, and become polished and subordinate. Whatever has been said of the four New England provinces, no such degeneracy of manners has ever tarnished their annals; their back-settlers have been kept within the bounds of decency, and government, by means of wise laws, and by the influence of religion. What a detestable idea such people must have given to the natives of the Europeans! They trade with them, the worst of people are permitted to do that which none but persons of the best characters should be employed

in. They get drunk with them, and often defraud the Indians. Their avarice, removed from the eyes of their superiors, knows no bounds; and aided by the little superiority of knowledge, these traders deceive them, and even sometimes shed blood. Hence those shocking violations, those sudden devastations which have so often stained our frontiers, when hundreds of innocent people have been sacrificed for the crimes of a few. It was in consequence of such behaviour, that the Indians took the hatchet against the Virginians in 1774. Thus are our first steps trod, thus are our first trees felled, in general, by the most vicious of our people; and thus the path is opened for the arrival of a second and better class, the true American freeholders; the most respectable set of people in this part of the world: respectable for their industry, their happy independence, the great share of freedom they possess, the good regulation of their families, and for extending the trade and the dominion of our mother country.

Europe contains hardly any other distinctions but lords and tenants; this fair country alone is settled by freeholders, the possessors of the soil they cultivate, members of the government they obey, and the framers of their own laws, by means of their representatives. This is a thought which you have taught me to cherish; our difference from Europe, far from diminishing, rather adds to our usefulness and consequence as men and subjects. Had our forefathers remained there, they would only have crowded it, and perhaps prolonged those convulsions which had shook it so long. Every industrious European who transports himself here, may be compared to a sprout growing at the foot of a great tree; it enjoys and draws but a little portion of sap; wrench it from the parent roots, transplant it, and it will become a tree bearing fruit also. Colonists are therefore entitled to the consideration due to the most useful subjects; a hundred families barely existing in some parts of Scotland, will here in six years, cause an annual exportation of 10,000 bushels of wheat: 100 bushels being but a common quantity for an industrious family to sell, if they cultivate good land. It is here then that the idle may be employed, the useless become useful, and the poor become rich; but by riches I do not mean gold and silver, we have but little of those metals; I mean a better sort of wealth, cleared lands, cattle, good houses, good clothes, and an increase of people to enjoy them.

There is no wonder that this country has so many charms, and presents to Europeans so many temptations to remain in it. A traveller in Europe becomes a stranger as soon as he quits his own kingdom; but it is otherwise here. We know, properly speaking, no strangers; this is every person's country; the variety of our soils, situations, climates, governments, and produce, hath something which must please everybody. No sooner does an European arrive, no matter of what condition, than his eyes are opened upon the fair prospect; he hears his language spoke, he retraces many of his own country manners, he perpetually hears the names of families and towns with which he is acquainted; he sees happiness and prosperity in all places disseminated; he meets with hospitality, kindness, and plenty everywhere; he beholds hardly any poor, he seldom hears of punishments and executions; and he wonders at the elegance of our towns, those miracles of industry and freedom. He cannot admire enough our rural districts, our convenient roads, good taverns, and our many accommodations; he involuntarily loves a country where everything is so lovely. When in England, he was a mere Englishman; here he stands on a larger portion of the globe, not less than its fourth part, and may see the productions of the north, in iron and naval stores; the provisions of Ireland, the grain of Egypt, the indigo, the rice of China. He does not find, as in Europe, a crowded society, where every place is over-stocked; he does not feel that perpetual collision of parties, that difficulty of beginning, that

contention which oversets so many. There is room for everybody in America; has he any particular talent, or industry? he exerts it in order to procure a livelihood, and it succeeds. Is he a merchant? the avenues of trade are infinite; is he eminent in any respect? he will be employed and respected. Does he love a country life? pleasant farms present themselves; he may purchase what he wants, and thereby become an American farmer. Is he a labourer, sober and industrious? he need not go many miles, nor receive many informations before he will be hired, well fed at the table of his employer, and paid four or five times more than he can get in Europe. Does he want uncultivated lands? thousands of acres present themselves, which he may purchase cheap. Whatever be his talents or inclinations, if they are moderate, he may satisfy them. I do not mean that every one who comes will grow rich in a little time; no, but he may procure an easy, decent maintenance, by his industry. Instead of starving he will be fed, instead of being idle he will have employment; and these are riches enough for such men as come over here. The rich stay in Europe, it is only the middling and the poor that emigrate. Would you wish to travel in independent idleness, from north to south, you will find easy access, and the most cheerful reception at every house; society without ostentation, good cheer without pride, and every decent diversion which the country affords, with little expense. It is no wonder that the European who has lived here a few years, is desirous to remain; Europe with all its pomp, is not to be compared to this continent, for men of middle stations, or labourers.

An European, when he first arrives, seems limited in his intentions, as well as in his views; but he very suddenly alters his scale; two hundred miles formerly appeared a very great distance, it is now but a trifle; he no sooner breathes our air than he forms schemes, and embarks in designs he never would have thought of in his own country. There the plenitude of society confines many useful ideas, and often extinguishes the most laudable schemes which here ripen into maturity. Thus Europeans become Americans.

But how is this accomplished in that crowd of low, indigent people, who flock here every year from all parts of Europe? I will tell you; they no sooner arrive than they immediately feel the good effects of that plenty of provisions we possess: they fare on our best food, and they are kindly entertained; their talents, character, and peculiar industry are immediately inquired into; they find countrymen everywhere disseminated, let them come from whatever part of Europe. Let me select one as an epitome of the rest; he is hired, he goes to work, and works moderately; instead of being employed by a haughty person, he finds himself with his equal, placed at the substantial table of the farmer, or else at an inferior one as good; his wages are high, his bed is not like that bed of sorrow on which he used to lie: if he behaves with propriety, and is faithful, he is caressed, and becomes as it were a member of the family. He begins to feel the effects of a sort of resurrection; hitherto he had not lived, but simply vegetated; he now feels himself a man, because he is treated as such; the laws of his own country had overlooked him in his insignificance; the laws of this cover him with their mantle. Judge what an alteration there must arise in the mind and thoughts of this man; he begins to forget his former servitude and dependence, his heart involuntarily swells and glows; this first swell inspires him with those new thoughts which constitute an American. What love can he entertain for a country where his existence was a burthen to him; if he is a generous good man, the love of this new adoptive parent will sink deep into his heart. He looks around, and sees many a prosperous person, who but a few years before was as poor as himself. This encourages him much, he begins to form some little scheme, the first, alas, he ever formed in his life. If he is wise he thus spends two or three years, in which time he acquires

knowledge, the use of tools, the modes of working the lands, felling trees, etc. This prepares the foundation of a good name, the most useful acquisition he can make. He is encouraged, he has gained friends; he is advised and directed, he feels bold, he purchases some land; he gives all the money he has brought over, as well as what he has earned, and trusts to the God of harvests for the discharge of the rest. His good name procures him credit. He is now possessed of the deed, conveying to him and his posterity the fee simple and absolute property of two hundred acres of land, situated on such a river. What an epocha in this man's life! He is become a freeholder, from perhaps a German boor—he is now an American, a Pennsylvanian, an English subject. He is naturalised, his name is enrolled with those of the other citizens of the province. Instead of being a vagrant, he has a place of residence; he is called the inhabitant of such a county, or of such a district, and for the first time in his life counts for something; for hitherto he has been a cypher. I only repeat what I have heard many say, and no wonder their hearts should glow, and be agitated with a multitude of feelings, not easy to describe. From nothing to start into being; from a servant to the rank of a master; from being the slave of some despotic prince, to become a free man, invested with lands, to which every municipal blessing is annexed! What a change indeed! It is in consequence of that change that he becomes an American. This great metamorphosis has a double effect, it extinguishes all his European prejudices, he forgets that mechanism of subordination, that servility of disposition which poverty had taught him; and sometimes he is apt to forget too much, often passing from one extreme to the other. If he is a good man, he forms schemes of future prosperity, he proposes to educate his children better than he has been educated himself; he thinks of future modes of conduct, feels an ardour to labour he never felt before. Pride steps in and leads him to everything that the laws do not forbid: he respects them; with a heart-felt gratitude he looks toward the east, toward that insular government from whose wisdom all his new felicity is derived, and under whose wings and protection he now lives. These reflections constitute him the good man and the good subject. Ye poor Europeans, ye, who sweat, and work for the great—ye, who are obliged to give so many sheaves to the church, so many to your lords, so many to your government, and have hardly any left for yourselves—ye, who are held in less estimation than favourite hunters or useless lap-dogs—ye, who only breathe the air of nature, because it cannot be withheld from you; it is here that ye can conceive the possibility of those feelings I have been describing; it is here the laws of naturalisation invite every one to partake of our great labours and felicity, to till unrented, untaxed lands! Many, corrupted beyond the power of amendment, have brought with them all their vices, and disregarding the advantages held to them, have gone on in their former career of iniquity, until they have been overtaken and punished by our laws. It is not every emigrant who succeeds; no, it is only the sober, the honest, and industrious: happy those to whom this transition has served as a powerful spur to labour, to prosperity, and to the good establishment of children, born in the days of their poverty; and who had no other portion to expect but the rags of their parents, had it not been for their happy emigration. Others again, have been led astray by this enchanting scene; their new pride, instead of leading them to the fields, has kept them in idleness; the idea of possessing lands is all that satisfies them—though surrounded with fertility, they have mouldered away their time in inactivity, misinformed husbandry, and ineffectual endeavours. How much wiser, in general, the honest Germans than almost all other Europeans; they hire themselves to some of their wealthy landmen, and in that apprenticeship learn everything that is necessary. They attentively consider the prosperous industry of

others, which imprints in their minds a strong desire of possessing the same advantages. This forcible idea never quits them, they launch forth, and by dint of sobriety, rigid parsimony, and the most persevering industry, they commonly succeed. Their astonishment at their first arrival from Germany is very great—it is to them a dream; the contrast must be powerful indeed; they observe their countrymen flourishing in every place; they travel through whole counties where not a word of English is spoken; and in the names and the language of the people, they retrace Germany. They have been an useful acquisition to this continent, and to Pennsylvania in particular; to them it owes some share of its prosperity: to their mechanical knowledge and patience it owes the finest mills in all America, the best teams of horses, and many other advantages. The recollection of their former poverty and slavery never quits them as long as they live.

The Scotch and the Irish might have lived in their own country perhaps as poor, but enjoying more civil advantages, the effects of their new situation do not strike them so forcibly, nor has it so lasting an effect. From whence the difference arises I know not, but out of twelve families of emigrants of each country, generally seven Scotch will succeed, nine German, and four Irish. The Scotch are frugal and laborious, but their wives cannot work so hard as German women, who on the contrary vie with their husbands, and often share with them the most severe toils of the field, which they understand better. They have therefore nothing to struggle against, but the common casualties of nature. The Irish do not prosper so well; they love to drink and to quarrel; they are litigious, and soon take to the gun, which is the ruin of everything; they seem beside to labour under a greater degree of ignorance in husbandry than the others; perhaps it is that their industry had less scope, and was less exercised at home. I have heard many relate, how the land was parcelled out in that kingdom; their ancient conquest has been a great detriment to them, by over-setting their landed property. The lands possessed by a few, are leased down ad infinitum, and the occupiers often pay five guineas an acre. The poor are worse lodged there than anywhere else in Europe; their potatoes, which are easily raised, are perhaps an inducement to laziness: their wages are too low, and their whisky too cheap.

There is no tracing observations of this kind, without making at the same time very great allowances, as there are everywhere to be found, a great many exceptions. The Irish themselves, from different parts of that kingdom, are very different. It is difficult to account for this surprising locality, one would think on so small an island an Irishman must be an Irishman: yet it is not so, they are different in their aptitude to, and in their love of labour.

The Scotch on the contrary are all industrious and saving; they want nothing more than a field to exert themselves in, and they are commonly sure of succeeding. The only difficulty they labour under is, that technical American knowledge which requires some time to obtain; it is not easy for those who seldom saw a tree, to conceive how it is to be felled, cut up, and split into rails and posts.

As I am fond of seeing and talking of prosperous families, I intend to finish this letter by relating to you the history of an honest Scotch Hebridean, who came here in 1774, which will show you in epitome what the Scotch can do, wherever they have room for the exertion of their industry. Whenever I hear of any new settlement, I pay it a visit once or twice a year, on purpose to observe the different steps each settler takes, the gradual improvements, the different tempers of each family, on which their prosperity in a great nature depends; their different modifications of industry, their ingenuity, and contrivance; for being all poor,

their life requires sagacity and prudence. In the evening I love to hear them tell their stories, they furnish me with new ideas; I sit still and listen to their ancient misfortunes, observing in many of them a strong degree of gratitude to God, and the government. Many a well meant sermon have I preached to some of them. When I found laziness and inattention to prevail, who could refrain from wishing well to these new countrymen, after having undergone so many fatigues. Who could withhold good advice? What a happy change it must be, to descend from the high, sterile, bleak lands of Scotland, where everything is barren and cold, to rest on some fertile farms in these middle provinces! Such a transition must have afforded the most pleasing satisfaction.

The following dialogue passed at an out-settlement, where I lately paid a visit:

Well, friend, how do you do now; I am come fifty odd miles on purpose to see you; how do you go on with your new cutting and slashing? Very well, good Sir, we learn the use of the axe bravely, we shall make it out; we have a belly full of victuals every day, our cows run about, and come home full of milk, our hogs get fat of themselves in the woods: Oh, this is a good country! God bless the king, and William Penn; we shall do very well by and by, if we keep our healths. Your loghouse looks neat and light, where did you get these shingles? One of our neighbours is a New-England man, and he showed us how to split them out of chestnut-trees. Now for a barn, but all in good time, here are fine trees to build with. Who is to frame it, sure you don't understand that work yet? A countryman of ours who has been in America these ten years, offers to wait for his money until the second crop is lodged in it. What did you give for your land? Thirty-five shillings per acre, payable in seven years. How many acres have you got? An hundred and fifty. That is enough to begin with; is not your land pretty hard to clear? Yes, Sir, hard enough, but it would be harder still if it were ready cleared, for then we should have no timber, and I love the woods much; the land is nothing without them. Have not you found out any bees yet? No, Sir; and if we had we should not know what to do with them. I will tell you by and by. You are very kind. Farewell, honest man, God prosper you; whenever you travel toward—, inquire for J.S. He will entertain you kindly, provided you bring him good tidings from your family and farm. In this manner I often visit them, and carefully examine their houses, their modes of ingenuity, their different ways; and make them all relate all they know, and describe all they feel. These are scenes which I believe you would willingly share with me. I well remember your philanthropic turn of mind. Is it not better to contemplate under these humble roofs, the rudiments of future wealth and population, than to behold the accumulated bundles of litigious papers in the office of a lawyer? To examine how the world is gradually settled, how the howling swamp is converted into a pleasing meadow, the rough ridge into a fine field; and to hear the cheerful whistling, the rural song, where there was no sound heard before, save the yell of the savage, the screech of the owl or the hissing of the snake? Here an European, fatigued with luxury, riches, and pleasures, may find a sweet relaxation in a series of interesting scenes, as affecting as they are new. England, which now contains so many domes, so many castles, was once like this; a place woody and marshy; its inhabitants, now the favourite nation for arts and commerce, were once painted like our neighbours. The country will nourish in its turn, and the same observations will be made which I have just delineated. Posterity will look back with avidity and pleasure, to trace, if possible, the era of this or that particular settlement.

Pray, what is the reason that the Scots are in general more religious, more faithful, more honest, and

industrious than the Irish? I do not mean to insinuate national reflections, God forbid! It ill becomes any man, and much less an American; but as I know men are nothing of themselves, and that they owe all their different modifications either to government or other local circumstances, there must be some powerful causes which constitute this great national difference.

Agreeable to the account which several Scotchmen have given me of the north of Britain, of the Orkneys, and the Hebride Islands, they seem, on many accounts, to be unfit for the habitation of men; they appear to be calculated only for great sheep pastures. Who then can blame the inhabitants of these countries for transporting themselves hither? This great continent must in time absorb the poorest part of Europe; and this will happen in proportion as it becomes better known; and as war, taxation, oppression, and misery increase there. The Hebrides appear to be fit only for the residence of malefactors, and it would be much better to send felons there than either to Virginia or Maryland. What a strange compliment has our mother country paid to two of the finest provinces in America! England has entertained in that respect very mistaken ideas; what was intended as a punishment, is become the good fortune of several; many of those who have been transported as felons, are now rich, and strangers to the stings of those wants that urged them to violations of the law: they are become industrious, exemplary, and useful citizens. The English government should purchase the most northern and barren of those islands; it should send over to us the honest, primitive Hebrideans, settle them here on good lands, as a reward for their virtue and ancient poverty; and replace them with a colony of her wicked sons. The severity of the climate, the inclemency of the seasons, the sterility of the soil, the tempestuousness of the sea, would afflict and punish enough. Could there be found a spot better adapted to retaliate the injury it had received by their crimes? Some of those islands might be considered as the hell of Great Britain, where all evil spirits should be sent. Two essential ends would be answered by this simple operation. The good people, by emigration, would be rendered happier; the bad ones would be placed where they ought to be. In a few years the dread of being sent to that wintry region would have a much stronger effect than that of transportation.—This is no place of punishment; were I a poor hopeless, breadless Englishman, and not restrained by the power of shame, I should be very thankful for the passage. It is of very little importance how, and in what manner an indigent man arrives; for if he is but sober, honest, and industrious, he has nothing more to ask of heaven. Let him go to work, he will have opportunities enough to earn a comfortable support, and even the means of procuring some land; which ought to be the utmost wish of every person who has health and hands to work. I knew a man who came to this country, in the literal sense of the expression, stark naked; I think he was a Frenchman, and a sailor on board an English man-of-war. Being discontented, he had stripped himself and swam ashore; where, finding clothes and friends, he settled afterwards at Maranek, in the county of Chester, in the province of New York: he married and left a good farm to each of his sons. I knew another person who was but twelve years old when he was taken on the frontiers of Canada, by the Indians; at his arrival at Albany he was purchased by a gentleman, who generously bound him apprentice to a tailor. He lived to the age of ninety, and left behind him a fine estate and a numerous family, all well settled; many of them I am acquainted with.—Where is then the industrious European who ought to despair?

After a foreigner from any part of Europe is arrived, and become a citizen; let him devoutly listen to the voice of our great parent, which says to him, “Welcome to my shores, distressed European; bless the hour

in which thou didst see my verdant fields, my fair navigable rivers, and my green mountains!—If thou wilt work, I have bread for thee; if thou wilt be honest, sober, and industrious, I have greater rewards to confer on thee—ease and independence. I will give thee fields to feed and clothe thee; a comfortable fireside to sit by, and tell thy children by what means thou hast prospered; and a decent bed to repose on. I shall endow thee beside with the immunities of a freeman. If thou wilt carefully educate thy children, teach them gratitude to God, and reverence to that government, that philanthropic government, which has collected here so many men and made them happy. I will also provide for thy progeny; and to every good man this ought to be the most holy, the most powerful, the most earnest wish he can possibly form, as well as the most consolatory prospect when he dies. Go thou and work and till; thou shalt prosper, provided thou be just, grateful, and industrious.”

HISTORY OF ANDREW, THE HEBRIDEAN

Let historians give the detail of our charters, the succession of our several governors, and of their administrations; of our political struggles, and of the foundation of our towns: let annalists amuse themselves with collecting anecdotes of the establishment of our modern provinces: eagles soar high—I, a feebler bird, cheerfully content myself with skipping from bush to bush, and living on insignificant insects. I am so habituated to draw all my food and pleasure from the surface of the earth which I till, that I cannot, nor indeed am I able to quit it—I therefore present you with the short history of a simple Scotchman; though it contain not a single remarkable event to amaze the reader; no tragical scene to convulse the heart, or pathetic narrative to draw tears from sympathetic eyes. All I wish to delineate is, the progressive steps of a poor man, advancing from indigence to ease; from oppression to freedom; from obscurity and contumely to some degree of consequence—not by virtue of any freaks of fortune, but by the gradual operation of sobriety, honesty, and emigration. These are the limited fields, through which I love to wander; sure to find in some parts, the smile of new-born happiness, the glad heart, inspiring the cheerful song, the glow of manly pride excited by vivid hopes and rising independence. I always return from my neighbourly excursions extremely happy, because there I see good living almost under every roof, and prosperous endeavours almost in every field. But you may say, why don't you describe some of the more ancient, opulent settlements of our country, where even the eye of an European has something to admire? It is true, our American fields are in general pleasing to behold, adorned and intermixed as they are with so many substantial houses, flourishing orchards, and copses of woodlands; the pride of our farms, the source of every good we possess. But what I might observe there is but natural and common; for to draw comfortable subsistence from well fenced cultivated fields, is easy to conceive. A father dies and leaves a decent house and rich farm to his son; the son modernises the one, and carefully tills the other; marries the daughter of a friend and neighbour: this is the common prospect; but though it is rich and pleasant, yet it is far from being so entertaining and instructive as the one now in my view.

I had rather attend on the shore to welcome the poor European when he arrives, I observe him in his first moments of embarrassment, trace him throughout his primary difficulties, follow him step by step, until he pitches his tent on some piece of land, and realises that energetic wish which has made him quit his native land, his kindred, and induced him to traverse a boisterous ocean. It is there I want to observe his first thoughts and feelings, the first essays of an industry, which hitherto has been suppressed. I wish to see

men cut down the first trees, erect their new buildings, till their first fields, reap their first crops, and say for the first time in their lives, "This is our own grain, raised from American soil—on it we shall feed and grow fat, and convert the rest into gold and silver." I want to see how the happy effects of their sobriety, honesty, and industry are first displayed: and who would not take a pleasure in seeing these strangers settling as new countrymen, struggling with arduous difficulties, overcoming them, and becoming happy.

Landing on this great continent is like going to sea, they must have a compass, some friendly directing needle; or else they will uselessly err and wander for a long time, even with a fair wind: yet these are the struggles through which our forefathers have waded; and they have left us no other records of them, but the possession of our farms. The reflections I make on these new settlers recall to my mind what my grandfather did in his days; they fill me with gratitude to his memory as well as to that government, which invited him to come, and helped him when he arrived, as well as many others. Can I pass over these reflections without remembering thy name, O Penn! thou best of legislators; who by the wisdom of thy laws hast endowed human nature, within the bounds of thy province, with every dignity it can possibly enjoy in a civilised state; and showed by thy singular establishment, what all men might be if they would follow thy example!

In the year 1770, I purchased some lands in the county of—, which I intended for one of my sons; and was obliged to go there in order to see them properly surveyed and marked out: the soil is good, but the country has a very wild aspect. However I observed with pleasure, that land sells very fast; and I am in hopes when the lad gets a wife, it will be a well-settled decent country. Agreeable to our customs, which indeed are those of nature, it is our duty to provide for our eldest children while we live, in order that our homesteads may be left to the youngest, who are the most helpless. Some people are apt to regard the portions given to daughters as so much lost to the family; but this is selfish, and is not agreeable to my way of thinking; they cannot work as men do; they marry young: I have given an honest European a farm to till for himself, rent free, provided he clears an acre of swamp every year, and that he quits it whenever my daughter shall marry. It will procure her a substantial husband, a good farmer—and that is all my ambition.

Whilst I was in the woods I met with a party of Indians; I shook hands with them, and I perceived they had killed a cub; I had a little Peach brandy, they perceived it also, we therefore joined company, kindled a large fire, and ate an hearty supper. I made their hearts glad, and we all reposed on good beds of leaves. Soon after dark, I was surprised to hear a prodigious hooting through the woods; the Indians laughed heartily. One of them, more skilful than the rest, mimicked the owls so exactly, that a very large one perched on a high tree over our fire. We soon brought him down; he measured five feet seven inches from one extremity of the wings to the other. By Captain—I have sent you the talons, on which I have had the heads of small candlesticks fixed. Pray keep them on the table of your study for my sake.

Contrary to my expectation, I found myself under the necessity of going to Philadelphia, in order to pay the purchase money, and to have the deeds properly recorded. I thought little of the journey, though it was above two hundred miles, because I was well acquainted with many friends, at whose houses I intended to stop. The third night after I left the woods, I put up at Mr.—'s, the most worthy citizen I know; he happened to lodge at my house when you was there.—He kindly inquired after your welfare, and desired I would make a friendly mention of him to you. The neatness of these good people is no phenomenon, yet I think this excellent family surpasses everything I know. No sooner did I lie down to rest than I thought

myself in a most odoriferous arbour, so sweet and fragrant were the sheets. Next morning I found my host in the orchard destroying caterpillars. I think, friend B., said I, that thee art greatly departed from the good rules of the society; thee seemeth to have quitted that happy simplicity for which it hath hitherto been so remarkable. Thy rebuke, friend James, is a pretty heavy one; what motive canst thee have for thus accusing us? Thy kind wife made a mistake last evening, I said; she put me on a bed of roses, instead of a common one; I am not used to such delicacies. And is that all, friend James, that thee hast to reproach us with?—Thee wilt not call it luxury I hope? thee canst but know that it is the produce of our garden; and friend Pope sayeth, that “to enjoy is to obey.” This is a most learned excuse indeed, friend B., and must be valued because it is founded upon truth. James, my wife hath done nothing more to thy bed than what is done all the year round to all the beds in the family; she sprinkles her linen with rose-water before she puts it under the press; it is her fancy, and I have nought to say. But thee shalt not escape so, verily I will send for her; thee and she must settle the matter, whilst I proceed on my work, before the sun gets too high.—Tom, go thou and call thy mistress Philadelphia. What, said I, is thy wife called by that name? I did not know that before. I’ll tell thee, James, how it came to pass: her grandmother was the first female child born after William Penn landed with the rest of our brethren; and in compliment to the city he intended to build, she was called after the name he intended to give it; and so there is always one of the daughters of her family known by the name of Philadelphia. She soon came, and after a most friendly altercation, I gave up the point; breakfasted, departed, and in four days reached the city.

A week after news came that a vessel was arrived with Scotch emigrants. Mr. C. and I went to the dock to see them disembark. It was a scene which inspired me with a variety of thoughts; here are, said I to my friend, a number of people, driven by poverty, and other adverse causes, to a foreign land, in which they know nobody. The name of a stranger, instead of implying relief, assistance, and kindness, on the contrary, conveys very different ideas. They are now distressed; their minds are racked by a variety of apprehensions, fears, and hopes. It was this last powerful sentiment which has brought them here. If they are good people, I pray that heaven may realise them. Whoever were to see them thus gathered again in five or six years, would behold a more pleasing sight, to which this would serve as a very powerful contrast. By their honesty, the vigour of their arms, and the benignity of government, their condition will be greatly improved; they will be well clad, fat, possessed of that manly confidence which property confers; they will become useful citizens. Some of the posterity may act conspicuous parts in our future American transactions. Most of them appeared pale and emaciated, from the length of the passage, and the indifferent provision on which they had lived. The number of children seemed as great as that of the people; they had all paid for being conveyed here. The captain told us they were a quiet, peaceable, and harmless people, who had never dwelt in cities. This was a valuable cargo; they seemed, a few excepted, to be in the full vigour of their lives. Several citizens, impelled either by spontaneous attachments, or motives of humanity, took many of them to their houses; the city, agreeable to its usual wisdom and humanity, ordered them all to be lodged in the barracks, and plenty of provisions to be given them. My friend pitched upon one also and led him to his house, with his wife, and a son about fourteen years of age. The majority of them had contracted for land the year before, by means of an agent; the rest depended entirely upon chance; and the one who followed us was of this last class. Poor man, he smiled on receiving the invitation, and gladly accepted it, bidding his wife and son do the same, in

a language which I did not understand. He gazed with uninterrupted attention on everything he saw; the houses, the inhabitants, the negroes, and carriages: everything appeared equally new to him; and we went slow, in order to give him time to feed on this pleasing variety. Good God! said he, is this Philadelphia, that blessed city of bread and provisions, of which we have heard so much? I am told it was founded the same year in which my father was born; why, it is finer than Greenock and Glasgow, which are ten times as old. It is so, said my friend to him, and when thee hast been here a month, thee will soon see that it is the capital of a fine province, of which thee art going to be a citizen: Greenock enjoys neither such a climate nor such a soil. Thus we slowly proceeded along, when we met several large Lancaster six-horse waggons, just arrived from the country. At this stupendous sight he stopped short, and with great diffidence asked us what was the use of these great moving houses, and where those big horses came from? Have you none such at home, I asked him? Oh, no; these huge animals would eat all the grass of our island! We at last reached my friend's house, who in the glow of well-meant hospitality, made them all three sit down to a good dinner, and gave them as much cider as they could drink. God bless this country, and the good people it contains, said he; this is the best meal's victuals I have made a long time.—I thank you kindly.

What part of Scotland dost thee come from, friend Andrew, said Mr. C.? Some of us come from the main, some from the island of Barra, he answered—I myself am a Barra man. I looked on the map, and by its latitude, easily guessed that it must be an inhospitable climate. What sort of land have you got there, I asked him? Bad enough, said he; we have no such trees as I see here, no wheat, no kine, no apples. Then, I observed, that it must be hard for the poor to live. We have no poor, he answered, we are all alike, except our laird; but he cannot help everybody. Pray what is the name of your laird? Mr. Neiel, said Andrew; the like of him is not to be found in any of the isles; his forefathers have lived there thirty generations ago, as we are told. Now, gentlemen, you may judge what an ancient family estate it must be. But it is cold, the land is thin, and there were too many of us, which are the reasons that some are come to seek their fortunes here. Well, Andrew, what step do you intend to take in order to become rich? I do not know, Sir; I am but an ignorant man, a stranger besides—I must rely on the advice of good Christians, they would not deceive me, I am sure. I have brought with me a character from our Barra minister, can it do me any good here? Oh, yes; but your future success will depend entirely on your own conduct; if you are a sober man, as the certificate says, laborious, and honest, there is no fear but that you will do well. Have you brought any money with you, Andrew? Yes, Sir, eleven guineas and an half. Upon my word it is a considerable sum for a Barra man; how came you by so much money? Why seven years ago I received a legacy of thirty-seven pounds from an uncle, who loved me much; my wife brought me two guineas, when the laird gave her to me for a wife, which I have saved ever since. I have sold all I had; I worked in Glasgow for some time. I am glad to hear you are so saving and prudent; be so still; you must go and hire yourself with some good people; what can you do? I can thresh a little, and handle the spade. Can you plough? Yes, Sir, with the little breast plough I have brought with me. These won't do here, Andrew; you are an able man; if you are willing you will soon learn. I'll tell you what I intend to do; I'll send you to my house, where you shall stay two or three weeks, there you must exercise yourself with the axe, that is the principal tool the Americans want, and particularly the back-settlers. Can your wife spin? Yes, she can. Well then as soon as you are able to handle the axe, you shall go and live with Mr. P. R., a particular friend of mine, who will give you four dollars per month, for

the first six, and the usual price of five as long as you remain with him. I shall place your wife in another house, where she shall receive half a dollar a week for spinning; and your son a dollar a month to drive the team. You shall have besides good victuals to eat, and good beds to lie on; will all this satisfy you, Andrew? He hardly understood what I said; the honest tears of gratitude fell from his eyes as he looked at me, and its expressions seemed to quiver on his lips.—Though silent, this was saying a great deal; there was besides something extremely moving to see a man six feet high thus shed tears; and they did not lessen the good opinion I had entertained of him. At last he told me, that my offers were more than he deserved, and that he would first begin to work for his victuals. No, no, said I, if you are careful and sober, and do what you can, you shall receive what I told you, after you have served a short apprenticeship at my house. May God repay you for all your kindnesses, said Andrew; as long as I live I shall thank you, and do what I can for you. A few days after I sent them all three to—, by the return of some waggons, that he might have an opportunity of viewing, and convincing himself of the utility of those machines which he had at first so much admired.

The further descriptions he gave us of the Hebrides in general, and of his native island in particular; of the customs and modes of living of the inhabitants; greatly entertained me. Pray is the sterility of the soil the cause that there are no trees, or is it because there are none planted? What are the modern families of all the kings of the earth, compared to the date of that of Mr. Neiel? Admitting that each generation should last but forty years, this makes a period of 1200; an extraordinary duration for the uninterrupted descent of any family! Agreeably to the description he gave us of those countries, they seem to live according to the rules of nature, which gives them but bare subsistence; their constitutions are uncontaminated by any excess or effeminacy, which their soil refuses. If their allowance of food is not too scanty, they must all be healthy by perpetual temperance and exercise; if so, they are amply rewarded for their poverty. Could they have obtained but necessary food, they would not have left it; for it was not in consequence of oppression, either from their patriarch or the government, that they had emigrated. I wish we had a colony of these honest people settled in some parts of this province; their morals, their religion, seem to be as simple as their manners. This society would present an interesting spectacle could they be transported on a richer soil. But perhaps that soil would soon alter everything; for our opinions, vices, and virtues, are altogether local: we are machines fashioned by every circumstance around us.

Andrew arrived at my house a week before I did, and I found my wife, agreeable to my instructions, had placed the axe in his hands, as his first task. For some time he was very awkward, but he was so docile, so willing, and grateful, as well as his wife, that I foresaw he would succeed. Agreeably to my promise, I put them all with different families, where they were well liked, and all parties were pleased. Andrew worked hard, lived well, grew fat, and every Sunday came to pay me a visit on a good horse, which Mr. P. R. lent him. Poor man, it took him a long time ere he could sit on the saddle and hold the bridle properly. I believe he had never before mounted such a beast, though I did not choose to ask him that question, for fear it might suggest some mortifying ideas. After having been twelve months at Mr. P. R.'s, and having received his own and his family's wages, which amounted to eighty-four dollars; he came to see me on a week-day, and told me, that he was a man of middle age, and would willingly have land of his own, in order to procure him a home, as a shelter against old age: that whenever this period should come, his son, to whom he would give his land, would then maintain him, and thus live altogether; he therefore required my advice and assistance.

I thought his desire very natural and praiseworthy, and told him that I should think of it, but that he must remain one month longer with Mr. P. R., who had 3000 rails to split. He immediately consented. The spring was not far advanced enough yet for Andrew to begin clearing any land even supposing that he had made a purchase; as it is always necessary that the leaves should be out, in order that this additional combustible may serve to burn the heaps of brush more readily.

A few days after, it happened that the whole family of Mr. P. R. went to meeting, and left Andrew to take care of the house. While he was at the door, attentively reading the Bible, nine Indians just come from the mountains, suddenly made their appearance, and unloaded their packs of furs on the floor of the piazza. Conceive, if you can, what was Andrew's consternation at this extraordinary sight! From the singular appearance of these people, the honest Hebridean took them for a lawless band come to rob his master's house. He therefore, like a faithful guardian, precipitately withdrew and shut the doors, but as most of our houses are without locks, he was reduced to the necessity of fixing his knife over the latch, and then flew upstairs in quest of a broadsword he had brought from Scotland. The Indians, who were Mr. P. R.'s particular friends, guessed at his suspicions and fears; they forcibly lifted the door, and suddenly took possession of the house, got all the bread and meat they wanted, and sat themselves down by the fire. At this instant Andrew, with his broadsword in his hand, entered the room; the Indians earnestly looking at him, and attentively watching his motions. After a very few reflections, Andrew found that his weapon was useless, when opposed to nine tomahawks; but this did not diminish his anger, on the contrary; it grew greater on observing the calm impudence with which they were devouring the family provisions. Unable to resist, he called them names in broad Scotch, and ordered them to desist and be gone; to which the Indians (as they told me afterwards) replied in their equally broad idiom. It must have been a most unintelligible altercation between this honest Barra man, and nine Indians who did not much care for anything he could say. At last he ventured to lay his hands on one of them, in order to turn him out of the house. Here Andrew's fidelity got the better of his prudence; for the Indian, by his motions, threatened to scalp him, while the rest gave the war hoop. This horrid noise so effectually frightened poor Andrew, that, unmindful of his courage, of his broadsword, and his intentions, he rushed out, left them masters of the house, and disappeared. I have heard one of the Indians say since, that he never laughed so heartily in his life. Andrew at a distance, soon recovered from the fears which had been inspired by this infernal yell, and thought of no other remedy than to go to the meeting-house, which was about two miles distant. In the eagerness of his honest intentions, with looks of affright still marked on his countenance, he called Mr. P. R. out, and told him with great vehemence of style, that nine monsters were come to his house—some blue, some red, and some black; that they had little axes in their hands out of which they smoked; and that like highlanders, they had no breeches; that they were devouring all his victuals, and that God only knew what they would do more. Pacify yourself, said Mr. P. R., my house is as safe with these people, as if I was there myself; as for the victuals, they are heartily welcome, honest Andrew; they are not people of much ceremony; they help themselves thus whenever they are among their friends; I do so too in their wigwams, whenever I go to their village: you had better therefore step in and hear the remainder of the sermon, and when the meeting is over we will all go back in the waggon together.

At their return, Mr. P. R., who speaks the Indian language very well, explained the whole matter; the

Indians renewed their laugh, and shook hands with honest Andrew, whom they made to smoke out of their pipes; and thus peace was made, and ratified according to the Indian custom, by the calumet.

Soon after this adventure, the time approached when I had promised Andrew my best assistance to settle him; for that purpose I went to Mr. A. V. in the county of—, who, I was informed, had purchased a tract of land, contiguous to—settlement. I gave him a faithful detail of the progress Andrew had made in the rural arts; of his honesty, sobriety, and gratitude, and pressed him to sell him an hundred acres. This I cannot comply with, said Mr. A. V., but at the same time I will do better; I love to encourage honest Europeans as much as you do, and to see them prosper: you tell me he has but one son; I will lease them an hundred acres for any term of years you please, and make it more valuable to your Scotchman than if he was possessed of the fee simple. By that means he may, with what little money he has, buy a plough, a team, and some stock; he will not be incumbered with debts and mortgages; what he raises will be his own; had he two or three sons as able as himself, then I should think it more eligible for him to purchase the fee simple. I join with you in opinion, and will bring Andrew along with me in a few days.

Well, honest Andrew, said Mr. A. V., in consideration of your good name, I will let you have an hundred acres of good arable land, that shall be laid out along a new road; there is a bridge already erected on the creek that passes through the land, and a fine swamp of about twenty acres. These are my terms, I cannot sell, but I will lease you the quantity that Mr. James, your friend, has asked; the first seven years you shall pay no rent, whatever you sow and reap, and plant and gather, shall be entirely your own; neither the king, government, nor church, will have any claim on your future property: the remaining part of the time you must give me twelve dollars and an half a year; and that is all you will have to pay me. Within the three first years you must plant fifty apple trees, and clear seven acres of swamp within the first part of the lease; it will be your own advantage: whatever you do more within that time, I will pay you for it, at the common rate of the country. The term of the lease shall be thirty years; how do you like it, Andrew? Oh, Sir, it is very good, but I am afraid, that the king or his ministers, or the governor, or some of our great men, will come and take the land from me; your son may say to me, by and by, this is my father's land, Andrew, you must quit it. No, no, said Mr. A. V., there is no such danger; the king and his ministers are too just to take the labour of a poor settler; here we have no great men, but what are subordinate to our laws; but to calm all your fears, I will give you a lease, so that none can make you afraid. If ever you are dissatisfied with the land, a jury of your own neighbourhood shall value all your improvements, and you shall be paid agreeably to their verdict. You may sell the lease, or if you die, you may previously dispose of it, as if the land was your own. Expressive, yet inarticulate joy, was mixed in his countenance, which seemed impressed with astonishment and confusion. Do you understand me well, said Mr. A. V.? No, Sir, replied Andrew, I know nothing of what you mean about lease, improvement, will, jury, etc. That is honest, we will explain these things to you by and by. It must be confessed that those were hard words, which he had never heard in his life; for by his own account, the ideas they convey would be totally useless in the island of Barra. No wonder, therefore, that he was embarrassed; for how could the man who had hardly a will of his own since he was born, imagine he could have one after his death? How could the person who never possessed anything, conceive that he could extend his new dominion over this land, even after he should be laid in his grave? For my part, I think Andrew's amazement did not imply any extraordinary degree of ignorance; he was an actor introduced upon

a new scene, it required some time ere he could reconcile himself to the part he was to perform. However he was soon enlightened, and introduced into those mysteries with which we native Americans are but too well acquainted.

Here then is honest Andrew, invested with every municipal advantage they confer; become a freeholder, possessed of a vote, of a place of residence, a citizen of the province of Pennsylvania. Andrew's original hopes and the distant prospects he had formed in the island of Barra, were at the eve of being realised; we therefore can easily forgive him a few spontaneous ejaculations, which would be useless to repeat. This short tale is easily told; few words are sufficient to describe this sudden change of situation; but in his mind it was gradual, and took him above a week before he could be sure, that without disturbing any money he could possess lands. Soon after he prepared himself; I lent him a barrel of pork, and 200 lb. weight of meal, and made him purchase what was necessary besides.

He set out, and hired a room in the house of a settler who lived the most contiguous to his own land. His first work was to clear some acres of swamp, that he might have a supply of hay the following year for his two horses and cows. From the first day he began to work, he was indefatigable; his honesty procured him friends, and his industry the esteem of his new neighbours. One of them offered him two acres of cleared land, whereon he might plant corn, pumpkins, squashes, and a few potatoes, that very season. It is astonishing how quick men will learn when they work for themselves. I saw with pleasure two months after, Andrew holding a two-horse plough and tracing his furrows quite straight; thus the spade man of the island of Barra was become the tiller of American soil. Well done, said I, Andrew, well done; I see that God speeds and directs your works; I see prosperity delineated in all your furrows and head lands. Raise this crop of corn with attention and care, and then you will be master of the art.

As he had neither mowing nor reaping to do that year, I told him that the time was come to build his house; and that for the purpose I would myself invite the neighbourhood to a frolic; that thus he would have a large dwelling erected, and some upland cleared in one day. Mr. P. R., his old friend, came at the time appointed, with all his hands, and brought victuals in plenty: I did the same. About forty people repaired to the spot; the songs, and merry stories, went round the woods from cluster to cluster, as the people had gathered to their different works; trees fell on all sides, bushes were cut up and heaped; and while many were thus employed, others with their teams hauled the big logs to the spot which Andrew had pitched upon for the erection of his new dwelling. We all dined in the woods; in the afternoon the logs were placed with skids, and the usual contrivances: thus the rude house was raised, and above two acres of land cut up, cleared, and heaped.

Whilst all these different operations were performing, Andrew was absolutely incapable of working; it was to him the most solemn holiday he had ever seen; it would have been sacrilegious in him to have denied it with menial labour. Poor man, he sanctified it with joy and thanksgiving, and honest libations—he went from one to the other with the bottle in his hand, pressing everybody to drink, and drinking himself to show the example. He spent the whole day in smiling, laughing, and uttering monosyllables: his wife and son were there also, but as they could not understand the language, their pleasure must have been altogether that of the imagination. The powerful lord, the wealthy merchant, on seeing the superb mansion finished, never can feel half the joy and real happiness which was felt and enjoyed on that day by this honest Hebridean: though

this new dwelling, erected in the midst of the woods, was nothing more than a square inclosure, composed of twenty-four large clumsy logs, let in at the ends. When the work was finished, the company made the woods resound with the noise of their three cheers, and the honest wishes they formed for Andrew's prosperity. He could say nothing, but with thankful tears he shook hands with them all. Thus from the first day he had landed, Andrew marched towards this important event: this memorable day made the sun shine on that land on which he was to sow wheat and other grain. What swamp he had cleared lay before his door; the essence of future bread, milk, and meat, were scattered all round him. Soon after he hired a carpenter, who put on a roof and laid the floors; in a week more the house was properly plastered, and the chimney finished. He moved into it, and purchased two cows, which found plenty of food in the woods—his hogs had the same advantage. That very year, he and his son sowed three bushels of wheat, from which he reaped ninety-one and a half; for I had ordered him to keep an exact account of all he should raise. His first crop of other corn would have been as good, had it not been for the squirrels, which were enemies not to be dispersed by the broadsword. The fourth year I took an inventory of the wheat this man possessed, which I send you. Soon after, further settlements were made on that road, and Andrew, instead of being the last man towards the wilderness, found himself in a few years in the middle of a numerous society. He helped others as generously as others had helped him; and I have dined many times at his table with several of his neighbours. The second year he was made overseer of the road, and served on two petty juries, performing as a citizen all the duties required of him. The historiographer of some great prince or general, does not bring his hero victorious to the end of a successful campaign, with one half of the heart-felt pleasure with which I have conducted Andrew to the situation he now enjoys: he is independent and easy. Triumph and military honours do not always imply those two blessings. He is unencumbered with debts, services, rents, or any other dues; the successes of a campaign, the laurels of war, must be purchased at the dearest rate, which makes every cool reflecting citizen to tremble and shudder. By the literal account hereunto annexed, you will easily be made acquainted with the happy effects which constantly flow, in this country, from sobriety and industry, when united with good land and freedom.

The account of the property he acquired with his own hands and those of his son, in four years, is under:
Dollars

The value of his improvements and lease 225

Six cows, at 13 dollars 78

Two breeding mares 50

The rest of the stock 100

Seventy-three bushels of wheat 66

Money due to him on notes 43

Pork and beef in his cellar 28

Wool and flax 19

Ploughs and other utensils of husbandry 31

—

240 pounds Pennsylvania currency—dollars 640

LETTER VII

MANNERS AND CUSTOMS AT NANTUCKET

As I observed before, every man takes a wife as soon as he chooses, and that is generally very early; no portion is required, none is expected; no marriage articles are drawn up among us, by skilful lawyers, to puzzle and lead posterity to the bar, or to satisfy the pride of the parties. We give nothing with our daughters, their education, their health, and the customary out-set, are all that the fathers of numerous families can afford: as the wife's fortune consists principally in her future economy, modesty, and skilful management; so the husband's is founded on his abilities to labour, on his health, and the knowledge of some trade or business. Their mutual endeavours, after a few years of constant application, seldom fail of success, and of bringing them the means to rear and support the new race which accompanies the nuptial bed. Those children born by the sea-side, hear the roaring of its waves as soon as they are able to listen; it is the first noise with which they become acquainted, and by early plunging in it they acquire that boldness, that presence of mind, and dexterity, which makes them ever after such expert seamen. They often hear their fathers recount the adventures of their youth, their combats with the whales; and these recitals imprint on their opening minds an early curiosity and taste for the same life. They often cross the sea to go to the main, and learn even in those short voyages how to qualify themselves for longer and more dangerous ones; they are therefore deservedly conspicuous for their maritime knowledge and experience, all over the continent. A man born here is distinguishable by his gait from among an hundred other men, so remarkable are they for a pliability of sinews, and a peculiar agility, which attends them even to old age. I have heard some persons attribute this to the effects of the whale oil, with which they are so copiously anointed in the various operations it must undergo ere it is fit either for the European market or the candle manufactory.

But you may perhaps be solicitous to ask, what becomes of that exuberancy of population which must arise from so much temperance, from healthiness of climate, and from early marriage? You may justly conclude that their native island and town can contain but a limited number. Emigration is both natural and easy to a maritime people, and that is the very reason why they are always populous, problematical as it may appear. They yearly go to different parts of this continent, constantly engaged in sea affairs; as our internal riches increase, so does our external trade, which consequently requires more ships and more men: sometimes they have emigrated like bees, in regular and connected swarms. Some of the Friends (by which word I always mean the people called Quakers) fond of a contemplative life, yearly visit the several congregations which this society has formed throughout the continent. By their means a sort of correspondence is kept up among them all; they are generally good preachers, friendly censors, checking vice wherever they find it predominating; preventing relaxations in any parts of their ancient customs and worship. They everywhere carry admonition and useful advice; and by thus travelling they unavoidably gather the most necessary observations concerning the various situations of particular districts, their soils, their produce, their distance from navigable rivers, the price of land, etc. In consequence of informations of this kind, received at Nantucket in the year 1766, a considerable number of them purchased a large track of land in the county of Orange, in North Carolina, situated on the several spring heads of Deep River,

which is the western branch of Cape Fear, or North-West River. The advantage of being able to convey themselves by sea, to within forty miles of the spot, the richness of the soil, etc., made them cheerfully quit an island on which there was no longer any room for them. There they have founded a beautiful settlement, known by the name of New Garden, contiguous to the famous one which the Moravians have at Bethabara, Bethania, and Salem, on Yadkin River. No spot of earth can be more beautiful; it is composed of gentle hills, of easy declivities, excellent low lands, accompanied by different brooks which traverse this settlement. I never saw a soil that rewards men so early for their labours and disbursements; such in general with very few exceptions, are the lands which adjoin the innumerable heads of all the large rivers which fall into the Chesapeake, or flow through the provinces of North and South Carolina, Georgia, etc. It is perhaps the most pleasing, the most bewitching country which the continent affords; because while it preserves an easy communication with the sea-port towns, at some seasons of the year, it is perfectly free from the contagious air often breathed in those flat countries, which are more contiguous to the Atlantic. These lands are as rich as those over the Alleghany; the people of New Garden are situated at the distance of between 200 and 300 miles from Cape Fear; Cape Fear is at least 450 from Nantucket: you may judge therefore that they have but little correspondence with this their little metropolis, except it is by means of the itinerant Friends. Others have settled on the famous river Kennebeck, in that territory of the province of Massachusetts, which is known by the name of Sagadahock. Here they have softened the labours of clearing the heaviest timbered land in America, by means of several branches of trade which their fair river, and proximity to the sea affords them. Instead of entirely consuming their timber, as we are obliged to do, some parts of it are converted into useful articles for exportation, such as staves, scantlings, boards, hoops, poles, etc. For that purpose they keep a correspondence with their native island, and I know many of the principal inhabitants of Sherburn, who, though merchants, and living at Nantucket, yet possess valuable farms on that river; from whence they draw great part of their subsistence, meat, grain, fire-wood, etc. The title of these lands is vested in the ancient Plymouth Company, under the powers of which the Massachusetts was settled; and that company which resides in Boston, are still the granters of all the vacant lands within their limits.

Although this part of the province is so fruitful, and so happily situated, yet it has been singularly overlooked and neglected: it is surprising that the excellence of that soil which lies on the river should not have caused it to be filled before now with inhabitants; for the settlements from thence to Penobscot are as yet but in their infancy. It is true that immense labour is required to make room for the plough, but the peculiar strength and quality of the soil never fails most amply to reward the industrious possessor; I know of no soil in this country more rich or more fertile. I do not mean that sort of transitory fertility which evaporates with the sun, and disappears in a few years; here on the contrary, even their highest grounds are covered with a rich moist swamp mould, which bears the most luxuriant grass, and never-failing crops of grain.

If New Gardens exceeds this settlement by the softness of its climate, the fecundity of its soil, and a greater variety of produce from less labour; it does not breed men equally hardy, nor capable to encounter dangers and fatigues. It leads too much to idleness and effeminacy; for great is the luxuriance of that part of America, and the ease with which the earth is cultivated. Were I to begin life again, I would prefer the country of Kennebeck to the other, however bewitching; the navigation of the river for above 200 miles,

the great abundance of fish it contains, the constant healthiness of the climate, the happy severities of the winters always sheltering the earth with a voluminous coat of snow, the equally happy necessity of labour: all these reasons would greatly preponderate against the softer situations of Carolina; where mankind reap too much, do not toil enough, and are liable to enjoy too fast the benefits of life. There are many I know who would despise my opinion, and think me a bad judge; let those go and settle at the Ohio, the Monongahela, Red Stone Creek, etc., let them go and inhabit the extended shores of that superlative river; I with equal cheerfulness would pitch my tent on the rougher shores of Kennebeck; this will always be a country of health, labour, and strong activity, and those are characteristics of society which I value more than greater opulence and voluptuous ease.

Thus though this fruitful hive constantly sends out swarms, as industrious as themselves, yet it always remains full without having any useless drones: on the contrary it exhibits constant scenes of business and new schemes; the richer an individual grows, the more extensive his field of action becomes; he that is near ending his career, drudges on as well as he who has just begun it; nobody stands still. But is it not strange, that after having accumulated riches, they should never wish to exchange their barren situation for a more sheltered, more pleasant one on the main? Is it not strange, that after having spent the morning and the meridian of their days amidst the jarring waves, weary with the toils of a laborious life, they should not wish to enjoy the evenings of those days of industry in a larger society, on some spots of terra firma, where the severity of the winters is balanced by a variety of more pleasing scenes, not to be found here? But the same magical power of habit and custom which makes the Laplander, the Siberian, the Hottentot, prefer their climates, their occupations, and their soil, to more beneficial situations, leads these good people to think, that no other spot on the globe is so analogous to their inclinations as Nantucket. Here their connections are formed; what would they do at a distance removed from them? Live sumptuously, you will say, procure themselves new friends, new acquaintances, by their splendid tables, by their ostentatious generosity, and by affected hospitality. These are thoughts that have never entered into their heads; they would be filled with horror at the thought of forming wishes and plans so different from that simplicity, which is their general standard in affluence as well as in poverty. They abhor the very idea of expending in useless waste and vain luxuries, the fruits of prosperous labour; they are employed in establishing their sons and in many other useful purposes: strangers to the honours of monarchy they do not aspire to the possession of affluent fortunes, with which to purchase sounding titles, and frivolous names!

Yet there are not at Nantucket so many wealthy people as one would imagine after having considered their great successes, their industry, and their knowledge. Many die poor, though hardly able to reproach Fortune with a frown; others leave not behind them that affluence which the circle of their business and of their prosperity naturally promised. The reason of this is, I believe, the peculiar expense necessarily attending their tables; for as their island supplies the town with little or nothing (a few families excepted) every one must procure what they want from the main. The very hay their horses consume, and every other article necessary to support a family, though cheap in a country of so great abundance as Massachusetts; yet the necessary waste and expenses attending their transport, render these commodities dear. A vast number of little vessels from the main, and from the Vineyard, are constantly resorting here, as to a market. Sherburn is extremely well supplied with everything, but this very constancy of supply, necessarily drains off a great deal

of money. The first use they make of their oil and bone is to exchange it for bread and meat, and whatever else they want; the necessities of a large family are very great and numerous, let its economy be what it will; they are so often repeated, that they perpetually draw off a considerable branch of the profits. If by any accidents those profits are interrupted, the capital must suffer; and it very often happens that the greatest part of their property is floating on the sea.

There are but two congregations in this town. They assemble every Sunday in meeting houses, as simple as the dwelling of the people; and there is but one priest on the whole island. What would a good Portuguese observe?—But one single priest to instruct a whole island, and to direct their consciences! It is even so; each individual knows how to guide his own, and is content to do it, as well as he can. This lonely clergyman is a Presbyterian minister, who has a very large and respectable congregation; the other is composed of Quakers, who you know admit of no particular person, who in consequence of being ordained becomes exclusively entitled to preach, to catechise, and to receive certain salaries for his trouble. Among them, every one may expound the Scriptures, who thinks he is called so to do; beside, as they admit of neither sacrament, baptism, nor any other outward forms whatever, such a man would be useless. Most of these people are continually at sea, and have often the most urgent reasons to worship the Parent of Nature in the midst of the storms which they encounter. These two sects live in perfect peace and harmony with each other; those ancient times of religious discords are now gone (I hope never to return) when each thought it meritorious, not only to damn the other, which would have been nothing, but to persecute and murder one another, for the glory of that Being, who requires no more of us, than that we should love one another and live! Every one goes to that place of worship which he likes best, and thinks not that his neighbour does wrong by not following him; each busily employed in their temporal affairs, is less vehement about spiritual ones, and fortunately you will find at Nantucket neither idle drones, voluptuous devotees, ranting enthusiasts, nor sour demagogues. I wish I had it in my power to send the most persecuting bigot I could find in—to the whale fisheries; in less than three or four years you would find him a much more tractable man, and therefore a better Christian.

Singular as it may appear to you, there are but two medical professors on the island; for of what service can physic be in a primitive society, where the excesses of inebriation are so rare? What need of galenical medicines, where fevers, and stomachs loaded by the loss of the digestive powers, are so few? Temperance, the calm of passions, frugality, and continual exercise, keep them healthy, and preserve unimpaired that constitution which they have received from parents as healthy as themselves; who in the unpolluted embraces of the earliest and chastest love, conveyed to them the soundest bodily frame which nature could give. But as no habitable part of this globe is exempt from some diseases, proceeding either from climate or modes of living; here they are sometimes subject to consumptions and to fevers. Since the foundation of that town no epidemical distempers have appeared, which at times cause such depopulations in other countries; many of them are extremely well acquainted with the Indian methods of curing simple diseases, and practise them with success. You will hardly find anywhere a community, composed of the same number of individuals, possessing such uninterrupted health, and exhibiting so many green old men, who show their advanced age by the maturity of their wisdom, rather than by the wrinkles of their faces; and this is indeed one of the principal blessings of the island, which richly compensates their want of the richer soils of the south; where iliac complaints and bilious fevers, grow by the side of the sugar cane, the ambrosial ananas, etc. The situation

of this island, the purity of the air, the nature of their marine occupations, their virtue and moderation, are the causes of that vigour and health which they possess. The poverty of their soil has placed them, I hope, beyond the danger of conquest, or the wanton desire of extirpation. Were they to be driven from this spot, the only acquisition of the conquerors would be a few acres of land, inclosed and cultivated; a few houses, and some movables. The genius, the industry of the inhabitants would accompany them; and it is those alone which constitute the sole wealth of their island. Its present fame would perish, and in a few years it would return to its pristine state of barrenness and poverty: they might perhaps be allowed to transport themselves in their own vessels to some other spot or island, which they would soon fertilise by the same means with which they have fertilised this.

One single lawyer has of late years found means to live here, but his best fortune proceeds more from having married one of the wealthiest heiresses of the island, than from the emoluments of his practice: however he is sometimes employed in recovering money lent on the main, or in preventing those accidents to which the contentious propensity of its inhabitants may sometimes expose them. He is seldom employed as the means of self-defence, and much seldomer as the channel of attack; to which they are strangers, except the fraud is manifest, and the danger imminent. Lawyers are so numerous in all our populous towns, that I am surprised they never thought before of establishing themselves here: they are plants that will grow in any soil that is cultivated by the hands of others; and when once they have taken root they will extinguish every other vegetable that grows around them. The fortunes they daily acquire in every province, from the misfortunes of their fellow-citizens, are surprising! The most ignorant, the most bungling member of that profession, will, if placed in the most obscure part of the country, promote litigiousness, and amass more wealth without labour, than the most opulent farmer, with all his toils. They have so dexterously interwoven their doctrines and quirks with the laws of the land, or rather they are become so necessary an evil in our present constitutions, that it seems unavoidable and past all remedy. What a pity that our forefathers, who happily extinguished so many fatal customs, and expunged from their new government so many errors and abuses, both religious and civil, did not also prevent the introduction of a set of men so dangerous! In some provinces, where every inhabitant is constantly employed in tilling and cultivating the earth, they are the only members of society who have any knowledge; let these provinces attest what iniquitous use they have made of that knowledge.

They are here what the clergy were in past centuries with you; the reformation which clipped the clerical wings, is the boast of that age, and the happiest event that could possibly happen; a reformation equally useful is now wanted, to relieve us from the shameful shackles and the oppressive burthen under which we groan; this perhaps is impossible; but if mankind would not become too happy, it were an event most devoutly to be wished.

Here, happily, unoppressed with any civil bondage, this society of fishermen and merchants live, without any military establishments, without governors or any masters but the laws; and their civil code is so light, that it is never felt. A man may pass (as many have done whom I am acquainted with) through the various scenes of a long life, may struggle against a variety of adverse fortune, peaceably enjoy the good when it comes, and never in that long interval, apply to the law either for redress or assistance. The principal benefit it confers is the general protection of individuals, and this protection is purchased by the most moderate

taxes, which are cheerfully paid, and by the trifling duties incident in the course of their lawful trade (for they despise contraband). Nothing can be more simple than their municipal regulations, though similar to those of the other counties of the same province; because they are more detached from the rest, more distinct in their manners, as well as in the nature of the business they pursue, and more unconnected with the populous province to which they belong. The same simplicity attends the worship they pay to the Divinity; their elders are the only teachers of their congregations, the instructors of their youth, and often the example of their flock. They visit and comfort the sick; after death, the society bury them with their fathers, without pomp, prayers, or ceremonies; not a stone or monument is erected, to tell where any person was buried; their memory is preserved by tradition. The only essential memorial that is left of them, is their former industry, their kindness, their charity, or else their most conspicuous faults.

The Presbyterians live in great charity with them, and with one another; their minister as a true pastor of the gospel, inculcates to them the doctrines it contains, the rewards it promises, the punishments it holds out to those who shall commit injustice. Nothing can be more disencumbered likewise from useless ceremonies and trifling forms than their mode of worship; it might with great propriety have been called a truly primitive one, had that of the Quakers never appeared. As fellow Christians, obeying the same legislator, they love and mutually assist each other in all their wants; as fellow labourers they unite with cordiality and without the least rancour in all their temporal schemes: no other emulation appears among them but in their sea excursions, in the art of fitting out their vessels; in that of sailing, in harpooning the whale, and in bringing home the greatest harvest. As fellow subjects they cheerfully obey the same laws, and pay the same duties: but let me not forget another peculiar characteristic of this community: there is not a slave I believe on the whole island, at least among the Friends; whilst slavery prevails all around them, this society alone, lamenting that shocking insult offered to humanity, have given the world a singular example of moderation, disinterestedness, and Christian charity, in emancipating their negroes. I shall explain to you farther, the singular virtue and merit to which it is so justly entitled by having set before the rest of their fellow- subjects, so pleasing, so edifying a reformation. Happy the people who are subject to so mild a government; happy the government which has to rule over such harmless, and such industrious subjects!

While we are clearing forests, making the face of nature smile, draining marshes, cultivating wheat, and converting it into flour; they yearly skim from the surface of the sea riches equally necessary. Thus, had I leisure and abilities to lead you through this continent, I could show you an astonishing prospect very little known in Europe; one diffusive scene of happiness reaching from the sea-shores to the last settlements on the borders of the wilderness: an happiness, interrupted only by the folly of individuals, by our spirit of litigiousness, and by those unforeseen calamities, from which no human society can possibly be exempted. May the citizens of Nantucket dwell long here in uninterrupted peace, undisturbed either by the waves of the surrounding element, or the political commotions which sometimes agitate our continent.

LETTER IX

DESCRIPTION OF CHARLES-TOWN; THOUGHTS ON SLAVERY; ON PHYSICAL EVIL; A MELANCHOLY SCENE

Charles-town is, in the north, what Lima is in the south; both are Capitals of the richest provinces of their respective hemispheres: you may therefore conjecture, that both cities must exhibit the appearances necessarily resulting from riches. Peru abounding in gold, Lima is filled with inhabitants who enjoy all those gradations of pleasure, refinement, and luxury, which proceed from wealth. Carolina produces commodities, more valuable perhaps than gold, because they are gained by greater industry; it exhibits also on our northern stage, a display of riches and luxury, inferior indeed to the former, but far superior to what are to be seen in our northern towns. Its situation is admirable, being built at the confluence of two large rivers, which receive in their course a great number of inferior streams; all navigable in the spring, for flat boats. Here the produce of this extensive territory concentrates; here therefore is the seat of the most valuable exportation; their wharfs, their docks, their magazines, are extremely convenient to facilitate this great commercial business. The inhabitants are the gayest in America; it is called the centre of our beau monde, and is always filled with the richest planters of the province, who resort hither in quest of health and pleasure. Here are always to be seen a great number of valetudinarians from the West Indies, seeking for the renovation of health, exhausted by the debilitating nature of their sun, air, and modes of living. Many of these West Indians have I seen, at thirty, loaded with the infirmities of old age; for nothing is more common in those countries of wealth, than for persons to lose the abilities of enjoying the comforts of life, at a time when we northern men just begin to taste the fruits of our labour and prudence. The round of pleasure, and the expenses of those citizens' tables, are much superior to what you would imagine: indeed the growth of this town and province has been astonishingly rapid. It is pity that the narrowness of the neck on which it stands prevents it from increasing; and which is the reason why houses are so dear. The heat of the climate, which is sometimes very great in the interior parts of the country, is always temperate in Charles-Town; though sometimes when they have no sea breezes the sun is too powerful. The climate renders excesses of all kinds very dangerous, particularly those of the table; and yet, insensible or fearless of danger, they live on, and enjoy a short and a merry life: the rays of their sun seem to urge them irresistibly to dissipation and pleasure: on the contrary, the women, from being abstemious, reach to a longer period of life, and seldom die without having had several husbands. An European at his first arrival must be greatly surprised when he sees the elegance of their houses, their sumptuous furniture, as well as the magnificence of their tables. Can he imagine himself in a country, the establishment of which is so recent?

The three principal classes of inhabitants are, lawyers, planters, and merchants; this is the province which has afforded to the first the richest spoils, for nothing can exceed their wealth, their power, and their influence. They have reached the ne plus ultra of worldly felicity; no plantation is secured, no title is good, no will is valid, but what they dictate, regulate, and approve. The whole mass of provincial property is become tributary to this society; which, far above priests and bishops, disdain to be satisfied with the poor Mosaical portion of the tenth. I appeal to the many inhabitants, who, while contending perhaps for their right to a few hundred acres, have lost by the mazes of the law their whole patrimony. These men are more properly law givers than interpreters of the law; and have united here, as well as in most other provinces, the skill

and dexterity of the scribe with the power and ambition of the prince: who can tell where this may lead in a future day? The nature of our laws, and the spirit of freedom, which often tends to make us litigious, must necessarily throw the greatest part of the property of the colonies into the hands of these gentlemen. In another century, the law will possess in the north, what now the church possesses in Peru and Mexico.

While all is joy, festivity, and happiness in Charles-Town, would you imagine that scenes of misery overspread in the country? Their ears by habit are become deaf, their hearts are hardened; they neither see, hear, nor feel for the woes of their poor slaves, from whose painful labours all their wealth proceeds. Here the horrors of slavery, the hardship of incessant toils, are unseen; and no one thinks with compassion of those showers of sweat and of tears which from the bodies of Africans, daily drop, and moisten the ground they till. The cracks of the whip urging these miserable beings to excessive labour, are far too distant from the gay Capital to be heard. The chosen race eat, drink, and live happy, while the unfortunate one grubs up the ground, raises indigo, or husks the rice; exposed to a sun full as scorching as their native one; without the support of good food, without the cordials of any cheering liquor. This great contrast has often afforded me subjects of the most conflicting meditation. On the one side, behold a people enjoying all that life affords most bewitching and pleasurable, without labour, without fatigue, hardly subjected to the trouble of wishing. With gold, dug from Peruvian mountains, they order vessels to the coasts of Guinea; by virtue of that gold, wars, murders, and devastations are committed in some harmless, peaceable African neighbourhood, where dwelt innocent people, who even knew not but that all men were black. The daughter torn from her weeping mother, the child from the wretched parents, the wife from the loving husband; whole families swept away and brought through storms and tempests to this rich metropolis! There, arranged like horses at a fair, they are branded like cattle, and then driven to toil, to starve, and to languish for a few years on the different plantations of these citizens. And for whom must they work? For persons they know not, and who have no other power over them than that of violence, no other right than what this accursed metal has given them! Strange order of things! Oh, Nature, where art thou?—Are not these blacks thy children as well as we? On the other side, nothing is to be seen but the most diffusive misery and wretchedness, unrelieved even in thought or wish! Day after day they drudge on without any prospect of ever reaping for themselves; they are obliged to devote their lives, their limbs, their will, and every vital exertion to swell the wealth of masters; who look not upon them with half the kindness and affection with which they consider their dogs and horses. Kindness and affection are not the portion of those who till the earth, who carry the burdens, who convert the logs into useful boards. This reward, simple and natural as one would conceive it, would border on humanity; and planters must have none of it!

If negroes are permitted to become fathers, this fatal indulgence only tends to increase their misery: the poor companions of their scanty pleasures are likewise the companions of their labours; and when at some critical seasons they could wish to see them relieved, with tears in their eyes they behold them perhaps doubly oppressed, obliged to bear the burden of nature—a fatal present—as well as that of unabated tasks. How many have I seen cursing the irresistible propensity, and regretting, that by having tasted of those harmless joys, they had become the authors of double misery to their wives. Like their masters, they are not permitted to partake of those ineffable sensations with which nature inspires the hearts of fathers and mothers; they must repel them all, and become callous and passive. This unnatural state often occasions the most acute,

the most pungent of their afflictions; they have no time, like us, tenderly to rear their helpless off-spring, to nurse them on their knees, to enjoy the delight of being parents. Their paternal fondness is embittered by considering, that if their children live, they must live to be slaves like themselves; no time is allowed them to exercise their pious office, the mothers must fasten them on their backs, and, with this double load, follow their husbands in the fields, where they too often hear no other sound than that of the voice or whip of the taskmaster, and the cries of their infants, broiling in the sun. These unfortunate creatures cry and weep like their parents, without a possibility of relief; the very instinct of the brute, so laudable, so irresistible, runs counter here to their master's interest; and to that god, all the laws of nature must give way. Thus planters get rich; so raw, so unexperienced am I in this mode of life, that were I to be possessed of a plantation, and my slaves treated as in general they are here, never could I rest in peace; my sleep would be perpetually disturbed by a retrospect of the frauds committed in Africa, in order to entrap them; frauds surpassing in enormity everything which a common mind can possibly conceive. I should be thinking of the barbarous treatment they meet with on ship-board; of their anguish, of the despair necessarily inspired by their situation, when torn from their friends and relations; when delivered into the hands of a people differently coloured, whom they cannot understand; carried in a strange machine over an ever agitated element, which they had never seen before; and finally delivered over to the severities of the whippers, and the excessive labours of the field. Can it be possible that the force of custom should ever make me deaf to all these reflections, and as insensible to the injustice of that trade, and to their miseries, as the rich inhabitants of this town seem to be? What then is man; this being who boasts so much of the excellence and dignity of his nature, among that variety of unscrutable mysteries, of unsolvable problems, with which he is surrounded? The reason why man has been thus created, is not the least astonishing! It is said, I know that they are much happier here than in the West Indies; because land being cheaper upon this continent than in those islands, the fields allowed them to raise their subsistence from, are in general more extensive. The only possible chance of any alleviation depends on the humour of the planters, who, bred in the midst of slaves, learn from the example of their parents to despise them; and seldom conceive either from religion or philosophy, any ideas that tend to make their fate less calamitous; except some strong native tenderness of heart, some rays of philanthropy, overcome the obduracy contracted by habit.

I have not resided here long enough to become insensible of pain for the objects which I every day behold. In the choice of my friends and acquaintance, I always endeavour to find out those whose dispositions are somewhat congenial with my own. We have slaves likewise in our northern provinces; I hope the time draws near when they will be all emancipated: but how different their lot, how different their situation, in every possible respect! They enjoy as much liberty as their masters, they are as well clad, and as well fed; in health and sickness they are tenderly taken care of; they live under the same roof, and are, truly speaking, a part of our families. Many of them are taught to read and write, and are well instructed in the principles of religion; they are the companions of our labours, and treated as such; they enjoy many perquisites, many established holidays, and are not obliged to work more than white people. They marry where inclination leads them; visit their wives every week; are as decently clad as the common people; they are indulged in educating, cherishing, and chastising their children, who are taught subordination to them as to their lawful parents: in short, they participate in many of the benefits of our society, without being obliged to bear any

of its burdens. They are fat, healthy, and hearty, and far from repining at their fate; they think themselves happier than many of the lower class whites: they share with their masters the wheat and meat provision they help to raise; many of those whom the good Quakers have emancipated have received that great benefit with tears of regret, and have never quitted, though free, their former masters and benefactors.

But is it really true, as I have heard it asserted here, that those blacks are incapable of feeling the spurs of emulation, and the cheerful sound of encouragement? By no means; there are a thousand proofs existing of their gratitude and fidelity: those hearts in which such noble dispositions can grow, are then like ours, they are susceptible of every generous sentiment, of every useful motive of action; they are capable of receiving lights, of imbibing ideas that would greatly alleviate the weight of their miseries. But what methods have in general been made use of to obtain so desirable an end? None; the day in which they arrive and are sold, is the first of their labours; labours, which from that hour admit of no respite; for though indulged by law with relaxation on Sundays, they are obliged to employ that time which is intended for rest, to till their little plantations. What can be expected from wretches in such circumstances? Forced from their native country, cruelly treated when on board, and not less so on the plantations to which they are driven; is there anything in this treatment but what must kindle all the passions, sow the seeds of inveterate resentment, and nourish a wish of perpetual revenge? They are left to the irresistible effects of those strong and natural propensities; the blows they receive, are they conducive to extinguish them, or to win their affections? They are neither soothed by the hopes that their slavery will ever terminate but with their lives; or yet encouraged by the goodness of their food, or the mildness of their treatment. The very hopes held out to mankind by religion, that consolatory system, so useful to the miserable, are never presented to them; neither moral nor physical means are made use of to soften their chains; they are left in their original and untutored state; that very state wherein the natural propensities of revenge and warm passions are so soon kindled. Cheered by no one single motive that can impel the will, or excite their efforts; nothing but terrors and punishments are presented to them; death is denounced if they run away; horrid delaceration if they speak with their native freedom; perpetually awed by the terrible cracks of whips, or by the fear of capital punishments, while even those punishments often fail of their purpose.

A clergyman settled a few years ago at George-Town, and feeling as I do now, warmly recommended to the planters, from the pulpit, a relaxation of severity; he introduced the benignity of Christianity, and pathetically made use of the admirable precepts of that system to melt the hearts of his congregation into a greater degree of compassion toward their slaves than had been hitherto customary; "Sir," said one of his hearers, "we pay you a genteel salary to read to us the prayers of the liturgy, and to explain to us such parts of the Gospel as the rule of the church directs; but we do not want you to teach us what we are to do with our blacks." The clergyman found it prudent to withhold any farther admonition. Whence this astonishing right, or rather this barbarous custom, for most certainly we have no kind of right beyond that of force? We are told, it is true, that slavery cannot be so repugnant to human nature as we at first imagine, because it has been practised in all ages, and in all nations: the Lacedemonians themselves, those great assertors of liberty, conquered the Helotes with the design of making them their slaves; the Romans, whom we consider as our masters in civil and military policy, lived in the exercise of the most horrid oppression; they conquered to plunder and to enslave. What a hideous aspect the face of the earth must then have exhibited! Provinces,

towns, districts, often depopulated! their inhabitants driven to Rome, the greatest market in the world, and there sold by thousands! The Roman dominions were tilled by the hands of unfortunate people, who had once been, like their victors, free, rich, and possessed of every benefit society can confer; until they became subject to the cruel right of war, and to lawless force. Is there then no superintending power who conducts the moral operations of the world, as well as the physical? The same sublime hand which guides the planets round the sun with so much exactness, which preserves the arrangement of the whole with such exalted wisdom and paternal care, and prevents the vast system from falling into confusion; doth it abandon mankind to all the errors, the follies, and the miseries, which their most frantic rage, and their most dangerous vices and passions can produce?

The history of the earth! doth it present anything but crimes of the most heinous nature, committed from one end of the world to the other? We observe avarice, rapine, and murder, equally prevailing in all parts. History perpetually tells us of millions of people abandoned to the caprice of the maddest princes, and of whole nations devoted to the blind fury of tyrants. Countries destroyed; nations alternately buried in ruins by other nations; some parts of the world beautifully cultivated, returned again to the pristine state; the fruits of ages of industry, the toil of thousands in a short time destroyed by a few! If one corner breathes in peace for a few years, it is, in turn subjected, torn, and levelled; one would almost believe the principles of action in man, considered as the first agent of this planet, to be poisoned in their most essential parts. We certainly are not that class of beings which we vainly think ourselves to be; man an animal of prey, seems to have rapine and the love of bloodshed implanted in his heart; nay, to hold it the most honourable occupation in society: we never speak of a hero of mathematics, a hero of knowledge of humanity; no, this illustrious appellation is reserved for the most successful butchers of the world. If Nature has given us a fruitful soil to inhabit, she has refused us such inclinations and propensities as would afford us the full enjoyment of it. Extensive as the surface of this planet is, not one half of it is yet cultivated, not half replenished; she created man, and placed him either in the woods or plains, and provided him with passions which must for ever oppose his happiness; everything is submitted to the power of the strongest; men, like the elements, are always at war; the weakest yield to the most potent; force, subtlety, and malice, always triumph over unguarded honesty and simplicity. Benignity, moderation, and justice, are virtues adapted only to the humble paths of life: we love to talk of virtue and to admire its beauty, while in the shade of solitude and retirement; but when we step forth into active life, if it happen to be in competition with any passion or desire, do we observe it to prevail? Hence so many religious impostors have triumphed over the credulity of mankind, and have rendered their frauds the creeds of succeeding generations, during the course of many ages; until worn away by time, they have been replaced by new ones. Hence the most unjust war, if supported by the greatest force, always succeeds; hence the most just ones, when supported only by their justice, as often fail. Such is the ascendancy of power; the supreme arbiter of all the revolutions which we observe in this planet: so irresistible is power, that it often thwarts the tendency of the most forcible causes, and prevents their subsequent salutary effects, though ordained for the good of man by the Governor of the universe. Such is the perverseness of human nature; who can describe it in all its latitude?

In the moments of our philanthropy we often talk of an indulgent nature, a kind parent, who for the benefit of mankind has taken singular pains to vary the genera of plants, fruits, grain, and the different

productions of the earth; and has spread peculiar blessings in each climate. This is undoubtedly an object of contemplation which calls forth our warmest gratitude; for so singularly benevolent have those parental intentions been, that where barrenness of soil or severity of climate prevail, there she has implanted in the heart of man, sentiments which overbalance every misery, and supply the place of every want. She has given to the inhabitants of these regions, an attachment to their savage rocks and wild shores, unknown to those who inhabit the fertile fields of the temperate zone. Yet if we attentively view this globe, will it not appear rather a place of punishment, than of delight? And what misfortune! that those punishments should fall on the innocent, and its few delights be enjoyed by the most unworthy. Famine, diseases, elementary convulsions, human feuds, dissensions, etc., are the produce of every climate; each climate produces besides, vices, and miseries peculiar to its latitude. View the frigid sterility of the north, whose famished inhabitants hardly acquainted with the sun, live and fare worse than the bears they hunt: and to which they are superior only in the faculty of speaking. View the arctic and antarctic regions, those huge voids, where nothing lives; regions of eternal snow: where winter in all his horrors has established his throne, and arrested every creative power of nature. Will you call the miserable stragglers in these countries by the name of men? Now contrast this frigid power of the north and south with that of the sun; examine the parched lands of the torrid zone, replete with sulphureous exhalations; view those countries of Asia subject to pestilential infections which lay nature waste; view this globe often convulsed both from within and without; pouring forth from several mouths, rivers of boiling matter, which are imperceptibly leaving immense subterranean graves, wherein millions will one day perish! Look at the poisonous soil of the equator, at those putrid slimy tracks, teeming with horrid monsters, the enemies of the human race; look next at the sandy continent, scorched perhaps by the fatal approach of some ancient comet, now the abode of desolation. Examine the rains, the convulsive storms of those climates, where masses of sulphur, bitumen, and electrical fire, combining their dreadful powers, are incessantly hovering and bursting over a globe threatened with dissolution. On this little shell, how very few are the spots where man can live and flourish? even under those mild climates which seem to breathe peace and happiness, the poison of slavery, the fury of despotism, and the rage of superstition, are all combined against man! There only the few live and rule, whilst the many starve and utter ineffectual complaints: there, human nature appears more debased, perhaps than in the less favoured climates. The fertile plains of Asia, the rich low lands of Egypt and of Diarbeck, the fruitful fields bordering on the Tigris and the Euphrates, the extensive country of the East Indies in all its separate districts; all these must to the geographical eye, seem as if intended for terrestrial paradises: but though surrounded with the spontaneous riches of nature, though her kindest favours seem to be shed on those beautiful regions with the most profuse hand; yet there in general we find the most wretched people in the world. Almost everywhere, liberty so natural to mankind is refused, or rather enjoyed but by their tyrants; the word slave, is the appellation of every rank, who adore as a divinity, a being worse than themselves; subject to every caprice, and to every lawless rage which unrestrained power can give. Tears are shed, perpetual groans are heard, where only the accents of peace, alacrity, and gratitude should resound. There the very delirium of tyranny tramples on the best gifts of nature, and sports with the fate, the happiness, the lives of millions: there the extreme fertility of the ground always indicates the extreme misery of the inhabitants!

Everywhere one part of the human species are taught the art of shedding the blood of the other; of setting

fire to their dwellings; of levelling the works of their industry: half of the existence of nations regularly employed in destroying other nations.—”What little political felicity is to be met with here and there, has cost oceans of blood to purchase; as if good was never to be the portion of unhappy man. Republics, kingdoms, monarchies, founded either on fraud or successful violence, increase by pursuing the steps of the same policy, until they are destroyed in their turn, either by the influence of their own crimes, or by more successful but equally criminal enemies.”

If from this general review of human nature, we descend to the examination of what is called civilised society; there the combination of every natural and artificial want, makes us pay very dear for what little share of political felicity we enjoy. It is a strange heterogeneous assemblage of vices and virtues, and of a variety of other principles, for ever at war, for ever jarring, for ever producing some dangerous, some distressing extreme. Where do you conceive then that nature intended we should be happy? Would you prefer the state of men in the woods, to that of men in a more improved situation? Evil preponderates in both; in the first they often eat each other for want of food, and in the other they often starve each other for want of room. For my part, I think the vices and miseries to be found in the latter, exceed those of the former; in which real evil is more scarce, more supportable, and less enormous. Yet we wish to see the earth peopled; to accomplish the happiness of kingdoms, which is said to consist in numbers. Gracious God! to what end is the introduction of so many beings into a mode of existence in which they must grope amidst as many errors, commit as many crimes, and meet with as many diseases, wants, and sufferings!

The following scene will I hope account for these melancholy reflections, and apologise for the gloomy thoughts with which I have filled this letter: my mind is, and always has been, oppressed since I became a witness to it. I was not long since invited to dine with a planter who lived three miles from—, where he then resided. In order to avoid the heat of the sun, I resolved to go on foot, sheltered in a small path, leading through a pleasant wood. I was leisurely travelling along, attentively examining some peculiar plants which I had collected, when all at once I felt the air strongly agitated, though the day was perfectly calm and sultry. I immediately cast my eyes toward the cleared ground, from which I was but at a small distance, in order to see whether it was not occasioned by a sudden shower; when at that instant a sound resembling a deep rough voice, uttered, as I thought, a few inarticulate monosyllables. Alarmed and surprised, I precipitately looked all round, when I perceived at about six rods distance something resembling a cage, suspended to the limbs of a tree; all the branches of which appeared covered with large birds of prey, fluttering about, and anxiously endeavouring to perch on the cage. Actuated by an involuntary motion of my hands, more than by any design of my mind, I fired at them; they all flew to a short distance, with a most hideous noise: when, horrid to think and painful to repeat, I perceived a negro, suspended in the cage, and left there to expire! I shudder when I recollect that the birds had already picked out his eyes, his cheek bones were bare; his arms had been attacked in several places, and his body seemed covered with a multitude of wounds. From the edges of the hollow sockets and from the lacerations with which he was disfigured, the blood slowly dropped, and tinged the ground beneath. No sooner were the birds flown, than swarms of insects covered the whole body of this unfortunate wretch, eager to feed on his mangled flesh and to drink his blood. I found myself suddenly arrested by the power of affright and terror; my nerves were convoked; I trembled, I stood motionless, involuntarily contemplating the fate of this negro, in all its dismal latitude. The living

spectre, though deprived of his eyes, could still distinctly hear, and in his uncouth dialect begged me to give him some water to allay his thirst. Humanity herself would have recoiled back with horror; she would have balanced whether to lessen such reliefless distress, or mercifully with one blow to end this dreadful scene of agonising torture! Had I had a ball in my gun, I certainly should have despatched him; but finding myself unable to perform so kind an office, I sought, though trembling, to relieve him as well as I could. A shell ready fixed to a pole, which had been used by some negroes, presented itself to me; filled it with water, and with trembling hands I guided it to the quivering lips of the wretched sufferer. Urged by the irresistible power of thirst, he endeavoured to meet it, as he instinctively guessed its approach by the noise it made in passing through the bars of the cage. "Tanke, you white man, tanke you, pute some poison and give me." "How long have you been hanging there?" I asked him. "Two days, and me no die; the birds, the birds; aaah me!" Oppressed with the reflections which this shocking spectacle afforded me, I mustered strength enough to walk away, and soon reached the house at which I intended to dine. There I heard that the reason for this slave being thus punished, was on account of his having killed the overseer of the plantation. They told me that the laws of self-preservation rendered such executions necessary; and supported the doctrine of slavery with the arguments generally made use of to justify the practice; with the repetition of which I shall not trouble you at present.—Adieu.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Author Introduction-Phyllis Wheatley (ca. 1753-1784)

Born in Africa (probably in Senegal or Gambia), Phillis Wheatley was enslaved at the age of seven or eight when she was bought by John Wheatley (1703–1778) of Boston to serve as his wife Susannah’s companion. Susannah fostered Wheatley’s intellectual avidity by having her daughter Mary oversee Wheatley’s education. Wheatley became well-read in the Bible; classical literature, including some of the classics in their original Latin; and English literature, responding especially to the works of Alexander Pope (1688–1744), master of the heroic couplet, and John Milton. She also converted to Christianity, becoming a member of the Old South Congregational Church.

Figure 1. Phyllis Wheatley



Her first poem, “On Messrs. Hussey and Coffin” (1767), was published in the *Newport Mercury*. What brought her attention as a writer—let alone an articulate black female slave—was her 1771 broadside elegy on George Whitefield (1714–1770), a famous evangelist minister. Touted thenceforth as a prodigy, Wheatley traveled to London for the publication of her *Poems on Various Subjects, Religious and Moral* (1773).

There she became a minor celebrity, meeting the lord mayor of London, Benjamin Franklin, and William Legge, the 2nd Earl of Dartmouth (1731–1801). To the latter, she appealed for justice for those “snatched” from Africa, taken from their “parent’s breast” and deprived of freedom.

The same year that her *Poems* were published, Wheatley was freed from slavery. She was with Susannah when she died a year later. Wheatley married John Peters, a free black man, in 1778, the same year John Wheatley died. Wheatley and her husband lived in poverty. In 1779, a proposal for a second volume of her poetry appeared, promising several letters and thirty-three poems, but the promise was never fulfilled. None of the projected poems have been discovered, either. Over the course of her marriage, Wheatley lost two children and died in 1784 soon after the birth of her third. She and her infant were buried together in an unmarked grave.

In the past, her poetry was deemed unoriginal, as giving little sense of Africa, her race, or her life as a slave. This reading attests to Wheatley’s strategic success in opposing prevalent views of women, blacks, and slaves during her era. Her poems are now recognized for their strong assertion of equality among all humankind and their strong-minded expression of self to contemporary readers who denied that selfhood.

Source:

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Image Credit:

Figure 1. “Phyllis Wheatley,” Wikimedia, CC-0.

On Being Brought from Africa to America (1773) By Phillis
Wheatley

'Twas mercy brought me from my Pagan land,
Taught my benighted soul to understand
That there's a God, that there's a Saviour too:
Once I redemption neither fought nor knew, Some
view our sable race with scornful eye,
"Their colour is a diabolic die."
Remember, Christians, Negroes, black as Cain,
May be refin'd, and join th' angelic train.

Source:

Poems on Various Subjects, Religious and Moral, by Phillis Wheatley, Public Domain

To the Univeristy of Cambridge, in New England (1773) By Phillis
Wheatley

WHILE an intrinsic ardor prompts to write,
The muses promise to assist my pen;
'Twas not long since I left my native shore
The land of errors, and Egyptian gloom:
Father of mercy, 'twas thy gracious hand
Brought me in safety from those dark abodes.
Students, to you 'tis giv'n to scan the heights
Above, to traverse the ethereal space,
And mark the systems of revolving worlds.
Still more, ye sons of science ye receive
The blissful news by messengers from heav'n,
How Jesus' blood for your redemption flows.
See him with hands out-stretcht upon the cross;
Immense compassion in his bosom glows;
He hears revilers, nor resents their scorn:
What matchless mercy in the Son of God!
When the whole human race by sin had fall'n,
He deign'd to die that they might rise again,
And share with him in the sublimest skies,
Life without death, and glory without end.
Improve your privileges while they stay,
Ye pupils, and each hour redeem, that bears
Or good or bad report of you to heav'n.
Let sin, that baneful evil to the soul,
By you be shun'd, nor once remit your guard;
Suppress the deadly serpent in its egg.
Ye blooming plants of human race divine,

An Ethiop tells you 'tis your greatest foe;
Its transient sweetness turns to endless pain,
And in immense perdition sinks the soul.

Source:

Poems on Various Subjects, Religious and Moral, by Phillis Wheatley, Public Domain

To His Excellency General Washington (1776) By Phillis Wheatley

Celestial choir! entron'd in realms of light.
Columbia's scenes of glorious toils I write.
While freedom's cause her anxious breast alarms,
She flashes dreadful in refulgent arms.
See mother earth her offspring's fate bemoan,
And nations gaze at scenes before unknown
See the bright beams of heaven's revolving light
Involved in sorrows and the veil of night!
The goddess comes, she moves divinely fair,
Olive and laurel binds her golden hair:
Wherever shines this native of the skies,
Unnumber'd charms and recent graces rise.
Muse! bow propitious while my pen relates
How pour her armies through a thousand gates,
As when Eolus heaven's fair face deforms,
Enwrapp'd in tempest and a night of storms;
Astonish'd ocean feels the wild uproar,
The reffluent surges beat the sounding shore;
Or thick as leaves in Autumn's golden reign.
Such, and so many, moves the warrior's train.
In bright array they seek the work of war.
Where high unfurl'd the ensign waves in air.
Shall I to Washington their praise recite?
Enough thou know'st them in the fields of fight.
Thee, first in place and honours,—we demand
The grace and glory of thy martial band.

Fam'd for thy valour, for thy virtues more.
Hear every tongue thy guardian aid implore!
One century scarce perform'd its destined round,
When Gallic powers Columbia's fury found;
And so may you, whoever dares disgrace
The land of freedom's heaven-defended race!
Fix'd are the eyes of nations on the scales,
For in their hopes Columbia's arm prevails.
Anon Britannia droops the pensive head.
While round increase the rising hills of dead.
Ah! cruel blindness to Columbia 's state!
Lament thy thirst of boundless power too late.
Proceed, great chief, with virtue on thy side,
Thy ev'ry action let the goddess guide.
A crown, a mansion, and a throne that shine.
With gold unfading, Washington! be thine.

To this George Washington replied with the following lines:

Cambridge, February 2d, 1776.

Miss Phillis:

Your favour of the 26th October did not reach my hands till the middle of December. Time enough, you will say, to have given an answer ere this. Granted. But a variety of important occurrences continually interposing to distract the mind and withdraw the attention, I hope will apologize for the delay, and plead my excuse for the seeming but not real neglect. I thank you most sincerely for your polite notice of me, in the elegant lines you enclosed; and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents; in honour of which, and as a tribute justly due to you, I would have published the poem, had I not been apprehensive that, while I only meant to give the world this new instance of your genius, I might have incurred the imputation of vanity. This, and nothing else, determined me not to give it place in the public prints. If you should ever come to Cambridge, or near headquarters, I shall be happy to see a person so favoured by the muses, and to whom Nature has been so liberal and beneficent in her dispensations.

I am, with great respect, your obedient humble servant.

George Washington.

Source:

Phillis Wheatley (Phillis Peters): a Critical Attempt and a Bibliography of her Writings, Charles Heartman, Public Domain.

Letter to Rev. Samson Occom (1774) By Phillis Wheatley

The Connecticut Gazette, March 11, 1774

Rev'd and honor'd Sir,

I have this Day received your obliging kind Epistle, and am greatly satisfied with your Reasons respecting the Negroes, and think highly reasonable what you offer in Vindication of their natural Rights: Those that invade them cannot be insensible that the divine Light is chasing away the thick Darkness which broods over the Land of Africa; and the Chaos which has reign'd so long, is converting into beautiful Order, and [r]eveals more and more clearly, the glorious Dispensation of civil and religious Liberty, which are so inseparably Limited, that there is little or no Enjoyment of one Without the other: Otherwise, perhaps, the Israelites had been less solicitous for their Freedom from Egyptian slavery; I do not say they would have been contented without it, by no means, for in every human Breast, God has implanted a Principle, which we call Love of Freedom; it is impatient of Oppression, and pants for Deliverance; and by the Leave of our modern Egyptians I will assert, that the same Principle lives in us. God grant Deliverance in his own Way and Time, and get him honour upon all those whose Avarice impels them to countenance and help forward tile Calamities of their fellow Creatures. This I desire not for their Hurt, but to convince them of the strange Absurdity of their Conduct whose Words and Actions are so diametrically, opposite. How well the Cry for Liberty, and the reverse Disposition for the exercise of oppressive Power over others agree,—

I humbly think it does not require the Penetration of a Philosopher to determine.—

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

To Maecenas (1771) By Phillis Wheatley

MAECENAS, you, beneath the myrtle shade,
Read o'er what poets sung, and shepherds play'd.
What felt those poets but you feel the same?
Does not your soul possess the sacred flame?
Their noble strains your equal genius shares
In softer language, and diviner airs.

While Homer paints, lo! circumfus'd in air,
Celestial Gods in mortal forms appear;
Swift as they move hear each recess rebound,
Heav'n quakes, earth trembles, and the shores resound.
Great Sire of verse, before my mortal eyes,
The lightnings blaze across the vaulted skies,
And, as the thunder shakes the heav'nly plains,
A deep felt horror thrills through all my veins.
When gentler strains demand thy graceful song,
The length'ning line moves languishing along.
When great Patroclus courts Achilles' aid,
The grateful tribute of my tears is paid;
Prone on the shore he feels the pangs of love,
And stern Pelides tend'rest passions move.

Great Maro's strain in heav'nly numbers flows,
The Nine inspire, and all the bosom glows.
O could I rival thine and Virgil's page,
Or claim the Muses with the Mantuan Sage;
Soon the same beauties should my mind adorn,

And the same ardors in my soul should burn:
 Then should my song in bolder notes arise,
 And all my numbers pleasingly surprise;
 But here I sit, and mourn a grov'ling mind,
 That fain would mount, and ride upon the wind.

Not you, my friend, these plaintive strains become,
 Not you, whose bosom is the Muses home;
 When they from tow'ring Helicon retire,
 They fan in you the bright immortal fire,
 But I less happy, cannot raise the song,
 The fault'ring music dies upon my tongue.

The happier Terence¹ all the choir inspir'd,
 His soul replenish'd, and his bosom fir'd;
 But say, ye Muses, why this partial grace,
 To one alone of Afric's sable race;
 From age to age transmitting thus his name
 With the finest glory in the rolls of fame?

Thy virtues, great Maecenas! shall be sung
 In praise of him, from whom those virtues sprung:
 While blooming wreaths around thy temples spread,
 I'll snatch a laurel from thine honour'd head,
 While you indulgent smile upon the deed.

As long as Thames in streams majestic flows,
 Or Naiads in their oozy beds repose
 While Phoebus reigns above the starry train
 While bright Aurora purples o'er the main,
 So long, great Sir, the muse thy praise shall sing,
 So long thy praise shal' make Parnassus ring:
 Then grant, Maecenas, thy paternal rays,
 Hear me propitious, and defend my lays.

Source:

Poems on Various Subjects, Religious and Moral, by Phillis Wheatley, Public Domain

1. He was an African by birth.

From The Autobiography of Benjamin Franklin Part II (1789) By
Benjamin Franklin

Part II

Letter from Mr. Abel James, with Notes of my Life (received in Paris).

“MY DEAR AND HONORED FRIEND: I have often been desirous of writing to thee, but could not be reconciled to the thought that the letter might fall into the hands of the British, lest some printer or busy-body should publish some part of the contents, and give our friend pain, and myself censure.

“Some time since there fell into my hands, to my great joy, about twenty-three sheets in thy own handwriting, containing an account of the parentage and life of thyself, directed to thy son, ending in the year 1730, with which there were notes, likewise in thy writing; a copy of which I inclose, in hopes it may be a means, if thou continued it up to a later period, that the first and latter part may be put together; and if it is not yet continued, I hope thee will not delay it. Life is uncertain, as the preacher tells us; and what will the world say if kind, humane, and benevolent Ben. Franklin should leave his friends and the world deprived of so pleasing and profitable a work; a work which would be useful and entertaining not only to a few, but to millions? The influence writings under that class have on the minds of youth is very great, and has nowhere appeared to me so plain, as in our public friend’s journals. It almost insensibly leads the youth into the resolution of endeavoring to become as good and eminent as the journalist. Should thine, for instance, when published (and I think it could not fail of it), lead the youth to equal the industry and temperance of thy early youth, what a blessing with that class would such a work be! I know of no character living, nor many of them put together, who has so much in his power as thyself to promote a greater spirit of industry and early attention to business, frugality, and temperance with the American youth. Not that I think the work would have no other merit and use in the world, far from it; but the first is of such vast importance that I know nothing that can equal it.”

[. . .]

Continuation of the Account of my Life, begun at Passy, near Paris, 1784.

It is some time since I receiv’d the above letters, but I have been too busy till now to think of complying

with the request they contain. It might, too, be much better done if I were at home among my papers, which would aid my memory, and help to ascertain dates; but my return being uncertain and having just now a little leisure, I will endeavor to recollect and write what I can; if I live to get home, it may there be corrected and improv'd.

Not having any copy here of what is already written, I know not whether an account is given of the means I used to establish the Philadelphia public library, which, from a small beginning, is now become so considerable, though I remember to have come down to near the time of that transaction (1730). I will therefore begin here with an account of it, which may be struck out if found to have been already given.

At the time I establish'd myself in Pennsylvania, there was not a good bookseller's shop in any of the colonies to the southward of Boston. In New York and Philad'a the printers were indeed stationers; they sold only paper, etc., almanacs, ballads, and a few common school-books. Those who lov'd reading were oblig'd to send for their books from England; the members of the Junto had each a few. We had left the alehouse, where we first met, and hired a room to hold our club in. I propos'd that we should all of us bring our books to that room, where they would not only be ready to consult in our conferences, but become a common benefit, each of us being at liberty to borrow such as he wish'd to read at home. This was accordingly done, and for some time contented us.

Finding the advantage of this little collection, I propos'd to render the benefit from books more common, by commencing a public subscription library. I drew a sketch of the plan and rules that would be necessary, and got a skilful conveyancer, Mr. Charles Brockden, to put the whole in form of articles of agreement to be subscribed, by which each subscriber engag'd to pay a certain sum down for the first purchase of books, and an annual contribution for increasing them. So few were the readers at that time in Philadelphia, and the majority of us so poor, that I was not able, with great industry; to find more than fifty persons, mostly young tradesmen, willing to pay down for this purpose forty shillings each, and ten shillings per annum. On this little fund we began. The books were imported; the library was opened one day in the week for lending to the subscribers, on their promissory notes to pay double the value if not duly returned. The institution soon manifested its utility, was imitated by other towns, and in other provinces. The libraries were augmented by donations; reading became fashionable; and our people, having no publick amusements to divert their attention from study, became better acquainted with books, and in a few years were observ'd by strangers to be better instructed and more intelligent than people of the same rank generally are in other countries.

When we were about to sign the above-mentioned articles, which were to be binding upon us, our heirs, etc., for fifty years, Mr. Brockden, the scrivener, said to us, "You are young men, but it is scarcely probable that any of you will live to see the expiration of the term fix'd in the instrument." A number of us, however, are yet living; but the instrument was after a few years rendered null by a charter that incorporated and gave perpetuity to the company.

The objections and reluctances I met with in soliciting the subscriptions, made me soon feel the impropriety of presenting one's self as the proposer of any useful project,

that might be suppos'd to raise one's reputation in the smallest degree above that of one's neighbors, when one has need of their assistance to accomplish that project. I therefore put myself as much as I could out of sight, and stated it as a scheme of a number of friends, who had requested me to go about and propose it to such as they thought lovers of reading. In this way my affair went on more smoothly, and I ever after practis'd it on such occasions; and, from my frequent successes, can heartily recommend it. The present little sacrifice of your vanity will afterwards be amply repaid. If it remains a while uncertain to whom the merit belongs, some one more vain than yourself will be encouraged to claim it, and then even envy will be disposed to do you justice by plucking those assumed feathers, and restoring them to their right owner.

This library afforded me the means of improvement by constant study, for which I set apart an hour or two each day, and thus repair'd in some degree the loss of the learned education my father once intended for me. Reading was the only amusement I allow'd myself. I spent no time in taverns, games, or frolicks of any kind; and my industry in my business continu'd as indefatigable as it was necessary. I was indebted for my printing-house; I had a young family coming on to be educated, and I had to contend with for business two printers, who were established in the place before me. My circumstances, however, grew daily easier. My original habits of frugality continuing, and my father having, among his instructions to me when a boy, frequently repeated a proverb of Solomon, "Seest thou a man diligent in his calling, he shall stand before kings, he shall not stand before mean men," I from thence considered industry as a means of obtaining wealth and distinction, which encourag'd me, tho' I did not think that I should ever literally stand before kings, which, however, has since happened; for I have stood before five, and even had the honor of sitting down with one, the King of Denmark, to dinner.

We have an English proverb that says, "He that would thrive, must ask his wife." It was lucky for me that I had one as much dispos'd to industry and frugality as myself. She assisted me cheerfully in my business, folding and stitching pamphlets, tending shop, purchasing old linen rags for the papermakers, etc., etc. We kept no idle servants, our table was plain and simple, our furniture of the cheapest. For instance, my breakfast was a long time bread and milk (no tea), and I ate it out of a twopenny earthen porringer, with a pewter spoon. But mark how luxury will enter families, and make a progress, in spite of principle: being call'd one morning to breakfast, I found it in a China bowl, with a spoon of silver! They had been bought for me without my knowledge by my wife, and had cost her the enormous sum of three-and-twenty shillings, for which she had no other excuse or apology to make, but that she thought

her husband deserv'd a silver spoon and China bowl as well as any of his neighbors. This was the first appearance of plate and China in our house, which afterward, in a course of years, as our wealth increas'd, augmented gradually to several hundred pounds in value.

I had been religiously educated as a Presbyterian; and tho' some of the dogmas of that persuasion, such as the eternal decrees of God, election, reprobation, etc., appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, Sunday being my studying day, I never was without some religious principles. I never doubted, for instance, the existence of the Deity; that he made the world, and govern'd it by his Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter. These I esteem'd the essentials of every religion; and, being to be found in all the religions we had in our country, I respected them all, tho' with different degrees of respect, as I found them more or less mix'd with other articles, which, without any tendency to inspire, promote, or confirm morality, serv'd principally to divide us, and make us unfriendly to one another. This respect to all, with an opinion that the worst had some good effects, induc'd me to avoid all discourse that might tend to lessen the good opinion another might have of his own religion; and as our province increas'd in people, and new places of worship were continually wanted, and generally erected by voluntary contributions, my mite for such purpose, whatever might be the sect, was never refused.

Tho' I seldom attended any public worship, I had still an opinion of its propriety, and of its utility when rightly conducted, and I regularly paid my annual subscription for the support of the only Presbyterian minister or meeting we had in Philadelphia. He us'd to visit me sometimes as a friend, and admonish me to attend his administrations, and I was now and then prevail'd on to do so, once for five Sundays successively. Had he been in my opinion a good preacher, perhaps I might have continued, notwithstanding the occasion I had for the Sunday's leisure in my course of study; but his discourses were chiefly either polemic arguments, or explications of the peculiar doctrines of our sect, and were all to me very dry, uninteresting, and unedifying, since not a single moral principle was inculcated or enforc'd, their aim seeming to be rather to make us Presbyterians than good citizens.

At length he took for his text that verse of the fourth chapter of Philippians, "*Finally, brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue, or any praise, think on these things.*" And I imagin'd, in a sermon on such a text, we could not miss of having some morality. But he confin'd himself to five points

only, as meant by the apostle, viz.: 1. Keeping holy the Sabbath day. 2. Being diligent in reading the holy Scriptures. 3. Attending duly the publick worship. 4. Partaking of the Sacrament. 5. Paying a due respect to God's ministers. These might be all good things; but, as they were not the kind of good things that I expected from that text, I despaired of ever meeting with them from any other, was disgusted, and attended his preaching no more. I had some years before compos'd a little Liturgy, or form of prayer, for my own private use (*viz.*, in 1728), entitled, *Articles of Belief and Acts of Religion*. I return'd to the use of this, and went no more to the public assemblies. My conduct might be blameable, but I leave it, without attempting further to excuse it; my present purpose being to relate facts, and not to make apologies for them.

It was about this time I conceiv'd the bold and arduous project of arriving at moral perfection. I wish'd to live without committing any fault at any time; I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employ'd in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose I therefore contrived the following method.

In the various enumerations of the moral virtues I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. Temperance, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I propos'd to myself, for the sake of clearness, to use rather more names, with fewer ideas annex'd to each, than a few names with more ideas; and I included under thirteen names of virtues all that at that time occur'd to me as necessary or desirable, and annexed to each a short precept, which fully express'd the extent I gave to its meaning.

These names of virtues, with their precepts, were:

1. Temperance.

Eat not to dullness; drink not to elevation.

2. Silence.

Speak not but what may benefit others or yourself; avoid trifling conversation.

3. Order.

Let all your things have their places; let each part of your business have its time.

4. Resolution.

Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality.

Make no expense but to do good to others or yourself; i.e., waste nothing.

6. Industry.

Lose no time; be always employ'd in something useful; cut off all unnecessary actions.

7. Sincerity.

Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

8. Justice.

Wrong none by doing injuries, or omitting the benefits that are your duty.

9. Moderation.

Avoid extreams; forbear resenting injuries so much as you think they deserve.

10. Cleanliness. 84

Tolerate no uncleanness in body, cloaths, or habitation.

11. Tranquillity.

Be not disturbed at trifles, or at accidents common or unavoidable.

12. Chastity.

Rarely use venery but for health or offspring, never to dulness, weakness, or the injury of your own or another's peace or reputation.

13. Humility.

Imitate Jesus and Socrates.

My intention being to acquire the *habitude* of all these virtues, I judg'd it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and, when I should be master of that, then to proceed to another, and so on, till I should have gone thro' the thirteen; and, as the previous acquisition of some might facilitate the acquisition of certain others, I arrang'd them with that view, as they stand above. Temperance first, as it tends to procure that coolness and clearness of head, which is so necessary where constant vigilance was to be kept up, and guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations. This being acquir'd and establish'd, Silence would be more easy; and my desire being to gain knowledge at the same time that I improv'd in virtue, and considering that in conversation it was obtain'd rather by the use of the ears than of the tongue, and therefore wishing to break a habit I was getting into of prattling, punning, and joking, which only made me acceptable to trifling company, I gave *Silence* the second place. This and the next, *Order*, I expected would allow

me more time for attending to my project and my studies. *Resolution*, once become habitual, would keep me firm in my endeavors to obtain all the subsequent virtues; *Frugality* and *Industry* freeing me from my remaining debt, and producing affluence and independence, would make more easy the practice of *Sincerity* and *Justice*, etc., etc. Conceiving then, that, agreeably to the advice of Pythagoras in his Golden Verses, daily examination would be necessary, I contrived the following method for conducting that examination.

I made a little book, in which I allotted a page for each of the virtues. I rul'd each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I cross'd these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day.

Form of the pages.

TEMPERANCE.							
EAT NOT TO DULNESS; DRINK NOT TO ELEVATION.							
	S.	M.	T.	W.	T.	F.	S.
T.							
S.	•	•		•		•	
O.	••	•	•		•	•	•
R.			•			•	
F.		•			•		
I.			•				
S.							
J.							
M.							
C.							
T.							
C.							
H.							

I determined to give a week's strict attention to each of the virtues successively. Thus, in the first week, my great guard was to avoid every the least offence against *Temperance*, leaving the other virtues to their ordinary chance, only marking every

evening the faults of the day. Thus, if in the first week I could keep my first line, marked T, clear of spots, I suppos'd the habit of that virtue so much strengthen'd, and its opposite weaken'd, that I might venture extending my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could go thro' a course compleat in thirteen weeks, and four courses in a year. And like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once, which would exceed his reach and his strength, but works on one of the beds at a time, and, having accomplish'd the first, proceeds to a second, so I should have, I hoped, the encouraging pleasure of seeing on my pages the progress I made in virtue, by clearing successively my lines of their spots, till in the end, by a number of courses, I should be happy in viewing a clean book, after a thirteen weeks' daily examination.

This my little book had for its motto these lines from Addison's *Cato*:

“Here will I hold. If there's a power above us
 (And that there is, all nature cries aloud
 Thro' all her works), He must delight in virtue;
 And that which he delights in must be happy.”

Another from Cicero,

“O vitæ Philosophia dux! O virtutum indagatrix expultrixque vitiorum! Unus dies, bene et ex præceptis tuis actus, peccanti immortalitati est anteponendus.”

Another from the Proverbs of Solomon, speaking of wisdom or virtue:

“Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace.” iii. 16, 17.

And conceiving God to be the fountain of wisdom, I thought it right and necessary to solicit his assistance for obtaining it; to this end I formed the following little prayer, which was prefix'd to my tables of examination, for daily use.

“O powerful Goodness! bountiful Father! merciful Guide! Increase in me that wisdom which discovers my truest interest. Strengthen my resolutions to perform what that wisdom dictates. Accept my kind offices to thy other children as the only return in my power for thy continual favors to me.”

I used also sometimes a little prayer which I took from Thomson's Poems, *viz.*:

“Father of light and life, thou Good Supreme!
 O teach me what is good; teach me Thyself!
 Save me from folly, vanity, and vice,
 From every low pursuit; and fill my soul
 With knowledge, conscious peace, and virtue pure;

Sacred, substantial, never-fading bliss!”

The precept of *Order* requiring that *every part of my business should have its allotted time*, one page in my little book contain'd the following scheme of employment for the twenty-four hours of a natural day:

The Morning. <i>Question.</i> What good shall I do this day?	5	Rise, wash, and address <i>Powerful Goodness!</i> Contrive day's business, and take the resolution of the day; prosecute the present study, and breakfast.
	6	
	7	
	8	Work.
	9	
	10	
	11	
Noon.	12	Read, or overlook my accounts, and dine.
	1	
	2	Work.
	3	
	4	
	5	
Evening. <i>Question.</i> What good have I done to-day?	6	Put things in their places. Supper. Music or diversion, or conversation. Examination of the day.
	7	
	8	
	9	
Night.	10	Sleep.
	11	
	12	
	1	
	2	
	3	
	4	

I enter'd upon the execution of this plan for self-examination, and continu'd it with occasional intermissions for some time. I was surpris'd to find myself so much fuller of faults than I had imagined; but I had the satisfaction of seeing them diminish. To avoid the trouble of renewing now and then my little book, which, by scraping out the marks on the paper of old faults to make room for new ones in a new course, became full of holes, I transferr'd my tables and precepts to the ivory leaves of a memorandum book, on

which the lines were drawn with red ink, that made a durable stain, and on those lines I mark'd my faults with a black-lead pencil, which marks I could easily wipe out with a wet sponge. After a while I went thro' one course only in a year, and afterward only one in several years, till at length I omitted them entirely, being employ'd in voyages and business abroad, with a multiplicity of affairs that interfered; but I always carried my little book with me.

My scheme of ORDER gave me the most trouble; and I found that, tho' it might be practicable where a man's business was such as to leave him the disposition of his time, that of a journeyman printer, for instance, it was not possible to be exactly observed by a master, who must mix with the world, and often receive people of business at their own hours. *Order*, too, with regard to places for things, papers, etc., I found extremely difficult to acquire. I had not been early accustomed to it, and, having an exceeding good memory, I was not so sensible of the inconvenience attending want of method. This article, therefore, cost me so much painful attention, and my faults in it vexed me so much, and I made so little progress in amendment, and had such frequent relapses, that I was almost ready to give up the attempt, and content myself with a faulty character in that respect, like the man who, in buying an ax of a smith, my neighbour, desired to have the whole of its surface as bright as the edge. The smith consented to grind it bright for him if he would turn the wheel; he turn'd, while the smith press'd the broad face of the ax hard and heavily on the stone, which made the turning of it very fatiguing. The man came every now and then from the wheel to see how the work went on, and at length would take his ax as it was, without farther grinding. "No," said the smith, "turn on, turn on; we shall have it bright by-and-by; as yet, it is only speckled." "Yes," said the man, "*but I think I like a speckled ax best.*" And I believe this may have been the case with many, who, having, for want of some such means as I employ'd, found the difficulty of obtaining good and breaking bad habits in other points of vice and virtue, have given up the struggle, and concluded that "*a speckled ax was best*"; for something, that pretended to be reason, was every now and then suggesting to me that such extream nicety as I exacted of myself might be a kind of foppery in morals, which, if it were known, would make me ridiculous; that a perfect character might be attended with the inconvenience of being envied and hated; and that a benevolent man should allow a few faults in himself, to keep his friends in countenance.

In truth, I found myself incorrigible with respect to Order; and now I am grown old, and my memory bad, I feel very sensibly the want of it. But, on the whole, tho' I never arrived at the perfection I had been so ambitious of obtaining, but fell far short of it, yet I was, by the endeavour, a better and a happier man than I otherwise should

have been if I had not attempted it; as those who aim at perfect writing by imitating the engraved copies, tho' they never reach the wish'd-for excellence of those copies, their hand is mended by the endeavor, and is tolerable while it continues fair and legible.

It may be well my posterity should be informed that to this little artifice, with the blessing of God, their ancestor ow'd the constant felicity of his life, down to his 79th year, in which this is written. What reverses may attend the remainder is in the hand of Providence; but, if they arrive, the reflection on past happiness enjoy'd ought to help his bearing them with more resignation. To Temperance he ascribes his long-continued health, and what is still left to him of a good constitution; to Industry and Frugality, the early easiness of his circumstances and acquisition of his fortune, with all that knowledge that enabled him to be a useful citizen, and obtained for him some degree of reputation among the learned; to Sincerity and Justice, the confidence of his country, and the honorable employments conferred upon him; and to the joint influence of the whole mass of the virtues, even in the imperfect state he was able to acquire them, all that evenness of temper, and that cheerfulness in conversation, which makes his company still sought for, and agreeable even to his younger acquaintance. I hope, therefore, that some of my descendants may follow the example and reap the benefit.

It will be remark'd that, tho' my scheme was not wholly without religion, there was in it no mark of any of the distinguishing tenets of any particular sect. I had purposely avoided them; for, being fully persuaded of the utility and excellency of my method, and that it might be serviceable to people in all religions, and intending some time or other to publish it, I would not have any thing in it that should prejudice any one, of any sect, against it. I purposed writing a little comment on each virtue, in which I would have shown the advantages of possessing it, and the mischiefs attending its opposite vice; and I should have called my book *The Art of Virtue*, because it would have shown the means and manner of obtaining virtue, which would have distinguished it from the mere exhortation to be good, that does not instruct and indicate the means, but is like the apostle's man of verbal charity, who only without showing to the naked and hungry how or where they might get clothes or victuals, exhorted them to be fed and clothed.—James ii. 15, 16.

But it so happened that my intention of writing and publishing this comment was never fulfilled. I did, indeed, from time to time, put down short hints of the sentiments, reasonings, etc., to be made use of in it, some of which I have still by me; but the necessary close attention to private business in the earlier part of my life, and public business since, have occasioned my postponing it; for, it being connected in my mind with a *great and extensive project*, that required the whole man to execute, and which an unforeseen succession of employments prevented my attending to, it has hitherto remain'd unfinished.

In this piece it was my design to explain and enforce this doctrine, that vicious actions are not hurtful because they are forbidden, but forbidden because they are hurtful, the nature of man alone considered; that it was, therefore, every one's interest to be virtuous who wish'd to be happy even in this world; and I should, from this circumstance (there being always in the world a number of rich merchants, nobility, states, and princes, who have need of honest instruments for the management of their

affairs, and such being so rare), have endeavored to convince young persons that no qualities were so likely to make a poor man's fortune as those of probity and integrity.

My list of virtues contain'd at first but twelve; but a Quaker friend having kindly informed me that I was generally thought proud; that my pride show'd itself frequently in conversation; that I was not content with being in the right when discussing any point, but was overbearing, and rather insolent, of which he convinc'd me by mentioning several instances; I determined endeavouring to cure myself, if I could, of this vice or folly among the rest, and I added *Humility* to my list, giving an extensive meaning to the word.

I cannot boast of much success in acquiring the reality of this virtue, but I had a good deal with regard to the *appearance* of it. I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. I even forbid myself, agreeably to the old laws of our Junto, the use of every word or expression in the language that imported a fix'd opinion, such as *certainly, undoubtedly, etc.*, and I adopted, instead of them, *I conceive, I apprehend, or I imagine* a thing to be so or so; or it *so appears to me at present*. When another asserted something that I thought an error, I deny'd myself the pleasure of contradicting him abruptly, and of showing immediately some absurdity in his proposition; and in answering I began by observing that in certain cases or circumstances his opinion would be right, but in the present case there *appear'd or seem'd* to me some difference, etc. I soon found the advantage of this change in my manner; the conversations I engag'd in went on more pleasantly. The modest way in which I propos'd my opinions procur'd them a readier reception and less contradiction; I had less mortification when I was found to be in the wrong, and I more easily prevail'd with others to give up their mistakes and join with me when I happened to be in the right.

And this mode, which I at first put on with some violence to natural inclination, became at length so easy, and so habitual to me, that perhaps for these fifty years past no one has ever heard a dogmatical expression escape me. And to this habit (after my character of integrity) I think it principally owing that I had early so much weight with my fellow-citizens when I proposed new institutions, or alterations in the old, and so much influence in public councils when I became a member; for I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my points.

In reality, there is, perhaps, no one of our natural passions so hard to subdue as *pride*. Disguise it, struggle with it, beat it down, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself; you will see

it, perhaps, often in this history; for, even if I could conceive that I had compleatly overcome it, I should probably be proud of my humility.

[Thus far written at Passy, 1784.]

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PART IV

Literature of the New Nation

Introduction to Literature of the New Nation

Post-Revolutionary war, there was a group of American artists, including the first generation to really consider themselves professional writers, who were concerned with creating an American cultural identity. However, much of American's cultural understanding was shaped by the art and literature from Europe, and by the assumption that culture was for the socially elite. Thus, there was some controversy among artists and writers about the ways to develop an American culture that was different, as well as controversy within American in general regarding creating an American language that was distinct from the English of Great Britain.

As this discussion evolved, there were calls for writers to create a distinctly American style of language and writing. Many writers who we recognize as the great American writers bought into this, working to create an American literature that was different in significant ways from the European written works (which were still widely read and circulated within the Colonies and later within America). Chief among these was Washington Irving. At this time there is also a significant controversy revolving around the reading of fiction. Despite (or perhaps because of) this, the novel became widely popular during the late 18th and early 19th centuries.

Irving, at the prodding of Sir Walter Scott (of England) took German Romantic literature (specifically folk tales) and naturalized them to display a strong sense of American place. These stories, both included in *The Sketch Book of Geoffrey Crayon, Gent*, offer stories couched in American themes and American scenery. By this time period, many American writers were focusing on things within their literature that were uniquely American, **including the wilderness, local landscapes, rural villages, issues of slavery and images of native peoples**. In many ways, the literature of this time period celebrates America as a unique physically, culturally and politically. Regionalism is a way that this is embraced by individual writers and artists, and something that continues throughout America's literature, extending even to today.

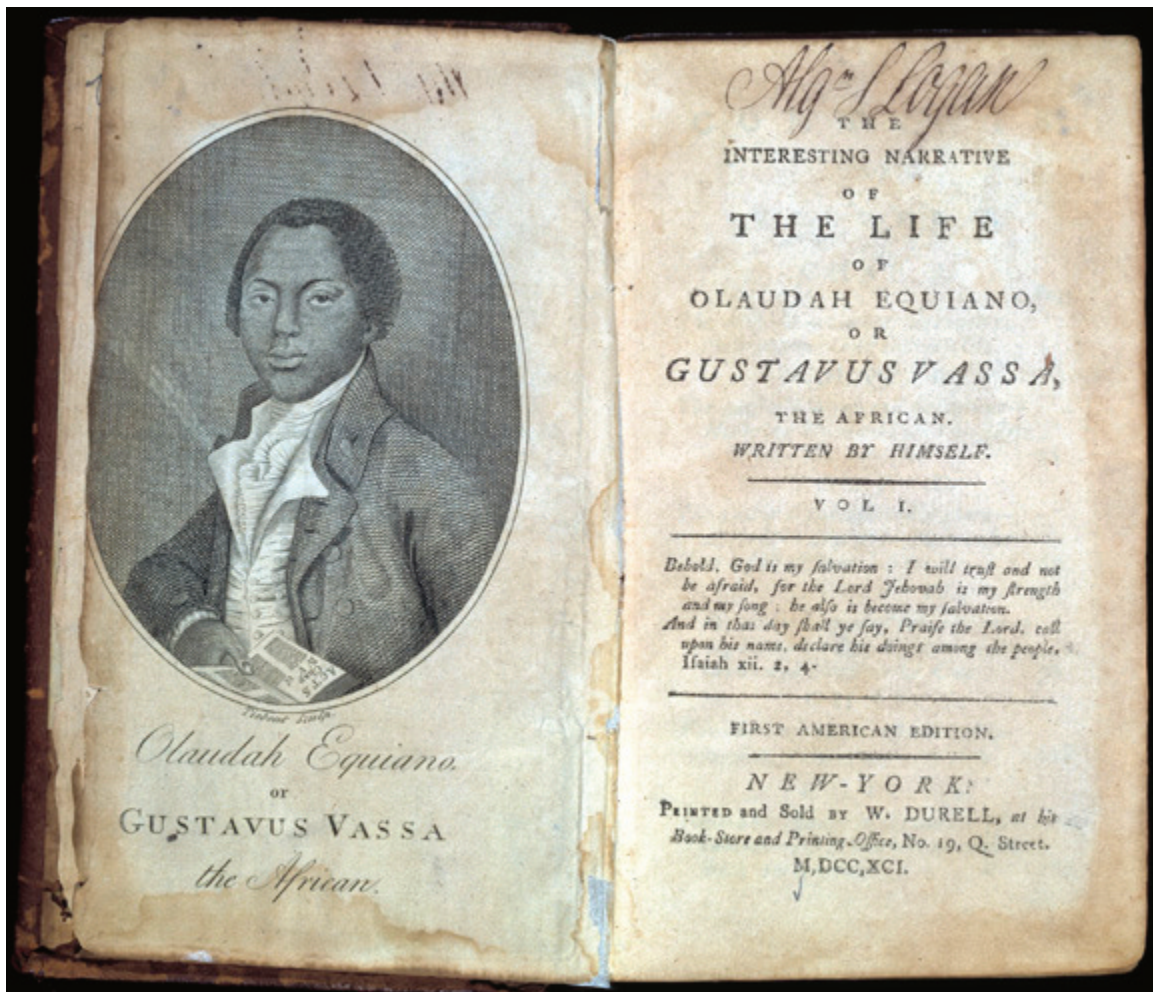
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Author Introduction-Olaudah Equiano (ca. 1745-1797)

Born in Essaka, Kingdom of Benin (now in Nigeria) to an Igbo tribe elder, Olaudah Equiano (at the age of eleven) and his sister were kidnapped, separated, and sold to slave traders. He was transported across the Atlantic to Barbados. Along with other captured Africans, he was put up for auction. Although he was not purchased there, he was sent to Virginia. He was sold in 1754 to Michael Henry Pascal (d. 1786), a British Royal Navy lieutenant.

Figure 1. Olaudah Equiano



For the next ten years, Equiano, now called Gustavus Vassa, worked on various ships, including the military warships *Roebuck* and *Namur* and did service as Pascal's valet and by hauling gunpowder during the Seven Years' War with France. Equiano was sent by Pascal to his sister in England, where Equiano learned to read and write in school. He also converted to Christianity in 1759 and was baptized in St. Margaret's, Westminster. His godparents, Pascal's cousins Mary Guerin and Maynard Guerin, later attested to details in Equiano's autobiography, including his learning English only after coming to England.

Pascal sold Equiano to Captain James Doran who transported Equiano to Montserrat. There Equiano was sold to Robert King, an American Quaker. Equiano assisted King in his business ventures and was allowed to engage in trade for his own profit. In 1767, Equiano bought his freedom from King for forty pounds, the amount King paid to purchase Equiano. Even as a freedman, he was almost captured as a "runaway slave" and sent to Georgia.

Equiano traveled on scientific expeditions to the Arctic and to Central America as well as on other sailing ventures. He eventually returned to England where he devoted himself to ending the slave trade and the Abolitionist cause. He exposed for

examination and condemnation slave atrocities, including the *Zong* massacre (1781). Because this slave ship ran low on potable water, its crew threw slaves— who were insured as cargo—overboard in order to cash in on the insurance and save water for the rest of the ship’s passengers. In 1789, Equiano published *The Interesting Narrative of the Life of Olaudah Equiano: Or, Gustavus Vassa, the African*. Now considered one of the first major slave autobiographies in English, it became a bestseller, running through nine editions during his lifetime. It gave firsthand details of slaves chained in ships, whipping, starvation, the division of families, and other horrors committed by so-called Christians. It became a forceful weapon in the fight against slavery, leading to the Slave Trade Act of 1807 which ended the African slave trade for Britain and its colonies. It directly influenced other slave narratives, such as Frederick Douglass’s *Narrative of the Life of Frederick Douglass* and Harriet Jacobs’s *Incidents in the Life of a Slave Girl*.

His narrative is characterized by its vivid imagery, humanity, and commitment to Christianity in the face of almost unbearable cruelty and struggle.

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Figure 1. “Olaudah Equiano,” Library Company Of Philadelphia, Wikimedia, Public Domain.

From The Interesting Narrative of the Life of Olaudah Equiano, : Or, Gustavus Vassa, the African, Written by Himself (1789) By Olaudah Equiano

Chapter II

The Author's birth and parentage—His being kidnapped with his sister— Their separation—Surprise at meeting again—Are finally separated—Account of the different places and incidents the Author met with till his arrival on the coast—The effect the sight of a slave-ship had on him—He sails for the West- Indies—Horrors of a slave-ship—Arrives at Barbadoes, where the cargo is sold and dispersed.

I HOPE the reader will not think I have trespassed on his patience in introducing myself to him with some account of the manners and customs of my country. They had been implanted in me with great care, and made an impression on my mind which time could not erase, and which all the adversity and variety of fortune I have since experienced served only to rivet and record: for, whether the love of one's country be real or imaginary, or a lesson of reason, or an instinct of nature, I still look back with pleasure on the first scenes of my life, though that pleasure has been for the most part mingled with sorrow.

I have already acquainted the reader with the time and place of my birth. My father, besides many slaves, had a numerous family, of which seven lived to grow up, including myself and a sister, who was the only daughter. As I was the youngest of the sons, I became, of course, the greatest favourite with my mother, and was always with her; and she used to take particular pains to form my mind. I was trained up from my earliest years in the arts of agriculture and war: my daily exercise was shooting and throwing javelins; and my mother adorned me with emblems, after the manner of our greatest warriors. In this way I grew up till I was turned the age of eleven, when an end was put to my happiness in the following manner:—Generally, when the grown people in the neighbourhood were gone far in the fields to labour, the children assembled together in some of the neighbours premises to play, and commonly some of us used to get up a tree to look out for any assailant, or kidnapper that might come upon us; for they sometimes took these opportunities

of our parents' absence, to attack and carry off as many as they could seize. One day, as I was watching at the top of a tree in our yard, I saw one of those people come into the yard of our next neighbour but one, to kidnap, there being many stout young people in it. Immediately, on this, I gave the alarm of the rogue, and he was surrounded by the stoutest of them, who entangled him with cords, so that he could not escape till some of the grown people came and secured him. But, alas! ere long it was my fate to be thus attacked, and to be carried off, when none of the grown people were nigh. One day, when all our people were gone out to their works as usual, and only I and my dear sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both; and, without giving us time to cry out, or make resistance, they stopped our mouths, tied our hands, and ran off with us into the nearest wood: and continued to carry us as far as they could, till night came on, when we reached a small house, where the robbers halted for refreshment, and spent the night. We were then unbound, but were unable to take any food; and being quite overpowered by fatigue and grief, our only relief was some slumber, which allayed our misfortune for a short time. The next morning we left the house, and continued travelling all the day. For a long time we had kept the woods, but at last we came into a road which I believed I knew. I had now some hopes of being delivered; for we had advanced but a little way before I discovered some people at a distance, on which I began to cry out for their assistance; but my cries had no other effect than to make them tie me faster, and stop my mouth, and then they put me into a large sack. They also stopped my sister's mouth, and tied her hands; and in this manner we proceeded till we were out of the sight of these people.—When we went to rest the following night they offered us some victuals; but we refused them; and the only comfort we had was in being in one another's arms all that night, and bathing each other with our tears. But, alas! we were soon deprived of even the smallest comfort of weeping together. The next day proved a day of greater sorrow than I had yet experienced; for my sister and I were then separated, while we lay clasped in each other's arms; it was in vain that we besought them not to part us: she was torn from me, and immediately carried away, while I was left in a state of distraction not to be described. I cried and grieved continually; and for several days did not eat any thing but what they forced into my mouth. At length, after many days travelling, during which I had often changed masters, I got into the hands of a chieftain, in a very pleasant country. This man had two wives and some children, and they all used me extremely well, and did all they could to comfort me; particularly the first wife, who was something like my mother. Although I was a great many days journey from my father's house, yet these people spoke exactly the same language with us. This first master of mine, as I may call him, was a smith, and my principal employment was working his bellows, which was the same kind as I had seen in my vicinity. They were in some respects not unlike the stoves here in gentlemens' kitchens; and were covered over with leather; and in the middle of that leather a stick was fixed, and a person stood up and worked it, in the same manner as is done to pump water out of a cask with a hand-pump.

I believe it was gold he worked, for it was of a lovely bright yellow colour, and was worn by the women on their wrists and ankles. I was there I suppose about a month, and they at last used to trust me some little distance from the house. This liberty I used to inquire the way to my own home: and I also sometimes, for the same purpose, went with the maidens, in the cool of the evenings, to bring pitchers of water from the springs for the use of the house. I had also remarked where the sun rose in the morning, and set in the evening, as I had travelled along and I had observed that my father's house was towards the rising of the sun. I therefore determined to seize the first opportunity of making my escape, and to shape my course for that quarter, for I was quite oppressed and weighted down by grief after my mother and friends: and my love of liberty, ever great, was strengthened by the mortifying circumstance of not daring to eat with free-born children, although I was mostly their companion.

—While I was projecting my escape one day, an unlucky event happened, which quite disconcerted my plan, and put an end to my hopes. I used to be sometimes employed in assisting an elderly woman slave to cook and take care of the poultry; and one morning, while I was feeding some chickens, I happened to toss a small pebble at one of them, which hit it on the middle, and directly killed it. The old slave, having soon after missed the chicken, inquired after it; and on my relating the accident (for I told her the truth; because my mother would never suffer me to tell a lie) she flew into a violent passion, threatening that I should suffer for it; and, my master being out, she immediately went and told her mistress what I had done. This alarmed me very much, and I expected an instant correction, which to me was uncommonly dreadful; for I had seldom been beaten at home. I therefore resolved to fly; and accordingly I ran into a thicket that was hard by, and hid myself in the bushes. Soon afterwards my mistress and the slave returned, and, not seeing me, they searched all the house, but, not finding me, and I not making answer when they called to me, they thought I had ran away, and the whole neighbourhood was raised in pursuit of me. In that part of the country (as well as ours) the houses and villages were skirted with woods or shrubberies, and the bushes were so thick, that a man could readily conceal himself in them, so as to elude the strictest search. The neighbours continued the whole day looking for me, and several times many of them came within a few yards of the place where I lay hid. I expected every moment, when I heard a rustling among the trees, to be found out, and punished by my master; but they never discovered me, though they were often so near that I even heard their conjectures as they were looking about for me; and I now learned from them that any attempt to return home would be hopeless. Most of them supposed I had fled towards home; but the distance was so great, and the way so intricate, that they thought I could never reach it, and that I

should be lost in the woods. When I heard this I was seized with a violent panic, and abandoned myself to despair. Night too began to approach, and aggravated all my fears. I had before entertained hopes of getting home, and had determined when it should be dark to make the attempt; but I was now convinced it was fruitless, and began to consider that, if possibly I could escape all other animals, I could not those of the human kind; and that, not knowing the way, I must perish in the woods.—Thus was I like the hunted deer:

—”Ev’ry lead, and ev’ry whispering breath
“Convey’d a foe, and ev’ry foe a death.”

I heard frequent rustlings among the leaves; and, being pretty sure they were snakes, I expected every instant to be stung by them.—This increased my anguish; and the horror of my situation became now quite insupportable. I at length quitted the thicket, very faint and hungry, for I had not eaten or drank any thing all the day, and crept to my master’s kitchen, from whence I set out at first, and which was an open shed, and laid myself down in the ashes, with an anxious wish for death to relieve me from all my pains. I was scarcely awake in the morning when the old woman slave, who was the first up, came to light the fire, and saw me in the fire place. She was very much surprised to see me, and could scarcely believe her own eyes. She now promised to intercede for me, and went for her master, who soon after came, and, having slightly reprimanded me, ordered me to be taken care of, and not ill treated.

Soon after this my master’s only daughter and child by his first wife sickened and died, which affected him so much that for some time he was almost frantic, and really would have killed himself had he not been watched and prevented. However, in a small time afterwards he recovered, and I was again sold. I was now carried to the left of the sun’s rising, through many dreary wastes and dismal woods, amidst the hideous roarings of wild beasts.—The people I was sold to used to carry me very often, when I was tired, either on their shoulders or on their backs. I saw many convenient well-built sheds along the roads, at proper distances, to accommodate the merchants and travellers, who lay in those buildings along with their wives, who often accompany them; and they always go well armed.

From the time I left my own nation I always found someboy that understood me till I came to the sea coast. The languages of different nations did not totally differ, nor were they so copious as those of the Europeans, particularly the English. They were therefore easily learned; and, while I was journeying thus through Africa, I acquired two or three different tongues. In this manner I had been travelling for a considerable time, when one evening, to my great surprise, whom should I see brought to the

house where I was but my dear sister. As soon as she saw me she gave a loud shriek, and ran into my arms.—I was quite overpowered; neither of us could speak, but, for a considerable time, clung to each other in mutual embraces, unable to do any thing but weep. Our meeting affected all who saw us; and indeed I must acknowledge, in honour of those sable destroyers of human rights that I never met with any ill treatment, or saw any offered to their slaves except tying them, when necessary, to keep them from running away. When these people knew we were brother and sister, they indulged us to be together; and the man, to whom I supposed we belonged, lay with us, he in the middle, while she and I held one another by the hands across his breast all night; and thus for a while we forgot our misfortunes in the joy of being together; but even this small comfort was soon to have an end; for scarcely had the fatal morning appeared, when she was again torn from me for ever! I was now more miserable, if possible, than before. The small relief which her presence gave me from pain was gone, and the wretchedness of my situation was redoubled by my anxiety after her fate, and my apprehensions lest her sufferings should be greater than mine, when I could not be with her to alleviate them. Yes, thou dear partner of all my childish sports! thou sharer of my joys and sorrows! happy should I have ever esteemed myself to encounter every misery for you, and to procure your freedom by the sacrifice of my own! Though you were early forced from my arms, your image has been always rivetted in my heart, from which neither *time nor fortune* have been able to remove it: so that while the thoughts of your sufferings have damped my prosperity, they have mingled with adversity, and increased its bitterness.—To that heaven which protects the weak from the strong, I commit the care of your innocence and virtues, if they have not already received their full reward; and if your youth and delicacy have not long since fallen victimsto the violence of the African trader, the the pestilential stench of a Guinea ship, the seasoning in the European colonies, or the lash and lust of a brutal and unrelenting overseer.

I did not long remain after my sister. I was again sold, and carried through a number of places, till, after travelling a considerable time, I came to a town called Timnah, in the most beautiful country I had yet seen in Africa. It was extremely rich, and there were many rivulets which flowed through it; and supplied a large pond in the center of the town, where the people washed. Here I first saw and tasted cocoa nuts, which I thought superior to any nuts I had ever tasted before; and the trees, which were loaded, were also interspersed amongst the houses, which had commodious shades adjoining, and were in the same manner as ours, the insides being neatly plastered and white-washed. Here I also saw and tasted for the first time sugar-cane. Their money consisted of little white shells, the size of the finger-nail:

they are known in this country by the name of core. I was sold here for one hundred and seventy-two of them by a merchant who lived and brought me there. I had been about two or three days at his house, when a wealthy widow, a neighbour of his, came there one evening, and brought with her an only son, a young gentleman about my own age and size. Here they saw me; and having taken a fancy to me, I was bought of the merchant, and went home with them. Her house and premises were situated close to one of those rivulets I have mentioned, and were the finest I ever saw in Africa: they were very extensive, and she had a number of slaves to attend her. The next day I was washed and perfumed, and when meal-time came, I was led into the presence of my mistress, and eat and drank before her with her son. This filled me with astonishment: and I could scarce help expressing my surprise that the young gentleman should suffer me, who was bound to eat with him who was free; and not only so, but that he would not at any time either eat or drink till I had taken first because I was the eldest, which was agreeable to our custom. Indeed every thing here, and all their treatment of me, made me forget that I was a slave. The language of these people resembled ours so nearly, that we understood each other perfectly. They had also the very same customs as we. There were likewise slaves daily to attend us, while my young master and I, with other boys sported with our darts and arrows, as I had been used to do at home. In this resemblance to my former happy fate, I passed about two months, and I now began to think I was to be adopted into the family, and was beginning to be reconciled to my situation, and to forget by degrees my misfortunes, when all at once the delusion vanished; for, without the least previous knowledge, one morning early, while my dear master and companion was still asleep, I was awakened out of my reverie to fresh sorrow, and hurried away even among the uncircumcised.

Thus, at the very moment I dreamed of the greatest happiness, I found myself most miserable: and seemed as if fortune wished to give me this taste of joy only to render the reverse more poignant. The change I now experienced was as painful as it was sudden and unexpected. It was a change indeed from a state of bliss to a scene which is inexpressible by me, as it discovered to me an element I had never before beheld, and till then had no idea of, and wherein such instances of hardship and fatigue continually occurred as I can never reflect on but with horror.

[...]

The first object which saluted my eyes when I arrived on the coast was the sea, and a slave-ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror, which I am yet at a loss to describe, nor the then feelings of my mind. When I was carried on board

I was immediately handled, and tossed up, to see if I were sound, by some of the crew; and I was now persuaded that I had got into a world of bad spirits, and that they were going to kill me. Their complexions too differing so much from ours, their long hair, and the language they spoke, which was very different from any I had ever heard, united to confirm me in this belief. Indeed, such were the horrors of my views and fears at the moment, that, if ten thousand worlds had been my own, I would have freely parted with them all to have exchanged my condition with that of the meanest slave in my own country. When I looked round the ship too, and saw a large furnace or copper boiling, and a multitude of black people of every description changed together, every one of their countenances expressing dejection and sorrow, I no longer doubted my fate, and, quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little, I found some black people about me, who I believed were some of those who brought me on board, and had been receiving their pay; they talked to me in order to cheer me, but all in vain. I asked them if we were not to be eaten by those white men with horrible looks, red faces, and long hair? They told me I was not; and one of the crew brought me a small portion of spiritous liquour in a wine glass; but, being afraid of him, I would not take it out of his hand. One of the blacks therefore took it from him and gave it to me, and I took a little down my palate, which, instead of reviving me, as they thought it would, threw me into the greatest consternation at the strange feeling it produced having never tasted any such liquor before. Soon after this, the blacks who brought me on board went off, and left me abandoned to despair. I now saw myself deprived of all chance of returning to my native country, or even the least glimpse of hope of aining the shore, which I now considered as friendly: and even wished for my former slavery, in preference to my present situation, which was filled with horrors of every kind, still heightened by my ignorance of what I was to undergo. I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life; so that with the loathsomeness of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste any thing. I now wished for the last friend, Death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across, I think, the windlass, and tied my feet, while the other flogged me severely. I had never experienced any thing of this kind before; and although not being used to the water, I naturally feared that element the first time I saw it; yet, nevertheless, could I have got over the nettings, I would have jumped over the side; but I could not; and, besides, the crew used to watch us very closely

who were not chained down to the decks, lest we should leap into the water; and I have seen some of these poor African prisoners, most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself. In a little time after, amongst the poor chained men, I found some of my own nation, which in a small degree gave ease to my mind. I inquired of them what was to be done with us? they give me to understand we were to be carried to these white people's country to work for them. I then was a little revived, and thought, if it were no worse than working, my situation was not so desperate: but still I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner; for I had never seen among any people such instances of brutal cruelty; and this not only shewn towards us blacks, but also to some of the whites themselves. One white man in particular I saw, when we were permitted to be on deck, flogged so unmercifully, with a large rope near the foremast, that he died in consequence of it; and they tossed him over the side as they would have done a brute. This made me fear these people the more; and I expected nothing less than to be treated in the same manner. I could not help expressing my fears and apprehensions to some of my countrymen: I asked them if these people had no country, but lived in this hollow place the ship? they told me they did not, but came from a distant one. 'Then,' said I, 'how comes it in all our country we never heard of them?' They told me, because they lived so very far off. I then asked, where were their women? had they any like themselves! I was told they had: 'Ande why,' said I, 'do we not see them?' they answered, because they were left behind. I asked how the vessel could go? they told me they could not tell; but that there were cloth put upon the masts by the help of the ropes I saw, and then the vessel went on; and the white men had some spell or magic they put in the water when they liked in order to stop the vessel. I was exceedingly amazed at this account, and really thought they were spirits. I therefore wished much to be from amongst them, for I expected they would sacrifice me: but my wishes were vain; for we were so quartered that it was impossible for any of us to make our escape. While we staid on the coast I was mostly on deck; and one day, to my great astonishment, I saw one of these vessels coming in with the sails up. As soon as the whites saw it, they gave a great shout, at which we were amazed; and the more so as the vessel appeared larger by approaching nearer. At last she came to anchor in my sight, and when the anchor was let go, I and my countrymen who saw it were lost in astonishment to observe the vessel stop; and were now convinced it was done by magic. Soon after this the other ship got her boats out, and they came on board of us, and the people of both ships seemed very glad to see each other. Several of the strangers also shook hands with us black people, and made motions with their hands,

signifying, I suppose, we were to go to their country; but we did not understand them. At last, when the ship we were in had got in all her cargo they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. But this disappointment was the least of my sorrow. The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspiration, from a variety of loathsome smells, and brought on a sickness amongst the slaves, of which many died, thus falling victims to the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains, now become insupportable; and the filth of the necessary tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable. Happily perhaps for myself I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon deck at the point of death, which I began to hope would soon put an end to my miseries. Often did I think many of the inhabitants of the deep much more happy than myself; I envied them the freedom they enjoyed, and as often wished I could change my condition for theirs. Every circumstance I met with served only to render my state more painful, and heighten my apprehensions and my opinion of the cruelty of the whites. One day they had taken a number of fishes; and when they had killed and satisfied themselves with as many as they thought fit, to our astonishment who were on deck, rather than give any of them to us to eat, as we expected, they tossed the remaining fish into the sea again, although we begged and prayed for some as well as we could, but in vain; and some of my countrymen, being pressed by hunger, took an opportunity, when they thought no one saw them, of trying to get a little privately; but they were discovered, and the attempt procured them some very severe floggings.

One day, when we had a smooth sea, and moderate wind, two of my wearied countrymen, who were chained together (I was near them at the time), preferring death to such a life of misery, somehow made through the nettings, and jumped into the sea; immediately another quite dejected fellow, who, on account of his illness, was suffered to be out of irons, also followed their example; and I believe many more

would very soon have done the same, if they had not been prevented by the ship's crew, who were instantly alarmed. Those of us that were the most active were, in a moment, put down under the deck; and there was such a noise and confusion amongst the people of the ship as I never heard before, to stop her, and get the boat out to go after the slaves. However, two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully, for thus attempting to prefer death to slavery. In this manner we continued to undergo more hardships than I can now relate; hardships which are inseparable from this accursed trade.—Many a time we were near suffocation, from the want of fresh air, which we were often without for whole days together. This, and the stench of the necessary tubs, carried off many. During our passage I first saw flying fishes, which surprised me very much: they used frequently to fly across the ship, and many of them fell on the deck. I also now first saw the use of the quadrant. I had often with astonishment seen the mariners make observations with it, and I could not think what it meant. They at last took notice of my surprise; and one of them willing to increase it, as well as to gratify my curiosity, made me one day look through it. The clouds appeared to me to be land, which disappeared as they passed along. This heightened my wonder: and I was now more persuaded than ever that I was in another world, and that every thing about me was magic. At last, we came in sight of the island of Barbadoes, at which the whites on board gave a great shout, and made many signs of joy to us. We did not know what to think of this; but, as the vessel drew nearer, we plainly saw the harbour, and other ships of different kinds and sizes: and we soon anchored amongst them off Bridge Town. Many merchants and planters now came on board, though it was in the evening. They put us in separate parcels, and examined us attentively.—They also made us jump, and pointed to the land, signifying we were to go there. We thought by this we should be eaten by these ugly men, as they appeared to us; and when, soon after we were all put down under the deck again, there was much dread and trembling among us, and nothing but bitter cries to be heard all the night from these apprehensions, insomuch that at last the white people got some old slaves from the land to pacify us. They told us we were not to be eaten, but to work, and were soon to go on land, where we should see many of our country people. This report eased us much; and sure enough, soon after we landed, there came to us Africans of all languages. We were conducted immediately to the merchant's yard, where we were all pent up together like so many sheep in a fold, without regard to sex or age. As every object was new to me, every thing I saw filled me with surprise. What struck me first was, that the houses were built with bricks, in stories, and in every other respect different from those I have seen in Africa: but I was still more astonished

on seeing people on horseback. I did not know what this could mean; and indeed I thought these people were full of nothing but magical arts. While I was in this astonishment, one of my fellow prisoners spoke to a countryman of his about the horses, who said they were the same kind they had in their country. I understood them, though they were from a distant part of Africa, and I thought it odd I had not seen any horses there; but afterwards, when I came to converse with different Africans I found they had many horses amongst them, and much larger than those I then saw. We were not many days in the merchant's custody before we were sold after their usual manner, which is this:—On a signal given, (as the beat of a drum), the buyers rush at once into the yard where the slaves are confined, and make choice of that parcel they like best. The noise and clamour with which this is attended, and the eagerness visible in the countenances of the buyers, serve not a little to increase the apprehension of the terrified Africans, who may well be supposed to consider them as the ministers of that destruction to which they think themselves devoted. In this manner, without scruple, are relations and friends separated, most of them never to see each other again. I remember in the vessel in which I was brought over, in the men's apartment, there were several brothers who, in the sale, were sold in different lots; and it was very moving on this occasion to see and hear their cries at parting. O, ye nominal Christians! might not an African ask you, learned you this from your God? who says unto you, Do unto all men as you would men should do unto you. Is it not enough that we are torn from our country and friends to toil for your luxury and lust of gain? Must every tender feeling be likewise sacrifices to your avarice? Are the dearest friends and relations, now rendered more dear by their separation from their kindred, still to be parted from each other, and thus prevented from cheering the gloom of slavery with the small comfort of being together, and mingling their suffering and sorrows? Why are parents to lose their children, brothers their sisters, or husbands their wives? Surely this is a new refinement in cruelty, which, while it has no advantage to atone for it, thus aggravates distress, and adds fresh horrors even to the wretchedness of slavery.

Source:

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Author Introduction-Judith Sargent Murray (1751-1820)

Hailing from a wealthy sea merchant family, Judith Sargent Murray received an education unusual for women of her era. Along with her brother Winslow, Murray was tutored by a clergyman in classical languages and mathematics. Like women of her era, though, she endured the joys and vicissitudes of marriage and childbirth. She married her first husband, Captain John Stevens, in 1769. A sailor who traded goods, Stevens suffered economic catastrophes from the Revolutionary War and died a debtor in the West Indies. Murray's second marriage, to the Reverend John Murray (1741–1815), proved a spiritual and intellectual partnership to which she remained devoted even after his death. They had two children, with only a daughter surviving infancy.

Figure 1. Judith Sargent Murray



Unlike women of her era, Murray wrote and published a number of works, including poems, essays, and plays. Her later writing activities remained primarily within the relative position of wife, as she edited her husband John Murray's letters, sermons, and autobiography. Yet her more enduring and influential writing uniquely focused on women as individuals with claim to rights equal to that of men. With logic, scientific method, and wit, Murray targeted societal constructs that both assumed and imposed on women their "inferiority," adversely affecting their spiritual and mental well-being. Murray advocated equal education as an important means to correcting these wrongs. She also took conviction from her universalist faith through which she advocated the need for women to hold themselves in reverence.

The Gleaner (1798) proved to be her most profitable work. She used various pseudonyms for her writing, including the male pseudonym of Vigilius, or the Gleaner, from which the title of this collection derived. At its conclusion, Murray put aside this pseudonym and presented her true self to her readers, pointing to gender biases when she explained her “deception” as due to her doubts of her works being taken seriously if known from the start as written by a woman. In 1820, she died in Natchez, Mississippi, in her daughter’s home.

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Figure 1. “Judith Sargent Murray,” John Singleton Copley, Wikimedia, Public Domain.

On the Equality of the Sexes (1790) By Judith Sargent Murray

SIR: In the foregoing letter I have examined the theory of the connection between equality and justice, with the view of showing that the only real connection between the two ideas is to be found in the fact that, as justice implies general rules, it also implies an impartial application of those rules to all the particular cases to which they may apply. I also showed that when equality is spoken of as being just or unjust in any more general sense than this, the expression can mean nothing else than that it is or is not generally expedient. The doctrine upon this subject which I deny, and which I am disposed to think Mr. Mill affirms—though, if he does, it is with somewhat less than his usual transparent vigor and decision is that equality is in itself always expedient, or, to say the very least, presumably expedient, and that in every case of inequality the burden of proof lies on those who justify its maintenance.

If I had time to do so, I might give in proof or illustration of this the whole of his essay on the “Subjection of Women,” a work from which I dissent from the first sentence to the last, but which I will consider on the present occasion only with reference to the particular topic of equality, and as the strongest distinct illustration known to me of what is perhaps one of the strongest, and what appears to me to be by far the most ignoble, contemptible, and mischievous of all the popular feelings of the age.

The object of Mr. Mill’s essay is to explain the grounds of the opinion that “the principle which regulates the existing social relations between the two sexes, the legal subordination of one sex to the other, is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other.”

Mr. Mill is fully aware of the difficulty of his task. He admits that he is arguing against “an almost universal opinion,” but he urges that it and the practice founded on it is a relic of a by-gone state of things. “We now live—that is to say, one or two of the most advanced nations of the world now live—in a state in which the law of the strongest seems to be entirely abandoned as the regulating principle of the world’s affairs. Nobody professes it, and, as regards most of the relations between human beings, nobody is permitted to practise it.... This being the ostensible state of things, people flatter themselves that the rule of mere force is ended.” Still they do not know how hard it dies, and in particular they are unaware of the fact that it still regulates the relations between men and women. It is true that the actually existing generation of women do

not dislike their position. The consciousness of this haunts Mr. Mill throughout the whole of his argument, and embarrasses him at every turn. He is driven to account for it by such assertions as that “each individual of the subject class is in a chronic state of bribery and intimidation combined,” by reference to the affection which slaves in classical times felt for their masters in many cases, and by other suggestions of the same sort. His great argument against the present state of things is that it is opposed to what he calls “the modern conviction, the fruit of a thousand years of experience”—“That things in which the individual is the person directly interested never go right but as they are left to his own discretion, and that any regulation of them by authority except to protect the rights of others is sure to be mischievous . . .

. . . The peculiar character of the modern world . . . is that human beings are no longer born to their place in life and chained down by an inexorable bond to the place they are born to, but are free to employ their faculties and such favorable chances as offer, to achieve the lot which may appear to them most desirable. Human society of old was constituted on a very different principle. All were born to a fixed social position, and were mostly kept in it by law or interdicted from any means by which they could emerge from it In consonance with this doctrine it is felt to be an overstepping of the proper bounds of authority to fix beforehand on some general presumption that certain persons are not fit to do certain things. It is now thoroughly known and admitted that if some such presumptions exist no such presumption is infallible Hence we ought not . . . to ordain that to be born a girl instead of a boy shall decide the person’s position all through life.”

The result is that “the social subordination of women thus stands out as an isolated fact in modern social institutions.” It is in “radical opposition” to “the progressive movement, which is the boast of the modern world.” This fact creates a “prima-facie presumption” against it, “far outweighing any which custom and usage could in such circumstances create” in its favor.

I will not follow Mr. Mill through the whole of his argument, much of which consists of matter not relevant to my present purpose, and not agreeable to discuss, though many of his assertions provoke reply. There is something—I hardly know what to call it, indecent is too strong a word, but I may say unpleasant in the direction of indecorum—in prolonged and minute discussions about the relations between men and women, and the characteristics of women as such. I will therefore pass over what Mr. Mill says on this subject with a mere general expression of dissent from nearly every word he says. The following extracts show the nature of that part of his theory which bears on the question of equality:

“The equality of married persons before the law . . . is the only means of rendering the daily life of mankind in any high sense a school of moral cultivation. Though the truth may not be felt or generally acknowledged for generations to come, the only school of genuine moral sentiment is society between equals. The moral education of mankind has hitherto emanated chiefly from the law of force, and is adapted almost solely to the relations which force creates. In the less advanced states of society, people hardly recognize any relation with their equals. To be an equal is to be an enemy. Society, from its highest place to its lowest, is one long chain, or rather ladder, where every individual is either above or below his nearest neighbor, and wherever

he does not command he must obey. Existing moralities, accordingly, are mainly fitted to a relation of command and obedience. Yet command and obedience are but unfortunate necessities of human life; society in equality is its normal state. Already in modern life, and more and more as it progressively improves, command and obedience become exceptional facts in life, equal association its general rule .

. . . “We have had the morality of submission and the morality of chivalry and generosity; the time is now come for the morality of justice.”

In another part of the book this doctrine is stated more fully in a passage of which it will be enough for my purpose to quote a very few lines:

“There are many persons for whom it is not enough that the inequality” (between the sexes) “has no just or legitimate defence; they require to be told what express advantage would be obtained by abolishing it. To which let me first answer, the advantage of having all the most universal and pervading of all human relations regulated by justice instead of injustice. The vast amount of this gain to human nature it is hardly possible by any explanation or illustration to place in a stronger light than it is placed in by the bare statement to any one who attaches a moral meaning to words.”

These passages show what Mr. Mill’s doctrine of equality is, and how it forms the very root, the essence, so to speak, of his theory about the subjection of women. I consider it unsound in every respect. I think that it rests upon an unsound view of history, an unsound view of morals, and a grotesquely distorted view of facts, and I believe that its practical application would be as injurious as its theory is false.

The theory may be shortly restated in the following propositions, which I think are implied in or may be collected from the extracts given above. They are as follows:

1. Justice requires that all people should live in society as equals.
2. History shows that human progress has been a progress from a “law of force” to a condition in which command and obedience become exceptional.
3. The “law of the strongest” having in this and one or two other countries been “entirely abandoned” in all other relations of life, it may be presumed not to apply to the relation between the sexes.
4. The notorious facts as to the nature of that relation show that in this particular case the presumption is, in fact, well founded.

I dissent from each of these propositions. In the present letter I shall examine the first and the fourth, which may be regarded as an illustration of the first. On a subsequent occasion I shall consider the second and third. First, as to the proposition that justice requires that all people should live in society as equals. I have already shown that this is equivalent to the proposition that it is expedient that all people should live in society as equals. Can this be proved? for it is certainly not a self-evident proposition.

I think that if the rights and duties which laws create are to be generally advantageous, they ought to be adapted to the situation of the persons who enjoy or

are subject to them. They ought to recognize both substantial equality and substantial inequality, and they should from time to time be so moulded and altered as always to represent fairly well the existing state of society. Government, in a word, ought to fit society as a man's clothes fit him. To establish by law rights and duties which assume that people are equal when they are not is like trying to make clumsy feet look handsome by the help of tight boots. No doubt it may be necessary to legislate in such a manner as to correct the vices of society, or to protect it against special dangers or diseases to which it is liable. Law in this case is analogous to surgery, and the rights and duties imposed by it might be compared to the irons which are sometimes contrived for the purpose of supporting a weak limb or keeping it in some particular position. As a rule, however, it is otherwise. Rights and duties should be so moulded as to clothe, protect, and sustain society in the position which it naturally assumes. The proposition, therefore, that justice demands that people should live in society as equals may be translated thus: "It is inexpedient that any law should recognize any inequality between human beings." This appears to me to involve the assertion, "There are no inequalities between human beings of sufficient importance to influence the rights and duties which it is expedient to confer upon them." This proposition I altogether deny. I say that there are many such differences, some of which are more durable and more widely extended than others, and of which some are so marked and so important that, unless human nature is radically changed, we cannot even imagine their removal; and of these the differences of age and sex are the most important.

The difference of age is so distinct a case of inequality that even Mr. Mill does not object to its recognition. He admits, as every one must, that perhaps a third or more of the average term of human life—and that the portion of it in which the strongest, the most durable, and beyond all comparison the most important impressions are made on human beings, the period in which character is formed— must be passed by every one in a state of submission, dependence, and obedience to orders the objects of which are usually most imperfectly understood by the persons who receive them. Indeed, as I have pointed out in previous letters, Mr. Mill is disposed rather to exaggerate than to underrate the influence of education and the powers of educators. Is not this a clear case of inequality of the strongest kind, and does it not at all events afford a most instructive precedent in favor of the recognition by law of a marked natural distinction? If children were regarded by law as the equals of adults, the result would be something infinitely worse than barbarism. It would involve a degree of cruelty to the young which can hardly be realized even in imagination. The proceeding, in short, would be so utterly monstrous and irrational that I suppose it

never entered into the head of the wildest zealot for equality to propose it. Upon the practical question all are agreed; but consider the consequences which it involves. It involves the consequence that, so far from being “unfortunate necessities,” command and obedience stand at the very entrance to life, and preside over the most important part of it. It involves the consequence that the exertion of power and constraint is so important and so indispensable in the greatest of all matters that it is a less evil to invest with it every head of a family indiscriminately, however unfit he may be to exercise it, than to fail to provide for its exercise. It involves the consequence that, by mere lapse of time and by following the promptings of passion, men acquire over others a position of superiority and of inequality which all nations and ages, the most cultivated as well as the rudest, have done their best to surround with every association of awe and reverence. The title of Father is the one which the best part of the human race have given to God, as being the least inadequate and inappropriate means of indicating the union of love, reverence, and submission. Whoever first gave the command or uttered the maxim, “Honor thy father and thy mother, that thy days may be long in the land,” had a far better conception of the essential conditions of permanent national existence and prosperity than the author of the motto “Liberty, Equality, and Fraternity.”

Now, if society and government ought to recognize the inequality of age as the foundation of an inequality of rights of this importance, it appears to me at least equally clear that they ought to recognize the inequality of sex for the same purpose, if it is a real inequality. Is it one? There are some propositions which it is difficult to prove, because they are so plain, and this is one of them. The physical differences between the two sexes affect every part of the human body, from the hair of the head to the sole of the feet, from the size and density of the bones to the texture of the brain and the character of the nervous system. Ingenious people may argue about any thing, and Mr. Mill does say a great number of things about women which, as I have already observed, I will not discuss; but all the talk in the world will never shake the proposition that men are stronger than women in every shape. They have greater muscular and nervous force, greater intellectual force, greater vigor of character. This general truth, which has been observed under all sorts of circumstances and in every age and country, has also in every age and country led to a division of labor between men and women, the general outline of which is as familiar and as universal as the general outline of the differences between them. These are the facts, and the question is, whether the law and public opinion ought to recognize this difference. How it ought to recognize it, what difference it ought to make between men and women as such, is quite another question. The first point to consider is, whether it ought to treat

them as equals, although, as I have shown, they are not equals, because men are the stronger. I will take one or two illustrations. Men, no one denies, may, and in some cases ought to, be liable to compulsory military service. No one, I suppose, would hesitate to admit that, if we were engaged in a great war, it might become necessary, or that if necessary it would be right, to have a conscription both for the land and for the sea service. Ought men and women to be subject to it indiscriminately? If any one says that they ought, I have no more to say, except that he has got into the region at which argument is useless. But if it is admitted that this ought not to be done, an inequality of treatment founded on a radical inequality between the two sexes is admitted, and, if this admission is once made, where are you to draw the line? Turn from the case of liability to military service to that of education, which in Germany is rightly regarded as the other great branch of state activity, and the same question presents itself in another shape. Are boys and girls to be educated indiscriminately, and to be instructed in the same things? Are boys to learn to sew, to keep house, and to cook, as girls unquestionably ought to be, and are girls to play at cricket, to row, and be drilled like boys? I cannot argue with a person who says Yes. A person who says No admits an inequality between the sexes on which education must be founded, and which it must therefore perpetuate and perhaps increase.

Follow the matter a step further to the vital point of the whole question— marriage. Marriage is one of the subjects with which it is absolutely necessary both for law and morals to deal in some way or other. All that I need consider in reference to the present purpose is the question whether the laws and moral rules which relate to it should regard it as a contract between equals, or as a contract between a stronger and a weaker person involving subordination for certain purposes on the part of the weaker to the stronger. I say that a law which proceeded on the former and not on the latter of these views would be founded on a totally false assumption, and would involve cruel injustice in the sense of extreme general inexpediency, especially to women. If the parties to a contract of marriage are treated as equals, it is impossible to avoid the inference that marriage, like other partnerships, may be dissolved at pleasure. The advocates of women's rights are exceedingly shy of stating this plainly. Mr. Mill says nothing about it in his book on the "Subjection of Women," though in one place he comes very near to saying so, but it is as clear an inference from his principles as any thing can possibly be, nor has he ever disavowed it. If this were the law, it would make women the slaves of their husbands. A woman loses the qualities which make her attractive to men much earlier than men lose those which make them attractive to women. The tie between a woman and young children is generally far closer than the tie between them and their father. A woman who is no longer young,

and who is the mother of children, would thus be absolutely in her husband's power, in nine cases out of ten, if he might put an end to the marriage when he pleased. This is one inequality in the position of the parties which must be recognized and provided for beforehand if the contract is to be for their common good. A second inequality is this: When a man marries, it is generally because he feels himself established in life. He incurs, no doubt, a good deal of expense, but he does not in any degree impair his means of earning a living. When a woman marries, she practically renounces in all but the rarest cases the possibility of undertaking any profession but one, and the possibility of carrying on that one profession in the society of any man but one. Here is a second inequality. It would be easy to mention others of the deepest importance, but these are enough to show that to treat a contract of marriage as a contract between persons who are upon an equality in regard of strength and power to protect their interest is to treat it as being what it notoriously is not.

Again, the contract is one which involves subordination and obedience on the part of the weaker party to the stronger. The proof of this is, to my mind, as clear as that of a proposition in Euclid, and it is this:

1. Marriage is a contract, one of the principal ones of which is the government of a family.
2. This government must be vested either by law or by contract in the hands of one of the two married persons.
3. If the arrangement is made by contract, the remedy for breach of it must either be by law or by a dissolution of the partnership at the will of the contracting parties.
4. Law could give no remedy in such a case. Therefore the only remedy for breach of the contract would be dissolution of the marriage.
5. Therefore, if marriage is to be permanent, the government of the family must be put by law and by moral rules in the hands of the husband, for no one proposes to give it to the wife.

Mr. Mill is totally unable to meet this argument, and apparently embraces the alternative that marriage ought to be dissoluble at the pleasure of the parties. After much argument as to contracts which appear to be visionary, his words are these: "Things never come to an issue of downright power on one side and obedience on the other except where the connection has been altogether a mistake, and it would be a blessing to both parties to be relieved from it."

This appears to me to show a complete misapprehension of the nature of family government, and of the sort of cases in which the question of obedience and authority can arise between husband and wife. No one contends that a man ought to have

power to order his wife about like a slave, and beat her if she disobeys him. Such conduct in the eye of the law would be cruelty, and ground for a separation. The question of obedience arises in quite another way. It may, and no doubt often does, arise between the very best and most affectionate married people, and it need no more interfere with their mutual affection than the absolute power of the captain of a ship need interfere with perfect friendship and confidence between himself and his first-lieutenant. Take the following set of questions: "Shall we live on this scale or that? Shall we associate with such and such persons? Shall I, the husband, embark in such an undertaking, and shall we change our place of residence in order that I may do so? Shall we send our son to college? Shall we send our daughters to school or have a governess? For what profession shall we train our sons?" On these and a thousand other such questions the wisest and the most affectionate people might arrive at opposite conclusions. What is to be done in such a case? for something must be done. I say the wife ought to give way. She ought to obey her husband, and carry out the view at which he deliberately arrives, just as, when the captain gives the word to cut away the masts, the lieutenant carries out his orders at once, though he may be a better seaman and may disapprove them. I also say that, to regard this as a humiliation, as a wrong, or as an evil in itself, is a mark not of spirit and courage, but of a base, unworthy, mutinous disposition—a disposition utterly subversive of all that is most worth having in life. The tacit assumption involved in it is that it is a degradation ever to give up one's own will to the will of another, and to me this appears the root of all evil, the negation of that which renders any combined efforts possible. No case can be specified in which people unite for a common object, from making a pair of shoes up to governing an empire, in which the power to decide does not rest somewhere; and what is this but command and obedience? Of course the person who for the time being is in command is of all fools the greatest if he deprives himself of the advantage of advice, if he is obstinate in his own opinion, if he does not hear as well as determine; but it is also practically certain that his inclination to hear will be proportioned to the degree of importance which he has been led to attach to the function of determining.

To sum the matter up, it appears to me that all the laws and moral rules by which the relation between the sexes is regulated should proceed upon the principle that their object is to provide for the common good of two great divisions of mankind who are connected together by the closest and most durable of all bonds, and who can no more have really conflicting interests than the different members of the same body, but who are not and never can be equals in any of the different forms of strength.

This problem law and morals have solved by monogamy, indissoluble marriage on the footing of the obedience of the wife to the husband, and a division of labor with corresponding differences in the matters of conduct, manners, and dress. Substantially this solution appears to me to be right and true; but I freely admit that in many particulars the stronger party has in this, as in other cases, abused his strength, and made rules for his supposed advantage, which, in fact, are greatly to the injury of both parties. It is, needless to say any thing in detail of the stupid coarseness of the laws about the effects of marriage on property—laws which might easily be replaced by a general statutory marriage settlement analogous to those which every prudent person makes who has any thing to settle. As to acts of violence against women, by all means make the law on this head as severe as it can be made without defeating itself.

As to throwing open to women the one or two employments from which they are at present excluded, it is rather a matter of sentiment than of practical importance. I need not revive in this place a trite discussion. My object at present is simply to establish the general proposition that men and women are not equals, and that the laws which affect their relations ought to recognize that fact.

In my next letter I shall examine the opinion that laws which recognize any sort of inequality between human beings are mere vestiges of the past, against which as such there lies the strongest of all presumptions.—I am, sir, your obedient servant,

“F.”

Source:

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Author Introduction-Hannah Webster Foster (1758-1840)

Hannah Webster Foster was born in Salisbury, Massachusetts into a wealthy merchant family. She was educated for several years at a boarding school. In 1785, she married the Reverend John Foster (1735–1800), minister of the First Parish Church in Brighton, the only church in Brighton. She bore six children, three of whom were daughters, two of whom became writers as adults. As the wife of the only minister in Brighton, Foster was an important social leader of the town. After she published two novels, Foster focused her energies on her role as wife and mother. In 1827, a group within the First Parish Church broke away to establish the Brighton Evangelical Congregational Society. Soon afterwards, John Foster left the church. He died two years later. Foster moved to Montreal to live with her daughter Elizabeth, where she died in 1840.

Figure 1. Hannah Webster Foster



Foster was wife, mother, and writer. Her writing considers women's lives as defined and constrained by their expected place in society as wives and mothers. Despite the hopes of such revolutionary minds as Abigail Adams, women were not freed from their dependence on the men who had legal authority over them after the American Revolution. Women were faced, at a remove, with the new nation's changes in economy, urbanization, and politics, and their only support, foundation, and stability amidst these changes was the institution of marriage, an institution that legally saw no change post-revolution.

Foster dramatizes these concerns in her epistolary novel *The Coquette* (1797), one of the first epistolary novels published in America. It is based on the life of Elizabeth Whitman (1752–1788), the daughter of the Reverend Elnathan Whitman (1708–1776) and a second cousin by marriage of Foster. Whitman's death gained great attention, for she died while using an assumed name as she waited at an inn for her presumed husband. She had no husband, and she died due to complications from giving birth to a stillborn child. Once she was identified as a relative of several well-known ministers, her story became a scandal about a woman's fall from grace. Foster's version of this story considers a woman's fall from grace, humiliation, repentance, and reassertion of rectitude, and in the process, gains sympathy for her. *The Coquette* displays women's limited options and limited choices within American society. Also concerned with women's choices, Foster's novel *The Boarding School; or, Lessons of a Preceptress to Her Pupils* (1798) considers women's education, what and how they should be taught, and how education should prepare women for their lives outside of school.

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Figure 1. "Hannah Webster Foster," Unknown Author, Wikimedia, Public Domain.

From The Coquette (1797) By Hannah Webster Foster

THE COQUETTE; OR, THE HISTORY OF ELIZA WHARTON.

A NOVEL: FOUNDED ON FACT.

BY A LADY OF MASSACHUSETTS.

HISTORICAL PREFACE, INCLUDING A MEMOIR OF THE AUTHOR.

He who waits beside the folded gates of mystery, over which forever float the impurpled vapors of the PAST, should stand with girded loins, and white, unshodden feet. So he who attempts to lift the veil that separates the REAL from the IDEAL, or to remove the heavy curtain that for a century may have concealed from view the actual personages of a well-drawn popular fiction, or what may have been received as such, should bring to his task a tender heart and a delicate and gentle hand.

Thus, in preparing an introductory chapter for these pages which are to follow, many and various thoughts suggest themselves, and it is necessary to recognize and pursue them with gentleness and caution.

The romance of "Eliza Wharton" appeared in print not many years subsequent to the assumed transactions it so faithfully attempts to record. Written as it was by one highly educated for the times,—the popular wife of a popular clergyman, connected in no distant degree, by marriage, with the family of the heroine, and one who by the very profession and position of her husband was, as by necessity, brought into the sphere of actual intercourse with the principal characters of the novel, and as the book also took precedence in time of all American romances, when, too, the literature of the day was any thing but "*light*"—it is not surprising that it thus took precedence in interest as well of all American novels, at least throughout New England, and was found, in every cottage within its borders, beside the family Bible, and though pitifully, yet almost as carefully treasured.

Since that time it has run through a score of editions, at long intervals out of print, and again revived at the public call with an eagerness of distribution which few modern romances have enjoyed. Its author, Hannah Foster, was the daughter of Grant Webster, a well-known merchant of Boston, and wife of Rev. John Foster, of Brighton, Massachusetts, whose pedigree, but few removes backward in the line of her husband,[A] interlinked, as has been already hinted, with that of the "Coquette." Thus did they hold towards each other that very significant relationship—especially in the past century—of "*cousins*" a relationship better heeded and

more earnestly recognized and cherished than that of nearer kin at the present day. Therefore, not only by family ties, but by similarity of positions and community of interests, was she brought into immediate acquaintance with the circumstances herein combined, and especially qualified to write the history with power and effect. Nor is this the only work which bears the impress of her gifted pen. There is still another extant, of which I need not at this time and place make mention, besides many valuable literary contributions to the scattered periodicals of that day. It is to be regretted here that a short time previous to her death she destroyed the whole of her manuscripts, which might, in many respects, have been particularly valuable.

She has, however, transmitted her genius and her powers, which find expression and appreciation in two daughters still living in Montreal, Canada East, one of whom is the gifted author of "Peep at the Pilgrims," "Sketches from the Life of Christ," and "Confessions of an early Martyr," all of which have been very popular; the first having been republished here within a short period, and also in England with still greater success. The other daughter, the widow of the late Dr. Cushing who, while firm at his post as physician at the Emigrant Hospital, fell a victim to that terrible malady, ship fever, in 1846, is also author of many minor works, and co-editor of the "Snowdrop," a monthly publication of much merit in Montreal. Mrs. Foster died in that place, at the residence of her daughter, Mrs. Cushing, April 17, 1840, at the advanced age of eighty-one years.

It may seem, however, at a period so long subsequent to the actual transpiration of events herein recorded, that little could be said to throw light or interest upon the history, and even less upon the character, or in extenuation of the follies or the frailties of the unfortunate subject of the following pages, and upon which public opinion had long ago rendered its verdict and sealed it for a higher tribunal. Yet I am happy in assuring any who may pause over these prefatory leaves that this is not the fact; and it harms us not to believe that over every life, however full of error it may be, there is an unwritten chapter which the angels take into account as they bear upward the tearful record, and which He, the great Scribe, "who ever sitteth at the right hand of the Father," and from whose solemn utterance on earth dropped the forever cherished words which have so often given life and hope to the penitent fallen,—"*neither do I condemn thee*,"—interpolates on the mighty leger of eternity for the great reckoning day.

"Eliza Wharton," generally known, perhaps, as Elizabeth Whitman, was the eldest of four children—Elizabeth, Mary, Abigail, and William; the latter of whom was a physician, twice married, and who also left a son of his own name, (William Elnathan,) who died in Philadelphia in 1846, unmarried. Her father, the Rev. Elnathan Whitman, was the son of Rev. Samuel Whitman, who was the third son of Rev. Zechariah Whitman, the youngest child of John, the original ancestor of the Whitman family. He (Rev. Samuel W.) graduated at Harvard University in 1696, and was for several years a tutor there. Thus having passed through the usual, though then somewhat limited, course of theology, he was ordained as minister of the gospel in Farmington, Connecticut, in 1706, at that time one of the largest towns in the state. He inherited by bequest one half of his father's lands in Stow, Massachusetts, and was thereby also made executor of his will. He married, March 19, 1707, Mary Stoddard, daughter of Rev. Solomon Stoddard, second minister of Northampton, Massachusetts. Mr. Stoddard was born in Boston in 1643, and died in Northampton in 1729. This Solomon Stoddard was the great-grandfather of Hon. Solomon Stoddard, now residing in Northampton.

It is worthy of remark here that the early ancestors of "Eliza Wharton" intermarried also with the Edwards family; so that Hon. Pierpont Edwards, who figures in this volume as "Major Sanford," could be no less than second cousin to his unfortunate victim.

Rev. Elnathan Whitman, the father of Elizabeth, was born January 12, 1708-9, and graduated from Yale College, New Haven, where he was for several subsequent years a tutor. He at length settled as minister over the Second Church in Hartford, Connecticut, and there married Abigail Stanley, daughter of Colonel Nathaniel Stanley, treasurer of the colony of Connecticut, a woman of uncommon energy of character and of superior mental acquirements, (a correct portrait of whom accompanies these pages, taken from an original painting.) He died in Hartford also, March 2, 1776, aged sixty-eight years, after having served in the ministry in that place forty-three of the same. His tombstone bears the following inscription:—

IN MEMORY OF

THE REV. ELNATHAN WHITMAN,

Pastor of the Second Church of Christ in Hartford, and one of the fellows of the corporation of Yale College, who departed this life the 2d day of March, A.D. 1776, in the 69th year of his age and 44th of his ministry.

Endowed with superior natural abilities and good literary acquirements, he was still more distinguished for his unaffected piety, primitive simplicity of manners, and true Christian benevolence. He closed a life spent in the service of his Creator, in humble confidence of eternal happiness through the merits of the Savior.

"Blessed are the dead who die in the Lord."

His wife survived him nineteen-years, and died November 19, 1795, aged seventy-six. It was during the dark, early period of her widowhood that the sad events occurred which have furnished the historian and the novelist with themes of the deepest pathos, and to which prominence is given in the following pages. But,

"Woes cluster. Rare are solitary woes;
They love a train—they tread each other's heels."

So said the sublimest of poets, and so has all experience proved. Thus, in her case, this affliction did not come alone; but at a period nearly connected with this, in the dreary, solitary hours of the night,—*her night* of sorrow too,—her house was discovered on fire, which, for lack of modern appliances, was totally destroyed, with all its contents, consisting not only of many curious and valuable articles of furniture both for use and ornament, but embracing, also, an uncommon library, overflowing with rare books, pamphlets, &c., which her late husband had collected with great effort and research.

Elizabeth, the eldest of her family, was born in 1752. She was a child of early promise, and remarkable in maturer years for her genius (I use the term in no merely conventional sense, as will hereafter appear) and accomplishments, as well as for her genial spirit and tender and endearing qualities. Her maternal ancestor, Thomas Stanley, was an original owner and settler in Hartford, Connecticut, and removed to, and died in, Hadley, Massachusetts, January 30, 1662-3.

Thus nobly descended and connected, so singularly unfortunate, and her fate so afflicting and disastrous, it is no wonder that the novelist pointed her pen to record, with historical accuracy, a destiny so fearful, a career so terrible. By her exceeding personal beauty and accomplishments, added to the wealth of her mind,

she attracted to her sphere the grave and the gay, the learned and the witty, the worshippers of the beautiful, with those who reverently bend before all inner graces.

...

THE COQUETTE; OR, THE HISTORY OF ELIZA WHARTON. LETTER I.

TO MISS LUCY FREEMAN.

NEW HAVEN

An unusual sensation possesses my breast—a sensation which I once thought could never pervade it on any occasion whatever. It is *pleasure*, pleasure, my dear Lucy, on leaving my paternal roof. Could you have believed that the darling child of an indulgent and dearly-beloved mother would feel a gleam of joy at leaving her? But so it is. The melancholy, the gloom, the condolence which surrounded me for a month after the death of Mr. Haly had depressed my spirits, and palled every enjoyment of life. Mr. Haly was a man of worth—a man of real and substantial merit. He is, therefore, deeply and justly regretted by *his* friends. He was chosen to be a future guardian and companion for me, and was, therefore, beloved by *mine*. As their choice, as a good man, and a faithful friend, I esteemed him; but no one acquainted with the disparity of our tempers and dispositions, our views and designs, can suppose my heart much engaged in the alliance. Both nature and education had instilled into my mind an implicit obedience to the will and desires of my parents. To them, of course, I sacrificed my fancy in this affair, determined that my reason should concur with theirs, and on that to risk my future happiness. I was the more encouraged, as I saw, from our first acquaintance, his declining health, and expected that the event would prove as it has. Think not, however, that I rejoice in his death. No; far be it from me; for though I believe that I never felt the passion of love for Mr. Haly, yet a habit of conversing with him, of hearing daily the most virtuous, tender, and affectionate sentiments from his lips, inspired emotions of the sincerest friendship and esteem.

He is gone. His fate is unalterably, and I trust happily, fixed. He lived the life, and died the death, of the righteous. O that my last end may be like his! This event will, I hope, make a suitable and abiding impression upon my mind, teach me the fading nature of all sublunary enjoyments, and the little dependence which is to be placed on earthly felicity. Whose situation was more agreeable, whose prospects more flattering, than Mr. Haly's? Social, domestic, and connubial joys were fondly anticipated, and friends and fortune seemed ready to crown every wish; yet, animated by still brighter hopes, he cheerfully bade them all adieu. In conversation with me but a few days before his exit, "There is," said he, "but one link in the chain of life undis severed; that, my dear Eliza, is my attachment to you. But God is wise and good in all his ways; and in this, as in all other respects, I would cheerfully say, His will be done."

You, my friend, were witness to the concluding scene; and, therefore, I need not describe it.

I shall only add on the subject, that if I have wisdom and prudence to follow his advice and example, if his prayers for my temporal and eternal welfare be heard and answered, I shall be happy indeed.

The disposition of mind which I now feel I wish to cultivate. Calm, placid, and serene, thoughtful of my duty, and benevolent to all around me, I wish for no other connection than that of friendship.

This letter is all an egotism. I have even neglected to mention the respectable and happy friends with whom I reside, but will do it in my next. Write soon and often; and believe me sincerely yours,

ELIZA WHARTON.

LETTER II.

TO THE SAME.

NEW HAVEN.

Time, which effaces every occasional impression, I find gradually dispelling the pleasing pensiveness which the melancholy event, the subject of my last, had diffused over my mind. Naturally cheerful, volatile, and unreflecting, the opposite disposition I have found to contain sources of enjoyment which I was before unconscious of possessing.

My friends here are the picture of conjugal felicity. The situation is delightful—the visiting parties perfectly agreeable. Every thing tends to facilitate the return of my accustomed vivacity. I have written to my mother, and received an answer. She praises my fortitude, and admires the philosophy which I have exerted under what she calls my heavy bereavement. Poor woman! she little thinks that my heart was untouched; and when that is unaffected, other sentiments and passions make but a transient impression. I have been, for a month or two, excluded from the gay world, and, indeed, fancied myself soaring above it. It is now that I begin to descend, and find my natural propensity for mixing in the busy scenes and active pleasures of life returning. I have received your letter—your moral lecture rather; and be assured, my dear, your monitorial lessons and advice shall be attended to. I believe I shall never again resume those airs which you term *coquettish*, but which I think deserve a softer appellation, as they proceed from an innocent heart, and are the effusions of a youthful and cheerful mind. We are all invited to spend the day to-morrow at Colonel Farington's, who has an elegant seat in this neighborhood. Both he and his lady are strangers to me; but the friends by whom I am introduced will procure me a welcome reception. Adieu.

ELIZA WHARTON.

LETTER III.

TO THE SAME.

NEW HAVEN.

Is it time for me to talk again of conquests? or must I only enjoy them in silence? I must write to you the impulses of my mind, or I must not write at all. You are not so morose as to wish me to become a nun, would our country and religion allow it. I ventured, yesterday, to throw aside the habiliments of mourning, and to array myself in those more adapted to my taste. We arrived at Colonel Farington's about one o'clock. The colonel handed me out of the carriage, and introduced me to a large company assembled in the hall.

My name was pronounced with an *emphasis*, and I was received with the most flattering tokens of respect. When we were summoned to dinner, a young gentleman in a clerical dress offered me his hand, and led me to a table furnished with an elegant and sumptuous repast, with more gallantry and address than commonly fall to the share of students. He sat opposite me at table; and whenever I raised my eye, it caught his. The

ease and politeness of his manners, with his particular attention to me, raised my curiosity, and induced me to ask Mrs. Laiton who he was. She told me that his name was Boyer; that he was descended from a worthy family; had passed with honor and applause through the university where he was educated; had since studied divinity with success; and now had a call to settle as a minister in one of the first parishes in a neighboring state.

The gates of a spacious garden were thrown open at this instant, and I accepted with avidity an invitation to walk in it. Mirth and hilarity prevailed, and the moments fled on downy wings, while we traced the beauties of Art and Nature, so liberally displayed and so happily blended in this delightful retreat. An enthusiastic admirer of scenes like these, I had rambled some way from the company, when I was followed by Mrs. Laiton to offer her condolence on the supposed loss which I had sustained in the death of Mr. Haly. My heart rose against the woman, so ignorant of human nature as to think such conversation acceptable at such a time. I made her little reply, and waved the subject, though I could not immediately dispel the gloom which it excited.

The absurdity of a custom authorizing people at a first interview to revive the idea of griefs which time has lulled, perhaps obliterated, is intolerable. To have our enjoyments arrested by the empty compliments of unthinking persons for no other reason than a compliance with fashion, is to be treated in a manner which the laws of humanity forbid.

We were soon joined by the gentlemen, who each selected his partner, and the walk was prolonged.

Mr. Boyer offered me his arm, which I gladly accepted, happy to be relieved from the impertinence of my female companion. We returned to tea; after which the ladies sung, and played by turns on the piano forte; while some of the gentlemen accompanied with the flute, the clarinet, and the violin, forming in the whole a very decent concert. An elegant supper, and half an hour's conversation after it, closed the evening; when we returned home, delighted with our entertainment, and pleased with ourselves and each other. My imagination is so impressed with the festive scenes of the day that Morpheus waves his ebon wand in vain. The evening is fine beyond the power of description; all Nature is serene and harmonious, in perfect unison with my present disposition of mind. I have been taking a retrospect of my past life, and, a few juvenile follies excepted, which I trust the recording angel has blotted out with a tear of charity, find an approving conscience and a heart at ease. Fortune, indeed, has not been very liberal of her gifts to me; but I presume on a large stock in the bank of friendship, which, united with health and innocence, give me some pleasing anticipations of future felicity.

Whatever my fate may be, I shall always continue your

ELIZA WHARTON.

LETTER IV.

TO MR. SELBY.

NEW HAVEN.

You ask me, my friend, whether I am in pursuit of truth, or a lady. I answer, Both. I hope and trust they are united, and really expect to find Truth, and the Virtues and Graces besides, in a fair form. If you mean by the first part of your question whether I am searching into the sublimer doctrines of religion,—to

these I would by no means be inattentive; but, to be honest, my studies of that kind have been very much interrupted of late. The respectable circle of acquaintances with which I am honored here has rendered my visits very frequent and numerous. In one of these I was introduced to Miss Eliza Wharton—a young lady whose elegant person, accomplished mind, and polished manners have been much celebrated. Her fame has often reached me; but, as the Queen of Sheba said to Solomon, the half was not told me. You will think that I talk in the style of a lover.

I confess it; nor am I ashamed to rank myself among the professed admirers of this lovely fair one. I am in no danger, however, of becoming an enthusiastic devotee. No; I mean I act upon just and rational principles. Expecting soon to settle in an eligible situation, if such a companion as I am persuaded she will make me may fall to my lot, I shall deem myself as happy as this state of imperfection will admit. She is now resident at General Richman's. The general and his lady are her particular friends; they are warm in her praises. They tell me, however, that she is naturally of a gay disposition. No matter for that; it is an agreeable quality, where there is discretion sufficient for its regulation. A cheerful friend, much more a cheerful wife, is peculiarly necessary to a person of a studious and sedentary life. They dispel the gloom of retirement, and exhilarate the spirits depressed by intense application. She was formerly addressed by the late Mr. Haly, of Boston. He was not, it seems, the man of her choice; but her parents were extremely partial to him, and wished the connection to take place. She, like a dutiful child, sacrificed her own inclination to their pleasure so far as to acquiesce in his visits. This she more easily accomplished, as his health, which declined from their first acquaintance, led her to suppose, as the event has proved, that he would not live to enter into any lasting engagements. Her father, who died some months before him, invited him to reside at his house for the benefit of a change of air, agreeably to the advice of his physicians. She attended him during his last illness with all the care and assiduity of a nurse and with all the sympathizing tenderness of a sister.

I have had several opportunities of conversing with her. She discovers an elevated mind, a ready apprehension, and an accurate knowledge of the various subjects which have been brought into view. I have not yet introduced the favorite subject of my heart. Indeed, she seems studiously to avoid noticing any expression which leads towards it; but she must hear it soon. I am sure of the favor and interest of the friends with whom she resides. They have promised to speak previously in my behalf. I am to call, as if accidentally, this afternoon just as they are to ride abroad. They are to refer me to Miss Wharton for entertainment till their return. What a delightful opportunity for my purpose! I am counting the hours—nay, the very moments. Adieu. You shall soon again hear from your most obedient,

J. BOYER.

LETTER V.

TO MISS LUCY FREEMAN.

NEW HAVEN.

These bewitching charms of mine have a tendency to keep my mind in a state of perturbation. I am so pestered with these admirers! Not that I am so very handsome neither; but, I don't know how it is, I am certainly very much the taste of the other sex. Followed, flattered, and caressed, I have cards and compliments in profusion. But I must try to be serious; for I have, alas! one serious lover. As I promised you to be particular

in my writing, I suppose I must proceed methodically. Yesterday we had a party to dine. Mr. Boyer was of the number. His attention was immediately engrossed; and I soon perceived that every word, every action, and every look was studied to gain my approbation. As he sat next me at dinner, his assiduity and politeness were pleasing; and as we walked together afterwards, his conversation was improving. Mine was sentimental and sedate—perfectly adapted to the taste of my gallant. Nothing, however, was said particularly expressive of his apparent wishes. I studiously avoided every kind of discourse which might lead to this topic. I wish not for a declaration from any one, especially from one whom I could not repulse and do not intend to encourage at present. His conversation, so similar to what I had often heard from a similar character, brought a deceased friend to mind, and rendered me somewhat pensive. I retired directly after supper. Mr. Boyer had just taken leave.

Mrs. Richman came into my chamber as she was passing to her own. “Excuse my intrusion, Eliza,” said she. “I thought I would just step in and ask you if you have passed a pleasant day.”

“Perfectly so, madam; and I have now retired to protract the enjoyment by recollection.” “What, my dear, is your opinion of our favorite, Mr. Boyer?” “Declaring him your favorite, madam, is sufficient to render me partial to him; but to be frank, independent of that, I think him an agreeable man.” “Your heart, I presume, is now free.” “Yes, and I hope it will long remain so.” “Your friends, my dear, solicitous for your welfare, wish to see you suitably and agreeably connected.” “I hope my friends will never again interpose in my concerns of that nature. You, madam, who have ever known my heart, are sensible that, had the Almighty spared life in a certain instance, I must have sacrificed my own happiness or incurred their censure. I am young, gay, volatile. A melancholy event has lately extricated me from those shackles which parental authority had imposed on my mind. Let me, then, enjoy that freedom which I so highly prize. Let me have opportunity, unbiased by opinion, to gratify my natural disposition in a participation of those pleasures which youth and innocence afford.” “Of such pleasures, no one, my dear, would wish to deprive you; but beware, Eliza! Though strewn with flowers, when contemplated by your lively imagination, it is, after all, a slippery, thorny path. The round of fashionable dissipation is dangerous. A phantom is often pursued, which leaves its deluded votary the real form of wretchedness.” She spoke with an emphasis, and, taking up her candle, wished me a good night. I had not power to return the compliment. Something seemingly prophetic in her looks and expressions cast a momentary gloom upon my mind; but I despise those contracted ideas which confine virtue to a cell. I have no notion of becoming a recluse. Mrs. Richman has ever been a beloved friend of mine; yet I always thought her rather prudish. Adieu.

ELIZA WHARTON.

LETTER VI.

TO THE SAME.

NEW HAVEN.

I had scarcely seated myself at the breakfast table this morning when a servant entered with a card of invitation from Major Sanford, requesting the happiness of my hand this evening at a ball given by Mr. Atkins, about three miles from this. I showed the billet to Mrs. Richman, saying, “I have not much acquaintance with this gentleman, madam; but I suppose his character sufficiently respectable to warrant

an affirmative answer." "He is a gay man, my dear, to say no more; and such are the companions we wish when we join a party avowedly formed for pleasure." I then stepped into my apartment, wrote an answer, and despatched the servant. When I returned to the parlor, something disapprobating appeared in the countenances of both my friends. I endeavored, without seeming to observe, to dissipate it by chitchat; but they were better pleased with each other than with me, and, soon rising, walked into the garden, and left me to amuse myself alone. My eyes followed them through the window. "Happy pair!" said I. "Should it ever be my fate to wear the hymeneal chain, may I be thus united! The purest and most ardent affection, the greatest consonance of taste and disposition, and the most congenial virtue and wishes distinguish this lovely couple. Health and wealth, with every attendant blessing, preside over their favored dwelling, and shed their benign influence without alloy." The consciousness of exciting their displeasure gave me pain; but I consoled myself with the idea that it was ill founded.

"They should consider," said I, "that they have no satisfaction to look for beyond each other; there every enjoyment is centred; but I am a poor solitary being, who need some amusement beyond what I can supply myself. The mind, after being confined at home for a while, sends the imagination abroad in quest of new treasures; and the body may as well accompany it, for aught I can see."

General Richman and lady have ever appeared solicitous to promote my happiness since I have resided with them. They have urged my acceptance of invitations to join parties; though they have not been much themselves of late, as Mrs. Richman's present circumstances render her fond of retirement. What reason can be assigned for their apparent reluctance to this evening's entertainment is to me incomprehensible; but I shall apply the chemical powers of friendship, and extract the secret from Mrs. Richman to-morrow, if not before. Adieu. I am now summoned to dinner, and after that shall be engaged in preparation till the wished-for hour of hilarity and mirth engrosses every faculty of your

ELIZA WHARTON.

LETTER VII.

TO MR. SELBY.

NEW HAVEN.

Divines need not declaim, nor philosophers expatiate, on the disappointments of human life. Are they not legibly written on every page of our existence? Are they not predominantly prevalent over every period of our lives?

When I closed my last letter to you, my heart exulted in the pleasing anticipation of promised bliss; my wishes danced on the light breezes of hope; and my imagination dared to arrest the attention of, and even claim a return of affection from, the lovely Eliza Wharton. But imagination only it has proved, and that dashed with the bitter ranklings of jealousy and suspicion.

But to resume my narrative. I reached the mansion of my friend about four. I was disagreeably struck with the appearance of a carriage at the door, as it raised an idea of company which might frustrate my plan; but still more disagreeable were my sensations when, on entering the parlor, I found Major Sanford evidently in a waiting posture. I was very politely received; and when Eliza entered the room with a brilliance of appearance and gayety of manner which I had never before connected with her character, I rose, as did

Major Sanford, who offered his hand and led her to a chair. I forgot to sit down again, but stood transfixed by the pangs of disappointment. Miss Wharton appeared somewhat confused, but, soon resuming her vivacity, desired me to be seated, inquired after my health, and made some commonplace remarks on the weather; then, apologizing for leaving me, gave her hand again to Major Sanford, who had previously risen, and reminded her that the time and their engagements made it necessary to leave the good company; which, indeed, they both appeared very willing to do. General Richman and lady took every method in their power to remove my chagrin and atone for the absence of my fair one; but ill did they succeed. They told me that Miss Wharton had not the most distant idea of my visiting there this afternoon, much less of the design of my visit; that for some months together she had been lately confined by the sickness of Mr. Haly, whom she attended during the whole of his last illness; which confinement had eventually increased her desire of indulging her natural disposition for gayety. She had, however, they said, an excellent heart and reflecting mind, a great share of sensibility, and a temper peculiarly formed for the enjoyments of social life. "But this gentleman, madam, who is her gallant this evening,—is his character unexceptionable? Will a lady of delicacy associate with an immoral, not to say profligate, man?" "The rank and fortune of Major Sanford," said Mrs. Richman, "procure him respect; his specious manners render him acceptable in public company; but I must own that he is not the person with whom I wish my cousin to be connected even for a moment. She never consulted me so little on any subject as that of his card this morning. Before I had time to object, she dismissed the servant; and I forbore to destroy her expected happiness by acquainting her with my disapprobation of her partner. Her omission was not design; it was juvenile indiscretion. We must, my dear sir," continued she, "look with a candid eye on such eccentricities. Faults, not foibles, require the severity of censure." "Far, madam, be it from me to censure any conduct which as yet I have observed in Miss Wharton; she has too great an interest in my heart to admit of that."

We now went into more general conversation. Tea was served; and I soon after took leave. General Richman, however, insisted on my dining with him on Thursday; which I promised. And here I am again over head and ears in the hypo—a disease, you will say, peculiar to students. I believe it peculiar to lovers; and with that class I must now rank myself, though I did not know, until this evening, that I was so much engaged as I find I really am. I knew, indeed, that I was extremely pleased with this amiable girl; that I was interested in her favor; that I was happier in her company than any where else; with innumerable other circumstances, which would have told me the truth had I examined them. But be that as it may, I hope and trust that I am, and ever shall be, a reasonable creature, and not suffer my judgment to be misled by the operations of a blind passion.

I shall now lay aside this subject; endeavor to divest even my imagination of the charmer; and return, until Thursday, to the contemplation of those truths and duties which have a happy tendency to calm the jarring elements which compose our mortal frame. Adieu.

J. BOYER.

LETTER VIII.

TO MR. CHARLES DEIGHTON.

NEW HAVEN.

We had an elegant ball, last night, Charles; and what is still more to the taste of your old friend, I had an elegant partner; one exactly calculated to please my fancy—gay, volatile, apparently thoughtless of every thing but present enjoyment. It was Miss Eliza Wharton—a young lady whose agreeable person, polished manners, and refined talents have rendered her the toast of the country around for these two years; though for half that time she has had a clerical lover imposed on her by her friends; for I am told it was not agreeable to her inclination. By this same clerical lover of hers she was for several months confined as a nurse. But his death has happily relieved her; and she now returns to the world with redoubled lustre. At present she is a visitor to Mrs. Richman, who is a relation. I first saw her on a party of pleasure at Mr. Frazier's, where we walked, talked, sang, and danced together. I thought her cousin watched her with a jealous eye; for she is, you must know, a prude; and immaculate—more so than you or I—must be the man who claims admission to her society. But I fancy this young lady is a coquette; and if so, I shall avenge my sex by retaliating the mischiefs she meditates against us. Not that I have any ill designs, but only to play off her own artillery by using a little unmeaning gallantry. And let her beware of the consequences. A young clergyman came in at General Richman's yesterday, while I was waiting for Eliza, who was much more cordially received by the general and his lady than was your humble servant; but I lay that up.

When she entered the room, an air of mutual embarrassment was evident. The lady recovered her assurance much more easily than the gentleman. I am just going to ride, and shall make it in my way to call and inquire after the health of my dulcinea. Therefore, adieu for the present.

PETER SANFORD.

LETTER XI.

TO MR. CHARLES DEIGHTON.

NEW HAVEN.

Well, Charles, I have been manoeuvring to-day a little revengefully. That, you will say, is out of character. So baleful a passion does not easily find admission among those softer ones which you well know I cherish. However, I am a mere Proteus, and can assume any shape that will best answer my purpose.

I called this afternoon, as I told you I intended, at General Richman's. I waited some time in the parlor alone before Eliza appeared; and when she did appear, the distant reserve of her manners and the pensiveness of her countenance convinced me that she had been vexed, and I doubted not but Peter Sanford was the occasion. Her wise cousin, I could have sworn, had been giving her a detail of the vices of her gallant, and warning her against the dangers of associating with him in future. Notwithstanding, I took no notice of any alteration in her behavior, but entered with the utmost facetiousness into a conversation which I thought most to her taste. By degrees she assumed her usual vivacity; cheerfulness and good humor again animated her countenance. I tarried as long as decency would admit. She having intimated that they were to dine at my friend Lawrence's, I caught at this information, and determined to follow them, and tease the jealous Mrs. Richman by playing off all the gallantry I was master of in her presence.

I went, and succeeded to the utmost of my wishes, as I read in the vexation visible in the one, and the ease and attention displayed by the other. I believe, too, that I have charmed the eye, at least, of the amiable Eliza. Indeed, Charles, she is a fine girl. I think it would hurt my conscience to wound her mind or reputation.

Were I disposed to marry, I am persuaded she would make an excellent wife; but that, you know, is no part of my plan, so long as I can keep out of the noose. Whenever I do submit to be shackled, it must be from a necessity of mending my fortune. This girl would be far from doing that. However, I am pleased with her acquaintance, and mean not to abuse her credulity and good nature, if I can help it.

PETER SANFORD.

LETTER XII.

TO MISS LUCY FREEMAN.

NEW HAVEN.

The heart of your friend is again besieged. Whether it will surrender to the assailants or not I am unable at present to determine. Sometimes I think of becoming a predestinarian, and submitting implicitly to fate, without any exercise of free will; but, as mine seems to be a wayward one, I would counteract the operations of it, if possible.

Mrs. Richman told me this morning that she hoped I should be as agreeably entertained this afternoon as I had been the preceding; that she expected Mr. Boyer to dine and take tea, and doubted not but he would be as attentive and sincere to me, if not as gay and polite, as the gentleman who obtruded his civilities yesterday. I replied that I had no reason to doubt the sincerity of the one or the other, having never put them to the test, nor did I imagine I ever should. "Your friends, Eliza," said she, "would be very happy to see you united to a man of Mr. Boyer's worth, and so agreeably settled as he has a prospect of being." "I hope," said I, "that my friends are not so weary of my company as to wish to dispose of me. I am too happy in my present connections to quit them for new ones. Marriage is the tomb of friendship. It appears to me a very selfish state. Why do people in general, as soon as they are married, centre all their cares, their concerns, and pleasures in their own families? Former acquaintances are neglected or forgotten; the tenderest ties between friends are weakened or dissolved; and benevolence itself moves in a very limited sphere." "It is the glory of the marriage state," she rejoined, "to refine by circumscribing our enjoyments. Here we can repose in safety.

'The friendships of the world are oft
Confed'racies in vice, or leagues in pleasure:
Ours has the purest virtue for its basis;
And such a friendship ends not but with life.'

True, we cannot always pay that attention to former associates which we may wish; but the little community which we superintend is quite as important an object, and certainly renders us more beneficial to the public. True benevolence, though it may change its objects, is not limited by time or place. Its effects are the same, and, aided by a second self, are rendered more diffusive and salutary."

Some pleasantry passed, and we retired to dress. When summoned to dinner, I found Mr. Boyer below. If what is sometimes said be true, that love is diffident, reserved, and unassuming, this man must be tinctured with it. These symptoms were visible in his deportment when I entered the room. However, he soon recovered himself, and the conversation took a general turn. The festive board was crowned with sociability, and we found in reality "the feast of reason and the flow of soul." After we rose from table, a walk in the

garden was proposed—an amusement we are all peculiarly fond of. Mr. Boyer offered me his arm. When at a sufficient distance from our company, he begged leave to congratulate himself on having an opportunity, which he had ardently desired for some time, of declaring to me his attachment, and of soliciting an interest in my favor; or, if he might be allowed the term, affection. I replied, “That, sir, is indeed laying claim to an important interest. I believe you must substitute some more indifferent epithet for the present.” “Well, then,” said he, “if it must be so, let it be esteem or friendship.” “Indeed, sir,” said I, “you are entitled to them both. Merit has always a share in that bank; and I know of none who has a larger claim on that score than Mr. Boyer.” I suppose my manner was hardly serious enough for what he considered a weighty cause. He was a little disconcerted, but, soon regaining his presence of mind, entreated me, with an air of earnestness, to encourage his suit, to admit his addresses, and, if possible, to reward his love. I told him that this was rather a sudden affair to me, and that I could not answer him without consideration. “Well, then,” said he, “take what time you think proper; only relieve my suspense as soon as may be. Shall I visit you again to-morrow?” “O, not so soon,” said I; “next Monday, I believe, will be early enough. I will endeavor to be at home.” He thanked me even for that favor, recommended himself once more to my kindness, and we walked towards the company, returned with them to the house, and he soon took leave. I immediately retired to write this letter, which I shall close without a single observation on the subject until I know your opinion.

ELIZA WHARTON.

LETTER XIII.

TO MISS ELIZA WHARTON.

HARTFORD.

And so you wish to have my opinion before you know the result of your own.

This is playing a little too much with my patience; but, however, I will gratify you this once, in hopes that my epistle may have a good effect. You will ask, perhaps, whether I would influence your judgment. I answer, No, provided you will exercise it yourself; but I am a little apprehensive that your fancy will mislead you. Methinks I can gather from your letters a predilection for this Major Sanford. But he is a rake, my dear friend; and can a lady of your delicacy and refinement think of forming a connection with a man of that character? I hope not; nay, I am confident you do not. You mean only to exhibit a few more girlish airs before you turn matron; but I am persuaded, if you wish to lead down the dance of life with regularity, you will not find a more excellent partner than Mr. Boyer. Whatever you can reasonably expect in a lover, husband, or friend, you may perceive to be united in this worthy man. His taste is undebauched, his manners not vitiated, his morals uncorrupted. His situation in life is, perhaps, as elevated as you have a right to claim. Forgive my plainness, Eliza. It is the task of friendship, sometimes, to tell disagreeable truths. I know your ambition is to make a distinguished figure in the first class of polished society, to shine in the gay circle of fashionable amusements, and to bear off the palm amidst the votaries of pleasure. But these are fading honors, unsatisfactory enjoyments, incapable of gratifying those immortal principles of reason and religion which have been implanted in your mind by Nature, assiduously cultivated by the best of parents, and exerted, I trust, by yourself. Let me advise you, then, in conducting this affair,—an affair big, perhaps, with your

future fate,—to lay aside those coquettish airs which you sometimes put on; and remember that you are not dealing with a fop, who will take advantage of every concession, but with a man of sense and honor, who will properly estimate your condescension and frankness. Act, then, with that modest freedom, that dignified unreserve, which bespeak conscious rectitude and sincerity of heart.

I shall be extremely anxious to hear the process and progress of this business. Relieve my impatience as soon as possible; and believe me yours with undissembled affection.

LUCY FREEMAN.

LETTER XV.

TO MISS ELIZA WHARTON.

HARTFORD.

I congratulate you, my dear Eliza, on the stability of your conduct towards Mr. Boyer. Pursue the system which you have adopted, and I dare say that happiness will crown your future days. You are indeed very tenacious of your freedom, as you call it; but that is a play about words. A man of Mr. Boyer's honor and good sense will never abridge any privileges which virtue can claim.

When do you return to embellish our society here? I am impatient to see you, and likewise this amiable man. I am much interested in his favor. By the way, I am told that Major Sanford has been to look at the seat of Captain Pribble, which is upon sale. It is reported that he will probably purchase it. Many of our gentry are pleased with the prospect of such a neighbor. "As an accomplished gentleman," say they, "he will be an agreeable addition to our social parties; and as a man of property and public spirit, he will be an advantage to the town." But from what I have heard of him, I am far from supposing him a desirable acquisition in either of these respects. A man of a vicious character cannot be a good member of society. In order to that, his principles and practice must be uncorrupted; in his morals, at least, he must be a man of probity and honor. Of these qualifications, if I mistake not, this gallant of yours cannot boast. But I shall not set up for a censor. I hope neither you nor I shall have much connection with him. My swain interests himself very much in your affairs. You will possibly think him impertinent; but I give his curiosity a softer name. Should I own to you that I place great confidence in his integrity and honor, you would, perhaps, laugh at my weakness; but, my dear, I have pride enough to keep me above coquetry or prudery, and discretion enough, I hope, to secure me from the errors of both. With him I am determined to walk the future round of life. What folly, then, would it be to affect reserve and distance relative to an affair in which I have so much interest! Not that I am going to betray your secrets; these I have no right to divulge; but I must be the judge what may, and what may not, be communicated. I am very much pressed for an early day of consummation; but I shall not listen to a request of that kind till your return. Such is my regard for you, that a union of love would be imperfect if friendship attended not the rites. Adieu.

LUCY FREEMAN.

LETTER XVI.

TO MISS LUCY FREEMAN.

NEW HAVEN.

We go on charmingly here, almost as soft and smooth as your ladyship. It seems to me that love must stagnate if it have not a light breeze of discord once in a while to keep it in motion. We have not tried any yet, however. We had a lovely tour this forenoon, were out three long hours, and returned to dinner in perfect harmony.

Mr. Boyer informed me that he should set out to-morrow morning for his future residence, and soon put on the sacred bands. He solicited an epistolary correspondence, at the same time, as an alleviation of the care which that weighty charge would bring on his mind. I consented, telling him that he must not expect any thing more than general subjects from me.

We were somewhat interrupted in our confidential intercourse, in the afternoon, by the arrival of Major Sanford. I cannot say that I was not agreeably relieved. So sweet a repast, for several hours together, was rather sickening to my taste. My inamorato looked a little mortified at the cheerful reception which I gave the intruder, and joined not so placidly in the social conversation as I could have wished.

When Mr. Boyer, after the major took leave, pressed me to give him some assurance of my constancy, I only reminded him of the terms of our engagement. Seeing me decided, he was silent on the subject, and soon bade me an affectionate adieu, not expecting, as he told me, the pleasure of a personal interview again for two or three months.

Thus far we have proceeded in this sober business. A good beginning, you will say. Perhaps it is. I do not, however, feel myself greatly interested in the progress of the negotiation. Time consolidate my affections, and enable me to fix them on some particular object. At present the most lively emotions of my heart are those of friendship, that friendship which I hope you will soon participate with your faithful

ELIZA WHARTON.

LETTER XVIII.

TO MR. CHARLES DEIGHTON.

NEW HAVEN.

Do you know, Charles, that I have commenced lover? I was always a general one, but now I am somewhat particular. I shall be the more interested, as I am likely to meet with difficulties; and it is the glory of a rake, as well as of a Christian, to combat obstacles. This same Eliza, of whom I have told you, has really made more impression on my heart than I was aware of, or than the sex, take them as they rise, are wont to do. But she is besieged by a priest—a likely lad though. I know not how it is, but they are commonly successful with the girls, even the gayest of them. This one, too, has the interest of all her friends, as I am told. I called yesterday at General Richman's, and found this pair together, apparently too happy in each other's society for my wishes. I must own that I felt a glow of jealousy, which I never experienced before, and vowed revenge for the pain it gave me, though but momentary. Yet Eliza's reception of me was visibly cordial; nay, I fancied my company as pleasing to her as that which she had before. I tarried not long, but left him to the enjoyment of that pleasure which I flatter myself will be but shortlived. O, I have another plan in my head—a plan of necessity, which, you know, is the mother of invention. It is this: I am very much courted and caressed by the

family of Mr. Lawrence, a man of large property in this neighborhood. He has only one child—a daughter, with whom I imagine the old folks intend to shackle me in the bonds of matrimony. The girl looks very well; she has no soul, though, that I can discover; she is heiress, nevertheless, to a great fortune, and that is all the soul I wish for in a wife. In truth, Charles, I know of no other way to mend my circumstances. But lisp not a word of my embarrassments for your life. Show and equipage are my hobby horse; and if any female wishes to share them with me, and will furnish me with the means of supporting them, I have no objection. Could I conform to the sober rules of wedded life, and renounce those dear enjoyments of dissipation in which I have so long indulged, I know not the lady in the world with whom I would sooner form a connection of this sort than with Eliza Wharton. But it will never do. If my fortune or hers were better, I would risk a union; but as they are, no idea of the kind can be admitted. I shall endeavor, notwithstanding, to enjoy her company as long as possible. Though I cannot possess her wholly myself, I will not tamely see her the property of another.

I am now going to call at General Richman's, in hopes of an opportunity to profess my devotion to her. I know I am not a welcome visitor to the family; but I am independent of their censure or esteem, and mean to act accordingly.

PETER SANFORD.

LETTER XXVII.

TO THE REV. MR. BOYER.

NEW HAVEN.

I am quite a convert to Pope's assertion, that
"Every woman is at heart a rake."

How else can we account for the pleasure which they evidently receive from the society, the flattery, the caresses of men of that character? Even the most virtuous of them seem naturally prone to gayety, to pleasure, and, I had almost said, to dissipation. How else shall we account for the existence of this disposition in your favorite fair? It cannot be the result of her education. Such a one as she has received is calculated to give her a very different turn of mind. You must forgive me, my friend, for I am a little vexed and alarmed on your-account. I went last evening to the assembly, as I told you in my last that I intended. I was purposely without a partner, that I might have the liberty to exercise my gallantry as circumstances should invite. Indeed I must own that my particular design was to observe Miss Wharton's movements, being rather inclined to jealousy in your behalf. She was handed into the assembly room by Major Sanford. The brilliance of their appearance, the levity of their manners, and the contrast of their characters I found to be a general subject of speculation. I endeavored to associate with Miss Wharton, but found it impossible to detach her a moment from the coxcomb who attended her. If she has any idea of a connection with you, why does she continue to associate with another, especially with one of so opposite a description? I am seriously afraid that there is more intimacy between them than there ought to be, considering the encouragement she has given you.

I hope you will not be offended by my freedom in this matter. It originates in a concern for your honor and future happiness. I am anxious lest you should be made the dupe of a coquette, and your peace of mind

fall a sacrifice to an artful debauchee. Yet I must believe that Miss Wharton has, in reality, all that virtue and good sense of which she enjoys the reputation; but her present conduct is mysterious.

I have said enough (more than I ought, perhaps) to awaken your attention to circumstances which *may* lead to important events. If they appear of little or no consequence to you, you will at least ascribe the mention of them to motives of sincere regard in your friend and humble servant,

T. SELBY.

LETTER XXVIII.

TO MR. CHARLES DEIGHTON.

NEW HAVEN.

I go on finely with my amour. I have every encouragement that I could wish. Indeed my fair one does not verbally declare in my favor; but then, according to the vulgar proverb, that "*actions speak louder than words,*" I have no reason to complain; since she evidently approves my gallantry, is pleased with my company, and listens to my flattery. Her sagacious friends have undoubtedly given her a detail of my vices. If, therefore, my past conduct has been repugnant to her notions of propriety, why does she not act consistently, and refuse at once to associate with a man whose character she cannot esteem? But no; that, Charles, is no part of the female plan; our entrapping a few of their sex only discovers the gayety of our dispositions, the insinuating graces of our manners, and the irresistible charms of our persons and address. These qualifications are very alluring to the sprightly fancy of the fair. They think to enjoy the pleasures which result from this source, while their vanity and ignorance prompt each one to imagine herself superior to delusion, and to anticipate the honor of reclaiming the libertine and reforming the rake. I don't know, however, but this girl will really have that merit with me; for I am so much attached to her that I begin to suspect I should sooner become a convert to sobriety than lose her. I cannot find that I have made much impression on her heart as yet. Want of success in this point mortifies me extremely, as it is the first time I ever failed. Besides, I am apprehensive that she is prepossessed in favor of the other swain, the clerical lover, whom I have mentioned to you before. The chord, therefore, upon which I play the most, is the dissimilarity of their dispositions and pleasures. I endeavor to detach her from him, and disaffect her towards him; knowing that, if I can separate them entirely, I shall be more likely to succeed in my plan. Not that I have any thoughts of marrying her myself; that will not do at present. But I love her too well to see her connected with another for life. I must own myself a little revengeful, too, in this affair. I wish to punish her friends, as she calls them, for their malice towards me, for their cold and negligent treatment of me whenever I go to the house. I know that to frustrate their designs of a connection between Mr. Boyer and Eliza would be a grievous disappointment. I have not yet determined to seduce her, though, with all her pretensions to virtue, I do not think it impossible. And if I should, she can blame none but herself, since she knows my character, and has no reason to wonder if I act consistently with it. If she will play with a lion, let her beware of his paw, I say. At present, I wish innocently to enjoy her society; it is a luxury which I never tasted before. She is the very soul of pleasure. The gayest circle is irradiated by her presence, and the highest entertainment receives its greatest charms from her smiles. Besides, I have purchased the seat of Captain Pribble, about a mile from her mother's; and

can I think of suffering her to leave the neighborhood just as I enter it? I shall exert every nerve to prevent that, and hope to meet with the usual success of

PETER SANFORD.

LETTER XIX.

TO MISS LUCY FREEMAN.

NEW HAVEN.

I find the ideas of sobriety and domestic solitude I have been cultivating for three days past somewhat deranged by the interruption of a visitor, with whom I know you will not be pleased. It is no other than Major Sanford. I was walking alone in the garden yesterday, when he suddenly appeared to my view. "How happy am I," said he, seizing my hand, "in this opportunity of finding you alone—an opportunity, Miss Wharton, which I must improve in expatiating on a theme that fills my heart and solely animates my frame!"

I was startled at his impetuosity, and displeased with his freedom. Withdrawing my hand, I told him that my retirement was sacred. He bowed submissively; begged pardon for his intrusion; alleged that he found nobody but the servants in the house; that they informed him I was alone in the garden—which intelligence was too pleasing for him to consult any forms of ceremony for the regulation of his conduct. He then went on rhapsodically to declare his passion; his suspicions that I was forming a connection with Mr. Boyer, which would effectually destroy all his hopes of future happiness. He painted the restraint, the confinement, the embarrassments to which a woman connected with a man of Mr. Boyer's profession must be subjected, however agreeable his person might be. He asked if my generous mind could submit to cares and perplexities like these; whether I could not find greater sources of enjoyment in a more elevated sphere of life, or share pleasures better suited to my genius and disposition, even in a single state. I listened to him involuntarily. My heart did not approve his sentiments; but my ear was charmed with his rhetoric, and my fancy captivated by his address.

He invited my confidence by the most ardent professions of friendship, and labored to remove my suspicions by vows of sincerity. I was induced by his importunity gradually to disclose the state of affairs between Mr. Boyer and myself. He listened eagerly; wished not, he said, to influence me unduly; but if I were not otherwise engaged, might he presume to solicit a place in my friendship and esteem, be admitted to enjoy my society, to visit me as an acquaintance, and to attend my excursions and amusements as a brother, if not more? I replied that I was a pensioner of friendship at present; that friends were extremely refined in their notions of propriety; and that I had no right to receive visitants independent of them. "I understand you, madam," said he. "You intimate that my company is not agreeable to them; but I know not why. Surely my rank in life is as elevated, and my knowledge of and acceptance in the world are as extensive, as General Richman's." "I hope," said I, "since we are engaged in the conversation, that you will excuse my frankness if I tell you that the understanding and virtue of this worthy couple induce them, without any regard to rank, to bestow their esteem wherever it is merited. I cannot say that you are not a sharer. Your own heart can best determine whether upon their principles you are or not." He appeared mortified and chagrined; and we had walked some distance without exchanging a word or a look. At last he rejoined, "I plead guilty to the charge, madam, which they have undoubtedly brought against me, of imprudence and folly in many particulars; yet

of malignancy and vice I am innocent. Brought up in affluence, inured from my infancy to the gratification of every passion, the indulgence of every wish, it is not strange that a life of dissipation and gayety should prove alluring to a youthful mind which had no care but to procure what is deemed enjoyment. In this pursuit I have, perhaps, deviated from the rigid rules of discretion and the harsher laws of morality. But let the veil of charity be drawn over my faults; let the eye of candor impartially examine my present behavior; let the kind and lenient hand of friendship assist in directing my future steps; and perhaps I may not prove unworthy of associating with the respectable inhabitants of this happy mansion; for such I am sure it must be while honored with Miss Wharton's presence. But, circumstanced as you and I are at present, I will not sue for your attention as a lover, but rest contented, if possible, with that share of kindness and regard which your benevolence may afford me as a friend." I bowed in approbation of his resolution. He pressed my hand with ardor to his lips; and at that instant General Richman entered the garden. He approached us cheerfully, offered Major Sanford his hand with apparent cordiality, and told us pleasantly that he hoped he should not be considered as an intruder. "By no means, sir," said Major Sanford; "it is I who have incurred that imputation. I called this afternoon to pay you my respects, when, being informed that you and your lady were abroad, and that Miss Wharton was in the garden, I took the liberty to invade her retirement. She has graciously forgiven my crime, and I was just affixing the seal to my pardon as you entered."

We then returned into the house. Mrs. Richman received us politely. During tea, the conversation turned on literary subjects, in which I cannot say that the major bore a very distinguished part. After he was gone, Mrs. Richman said, "I hope you have been agreeably entertained, Miss Wharton." "I did not choose my company, madam," said I. "Nor," said she, "did you refuse it, I presume." "Would you not have me respect the rights of hospitality towards your guests when you are absent, madam?" "If you had acted from that motive, I own my obligations to you, my dear; but even that consideration can hardly reconcile me to the sacrifice of time which you have made to the amusement of a seducer." "I hope, madam, you do not think me an object of seduction." "I do not think you seducible; nor was Richardson's Clarissa till she made herself the victim by her own indiscretion. Pardon me, Eliza—this is a second Lovelace. I am alarmed by his artful intrusions. His insinuating attentions to you are characteristic of the man. Come, I presume you are not interested to keep his secrets if you know them; will you give me a little sketch of his conversation?" "Most willingly," said I, and accordingly related the whole. When I had concluded, she shook her head, and replied, "Beware, my friend, of his arts. Your own heart is too sincere to suspect treachery and dissimulation in another; but suffer not your ear to be charmed by the siren voice of flattery, nor your eye to be caught by the phantom of gayety and pleasure. Remember your engagements to Mr. Boyer. Let sincerity and virtue be your guides, and they will lead you to happiness and peace." She waited not for an answer, but, immediately rising, begged leave to retire, alleging that she was fatigued. General Richman accompanied her, and I hastened to my apartment, where I have written thus far, and shall send it on for your comments. I begin to think of returning soon to your circle. One inducement is, that I may be free from the intrusions of this man. Adieu.

ELIZA WHARTON.

LETTER XX.

TO MRS. M. WHARTON.

NEW HAVEN.

From the conversation of the polite, the sedate, the engaging, and the gay,—from corresponding with the learned, the sentimental, and the refined,—my heart and my pen turn with ardor and alacrity to a tender and affectionate parent, the faithful guardian and guide of my youth, the unchanging friend of my riper years. The different dispositions of various associates sometimes perplex the mind which seeks direction; but in the disinterested affection of the maternal breast we fear no dissonance of passion, no jarring interests, no disunion of love. In this seat of felicity is every enjoyment which fancy can form, or friendship, with affluence, bestow; but still my mind frequently returns to the happy shades of my nativity. I wish there to impart my pleasures, and share the counsels of my best, my long-trying, and experienced friend. At this time, my dear mamma, I am peculiarly solicitous for your advice. I am again importuned to listen to the voice of love; again called upon to accept the addresses of a gentleman of merit and respectability. You will know the character of the man when I tell you it is Mr. Boyer. But his situation in life! I dare not enter it. My disposition is not calculated for that sphere. There are duties arising from the station which I fear I should not be able to fulfil, cares and restraints to which I could not submit. *This* man is not disagreeable to me; but if I must enter the connubial state, are there not *others* who may be equally pleasing in their persons, and whose profession may be more conformable to my taste? You, madam, have passed through this scene of trial with honor and applause. But, alas! can your volatile daughter ever acquire your wisdom—ever possess your resolution, dignity, and prudence?

I hope soon to converse with you personally upon the subject, and to profit by your precepts and example. I anticipate the hour of my return to your bosom with impatience. My daily thoughts and nightly dreams restore me to the society of my beloved mamma; and, till I enjoy in reality, I subscribe myself your dutiful daughter,

ELIZA WHARTON.

LETTER XXVI.

TO MISS LUCY FREEMAN.

NEW HAVEN.

I am perplexed and embarrassed, my friend, by the assiduous attentions of this Major Sanford. I shall write circumstantially and frankly to you, that I may have the benefit of your advice. He came here last Monday in company with Mr. Lawrence, his wife, and daughter, to make us a visit. While they were present, a Mr. Selby, a particular friend of Mr. Boyer, came in, and delivered me a letter from him. I was really happy in the reception of this proof of his affection. His friend gave a very flattering account of his situation and prospects.

The watchful eye of Major Sanford traced every word and action respecting Mr. Boyer with an attention which seemed to border on anxiety. That, however, did not restrain, but rather accelerated, my vivacity and inquisitiveness on the subject; for I wished to know whether it would produce any real effect upon him or not.

After Mr. Selby's departure, he appeared pensive and thoughtful the remainder of the evening, and

evidently sought an opportunity of speaking to me aside, which I studiously avoided. Miss Lawrence and I formed an engagement to take an airing in the morning on horseback, attended by a relation of hers who is now with them. They called for me about ten, when we immediately set out upon our preconcerted excursion. We had not proceeded far before we were met by Major Sanford. He was extremely polite, and finding our destination was not particular, begged leave to join our party. This was granted; and we had an agreeable tour for several miles, the time being passed in easy and unstudied remarks upon obvious occurrences. Major Sanford could not, however, conceal his particular attention to me, which rather nettled Miss Lawrence. She grew somewhat serious, and declined riding so far as we had intended, alleging that she expected company to dine.

Major Sanford, understanding that she was going to the assembly in the evening with Mr. Gordon, solicited me to accept a ticket, and form a party with them. The entertainment was alluring, and I consented. When we had parted with Miss Lawrence, Major Sanford insisted on my riding a little farther, saying he must converse with me on a particular subject, and if I refused him this opportunity, that he must visit me at my residence, let it offend whom it would. I yielded to his importunity, and we rode on. He then told me that his mind was in a state of suspense and agitation which was very painful to bear, and which I only could relieve; that my cheerful reception of Mr. Boyer's letter yesterday, and deportment respecting him, had awakened in his breast all the pangs of jealousy which the most ardent love could feel; that my treatment of Mr. Boyer's friend convinced him that I was more interested in his affairs than I was willing to own; that he foresaw himself to be condemned to an eternal separation, and the total loss of my favor and society, as soon as time and circumstances would allow.

His zeal, his pathos, alarmed me. I begged him to be calm. "To you," said I, "as a friend, I have intrusted my situation in relation to Mr. Boyer. You know that I am under no special obligation to him, and I do not intend to form any immediate connection." "Mr. Boyer must have different ideas, madam; and he has reason for them, if I may judge by appearances. When do you expect another visit from him?" "In about a fortnight." "And is my fate to be then decided? and so decided, as I fear it will be, through the influence of your friends, if not by your own inclination?" "My friends, sir, will not control, they will only advise to what they think most for my interest, and I hope that my conduct will not be unworthy of their approbation." "Pardon me, my dear Eliza," said he, "if I am impertinent; it is my regard for you which impels me to the presumption. Do you intend to give your hand to Mr. Boyer?" "I do not intend to give my hand to any man at present. I have but lately entered society, and wish, for a while, to enjoy my freedom in the participation of pleasures suited to my age and sex." "These," said he, "you are aware, I suppose, when you form a connection with that man, you must renounce, and content yourself with a confinement to the tedious round of domestic duties, the pedantic conversation of scholars, and the invidious criticisms of a whole town." "I have been accustomed," said I, "and am therefore attached, to men of letters; and as to the praise or censure of the populace, I hope always to enjoy that approbation of conscience which will render me superior to both. But you forget your promise not to talk in this style, and have deviated far from the character of a friend and brother, with, which you consented to rest satisfied." "Yes; but I find myself unequal to the task. I am not stoic enough tamely to make so great a sacrifice. I must plead for an interest in your favor till you banish me from your presence, and tell me plainly that you hate me." We had by this time

reached the gate, and as we dismounted, were unexpectedly accosted by Mr. Selby, who had come, agreeably to promise, to dine with us, and receive my letter to Mr. Boyer.

Major Sanford took his leave as General Richman appeared at the door. The general and his lady rallied me on my change of company, but very prudently concealed their sentiments of Major Sanford while Mr. Selby was present. Nothing material occurred before and during dinner, soon after which Mr. Selby went away. I retired to dress for the assembly, and had nearly completed the labor of the toilet when Mrs. Richman entered. "My friendship for you, my dear Eliza," said she, "interests me so much in your affairs that I cannot repress my curiosity to know who has the honor of your hand this evening." "If it be any honor," said I, "it will be conferred on Major Sanford." "I think it far too great to be thus bestowed," returned she. "It is perfectly astonishing to me that the virtuous part of my sex will countenance, caress, and encourage those men whose profession it is to blast their reputation, destroy their peace, and triumph in their infamy." "Is this, madam, the avowed design of Major Sanford?" "I know not what he avows, but his practice too plainly bespeaks his principles and views." "Does he now practise the arts you mention? or do you refer to past follies?" "I cannot answer for his present conduct; his past has established his character." "You, madam, are an advocate for charity; that, perhaps, if exercised in this instance, might lead you to think it possible for him to reform, to become a valuable member of society, and, when connected with a lady of virtue and refinement, to be capable of making a good husband." "I cannot conceive that such a lady would be willing to risk her all upon the slender prospect of his reformation. I hope the one with whom I am conversing has no inclination to so hazardous an experiment." "Why, not much." "Not much! If you have any, why do you continue to encourage Mr. Boyer's addresses?" "I am not sufficiently acquainted with either, yet, to determine which to take. At present, I shall not confine myself in any way. In regard to these men, my fancy and my judgment are in scales; sometimes one preponderates, sometimes the other; which will finally prevail, time alone can reveal." "O my cousin, beware of the delusions of fancy! Reason must be our guide if we would expect durable happiness." At this instant a servant opened the door, and told me that Major Sanford waited in the parlor. Being ready, I wished Mrs. Richman a good evening, and went down. Neither General Richman nor his lady appeared. He therefore handed me immediately into his phaeton, and we were soon in the assembly room.

I was surprised, on my entrance, to find Mr. Selby there, as he did not mention, at dinner, his intention of going. He attached himself to our party, and, in the intervals of dancing, took every opportunity of conversing with me. These, however, were not many; for Major Sanford assiduously precluded the possibility of my being much engaged by any one else. We passed the evening very agreeably; but the major's importunity was rather troublesome as we returned home. He insisted upon my declaring whether Mr. Boyer really possessed my affections, and whether I intended to confer myself on him or not. "If," said he, "you answer me in the affirmative, I must despair; but if you have not absolutely decided against me, I will still hope that my persevering assiduity, my faithful love, may at last be rewarded." I told him that I was under no obligation to give him any account of my disposition towards another, and that he must remember the terms of our present association to which he had subscribed. I therefore begged him to waive the subject now, if not forever. He asked my pardon, if he had been impertinent, but desired leave to renew his request that I would receive his visits, his friendly visits. I replied that I could not grant this, and that he must blame

himself, not me, if he was an unwelcome guest at General Richman's. He lamented the prejudices which my friends had imbibed against him, but flattered himself that I was more liberal than to be influenced by them without any positive proof of demerit, as it was impossible that his conduct towards me should ever deviate from the strictest rules of honor and love.

What shall I say now, my friend? This man to an agreeable person has superadded graceful manners, an amiable temper, and a fortune sufficient to insure the enjoyments of all the pleasing varieties of social life. Perhaps a gay disposition and a lax education may have betrayed him into some scenes of dissipation. But is it not an adage generally received, that "*a reformed rake makes the best husband*"? My fancy leads me for happiness to the festive haunts of fashionable life. I am at present, and know not but I ever shall be, too volatile for a confinement to domestic avocations and sedentary pleasures. I dare not, therefore, place myself in a situation where these must be indispensable. Mr. Boyer's person and character are agreeable. I really esteem the man. My reason and judgment, as I have observed before, declare for a connection with him, as a state of tranquillity and rational happiness. But the idea of relinquishing those delightful amusements and flattering attentions which wealth and equipage bestow is painful. Why were not the virtues of the one and the graces and affluence of the other combined? I should then have been happy indeed. But, as the case now stands, I am loath to give up either; being doubtful which will conduce most to my felicity.

Pray write me impartially; let me know your real sentiments, for I rely greatly upon your opinion. I am, &c.,

ELIZA WHARTON.

LETTER XXVII.

TO THE REV. MR. BOYER.

NEW HAVEN.

I am quite a convert to Pope's assertion, that
"Every woman is at heart a rake."

How else can we account for the pleasure which they evidently receive from the society, the flattery, the caresses of men of that character? Even the most virtuous of them seem naturally prone to gayety, to pleasure, and, I had almost said, to dissipation. How else shall we account for the existence of this disposition in your favorite fair? It cannot be the result of her education. Such a one as she has received is calculated to give her a very different turn of mind. You must forgive me, my friend, for I am a little vexed and alarmed on your-account. I went last evening to the assembly, as I told you in my last that I intended. I was purposely without a partner, that I might have the liberty to exercise my gallantry as circumstances should invite. Indeed I must own that my particular design was to observe Miss Wharton's movements, being rather inclined to jealousy in your behalf. She was handed into the assembly room by Major Sanford. The brilliance of their appearance, the levity of their manners, and the contrast of their characters I found to be a general subject of speculation. I endeavored to associate with Miss Wharton, but found it impossible to detach her a moment from the coxcomb who attended her. If she has any idea of a connection with you, why does she continue

to associate with another, especially with one of so opposite a description? I am seriously afraid that there is more intimacy between them than there ought to be, considering the encouragement she has given you.

I hope you will not be offended by my freedom in this matter. It originates in a concern for your honor and future happiness. I am anxious lest you should be made the dupe of a coquette, and your peace of mind fall a sacrifice to an artful debauchee. Yet I must believe that Miss Wharton has, in reality, all that virtue and good sense of which she enjoys the reputation; but her present conduct is mysterious.

I have said enough (more than I ought, perhaps) to awaken your attention to circumstances which *may* lead to important events. If they appear of little or no consequence to you, you will at least ascribe the mention of them to motives of sincere regard in your friend and humble servant,

T. SELBY.

[In the meantime, Eliza has attended Lucy's wedding, where she has married Mr. George Sumner.]

LETTER XL.

TO MR. T. SELBY.

HAMPSHIRE.

I have returned; and the day, indeed, is fixed; but O, how different from my fond expectations! It is not the day of union, but the day of final separation; the day which divides me from my charmer; the day which breaks asunder the bands of love; the day on which my reason assumes its empire, and triumphs over the arts of a finished coquette. Congratulate me, my friend, that I have thus overcome my feelings, and repelled the infatuating wiles of a deceitful girl. I would not be understood to impeach Miss Wharton's virtue; I mean her chastity. Virtue, in the common acceptance of the term, as applied to the sex, is confined to that particular, you know. But in my view, this is of little importance where all other virtues are wanting.

When I arrived at Mrs. Wharton's, and inquired for Eliza, I was told that she had rode out, but was soon expected home. An hour after, a phaeton stopped at the door, from which my fair one alighted, and was handed into the house by Major Sanford, who immediately took leave. I met her, and offered my hand, which she received with apparent tenderness.

When the family had retired after supper, and left us to talk on our particular affairs, I found the same indecision, the same loathness to bring our courtship to a period, as formerly. Her previous excuses were renewed, and her wishes to have a union still longer delayed were zealously urged. She could not bear the idea of confinement to the cares of a married life at present, and begged me to defer all solicitation on that subject to some future day. I found my temper rise, and told her plainly that I was not thus to be trifled with; that if her regard for me was sincere, if she really intended to form a connection with me, she could not thus protract the time, try my patience, and prefer every other pleasure to the rational interchange of affection, to the calm delights of domestic life. But in vain did I argue against her false notions of happiness, in vain did I represent the dangerous system of conduct which she now pursued, and urge her to accept, before it was too late, the hand and heart which were devoted to her service. That, she said, she purposed

ere long to do, and hoped amply to reward my faithful love; but she could not fix the time this evening. She must consider a little further, and likewise consult her mother. "Is it not Major Sanford whom you wish to consult, madam?" said I. She blushed, and gave me no answer. "Tell me, Eliza," I continued, "tell me frankly, if he has not supplanted me in your affections—if he be not the cause of my being thus evasively, thus cruelly, treated." "Major Sanford, sir," replied she, "has done you no harm. He is a particular friend of mine, a polite gentleman, and an agreeable neighbor, and therefore I treat him with civility; but he is not so much interested in my concerns as to alter my disposition towards any other person." "Why," said I, "do you talk of friendship with a man of his character? Between his society and mine there is a great contrast. Such opposite pursuits and inclinations cannot be equally pleasing to the same taste. It is, therefore, necessary that you renounce the one to enjoy the other; I will give you time to decide which. I am going to a friend's house to spend the night, and will call on you to-morrow, if agreeable, and converse with you further upon the matter." She bowed assent, and I retired.

The next afternoon I went, as agreed, and found her mamma and her alone in the parlor. She was very pensive, and appeared to have been in tears. The sight affected me. The idea of having treated her harshly the evening before disarmed me of my resolution to insist on her decision that day. I invited her to ride with me and visit a friend, to which she readily consented. We spent our time agreeably. I forbore to press her on the subject of our future union, but strove rather to soothe her mind, and inspire her with sentiments of tenderness towards me. I conducted her home, and returned early in the evening to my friend's, who met me at the door, and jocosely told me that he expected that I should now rob them of their agreeable neighbor. "But," added he, "we have been apprehensive that you would be rivalled if you delayed your visit much longer." "I did not suspect a rival," said I. "Who can the happy man be?" "I can say nothing from personal observation," said he; "but fame, of late, has talked loudly of Major Sanford and Miss Wharton. Be not alarmed," continued he, seeing me look grave; "I presume no harm is intended; the major is a man of gallantry, and Miss Wharton is a gay lady; but I dare say that your connection will be happy, *if it be formed*" I noticed a particular emphasis on the word *if*; and, as we were alone, I followed him with questions till the whole affair was developed. I informed him of my embarrassment, and he gave me to understand that Eliza's conduct had, for some time past, been a subject of speculation in the town; that, formerly, her character was highly esteemed; but that her intimacy with a man of Sanford's known libertinism, more especially as she was supposed to be engaged to another, had rendered her very censurable; that they were often together; that wherever she went he was sure to follow, as if by appointment; that they walked, talked, sung, and danced together in all companies; that some supposed he he would marry her; others, that he only meditated adding her name to the black catalogue of deluded wretches, whom he had already ruined!

I rose, and walked the room in great agitation. He apologized for his freedom; was sorry if he had wounded my feelings; but friendship alone had induced him frankly to declare the truth, that I might guard against duplicity and deceit.

I thanked him for his kind intensions; and assured him that I should not quit the town till I had terminated this affair, in one way or another.

I retired to bed, but sleep was a stranger to my eyes. With the dawn I rose; and after breakfast walked to Mrs. Wharton's, who informed me, that Eliza was in her chamber, writing to a friend, but would be down in

a few minutes. I entered into conversation with the old lady on the subject of her daughter's conduct; hinted my suspicions of the cause, and declared my resolution of knowing my destiny immediately. She endeavored to extenuate, and excuse her as much as possible; but frankly owned that her behavior was mysterious; that no pains had been wanting, on her part, to alter and rectify it; that she had remonstrated, expostulated, advised and entreated, as often as occasion required. She hoped that my resolution would have a good effect, as she knew that her daughter esteemed me very highly.

In this manner we conversed till the clock struck twelve; and, Eliza not appearing, I desired her mamma to send up word that I waited to see her. The maid returned with an answer that she was indisposed, and had lain down. Mrs. Wharton observed that she had not slept for several nights, and complained of the headache in the morning. The girl added that she would wait on Mr. Boyer in the evening. Upon this information I rose, and abruptly took my leave. I went to dine with a friend, to whom I had engaged myself the day before; but my mind was too much agitated to enjoy either the company or the dinner. I excused myself from tarrying to tea, and returned to Miss Wharton's. On inquiry, I was told that Eliza had gone to walk in the garden, but desired that no person might intrude on her retirement. The singularity of the request awakened my curiosity, and determined me to follow her. I sought her in vain in different parts of the garden, till, going towards an arbor, almost concealed from sight by surrounding shrubbery, I discovered her sitting in close conversation with Major Sanford! My blood chilled in my veins, and I stood petrified with astonishment at the disclosure of such baseness and deceit. They both rose in visible confusion. I dared not trust myself to accost them. My passions were raised, and I feared that I might say or do something unbecoming my character. I therefore gave them a look of indignation and contempt, and retreated to the house. I traversed the parlor hastily, overwhelmed with chagrin and resentment. Mrs. Wharton inquired the cause. I attempted to tell her, but my tongue refused utterance. While in this situation, Eliza entered the room. She was not less discomposed than myself. She sat down at the window and wept. Her mamma wept likewise. At length she recovered herself, in a degree, and desired me to sit down. I answered, No, and continued walking. "Will you," said she, "permit me to vindicate my conduct, and explain my motives?" "Your conduct," said I, "cannot be vindicated; your motives need no explanation; they are too apparent. How, Miss Wharton, have I merited this treatment from you? But I can bear it no longer. Your indifference to me proceeds from an attachment to another, and, forgive me if I add, to one who is the disgrace of his own sex and the destroyer of yours. I have been too long the dupe of your dissimulation and coquetry—too long has my peace of mind been sacrificed to the arts of a woman whose conduct has proved her unworthy of my regard; insensible to love, gratitude, and honor.

"To you, madam," said I, turning to her mother, "I acknowledge my obligations for your friendship, politeness, and attention. I once hoped for the privilege of rocking for you the cradle of declining age. I am deprived of that privilege; but I pray that you may never want a child whose love and duty shall prove a source of consolation and comfort.

"Farewell. If we never meet again in this life, I hope and trust we shall in a better—where the parent's eye shall cease to weep for the disobedience of a child, and the lover's heart to bleed for the infidelity of his mistress."

I turned to Eliza, and attempted to speak; but her extreme emotion softened me, and I could not command

my voice. I took her hand, and bowing, in token of an adieu, went precipitately out of the house. The residence of my friend, with whom I lodged, was at no great distance, and thither I repaired. As I met him in the entry, I rushed by him, and betook myself to my chamber. The fever of resentment and the tumult of passion began now to give place to the softer emotions of the soul. I found myself perfectly unmanned. I gave free scope to the sensibility of my heart; and the effeminate relief of tears materially lightened the load which oppressed me.

After this arduous struggle I went to bed, and slept more calmly than for several nights before. The next morning I wrote a farewell letter to Eliza, (a copy of which I shall enclose to you,) and, ordering my horse to be brought, left town immediately.

My resentment of her behavior has much assisted me in erasing her image from my breast. In this exertion I have succeeded beyond my most sanguine expectations. The more I reflect on her temper and disposition, the more my gratitude is enlivened towards the wise Disposer of all events for enabling me to break asunder the snares of the deluder. I am convinced that the gayety and extravagance of her taste, the frivolous levity of her manners, disqualify her for the station in which I wished to have placed her. These considerations, together with that resignation to an overruling Providence which the religion I profess and teach requires me to cultivate, induce me cheerfully to adopt the following lines of an ingenious poet:—

“Since all the downward tracts of time
God’s watchful eye surveys,
O, who so wise to choose our lot,
Or regulate our ways?

“Since none can doubt his equal love,
Unmeasurably kind,
To his unerring, gracious will
Be every wish, resigned.

“Good when he gives, supremely good;
Not less when he denies;
E’en crosses from his sovereign hand
Are blessings in disguise.”

I am, &c., J. BOYER.

TO MISS ELIZA WHARTON.

[Enclosed in the foregoing.]

HARTFORD.

Madam: Fearing that my resolution may not be proof against the eloquence of those charms which has so long commanded me, I take this method of bidding you a final adieu. I write not as a lover,—that connection between us is forever dissolved,—but I address you as a friend; as a friend to your happiness, to your reputation, to your temporal and eternal welfare. I will not rehearse the innumerable instances of your imprudence and misconduct which have fallen under my observation. Your own heart must be your

monitor. Suffice it for me to warn you against the dangerous tendency of so dissipated a life, and to tell you that I have traced (I believe aright) the cause of your dissimulation and indifference to me. They are an aversion to the sober, rational, frugal mode of living to which my profession leads; a fondness for the parade, the gayety, not to say the licentiousness, of a station calculated to gratify such a disposition; and a prepossession for Major Sanford, infused into your giddy mind by the frippery, flattery, and artifice of that worthless and abandoned man. Hence you preferred a connection with him, if it could be accomplished; but a doubt whether it could, together with the advice of your friends, who have kindly espoused my cause, has restrained you from the avowal of your real sentiments, and led you to continue your civilities to me. What the result of your coquetry would have been had I waited for it, I cannot say; nor have I now any desire or interest to know. I tear from my breast the idea which I have long cherished of future union and happiness with you in the conjugal state. I bid a last farewell to these fond hopes, and leave you forever.

For your own sake, however, let me conjure you to review your conduct, and, before you have advanced beyond the possibility of returning to rectitude and honor, to restrain your steps from the dangerous path in which you now tread.

Fly Major Sanford. That man is a deceiver. Trust not his professions. They are certainly insincere, or he would not affect concealment; he would not induce you to a clandestine intercourse. Many have been the victims to his treachery. O Eliza, add not to the number. Banish him from your society if you wish to preserve your virtue unsullied, your character unsuspecting. It already begins to depreciate. Snatch it from the envenomed tongue of slander before it receive an incurable wound.

Many faults have been visible to me, over which my affection once drew a veil. That veil is now removed; and acting the part of a disinterested friend, I shall mention some few of them with freedom. There is a levity in your manners which is inconsistent with the solidity and decorum becoming a lady who has arrived to years of discretion. There is also an unwarrantable extravagance betrayed in your dress. Prudence and economy are such necessary, at least such decent, virtues, that they claim the attention of every female, whatever be her station or her property. To these virtues you are apparently inattentive. Too large a portion of your time is devoted to the adorning of your person.

Think not that I write thus plainly from resentment. No, it is from benevolence. I mention your foibles, not to reproach you with them, but that you may consider their nature and effects, and renounce them.

I wish you to regard this letter as the legacy of a friend, and to improve it accordingly. I shall leave town before you receive it. O, how different are my sensations at going from what they were when I came! But I forbear description. Think not, Eliza, that I leave you with indifference. The conquest is great, the trial more than I can calmly support; yet the consciousness of duty affords consolation—a duty I conceive it to be which I owe to myself and to the people of my charge, who are interested in my future connection.

I wish not for an answer; my resolution is unalterably fixed. But should you hereafter be convinced of the justice of my conduct, and become a convert to my advice, I shall be happy to hear it.

That you may have wisdom to keep you from falling, and conduct you safely through this state of trial to the regions of immortal bliss, is the fervent prayer of your sincere friend and humble servant,

J. BOYER.

[Eliza attempts to win Boyer back, but is unsuccessful. At the same time, Sandford continues visiting her.]

LETTER XLII.

TO MR. CHARLES DEIGHTON.

HARTFORD.

Well, Charles, the show is over, as we Yankees say, and the girl is my own; that is, if I will have her. I shall take my own time for that, however. I have carried my point, and am amply revenged on the whole posse of those dear friends of hers. She was entangled by a promise (not to marry this priest without my knowledge) which her conscience would not let her break. Thank God, I have no conscience. If I had, I believe it would make wretched work with me. I suppose she intended to have one or the other of us, but preferred me. I have escaped the noose this time, and I'll be fairly hanged if I ever get so near it again; for indeed, Charles, I was seriously alarmed. I watched all their motions, and the appearance of harmony between them awakened all my activity and zeal. So great was my infatuation, that I verily believe I should have asked her in marriage, and risked the consequences, rather than to have lost her.

I went to the house while Mr. Boyer was in town; but her mamma refused to call her, or to acquaint her that I was there. I then wrote a despairing letter, and obtained a conference with her in the garden. This was a fortunate event for me. True, Eliza was very haughty, and resolutely insisted on an immediate declaration or rejection; and I cannot say what would have been the result if Mr. Boyer had not surprised us together. He gave us a pretty harsh look, and retired without speaking a word.

I endeavored to detain Eliza, but in vain. She left me on my knees, which are always ready to bend on such occasions.

This finished the matter, it seems. I rose, and went into a neighbor's to observe what happened, and in about half an hour saw Mr. Boyer come out and go to his lodgings. "This," said I to myself, "is a good omen." I went home, and was informed, next day, that he had mounted his horse and departed.

I heard nothing more of her till yesterday, when I determined to know how she stood affected towards me. I therefore paid her a visit, her mamma being luckily abroad.

She received me very placidly, and told me, on inquiry, that Mr. Boyer's resentment at her meeting me in the garden was so great that he had bade her a final adieu. I congratulated myself on having no rival, hoped that her favor would now be unbiassed, and that in due time I should reap the reward of my fidelity. She begged me not to mention the subject, said she had been perplexed by our competition, and wished not to hear any thing further about it at present. I bowed in obedience to her commands, and changed the discourse.

I informed her that I was about taking a tour to the southward; that I should be absent several months, and trusted that on my return her embarrassments would be over.

I left her with regret. After all, Charles, she is the *summum bonum* of my life. I must have her in some way or other. Nobody else shall, I am resolved.

I am making preparations for my journey, which, between you and me, is occasioned by the prospect of

making a speculation, by which I hope to mend my affairs. The voyage will at least lessen my expenses, and screen me from the importunity of creditors till I can look about me.

PETER SANFORD.

LETTER LIII.

TO MRS. LUCY SUMNER.

HARTFORD.

Gracious Heaven! What have I heard? Major Sanford is married! Yes; the ungrateful, the deceitful wretch is married. He has forsworn, he has perjured and given himself to another. That, you will say, is nothing strange. It is characteristic of the man. It may be so; but I could not be convinced of his perfidy till now.

Perhaps it is all for the best. Perhaps, had he remained unconnected, he might still have deceived me; but now I defy his arts.

They tell me he has married a woman of fortune. I suppose he thinks, as I once did, that wealth can insure happiness. I wish he may enjoy it.

This event would not affect me at all were it not for the depression of spirits which I feel in consequence of a previous disappointment; since which every thing of the kind agitates and overcomes me. I will not see him. If I do, I shall betray my weakness, and flatter his vanity, as he will doubtless think he has the power of mortifying me by his connection with another.

Before this news discomposed me, I had attained to a good degree of cheerfulness. Your kind letter, seconded by Julia's exertions, had assisted me in regulating my sensibility. I have been frequently into company, and find my relish for it gradually returning.

I intend to accept the pleasure, to which you invite me, of spending a little time with you this winter. Julia and I will come together. Varying the scene may contribute effectually to dissipate the gloom of my imagination. I would fly to almost any resort rather than my own mind. What a dreadful thing it is to be afraid of one's own reflections, which ought to be a constant source of enjoyment! But I will not moralize. I am sufficiently melancholy without any additional cause to increase it.

ELIZA WHARTON.

[Despite his marriage, Sandford continues his pursuit of Eliza.]

LETTER LXV.

TO MR. CHARLES DEIGHTON.

HARTFORD.

Good news, Charles, good news! I have arrived to the utmost bounds of my wishes—the full possession of my adorable Eliza. I have heard a quotation from a certain book, but what book it was I have forgotten, if I ever knew. No matter for that; the quotation is, that “stolen waters are sweet, and bread eaten in secret is pleasant.” If it has reference to the pleasures which I have enjoyed with Eliza, I like it hugely, as Tristram Shandy's father said of Yorick's sermon; and I think it fully verified.

I had a long and tedious siege. Every method which love could suggest, or art invent, was adopted. I was sometimes ready to despair, under an idea that her resolution was unconquerable, her virtue impregnable. Indeed, I should have given over the pursuit long ago, but for the hopes of success I entertained from her parleying with me, and, in reliance upon her own strength, endeavoring to combat and counteract my designs. Whenever this has been the case, Charles, I have never yet been defeated in my plan. If a lady will consent to enter the lists against the antagonist of her honor, she may be sure of losing the prize. Besides, were her delicacy genuine, she would banish the man at once who presumed to doubt, which he certainly does who attempts to vanquish it. But far be it from me to criticize the pretensions of the sex. If I gain the rich reward of my dissimulation and gallantry, that, you know, is all I want.

To return, then, to the point. An unlucky, but not a miraculous accident has taken place which must soon expose our amour. What can be done? At the first discovery, absolute distraction seized the soul of Eliza, which has since terminated in a fixed melancholy. Her health, too, is much impaired. She thinks herself rapidly declining, and I tremble when I see her emaciated form.

My wife has been reduced very low of late. She brought me a boy a few weeks past, a dead one though.

These circumstances give me neither pain nor pleasure. I am too much engrossed by my divinity to take an interest in any thing else. True, I have lately suffered myself to be somewhat engaged here and there by a few jovial lads who assist me in dispelling the anxious thoughts which my perplexed situation excites. I must, however, seek some means to relieve Eliza's distress. My finances are low; but the last fraction shall be expended in her service, if she need it.

Julia Granby is expected at Mrs. Wharton's every hour. I fear that her inquisitorial eye will soon detect our intrigue and obstruct its continuation. Now, there's a girl, Charles, I should never attempt to seduce; yet she is a most alluring object, I assure you. But the dignity of her manners forbids all assaults upon her virtue. Why, the very expression of her eye blasts in the bud every thought derogatory to her honor, and tells you plainly that the first insinuation of the kind would be punished with eternal banishment and displeasure. Of her there is no danger. But I can write no more, except that I am, &c.,

PETER SANFORD.

LETTER LXVIII.

TO MRS. M. WHARTON.

TUESDAY.

My honored and dear mamma: In what words, in what language shall I address you? What shall I say on a subject which deprives me of the power of expression? Would to God I had been totally deprived of that power before so fatal a subject required its exertion. Repentance comes too late, when it cannot prevent the evil lamented: for your kindness, your more than maternal affection towards me, from my infancy to the present moment, a long life of filial duty and unerring rectitude could hardly compensate. How greatly deficient in gratitude must I appear, then, while I confess that precept and example, counsel and advice, instruction and admonition, have been all lost upon me!

Your kind endeavors to promote my happiness have been repaid by the inexcusable folly of sacrificing it. The various emotions of shame and remorse, penitence and regret, which torture and distract my guilty

breast, exceed description. Yes, madam, your Eliza has fallen, fallen indeed. She has become the victim of her own indiscretion, and of the intrigue and artifice of a designing libertine, who is the husband of another. She is polluted, and no more worthy of her parentage. She flies from you, not to conceal her guilt, (that she humbly and penitently owns,) but to avoid what she has never experienced, and feels herself unable to support—a mother's frown; to escape the heart-rending sight of a parent's grief, occasioned by the crimes of her guilty child.

I have become a reproach and disgrace to my friends. The consciousness of having forfeited their favor and incurred their disapprobation and resentment induces me to conceal from them the place of my retirement; but lest your benevolence should render you anxious for my comfort in my present situation, I take the liberty to assure you that I am amply provided for.

I have no claim even upon your pity; but from my long experience of your tenderness. I presume to hope it will be extended to me. O my mother, if you knew what the state of my mind is, and has been for months past, you would surely compassionate my case. Could tears efface the stain which I have brought upon my family, it would long since have been washed away; but, alas! tears are in vain; and vain is my bitter repentance; it cannot obliterate my crime, nor restore me to innocence and peace. In this life I have no ideas of happiness. These I have wholly resigned. The only hope which affords me any solace is that of your forgiveness. If the deepest contrition can make an atonement,—if the severest pains, both of body and mind, can restore me to your charity,—you will not be inexorable. O, let my sufferings be deemed a sufficient punishment, and add not the insupportable weight of a parent's wrath. At present I cannot see you. The effect of my crime is too obvious to be longer concealed, to elude the invidious eye of curiosity. This night, therefore, I leave your hospitable mansion. This night I become a wretched wanderer from my paternal roof. O that the grave were this night to be my lodging! Then should I lie down and be at rest. Trusting in the mercy of God, through the mediation of his Son, I think I could meet my heavenly Father with more composure and confidence than my earthly parent.

Let not the faults and misfortunes of your daughter oppress your mind. Rather let the conviction of having faithfully discharged your duty to your lost child support and console you in this trying scene.

Since I wrote the above, you have kindly granted me your forgiveness, though you knew not how great, how aggravated was my offence. You forgive me, you say. O, the harmonious, the transporting sound! It has revived my drooping spirits, and will enable me to encounter, with resolution, the trials before me.

Farewell, my dear mamma! Pity and pray for your ruined child; and be assured that affection and gratitude will be the last sentiments which expire in the breast of your repenting daughter,

ELIZA WHARTON.

LETTER LXXI.

TO MRS. LUCY SUMNER.

HARTFORD.

The drama is now closed! A tragical one it has proved!

How sincerely, my dear Mrs. Sumner, must the friends of our departed Eliza sympathize with each other, and with her afflicted, bereaved parent!

You have doubtless seen the account in the public papers which gave us the melancholy intelligence. But I will give you a detail of circumstances.

A few days after my last was written, we heard that Major Sanford's property was attached, and he a prisoner in his own house. He was the last man to whom we wished to apply for information respecting the forlorn wanderer; yet we had no other resource. And after waiting a fortnight in the most cruel suspense, we wrote a billet, entreating him, if possible, to give some intelligence concerning her. He replied that he was unhappily deprived of all means of knowing himself, but hoped soon to relieve his own and our anxiety about her.

In this situation we continued till a neighbor (purposely, we since concluded) sent us a Boston paper. Mrs. Wharton took it, and unconscious of its contents, observed that the perusal might divert her a few moments. She read for some time, when it suddenly dropped upon the floor. She clasped her hands together, and raising her streaming eyes to heaven, exclaimed, "It is the Lord; let him do what he will. Be still, O my soul, and know that he is God."

"What, madam," said I, "can be the matter?" She answered not, but, with inexpressible anguish depicted in her countenance, pointed to the paper. I took it up, and soon found the fatal paragraph. I shall not attempt to paint our heartfelt grief and lamentation upon this occasion; for we had no doubt of Eliza's being the person described, as a stranger, who died, at Danvers, last July. Her delivery of a child, her dejected state of mind, the marks upon her linen, indeed every circumstance in the advertisement, convinced us, beyond dispute, that it could be no other. Mrs. Wharton retired immediately to her chamber, where she continued overwhelmed with sorrow that night and the following day. Such in fact has been her habitual frame ever since; though the endeavors of her friends, who have sought to console her, have rendered her somewhat more conversable. My testimony of Eliza's penitence before her departure is a source of comfort to this disconsolate parent. She fondly cherished the idea that, having expiated her offence by sincere repentance and amendment, her deluded child finally made a happy exchange of worlds. But the desperate resolution, which she formed and executed, of becoming a fugitive, of deserting her mother's house and protection, and of wandering and dying among strangers, is a most distressing reflection to her friends; especially to her mother, in whose breast so many painful ideas arise, that she finds it extremely difficult to compose herself to that resignation which she evidently strives to exemplify.

Eliza's brother has been to visit her last retreat, and to learn the particulars of her melancholy exit. He relates that she was well accommodated, and had every attention and assistance which her situation required. The people where she resided appear to have a lively sense of her merit and misfortunes. They testify her modest deportment, her fortitude under the sufferings to which she was called, and the serenity and composure with which she bade a last adieu to the world. Mr. Wharton has brought back several scraps of her writing, containing miscellaneous reflections on her situation, the death of her babe, and the absence of her friends. Some of these were written before, some after, her confinement. These valuable testimonies of the affecting sense and calm expectation she entertained of her approaching dissolution are calculated to soothe and comfort the minds of mourning connections. They greatly alleviate the regret occasioned by her absence at this awful period. Her elopement can be equalled only by the infatuation which caused her ruin.

“But let no one reproach her memory.
Her life has paid the forfeit of her folly.
Let that suffice.”

I am told that Major Sanford is quite frantic. Sure I am that he has reason to be. If the mischiefs he has brought upon others return upon his own head, dreadful indeed must be his portion. His wife has left him, and returned to her parents. His estate, which has been long mortgaged, is taken from him, and poverty and disgrace await him. Heaven seldom leaves injured innocence unavenged. Wretch that he is, he ought forever to be banished from human society! I shall continue with Mrs. Wharton till the lenient hand of time has assuaged her sorrows, and then make my promised visit to you. I will bring Eliza’s posthumous papers with me when I come to Boston, as I have not time to copy them now.

I foresee, my dear Mrs. Sumner, that this disastrous affair will suspend your enjoyments, as it has mine. But what are our feelings, compared with the pangs which rend a parent’s heart? This parent I here behold inhumanly stripped of the best solace of her declining years by the insnaring machinations of a profligate debauchee. Not only the life, but, what was still dearer, the reputation and virtue? of the unfortunate Eliza have fallen victims at the shrine of *libertinism*. Detested be the epithet. Let it henceforth bear its true signature, and candor itself shall call it *lust* and *brutality*. Execrable is the man, however arrayed in magnificence, crowned with wealth, or decorated with the external graces and accomplishments of fashionable life, who shall presume to display them at the expense of virtue and innocence. Sacred name attended with real blessings—blessings too useful and important to be trifled away. My resentment at the base arts which must have been employed to complete the seduction of Eliza I cannot suppress. I wish them to be exposed, and stamped with universal ignominy. Nor do I doubt but you will join with me in execrating the measures by which *we* have been robbed of so valuable a friend, and *society* of so ornamental a member. I am, &c.,

JULIA GRANBY.

LETTER LXXII.

TO MR. CHARLES DEIGHTON.

HARTFORD.

Confusion, horror, and despair are the portion of your wretched, unhappy friend. O Deighton, I am undone. Misery irremediable is my future lot. She is gone; yes, she is gone forever. The darling of my soul, the centre of all my wishes and enjoyments, is no more. Cruel fate has snatched her from me, and she is irretrievably lost. I rave, and then reflect; I reflect, and then rave. I have no patience to bear this calamity, nor power to remedy it. Where shall I fly from the upbraidings of my mind, which accuse me as the murderer of my Eliza? I would fly to death, and seek a refuge in the grave; but the forebodings of a retribution to come I cannot away with. O that I had seen her! that I had once more asked her forgiveness! But even that privilege, that consolation, was denied me! The day on which I meant to visit her, most of my property was attached, and, to secure the rest, I was obliged to shut my doors and become a prisoner in my own house. High living, and old debts incurred by extravagance, had reduced the fortune of my wife to very little, and I could not satisfy the clamorous demands of my creditors.

I would have given millions, had I possessed them, to have been at liberty to see, and to have had the power to preserve Eliza from death. But in vain was my anxiety; it could not relieve, it could not liberate me. When I first heard the dreadful tidings of her exit, I believe I acted like a madman; indeed, I am little else now. I have compounded with my creditors, and resigned the whole of my property. Thus that splendor and equipage, to secure which I have sacrificed a virtuous woman, is taken from me. That poverty, the dread of which prevented my forming an honorable connection with an amiable and accomplished girl,—the only one I ever loved,—has fallen with redoubled vengeance upon my guilty head, and I must become a vagabond on the earth.

I shall fly my country as soon as possible. I shall go from every object which reminds me of my departed Eliza; but never, never shall I eradicate from my bosom the idea of her excellence, nor the painful remembrance of the injuries I have done her. Her shade will perpetually haunt me; the image of her—as she appeared when mounting the carriage which conveyed her forever from my sight, waving her hand in token of a last adieu—will always be present to my imagination; the solemn counsel she gave me before we parted, never more to meet, will not cease to resound in my ears.

While my being is prolonged, I must feel the disgraceful and torturing effects of my guilt in seducing her. How madly have I deprived her of happiness, of reputation, of life! Her friends, could they know the pangs of contrition and the horrors of conscience which attend me, would be amply revenged.

It is said she quitted the world with composure and peace. Well she might. She had not that insupportable weight of iniquity which sinks me to despair. She found consolation in that religion which I have ridiculed as priestcraft and hypocrisy. But, whether it be true or false, would to Heaven I could now enjoy the comforts which its votaries evidently feel.

My wife has left me. As we lived together without love, we parted without regret.

Now, Charles, I am to bid you a long, perhaps a last farewell. Where I shall roam in future, I neither know nor care. I shall go where the name of Sanford is unknown, and his person and sorrows unnoticed.

In this happy clime I have nothing to induce my stay. I have not money to support me with my profligate companions, nor have I any relish, at present, for their society. By the virtuous part of the community I am shunned as the pest and bane of social enjoyment. In short, I am debarred from every kind of happiness. If I look back, I recoil with horror from the black catalogue of vices which have stained my past life, and reduced me to indigence and contempt. If I look forward, I shudder at the prospects which my foreboding mind presents to view both in this and a coming world. This is a deplorable, yet just, picture of myself. How totally the reverse of what I once appeared!

Let it warn you, my friend, to shun the dangerous paths which I have trodden, that you may never be involved in the hopeless ignominy and wretchedness of

PETER SANFORD.

LETTER LXXIII.

TO MISS JULIA GRANBY.

BOSTON.

A melancholy tale have you unfolded, my dear Julia; and tragic indeed is the concluding scene.

Is she then gone? gone in this most distressing manner? Have I lost my once-loved friend? lost her in a way which I could never have conceived to be possible?

Our days of childhood were spent together in the same pursuits, in the same amusements. Our riper years increased our mutual affection, and maturer judgment most firmly cemented our friendship. Can I, then, calmly resign her to so severe a fate? Can I bear the idea of her being lost to honor, to fame, and to life? No; she shall still live in the heart of her faithful Lucy, whose experience of her numerous virtues and engaging qualities has imprinted her image too deeply on the memory to be obliterated. However she may have erred, her sincere repentance is sufficient to restore her to charity.

Your letter gave me the first information of this awful event. I had taken a short excursion into the country, where I had not seen the papers, or, if I had, paid little or no attention to them. By your directions I found the distressing narrative of her exit. The poignancy of my grief, and the unavailing lamentations which the intelligence excited, need no delineation. To scenes of this nature you have been habituated in the mansion of sorrow where you reside.

How sincerely I sympathize with the bereaved parent of the dear, deceased Eliza, I can feel, but have not power to express. Let it be her consolation that her child is at rest. The resolution which carried this deluded wanderer thus far from her friends, and supported her through her various trials, is astonishing. Happy would it have been had she exerted an equal degree of fortitude in repelling the first attacks upon her virtue. But she is no more, and Heaven forbid that I should accuse or reproach her.

Yet in what language shall I express my abhorrence of the monster whose detestable arts have blasted one of the fairest flowers in creation? I leave him to God and his own conscience. Already is he exposed in his true colors. Vengeance already begins to overtake him. His sordid mind must now suffer the deprivation of those sensual gratifications beyond which he is incapable of enjoyment.

Upon your reflecting and steady mind, my dear Julia, I need not inculcate the lessons which may be drawn from this woe-fraught tale; but for the sake of my sex in general, I wish it engraved upon every heart, that virtue alone, independent of the trappings of wealth, the parade of equipage, and the adulation of gallantry, can secure lasting felicity. From the melancholy story of Eliza Wharton let the American fair learn to reject with disdain every insinuation derogatory to their true dignity and honor. Let them despise and forever banish the man who can glory in the seduction of innocence and the ruin of reputation. To associate is to approve; to approve is to be betrayed.

I am, &c.,

LUCY SUMNER.

LETTER LXXIV.

TO MRS. M. WHARTON.

BOSTON.

Dear madam: We have paid the last tribute of respect to your beloved daughter. The day after my arrival, Mrs. Sumner proposed that we should visit the sad spot which contains the remains of our once amiable friend. "The grave of Eliza Wharton," said she, "shall not be unbedewed by the tears of friendship."

Yesterday we went accordingly, and were much pleased with the apparent sincerity of the people in their

assurances that every thing in their power had been done to render her situation comfortable. The minutest circumstances were faithfully related; and, from the state of her mind in her last hours, I think much comfort may be derived to her afflicted friends.

We spent a mournful hour in the place where she is interred, and then returned to the inn, while Mrs. Sumner gave orders for a decent stone to be erected over her grave, with the following inscription:—

THIS HUMBLE STONE, IN MEMORY OF ELIZA WHARTON, IS INSCRIBED BY HER WEEPING FRIENDS, TO WHOM SHE ENDEARED HERSELF BY UNCOMMON TENDERNESS AND AFFECTION. ENDOWED WITH SUPERIOR ACQUIREMENTS, SHE WAS STILL MORE DISTINGUISHED BY HUMILITY AND BENEVOLENCE. LET CANDOR THROW A VEIL OVER HER FRAILTIES, FOR GREAT WAS HER CHARITY TO OTHERS. SHE SUSTAINED THE LAST PAINFUL SCENE FAR FROM EVERY FRIEND, AND EXHIBITED AN EXAMPLE OF CALM RESIGNATION. HER DEPARTURE WAS ON THE 25TH DAY OF JULY, A.D.—, IN THE 37TH YEAR OF HER AGE; AND THE TEARS OF STRANGERS WATERED HER GRAVE.

I hope, madam, that you will derive satisfaction from these exertions of friendship, and that, united to the many other sources of consolation with which you are furnished, they may alleviate your grief, and, while they leave the pleasing remembrance of her virtues, add the supporting persuasion that your Eliza is happy.

I am, &c.,

JULIA GRANBY.

Source:

The Coquette, Hannah Webster Foster, Public Domain

Author Introduction-Philip Freneau (1752-1832)

Born in New York into a well-to-do family, Philip Freneau was tutored at home before entering the College of New Jersey (now Princeton University). The two important focuses of his future work—that is, politics and literature—might be discerned in two important friendships he made there, with James Madison, a future president, and Hugh Henry Brackenridge (1748–1816), a future novelist. He and Brackenridge collaborated on a commencement poem entitled *The Rising Glory of America*. A humanist and deistic optimist, Freneau thus early on in his writing expressed hope for America as a separate, democratic—and utopian—nation.

Figure 1. Philip Freneau



After graduating, Freneau taught briefly then traveled in 1776 to the West Indies to work as secretary on a plantation. His poem “The Beauties of Santa Cruz” reveals both the beauties of nature there and the misery of the impoverished and enslaved; indeed,

it curses the ship that brought slaves to that island. After leaving the West Indies in 1778, Freneau took to the seas himself, serving as a seaman on a blockade runner. While on an American ship, he was captured and taken prisoner by the British. His poem “The British Prison Ship” (1781) describes his brutal treatment by the British while their prisoner.

With harsh invective, he continued to attack the British and support the Revolution, most particularly through his work as journalist and editor of *The Freeman’s Journal*, an anti-British newspaper. During this time, he became known as the Poet of the Revolution. After the war, Freneau edited *The New York Daily Advertiser* and established and edited the anti-Federalist journal *The National Gazette*. In 1791, he worked as translating clerk in the Department of State of Thomas Jefferson, an avowed Democratic-Republican and then secretary of state. During that time, Freneau also vigorously attacked the *Gazette of the United States*, a Federalist vehicle edited by John Fenno (1751–1798) and supported by Alexander Hamilton, an avowed Federalist and opponent of Jefferson’s. Through these critical pieces, Freneau became known as a powerful political satirist and is now considered a forerunner in satirical journalism. Coinciding with Jefferson’s withdrawal from politics in 1793, Freneau’s *National Gazette* folded.

Freneau subsequently supported himself through captaining trading vessels and farming. He also wrote and published—by his own hand, with his own printing press—various poems and essays, with collections of his work appearing in 1795 and 1799. The love of nature and focus on the personal in his poetry strikes an early Romantic note in American literature. He offset the corruption of developing urbanism through what he described as the simplicity of Native American life.

His poetry remains remarkable for its concreteness, sensuality, and intensity, qualities that herald the work of James Fenimore Cooper, Ralph Waldo Emerson, and Herman Melville. Freneau died in 1832 from exposure during a blizzard.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Philip Freneau,” Frederick Halpin, Wikimedia, Public Domain.

On the Emigration to America (1784) By Philip Freneau

And Peopling the Western Country

To western woods, and lonely plains,
Palemon from the crowd departs,
Where Nature's wildest genius reigns,
To tame the soil, and plant the arts—
What wonders there shall freedom show,
What mighty states successive grow!

From Europe's proud, despotic shores
Hither the stranger takes his way,
And in our new found world explores
A happier soil, a milder sway,
Where no proud despot holds him down,
No slaves insult him with a crown.

What charming scenes attract the eye,
On wild Ohio's savage stream!
There Nature reigns, whose works outvie
The boldest pattern art can frame;
There ages past have rolled away,
And forests bloomed but to decay.

From these fair plains, these rural seats,
So long concealed, so lately known,
The unsocial Indian far retreats,
To make some other clime his own,

When other streams, less pleasing, flow,
And darker forests round him grow.
Great Sire of floods! whose varied wave
Through climes and countries takes its way,
To whom creating Nature gave
Ten thousand streams to swell thy sway!
No longer shall they useless prove,
Nor idly through the forests rove;

Nor longer shall your princely flood
From distant lakes be swelled in vain,
Nor longer through a darksome wood
Advance, unnoticed, to the main,
Far other ends, the heavens decree—
And commerce plans new freights for thee.

While virtue warms the generous breast,
There heaven-born freedom shall reside,
Nor shall the voice of war molest,
Nor Europe's all-aspiring pride—
There Reason shall new laws devise,
And order from confusion rise.

Forsaking kings and regal state,
With all their pomp and fancied bliss,
The traveller owns, convinced though late,
No realm so free, so blest as this—
The east is half to slaves consigned,
Where kings and priests enchain the mind.

O come the time, and haste the day,
When man shall man no longer crush,
When Reason shall enforce her sway,
Nor these fair regions raise our blush,
Where still the African complains,
And mourns his yet unbroken chains.

Far brighter scenes a future age,
The muse predicts, these States will hail,

Whose genius may the world engage,
Whose deeds may over death prevail,
And happier systems bring to view,
Than all the eastern sages knew.

Source:

Poems of Philip Freneau, Volume II, Fred Lewis Pattee, ed. Public Domain

To Sir Toby (1784) By Philip Freneau

Sir Toby was a Sugar Planter in the interior parts of Jamaica, near the City of San Jago de la Vega, (Spanish Town) 1784

“The motions of his spirit are black as night, And his affections dark as Erebus.”—Shakespeare.

If there exists a hell—the case is clear—
 Sir Toby’s slaves enjoy that portion here:
 Here are no blazing brimstone lakes—’tis true;
 But kindled Rum too often burns as blue;
 In which some fiend, whom nature must detest,
 Steeps Toby’s brand, and marks poor Cudjoe’s breast¹
 Here whips on whips excite perpetual fears,
 And mingled howlings vibrate on my ears:
 Here nature’s plagues abound, to fret and teaze,
 Snakes, scorpions, despots, lizards, centipees—
 No art, no care escapes the busy lash;
 All have their dues—and all are paid in cash—
 The eternal driver keeps a steady eye
 On a black herd, who would his vengeance fly,
 But chained, imprisoned, on a burning soil,
 For the mean avarice of a tyrant, toil!

1. This passage has a reference to the West India custom (sanctioned by law) of branding a newly imported slave on the breast, with a red hot iron, as an evidence of the purchaser's property.—Freneau's note.

The lengthy cart-whip guards this monster's reign—
 And cracks, like pistols, from the fields of cane.
 Ye powers! who formed these wretched tribes, relate,
 What had they done, to merit such a fate!
 Why were they brought from Eboe's² sultry waste,
 To see that plenty which they must not taste—
 Food, which they cannot buy, and dare not steal;
 Yams and potatoes—many a scanty meal!—
 One, with a gibbet wakes his negro's fears,
 One to the windmill nails him by the ears;
 One keeps his slave in darkened dens, unfed,
 One puts the wretch in pickle ere he's dead:
 This, from a tree suspends him by the thumbs,
 That, from his table grudges even the crumbs!
 O'er yond' rough hills a tribe of females go,
 Each with her gourd, her infant, and her hoe;
 Scorched by a sun that has no mercy here,
 Driven by a devil, whom men call overseer—
 In chains, twelve wretches to their labours haste;
 Twice twelve I saw, with iron collars graced!—
 Are such the fruits that spring from vast domains?
 Is wealth, thus got, Sir Toby, worth your pains!—
 Who would your wealth on terms, like these, possess,
 Where all we see is pregnant with distress—
 Angola's natives scourged by ruffian hands,
 And toil's hard product shipp'd to foreign lands.
 Talk not of blossoms, and your endless spring;
 What joy, what smile, can scenes of misery bring?—
 Though Nature, here, has every blessing spread,
 Poor is the labourer—and how meanly fed!—
 Here Stygian paintings light and shade renew,
 Pictures of hell, that Virgil's³ pencil drew:
 Here, surly Charons make their annual trip,
 And ghosts arrive in every Guinea ship,
 To find what beasts these western isles afford,
 Plutonian scourges, and despotic lords:—
 Here, they, of stuff determined to be free,

2. A small negro kingdom near the river Senegal.—Freneau's note.

3. See Eneid, Book 6th.—and Fenelon's Telemachus, Book 18.—Ib

Must climb the rude cliffs of the Liguane⁴;
Beyond the clouds, in sculking haste repair,
And hardly safe from brother traitors there.—

Source:

Poems of Philip Freneau, Volume II, Fred Lewis Pattee, ed. Public Domain

4. The mountains northward of Kingston.—Freneau's note.

The Wild Honey Suckle (1786) By Philip Freneau

Freneau doubtless wrote this poem in Charleston, S. C., in July, 1786. It appeared first in the *Freeman's Journal*, August 2, 1786, and was republished in the edition of 1788, and in the later editions, almost without change. The poet probably refers to the *Rhododendron Viscosum*, or as some call it the *Asalia viscosum* since it is the only flower popularly known as the wild honeysuckle that is both white and fragrant. According to Chapman's *Southern Flora*, it flowers in the latitude of Charleston in July and August. The text is from the edition of 1809.

Fair flower, that dost so comely grow,
Hid in this silent, dull retreat,
Untouched thy honied blossoms blow,
Unseen thy little branches greet:
No roving foot shall crush thee here,
No busy hand provoke a tear.

By Nature's self in white arrayed,
She bade thee shun the vulgar eye,
And planted here the guardian shade,
And sent soft waters murmuring by;
Thus quietly thy summer goes,
Thy days declining to repose.

Smit with those charms, that must decay,
I grieve to see your future doom;

They died—nor were those flowers more gay,
The flowers that did in Eden bloom;
Unpitying frosts, and Autumn's power
Shall leave no vestige of this flower.

From morning suns and evening dews
At first thy little being came:
If nothing once, you nothing lose,
For when you die you are the same;
The space between, is but an hour,
The frail duration of a flower.

Source:

Poems of Philip Freneau, Volume II, Fred Lewis Pattee, ed. Public Domain

The Indian Burying Ground (1788) By Philip Freneau

In spite of all the learned have said,
I still my old opinion keep;
The posture, that we give the dead,
Points out the soul's eternal sleep.
Not so the ancients of these lands—
The Indian, when from life released,
Again is seated with his friends,
And shares again the joyous feast.¹

His imaged birds, and painted bowl,
And venison, for a journey dressed,
Bespeak the nature of the soul,
Activity, that knows no rest.
His bow, for action ready bent,
And arrows, with a head of stone,
Can only mean that life is spent,
And not the old ideas gone.
Thou, stranger, that shalt come this way,
No fraud upon the dead commit—
Observe the swelling turf, and say
They do not lie, but here they sit.
Here still a lofty rock remains,
On which the curious eye may trace
(Now wasted, half, by wearing rains)

1. "The North American Indians bury their dead in a sitting posture; decorating the corpse with wampum, the images of birds, quadrupeds, &c: And (if that of a warrior) with bows, arrows, tomhawks, and other military weapons."—Freneau's note.

The fancies of a ruder race.
Here still an aged elm aspires,
Beneath whose far-projecting shade
(And which the shepherd still admires)
The children of the forest played!
There oft a restless Indian queen
(Pale Shebah, with her braided hair)
And many a barbarous form is seen
To chide the man that lingers there.
By midnight moons, o'er moistening dews;
In habit for the chase arrayed,
The hunter still the deer pursues,
The hunter and the deer, a shade!
And long shall timorous fancy see
The painted chief, and pointed spear,
And Reason's self shall bow the knee
To shadows and delusions here.

Source:

Poems of Philip Freneau, Volume II, Fred Lewis Pattee, ed. Public Domain

Author Introduction-Tecumseh (1768–1813)

Tecumseh was born a Shawnee in what is now Ohio. His father was a Shawnee chief who fought white settlers and died in the Battle of Point Pleasant (1774). Tecumseh, too, would fight the ever-increasing westward expansion of white settlement. In 1811, William Henry Harrison (1773–1841) would describe Tecumseh to then secretary of war William Eustis (1753–1825) as an “uncommon genius” capable of founding an empire. Tecumseh’s brother Tenskwatawa (c. 1775–1836), known as the Prophet, would also caution against Native American assimilation to white culture.

Figure 1. Tecumseh



In 1809, the Shawnees ceded huge tracts of their land to the United States. Tecumseh had already declared his view that such cession of land by one tribe was illegal without the consent of all other tribes. He responded to his tribe’s cession of land by forming a multi-tribal alliance, a great confederation intended to stem the tide

of white settlement. Tecumseh gave his *Speech to the Osage* as part of this unifying effort. With careful rhetoric, it persuades its audience of their commonality, of their all being children of the Great Spirit and enemies of the whites.

To add to the forces he already gathered, Tecumseh traveled in the south, leaving Tenskwatawa to act as leader. During Tecumseh's absence, Tenskwatawa's forces were attacked and defeated by Harrison at the Battle of Tippecanoe (1811). Harrison would later successfully use this victory over the Native Americans when running for president, with John Tyler as his vice-president, under the slogan "Tippecanoe and Tyler, too!"

After Tippecanoe, Tecumseh failed in subsequent attempts to unite tribes to defend their way of life against the whites. He fought with the British in the War of 1812 and was killed in the Battle of the Thames, near Thamesville, Ontario.

Tecumseh's *Speech to the Osages* was recorded in John Dunn Hunter's (1798–1827) *Memoirs of a Captivity among the Indians of North America* (1823). Dunn claimed to have heard this deeply-moving speech when he was ten years old. He lived as an Osage captive for fourteen years, publishing his memoir seven years after his release. Authentic or not, it is not unusual for a Native American's words or speech to be filtered (as this speech is) through whites.

Source:

Jenifer Kurtz, CC-BY

Image Credit:

Figure 1. "Tecumseh," Chicago Field Museum Of Natural History, Wikimedia, Public Domain.

Speech of Tecumseh to Governor Harrison (1810) By Tecumseh

” Brother: I wish you to listen to me well As I think you do not clearly understand what I before said to you, I will explain it again. . . .

” Brother, since the peace was made, you have killed some of the Shawnees, Winnebagoes, Delawares, and Miamis, and yott have taken our land from us, and I do not see how we can remain at peace if you continue to do so. You try to force the red people to do some injury. It is you that are pushing them on to do mischief. You endeavor to make distinctions. You wish to prevent the Indians doing as we wish them — to unite, and let them consider their lands as the common property of the whole ; you take tribes aside and advise them not to come into this measure ; and until our design is accomplished we do not wish to accept of your invitation to go and see the President The reason I tell you this, you want, by your distinctions of Indian tribes in allotting to each a particular tract of land, to make them to war with each other. You never see an Indian come and endeavor to make the white people do so. You are continually driving the red people; when, at last, you will drive them into the Great Lake, where they can’t either stand or walk.

” Brother, you ought to know what you are doing with the Indians. Perhaps it is by direction of the President to make those distinctions. It is a very bad thing, and we do not like it Since my residence at Tippecanoe we have endeavored to level all distinctions — to destroy village chiefs, by whom all mischief is done. It is they who sell our lands to the Americans. Our object is to let our affairs b». <r/Ans. acted by warriors.

” Brother, this land that was sold and the goods that were given for it were only done by a few. The treaty was afterwards brought here, and the Weas were induced to give their consent because of their small numbers. The treaty at Fort Wayne was made through the threats of Winnemac ; but in future we are prepared to punish those chiefs who may come forward to propose to sell the land. If you continue to purchase of them it will produce war among the different tribes, and at last, I do not know what will be the consequence to the white people.

” Brother, I was glad to hear your speech. You said that if we could show that the land was sold by people that had no right to sell, you would restore it Those that did sell did not own it It was me. These tribes set up a claim, but the tribes with me will not agree with their claim. If the land is not restored to us you will

see, when we return to our homes, how it will be settled. We shall have a great council, at which all the tribes will be present, when we shall show to those who sold that they had no right to the claim that they set up ; and we will see what will be done to those chiefs that did sell the land to you. I am not alone in this determination ; it is the determination of all the warriors and red people that listen to me. I now wish you to listen to me. If you do not, it will appear as if you wished me to kill all the

chiefs that sold you the land I tell you so because I am authorized by all the tribes to do so. I am the head of them all ; I am a warrior, and all the warriors will meet together in two or three moons from this ; then I will call for those chiefs that sold you the land and shall know what to do with them. If you do not restore the land, you will have a hand in killing them.

” Brother, do not believe that I came here to get presents from you. If you offer us any, we will not take. By taking goods from you, you will hereafter say that with them you purchased another piece of land from us. . . It has been the object of both myself and brother to prevent the lands being sold. Should you not return the land, it will occasion us to call a great council that will meet at the Huron village, where the council-fire has already been lighted, at which those who sold the lands shall be called, and shall suffer for their conduct

” Brother, I wish you would take pity on the red people and do what I have requested. If you will not give up the land and do cross the boundary of your present settlement, it will be very hard, and produce great troubles among us. How can we have confidence in the white people ? When Jesus Christ came on earth, you killed him and nailed him on a cross. You thought he was dead, but you were mistaken. You have Shakers among you, and you laugh and make light of their worship. Everything I have said to you is the truth. The Great Spirit has inspired me, and I speak nothing but the truth to you. . . . Brother, I hope you will confess that you ought not to have listened to those bad birds who bring you bad news. I have declared myself freely to you, and if any explanation should be required from our town, send a man who can speak to us. If you think proper to give us any presents, and we can be convinced that they are given through friendship alone, we will accept them. As we intend to hold our council at the Huron village, that is near the British, we may probably make them a visit Should they offer us any presents of goods, we will not take them ; but should they offer us powder and the tomahawk, we will take the powder and refuse the tomahawk. I wish you, brother, to consider everything I have said as true, and that it is the sentiment of all the red people that listen to me.”

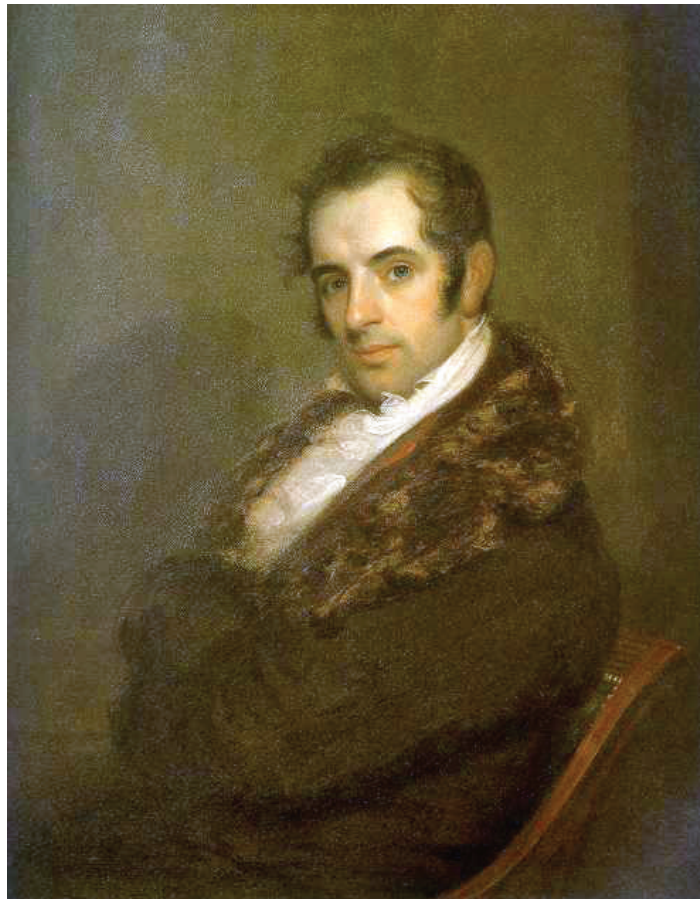
Source:

Tecumseh and the Shawnee Prophet, Edward Eggleston and Lillie Eggleston Seelye, Public Domain.

Author Introduction-Washington Irving (1783–1859)

Washington Irving honed his writing craft early and in various ways. The youngest of eleven children, Irving grew up in New York City in a prosperous merchant family. He was an avid and comprehensive reader, enjoying the periodical essay (a fairly new genre), the plays of Shakespeare, and the sentimentalist works of Oliver Goldsmith and Laurence Sterne. For his brothers' entertainment, he wrote essays on the theater, using the pseudonym of Jonathan Oldstyle.

Figure 1. Washington Irving, 1809



Irving studied law and in 1806 was admitted to the New York bar but he still fulfilled his literary bent. Also in 1806, he, his brother William, and James Kirke Paulding, a relative through marriage, founded *Salmagundi; or, The Whim-whams and Opinions of Launcelot Langstaff, Esq. & Others*. A hodge-podge of sorts, it satirized New York society in essays and poems. Irving expanded his scope in *A History of New-York* (1809), using the persona of Diedrich Knickerbock to turn a more serious history of New York (1807) by Samuel Latham Mitchill on its head with humor and hilarious wit. After the War of 1812, Irving traveled to Europe, where he remained based in England for the next seventeen years. The failure of his brother's hardware import firm in 1818 freed Irving to focus on his writing, spurred by the great novelist Sir Walter Scott (1771–1832). Scott, whose writing took an almost anthropological approach to the Scottish highlands, suggested that Irving mine German folklore. Irving's consequent *The Sketch Book of Geoffrey Crayon, Gent.* appeared in two-volume form in 1820, winning Irving international fame. Indeed, Irving is considered the first American writer to achieve international fame. His book's urbanity, gentle humor, rounded characterizations, and delightful yet often symbolic plots fulfilled the long-held promise of a successful work of American literature. Irving depicted for European and American audiences a perpetually new and renewing republic rising like a palimpsest over the landscape of the past. Besides contributing to the early short story genre, Irving wrote histories and biographies. His experiences in Spain as part of an American legation led to Irving's *A History of the Life and Voyages of Christopher Columbus* (1828), a work that became the standard biography on Columbus through the nineteenth century. After serving in London as secretary of the American legation, Irving returned to America, built his home Sunnyside at Tarrytown, and published travelogues on the American West and South; *Astoria* (1836), a biography of the American millionaire John Jacob Astor (1763–1848); and the five-volume *The Life of George Washington* (1855–1859). Irving considered this last work, completed just months before his death, to be his most important.

Figure 2. *Rip Van Winkle* Illustration, 1864



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "Washington Irving, 1809," John Wesley Jarvis, Wikimedia, Public Domain.

Figure 2. "Rip Van Winkle Illustration, 1864," Felix Octavius Carr Darley, New York Public Library, Public Domain.

Rip Van Winkle (1819) By Washington Irving

By Woden, God of Saxons,

From whence comes Wensday, that is Wodensday, T

ruth is a thing that ever I will keep

Unto thylke day in which I creep into

My sepulchre—

CARTWRIGHT.

The following Tale was found among the papers of the late Diedrich Knickerbocker, an old gentleman of New York, who was very curious in the Dutch History of the province and the manners of the descendants from its primitive settlers. His historical researches, however, did not lie so much among books as among men; for the former are lamentably scanty on his favorite topics; whereas he found the old burghers, and still more, their wives, rich in that legendary lore, so invaluable to true history. Whenever, therefore, he happened upon a genuine Dutch family, snugly shut up in its low-roofed farm-house, under a spreading sycamore, he looked upon it as a little clasped volume of black-letter, and studied it with the zeal of a bookworm.

The result of all these researches was a history of the province, during the reign of the Dutch governors, which he published some years since. There have been various opinions as to the literary character of his work, and, to tell the truth, it is not a whit better than it should be. Its chief merit is its scrupulous accuracy, which indeed was a little questioned on its first appearance, but has since been completely established; and it is now admitted into all historical collections, as a book of unquestionable authority.

The old gentleman died shortly after the publication of his work; and now that he is dead and gone, it cannot do much harm to his memory to say that his time might have been much better employed in weightier labors. He, however, was apt to ride his hobby his own way; and though it did now and then kick up the dust a little in the eyes of his neighbors, and grieve the spirit of some friends, for whom he felt the truest deference and affection, yet his errors and follies are remembered “more in sorrow than in anger,” and it begins to be suspected, that he never intended to injure

or offend. But however his memory may be appreciated by critics, it is still held dear among many folks, whose good opinion is well worth having; particularly by certain biscuit-bakers, who have gone so far as to imprint his likeness on their new-year cakes, and have thus given him a chance for immortality, almost equal to the being stamped on a Waterloo medal, or a Queen Anne's farthing.]

Whoever has made a voyage up the Hudson must remember the Kaatskill mountains. They are a dismembered branch of the great Appalachian family, and are seen away to the west of the river, swelling up to a noble height, and lording it over the surrounding country. Every change of season, every change of weather, indeed, every hour of the day produces some change in the magical hues and shapes of these mountains; and they are regarded by all the good wives, far and near, as perfect barometers. When the weather is fair and settled, they are clothed in blue and purple, and print their bold outlines on the clear evening sky; but sometimes, when the rest of the landscape is cloudless, they will gather a hood of gray vapors about their summits, which, in the last rays of the setting sun, will glow and light up like a crown of glory.

At the foot of these fairy mountains, the voyager may have descried the light smoke curling up from a Village, whose shingle roofs gleam among the trees, just where the blue tints of the upland melt away into the fresh green of the nearer landscape. It is a little village of great antiquity, having been founded by some of the Dutch colonists, in the early times of the province, just about the beginning of the government of the good Peter Stuyvesant (may he rest in peace!), and there were some of the houses of the original settlers standing within a few years, built of small yellow bricks, brought from Holland, having latticed windows and gable fronts, surmounted with weathercocks.

In that same village, and in one of these very houses (which, to tell the precise truth, was sadly time-worn and weather-beaten), there lived, many years since, while the country was yet a province of Great Britain, a simple, good-natured fellow, of the name of Rip Van Winkle. He was a descendant of the Van Winkles who figured so gallantly in the chivalrous days of Peter Stuyvesant, and accompanied him to the siege of Fort Christina. He inherited, however, but little of the martial character of his ancestors. I have observed that he was a simple, good-natured man; he was, moreover, a kind neighbor, and an obedient henpecked husband. Indeed, to the latter circumstance might be owing that meekness of spirit which gained him such universal popularity; for those men are apt to be obsequious and conciliating abroad, who are under the discipline of shrews at home. Their tempers, doubtless, are rendered pliant and malleable in the fiery furnace of domestic tribulation, and a curtain-lecture is worth all the sermons in the world for teaching the virtues of patience and long-suffering. A termagant wife may, therefore, in some respects, be considered a tolerable blessing, and if so, Rip Van Winkle was thrice blessed.

Certain it is, that he was a great favorite among all the good wives of the village, who, as usual with the amiable sex, took his part in all family squabbles, and never failed, whenever they talked those matters over in their evening gossipings, to lay all

the blame on Dame Van Winkle. The children of the village, too, would shout with joy whenever he approached. He assisted at their sports, made their playthings, taught them to fly kites and shoot marbles, and told them long stories of ghosts, witches, and Indians. Whenever he went dodging about the village, he was surrounded by a troop of them hanging on his skirts, clambering on his back, and playing a thousand tricks on him with impunity; and not a dog would bark at him throughout the neighborhood.

The great error in Rip's composition was an insuperable aversion to all kinds of profitable labor. It could not be for want of assiduity or perseverance; for he would sit on a wet rock, with a rod as long and heavy as a Tartar's lance, and fish all day without a murmur, even though he should not be encouraged by a single nibble. He would carry a fowling-piece on his shoulder, for hours together, trudging through woods and swamps, and up hill and down dale, to shoot a few squirrels or wild pigeons. He would never refuse to assist a neighbor even in the roughest toil, and was a foremost man in all country frolics for husking Indian corn, or building stone fences; the women of the village, too, used to employ him to run their errands, and to do such little odd jobs as their less obliging husbands would not do for them. In a word, Rip was ready to attend to anybody's business but his own; but as to doing family duty, and keeping his farm in order, he found it impossible.

In fact, he declared it was of no use to work on his farm; it was the most pestilent little piece of ground in the whole country; everything about it went wrong, in spite of him. His fences were continually falling to pieces; his cow would either go astray, or get among the cabbages; weeds were sure to grow quicker in his fields than anywhere else; the rain always made a point of setting in just as he had some out-door work to do; so that though his patrimonial estate had dwindled away under his management, acre by acre, until there was little more left than a mere patch of Indian corn and potatoes, yet it was the worst-conditioned farm in the neighborhood.

His children, too, were as ragged and wild as if they belonged to nobody. His son Rip, an urchin begotten in his own likeness, promised to inherit the habits, with the old clothes, of his father. He was generally seen trooping like a colt at his mother's heels, equipped in a pair of his father's cast-off galligaskins, which he had much ado to hold up with one hand, as a fine lady does her train in bad weather.

Rip Van Winkle, however, was one of those happy mortals, of foolish, well-oiled dispositions, who take the world easy, eat white bread or brown, whichever can be got with least thought or trouble, and would rather starve on a penny than work for a pound. If left to himself, he would have whistled life away, in perfect contentment; but his wife kept continually dinning in his ears about his idleness, his carelessness, and the ruin he was bringing on his family. Morning, noon, and night, her tongue was incessantly going, and every thing he said or did was sure to produce a torrent of household eloquence. Rip had but one way of replying to all lectures of the kind, and that, by frequent use, had grown into a habit. He shrugged his shoulders, shook his head, cast up his eyes, but said

nothing. This, however, always provoked a fresh volley from his wife, so that he was fain to draw off his forces, and take to the outside of the house—the only side which, in truth, belongs to a henpecked husband.

Rip's sole domestic adherent was his dog Wolf, who was as much henpecked as his master; for Dame Van Winkle regarded them as companions in idleness, and even looked upon Wolf with an evil eye, as the cause of his master's going so often astray. True it is, in all points of spirit befitting in honorable dog, he was as courageous an animal as ever scoured the woods—but what courage can withstand the evil-doing and all-besetting terrors of a woman's tongue? The moment Wolf entered the house, his crest fell, his tail drooped to the ground, or curled between his legs, he sneaked about with a gallows air, casting many a sidelong glance at Dame Van Winkle, and at the least flourish of a broomstick or ladle, he would fly to the door with yelping precipitation.

Times grew worse and worse with Rip Van Winkle as years of matrimony rolled on; a tart temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use. For a long while he used to console himself, when driven from home, by frequenting a kind of perpetual club of the sages, philosophers, and other idle personages of the village, which held its sessions on a bench before a small inn, designated by a rubicund portrait of his Majesty George the Third. Here they used to sit in the shade through a long, lazy summer's day, talking listlessly over village gossip, or telling endless, sleepy stories about nothing. But it would have been worth any statesman's money to have heard the profound discussions which sometimes took place, when by chance an old newspaper fell into their hands from some passing traveller. How solemnly they would listen to the contents, as drawled out by Derrick Van Bummel, the school-master, a dapper learned little man, who was not to be daunted by the most gigantic word in the dictionary; and how sagely they would deliberate upon public events some months after they had taken place.

The opinions of this junto were completely controlled by Nicholas Vedder, a patriarch of the village, and landlord of the inn, at the door of which he took his seat from morning till night, just moving sufficiently to avoid the sun, and keep in the shade of a large tree; so that the neighbors could tell the hour by his movements as accurately as by a sun-dial. It is true, he was rarely heard to speak, but smoked his pipe incessantly. His adherents, however (for every great man has his adherents), perfectly understood him, and knew how to gather his opinions. When any thing that was read or related displeased him, he was observed to smoke his pipe vehemently, and to send forth, frequent, and angry puffs; but when pleased, he would inhale the smoke

slowly and tranquilly, and emit it in light and placid clouds, and sometimes, taking the pipe from his mouth, and letting the fragrant vapor curl about his nose, would gravely nod his head in token of perfect approbation.

From even this stronghold the unlucky Rip was at length routed by his termagant wife, who would suddenly break in upon the tranquillity of the assemblage, and call the members all to nought; nor was that august personage, Nicholas Vedder himself, sacred from the daring tongue of this terrible virago, who charged him outright with encouraging her husband in habits of idleness.

Poor Rip was at last reduced almost to despair; and his only alternative, to escape from the labor of the farm and the clamor of his wife, was to take gun in hand, and stroll away into the woods. Here he would sometimes seat himself at the foot of a tree, and share the contents of his wallet with Wolf, with whom he sympathized as a fellow-sufferer in persecution. "Poor Wolf," he would say, "thy mistress leads thee a dog's life of it; but never mind, my lad, whilst I live thou shalt never want a friend to stand by thee!" Wolf would wag his tail, look wistfully in his master's face, and if dogs can feel pity, I verily believe he reciprocated the sentiment with all his heart.

In a long ramble of the kind, on a fine autumnal day, Rip had unconsciously scrambled to one of the highest parts of the Kaatskill mountains. He was after his favorite sport of squirrel-shooting, and the still solitudes had echoed and re-echoed with the reports of his gun. Panting and fatigued, he threw himself, late in the afternoon, on a green knoll, covered with mountain herbage, that crowned the brow of a precipice. From an opening between the trees, he could overlook all the lower country for many a mile of rich woodland. He saw at a distance the lordly Hudson, far, far below him, moving on its silent but majestic course, with the reflection of a purple cloud, or the sail of a lagging bark, here and there sleeping on its glassy bosom and at last losing itself in the blue highlands.

On the other side he looked down into a deep mountain glen, wild, lonely, and shagged, the bottom filled with fragments from the impending cliffs, and scarcely lighted by the reflected rays of the setting sun. For some time Rip lay musing on this scene; evening was gradually advancing; the mountains began to throw their long blue shadows over the valleys; he saw that it would be dark long before he could reach the village; and he heaved a heavy sigh when he thought of encountering the terrors of Dame Van Winkle.

As he was about to descend, he heard a voice from a distance hallooing: "Rip Van Winkle! Rip Van Winkle!" He looked around, but could see nothing but a crow winging its solitary flight across the mountain. He thought his fancy must have deceived him, and turned again to descend, when he heard the same cry ring through

the still evening air, “Rip Van Winkle! Rip Van Winkle!”—at the same time Wolf bristled up his back, and giving a low growl, skulked to his master’s side, looking fearfully down into the glen. Rip now felt a vague apprehension stealing over him; he looked anxiously in the same direction, and perceived a strange figure slowly toiling up the rocks, and bending under the weight of something he carried on his back. He was surprised to see any human being in this lonely and unfrequented place, but supposing it to be some one of the neighborhood in need of his assistance, he hastened down to yield it.

On nearer approach, he was still more surprised at the singularity of the stranger’s appearance. He was a short, square-built old fellow, with thick bushy hair, and a grizzled beard. His dress was of the antique Dutch fashion—a cloth jerkin strapped round the waist—several pairs of breeches, the outer one of ample volume, decorated with rows of buttons down the sides, and bunches at the knees. He bore on his shoulders a stout keg, that seemed full of liquor, and made signs for Rip to approach and assist him with the load. Though rather shy and distrustful of this new acquaintance, Rip complied with his usual alacrity; and mutually relieving each other, they clambered up a narrow gully, apparently the dry bed of a mountain torrent. As they ascended, Rip every now and then heard long rolling peals, like distant thunder, that seemed to issue out of a deep ravine, or rather cleft between lofty rocks, toward which their rugged path conducted. He paused for an instant, but supposing it to be the muttering of one of those transient thunder-showers which often take place in the mountain heights, he proceeded. Passing through the ravine, they came to a hollow, like a small amphitheatre, surrounded by perpendicular precipices, over the brinks of which impending trees shot their branches, so that you only caught glimpses of the azure sky, and the bright evening cloud. During the whole time Rip and his companion had labored on in silence; for though the former marvelled greatly what could be the object of carrying a keg of liquor up this wild mountain, yet there was something strange and incomprehensible about the unknown, that inspired awe, and checked familiarity. On entering the amphitheatre, new objects of wonder presented themselves.

On a level spot in the centre was a company of odd-looking personages playing at ninepins. They were dressed in quaint outlandish fashion; some wore short doublets, others jerkins, with long knives in their belts, and most of them had enormous breeches, of similar style with that of the guide’s. Their visages, too, were peculiar; one had a large head, broad face, and small piggish eyes; the face of another seemed to consist entirely of nose, and was surmounted by a white sugar-loaf hat, set off with a little red cock’s tail. They all had beards, of various shapes and colors. There

was one who seemed to be the commander. He was a stout old gentleman, with a weather-beaten countenance; he wore a laced doublet, broad belt and hanger, high-crowned hat and feather, red stockings, and high-heeled shoes, with roses in them. The whole group reminded Rip of the figures in an old Flemish painting, in the parlor of Dominie Van Schaick, the village parson, and which had been brought over from Holland at the time of the settlement.

What seemed particularly odd to Rip was, that though these folks were evidently amusing themselves, yet they maintained the gravest faces, the most mysterious silence, and were, withal, the most melancholy party of pleasure he had ever witnessed. Nothing interrupted the stillness of the scene but the noise of the balls, which, whenever they were rolled, echoed along the mountains like rumbling peals of thunder.

As Rip and his companion approached them, they suddenly desisted from their play, and stared at him with such a fixed statue-like gaze, and such strange uncouth, lack-lustre countenances, that his heart turned within him, and his knees smote together. His companion now emptied the contents of the keg into large flagons, and made signs to him to wait upon the company. He obeyed with fear and trembling; they quaffed the liquor in profound silence, and then returned to their game.

By degrees, Rip's awe and apprehension subsided. He even ventured, when no eye was fixed upon him, to taste the beverage which he found had much of the flavor of excellent Hollands. He was naturally a thirsty soul, and was soon tempted to repeat the draught. One taste provoked another; and he reiterated his visits to the flagon so often, that at length his senses were overpowered, his eyes swam in his head, his head gradually declined, and he fell into a deep sleep.

On waking, he found himself on the green knoll whence he had first seen the old man of the glen. He rubbed his eyes—it was a bright sunny morning. The birds were hopping and twittering among the bushes, and the eagle was wheeling aloft, and breasting the pure mountain breeze. “Surely,” thought Rip, “I have not slept here all night.” He recalled the occurrences before he fell asleep. The strange man with the keg of liquor—the mountain ravine—the wild retreat among the rocks—the woe-begone party at ninepins—the flagon—“Oh! that flagon! that wicked flagon!” thought Rip—“what excuse shall I make to Dame Van Winkle?”

He looked round for his gun, but in place of the clean well-oiled fowling-piece, he found an old firelock lying by him, the barrel encrusted with rust, the lock falling off, and the stock worm-eaten. He now suspected that the grave roysterers of the mountains had put a trick upon him, and, having dosed him with liquor, had robbed him of his gun. Wolf, too, had disappeared, but he might have strayed away after a

squirrel or partridge. He whistled after him and shouted his name, but all in vain; the echoes repeated his whistle and shout, but no dog was to be seen.

He determined to revisit the scene of the last evening's gambol, and if he met with any of the party, to demand his dog and gun. As he rose to walk, he found himself stiff in the joints, and wanting in his usual activity. "These mountain beds do not agree with me," thought Rip, "and if this frolic, should lay me up with a fit of the rheumatism, I shall have a blessed time with Dame Van Winkle." With some difficulty he got down into the glen: he found the gully up which he and his companion had ascended the preceding evening; but to his astonishment a mountain stream was now foaming down it, leaping from rock to rock, and filling the glen with babbling murmurs. He, however, made shift to scramble up its sides, working his toilsome way through thickets of birch, sassafras, and witch-hazel; and sometimes tripped up or entangled by the wild grape vines that twisted their coils and tendrils from tree to tree, and spread a kind of network in his path.

At length he reached to where the ravine had opened through the cliffs to the amphitheatre; but no traces of such opening remained. The rocks presented a high impenetrable wall, over which the torrent came tumbling in a sheet of feathery foam, and fell into a broad deep basin, black from the shadows of the surrounding forest. Here, then, poor Rip was brought to a stand. He again called and whistled after his dog; he was only answered by the cawing of a flock of idle crows, sporting high in the air about a dry tree that overhung a sunny precipice; and who, secure in their elevation, seemed to look down and scoff at the poor man's perplexities. What was to be done? The morning was passing away, and Rip felt famished for want of his breakfast. He grieved to give up his dog and gun; he dreaded to meet his wife; but it would not do to starve among the mountains. He shook his head, shouldered the rusty firelock, and, with a heart full of trouble and anxiety, turned his steps homeward.

As he approached the village, he met a number of people, but none whom he new, which somewhat surprised him, for he had thought himself acquainted with every one in the country round. Their dress, too, was of a different fashion from that to which he was accustomed. They all stared at him with equal marks of surprise, and whenever they cast eyes upon him, invariably stroked their chins. The constant recurrence of this gesture, induced Rip, involuntarily, to do, the same, when, to his astonishment, he found his beard had grown a foot long!

He had now entered the skirts of the village. A troop of strange children ran at his heels, hooting after him, and pointing at his gray beard. The dogs, too, not one of which he recognized for an old acquaintance, barked at him as he passed.

The very village was altered: it was larger and more populous. There were rows of houses which he had never seen before, and those which had been his familiar haunts had disappeared. Strange names were over the doors—strange faces at the windows—everything was strange. His mind now misgave him; he began to doubt whether both he and the world around him were not bewitched. Surely this was his native village, which he had left but a day before. There stood the Kaatskill mountains—there ran the silver Hudson at a distance—there was every hill and dale precisely as it had always been—Rip was sorely perplexed—“That flagon last night,” thought he, “has addled my poor head sadly!”

It was with some difficulty that he found the way to his own house, which he approached with silent awe, expecting every moment to hear the shrill voice of Dame Van Winkle. He found the house gone to decay—the roof had fallen in, the windows shattered, and the doors off the hinges. A half-starved dog, that looked like Wolf, was skulking about it. Rip called him by name, but the cur snarled, showed his teeth, and passed on. This was an unkind cut indeed.—“My very dog,” sighed poor Rip, “has forgotten me!”

He entered the house, which, to tell the truth, Dame Van Winkle had always kept in neat order. It was empty, forlorn, and apparently abandoned. This desolateness overcame all his connubial fears—he called loudly for his wife and children—the lonely chambers rang for a moment with his voice, and then all again was silence. He now hurried forth, and hastened to his old resort, the village inn—but it too was gone. A large rickety wooden building stood in its place, with great gaping windows, some of them broken, and mended with old hats and petticoats, and over the door was painted, “The Union Hotel, by Jonathan Doolittle.” Instead of the great tree that used to shelter the quiet little Dutch inn of yore, there now was reared a tall naked pole, with something on the top that looked like a red nightcap, and from it was fluttering a flag, on which was a singular assemblage of stars and stripes—all this was strange and incomprehensible. He recognized on the sign, however, the ruby face of King George, under which he had smoked so many a peaceful pipe, but even this was singularly metamorphosed. The red coat was changed for one of blue and buff, a sword was held in the hand instead of a sceptre, the head was decorated with a cocked hat, and underneath was painted in large characters, “GENERAL WASHINGTON.”

There was, as usual, a crowd of folk about the door, but none that Rip recollected. The very character of the people seemed changed. There was a busy, bustling, disputatious tone about it, instead of the accustomed phlegm and drowsy tranquillity. He looked in vain for the sage Nicholas Vedder, with his broad face, double chin, and fair long pipe, uttering clouds of tobacco-smoke, instead of idle speeches; or

Van Bummel, the schoolmaster, doling forth the contents of an ancient newspaper. In place of these, a lean, bilious-looking fellow, with his pockets full of handbills, was haranguing, vehemently about rights of citizens—elections—members of Congress—liberty—Bunker's hill—heroes of seventy-six—and other words, which were a perfect Babylonish jargon to the bewildered Van Winkle.

The appearance of Rip, with his long, grizzled beard, his rusty fowling-piece, his uncouth dress, and the army of women and children at his heels, soon attracted the attention of the tavern politicians. They crowded round him, eying him from head to foot, with great curiosity. The orator bustled up to him, and, drawing him partly aside, inquired, "on which side he voted?" Rip stared in vacant stupidity. Another short but busy little fellow pulled him by the arm, and rising on tiptoe, inquired in his ear, "whether he was Federal or Democrat." Rip was equally at a loss to comprehend the question; when a knowing, self-important old gentleman, in a sharp cocked hat, made his way through the crowd, putting them to the right and left with his elbows as he passed, and planting himself before Van Winkle, with one arm akimbo, the other resting on his cane, his keen eyes and sharp hat penetrating, as it were, into his very soul, demanded in an austere tone, "What brought him to the election with a gun on his shoulder, and a mob at his heels; and whether he meant to breed a riot in the village?"

"Alas! gentlemen," cried Rip, somewhat dismayed, "I am a poor, quiet man, a native of the place, and a loyal subject of the King, God bless him!"

Here a general shout burst from the bystanders—"a tory! a tory! a spy! a refugee! hustle him! away with him!" It was with great difficulty that the self-important man in the cocked hat restored order; and having assumed a tenfold austerity of brow, demanded again of the unknown culprit, what he came there for, and whom he was seeking. The poor man humbly assured him that he meant no harm, but merely came there in search of some of his neighbors, who used to keep about the tavern.

"Well—who are they?—name them."

Rip bethought himself a moment, and inquired, Where's Nicholas Vedder?

There was a silence for a little while, when an old man replied, in a thin, piping voice, "Nicholas Vedder? why, he is dead and gone these eighteen years! There was a wooden tombstone in the churchyard that used to tell all about him, but that's rotten and gone too."

"Where's Brom Dutcher?"

"Oh, he went off to the army in the beginning of the war; some say he was killed at the storming of Stony-Point—others say he was drowned in a squall at the foot of Antony's Nose. I don't know—he never came back again."

“Where’s Van Bummel, the schoolmaster?”

“He went off to the wars, too; was a great militia general, and is now in Congress.”

Rip’s heart died away, at hearing of these sad changes in his home and friends, and finding himself thus alone in the world. Every answer puzzled him too, by treating of such enormous lapses of time, and of matters which he could not understand: war—Congress—Stony-Point;—he had no courage to ask after any more friends, but cried out in despair, “Does nobody here know Rip Van Winkle?” “Oh, Rip Van Winkle!” exclaimed two or three. “Oh, to be sure! that’s Rip Van Winkle yonder, leaning against the tree.”

Rip looked, and beheld a precise counterpart of himself as he went up the mountain; apparently as lazy, and certainly as ragged. The poor fellow was now completely confounded. He doubted his own identity, and whether he was himself or another man. In the midst of his bewilderment, the man in the cocked hat demanded who he was, and what was his name?

“God knows!” exclaimed he at his wit’s end; “I’m not myself—I’m somebody else—that’s me yonder—no—that’s somebody else, got into my shoes—I was myself last night, but I fell asleep on the mountain, and they’ve changed my gun, and everything’s changed, and I’m changed, and I can’t tell what’s my name, or who I am!”

The by-standers began now to look at each other, nod, wink significantly, and tap their fingers against their foreheads. There was a whisper, also, about securing the gun, and keeping the old fellow from doing mischief; at the very suggestion of which, the self-important man with the cocked hat retired with some precipitation. At this critical moment a fresh, comely woman pressed through the throng to get a peep at the gray-bearded man. She had a chubby child in her arms, which, frightened at his looks, began to cry. “Hush, Rip,” cried she, “hush, you little fool; the old man won’t hurt you.” The name of the child, the air of the mother, the tone of her voice, all awakened a train of recollections in his mind.

“What is your name, my good woman?” asked he. “Judith Cardenier.”

“And your father’s name?”

“Ah, poor man, Rip Van Winkle was his name, but it’s twenty years since he went away from home with his gun, and never has been heard of since,—his dog came home without him; but whether he shot himself, or was carried away by the Indians, nobody can tell. I was then but a little girl.”

Rip had but one more question to ask; but he put it with a faltering voice: “Where’s your mother?”

Oh, she too had died but a short time since; she broke a blood-vessel in a fit of passion at a New-England pedler.

There was a drop of comfort, at least, in this intelligence. The honest man could contain himself no longer. He caught his daughter and her child in his arms. “I am your father!” cried he—“Young Rip Van Winkle once—old Rip Van Winkle now—Does nobody know poor Rip Van Winkle!”

All stood amazed, until an old woman, tottering out from among the crowd, put her hand to her brow, and peering under it in his face for a moment exclaimed, "sure enough! it is Rip Van Winkle—it is himself. Welcome home again, old neighbor. Why, where have you been these twenty long years?"

Rip's story was soon told, for the whole twenty years had been to him but as one night. The neighbors stared when they heard it; some were seen to wink at each other, and put their tongues in their cheeks; and the self-important man in the cocked hat, who, when the alarm was over, had returned to the field, screwed down the corners of his mouth, and shook his head—upon which there was a general shaking of the head throughout the assemblage.

It was determined, however, to take the opinion of old Peter Vanderdonk, who was seen slowly advancing up the road. He was a descendant of the historian of that name, who wrote one of the earliest accounts of the province. Peter was the most ancient inhabitant of the village, and well versed in all the wonderful events and traditions of the neighborhood. He recollected Rip at once, and corroborated his story in the most satisfactory manner. He assured the company that it was a fact, handed down from his ancestor, the historian, that the Kaatskill mountains had always been haunted by strange beings. That it was affirmed that the great Hendrick Hudson, the first discoverer of the river and country, kept a kind of vigil there every twenty years, with his crew of the Half-moon; being permitted in this way to revisit the scenes of his enterprise, and keep a guardian eye upon the river and the great city called by his name. That his father had once seen them in their old Dutch dresses playing at ninepins in the hollow of the mountain; and that he himself had heard, one summer afternoon, the sound of their balls, like distant peals of thunder. To make a long story short, the company broke up, and returned to the more important concerns of the election. Rip's daughter took him home to live with her; she had a snug, well-furnished house, and a stout cheery farmer for a husband, whom Rip recollected for one of the urchins that used to climb upon his back. As to Rip's son and heir, who was the ditto of himself, seen leaning against the tree, he was employed to work on the farm; but evinced an hereditary disposition to attend to any thing else but his business.

Rip now resumed his old walks and habits; he soon found many of his former cronies, though all rather the worse for the wear and tear of time; and preferred making friends among the rising generation, with whom he soon grew into great favor.

Having nothing to do at home, and being arrived at that happy age when a man can be idle with impunity, he took his place once more on the bench, at the inn door,

and was revered as one of the patriarchs of the village, and a chronicle of the old times “before the war.” It was some time before he could get into the regular track of gossip, or could be made to comprehend the strange events that had taken place during his torpor. How that there had been a revolutionary war—that the country had thrown off the yoke of old England—and that, instead of being a subject to his Majesty George the Third, he was now a free citizen of the United States. Rip, in fact, was no politician; the changes of states and empires made but little impression on him; but there was one species of despotism under which he had long groaned, and that was—petticoat government. Happily, that was at an end; he had got his neck out of the yoke of matrimony, and could go in and out whenever he pleased, without dreading the tyranny of Dame Van Winkle. Whenever her name was mentioned, however, he shook his head, shrugged his shoulders, and cast up his eyes; which might pass either for an expression of resignation to his fate, or joy at his deliverance.

He used to tell his story to every stranger that arrived at Mr. Doolittle’s hotel. He was observed, at first, to vary on some points every time he told it, which was, doubtless, owing to his having so recently awaked. It at last settled down precisely to the tale I have related, and not a man, woman, or child in the neighborhood, but knew it by heart. Some always pretended to doubt the reality of it, and insisted that Rip had been out of his head, and that this was one point on which he always remained flighty. The old Dutch inhabitants, however, almost universally gave it full credit. Even to this day, they never hear a thunder-storm of a summer afternoon about the Kaatskill, but they say Hendrick Hudson and his crew are at their game of ninepins; and it is a common wish of all henpecked husbands in the neighborhood, when life hangs heavy on their hands, that they might have a quieting draught out of Rip Van Winkle’s flagon.

NOTE.

The foregoing tale, one would suspect, had been suggested to Mr. Knickerbocker by a little German superstition about the Emperor Frederick der Rothbart and the Kypphauser mountain; the subjoined note, however, which had appended to the tale, shows that it is an absolute fact, narrated with his usual fidelity.

“The story of Rip Van Winkle may seem incredible to many, but nevertheless I give it my full belief, for I know the vicinity of our old Dutch settlements to have been very subject to marvellous events and appearances. Indeed, I have heard many stranger stories than this, in the villages along the Hudson; all of which were too well authenticated to admit of a doubt. I have even talked with Rip Van Winkle myself, who, when last I saw him, was a very venerable old man, and so perfectly rational and consistent on every other point, that I think no conscientious person could refuse to take this into the bargain; nay, I have seen a certificate on the subject taken before a country justice, and signed with

cross, in the justice's own handwriting. The story, therefore, is beyond the possibility of doubt.

“D. K.” POSTSCRIPT.

The following are travelling notes from a memorandum-book of Mr. Knickerbocker:

The Kaatsberg or Catskill mountains have always been a region full of fable. The Indians considered them the abode of spirits, who influenced the weather, spreading sunshine or clouds over the landscape, and sending good or bad hunting seasons. They were ruled by an old squaw spirit, said to be their mother. She dwelt on the highest peak of the Catskills, and had charge of the doors of day and night to open and shut them at the proper hour. She hung up the new moons in the skies, and cut up the old ones into stars. In times of drought, if properly propitiated, she would spin light summer clouds out of cobwebs and morning dew, and send them off from the crest of the mountain, flake after flake, like flakes of carded cotton, to float in the air; until, dissolved by the heat of the sun, they would fall in gentle showers, causing the grass to spring, the fruits to ripen, and the corn to grow an inch an hour. If displeased, however, she would brew up clouds black as ink, sitting in the midst of them like a bottle-bellied spider in the midst of its web; and when these clouds broke, woe betide the valleys!

In old times, say the Indian traditions, there was a kind of Manitou or Spirit, who kept about the wildest recesses of the Catskill mountains, and took a mischievous pleasure in wreaking all kind of evils and vexations upon the red men. Sometimes he would assume the form of a bear, a panther, or a deer, lead the bewildered hunter a weary chase through tangled forests and among ragged rocks, and then spring off with a loud ho! ho! leaving him aghast on the brink of a beetling precipice or raging torrent.

The favorite abode of this Manitou is still shown. It is a rock or cliff on the loneliest part of the mountains, and, from the flowering vines which clamber about it, and the wild flowers which abound in its neighborhood, is known by the name of the Garden Rock. Near the foot of it is a small lake, the haunt of the solitary bittern, with water-snakes basking in the sun on the leaves of the pond-lilies which lie on the surface. This place was held in great awe by the Indians, insomuch that the boldest hunter would not pursue his game within its precincts. Once upon a time, however, a hunter who had lost his way penetrated to the Garden Rock, where he beheld a number of gourds placed in the crotches of trees. One of these he seized and made off with it, but in the hurry of his retreat he let it fall among the rocks, when a great stream gushed forth, which washed him away and swept him down precipices, where he was dished to pieces, and the stream made its way to the Hudson, and continues to flow to the present day, being the identical stream known by the name of the Kaaterskill.

Source:

The Literary World, Seventh Reader, John Metcalf, Sarah Withers, and Hetty Browne, eds., Public Domain

The Legend of Sleepy Hollow (1819) By Washington Irving

(FOUND AMONG THE PAPERS OF THE LATE DIEDRICH KNICKERBOCKER.)

*A pleasing land of drowsy-head it was,
Of dreams that wave before the half-shut eye,
And of gay castles in the clouds that pays,
For ever flushing round a summer sky.*

CASTLE OF INDOLENCE

In the bosom of one of those spacious coves which indent the eastern shore of the Hudson, at that broad expansion of the river denominated by the ancient Dutch navigators the Tappan Zee, and where they always prudently shortened sail and implored the protection of St. Nicholas when they crossed, there lies a small market-town or rural port which by some is called Greensburg, but which is more generally and properly known by the name of Tarry Town. This name was given, we are told, in former days by the good housewives of the adjacent country from the inveterate propensity of their husbands to linger about the village tavern on market days. Be that as it may, I do not vouch for the fact, but merely advert to it for the sake of being precise and authentic. Not far from this village, perhaps about two miles, there is a little valley, or rather lap of land, among high hills, which is one of the quietest places in the whole world. A small brook glides through it, with just murmur enough to lull one to repose, and the occasional whistle of a quail or tapping of a woodpecker is almost the only sound that ever breaks in upon the uniform tranquillity.

I recollect that when a stripling my first exploit in squirrel-shooting was in a grove of tall walnut trees that shades one side of the valley. I had wandered into it at noontime, when all Nature is peculiarly quiet, and was startled by the roar of my own gun as it broke the Sabbath stillness around and was prolonged and reverberated by the angry echoes. If ever I should wish for a retreat whither I might steal from the world and its distractions and dream quietly away the remnant of a troubled life, I know of none more promising than this little valley.

From the listless repose of the place and the peculiar character of its inhabitants, who are descendants from the original Dutch settlers, this sequestered glen has long been known by the name of SLEEPY HOLLOW, and its rustic lads are called the Sleepy Hollow Boys throughout all the neighboring country. A drowsy,

dreamy influence seems to hang over the land and to pervade the very atmosphere. Some say that the place was bewitched by a High German doctor during the early days of the settlement; others, that an old Indian chief, the prophet or wizard of his tribe, held his powwows there before the country was discovered by Master Hendrick Hudson. Certain it is, the place still continues under the sway of some witching power that holds a spell over the minds of the good people, causing them to walk in a continual reverie. They are given to all kinds of marvellous beliefs, are subject to trances and visions, and frequently see strange sights and hear music and voices in the air. The whole neighborhood abounds with local tales, haunted spots, and twilight superstitions; stars shoot and meteors glare oftener across the valley than in any other part of the country, and the nightmare, with her whole ninefold, seems to make it the favorite scene of her gambols.

The dominant spirit, however, that haunts this enchanted region, and seems to be commander-in-chief of all the powers of the air, is the apparition of a figure on horseback without a head. It is said by some to be the ghost of a Hessian trooper whose head had been carried away by a cannonball in some nameless battle during the Revolutionary War, and who is ever and anon seen by the country-folk hurrying along in the gloom of night as if on the wings of the wind. His haunts are not confined to the valley, but extend at times to the adjacent roads, and especially to the vicinity of a church at no great distance. Indeed, certain of the most authentic historians of those parts, who have been careful in collecting and collating the floating facts concerning this spectre, allege that the body of the trooper, having been buried in the churchyard, the ghost rides forth to the scene of battle in nightly quest of his head, and that the rushing speed with which he sometimes passes along the Hollow, like a midnight blast, is owing to his being belated and in a hurry to get back to the churchyard before daybreak.

Such is the general purport of this legendary superstition, which has furnished materials for many a wild story in that region of shadows; and the spectre is known at all the country firesides by the name of the Headless Horseman of Sleepy Hollow.

It is remarkable that the visionary propensity I have mentioned is not confined to the native inhabitants of the valley, but is unconsciously imbibed by every one who resides there for a time. However wide awake they may have been before they entered that sleepy region, they are sure in a little time to inhale the witching influence of the air and begin to grow imaginative—to dream dreams and see apparitions.

I mention this peaceful spot with all possible laud, for it is in such little retired Dutch valleys, found here and there embosomed in the great State of New York, that population, manners, and customs remain fixed, while the great torrent of migration and improvement, which is making such incessant changes in other parts of this restless country, sweeps by them unobserved. They are like those little nooks of still water which border a rapid stream where we may see the straw and bubble riding quietly at anchor or slowly revolving in their mimic harbor, undisturbed by the rush of the passing current. Though many years have elapsed since I trod the drowsy shades of Sleepy Hollow, yet I question whether I should not still find the same trees and the same families vegetating in its sheltered bosom.

In this by-place of Nature there abode, in a remote period of American history—that is to say, some thirty years since—a worthy wight of the name of Ichabod Crane, who sojourned, or, as he expressed it, “tarried,” in Sleepy Hollow for the purpose of instructing the children of the vicinity. He was a native of Connecticut, a State which supplies the Union with pioneers for the mind as well as for the forest, and sends forth yearly

its legions of frontier woodmen and country schoolmasters. The cognomen of Crane was not inapplicable to his person. He was tall, but exceedingly lank, with narrow shoulders, long arms and legs, hands that dangled a mile out of his sleeves, feet that might have served for shovels, and his whole frame most loosely hung together. His head was small, and flat at top, with huge ears, large green glassy eyes, and a long snip nose, so that it looked like a weathercock perched upon his spindle neck to tell which way the wind blew. To see him striding along the profile of a hill on a windy day, with his clothes bagging and fluttering about him, one might have mistaken him for the genius of Famine descending upon the earth or some scarecrow eloped from a cornfield.

His school-house was a low building of one large room, rudely constructed of logs, the windows partly glazed and partly patched with leaves of old copybooks. It was most ingeniously secured at vacant hours by a withe twisted in the handle of the door and stakes set against the window-shutters, so that, though a thief might get in with perfect ease, he would find some embarrassment in getting out—an idea most probably borrowed by the architect, Yost Van Houten, from the mystery of an eel-pot. The school-house stood in a rather lonely but pleasant situation, just at the foot of a woody hill, with a brook running close by and a formidable birch tree growing at one end of it. From hence the low murmur of his pupils' voices, conning over their lessons, might be heard in a drowsy summer's day like the hum of a bee-hive, interrupted now and then by the authoritative voice of the master in the tone of menace or command, or, peradventure, by the appalling sound of the birch as he urged some tardy loiterer along the flowery path of knowledge. Truth to say, he was a conscientious man, and ever bore in mind the golden maxim, "Spare the rod and spoil the child." Ichabod Crane's scholars certainly were not spoiled.

I would not have it imagined, however, that he was one of those cruel potentates of the school who joy in the smart of their subjects; on the contrary, he administered justice with discrimination rather than severity, taking the burden off the backs of the weak and laying it on those of the strong. Your mere puny stripling, that winced at the least flourish of the rod, was passed by with indulgence; but the claims of justice were satisfied by inflicting a double portion on some little tough, wrong-headed, broad-skirted Dutch urchin, who sulked and swelled and grew dogged and sullen beneath the birch. All this he called "doing his duty by their parents;" and he never inflicted a chastisement without following it by the assurance, so consolatory to the smarting urchin, that "he would remember it and thank him for it the longest day he had to live."

When school-hours were over he was even the companion and playmate of the larger boys, and on holiday afternoons would convoy some of the smaller ones home who happened to have pretty sisters or good housewives for mothers noted for the comforts of the cupboard. Indeed it behooved him to keep on good terms with his pupils. The revenue arising from his school was small, and would have been scarcely sufficient to furnish him with daily bread, for he was a huge feeder, and, though lank, had the dilating powers of an anaconda; but to help out his maintenance he was, according to country custom in those parts, boarded and lodged at the houses of the farmers whose children he instructed. With these he lived successively a week at a time, thus going the rounds of the neighborhood with all his worldly effects tied up in a cotton handkerchief.

That all this might not be too onerous on the purses of his rustic patrons, who are apt to consider the costs of schooling a grievous burden and schoolmasters as mere drones, he had various ways of rendering himself

both useful and agreeable. He assisted the farmers occasionally in the lighter labors of their farms, helped to make hay, mended the fences, took the horses to water, drove the cows from pasture, and cut wood for the winter fire. He laid aside, too, all the dominant dignity and absolute sway with which he lorded it in his little empire, the school, and became wonderfully gentle and ingratiating. He found favor in the eyes of the mothers by petting the children, particularly the youngest; and like the lion bold, which whilom so magnanimously the lamb did hold, he would sit with a child on one knee and rock a cradle with his foot for whole hours together.

In addition to his other vocations, he was the singing-master of the neighborhood and picked up many bright shillings by instructing the young folks in psalmody. It was a matter of no little vanity to him on Sundays to take his station in front of the church-gallery with a band of chosen singers, where, in his own mind, he completely carried away the palm from the parson. Certain it is, his voice resounded far above all the rest of the congregation, and there are peculiar quavers still to be heard in that church, and which may even be heard half a mile off, quite to the opposite side of the mill-pond on a still Sunday morning, which are said to be legitimately descended from the nose of Ichabod Crane. Thus, by divers little makeshifts in that ingenious way which is commonly denominated "by hook and by crook," the worthy pedagogue got on tolerably enough, and was thought, by all who understood nothing of the labor of headwork, to have a wonderfully easy life of it.

The schoolmaster is generally a man of some importance in the female circle of a rural neighborhood, being considered a kind of idle, gentleman-like personage of vastly superior taste and accomplishments to the rough country swains, and, indeed, inferior in learning only to the parson. His appearance, therefore, is apt to occasion some little stir at the tea-table of a farmhouse and the addition of a supernumerary dish of cakes or sweetmeats, or, peradventure, the parade of a silver tea-pot. Our man of letters, therefore, was peculiarly happy in the smiles of all the country damsels. How he would figure among them in the churchyard between services on Sundays, gathering grapes for them from the wild vines that overrun the surrounding trees; reciting for their amusement all the epitaphs on the tombstones; or sauntering, with a whole bevy of them, along the banks of the adjacent mill-pond, while the more bashful country bumpkins hung sheepishly back, envying his superior elegance and address.

From his half-itinerant life, also, he was a kind of travelling gazette, carrying the whole budget of local gossip from house to house, so that his appearance was always greeted with satisfaction. He was, moreover, esteemed by the women as a man of great erudition, for he had read several books quite through, and was a perfect master of Cotton Mather's *History of New England Witchcraft*, in which, by the way, he most firmly and potently believed.

He was, in fact, an odd mixture of small shrewdness and simple credulity. His appetite for the marvellous and his powers of digesting it were equally extraordinary, and both had been increased by his residence in this spellbound region. No tale was too gross or monstrous for his capacious swallow. It was often his delight, after his school was dismissed in the afternoon, to stretch himself on the rich bed of clover bordering the little brook that whimpered by his school-house, and there con over old Mather's direful tales until the gathering dusk of the evening made the printed page a mere mist before his eyes. Then, as he wended his way by swamp and stream and awful woodland to the farmhouse where he happened to be quartered, every sound

of Nature at that witching hour fluttered his excited imagination—the moan of the whip-poor-will* from the hillside; the boding cry of the tree-toad, that harbinger of storm; the dreary hooting of the screech-owl, or the sudden rustling in the thicket of birds frightened from their roost. The fire-flies, too, which sparkled most vividly in the darkest places, now and then startled him as one of uncommon brightness would stream across his path; and if, by chance, a huge blockhead of a beetle came winging his blundering flight against him, the poor varlet was ready to give up the ghost, with the idea that he was struck with a witch's token. His only resource on such occasions, either to drown thought or drive away evil spirits, was to sing psalm tunes; and the good people of Sleepy Hollow, as they sat by their doors of an evening, were often filled with awe at hearing his nasal melody, "in linked sweetness long drawn out," floating from the distant hill or along the dusky road.

Another of his sources of fearful pleasure was to pass long winter evenings with the old Dutch wives as they sat spinning by the fire, with a row of apples roasting and spluttering along the hearth, and listen to their marvellous tales of ghosts and goblins, and haunted fields, and haunted brooks, and haunted bridges, and haunted houses, and particularly of the headless horseman, or Galloping Hessian of the Hollow, as they sometimes called him. He would delight them equally by his anecdotes of witchcraft and of the direful omens and portentous sights and sounds in the air which prevailed in the earlier times of Connecticut, and would frighten them woefully with speculations upon comets and shooting stars, and with the alarming fact that the world did absolutely turn round and that they were half the time topsy-turvy.

But if there was a pleasure in all this while snugly cuddling in the chimney-corner of a chamber that was all of a ruddy glow from the crackling wood-fire, and where, of course, no spectre dared to show its face, it was dearly purchased by the terrors of his subsequent walk homewards. What fearful shapes and shadows beset his path amidst the dim and ghastly glare of a snowy night! With what wistful look did he eye every trembling ray of light streaming across the waste fields from some distant window! How often was he appalled by some shrub covered with snow, which, like a sheeted spectre, beset his very path! How often did he shrink with curdling awe at the sound of his own steps on the frosty crust beneath his feet, and dread to look over his shoulder, lest he should behold some uncouth being tramping close behind him! And how often was he thrown into complete dismay by some rushing blast howling among the trees, in the idea that it was the Galloping Hessian on one of his nightly scourgings!

All these, however, were mere terrors of the night, phantoms of the mind that walk in darkness; and though he had seen many spectres in his time, and been more than once beset by Satan in divers shapes in his lonely perambulations, yet daylight put an end to all these evils; and he would have passed a pleasant life of it, in despite of the devil and all his works, if his path had not been crossed by a being that causes more perplexity to mortal man than ghosts, goblins, and the whole race of witches put together, and that was—a woman.

Among the musical disciples who assembled one evening in each week to receive his instructions in psalmody was Katrina Van Tassel, the daughter and only child of a substantial Dutch farmer. She was a blooming lass of fresh eighteen, plump as a partridge, ripe and melting and rosy-cheeked as one of her father's peaches, and universally famed, not merely for her beauty, but her vast expectations. She was withal a little of a coquette, as might be perceived even in her dress, which was a mixture of ancient and modern

fashions, as most suited to set off her charms. She wore the ornaments of pure yellow gold which her great-great-grandmother had brought over from Saardam, the tempting stomacher of the olden time, and withal a provokingly short petticoat to display the prettiest foot and ankle in the country round.

Ichabod Crane had a soft and foolish heart towards the sex, and it is not to be wondered at that so tempting a morsel soon found favor in his eyes, more especially after he had visited her in her paternal mansion. Old Baltus Van Tassel was a perfect picture of a thriving, contented, liberal-hearted farmer. He seldom, it is true, sent either his eyes or his thoughts beyond the boundaries of his own farm, but within those everything was snug, happy, and well-conditioned. He was satisfied with his wealth but not proud of it, and piqued himself upon the hearty abundance, rather than the style, in which he lived. His stronghold was situated on the banks of the Hudson, in one of those green, sheltered, fertile nooks in which the Dutch farmers are so fond of nestling. A great elm tree spread its broad branches over it, at the foot of which bubbled up a spring of the softest and sweetest water in a little well formed of a barrel, and then stole sparkling away through the grass to a neighboring brook that bubbled along among alders and dwarf willows. Hard by the farmhouse was a vast barn, that might have served for a church, every window and crevice of which seemed bursting forth with the treasures of the farm; the flail was busily resounding within it from morning to night; swallows and martins skimmed twittering about the eaves; and rows of pigeons, some with one eye turned up, as if watching the weather, some with their heads under their wings or buried in their bosoms, and others, swelling, and cooing, and bowing about their dames, were enjoying the sunshine on the roof. Sleek, unwieldy porkers were grunting in the repose and abundance of their pens, whence sallied forth, now and then, troops of sucking pigs as if to snuff the air. A stately squadron of snowy geese were riding in an adjoining pond, convoying whole fleets of ducks; regiments of turkeys were gobbling through the farmyard, and guinea-fowls fretting about it, like ill-tempered housewives, with their peevish, discontented cry. Before the barn-door strutted the gallant cock, that pattern of a husband, a warrior, and a fine gentleman, clapping his burnished wings and crowing in the pride and gladness of his heart—sometimes tearing up the earth with his feet, and then generously calling his ever-hungry family of wives and children to enjoy the rich morsel which he had discovered.

The pedagogue's mouth watered as he looked upon this sumptuous promise of luxurious winter fare. In his devouring mind's eye he pictured to himself every roasting-pig running about with a pudding in his belly and an apple in his mouth; the pigeons were snugly put to bed in a comfortable pie and tucked in with a coverlet of crust; the geese were swimming in their own gravy; and the ducks pairing cosily in dishes, like snug married couples, with a decent competency of onion sauce. In the porkers he saw carved out the future sleek side of bacon and juicy relishing ham; not a turkey but he beheld daintily trussed up, with its gizzard under its wing, and, peradventure, a necklace of savory sausages; and even bright Chanticleer himself lay sprawling on his back in a side-dish, with uplifted claws, as if craving that quarter which his chivalrous spirit disdained to ask while living.

As the enraptured Ichabod fancied all this, and as he rolled his great green eyes over the fat meadow-lands, the rich fields of wheat, of rye, of buckwheat, and Indian corn, and the orchards burdened with ruddy fruit, which surrounded the warm tenement of Van Tassel, his heart yearned after the damsel who was to inherit these domains, and his imagination expanded with the idea how they might be readily turned into cash and

the money invested in immense tracts of wild land and shingle palaces in the wilderness. Nay, his busy fancy already realized his hopes, and presented to him the blooming Katrina, with a whole family of children, mounted on the top of a wagon loaded with household trumpery, with pots and kettles dangling beneath, and he beheld himself bestriding a pacing mare, with a colt at her heels, setting out for Kentucky, Tennessee, or the Lord knows where.

When he entered the house the conquest of his heart was complete. It was one of those spacious farmhouses with high-ridged but lowly-sloping roofs, built in the style handed down from the first Dutch settlers, the low projecting eaves forming a piazza along the front capable of being closed up in bad weather. Under this were hung flails, harness, various utensils of husbandry, and nets for fishing in the neighboring river. Benches were built along the sides for summer use, and a great spinning-wheel at one end and a churn at the other showed the various uses to which this important porch might be devoted. From this piazza the wondering Ichabod entered the hall, which formed the centre of the mansion and the place of usual residence. Here rows of resplendent pewter, ranged on a long dresser, dazzled his eyes. In one corner stood a huge bag of wool ready to be spun; in another a quantity of linsey-woolsey just from the loom; ears of Indian corn and strings of dried apples and peaches hung in gay festoons along the walls, mingled with the gaud of red peppers; and a door left ajar gave him a peep into the best parlor, where the claw-footed chairs and dark mahogany tables shone like mirrors; andirons, with their accompanying shovel and tongs, glistened from their covert of asparagus tops; mock-oranges and conch-shells decorated the mantelpiece; strings of various-colored birds' eggs were suspended above it; a great ostrich egg was hung from the centre of the room, and a corner cupboard, knowingly left open, displayed immense treasures of old silver and well-mended china.

From the moment Ichabod laid his eyes upon these regions of delight the peace of his mind was at an end, and his only study was how to gain the affections of the peerless daughter of Van Tassel. In this enterprise, however, he had more real difficulties than generally fell to the lot of a knight-errant of yore, who seldom had anything but giants, enchanters, fiery dragons, and such-like easily-conquered adversaries to contend with, and had to make his way merely through gates of iron and brass and walls of adamant to the castle keep, where the lady of his heart was confined; all which he achieved as easily as a man would carve his way to the centre of a Christmas pie, and then the lady gave him her hand as a matter of course. Ichabod, on the contrary, had to win his way to the heart of a country coquette beset with a labyrinth of whims and caprices, which were forever presenting new difficulties and impediments, and he had to encounter a host of fearful adversaries of real flesh and blood, the numerous rustic admirers who beset every portal to her heart, keeping a watchful and angry eye upon each other, but ready to fly out in the common cause against any new competitor.

Among these the most formidable was a burly, roaring, roistering blade of the name of Abraham—or, according to the Dutch abbreviation, Brom—Van Brunt, the hero of the country round, which rang with his feats of strength and hardihood. He was broad-shouldered and double-jointed, with short curly black hair and a bluff but not unpleasant countenance, having a mingled air of fun and arrogance. From his Herculean frame and great powers of limb, he had received the nickname of BROM BONES, by which he was universally known. He was famed for great knowledge and skill in horsemanship, being as dexterous on horseback as a Tartar. He was foremost at all races and cockfights, and, with the ascendancy which bodily

strength acquires in rustic life, was the umpire in all disputes, setting his hat on one side and giving his decisions with an air and tone admitting of no gainsay or appeal. He was always ready for either a fight or a frolic, but had more mischief than ill-will in his composition; and with all his overbearing roughness there was a strong dash of waggish good-humor at bottom. He had three or four boon companions who regarded him as their model, and at the head of whom he scoured the country, attending every scene of feud or merriment for miles around. In cold weather he was distinguished by a fur cap surmounted with a flaunting fox's tail; and when the folks at a country gathering descried this well-known crest at a distance, whisking about among a squad of hard riders, they always stood by for a squall. Sometimes his crew would be heard dashing along past the farm-houses at midnight with whoop and halloo, like a troop of Don Cossacks, and the old dames, startled out of their sleep, would listen for a moment till the hurry-scurry had clattered by, and then exclaim, "Ay, there goes Brom Bones and his gang!" The neighbors looked upon him with a mixture of awe, admiration, and good-will, and when any madcap prank or rustic brawl occurred in the vicinity always shook their heads and warranted Brom Bones was at the bottom of it.

This rantipole hero had for some time singled out the blooming Katrina for the object of his uncouth gallantries, and, though his amorous toyings were something like the gentle caresses and endearments of a bear, yet it was whispered that she did not altogether discourage his hopes. Certain it is, his advances were signals for rival candidates to retire who felt no inclination to cross a line in his amours; insomuch, that when his horse was seen tied to Van Tassel's paling on a Sunday night, a sure sign that his master was courting—or, as it is termed, "sparking"—within, all other suitors passed by in despair and carried the war into other quarters.

Such was the formidable rival with whom Ichabod Crane had to contend, and, considering all things, a stouter man than he would have shrunk from the competition and a wiser (*)man would have despaired. He had, however, a happy mixture of pliability and perseverance in his nature; he was in form and spirit like a supple jack—yielding, but although; though he bent, he never broke and though he bowed beneath the slightest pressure, yet the moment it was away, jerk! he was as erect and carried his head as high as ever.

To have taken the field openly against his rival would have been madness for he was not man to be thwarted in his amours, any more than that stormy lover, Achilles. Ichabod, therefore, made his advances in a quiet and gently-insinuating manner. Under cover of his character of singing-master, he made frequent visits at the farm-house; not that he had anything to apprehend from the meddlesome interference of parents, which is so often a stumbling-block in the path of lovers. Balt Van Tassel was an easy, indulgent soul; he loved his daughter better even than his pipe, and, like a reasonable man and an excellent father, let her have her way in everything. His notable little wife, too, had enough to do to attend to her housekeeping and manage her poultry for, as she sagely observed, ducks and geese are foolish things and must be looked after, but girls can take care of themselves. Thus while the busy dame bustled about the house or plied her spinning-wheel at one end of the piazza, honest Balt would sit smoking his evening pipe at the other, watching the achievements of a little wooden warrior who, armed with a sword in each hand, was most valiantly fighting the wind on the pinnacle of the barn. In the meantime, Ichabod would carry on his suit with the daughter by the side of the spring under the great elm, or sauntering along in the twilight, that hour so favorable to the lover's eloquence.

I profess not to know how women's hearts are wooed and won. To me they have always been matters of riddle and admiration. Some seem to have but one vulnerable point, or door of access, while others have a thousand avenues and may be captured in a thousand different ways. It is a great triumph of skill to gain the former, but still greater proof of generalship to maintain possession of the latter, for the man must battle for his fortress at every door and window. He who wins a thousand common hearts is therefore entitled to some renown, but he who keeps undisputed sway over the heart of a coquette is indeed a hero. Certain it is, this was not the case with the redoubtable Brom Bones; and from the moment Ichabod Crane made his advances, the interests of the former evidently declined; his horse was no longer seen tied at the palings on Sunday nights, and a deadly feud gradually arose between him and the preceptor of Sleepy Hollow.

Brom, who had a degree of rough chivalry in his nature, would fain have carried matters to open warfare, and have settled their pretensions to the lady according to the mode of those most concise and simple reasoners, the knights-errant of yore—by single combat; but Ichabod was too conscious of the superior might of his adversary to enter the lists against him: he had overheard a boast of Bones, that he would “double the schoolmaster up and lay him on a shelf of his own school-house;” and he was too wary to give him an opportunity. There was something extremely provoking in this obstinately pacific system; it left Brom no alternative but to draw upon the funds of rustic waggery in his disposition and to play off boorish practical jokes upon his rival. Ichabod became the object of whimsical persecution to Bones and his gang of rough riders. They harried his hitherto peaceful domains; smoked out his singing school by stopping up the chimney; broke into the schoolhouse at night in spite of its formidable fastenings of withe and window stakes, and turned everything topsy-turvy; so that the poor schoolmaster began to think all the witches in the country held their meetings there. But, what was still more annoying, Brom took all opportunities of turning him into ridicule in presence of his mistress, and had a scoundrel dog whom he taught to whine in the most ludicrous manner, and introduced as a rival of Ichabod's, to instruct her in psalmody.

In this way, matters went on for some time without producing any material effect on the relative situation of the contending powers. On a fine autumnal afternoon Ichabod, in pensive mood, sat enthroned on the lofty stool whence he usually watched all the concerns of his little literary realm. In his hand he swayed a ferule, that sceptre of despotic power; the birch of justice reposed on three nails behind the throne, a constant terror to evildoers; while on the desk before him might be seen sundry contraband articles and prohibited weapons detected upon the persons of idle urchins, such as half-munched apples, popguns, whirligigs, fly-cages, and whole legions of rampant little paper gamecocks. Apparently there had been some appalling act of justice recently inflicted, for his scholars were all busily intent upon their books or slyly whispering behind them with one eye kept upon the master, and a kind of buzzing stillness reigned throughout the school-room. It was suddenly interrupted by the appearance of a negro in tow-cloth jacket and trowsers, a round-crowned fragment of a hat like the cap of Mercury, and mounted on the back of a ragged, wild, half-broken colt, which he managed with a rope by way of halter. He came clattering up to the school door with an invitation to Ichabod to attend a merry-making or “quilting frolic” to be held that evening at Mynheer Van Tassel's; and, having delivered his message with that air of importance and effort at fine language which a negro is apt to display on petty embassies of the kind, he dashed over the brook, and was seen scampering away up the hollow, full of the importance and hurry of his mission.

All was now bustle and hubbub in the late quiet school-room. The scholars were hurried through their lessons without stopping at trifles; those who were nimble skipped over half with impunity, and those who were tardy had a smart application now and then in the rear to quicken their speed or help them over a tall word. Books were flung aside without being put away on the shelves, inkstands were overturned, benches thrown down, and the whole school was turned loose an hour before the usual time, bursting forth like a legion of young imps, yelping and racketing about the green in joy at their early emancipation.

The gallant Ichabod now spent at least an extra half hour at his toilet, brushing and furbishing up his best, and indeed only, suit of rusty black, and arranging his locks by a bit of broken looking-glass that hung up in the school-house. That he might make his appearance before his mistress in the true style of a cavalier, he borrowed a horse from the farmer with whom he was domiciliated, a choleric old Dutchman of the name of Hans Van Ripper, and, thus gallantly mounted, issued forth like a knight-errant in quest of adventures. But it is meet I should, in the true spirit of romantic story, give some account of the looks and equipments of my hero and his steed. The animal he bestrode was a broken-down plough-horse that had outlived almost everything but his viciousness. He was gaunt and shagged, with a ewe neck and a head like a hammer; his rusty mane and tail were tangled and knotted with burrs; one eye had lost its pupil and was glaring and spectral, but the other had the gleam of a genuine devil in it. Still, he must have had fire and mettle in his day, if we may judge from the name he bore of Gunpowder. He had, in fact, been a favorite steed of his master's, the choleric Van Ripper, who was a furious rider, and had infused, very probably, some of his own spirit into the animal; for, old and broken down as he looked, there was more of the lurking devil in him than in any young filly in the country.

Ichabod was a suitable figure for such a steed. He rode with short stirrups, which brought his knees nearly up to the pommel of the saddle; his sharp elbows stuck out like grasshoppers'; he carried his whip perpendicularly in his hand like a sceptre; and as his horse jogged on the motion of his arms was not unlike the flapping of a pair of wings. A small wool hat rested on the top of his nose, for so his scanty strip of forehead might be called, and the skirts of his black coat fluttered out almost to his horse's tail. Such was the appearance of Ichabod and his steed as they shambled out of the gate of Hans Van Ripper, and it was altogether such an apparition as is seldom to be met with in broad daylight.

It was, as I have said, a fine autumnal day, the sky was clear and serene, and Nature wore that rich and golden livery which we always associate with the idea of abundance. The forests had put on their sober brown and yellow, while some trees of the tenderer kind had been nipped by the frosts into brilliant dyes of orange, purple, and scarlet. Streaming files of wild-ducks began to make their appearance high in the air; the bark of the squirrel might be heard from the groves of beech and hickory nuts, and the pensive whistle of the quail at intervals from the neighboring stubble-field.

The small birds were taking their farewell banquets. In the fulness of their revelry they fluttered, chirping and frolicking, from bush to bush and tree to tree, capricious from the very profusion and variety around them. There was the honest cock robin, the favorite game of stripling sportsmen, with its loud querulous note; and the twittering blackbirds, flying in sable clouds; and the golden-winged woodpecker, with his crimson crest, his broad black gorget, and splendid plumage; and the cedar-bird, with its red-tipt wings and yellow-tipt tail and its little monteiro cap of feathers; and the blue jay, that noisy coxcomb, in his gay

light-blue coat and white under-clothes, screaming and chattering, bobbing and nodding and bowing, and pretending to be on good terms with every songster of the grove.

As Ichabod jogged slowly on his way his eye, ever open to every symptom of culinary abundance, ranged with delight over the treasures of jolly Autumn. On all sides he beheld vast store of apples—some hanging in oppressive opulence on the trees, some gathered into baskets and barrels for the market, others heaped up in rich piles for the cider-press. Farther on he beheld great fields of Indian corn, with its golden ears peeping from their leafy coverts and holding out the promise of cakes and hasty pudding; and the yellow pumpkins lying beneath them, turning up their fair round bellies to the sun, and giving ample prospects of the most luxurious of pies; and anon he passed the fragrant buckwheat-fields, breathing the odor of the beehive, and as he beheld them soft anticipations stole over his mind of dainty slapjacks, well buttered and garnished with honey or treacle by the delicate little dimpled hand of Katrina Van Tassel.

Thus feeding his mind with many sweet thoughts and “sugared suppositions,” he journeyed along the sides of a range of hills which look out upon some of the goodliest scenes of the mighty Hudson. The sun gradually wheeled his broad disk down into the west. The wide bosom of the Tappan Zee lay motionless and glassy, excepting that here and there a gentle undulation waved and prolonged the blue shadow of the distant mountain. A few amber clouds floated in the sky, without a breath of air to move them. The horizon was of a fine golden tint, changing gradually into a pure apple green, and from that into the deep blue of the mid-heaven. A slanting ray lingered on the woody crests of the precipices that overhung some parts of the river, giving greater depth to the dark-gray and purple of their rocky sides. A sloop was loitering in the distance, dropping slowly down with the tide, her sail hanging uselessly against the mast, and as the reflection of the sky gleamed along the still water it seemed as if the vessel was suspended in the air.

It was toward evening that Ichabod arrived at the castle of the Heer Van Tassel, which he found thronged with the pride and flower of the adjacent country— old farmers, a spare leathern-faced race, in homespun coats and breeches, blue stockings, huge shoes, and magnificent pewter buckles; their brisk withered little dames, in close crimped caps, long-waisted shortgowns, homespun petticoats, with scissors and pincushions and gay calico pockets hanging on the outside; buxom lasses, almost as antiquated as their mothers, excepting where a straw hat, a fine ribbon, or perhaps a white frock, gave symptoms of city innovation; the sons, in short square-skirted coats with rows of stupendous brass buttons, and their hair generally queued in the fashion of the times, especially if they could procure an eel-skin for the purpose, it being esteemed throughout the country as a potent nourisher and strengthener of the hair.

Brom Bones, however, was the hero of the scene, having come to the gathering on his favorite steed Daredevil—a creature, like himself full of metal and mischief, and which no one but himself could manage. He was, in fact, noted for preferring vicious animals, given to all kinds of tricks, which kept the rider in constant risk of his neck, for he held a tractable, well-broken horse as unworthy of a lad of spirit.

Fain would I pause to dwell upon the world of charms that burst upon the enraptured gaze of my hero as he entered the state parlor of Van Tassel’s mansion. Not those of the bevy of buxom lasses with their luxurious display of red and white, but the ample charms of a genuine Dutch country tea-table in the sumptuous time of autumn. Such heaped-up platters of cakes of various and almost indescribable kinds, known only to experienced Dutch housewives! There was the doughty doughnut, the tenderer oily koek,

and the crisp and crumbling cruller; sweet cakes and short cakes, ginger cakes and honey cakes, and the whole family of cakes. And then there were apple pies and peach pies and pumpkin pies; besides slices of ham and smoked beef; and moreover delectable dishes of preserved plums and peaches and pears and quinces; not to mention broiled shad and roasted chickens; together with bowls of milk and cream,—all mingled higgledy-piggledy, pretty much as I have enumerated them, with the motherly teapot sending up its clouds of vapor from the midst. Heaven bless the mark! I want breath and time to discuss this banquet as it deserves, and am too eager to get on with my story. Happily, Ichabod Crane was not in so great a hurry as his historian, but did ample justice to every dainty.

He was a kind and thankful creature, whose heart dilated in proportion as his skin was filled with good cheer, and whose spirits rose with eating as some men's do with drink. He could not help, too, rolling his large eyes round him as he ate, and chuckling with the possibility that he might one day be lord of all this scene of almost unimaginable luxury and splendor. Then, he thought, how soon he'd turn his back upon the old school-house, snap his fingers in the face of Hans Van Ripper and every other niggardly patron, and kick any itinerant pedagogue out of doors that should dare to call him comrade!

Old Baltus Van Tassel moved about among his guests with a face dilated with content and good-humor, round and jolly as the harvest moon. His hospitable attentions were brief, but expressive, being confined to a shake of the hand, a slap on the shoulder, a loud laugh, and a pressing invitation to "fall to and help themselves."

And now the sound of the music from the common room, or hall, summoned to the dance. The musician was an old gray-headed negro who had been the itinerant orchestra of the neighborhood for more than half a century. His instrument was as old and battered as himself. The greater part of the time he scraped on two or three strings, accompanying every movement of the bow with a motion of the head, bowing almost to the ground and stamping with his foot whenever a fresh couple were to start.

Ichabod prided himself upon his dancing as much as upon his vocal powers. Not a limb, not a fibre about him was idle; and to have seen his loosely hung frame in full motion and clattering about the room you would have thought Saint Vitus himself, that blessed patron of the dance, was figuring before you in person. He was the admiration of all the negroes, who, having gathered, of all ages and sizes, from the farm and the neighborhood, stood forming a pyramid of shining black faces at every door and window, gazing with delight at the scene, rolling their white eyeballs, and showing grinning rows of ivory from ear to ear. How could the flogger of urchins be otherwise than animated and joyous? The lady of his heart was his partner in the dance, and smiling graciously in reply to all his amorous oglings, while Brom Bones, sorely smitten with love and jealousy, sat brooding by himself in one corner.

When the dance was at an end Ichabod was attracted to a knot of the sager folks, who, with old Van Tassel, sat smoking at one end of the piazza gossiping over former times and drawing out long stories about the war.

This neighborhood, at the time of which I am speaking, was one of those highly favored places which abound with chronicle and great men. The British and American line had run near it during the war; it had therefore been the scene of marauding and infested with refugees, cow-boys, and all kinds of border

chivalry. Just sufficient time had elapsed to enable each storyteller to dress up his tale with a little becoming fiction, and in the indistinctness of his recollection to make himself the hero of every exploit.

There was the story of Doffue Martling, a large blue-bearded Dutchman, who had nearly taken a British frigate with an old iron nine-pounder from a mud breastwork, only that his gun burst at the sixth discharge. And there was an old gentleman who shall be nameless, being too rich a mynheer to be lightly mentioned, who, in the battle of Whiteplains, being an excellent master of defence, parried a musket-ball with a small sword, insomuch that he absolutely felt it whiz round the blade and glance off at the hilt: in proof of which he was ready at any time to show the sword, with the hilt a little bent. There were several more that had been equally great in the field, not one of whom but was persuaded that he had a considerable hand in bringing the war to a happy termination.

But all these were nothing to the tales of ghosts and apparitions that succeeded. The neighborhood is rich in legendary treasures of the kind. Local tales and superstitions thrive best in these sheltered, long-settled retreats but are trampled under foot by the shifting throng that forms the population of most of our country places. Besides, there is no encouragement for ghosts in most of our villages, for they have scarcely had time to finish their first nap and turn themselves in their graves before their surviving friends have travelled away from the neighborhood; so that when they turn out at night to walk their rounds they have no acquaintance left to call upon. This is perhaps the reason why we so seldom hear of ghosts except in our long-established Dutch communities.

The immediate causes however, of the prevalence of supernatural stories in these parts, was doubtless owing to the vicinity of Sleepy Hollow. There was a contagion in the very air that blew from that haunted region; it breathed forth an atmosphere of dreams and fancies infecting all the land. Several of the Sleepy Hollow people were present at Van Tassel's, and, as usual, were doling out their wild and wonderful legends. Many dismal tales were told about funeral trains and mourning cries and wailings heard and seen about the great tree where the unfortunate Major Andre was taken, and which stood in the neighborhood. Some mention was made also of the woman in white that haunted the dark glen at Raven Rock, and was often heard to shriek on winter nights before a storm, having perished there in the snow. The chief part of the stories, however, turned upon the favorite spectre of Sleepy Hollow, the headless horseman, who had been heard several times of late patrolling the country, and, it was said, tethered his horse nightly among the graves in the churchyard.

The sequestered situation of this church seems always to have made it a favorite haunt of troubled spirits. It stands on a knoll surrounded by locust trees and lofty elms, from among which its decent whitewashed walls shine modestly forth, like Christian purity beaming through the shades of retirement. A gentle slope descends from it to a silver sheet of water bordered by high trees, between which peeps may be caught at the blue hills of the Hudson. To look upon its grass-grown yard, where the sunbeams seem to sleep so quietly, one would think that there at least the dead might rest in peace. On one side of the church extends a wide woody dell, along, which raves a large brook among broken rocks and trunks of fallen trees. Over a deep black part of the stream, not far from the church, was formerly thrown a wooden bridge; the road that led to it and the bridge itself were thickly shaded by overhanging trees, which cast a gloom about it even in the daytime, but occasioned a fearful darkness at night. Such was one of the favorite haunts of the headless

horseman, and the place where he was most frequently encountered. The tale was told of old Brouwer, a most heretical disbeliever in ghosts, how he met the horseman returning from his foray into Sleepy Hollow, and was obliged to get up behind him; how they galloped over bush and brake, over hill and swamp, until they reached the bridge, when the horseman suddenly turned into a skeleton, threw old Brouwer into the brook, and sprang away over the tree-tops with a clap of thunder.

This story was immediately matched by a thrice-marvellous adventure of Brom Bones, who made light of the galloping Hessian as an arrant jockey. He affirmed that on returning one night from the neighboring village of Sing-Sing he had been overtaken by this midnight trooper; that he had offered to race with him for a bowl of punch, and should have won it too, for Daredevil beat the goblin horse all hollow, but just as they came to the church bridge the Hessian bolted and vanished in a flash of fire.

All these tales, told in that drowsy undertone with which men talk in the dark, the countenances of the listeners only now and then receiving a casual gleam from the glare of a pipe, sank deep in the mind of Ichabod. He repaid them in kind with large extracts from his invaluable author, Cotton Mather, and added many marvellous events that had taken place in his native state of Connecticut and fearful sights which he had seen in his nightly walks about Sleepy Hollow.

The revel now gradually broke up. The old farmers gathered together their families in their wagons, and were heard for some time rattling along the hollow roads and over the distant hills. Some of the damsels mounted on pillions behind their favorite swains, and their light-hearted laughter, mingling with the clatter of hoofs, echoed along the silent woodlands, sounding fainter and fainter until they gradually died away, and the late scene of noise and frolic was all silent and deserted. Ichabod only lingered behind, according to the custom of country lovers, to have a tete-a-tete with the heiress, fully convinced that he was now on the high road to success. What passed at this interview I will not pretend to say, for in fact I do not know. Something, however, I fear me, must have gone wrong, for he certainly sallied forth, after no very great interval, with an air quite desolate and chop-fallen. Oh these women! these women! Could that girl have been playing off any of her coquettish tricks? Was her encouragement of the poor pedagogue all a mere sham to secure her conquest of his rival? Heaven only knows, not I! Let it suffice to say, Ichabod stole forth with the air of one who had been sacking a hen-roost, rather than a fair lady's heart. Without looking to the right or left to notice the scene of rural wealth on which he had so often gloated, he went straight to the stable, and with several hearty cuffs and kicks roused his steed most uncourteously from the comfortable quarters in which he was soundly sleeping, dreaming of mountains of corn and oats and whole valleys of timothy and clover.

It was the very witching time of night that Ichabod, heavy-hearted and crestfallen, pursued his travel homewards along the sides of the lofty hills which rise above Tarry Town, and which he had traversed so cheerily in the afternoon. The hour was as dismal as himself. Far below him the Tappan Zee spread its dusky and indistinct waste of waters, with here and there the tall mast of a sloop riding quietly at anchor under the land. In the dead hush of midnight he could even hear the barking of the watch-dog from the opposite shore of the Hudson; but it was so vague and faint as only to give an idea of his distance from this faithful companion of man. Now and then, too, the long-drawn crowing of a cock, accidentally awakened, would sound far, far off, from some farm-house away among the hills; but it was like a dreaming sound in his ear. No signs of life occurred near him, but occasionally the melancholy chirp of a cricket, or perhaps the guttural

twang of a bull-frog from a neighboring marsh, as if sleeping uncomfortably and turning suddenly in his bed.

All the stories of ghosts and goblins that he had heard in the afternoon now came crowding upon his recollection. The night grew darker and darker; the stars seemed to sink deeper in the sky, and driving clouds occasionally had them from his sight. He had never felt so lonely and dismal. He was, moreover, approaching the very place where many of the scenes of the ghost-stories had been laid. In the centre of the road stood an enormous tulip tree which towered like a giant above all the other trees of the neighborhood and formed a kind of landmark. Its limbs were gnarled and fantastic, large enough to form trunks for ordinary trees, twisting down almost to the earth and rising again into the air. It was connected with the tragical story of the unfortunate Andre, who had been taken prisoner hard by, and was universally known by the name of Major Andre's tree. The common people regarded it with a mixture of respect and superstition, partly out of sympathy for the fate of its ill-starred namesake, and partly from the tales of strange sights and doleful lamentations told concerning it.

As Ichabod approached this fearful tree he began to whistle: he thought his whistle was answered; it was but a blast sweeping sharply through the dry branches. As he approached a little nearer he thought he saw something white hanging in the midst of the tree: he paused and ceased whistling, but on looking more narrowly perceived that it was a place where the tree had been scathed by lightning and the white wood laid bare. Suddenly he heard a groan: his teeth chattered and his knees smote against the saddle; it was but the rubbing of one huge bough upon another as they were swayed about by the breeze. He passed the tree in safety, but new perils lay before him.

About two hundred yards from the tree a small brook crossed the road and ran into a marshy and thickly-wooded glen known by the name of Wiley's Swamp. A few rough logs, laid side by side, served for a bridge over this stream. On that side of the road where the brook entered the wood a group of oaks and chestnuts, matted thick with wild grape-vines, threw a cavernous gloom over it. To pass this bridge was the severest trial. It was at this identical spot that the unfortunate Andre was captured, and under the covert of those chestnuts and vines were the sturdy yeomen concealed who surprised him. This has ever since been considered a haunted stream, and fearful are the feelings of the schoolboy who has to pass it alone after dark.

As he approached the stream his heart began to thump; he summoned up, however, all his resolution, gave his horse half a score of kicks in the ribs, and attempted to dash briskly across the bridge; but instead of starting forward, the perverse old animal made a lateral movement and ran broadside against the fence. Ichabod, whose fears increased with the delay, jerked the reins on the other side and kicked lustily with the contrary foot: it was all in vain; his steed started, it is true, but it was only to plunge to the opposite side of the road into a thicket of brambles and alder bushes. The schoolmaster now bestowed both whip and heel upon the starveling ribs of old Gunpowder, who dashed forward, snuffing and snorting, but came to a stand just by the bridge with a suddenness that had nearly sent his rider sprawling over his head. Just at this moment a plashy tramp by the side of the bridge caught the sensitive ear of Ichabod. In the dark shadow of the grove on the margin of the brook he beheld something huge, misshapen, black, and towering. It stirred not, but seemed gathered up in the gloom, like some gigantic monster ready to spring upon the traveller.

The hair of the affrighted pedagogue rose upon his head with terror. What was to be done? To turn and fly

was now too late; and besides, what chance was there of escaping ghost or goblin, if such it was, which could ride upon the wings of the wind? Summoning up, therefore, a show of courage, he demanded in stammering accents, "Who are you?" He received no reply. He repeated his demand in a still more agitated voice. Still there was no answer. Once more he cudgelled the sides of the inflexible Gunpowder, and, shutting his eyes, broke forth with involuntary fervor into a psalm tune. Just then the shadowy object of alarm put itself in motion, and with a scramble and a bound stood at once in the middle of the road. Though the night was dark and dismal, yet the form of the unknown might now in some degree be ascertained. He appeared to be a horseman of large dimensions and mounted on a black horse of powerful frame. He made no offer of molestation or sociability, but kept aloof on one side of the road, jogging along on the blind side of old Gunpowder, who had now got over his fright and waywardness.

Ichabod, who had no relish for this strange midnight companion, and bethought himself of the adventure of Brom Bones with the Galloping Hessian, now quickened his steed in hopes of leaving him behind. The stranger, however, quickened his horse to an equal pace. Ichabod pulled up, and fell into a walk, thinking to lag behind; the other did the same. His heart began to sink within him; he endeavored to resume his psalm tune, but his parched tongue clove to the roof of his mouth and he could not utter a stave. There was something in the moody and dogged silence of this pertinacious companion that was mysterious and appalling. It was soon fearfully accounted for. On mounting a rising ground, which brought the figure of his fellow-traveller in relief against the sky, gigantic in height and muffled in a cloak, Ichabod was horror-struck on perceiving that he was headless! but his horror was still more increased on observing that the head, which should have rested on his shoulders, was carried before him on the pommel of the saddle. His terror rose to desperation, he rained a shower of kicks and blows upon Gunpowder, hoping by a sudden movement to give his companion the slip; but the spectre started full jump with him. Away, then, they dashed through thick and thin, stones flying and sparks flashing at every bound. Ichabod's flimsy garments fluttered in the air as he stretched his long lank body away over his horse's head in the eagerness of his flight. They had now reached the road which turns off to Sleepy Hollow; but Gunpowder, who seemed possessed with a demon, instead of keeping up it, made an opposite turn and plunged headlong down hill to the left. This road leads through a sandy hollow shaded by trees for about a quarter of a mile, where it crosses the bridge famous in goblin story, and just beyond swells the green knoll on which stands the whitewashed church.

As yet the panic of the steed had given his unskillful rider an apparent advantage in the chase; but just as he had got halfway through the hollow the girths of the saddle gave away and he felt it slipping from under him. He seized it by the pommel and endeavored to hold it firm, but in vain, and had just time to save himself by clasping old Gunpowder round the neck, when the saddle fell to the earth, and he heard it trampled under foot by his pursuer. For a moment the terror of Hans Van Ripper's wrath passed across his mind, for it was his Sunday saddle; but this was no time for petty fears; the goblin was hard on his haunches, and (unskilled rider that he was) he had much ado to maintain his seat, sometimes slipping on one side, sometimes on another, and sometimes jolted on the high ridge of his horse's back-bone with a violence that he verily feared would cleave him asunder.

An opening in the trees now cheered him with the hopes that the church bridge was at hand. The wavering reflection of a silver star in the bosom of the brook told him that he was not mistaken. He saw

the walls of the church dimly glaring under the trees beyond. He recollected the place where Brom Bones' ghostly competitor had disappeared. "If I can but reach that bridge," thought Ichabod, "I am safe." Just then he heard the black steed panting and blowing close behind him; he even fancied that he felt his hot breath. Another convulsive kick in the ribs, and old Gunpowder sprang upon the bridge; he thundered over the resounding planks; he gained the opposite side; and now Ichabod cast a look behind to see if his pursuer should vanish, according to rule, in a flash of fire and brimstone. Just then he saw the goblin rising in his stirrups, and in the very act of hurling his head at him. Ichabod endeavored to dodge the horrible missile, but too late. It encountered his cranium with a tremendous crash; he was tumbled headlong into the dust, and Gunpowder, the black steed, and the goblin rider passed by like a whirlwind.

The next morning the old horse was found, without his saddle and with the bridle under his feet, soberly cropping the grass at his master's gate. Ichabod did not make his appearance at breakfast; dinner-hour came, but no Ichabod. The boys assembled at the school-house and strolled idly about the banks of the brook but no schoolmaster. Hans Van Ripper now began to feel some uneasiness about the fate of poor Ichabod and his saddle. An inquiry was set on foot, and after diligent investigation they came upon his traces. In one part of the road leading to the church was found the saddle trampled in the dirt; the tracks of horses' hoofs, deeply dented in the road and evidently at furious speed, were traced to the bridge, beyond which, on the bank of a broad part of the brook, where the water ran deep and black, was found the hat of the unfortunate Ichabod, and close beside it a spattered pumpkin.

The brook was searched, but the body of the schoolmaster was not to be discovered. Hans Van Ripper, as executor of his estate, examined the bundle which contained all his worldly effects. They consisted of two shirts and a half, two stocks for the neck, a pair or two of worsted stockings, an old pair of corduroy small-clothes, a rusty razor, a book of psalm tunes full of dog's ears, and a broken pitch-pipe. As to the books and furniture of the school-house, they belonged to the community, excepting Cotton Mather's *History of Witchcraft*, a *New England Almanac*, and a book of dreams and fortune-telling; in which last was a sheet of foolscap much scribbled and blotted in several fruitless attempts to make a copy of verses in honor of the heiress of Van Tassel. These magic books and the poetic scrawl were forthwith consigned to the flames by Hans Van Ripper, who from that time forward determined to send his children no more to school, observing that he never knew any good come of this same reading and writing. Whatever money the schoolmaster possessed—and he had received his quarter's pay but a day or two before—he must have had about his person at the time of his disappearance.

The mysterious event caused much speculation at the church on the following Sunday. Knots of gazers and gossips were collected in the churchyard, at the bridge, and at the spot where the hat and pumpkin had been found. The stories of Brouwer, of Bones, and a whole budget of others were called to mind, and when they had diligently considered them all, and compared them with the symptoms of the present case, they shook their heads and came to the conclusion that Ichabod had been carried off by the galloping Hessian. As he was a bachelor and in nobody's debt, nobody troubled his head any more about him, the school was removed to a different quarter of the hollow and another pedagogue reigned in his stead.

It is true an old farmer, who had been down to New York on a visit several years after, and from whom this account of the ghostly adventure was received, brought home the intelligence that Ichabod Crane was

still alive; that he had left the neighborhood, partly through fear of the goblin and Hans Van Ripper, and partly in mortification at having been suddenly dismissed by the heiress; that he had changed his quarters to a distant part of the country, had kept school and studied law at the same time, had been admitted to the bar, turned politician, electioneered, written for the newspapers, and finally had been made a justice of the Ten Pound Court. Brom Bones too, who shortly after his rival's disappearance conducted the blooming Katrina in triumph to the altar, was observed to look exceedingly knowing whenever the story of Ichabod was related, and always burst into a hearty laugh at the mention of the pumpkin; which led some to suspect that he knew more about the matter than he chose to tell.

The old country wives, however, who are the best judges of these matters, maintain to this day that Ichabod was spirited away by supernatural means; and it is a favorite story often told about the neighborhood round the intervening fire. The bridge became more than ever an object of superstitious awe, and that may be the reason why the road has been altered of late years, so as to approach the church by the border of the mill-pond. The schoolhouse, being deserted, soon fell to decay, and was reported to be haunted by the ghost of the unfortunate pedagogue; and the plough-boy, loitering homeward of a still summer evening, has often fancied his voice at a distance chanting a melancholy psalm tune among the tranquil solitudes of Sleepy Hollow.

POSTSCRIPT FOUND IN THE HANDWRITING OF MR. KNICKERBOCKER.

The preceding tale is given almost in the precise words in which I heard it related at a Corporation meeting of the ancient city of Manhattoes, at which were present many of its sagest and most illustrious burghers. The narrator was a pleasant, shabby, gentlemanly old fellow in pepper-and-salt clothes, with a sadly humorous face, and one whom I strongly suspected of being poor, he made such efforts to be entertaining. When his story was concluded there was much laughter and approbation, particularly from two or three deputy aldermen who had been asleep the greater part of the time. There was, however, one tall, dry-looking old gentleman, with beetling eyebrows, who maintained a grave and rather severe face throughout, now and then folding his arms, inclining his head, and looking down upon the floor, as if turning a doubt over in his mind. He was one of your wary men, who never laugh but upon good grounds—when they have reason and the law on their side. When the mirth of the rest of the company had subsided and silence was restored, he leaned one arm on the elbow of his chair, and sticking the other akimbo, demanded, with a slight but exceedingly sage motion of the head and contraction of the brow, what was the moral of the story and what it went to prove. The story-teller, who was just putting a glass of wine to his lips as a refreshment after his toils, paused for a moment, looked at his inquirer with an air of infinite deference, and, lowering the glass slowly to the table, observed that the story was intended most logically to prove—

“That there is no situation in life but has its advantages and pleasures—provided we will but take a joke as we find it;

“That, therefore, he that runs races with goblin troopers is likely to have rough riding of it.

“Ergo, for a country schoolmaster to be refused the hand of a Dutch heiress is a certain step to high preferment in the state.”

The cautious old gentleman knit his brows tenfold closer after this explanation, being sorely puzzled by

the ratiocination of the syllogism, while methought the one in pepper-and-salt eyed him with something of a triumphant leer. At length he observed that all this was very well, but still he thought the story a little on the extravagant—there were one or two points on which he had his doubts.

“Faith, sir,” replied the story-teller, “as to that matter, I don’t believe one-half of it myself.”

D. K.

Source:

The Legend of Sleepy Hollow, Washington Irving, Public Domain

Author Introduction-William Cullen Bryant (1794–1878)

William Cullen Bryant lived and wrote at the cusp of the Romantic era; indeed, he's credited with giving an American slant to the English Romantic poetry heralded by William Wordsworth (1770–1850) and Samuel Taylor Coleridge's (1772–1834) *Lyrical Ballads* (1799). Like Wordsworth, Bryant appreciated emulated, the neoclassical poetry of Alexander Pope and Samuel Johnson (1709–1784). Bryant also responded to the so-called graveyard school of poetry of Thomas Gray (1716–1771), poetry that linked emotion with observation of the natural world. From Wordsworth and Coleridge, Bryant awoke to the power of nature itself to teach, guide, and inspire the individual's developing mind and spirit. His poetry especially reflected his life-long love of nature, especially in his use of scenic nature imagery.

From his childhood on, he was exposed to the wonders of the American landscape; he was born in Cummington, Massachusetts. With his father, Dr. Peter Bryant (1767–1820), who was a naturalist, Bryant took many walking excursions into the surrounding woods and the Berkshire foothills. His father's library also provided Bryant with ample reading material (which he read with the help of his uncle, who schooled him in the classics). His father encouraged Bryant's early literary bent, including having Bryant's pro-Federalist poem *The Embargo; or, Sketches of the Times: A Satire by a Youth of Thirteen* (1808) published as a pamphlet.

In 1810, Bryant entered Williams College. There, he continued to write, drafting "Thanatopsis," which would become his most important poem. After learning that his family could not support his college education, Bryant studied law and was admitted to the bar in 1815. From 1816 to 1825, he practiced law at Great Barrington, married Frances Fairchild, began a family, and still wrote poetry. Upon publishing a revised "Thanatopsis," (1817), he gained enough critical attention and admiration to turn to writing professionally. In 1821, he published his collected *Poems*. In 1825, he moved to New York to edit the *New-York Review and Atheneum Magazine* then later the *New York Evening Post*, an important national newspaper that he eventually served as editor-in-chief. In New York, Bryant became an important (if not the most important) man of letters, socializing with such well-known writers as James Fenimore

Cooper. At the Atheneum, he lectured on poetry; he supported freedom of speech and religion and lectured on the rights of labor unions and the great wrongs of slavery. He eventually helped create the Republican Party, giving his significant support to Abraham Lincoln. And he continued to write poetry, with six new poetry collections appearing between 1832 and 1864.

Besides poetry, he published popular travelogues based on his travels across the United States and in Europe. By the time he died, due to complications from a fall while giving a speech at the unveiling of Giuseppe Mazzini's statue in New York, Bryant was considered one of the most important and influential writers of that era. He certainly contributed to making the idea of American literature viable both in America and abroad.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

To A Waterfowl (1818) By William Cullen Bryant

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean side?

There is a Power whose care
Teaches thy way along that pathless coast,—
The desert and illimitable air,—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend,
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart

Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

Source:

Poems, William Cullen Bryant, Public Domain

The Yellow Violet (1821) By William Cullen Bryant

When beechen buds begin to swell,
And woods the blue-bird's warble know,
The yellow violet's modest bell
Peeps from the last year's leaves below.

Ere russet fields their green resume,
Sweet flower, I love, in forest bare,
To meet thee, when thy faint perfume
Alone is in the virgin air.

Of all her train, the hands of Spring
First plant thee in the watery mould,
And I have seen thee blossoming
Beside the snow-bank's edges cold.

Thy parent sun, who bade thee view
Pale skies, and chilling moisture sip,
Has bathed thee in his own bright hue,
And streaked with jet thy glowing lip.

Yet slight thy form, and low thy seat,
And earthward bent thy gentle eye,
Unapt the passing view to meet,
When loftier flowers are flaunting nigh.

Oft, in the sunless April day,
Thy early smile has stayed my walk;
But midst the gorgeous blooms of May,
I passed thee on thy humble stalk.

So they, who climb to wealth, forget
The friends in darker fortunes tried.

I copied them—but I regret
That I should ape the ways of pride.
 And when again the genial hour
Awakes the painted tribes of light,
I'll not o'erlook the modest flower
That made the woods of April bright.

Source:

Poems, William Cullen Bryant, Public Domain

To Cole, The Painter Departing for Europe: A Sonnet (1829) By
William Cullen Bryant

Thine eyes shall see the light of distant skies:
Yet, COLE! thy heart shall bear to Europe's strand
A living image of thy native land,
Such as on thine own glorious canvas lies;
Lone lakes—savannas where the bison roves—
Rocks rich with summer garlands—solemn streams—
Skies, where the desert eagle wheels and screams—
Spring bloom and autumn blaze of boundless groves.
Fair scenes shall greet thee where thou goest—fair,
But different—everywhere the trace of men,
Paths, homes, graves, ruins, from the lowest glen
To where life shrinks from the fierce Alpine air,
Gaze on them, till the tears shall dim thy sight,
But keep that earlier, wilder image bright.

Source:

Poems, William Cullen Bryant, Public Domain

The Prairies (1833) By William Cullen Bryant

These are the gardens of the Desert, these
The unshorn fields, boundless and beautiful,
For which the speech of England has no name—
The Prairies. I behold them for the first,
And my heart swells, while the dilated sight
Takes in the encircling vastness. Lo! they stretch
In airy undulations, far away,
As if the ocean, in his gentlest swell,
Stood still, with all his rounded billows fixed,
And motionless for ever.—Motionless?—
No—they are all unchained again. The clouds
Sweep over with their shadows, and, beneath,
The surface rolls and fluctuates to the eye;
Dark hollows seem to glide along and chase
The sunny ridges. Breezes of the South!
Who toss the golden and the flame-like flowers,
And pass the prairie-hawk that, poised on high,
Flaps his broad wings, yet moves not—ye have played
Among the palms of Mexico and vines
Of Texas, and have crisped the limpid brooks
That from the fountains of Sonora glide
Into the calm Pacific—have ye fanned
A nobler or a lovelier scene than this?
Man hath no part in all this glorious work:
The hand that built the firmament hath heaved
And smoothed these verdant swells, and sown their slopes

With herbage, planted them with island groves,
 And hedged them round with forests. Fitting floor
 For this magnificent temple of the sky—
 With flowers whose glory and whose multitude
 Rival the constellations! The great heavens
 Seem to stoop down upon the scene in love,—
 A nearer vault, and of a tenderer blue,
 Than that which bends above the eastern hills.

As o'er the verdant waste I guide my steed,
 Among the high rank grass that sweeps his sides
 The hollow beating of his footstep seems
 A sacrilegious sound. I think of those
 Upon whose rest he tramples. Are they here—
 The dead of other days?—and did the dust
 Of these fair solitudes once stir with life
 And burn with passion? Let the mighty mounds
 That overlook the rivers, or that rise
 In the dim forest crowded with old oaks,
 Answer. A race, that long has passed away,
 Built them;—a disciplined and populous race
 Heaped, with long toil, the earth, while yet the Greek
 Was hewing the Pentelicus to forms
 Of symmetry, and rearing on its rock
 The glittering Parthenon. These ample fields
 Nourished their harvests, here their herds were fed,
 When haply by their stalls the bison lowed,
 And bowed his maned shoulder to the yoke.
 All day this desert murmured with their toils,
 Till twilight blushed, and lovers walked, and wooed
 In a forgotten language, and old tunes,
 From instruments of unremembered form,
 Gave the soft winds a voice. The red man came—
 The roaming hunter tribes, warlike and fierce,
 And the mound-builders vanished from the earth.
 The solitude of centuries untold
 Has settled where they dwelt. The prairie-wolf
 Hunts in their meadows, and his fresh-dug den
 Yawns by my path. The gopher mines the ground
 Where stood their swarming cities. All is gone—

All—save the piles of earth that hold their bones—
The platforms where they worshipped unknown gods—
The barriers which they builded from the soil
To keep the foe at bay—till o'er the walls
The wild beleaguers broke, and, one by one,
The strongholds of the plain were forced, and heaped
With corpses. The brown vultures of the wood
Flocked to those vast uncovered sepulchres,
And sat, unscared and silent, at their feast.
Haply some solitary fugitive,
Lurking in marsh and forest, till the sense
Of desolation and of fear became
Bitterer than death, yielded himself to die.
Man's better nature triumphed then. Kind words
Welcomed and soothed him; the rude conquerors
Seated the captive with their chiefs; he chose
A bride among their maidens, and at length
Seemed to forget,—yet ne'er forgot,—the wife
Of his first love, and her sweet little ones,
Butchered, amid their shrieks, with all his race.

Thus change the forms of being. Thus arise
Races of living things, glorious in strength,
And perish, as the quickening breath of God
Fills them, or is withdrawn. The red man, too,
Has left the blooming wilds he ranged so long,
And, nearer to the Rocky Mountains, sought
A wilder hunting-ground. The beaver builds
No longer by these streams, but far away,
On waters whose blue surface ne'er gave back
The white man's face—among Missouri's springs,
And pools whose issues swell the Oregon,
He rears his little Venice. In these plains
The bison feeds no more. Twice twenty leagues
Beyond remotest smoke of hunter's camp,
Roams the majestic brute, in herds that shake
The earth with thundering steps—yet here I meet
His ancient footprints stamped beside the pool.

Still this great solitude is quick with life.
Myriads of insects, gaudy as the flowers

They flutter over, gentle quadrupeds,
And birds, that scarce have learned the fear of man,
Are here, and sliding reptiles of the ground,
Startlingly beautiful. The graceful deer
Bounds to the wood at my approach. The bee,
A more adventurous colonist than man,
With whom he came across the eastern deep,
Fills the savannas with his murmurings,
And hides his sweets, as in the golden age,
Within the hollow oak. I listen long
To his domestic hum, and think I hear
The sound of that advancing multitude
Which soon shall fill these deserts. From the ground
Comes up the laugh of children, the soft voice
Of maidens, and the sweet and solemn hymn
Of Sabbath worshippers. The low of herds
Blends with the rustling of the heavy grain
Over the dark-brown furrows. All at once
A fresher wind sweeps by, and breaks my dream,
And I am in the wilderness alone.

Source:

Poems, William Cullen Bryant, Public Domain

Author Introduction-Jane Schoolcraft (1800–1842)

Jane Johnston Schoolcraft's parents were John Johnston, an Irish immigrant fur trader, and the daughter of Waub Ojeeg, chief of the Ojibwe. Schoolcraft's original Ojibwe name was Bamewawage- zhikaquay, which means a woman who moves, making sound in the heavens.

Figure 1. Jane Johnston Schoolcraft



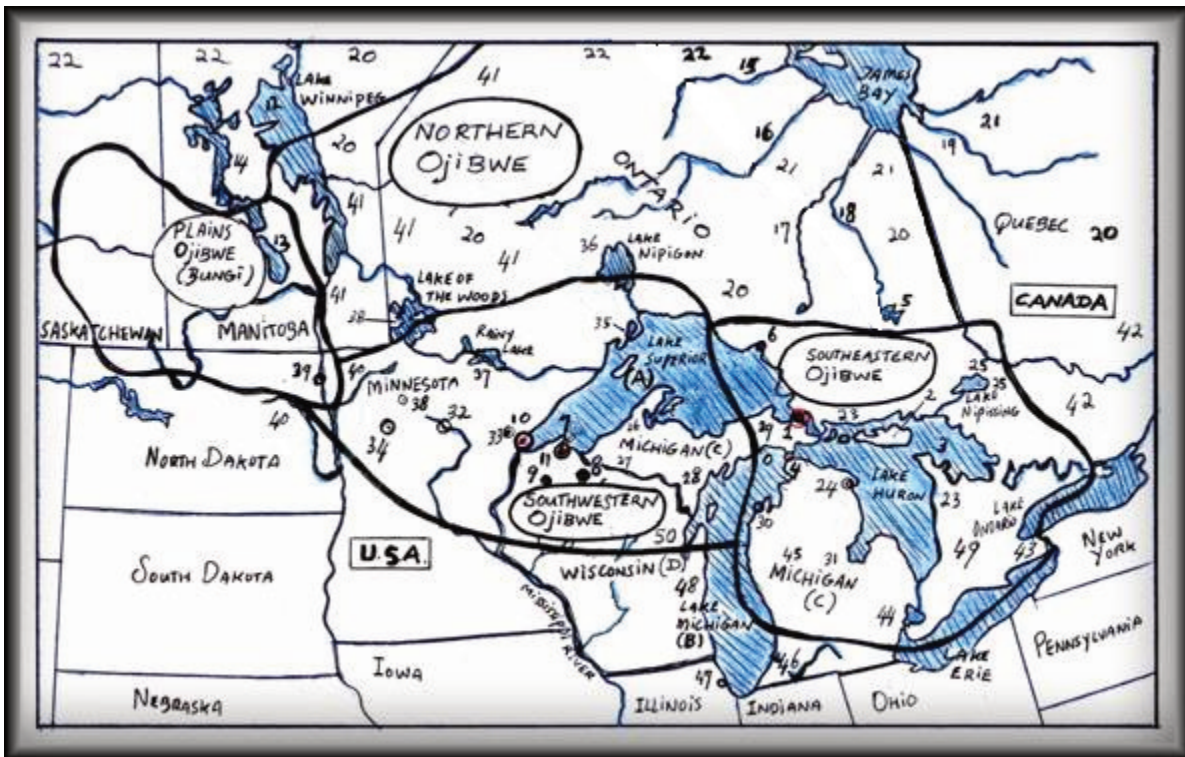
Both of Schoolcraft's parents educated her: her father through his library; her mother, through her knowledge of Ojibwe lore and customs. This mediation enabled Schoolcraft to later help her husband, Henry Rowe Schoolcraft (1793– 1864), to publish over twenty books and a number of articles on Native Americans. In 1826, the couple founded the journal *The Literary Voyager, or Muzzeniegun*.

Schoolcraft published several articles for this journal, taking on the persona of

Leelinau, an Ojibwe woman able to write knowledgeably about Ojibwe life and traditions. In this way, Schoolcraft continued to serve as a mediator between whites and Native Americans. She does so, for example, in *Mishosha*, an Ojibwe folktale that introduces readers to such Ojibwe values as bravery and loyalty. In effect, much of her writing recorded Ojibwe’s fast-dying culture. Schoolcraft also contributed poetry, using the pseudonym of Rosa, writing in both English and Ojibwan.

Like the words of many Native Americans, Schoolcraft’s work was also filtered to whites by a white, in this case, Schoolcraft’s husband. He edited and often took credit for her work. Schoolcraft and her husband had four children, two of whom survived to adulthood. She separated from her husband in 1830.

Figure 2. Map of Ojibwe land



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Jane Johnston Schoolcraft,” Unknown Author, Wikimedia, Public Domain.

Figure 2. “Map of Ojibwe land,” Jaawano Gijik, Wikimedia, CC BY-SA.

Mishosha, or The Magician of the Lakes (1827) By Jane Schoolcraft

IN an early age of the world, when there were fewer inhabitants than there now are, there lived an Indian, in a remote place, who had a wife and two children. They seldom saw any one out of the circle of their own lodge. Animals were abundant in so secluded a situation, and the man found no difficulty in supplying his family with food.

In this way they lived in peace and happiness, which might have continued if the hunter had not found cause to suspect his wife. She secretly cherished an attachment for a young man whom she accidentally met one day in the woods. She even planned the death of her husband for his sake, for she knew if she did not kill her husband, her husband, the moment he detected her crime, would kill her.

The husband, however, eluded her project by his readiness and decision. He narrowly watched her movements. One day he secretly followed her footsteps into the forest, and having concealed himself behind a tree, he soon beheld a tall young man approach and lead away his wife. His arrows were in his hands, but he did not use them. He thought he would kill her the moment she returned.

Meantime, he went home and sat down to think. At last he came to the determination of quitting her for ever, thinking that her own conscience would punish her sufficiently, and relying on her maternal feelings to take care of the two children, who were boys, he immediately took up his arms and departed.

When the wife returned she was disappointed in not finding her husband, for she had now concerted her plan, and intended to have despatched him. She waited several days, thinking he might have been led away by the chase, but finding he did not return, she suspected the true cause. Leaving her two children in the lodge, she told them she was going a short distance and would return. She then fled to her paramour and came back no more.

The children thus abandoned, soon made way with the food left in the lodge, and were compelled to quit it in search of more. The eldest boy, who was of an intrepid temper, was strongly attached to his brother, frequently carrying him when he became weary, and gathering all the wild fruit he saw. They wandered deeper and deeper into the forest, losing all traces of their former habitation, until they were completely lost in its mazes.

The eldest boy had a knife, with which he made a bow and arrows, and was thus

enabled to kill a few birds for himself and brother. In this manner they continued to pass on, from one piece of forest to another, not knowing whither they were going. At length they saw an opening through the woods, and were shortly afterward delighted to find themselves on the borders of a large lake'. Here the elder brother busied himself in picking the seed pods of the wild rose, which he preserved as food. In the meantime, the younger brother amused himself by shooting arrows in the sand, one of which happened to fall into the lake. Panigwum,¹ the elder brother, not willing to lose the arrow, waded in the water to reach it. Just as he was about to grasp the arrow, a canoe passed up to him with great rapidity. An old man, sitting in the centre, seized the affrighted youth and placed him in the canoe. In vain the boy addressed him—"My granfather, (a term of respect for old people,) pray take my little brother also. Alone, I cannot go with you ; he will starve if I leave him." Mishosha, (the old man,) only laughed at him. Then uttering the charm, Chemaun Poll, and giving his canoe a slap, it glided through the water with inconceivable swiftness. In a few moments they reached the habitation of the magician, standing on an island in the centre of the lake. Here he lived with his two daughters, who managed the affairs of his household. Leading the young man up to the lodge, he addressed his eldest daughter. "Here," said he, "my daughter, I have brought a young man to be your husband." Husband ! thought the young woman ; rather another victim of your bad arts, and your insatiate enmity to the human race. But she made no reply, seeming thereby to acquiesce in her father's will.

The young man thought he saw surprise depicted in the eyes of the daughter, during the scene of this introduction, and determined to watch events narrowly. In the evening he overheard the two daughters in conversation. "There," said the eldest daughter, "I told you he would not be satisfied with his last sacrifice. He has brought another victim, under the pretense of providing me a husband. Husband, indeed ! the poor youth will be in some horrible predicament before another sun has set. When shall we be spared the scenes of vice and wickedness which are daily taking place before *our eyes*."

Panigwun took the first opportunity of acquainting the daughters how he had been carried off, and been compelled to leave his little brother on the shore. They told him to wait until their father was asleep, then to get up and take his canoe, and using the charm he had obtained, it would carry him quickly to his brother. That he could carry him food, prepare a lodge for him, and be back before daybreak.

He did, in every respect, as he had been directed the canoe obeyed the charm, and carried him safely over, and after providing for the subsistence of his brother, told him that in a short time he should come for him.

1. The end wing feather.

Then returning to the enchanted island, he resumed his place in the lodge, before the magician awoke. Once, during the night, Mishosha awoke, and not seeing his destined son-in-law, asked his daughter what had become of him. She replied that he had merely stepped out, and would be back soon. This satisfied him. In the morning, finding the young man in the lodge, his suspicions were completely lulled. "I see, my daughter," said he, "you have told the truth."

As soon as the sun arose, Mishosha thus addressed the young man. "Come, my son, I have a mind to gather gulls' eggs. I know an island where there are great quantities, and I wish your aid in getting them." The young man saw no reasonable excuse; and getting into the canoe, the magician gave it a slap, and uttering a command, they were in an instant at the island. They found the shores strown with gulls' eggs, and the island full of birds of this species. "Go, my son," said the old man, "and gather the eggs, while I remain in the canoe-." But Panigwun had no sooner got ashore, than Mishosha pushed his canoe a little from the land, and exclaimed-"Listen, ye gulls! you have long expected an offering from me. I now give you a victim. Fly down and devour him." Then striking his canoe, he left the young man to his fate.

The birds immediately came in clouds around their victim, darkening the air with their numbers. But the youth seizing the first that came near him, and drawing his knife, cut off its head. He immediately skinned the bird, and hung the feathers as a trophy on his breast. "Thus," he exclaimed, "will I treat every one of you who approaches me. For hear, therefore, and listen to my words. It is not for you to eat human flesh. You have been given by the Great Spirit as food for man. Neither is it in the power of that old magician to do you any good. Take me on your backs and carry me to his lodge, and you shall see that I am not ungrateful." The gulls obeyed; collecting in a cloud for him to rest upon, and quickly flew to the lodge, where they arrived before the magician. The daughters were surprised at his return, but Mishosha, on entering the lodge, conducted himself as if nothing extraordinary had taken place.

The next day he again addressed the youth: "Come, my son," said he, "I will take you to an island covered with the most beautiful atones and pebbles, looking like silver. I wish you to assist me in gathering some of them. they will make handsome ornaments, and possess great medicinal virtues." Entering the canoe, the magician made use of his charm, and they were carried in a few moments to a solitary bay in an island, where there was a smooth sandy beach. The young man went ashore as usual, and began to search. "A little farther, a little farther," cried the old man. "Upon that rock you will get some fine ones." Then pushing his canoe from land-"Come, thou great king of fishes," cried the old man: "you have long expected an

offering from me. Come, and eat the stranger whom I have just put ashore on your island." So saying, he commanded his canoe to return, and it was soon out of sight.

Immediately, a monstrous fish thrust his long snout from the water, crawling partially on the beach, and opening wide his jaws to receive his victim. "When!" exclaimed the young man, drawing his knife and putting himself in a threatening attitude, "when did you ever taste human flesh? Have a care of yourself. You were given by the Great Spirit to man, and if you, or any of your tribe eat human flesh, you will fall sick and die. Listen not to the words of that wicked man, but carry me back to his island, in return for which I will present you a piece of red cloth." The fish complied, raising his back out of the water, to allow the young man to get on. Then taking his way through the lake, he landed his charge safely on the island before the return of the magician. The daughters were still more surprised to see that he had escaped the arts of their father the second time. But the old man on his return maintained his taciturnity and self composure. He could not, however, help saying to himself- "What manner of boy is this, who is ever escaping from my power. But his spirit shall not save him. I will entrap him to-morrow. Ha, ha, ha!"

Next day the magician addressed the young man as follows: "Come, my son," said he, "you must go with me to procure some young eagles. I wish to tame them. I have discovered an island where they are in great abundance." When they had reached the island, Mishosha led him inland until they came to the foot of a tall pine, upon which the nests were. "Now, my son," said he, "climb up this tree and bring down the birds." The young man obeyed. When he had with great difficulty got near the nest, "Now," exclaimed the magician, addressing the tree, "stretch yourself up and be very tall." The tree rose up at the command. "Listen, ye eagles," continued the old man, "you have long expected a gift from me. I now present you this boy, who has had the presumption to molest your young. Stretch forth your claws and seize him." So saying he left the young man to his fate, and returned.

But the intrepid youth drawing his knife, and cutting off the head of the first eagle that menaced him, raised his voice and exclaimed, "Thus will I deal with all who come near me. What right have you, ye ravenous birds, who were made to feed on beasts, to eat human flesh? Is it because that cowardly old canoe-man has bid you do so?_ He is an old woman. He can neither do you good nor harm. See, I have already slain one of your number. Respect my bravery, and carry me back that I may show you how I shall treat you." The eagles, pleased with his spirit, assented, and clustering thick around him formed a seat with their backs, and flew toward the

enchanted island. As they crossed the water they passed over the magician, lying half asleep in his canoe.

The return of the young man was hailed with joy by the daughters, who now plainly saw that he was under the guidance of a strong spirit. But the ire of the old man was excited, although he kept his temper under subjection. He taxed his wits for some new mode of ridding himself of the youth, who had so successfully baffled his skill. He next invited him to go a hunting.

Taking his canoe, they proceeded to an island and built a lodge to shelter themselves during the night. In the mean while the magician caused a deep fall of snow, with a storm of wind and severe cold. According to custom, the young man pulled off his moccasins and leggings and hung them before the fire to dry. After he had gone to sleep the magician, watching his opportunity, got up, and taking one moccasin and one legging threw them into the fire. He then went to sleep. In the morning, stretching himself as he arose and uttering an exclamation of surprise, "My son," said he, "what has become of your moccasin and legging? I believe this is the moon in which fire attracts, and I fear they have been drawn in." The young man suspected the true cause of his loss, and rightly attributed it to a design of the magician to freeze him to death on the march. But he maintained the strictest silence, and drawing his conaus over his head thus communed with himself: "I have full faith in the Manito who has preserved me thus far, I do not fear that he will forsake me in this cruel and emergency. Great is his power, and I invoke it now that he may enable me to prevail over this wicked enemy of mankind."

He then threw on the remaining moccasin and legging, and taking a dead coal from the fireplace, invoked his spirit to give it efficacy, and blackened his foot and leg as far as the lost garment usually reached. He then got up and announced himself ready for the march. In vain Mishosha led him through snows and over morasses, hoping to see the lad sink at every moment. But in this he was disappointed, and for the first time they returned home together.

Taking courage from this success, the young man now determined to try his own power, having previously consulted with the daughters. They all agreed that the life the old man led was detestable, and that whoever would rid the world of him, would entitle himself to the thanks of the human race.

On the following day the young man thus addressed his hoary captor. "My grandfather, I have often gone with you on perilous excursions and never murmured. I must now request that you will accompany me. I wish to visit my little brother, and to bring him home with me." They accordingly went on a visit to the main land, and found the little lad in the spot where he had been left.

After taking him into the canoe, the young man again addressed the magician: "My grandfather, will you go and cut me a few of those red willows on the bank, I wish to prepare some smoking mixture." "Certainly, my son," replied the old man, "what you wish is not very hard. Ha, ha, ha! do you think me too old to get up there?" No sooner was Mishosha ashore, than the young man, placing himself in the proper position struck the canoe with his hand, and pronouncing the charm, N'cHJMAUN PoLL, the canoe immediately flew through the water on its return to the island. It was evening when the two brothers arrived, and carried the canoe ashore. But the elder daughter informed the young man that unless he sat up and watched the canoe, and kept his hand upon it, such was the power of their father, it would slip off and return to him. Panigwun watched faithfully till near the dawn of day, when he could no longer resist the drowsiness which oppressed him, and he fell into a short doze. *In the* meantime the canoe slipped off and sought its master, who soon returned in high glee. "Ha, ha, ha! my son," said he; "you thought to play me a trick. It was very clever. But you see I am too old for you."

A short time after, the youth again addressed the magician. "My grandfather, I wish to try my skill in hunting. It is said there is plenty of game on an island not far off, and I have to request that you will take me there in your canoe." They accordingly went to the island and spent the day in hunting. Night coming on they put up a temporary lodge. When the magician had sunk into a profound sleep, the young man got up, and taking one of Mishosha's leggings and moccasins from the place where they hung, threw them into the fire, thus retaliating the artifice before played upon himself. He had discovered that the foot and leg were the only vulnerable parts of the magician's body. Having committed these articles to the fire, he besought his Manito that he would raise a great storm of snow, wind, and hail, and then laid himself down beside the old man. Consternation was depicted on the countenance of the latter, when he awoke in the morning and found his moccasin and legging missing. "I believe, my grandfather," said the young man, "that this is the moon in which fire attracts, and I fear your foot and leg garment have been drawn in." Then rising and bidding the old man follow him, he began the morning's hunt, frequently turning to see how Mishosha kept up. He saw him faltering at every step and almost benumbed with cold, but encouraged him to follow, saying, we shall soon get through and reach the shore; although he took pains, at the same time, to lead him in round about ways, so as to let the frost take complete effect. At length the old man reached the brink of the island where the woods are succeeded by a border of smooth sand. But he could go no farther; his legs became stiff and refused motion, and he found himself fixed to the spot. But he still kept stretching out his

arms and swinging his body to and fro. Every moment he found the numbness creeping higher. He felt his legs growing downward like roots, the feathers of his head turned to leaves, and in a few seconds he stood a tall and stiff sycamore, leaning toward the water.

Panigwun leaped into the canoe, and pronouncing the charm, was soon transported to the island, where he related his victory to the daughters. They applauded the deed, agreed to put on mortal shapes, become wives to the two young men, and for ever quit the enchanted island. And passing immediately over to the main land, they lived lives of *happiness* and peace.

Source:

Algonquian Researches Comparing Inquiries Respecting the Mental Characteristics of the North American Indians, First Series Indian Tales and Legends in Two Volumes, Henry Rowe Schoolcraft, Public Domain

Author Introduction -- Augustus Longstreet

Figure 1. Augustus Longstreet

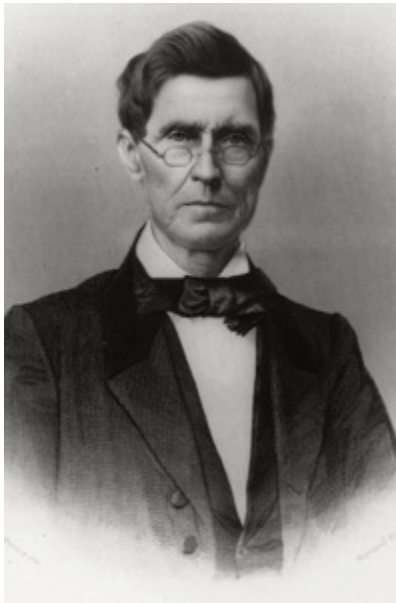


Image Credit:

Figure 1. "Augustus Longstreet," Unknown Author, Wikimedia, Public Domain.

"Georgia Theatrics" (1834) By Augustus Longstreet

IF my memory fail me not, the 10th of June, 1809, found me, at about eleven o'clock in the forenoon, ascending a long and gentle slope in what was called "The Dark Corner" of Lincoln. I believe it took its name from the moral darkness which reigned over that portion of the county at the time of which I am speaking. If in this point of view it was but a shade darker than the rest of the county, it was inconceivably dark. If any man can name a trick or sin which had not been committed at the time of which I am speaking, in the very focus of all the county's illumination (Lincolnton), he must himself be the most inventive of the tricky and the very Judas of sinners. Since that time, however (all humor aside), Lincoln has become a living proof "that light shineth in darkness." Could I venture to mingle the solemn with the ludicrous, even for the purposes of honorable contrast, I could adduce from this county instances of the most numerous and wonderful transitions from vice and folly to virtue and holiness which have ever, perhaps, been witnessed since the days of the apostolic ministry. So much, lest it should be thought by some that what I am about to relate is characteristic of the county in which it occurred.

Whatever may be said of the *moral* condition of the Dark Corner at the time just mentioned, its *natural* condition was anything but dark. It smiled in all the charms of spring; and spring borrowed a new charm from its undulating grounds, its luxuriant woodlands, its sportive streams, its vocal birds, and its blushing flowers.

Rapt with the enchantment of the season and the scenery around me, I was slowly rising the slope, when I was startled by loud, profane, and boisterous voices, which seemed to proceed from a thick covert of undergrowth about two hundred yards in the advance of me and about one hundred to the right of my road.

"You kin, kin you?"

"Yes, I kin, and am able to do it! Boo-oo-oo! Oh, wake snakes, and walk your chinks! Brim stone and — fire! Don't hold me, Nick Stoval! The fight's made up, and let's go at it. —my soul if I don't jump down his throat, and gallop every chitterling out of him before you can say 'quit!'"

"Now, Nick, don't hold him! Jist let the wild-cat come, and I'll tame him. Ned'll see me a fair fight! Won't you, Ned?"

"Oh yes; I'll see you a fair fight, blast my old shoes if I don't!"

“That’s sufficient, as Tom Haynes said when he saw the elephant. Now let him come!”

Thus they went on, with countless oaths interspersed, which I dare not even hint at, and with much that I could not distinctly hear.

In mercy’s name! thought I, what band of ruffians has selected this holy season and this heavenly retreat for such pandemoniac riots! I quickened my gait, and had come nearly opposite to the thick grove whence the noise proceeded, when my eye caught, indistinctly and at intervals, through the foliage of the dwarf-oaks and hickories which intervened, glimpses of a man, or men, who seemed to be in a violent struggle; and I could occasionally catch those deep-drawn, emphatic oaths which men in conflict utter when they deal blows. I dismounted, and hurried to the spot with all speed. I had overcome about half the space which separated it from me, when I saw the combatants come to the ground, and, after a short struggle, I saw the uppermost one (for I could not see the other) make a heavy plunge with both his thumbs, and at the same instant I heard a cry in the accent of keenest torture, “Enough! My eye’s out!”

I was so completely horror-struck that I stood transfixed for a moment to the spot where the cry met me. The accomplices in the hellish deed which had been perpetrated had all fled at my approach — at least, I supposed so, for they were not to be seen.

“Now, blast your corn-shucking soul!” said the victor (a youth about eighteen years old) as he rose from the ground “come cutt’n your shins ’bout me agin, next time I come to the court-house, will you? Get your owl eye in agin if you can!”

At this moment he saw me for the first time. He looked excessively embarrassed, and was moving off, when I called to him, in a tone emboldened by the sacredness of my office and the iniquity of his crime, “Come back, you brute, and assist me in relieving your fellow – mortal, whom you have ruined forever!”

My rudeness subdued his embarrassment in an instant; and, with a taunting curl of the nose, he replied, “You needn’t kick before you re spurr’d. There a’n’t nobody there, nor ha’n’t been nother. I was jist seein’ how I could ‘a’ *fout*.” So saying, he bounded to his plough, which stood in the corner of the fence about fifty yards beyond the battle-ground.

And, would you believe it, gentle reader? his report was true. All that I had heard and seen was nothing more nor less than a Lincoln re hearsal, in which the youth who had just left me had played all the parts of all the characters in a court-house fight. I went to the ground from which he had risen, and there were the prints of his two thumbs, plunged up to the balls in the mellow earth, about the distance of a man’s eyes apart; and the ground around was broken up as if two stags had been engaged upon it.

Source:

Georgia Scenes, Characters, Incidents, etc., In the First Half-Century of the Republic. By a native Georgian.,
Longstreet, Augustus Baldwin, Public Domain

The Dance, A Personal Adventure of the Author (1833) By
Augustus Longstreet

SOME years ago I was called by business to one of the frontier counties, then but recently settled. It became necessary for me, while there, to enlist the services of Thomas Gibson, Esq., one of the magistrates of the county, who resided about a mile and a half from my lodgings; and to this circumstance was I indebted for my introduction to him. I had made the intended disposition of my business, and was on the eve of my departure for the city of my residence, when I was induced to remain a day longer by an invitation from the squire to attend a dance at his house on the following day. Having learned from my landlord that I would probably “be expected at the frolic ” about the hour of ten in the forenoon, and, being desirous of seeing all that passed upon the occasion, I went over about an hour before the time.

The squire’s dwelling consisted of but one room, which answered the threefold purpose of dining-room, bedroom, and kitchen. The house was constructed of logs, and the floor was of *puncheons* a term which, in Georgia, means split logs, with their faces a little smoothed with the axe or hatchet. To gratify his daughters, Polly and Silvy, the old gentleman and his lady had consented to camp out for a day, and to surrender the habitation to the girls and their young friends.

When I reached there I found all things in readiness for the promised amusement. The girls, as the old gentleman informed me, had compelled the family to breakfast under the trees, for they had completely stripped the house of its furniture before the sun rose. They were already attired for the dance, in neat but plain habiliments of their own manufacture. “What !” says some weakly, sickly, delicate, useless, affected, “charming creature” of the city “dressed for a ball at nine in the morning !” ” Even so, my delectable Miss Octavia Matilda Juliana Claudia Ipecacuanha; and what have you to say against it ? If people must dance, is it riot much more rational to employ the hour allotted to exercise in that amusement than the hours sacred to repose and meditation? And which is entitled to the most credit the young lady who rises with the dawn, and puts herself and whole house in order for a ball four hours before it begins, or the one who requires a fortnight to get herself dressed for it?

The squire and I employed the interval in conversation about the first settlement of the country, in the

course of which I picked up some useful and much interesting information. We were at length interrupted, however, by the sound of a violin, which proceeded from a thick wood at my left. The performer soon after made his appearance, and proved to be no other than Billy Porter, a negro fellow of much harmless wit and humor, who was well known throughout the State. Poor Billy! "his harp is now hung upon the willow"; and I would not blush to offer a tear to his memory, for his name is associated with some of the happiest scenes of my life, and he sleeps with many a dear friend who used to join me in provoking his wit and in laughing at his eccentricities; but I am leading my reader to the grave instead of the dance, which I promised. If, however, his memory reaches twelve years back he will excuse this short tribute of respect to Billy Porter.

Billy, to give his own account of himself, " had been taking a turn with the brethren [the Bar]; and, hearing the ladies wanted to see *pretty Billy*, had come to give them a benefit." The squire had not seen him before; and it is no disrespect to his understanding or politeness to say that he found it impossible to give me his attention for half an hour after Billy arrived. I had nothing to do, therefore, while the young people were assembling, but to improve my knowledge of Billy's character, to the squire's amusement. I had been thus engaged about thirty minutes, when I saw several fine, bouncing, ruddy-cheeked girls descending a hill about the eighth of a mile off. They, too, were attired in manufactures of their own hands. The refinements of the present day in female dress had not even reached our republican *cities* at this time ; and, of course,, the *country girls* were wholly ignorant of them. They carried no more cloth upon their arms or straw upon their heads than was necessary to cover them. They used no artificial means of spreading their frock-tails to an interesting extent from their ankles. They had no boards laced to their breasts, nor any corsets laced to their sides ; consequently, they looked, for all the world, like human beings, " and could be distinctly recognized as such at the distance of two hundred paces. Their movements were as free and active as nature would permit them to be. Let me not be understood as interposing the least objection to any lady in this land of liberty dressing just as she pleases. If she choose to lay her neck and shoulders bare, what right have I to look at them, much less to find fault with them? If she choose to put three yards of muslin in a frock sleeve, what right have I to ask why a little strip of it was not put in the body? If she like the pattern of a hoisted umbrella for a frock, and the shape of a cheese-cask for her body, what is all that to me? But to return.

The girls were met by Polly and Silvy Gibson at some distance from the house, who welcomed them "with a kiss, of course?" Oh no; but with something much less equivocal a hearty shake of the hand and smiling countenances, which had some meaning.

[*Note.* The custom of kissing, as practised in these days by the *amiables*, is borrowed from the French, and by them from Judas.]

The young ladies had generally collected before any of the young men appeared. It was not long, however, before a large number of both sexes were assembled, and they adjourned to the *ballroom*.

But for the snapping of a fiddle – string, the young people would have been engaged in the amusement of the day in less than three minutes from the time they entered the house. Here were no formal introductions to be given, no drawing for places or partners, no parade of managers, no ceremonies. It was perfectly understood that all were invited *to dance*, and that none were invited who were unworthy to be danced with;

consequently, no gentleman hesitated to ask any lady present to dance with him, and no lady refused to dance with a gentleman merely because she had not been made acquainted with him.

In a short time the string was repaired, and off went the party to a good old republican six reel. I had been thrown among *fashionables* so long that I had almost forgotten my native dance. But it revived rapidly as they wheeled through its mazes, and with it returned many long-forgotten, pleasing recollections. Not only did the reel return to me, but the very persons who used to figure in it with me, in the hey day of youth.

Here was my old sweetheart, Polly Jackson, identically personified in Polly Gibson; and here was Jim Johnson's in Silvy, and Bill Martin's in Nancy Ware. Polly Gibson had my old flame's very steps as well as her looks. "Ah," said I, "squire, this puts me in mind of old times. I have not seen a six reel for five-and-twenty years. It recalls to my mind many a happy hour, and many a jovial friend who used to enliven it with me. Your Polly looks so much like my old sweetheart, Polly Jackson, that, were I young again, I certainly should fall in love with her."

"That was the name of her mother," said the squire.

"Where did you marry her?" inquired I.

"In Wilkes," said he; "she was the daughter of old Nathan Jackson, of that county."

"It isn't possible!" returned I. "Then it is the very girl of whom I am speaking. Where is she?"

"She's out," said the squire, "preparing dinner for the young people; but she'll be in towards the close of the day. But come along, and I'll make you acquainted with her at once if you'll promise not to run away with her; for I tell you what it is, she's the likeliest *gal* in all these parts yet."

"Well," said I, "I'll promise not to run away with her, but you must not let her know who I am. I wish to make myself known to her; and, for fear of the worst, you shall witness the introduction. But don't get jealous, squire, if she seems a little too glad to see me; for, I assure you, we had a strong notion of each other when we were young."

"No danger," replied the squire; "she hadn't seen *me* then, or she never could have loved such a hard-favored man as you are."

In the meantime the dance went on, and I employed myself in selecting from the party the best examples of the dancers of my day and Mrs. Gibson's, for her entertainment. In this I had not the least difficulty; for the dancers before me and those of my day were in all respects identical.

Jim Johnson kept up the double-shuffle from the beginning to the end of the reel; and here was Jim over again in Sammy Tant. Bill Martin always set to his partner with the same step; and a very curious step it was. He brought his right foot close behind his left, and with it performed precisely the motion of the thumb in cracking that insect which Burns has immortalized; then moved his right back, threw his weight upon it, brought his left behind it, and cracked with that as before; and so on alternately. Just so did Bill Kemp, to a nail. Bob Simons danced for all the world like a "Supple Jack" (or, as we commonly call it, a "Supple *Sawney*") when the string is pulled with varied force at intervals of seconds; and so did Jake Slack. Davy Moore went like a suit of clothes upon a clothing-line on a windy day; and here was his antitype in Ned Clark. Rhoda Nobles swam through the reel like a cork on wavy waters, always giving two or three pretty little perch – bite diddles as she rose from a coupee. Nancy Ware was her very self. Becky Lewis made a business

of dancing—she disposed of her part as quick as possible, stopped dead short as soon as she got through, and looked as sober as a judge all the time; even so did Chloe Dawson. I used to tell Polly Jackson that Becky's countenance, when she closed a dance, always seemed to say, "Now, if you want any more dancing, you may do it yourself!"

The dance grew merrier as it progressed; the young people became more easy in each other's company, and often enlivened the scene with most humorous remarks. Occasionally some sharp cuts passed between the boys, such as would have produced half a dozen duels at a city ball; but here they were taken as they were meant, in good humor. Jim Johnson being a little tardy in meeting his partner at a turn of the reel, "I ax pardon, Miss Chloe," said he; "Jake Slack went to make a cross-hop just now, and tied his legs in a hard knot, and I stopped to help him untie them!" A little after Jake hung his toe in a crack of the floor and nearly fell. "Ding my buttons," said he, "if I didn't know I should stumble over Jim Johnson's foot at last! Jim, draw your foot up to your own end of the reel!" (Jim was at the other end of the reel, and had, in truth, a prodigious foot.)

Towards the middle of the day many of the neighboring farmers dropped in, and joined the squire and myself in talking of old times. At length dinner was announced. It consisted of plain fare, but there was a profusion of it. Rough planks, supported by stakes driven in the ground, served for a table, at which the old and young of both sexes seated themselves at the same time. I soon recognized Mrs. Gibson from all the matrons present. Thirty years had wrought great changes in her appearance, but they had left some of her features entirely unimpaired. Her eye beamed with all its youthful fire; and, to my astonishment, her mouth was still beautified with a full set of teeth, unblemished by time. The rose on her cheek had rather freshened than faded, and her smile was the very same that first subdued my heart; but her fine form was wholly lost, and, with it, all the grace of her movements. Pleasing but melancholy reflections occupied my mind as I gazed on her dispensing her cheerful hospitalities. I thought of the sad history of many of her companions and mine, who used to carry light hearts through the merry dance. I compared my after-life with the cloudless days of my attachment to Polly. Then I was light-hearted, gay, contented, and happy. I aspired to nothing but a good name, a good wife, and an easy competence. The first and last were mine already; and Polly had given me too many little tokens of her favor to leave a doubt now that the second was at my command. But I was foolishly told that my talents were of too high an order to be employed in the drudgeries of a farm, and I more foolishly believed it. I forsook the pleasures which I had tried and proved, and went in pursuit of those imaginary joys which seemed to encircle the seat of Fame. From that moment to the present my life had been little else than one unbroken scene of disaster, disappointment, vexation, and toil. And now, when I was too old to enjoy the pleasures which I had discarded, I found that my aim was absolutely hopeless; and that my pursuits had only served to unfit me for the humbler walks of life, and to exclude me from the higher. The gloom of these reflections was, however, lightened in a measure by the promises of the coming hour, when I was to live over again with Mrs. Gibson some of the happiest moments of my life.

After a hasty repast the young people returned to their amusement, followed by myself, with several of the elders of the company. An hour had scarcely elapsed before Mrs. Gibson entered, accompanied by a goodly number of matrons of her own age. This accession to the company produced its usual effects. It raised the

tone of conversation a full octave, and gave it a triple- time movement; added new life to the wit and limbs of the young folks, and set the old men to cracking jokes.

At length the time arrived for me to surprise and delight Mrs. Gibson. The young folks insisted upon the old folks taking a reel, and this was just what I had been waiting for; for, after many plans for making the discovery, I had finally concluded upon that which I thought would make *her* joy general among the company; and that was, to announce myself, just before leading her to the dance, in a voice audible to most of the assembly. I therefore readily assented to the proposition of the young folks, as did two others of my age., and we made to the ladies for our partners I, of course, offered my hand to Mrs. Gibson.

“Come, said I, “Mrs. Gibson, let us see if we can’t outdance these young people.”

“Dear me, sir,” said she, ” I haven t danced a step these twenty years.”

“Neither have I; but I’ve resolved to try once more, if you will join me, just for old times’ sake.”

“I really cannot think of dancing,” said she.

“Well,” continued I (raising my voice to a pretty high pitch, on purpose to be heard, while my countenance kindled with exultation at the astonishment and delight which I was about to produce), “you surely will dance with an old friend and sweetheart, who used to dance with you when a girl!”

At this disclosure her features assumed a vast variety of expressions; but none of them responded precisely to my expectation; indeed, some of them were of such an equivocal and alarming character that I deemed it advisable not to prolong her suspense. I therefore proceeded:

“Have you forgot your old sweetheart, Abram Baldwin ?”

“What!” said she, looking more astonished and confused than ever. “Abram Baldwin! Abram Baldwin! I don’t think I ever heard the name before.”

“Do you remember Jim Johnson ?” said I. ” Oh yes,” said she, “mighty well.” her countenance brightening with a smile.

“And Bill Martin ?”

“Yes, perfectly well. Why—*who* are you ?”

Here we were interrupted by one of the gentlemen, who had led his partner to the floor, with ” Come, stranger, we’re getting mighty tired o’ standing. It won’t do for old people that’s going to dance to take up much time in standing; they ll lose all their *spryness*. Don’t stand begging Polly Gibson, she never dances; but take my Sal there, next to her; she’ll run a reel with you to old Nick’s house and back *agin*.”

No alternative was left me, and therefore I offered my hand to Mrs. Sally—I didn’t know who.

“Well,” thought I, as I moved to my place, “the squire is pretty secure from jealousy; but Polly will soon remember me when she sees my steps in the reel. I will dance precisely as I used to in my youth, if it tire me to death. ” There was one step that was almost exclusively my own, for few of the dancers of my day could perform it at all, and none with the grace and ease that I did. ” She’ll remember Abram Baldwin,” thought I, “as soon as she sees the *double, cross-hop*.” It was performed by rising and crossing the legs twice or thrice before alighting, and I used to carry it to the third cross with considerable ease. It was a step solely adapted to setting or balancing, as all will perceive; but I thought the occasion would justify a little perversion of it, and therefore resolved to lead off with it, that Polly might be at once relieved from suspense. Just, however, as I

reached my place, Mrs. Gibson's youngest son, a boy about eight years old, ran in and cried out, "Mammy, old Boler's jumped upon the planks, and dragged off a great hunk o' meat as big as your head, and broke a dish and two plates all to darn smashes!" Away went Mrs. Gibson, and off went the music. Still I hoped that matters would be adjusted in time for Polly to return and see the double cross-hop; and I felt the mortification which my delay in getting a partner had occasioned some what solaced by the reflection that it had thrown me at the foot of the reel.

The first and second couples had nearly completed their performances, and Polly had not returned. I began to grow uneasy, and to interpose as many delays as I could without attracting notice.

The six reel is closed by the foot couple balancing at the head of the set, then in the middle, then at the foot, again in the middle, meeting at the head, and leading down.

My partner and I had commenced balancing at the head, and Polly had not returned. I balanced until my partner forced me on. I now deemed it advisable to give myself up wholly to the double cross-hop; so that if Polly should return in time to see any step it should be this, though I was already nearly exhausted. Accordingly, I made the attempt to introduce it in the turns of the reel; but the first experiment convinced me of three things at once—first, that I could not have used the step in this way in my best days; second, that my strength would not more than support it in its proper place for the remainder of the reel; and, third, if I tried it again in this way I should knock my brains out against the puncheons; for my partner, who seemed determined to confirm her husband's report of her, evinced no disposition to wait upon experiments, but, fetching me a jerk while I was up and my legs crossed, had wellnigh sent me head foremost to Old Nick's house, sure enough.

We met in the middle, my back to the door, and from the silence that prevailed in the yard I flattered myself that Polly might be even now catching the first glimpse of the favorite step, when I heard her voice at some distance from the house: "Get you gone! G-e-e-e-t you gone! G-e-e-e-e-t you gone!" Matters outdoors were now clearly explained. There had been a struggle to get the meat from Boler; Boler had triumphed, and retreated to the woods with his booty, and Mrs. Gibson was heaping indignities upon him in the last resort.

The three "*Get-you-gones*" met me precisely at the three closing balances; and the last brought my moral energies to a perfect level with my physical.

Mrs. Gibson returned, however, a few minutes after, in a good humor; for she possessed a lovely disposition, which even marriage could not spoil. As soon as I could collect breath enough for regular conversation (for, to speak in my native dialect, I was "*mortal tired*"), I took a seat by her, resolved not to quit the house without making myself known to her, if possible.

"How much, said I, "your Polly looks and dances like you used to at her age!"

"I've told my old man so a hundred times," said she. "Why, who upon earth are you?"

"Did you ever see two persons dance more alike than Jim Johnson and Sammy Tant?"

"Never. Why, who can you be?"

"You remember Becky Lewis?"

"Yes."

"Well, look at Chloe Dawson, and you'll see her over again."

“Well, law me! Now I know I must have seen you somewhere; but, to save my life, I can t tell wher !
Where did your father live?”

“He died when I was small.”

“And where did you use to see me ?”

“At your father’s, and old Mr. Dawson’s, and at Mrs. Barnes’s, and at Squire Noble’s, and many other places.”

“Well, goodness me! it’s mighty strange I can’t call you to mind!”

I now began to get petulant, and thought it best to leave her.

The dance wound up with the old merry jig, and the company dispersed.

The next day I set out for my residence. I had been at home rather more than two months when I received the following letter from Squire Gibson :

“DEAR SIR, —I send you the money collected on the notes you left with me. Since you left here, Polly has been thinking about old times, and she says, to save her life, she can’t recollect you.” BALDWIN.

Source:

Georgia Scenes, Characters, Incidents, etc., In the First Half-Century of the Republic. By a native Georgian,
Longstreet, Augustus Baldwin, Public Domain

PART V

Literature of the Romantic Era

Introduction to The Romantic Era

The European Romantic movement reached America during the early 19th century. Like the Europeans, the American Romantics demonstrated a high level of moral enthusiasm, commitment to individualism and the unfolding of the self, an emphasis on intuitive perception, and the assumption that the natural world was inherently good while human society was filled with corruption.

Romanticism became popular in American politics, philosophy, and art. The movement appealed to the revolutionary spirit of America as well as to those longing to break free of the strict religious traditions of the early settlement period. The Romantics rejected rationalism and religious intellect. It appealed especially to opponents of Calvinism, a Protestant sect that believes the destiny of each individual is preordained by God.

Relation to Transcendentalism

The Romantic movement gave rise to New England transcendentalism, which portrayed a less restrictive relationship between God and the universe. The new philosophy presented the individual with a more personal relationship with God. Transcendentalism and Romanticism appealed to Americans in a similar fashion; both privileged feeling over reason and individual freedom of expression over the restraints of tradition and custom. Romanticism often involved a rapturous response to nature and promised a new blossoming of American culture.

Romantic Themes

The Romantic movement in America was widely popular and influenced American writers such as James Fenimore Cooper and Washington Irving. Novels, short stories, and poems replaced the sermons and manifestos of earlier days. Romantic literature was personal and intense; it portrayed more emotion than ever seen in neoclassical literature.

America's preoccupation with freedom became a great source of motivation for Romantic writers, as many were delighted in free expression and emotion without fear of ridicule and controversy. They also put more effort into the psychological development of their characters, and the main characters typically displayed extremes of sensitivity and excitement. The works of the Romantic Era also differed from preceding works in that they spoke to a wider audience, partly reflecting the greater distribution of books as costs came down and literacy rose during the period. The Romantic period also saw an increase in female authors and readers.

Prominent Romantic Writers

Romantic poetry in the United States can be seen as early as 1818 with William Cullen Bryant's "To a Waterfowl". American Romantic Gothic literature made an early appearance with Washington Irving's *The Legend of Sleepy Hollow* (1820) and *Rip Van Winkle* (1819), followed from 1823 onwards by the *Leatherstocking Tales* of James Fenimore Cooper. In his popular novel *Last of the Mohicans*, Cooper expressed romantic ideals about the relationship between men and nature. These works had an emphasis on heroic simplicity and fervent landscape descriptions of an already-exotic mythicized frontier peopled by "noble savages". Edgar Allan Poe's tales of the macabre and his balladic poetry were more influential in France than at home, but the romantic American novel developed fully with the atmosphere and melodrama of Nathaniel Hawthorne's *The Scarlet Letter* (1850).

Later transcendentalist writers such as Henry David Thoreau and Ralph Waldo Emerson still show elements of its influence and imagination, as does the romantic realism of Walt Whitman. Emerson, a leading transcendentalist writer, was highly influenced by romanticism, especially after meeting leading figures in the European romantic movement in the 1830s. He is best known for his romantic-influenced essays such as "Nature" (1836) and "Self-Reliance" (1841). The poetry of Emily Dickinson—nearly unread in her own time—and Herman Melville's novel *Moby-Dick* can be taken as epitomes of American Romantic literature. By the 1880s, however, psychological and social realism were competing with Romanticism in the novel.

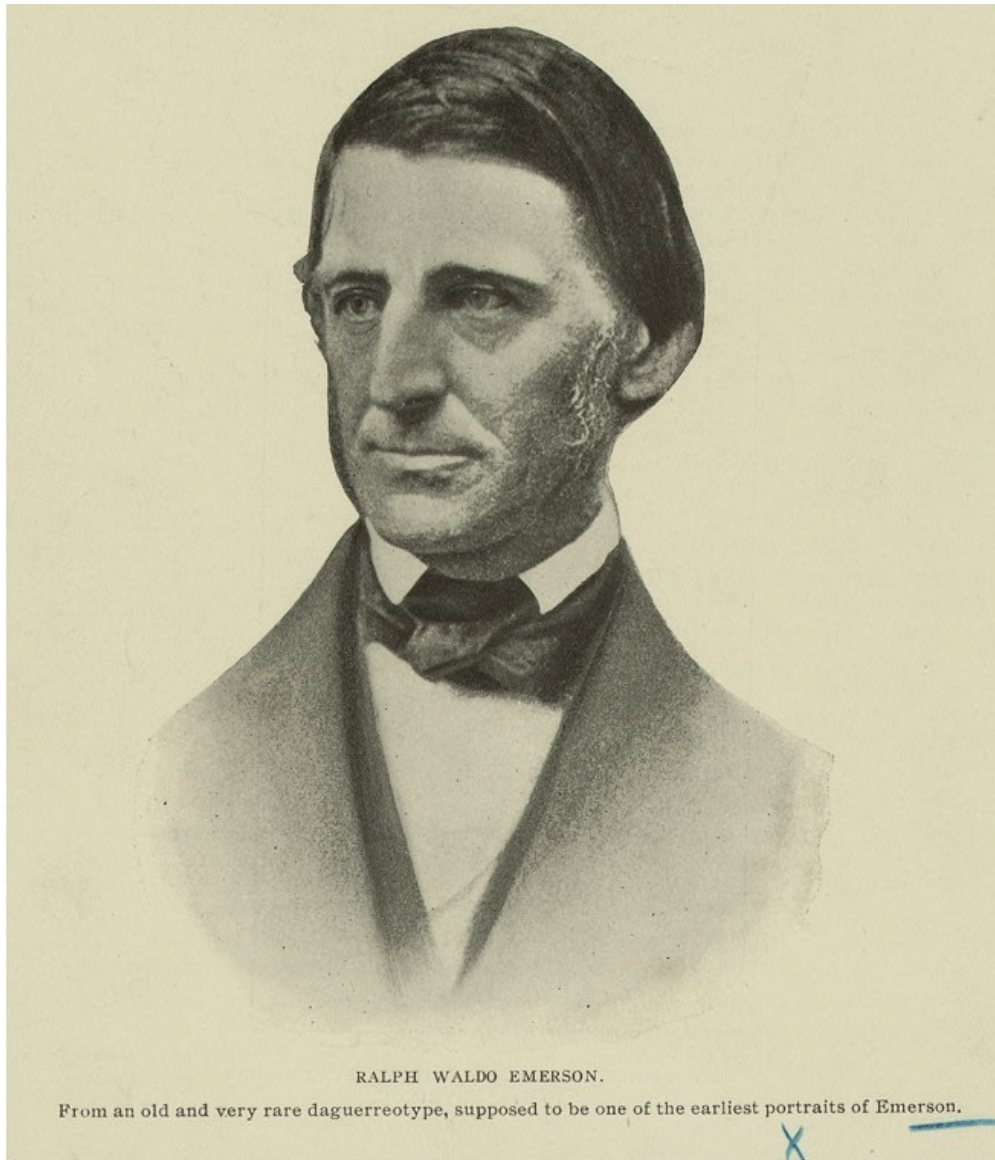
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Author Introduction-Ralph Waldo Emerson (1803–1882)

Ralph Waldo Emerson, in his essays, poems, and lectures, clarified and distilled such quintessential American values as individualism, self-reliance, self-education, non-conformity, and anti-institutionalism. He asserted the individual's intuitive grasp of immensity, divinity—or soul—in observable nature. He brought to human scale and his own understanding the metaphysical Absolute united in the physical and in all life.

Figure 1. Ralph Waldo Emerson



This latter vision would inspire a group of his friends, who met at his home in Concord, to develop a Transcendentalist philosophy influenced by German and British Romanticism; higher criticism of the Bible, that is of the origins of the text; the philosopher Immanuel Kant (1724 – 1804); and German Idealism, a doctrine considering the differences in appearances—as objects of human cognition—and things in themselves. Rejecting John Locke’s view of the mind as a *tabula rasa* and passive receptor, these Transcendentalists saw instead an interchange between the individual mind and nature (nature as animated and inspired), an interchange that received and created a sense of the spirit, or the Over-soul. They rejected institutions and dogma in favor of their own individuality and independence as better able to maintain the inherent goodness in themselves and perception of goodness in the world around them.

Emerson was early introduced to a spiritual life, particularly through his father William Emerson

(1769–1811), a Unitarian minister in Boston. He died in 1811, when Emerson was eight. His mother, Ruth Haskins Emerson (1768–1853), kept boardinghouses to support her six children and see to their education. Emerson was educated at the Boston Latin School in Concord and at Harvard College. From 1821 to 1825, he taught at his brother William's Boston School for Young Ladies then entered Harvard Divinity School.

In 1829, Emerson was ordained as Unitarian minister of Boston's Second Church; he also married Ellen Louisa Tucker, who died two years later from tuberculosis. Her death caused Emerson great grief and may have propelled him in 1832 to resign from his church, which he came to see as institutionalizing Christianity, thereby causing church-goers to experience Christianity at a remove, so to speak. Emerson later affirmed his views and broke permanently with the Unitarian church in his "Divinity School Address" (1838), protesting the church's having dogmatized and formalized faith, morality, and God. Emerson thought the church turned God from a living spirit and reality into a fixed convention, evoking only a historical Christianity—making God seem a thing of the past and dead.

From 1832 to 1833, Emerson traveled in Europe where he met such influential writers and thinkers as William Wordsworth, Samuel Taylor Coleridge, and Thomas Carlyle (1795–1881). He and Carlyle remained life-long friends. When he returned to America, Emerson settled a legal dispute over his wife's legacy, through which he ultimately acquired an annual income of 1,000 pounds. He began lecturing around New England, married Lydia Jackson, and settled in Concord, at a house near ancestral property. In 1836, he anonymously published—at his own expense—his first book, *Nature*. It expressed his spiritual and transcendentalist views and drew to Concord such like-minded friends as Bronson Alcott (1799–1888), Margaret Fuller, and Henry David Thoreau. They started *The Dial* (1840–1844), a Transcendentalist journal edited mainly by Emerson, Fuller, and Thoreau. Staying true to his individualist views, Emerson often visited but did not join the utopian experiment of Brook Farm (1841–1847), a co-operative community whose residents included Nathaniel Hawthorne and the Unitarian minister George Ripley (1802–1880). Emerson did continue to lecture across America and abroad in England and Scotland. He publicly condemned slavery in his "Emancipation of the Negroes in the British West Indies" (1841) and later attacked the Fugitive Slave Act of 1850. He also supported women's suffrage and right to own property. Emerson published a number of prose collections drawn from his lectures, including his first *Essays* (1841), *Essays: Second Series* (1844), *Representative Men* (1850), and *The Conduct of Life* (1860).

In *Poems* (1847) and *May-Day and Other Poems* (1867), he also published poetry notable for its metrical irregularity; poetry that, though disparaged by many contemporary critics, inspired the long line of Walt Whitman. Indeed, Emerson became one of Whitman's earliest champions. Through his life and work, Emerson promoted literary nationalism and a distinctly American culture.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Ralph Waldo Emerson,” The Miriam and Ira D. Wallach Division of Art, New York Public Library, Likely Public Domain, No Known Restrictions.

From Nature (1849) By Ralph Waldo Emerson

INTRODUCTION.

OUR age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs? Embosomed for a season in nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship.

Undoubtedly we have no questions to ask which are unanswerable. We must trust the perfection of the creation so far, as to believe that whatever curiosity the order of things has awakened in our minds, the order of things can satisfy. Every man's condition is a solution in hieroglyphic to those inquiries he would put. He acts it as life, before he apprehends it as truth. In like manner, nature is already, in its forms and tendencies, describing its own design. Let us interrogate the great apparition, that shines so peacefully around us. Let us inquire, to what end is nature?

All science has one aim, namely, to find a theory of nature. We have theories of races and of functions, but scarcely yet a remote approach to an idea of creation. We are now so far from the road to truth, that religious teachers dispute and hate each other, and speculative men are esteemed unsound and frivolous. But to a sound judgment, the most abstract truth is the most practical. Whenever a true theory appears, it will be its own evidence. Its test is, that it will explain all phenomena. Now many are thought not only unexplained but inexplicable; as language, sleep, madness, dreams, beasts, sex.

Philosophically considered, the universe is composed of Nature and the Soul. Strictly speaking, therefore, all that is separate from us, all which Philosophy distinguishes as the NOT ME, that is, both nature and art, all other men and my own body, must be ranked under this name, NATURE. In enumerating the values of nature and casting up their sum, I shall use the word in both senses;—in its common and in its philosophical

import. In inquiries so general as our present one, the inaccuracy is not material; no confusion of thought will occur. *Nature*, in the common sense, refers to essences unchanged by man; space, the air, the river, the leaf. *Art* is applied to the mixture of his will with the same things, as in a house, a canal, a statue, a picture. But his operations taken together are so insignificant, a little chipping, baking, patching, and washing, that in an impression so grand as that of the world on the human mind, they do not vary the result.

NATURE.

CHAPTER I.

TO go into solitude, a man needs to retire as much from his chamber as from society. I am not solitary whilst I read and write, though nobody is with me. But if a man would be alone, let him look at the stars. The rays that come from those heavenly worlds, will separate between him and what he touches. One might think the atmosphere was made transparent with this design, to give man, in the heavenly bodies, the perpetual presence of the sublime. Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile.

The stars awaken a certain reverence, because though always present, they are inaccessible; but all natural objects make a kindred impression, when the mind is open to their influence. Nature never wears a mean appearance. Neither does the wisest man extort her secret, and lose his curiosity by finding out all her perfection. Nature never became a toy to a wise spirit. The flowers, the animals, the mountains, reflected the wisdom of his best hour, as much as they had delighted the simplicity of his childhood.

When we speak of nature in this manner, we have a distinct but most poetical sense in the mind. We mean the integrity of impression made by manifold natural objects. It is this which distinguishes the stick of timber of the wood-cutter, from the tree of the poet. The charming landscape which I saw this morning, is indubitably made up of some twenty or thirty farms. Miller owns this field, Locke that, and Manning the woodland beyond. But none of them owns the landscape. There is a property in the horizon which no man has but he whose eye can integrate all the parts, that is, the poet. This is the best part of these men's farms, yet to this their warranty-deeds give no title.

To speak truly, few adult persons can see nature. Most persons do not see the sun. At least they have a very superficial seeing. The sun illuminates only the eye of the man, but shines into the eye and the heart of the child. The lover of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth, becomes part of his daily food. In the presence of nature, a wild delight runs through the man, in spite of real sorrows. Nature says,—he is my creature, and maugre all his impertinent griefs, he shall be glad with me. Not the sun or the summer alone, but every hour and season yields its tribute of delight; for every hour and change corresponds to and authorizes a different state of the mind, from breathless noon to grimmest midnight. Nature is a setting that fits equally well a comic or a mourning piece. In good health, the air is a cordial of incredible virtue. Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration.

I am glad to the brink of fear. In the woods too, a man casts off his years, as the snake his slough, and at what period soever of life, is always a child. In the woods, is perpetual youth. Within these plantations of God, a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how he should tire of them in a thousand years. In the woods, we return to reason and faith. There I feel that nothing can befall me in life,—no disgrace, no calamity, (leaving me my eyes,) which nature cannot repair. Standing on the bare ground,—my head bathed by the blithe air, and uplifted into infinite space,—all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. The name of the nearest friend sounds then foreign and accidental: to be brothers, to be acquaintances,—master or servant, is then a trifle and a disturbance. I am the lover of uncontained and immortal beauty. In the wilderness, I find something more dear and connate than in streets or villages. In the tranquil landscape, and especially in the distant line of the horizon, man beholds somewhat as beautiful as his own nature.

The greatest delight which the fields and woods minister, is the suggestion of an occult relation between man and the vegetable. I am not alone and unacknowledged. They nod to me, and I to them. The waving of the boughs in the storm, is new to me and old. It takes me by surprise, and yet is not unknown. Its effect is like that of a higher thought or a better emotion coming over me, when I deemed I was thinking justly or doing right.

Yet it is certain that the power to produce this delight, does not reside in nature, but in man, or in a harmony of both. It is necessary to use these pleasures with great temperance. For, nature is not always tricked in holiday attire, but the same scene which yesterday breathed perfume and glittered as for the frolic of the nymphs, is overspread with melancholy today. Nature always wears the colors of the spirit. To a man laboring under calamity, the heat of his own fire hath sadness in it. Then, there is a kind of contempt of the landscape felt by him who has just lost by death a dear friend. The sky is less grand as it shuts down over less worth in the population.

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CHAPTER III.

BEAUTY.

A NOBLER want of man is served by nature, namely, the love of Beauty.

The ancient Greeks called the world *κοσμος*, beauty. Such is the constitution of all things, or such the plastic power of the human eye, that the primary forms, as the sky, the mountain, the tree, the animal, give us a delight *in and for themselves*; a pleasure arising from outline, color, motion, and grouping. This seems partly owing to the eye itself. The eye is the best of artists. By the mutual action of its structure and of the laws of light, perspective is produced, which integrates every mass of objects, of what character soever, into a well colored and shaded globe, so that where the particular objects are mean and unaffecting, the landscape which they compose, is round and symmetrical. And as the eye is the best composer, so light is the first of painters. There is no object so foul that intense light will not make beautiful. And the stimulus it affords to the sense, and a sort of infinitude which it hath, like space and time, make all matter gay. Even the corpse has its own beauty. But besides this general grace diffused over nature, almost all the individual forms are agreeable to the eye, as is proved by our endless imitations of some of them, as the acorn, the grape, the pine-

cone, the wheat-ear, the egg, the wings and forms of most birds, the lion's claw, the serpent, the butterfly, sea-shells, flames, clouds, buds, leaves, and the forms of many trees, as the palm.

For better consideration, we may distribute the aspects of Beauty in a threefold manner.

1. First, the simple perception of natural forms is a delight. The influence of the forms and actions in nature, is so needful to man, that, in its lowest functions, it seems to lie on the confines of commodity and beauty. To the body and mind which have been cramped by noxious work or company, nature is medicinal and restores their tone. The tradesman, the attorney comes out of the din and craft of the street, and sees the sky and the woods, and is a man again. In their eternal calm, he finds himself. The health of the eye seems to demand a horizon. We are never tired, so long as we can see far enough.

But in other hours, Nature satisfies by its loveliness, and without any mixture of corporeal benefit. I see the spectacle of morning from the hill-top over against my house, from day-break to sun-rise, with emotions which an angel might share. The long slender bars of cloud float like fishes in the sea of crimson light. From the earth, as a shore, I look out into that silent sea. I seem to partake its rapid transformations: the active enchantment reaches my dust, and I dilate and conspire with the morning wind. How does Nature deify us with a few and cheap elements! Give me health and a day, and I will make the pomp of emperors ridiculous. The dawn is my Assyria; the sun-set and moon-rise my Paphos, and unimaginable realms of faerie; broad noon shall be my England of the senses and the understanding; the night shall be my Germany of mystic philosophy and dreams.

Not less excellent, except for our less susceptibility in the afternoon, was the charm, last evening, of a January sunset. The western clouds divided and subdivided themselves into pink flakes modulated with tints of unspeakable softness; and the air had so much life and sweetness, that it was a pain to come within doors. What was it that nature would say? Was there no meaning in the live repose of the valley behind the mill, and which Homer or Shakspeare could not reform for me in words? The leafless trees become spires of flame in the sunset, with the blue east for their back-ground, and the stars of the dead calices of flowers, and every withered stem and stubble rimed with frost, contribute something to the mute music.

The inhabitants of cities suppose that the country landscape is pleasant only half the year. I please myself with the graces of the winter scenery, and believe that we are as much touched by it as by the genial influences of summer. To the attentive eye, each moment of the year has its own beauty, and in the same field, it beholds, every hour, a picture which was never seen before, and which shall never be seen again. The heavens change every moment, and reflect their glory or gloom on the plains beneath. The state of the crop in the surrounding farms alters the expression of the earth from week to week. The succession of native plants in the pastures and roadsides, which makes the silent clock by which time tells the summer hours, will make even the divisions of the day sensible to a keen observer. The tribes of birds and insects, like the plants punctual to their time, follow each other, and the year has room for all. By water-courses, the variety is greater. In July, the blue pontederia or pickerel-weed blooms in large beds in the shallow parts of our

pleasant river, and swarms with yellow butterflies in continual motion. Art cannot rival this pomp of purple and gold. Indeed the river is a perpetual gala, and boasts each month a new ornament.

But this beauty of Nature which is seen and felt as beauty, is the least part. The shows of day, the dewy morning, the rainbow, mountains, orchards in blossom, stars, moonlight, shadows in still water, and the like, if too eagerly hunted, become shows merely, and mock us with their unreality. Go out of the house to see the moon, and 't is mere tinsel; it will not please as when its light shines upon your necessary journey. The beauty that shimmers in the yellow afternoons of October, who ever could clutch it? Go forth to find it, and it is gone: 't is only a mirage as you look from the windows of diligence.

2. The presence of a higher, namely, of the spiritual element is essential to its perfection. The high and divine beauty which can be loved without effeminacy, is that which is found in combination with the human will. Beauty is the mark God sets upon virtue. Every natural action is graceful. Every heroic act is also decent, and causes the place and the bystanders to shine. We are taught by great actions that the universe is the property of every individual in it. Every rational creature has all nature for his dowry and estate. It is his, if he will. He may divest himself of it; he may creep into a corner, and abdicate his kingdom, as most men do, but he is entitled to the world by his constitution. In proportion to the energy of his thought and will, he takes up the world into himself. "All those things for which men plough, build, or sail, obey virtue;" said Sallust. "The winds and waves," said Gibbon, "are always on the side of the ablest navigators." So are the sun and moon and all the stars of heaven. When a noble act is done,—perchance in a scene of great natural beauty; when Leonidas and his three hundred martyrs consume one day in dying, and the sun and moon come each and look at them once in the steep defile of Thermopylae; when Arnold Winkelried, in the high Alps, under the shadow of the avalanche, gathers in his side a sheaf of Austrian spears to break the line for his comrades; are not these heroes entitled to add the beauty of the scene to the beauty of the deed? When the bark of Columbus nears the shore of America;—before it, the beach lined with savages, fleeing out of all their huts of cane; the sea behind; and the purple mountains of the Indian Archipelago around, can we separate the man from the living picture? Does not the New World clothe his form with her palm-groves and savannahs as fit drapery? Ever does natural beauty steal in like air, and envelope great actions. When Sir Harry Vane was dragged up the Tower-hill, sitting on a sled, to suffer death, as the champion of the English laws, one of the multitude cried out to him, "You never sate on so glorious a seat." Charles II., to intimidate the citizens of London, caused the patriot Lord Russel to be drawn in an open coach, through the principal streets of the city, on his way to the scaffold. "But," his biographer says, "the multitude imagined they saw liberty and virtue sitting by his side." In private places, among sordid objects, an act of truth or heroism seems at once to draw to itself the sky as its temple, the sun as its candle. Nature stretcheth out her arms to embrace man, only let his thoughts be of equal greatness. Willingly does she follow his steps with the rose and the violet, and bend her lines of grandeur and grace to the decoration of her darling child. Only let his thoughts be of equal scope, and the frame will suit the picture. A virtuous man is in unison with

her works, and makes the central figure of the visible sphere. Homer, Pindar, Socrates, Phocion, associate themselves fitly in our memory with the geography and climate of Greece. The visible heavens and earth sympathize with Jesus. And in common life, whosoever has seen a person of powerful character and happy genius, will have remarked how easily he took all things along with him,—the persons, the opinions, and the day, and nature became ancillary to a man.

3. There is still another aspect under which the beauty of the world may be viewed, namely, as it becomes an object of the intellect. Beside the relation of things to virtue, they have a relation to thought. The intellect searches out the absolute order of things as they stand in the mind of God, and without the colors of affection. The intellectual and the active powers seem to succeed each other, and the exclusive activity of the one, generates the exclusive activity of the other. There is something unfriendly in each to the other, but they are like the alternate periods of feeding and working in animals; each prepares and will be followed by the other. Therefore does beauty, which, in relation to actions, as we have seen, comes unsought, and comes because it is unsought, remain for the apprehension and pursuit of the intellect; and then again, in its turn, of the active power. Nothing divine dies. All good is eternally reproductive. The beauty of nature reforms itself in the mind, and not for barren contemplation, but for new creation.

All men are in some degree impressed by the face of the world; some men even to delight. This love of beauty is Taste. Others have the same love in such excess, that, not content with admiring, they seek to embody it in new forms. The creation of beauty is Art.

The production of a work of art throws a light upon the mystery of humanity. A work of art is an abstract or epitome of the world. It is the result or expression of nature, in miniature. For, although the works of nature are innumerable and all different, the result or the expression of them all is similar and single. Nature is a sea of forms radically alike and even unique. A leaf, a sun-beam, a landscape, the ocean, make an analogous impression on the mind. What is common to them all,—that perfectness and harmony, is beauty. The standard of beauty is the entire circuit of natural forms,—the totality of nature; which the Italians expressed by defining beauty “*il piu nell' uno.*” Nothing is quite beautiful alone: nothing but is beautiful in the whole. A single object is only so far beautiful as it suggests this universal grace. The poet, the painter, the sculptor, the musician, the architect, seek each to concentrate this radiance of the world on one point, and each in his several work to satisfy the love of beauty which stimulates him to produce. Thus is Art, a nature passed through the alembic of man. Thus in art, does nature work through the will of a man filled with the beauty of her first works.

The world thus exists to the soul to satisfy the desire of beauty. This element I call an ultimate end. No reason can be asked or given why the soul seeks beauty. Beauty, in its largest and profoundest sense, is one expression for the universe. God is the all-fair. Truth, and goodness, and beauty, are but different faces of the same All. But beauty in nature is not ultimate. It is the herald of inward and eternal beauty, and is not alone a solid and satisfactory good. It must stand as a part, and not as yet the last or highest expression of the final cause of Nature.

CHAPTER VII.

SPIRIT.

IT is essential to a true theory of nature and of man, that it should contain somewhat progressive. Uses that are exhausted or that may be, and facts that end in the statement, cannot be all that is true of this brave lodging wherein man is harbored, and wherein all his faculties find appropriate and endless exercise. And all the uses of nature admit of being summed in one, which yields the activity of man an infinite scope. Through all its kingdoms, to the suburbs and outskirts of things, it is faithful to the cause whence it had its origin. It always speaks of Spirit. It suggests the absolute. It is a perpetual effect. It is a great shadow pointing always to the sun behind us.

The aspect of nature is devout. Like the figure of Jesus, she stands with bended head, and hands folded upon the breast. The happiest man is he who learns from nature the lesson of worship.

Of that ineffable essence which we call Spirit, he that thinks most, will say least. We can foresee God in the coarse, and, as it were, distant phenomena of matter; but when we try to define and describe himself, both language and thought desert us, and we are as helpless as fools and savages. That essence refuses to be recorded in propositions, but when man has worshipped him intellectually, the noblest ministry of nature is to stand as the apparition of God. It is the organ through which the universal spirit speaks to the individual, and strives to lead back the individual to it.

When we consider Spirit, we see that the views already presented do not include the whole circumference of man. We must add some related thoughts.

Three problems are put by nature to the mind; *What is matter? Whence is it? and Whereto?* The first of these questions only, the ideal theory answers. Idealism saith: matter is a phenomenon, not a substance. Idealism acquaints us with the total disparity between the evidence of our own being, and the evidence of the world's being. The one is perfect; the other, incapable of any assurance; the mind is a part of the nature of things; the world is a divine dream, from which we may presently awake to the glories and certainties of day. Idealism is a hypothesis to account for nature by other principles than those of carpentry and chemistry. Yet, if it only deny the existence of matter, it does not satisfy the demands of the spirit. It leaves God out of me. It leaves me in the splendid labyrinth of my perceptions, to wander without end. Then the heart resists it, because it balks the affections in denying substantive being to men and women. Nature is so pervaded with human life, that there is something of humanity in all, and in every particular. But this theory makes nature foreign to me, and does not account for that consanguinity which we acknowledge to it.

Let it stand, then, in the present state of our knowledge, merely as a useful introductory hypothesis, serving to apprise us of the eternal distinction between the soul and the world.

But when, following the invisible steps of thought, we come to inquire, *Whence is matter? and Whereto?* many truths arise to us out of the recesses of consciousness. We learn that the highest is present to the soul of man, that the dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are; that spirit creates; that behind nature, throughout nature, spirit is present; one and not compound, it does not act upon us from without, that is, in space and time, but spiritually, or through ourselves: therefore, that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old. As a plant upon the earth, so a man rests upon the bosom

of God; he is nourished by unfailing fountains, and draws, at his need, inexhaustible power. Who can set bounds to the possibilities of man? Once inhale the upper air, being admitted to behold the absolute natures of justice and truth, and we learn that man has access to the entire mind of the Creator, is himself the creator in the finite. This view, which admonishes me where the sources of wisdom and power lie, and points to virtue as to

“The golden key
Which opes the palace of eternity,”

carries upon its face the highest certificate of truth, because it animates me to create my own world through the purification of my soul.

The world proceeds from the same spirit as the body of man. It is a remoter and inferior incarnation of God, a projection of God in the unconscious. But it differs from the body in one important respect. It is not, like that, now subjected to the human will. Its serene order is inviolable by us. It is, therefore, to us, the present expositor of the divine mind. It is a fixed point whereby we may measure our departure. As we degenerate, the contrast between us and our house is more evident. We are as much strangers in nature, as we are aliens from God. We do not understand the notes of birds. The fox and the deer run away from us; the bear and tiger rend us. We do not know the uses of more than a few plants, as corn and the apple, the potato and the vine. Is not the landscape, every glimpse of which hath a grandeur, a face of him? Yet this may show us what discord is between man and nature, for you cannot freely admire a noble landscape, if laborers are digging in the field hard by. The poet finds something ridiculous in his delight, until he is out of the sight of men.

CHAPTER VIII.

PROSPECTS.

IN inquiries respecting the laws of the world and the frame of things, the highest reason is always the truest. That which seems faintly possible—it is so refined, is often faint and dim because it is deepest seated in the mind among the eternal verities. Empirical science is apt to cloud the sight, and, by the very knowledge of functions and processes, to bereave the student of the manly contemplation of the whole. The savant becomes unpoetic. But the best read naturalist who lends an entire and devout attention to truth, will see that there remains much to learn of his relation to the world, and that it is not to be learned by any addition or subtraction or other comparison of known quantities, but is arrived at by untaught sallies of the spirit, by a continual self-recovery, and by entire humility. He will perceive that there are far more excellent qualities in the student than preciseness and infallibility; that a guess is often more fruitful than an indisputable affirmation, and that a dream may let us deeper into the secret of nature than a hundred concerted experiments.

For, the problems to be solved are precisely those which the physiologist and the naturalist omit to state. It is not so pertinent to man to know all the individuals of the animal kingdom, as it is to know whence and whereto is this tyrannizing unity in his constitution, which evermore separates and classifies things, endeavoring to reduce the most diverse to one form. When I behold a rich landscape, it is less to my purpose to recite correctly the order and superposition of the strata, than to know why all thought of multitude is

lost in a tranquil sense of unity. I cannot greatly honor minuteness in details, so long as there is no hint to explain the relation between things and thoughts; no ray upon the *metaphysics* of conchology, of botany, of the arts, to show the relation of the forms of flowers, shells, animals, architecture, to the mind, and build science upon ideas. In a cabinet of natural history, we become sensible of a certain occult recognition and sympathy in regard to the most unwieldy and eccentric forms of beast, fish, and insect. The American who has been confined, in his own country, to the sight of buildings designed after foreign models, is surprised on entering York Minster or St. Peter's at Rome, by the feeling that these structures are imitations also,—faint copies of an invisible archetype. Nor has science sufficient humanity, so long as the naturalist overlooks that wonderful congruity which subsists between man and the world; of which he is lord, not because he is the most subtle inhabitant, but because he is its head and heart, and finds something of himself in every great and small thing, in every mountain stratum, in every new law of color, fact of astronomy, or atmospheric influence which observation or analysis lay open. A perception of this mystery inspires the muse of George Herbert, the beautiful psalmist of the seventeenth century. The following lines are part of his little poem on Man.

“Man is all symmetry,
Full of proportions, one limb to another,
And to all the world besides.
Each part may call the farthest, brother;
For head with foot hath private amity,
And both with moons and tides.

“Nothing hath got so far
But man hath caught and kept it as his prey;
His eyes dismount the highest star;
He is in little all the sphere.
Herbs gladly cure our flesh, because that they
Find their acquaintance there.

“For us, the winds do blow,
The earth doth rest, heaven move, and fountains flow;
Nothing we see, but means our good,
As our delight, or as our treasure;
The whole is either our cupboard of food,
Or cabinet of pleasure.

“The stars have us to bed:
Night draws the curtain; which the sun withdraws.
Music and light attend our head.
All things unto our flesh are kind,
In their descent and being; to our mind,
In their ascent and cause.

“More servants wait on man

Than he'll take notice of. In every path,
 He treads down that which doth befriend him
 When sickness makes him pale and wan.
 Oh mighty love! Man is one world, and hath
 Another to attend him."

The perception of this class of truths makes the attraction which draws men to science, but the end is lost sight of in attention to the means. In view of this half-sight of science, we accept the sentence of Plato, that, "poetry comes nearer to vital truth than history." Every surmise and vaticination of the mind is entitled to a certain respect, and we learn to prefer imperfect theories, and sentences, which contain glimpses of truth, to digested systems which have no one valuable suggestion. A wise writer will feel that the ends of study and composition are best answered by announcing undiscovered regions of thought, and so communicating, through hope, new activity to the torpid spirit.

I shall therefore conclude this essay with some traditions of man and nature, which a certain poet sang to me; and which, as they have always been in the world, and perhaps reappear to every bard, may be both history and prophecy.

'The foundations of man are not in matter, but in spirit. But the element of spirit is eternity. To it, therefore, the longest series of events, the oldest chronologies are young and recent. In the cycle of the universal man, from whom the known individuals proceed, centuries are points, and all history is but the epoch of one degradation.

'We distrust and deny inwardly our sympathy with nature. We own and disown our relation to it, by turns. We are, like Nebuchadnezzar, dethroned, bereft of reason, and eating grass like an ox. But who can set limits to the remedial force of spirit?

'A man is a god in ruins. When men are innocent, life shall be longer, and shall pass into the immortal, as gently as we awake from dreams. Now, the world would be insane and rabid, if these disorganizations should last for hundreds of years. It is kept in check by death and infancy. Infancy is the perpetual Messiah, which comes into the arms of fallen men, and pleads with them to return to paradise.

'Man is the dwarf of himself. Once he was permeated and dissolved by spirit. He filled nature with his overflowing currents. Out from him sprang the sun and moon; from man, the sun; from woman, the moon. The laws of his mind, the periods of his actions externized themselves into day and night, into the year and the seasons. But, having made for himself this huge shell, his waters retired; he no longer fills the veins and veinlets; he is shrunk to a drop. He sees, that the structure still fits him, but fits him colossally. Say, rather, once it fitted him, now it corresponds to him from far and on high. He adores timidly his own work. Now is man the follower of the sun, and woman the follower of the moon. Yet sometimes he starts in his slumber, and wonders at himself and his house, and muses strangely at the resemblance betwixt him and it. He perceives that if his law is still paramount, if still he have elemental power, if his word is sterling yet in nature, it is not conscious power, it is not inferior but superior to his will. It is Instinct.' Thus my Orphic poet sang.

At present, man applies to nature but half his force. He works on the world with his understanding alone. He lives in it, and masters it by a penny-wisdom; and he that works most in it, is but a half-man, and whilst

his arms are strong and his digestion good, his mind is imbruted, and he is a selfish savage. His relation to nature, his power over it, is through the understanding; as by manure; the economic use of fire, wind, water, and the mariner's needle; steam, coal, chemical agriculture; the repairs of the human body by the dentist and the surgeon. This is such a resumption of power, as if a banished king should buy his territories inch by inch, instead of vaulting at once into his throne. Meantime, in the thick darkness, there are not wanting gleams of a better light,—occasional examples of the action of man upon nature with his entire force,—with reason as well as understanding. Such examples are; the traditions of miracles in the earliest antiquity of all nations; the history of Jesus Christ; the achievements of a principle, as in religious and political revolutions, and in the abolition of the Slave-trade; the miracles of enthusiasm, as those reported of Swedenborg, Hohenlohe, and the Shakers; many obscure and yet contested facts, now arranged under the name of Animal Magnetism; prayer; eloquence; self-healing; and the wisdom of children. These are examples of Reason's momentary grasp of the sceptre; the exertions of a power which exists not in time or space, but an instantaneous in-streaming causing power. The difference between the actual and the ideal force of man is happily figured by the schoolmen, in saying, that the knowledge of man is an evening knowledge, *vespertina cognitio*, but that of God is a morning knowledge, *matutina cognitio*.

The problem of restoring to the world original and eternal beauty, is solved by the redemption of the soul. The ruin or the blank, that we see when we look at nature, is in our own eye. The axis of vision is not coincident with the axis of things, and so they appear not transparent but opaque. The reason why the world lacks unity, and lies broken and in heaps, is, because man is disunited with himself. He cannot be a naturalist, until he satisfies all the demands of the spirit. Love is as much its demand, as perception. Indeed, neither can be perfect without the other. In the uttermost meaning of the words, thought is devout, and devotion is thought. Deep calls unto deep. But in actual life, the marriage is not celebrated. There are innocent men who worship God after the tradition of their fathers, but their sense of duty has not yet extended to the use of all their faculties. And there are patient naturalists, but they freeze their subject under the wintry light of the understanding. Is not prayer also a study of truth,—a sally of the soul into the unfound infinite? No man ever prayed heartily, without learning something. But when a faithful thinker, resolute to detach every object from personal relations, and see it in the light of thought, shall, at the same time, kindle science with the fire of the holiest affections, then will God go forth anew into the creation.

It will not need, when the mind is prepared for study, to search for objects. The invariable mark of wisdom is to see the miraculous in the common. What is a day? What is a year? What is summer? What is woman? What is a child? What is sleep? To our blindness, these things seem unaffecting. We make fables to hide the baldness of the fact and conform it, as we say, to the higher law of the mind. But when the fact is seen under the light of an idea, the gaudy fable fades and shrivels. We behold the real higher law. To the wise, therefore, a fact is true poetry, and the most beautiful of fables. These wonders are brought to our own door. You also are a man. Man and woman, and their social life, poverty, labor, sleep, fear, fortune, are known to you. Learn that none of these things is superficial, but that each phenomenon has its roots in the faculties and affections of the mind. Whilst the abstract question occupies your intellect, nature brings it in the concrete to be solved by your hands. It were a wise inquiry for the closet, to compare, point by point, especially at remarkable crises in life, our daily history, with the rise and progress of ideas in the mind.

So shall we come to look at the world with new eyes. It shall answer the endless inquiry of the intellect,—What is truth? and of the affections,—What is good? by yielding itself passive to the educated Will. Then shall come to pass what my poet said; ‘Nature is not fixed but fluid. Spirit alters, moulds, makes it. The immobility or bruteness of nature, is the absence of spirit; to pure spirit, it is fluid, it is volatile, it is obedient. Every spirit builds itself a house; and beyond its house a world; and beyond its world, a heaven. Know then, that the world exists for you. For you is the phenomenon perfect. What we are, that only can we see. All that Adam had, all that Caesar could, you have and can do. Adam called his house, heaven and earth; Caesar called his house, Rome; you perhaps call yours, a cobbler’s trade; a hundred acres of ploughed land; or a scholar’s garret. Yet line for line and point for point, your dominion is as great as theirs, though without fine names. Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit. So fast will disagreeable appearances, swine, spiders, snakes, pests, madhouses, prisons, enemies, vanish; they are temporary and shall be no more seen. The sordor and filths of nature, the sun shall dry up, and the wind exhale. As when the summer comes from the south; the snow-banks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty it visits, and the song which enchants it; it shall draw beautiful faces, warm hearts, wise discourse, and heroic acts, around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation,—a dominion such as now is beyond his dream of God,—he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight.’

Source:

Nature, Ralph Waldo Emerson, Public Domain

An American Scholar (1837) By Ralph Waldo Emerson

This address was delivered at Cambridge in 1837, before the Harvard Chapter of the Phi Beta Kappa Society, a college fraternity composed of the first twenty-five men in each graduating class. The society has annual meetings, which have been the occasion for addresses from the most distinguished scholars and thinkers of the day.

Mr. President and Gentlemen,

I greet you on the recommencement of our literary year. Our anniversary is one of hope, and, perhaps, not enough of labor. We do not meet for games of strength¹ or skill, for the recitation of histories, tragedies, and odes, like the ancient Greeks; for parliaments of love and poesy, like the Troubadours;² nor for the advancement of science, like our co-temporaries in the British and European capitals. Thus far, our holiday has been simply a friendly sign of the survival of the love of letters amongst a people too busy to give to letters any more. As such it is precious as the sign of an indestructible instinct. Perhaps the time is already come when it ought to be, and will be, something else; when the sluggard intellect [20] of this continent will

1. Games of strength. The public games of Greece were athletic and intellectual contests of various kinds. There were four of importance: the Olympic, held every four years; the Pythian, held every third Olympic year; and the Nemean and Isthmian, held alternate years between the Olympic periods. These great national festivals exercised a strong influence in Greece. They were a secure bond of union between the numerous independent states and did much to help the nation to repel its foreign invaders. In Greece the accomplished athlete was revered almost as a god, and cases have been recorded where altars were erected and sacrifices made in his honor. The extreme care and cultivation of the body induced by this national spirit is one of the most significant features of Greek culture, and one which might wisely be imitated in the modern world.
2. Troubadours. In southern France during the eleventh century, wandering poets went from castle to castle reciting or singing love-songs, composed in the old Provençal dialect, a sort of vulgarized Latin. The life in the great feudal chateaux was so dull that the lords and ladies seized with avidity any amusement which promised to while away an idle hour. The troubadours were made much of and became a strong element in the development of the Southern spirit. So-called Courts of Love were formed where questions of an amorous nature were discussed in all their bearings; learned opinions were expressed on the most trivial matters, and offenses were tried. Some of the Provençal poetry is of the highest artistic significance, though the mass of it is worthless high-flown trash.

look from under its iron lids and fill the postponed expectation of the world with something better than the exertions of mechanical skill. Our day of dependence, our long apprenticeship to the learning of other lands, draws to a close. The millions that around us are rushing into life cannot always be fed on the sere remains of foreign harvests.³ Events, actions arise that must be sung, that will sing themselves. Who can doubt that poetry will revive and lead in a new age, as the star in the constellation Harp, which now flames in our zenith, astronomers announce, shall one day be the pole-star⁴ for a thousand years?

In the light of this hope I accept the topic which not only usage but the nature of our association seem to prescribe to this day,—the American Scholar. Year by year we come up hither to read one more chapter of his biography. Let us inquire what new lights, new events, and more days have thrown on his character, his duties, and his hopes.

It is one of those fables which out of an unknown antiquity convey an unlooked-for wisdom, that the gods, in the beginning, divided Man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its end.⁵

The old fable covers a doctrine ever new and sublime; that there is One Man,—present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. Man is not a farmer, or a professor, or an engineer, but he is all. Man is priest, and scholar, and statesman, and producer, and soldier. In the *divided* or social state these functions are parceled out to individuals, each of whom aims to do his stint⁶ of the joint work, whilst each other performs his. The fable implies that the individual, to possess himself, must sometimes return from his own labor to embrace all the other laborers. But, unfortunately, this original unit, this fountain of power, has been so distributed to multitudes, has been so minutely subdivided and peddled out, that it is spilled into drops, and cannot be gathered. The state of society is one in which the members have suffered amputation from the trunk and strut about so many walking monsters,—a good finger, a neck, a stomach, an elbow, but never a man.

Man is thus metamorphosed into a thing, into many things. The planter, who is Man sent out into the field to gather food, is seldom cheered by any idea of the true dignity of his ministry. He sees his bushel and his cart, and nothing beyond, and sinks into the farmer, instead of Man on the farm. The tradesman scarcely ever gives an ideal worth to his work, but is ridden⁷ by the routine of his craft, and the soul is subject to

3. At the time this oration was delivered (1837), many of the authors who have since given America a place in the world's literature were young men writing their first books. "We were," says James Russell Lowell, "still socially and intellectually moored to English thought, till Emerson cut [280] the cable and gave us a chance at the dangers and glories of blue water."

4. Pole-star. Polaris is now the nearest conspicuous star to the north pole of the celestial equator. Owing to the motion of the pole of the celestial equator around that of the ecliptic, this star will in course of time recede from its proud position, and the brilliant star Vega in the constellation Harp will become the pole-star.

5. It is now a well-recognized fact in the development of animal life that as any part of the body falls into disuse it in time disappears. Good examples of this are the disappearance of powerful fangs from the mouth of man, the loss of power in the wings of barnyard fowls; and, vice versa, as new uses for a member arise, its structure changes to meet the new needs. An example of this is the transformation from the hoof of a horse through the cloven hoofs of the cow to the eventual development of highly expert fingers in the monkey and man. Emerson assumed the doctrine of evolution to be sufficiently established by the anatomical evidence of gradual development. In his own words: "Man is no up-start in the creation. His limbs are only a more exquisite organization—say rather the finish—of the rudimental forms that have been already sweeping the sea and creeping in the mud. The brother of his hand is even now cleaving the arctic sea in the fin of the whale, and innumerable ages since was pawing the marsh in the flipper of the saurian." A view afterwards condensed into his memorable couplet: "Striving to be man, the worm Mounts through all the spires of form."

6. Stint. A prescribed or allotted task, a share of labor.

7. Ridden. Here used in the sense of dominated.

dollars. The priest becomes a form; the attorney a statute-book; the mechanic a machine; the sailor a rope of the ship.

In this distribution of functions the scholar is the delegated intellect. In the right state he is *Man Thinking*. In the degenerate state, when the victim of society, he tends to become a mere thinker, or, still worse, the parrot of other men's thinking.

In this view of him, as *Man Thinking*, the whole theory of his office is contained. Him Nature solicits with all her placid, all her monitory pictures.⁸ Him the past instructs. Him the future invites. Is not indeed every man a student, and do not all things exist for the student's behoof? And, finally, is not the true scholar the only true master? But as the old oracle said, "All things have two handles: Beware of the wrong one."⁹ In life, too often, the scholar errs with mankind and forfeits his privilege. Let us see him in his school, and consider him in reference to the main influences he receives.

I. The first in time and the first in importance of the influences upon the mind is that of nature. Every day, the sun;¹⁰ and, after sunset, Night and her stars. Ever the winds blow; ever the grass grows. Every day, men and women, conversing, beholding and beholden.¹¹ The scholar must needs stand wistful and admiring before this great spectacle. He must settle its value in his mind. What is nature to him? There is never a beginning, there is never an end, to the inexplicable continuity of this web of God, but always circular power returning into itself.¹² Therein it resembles his own spirit, whose beginning, whose ending, he never can find,—so entire, so boundless. Far too as her splendors shine, system on system shooting like rays, upward, downward, without center, without circumference,—in the mass and in the particle, Nature hastens to render account of herself to the mind. Classification begins. To the young mind everything is individual, stands by itself. By and by it finds how to join two things and see in them one nature; then three, then three thousand; and so, tyrannized over by its own unifying instinct, it goes on tying things together, diminishing anomalies, discovering roots running under ground whereby contrary and remote things cohere and flower out from one stem. It presently learns that since the dawn of history there has been a constant accumulation and classifying of facts. But what is classification but the perceiving that these objects are not chaotic, and are not foreign, but have a law which is also a law of the human mind? The astronomer discovers that geometry, a pure abstraction of the human mind, is the measure of planetary motion. The chemist finds proportions and intelligible method throughout matter; and science is nothing but the finding of analogy, identity, in the most remote parts. The ambitious soul sits down before each refractory fact; one after another reduces

8. Monitory pictures. Instructive warning pictures.

9. The Greek stoic philosopher Epictetus is the author of this saying, not "the old oracle." It occurs in the *Encheiridion*, or manual, a work put together by a pupil of Epictetus. The original saying of Epictetus is as follows: "Every thing has two handles, the one by which it may be borne, the other by which it may not. If your brother acts unjustly, do not lay hold of the act by that handle wherein he acts unjustly, for this is the handle which cannot be borne: but lay hold of the other, that he is your brother, that he [281] was nurtured with you, and you will lay hold of the thing by that handle by which it can be borne."

10. Every day, the sun (shines).

11. Beholden. Emerson here uses this past participle with its original meaning instead of in its present sense of "indebted."

12. Here we have a reminder of Emerson's pantheism. He means the inexplicable continuity "of what I call God, and fools nature," as Browning expressed it.

all strange constitutions, all new powers, to their class and their law, and goes on forever to animate the last fiber of organization, the outskirts of nature, by insight.

Thus to him, to this school-boy under the bending dome of day, is suggested that he and it proceed from one Root; one is leaf and one is flower; relation, sympathy, stirring in every vein. And what is that root? Is not that the soul of his soul?—A thought too bold?—A dream too wild? Yet when this spiritual light shall have revealed the law of more earthly natures,—when he has learned to worship the soul, and to see that the natural philosophy that now is, is only the first gropings of its gigantic hand,—he shall look forward to an ever-expanding knowledge as to a becoming creator.¹³ He shall see that nature is the opposite of the soul, answering to it part for part. One is seal and one is print. Its beauty is the beauty of his own mind. Its laws are the laws of his own mind. Nature then becomes to him the measure of his attainments. So much of nature as he is ignorant of, so much of his own mind does he not yet possess. And, in fine, the ancient precept, “Know thyself,”¹⁴ and the modern precept, “Study nature,” become at last one maxim.

II. The next great influence into the spirit of the scholar is the mind of the Past,—in whatever form, whether of literature, of art, of institutions, that mind is inscribed. Books are the best type of the influence of the past, and perhaps we shall get at the truth,—learn the amount of this influence more conveniently,—by considering their value alone.

The theory of books is noble. The scholar of the first age received into him the world around; brooded thereon; gave it the new arrangement of his own mind, and uttered it again. It came into him life; it went out from him truth. It came to him short-lived actions; it went out from him immortal thoughts. It came to him business; it went from him poetry. It was dead fact; now, it is quick thought. It can stand, and it can go. It now endures, it now flies, it now inspires.¹⁵ Precisely in proportion to the depth of mind from which it issued, so high does it soar, so long does it sing.

Or, I might say, it depends on how far the process had gone, of transmuting life into truth. In proportion to the completeness of the distillation, so will the purity and imperishableness of the product be. But none is quite perfect. As no air-pump can by any means make a perfect vacuum,¹⁶ so neither can any artist entirely exclude the conventional, the local, the perishable from his book, or write a book of pure thought, that shall be as efficient, in all respects, to a remote posterity, as to contemporaries, or rather to the second age. Each age, it is found, must write its own books; or rather, each generation for the next succeeding. The books of an older period will not fit this.

Yet hence arises a grave mischief. The sacredness which attaches to the act of creation, the act of thought, is instantly transferred to the record. The poet chanting was felt to be a divine man. Henceforth the chant is divine also. The writer was a just and wise spirit. Henceforward it is settled the book is perfect; as love of

13. His expanding knowledge will become a creator.

14. Know thyself. Plutarch ascribes this saying to Plato. It is also ascribed to Pythagoras, Chilo, Thales, Cleobulus, Bias, and Socrates; also to Phemonië, a mythical Greek poetess of the ante-Homeric period. Juvenal (Satire XI. 27) says that this precept descended from heaven. "Know thyself" and "Nothing too much" were inscribed upon the Delphic oracle. "Know then thyself, presume not God to scan; The proper study of mankind is man."

15. Observe the brisk movement of these sentences. How they catch and hold the attention, giving a new impulse to the reader's interest!

16. Nature abhors a vacuum.

the hero corrupts into worship of his statue. Instantly the book becomes noxious.¹⁷ The guide is a tyrant. We sought a brother, and lo, a governor. The sluggish and perverted mind of the multitude, always slow to open to the incursions of Reason, having once so opened, having once received this book, stands upon it, and makes an outcry if it is disparaged. Colleges are built on it. Books are written on it by thinkers, not by Man Thinking, by men of talent, that is, who start wrong, who set out from accepted dogmas, not from their own sight of principles. Meek young men grow up in libraries, believing it their duty to accept the views which Cicero, which Locke,¹⁸ which Bacon,¹⁹ have given; forgetful that Cicero, Locke and Bacon were only young men in libraries when they wrote these books.

Hence, instead of Man Thinking, we have the bookworm. Hence the book-learned class, who value books, as such; not as related to nature and the human constitution, but as making a sort of Third Estate²⁰ with the world and soul. Hence the restorers of readings,²¹ the emendators,²² the bibliomaniacs²³ of all degrees. This is bad; this is worse than it seems.

Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire.²⁴ I had better never see a book than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system. The one thing in the world of value is the active soul,—the soul, free, sovereign, active. This every man is entitled to; this every man contains within him, although in almost all men obstructed, and as yet unborn. The soul active sees absolute truth and utters truth, or creates. In this action it is genius; not the privilege of here and there a favorite, but the sound estate of every man.²⁵ In its essence it is progressive. The book, the college, the school of art, the institution of any kind, stop with some past utterance of genius. This is good, say they,—let us

17. Noxious. Harmful.

18. John Locke (1632-1704), an English philosopher whose work was of especial significance in the development of modern philosophy. The work he is best known by is the exhaustive "Essay on the Human Understanding," in which he combated the theory of Descartes, that every man has certain "innate ideas." The innate-idea theory was first proved by the philosopher Descartes in this way. Descartes began his speculations from a standpoint of absolute doubt. Then he said, "I think, therefore I am," and from this formula he built up a number of ideas innate to the human mind, ideas which we cannot but hold. Locke's "Essay on the Human Understanding" did much to discredit Descartes' innate ideas, which had been very generally accepted in Europe before.

19. Francis Bacon, Baron Verulam, Viscount Saint Alban's (1561-1626), a famous English statesman and philosopher. He occupied high public offices, but in 1621 was convicted of taking bribes in his office of Lord Chancellor. He pleaded guilty and was sentenced to imprisonment and a fine [282] of forty thousand pounds. Both these sentences were remitted, however. In the seventeenth century, judicial corruption was so common that Bacon's offence was not considered so gross as it would now be. As a philosopher Bacon's rank has been much disputed. While some claim that to his improved method of studying nature are chiefly to be attributed the prodigious strides taken by modern science, others deny him all merit in this respect. His best known works are: "The Novum Organum," a philosophical treatise; "The Advancement of Learning," a remarkable argument in favor of scholarship; and the short essays on subjects of common interest, usually printed under the simple title "Bacon's Essays."

20. Third Estate. The thirteenth century was the age when the national assemblies of most European countries were putting on their definite shape. In most of them the system of estates prevailed. These in most countries were three—nobles, clergy, and commons, the commons being the third estate. During the French Revolution the Third Estate, or Tiers Etat, asserted its rights and became a powerful factor in French politics, choosing its own leaders and effecting the downfall of its oppressors.

21. Restorers of readings. Men who spend their lives trying to improve and correct the texts of classical authors, by comparing the old editions with each other and picking out the version which seem most in accordance with the authors' original work.

22. Emendators. The same as restorers of readings.

23. Bibliomaniacs. Men with a mania for collecting rare and beautiful books. Not a bad sort of mania, though Emerson never had any sympathy for it.

24. To many readers Emerson's own works richly fulfill this obligation. He himself lived continually in such a lofty mental atmosphere that no one can come within the circle of his influence without being stimulated and elevated.

25. Genius, the possession of a thoroughly active soul, ought not to be the special privilege of favorites of fortune, but the right of every sound man.

hold by this. They pin me down.²⁶ They look backward and not forward. But genius always looks forward. The eyes of man are set in his forehead, not in his hindhead. Man hopes. Genius creates. To create,—to create,—is the proof of a divine presence. Whatever talents may be, if the man create not, the pure efflux of the Deity is not his;²⁷ —cinders and smoke there may be, but not yet flame. There are creative manners, there are creative actions, and creative words; manners, actions, words, that is, indicative of no custom or authority, but springing spontaneous from the mind's own sense of good and fair.

On the other part, instead of being its own seer, let it receive always from another mind its truth, though it were in torrents of light, without periods of solitude, inquest, and self-recovery; and a fatal disservice²⁸ is done. Genius is always sufficiently the enemy of genius by over-influence.²⁹ The literature of every nation bear me witness. The English dramatic poets have Shakespearized now for two hundred years.³⁰

Undoubtedly there is a right way of reading, so it be sternly subordinated. Man Thinking must not be subdued by his instruments. Books are for the scholar's idle times. When he can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings.³¹ But when the intervals of darkness come, as come they must,—when the soul seeth not, when the sun is hid and the stars withdraw their shining,—we repair to the lamps which were kindled by their ray, to guide our steps to the East again, where the dawn is.³² We hear, that we may speak. The Arabian proverb says, "A fig-tree, looking on a fig-tree, becometh fruitful."

It is remarkable, the character of the pleasure we derive from the best books. They impress us ever with the conviction that one nature wrote and the same reads. We read the verses of one of the great English poets, of Chaucer,³³ of Marvell,³⁴ of Dryden,³⁵ with the most modern joy,—with a pleasure, I mean, which is in

26. They stunt my mental growth. A man should not accept another man's conclusions, but merely use them as steps on his upward path.
27. If you do not employ such talent as you have in original labor, in bearing the mental fruit of which you are [283] capable, then you do not vindicate your claim to a share in the divine nature.
28. Disservice. Injury.
29. In original composition of any sort our efforts naturally flow in the channels worn for us by the first dominating streams of early genius. The conventional is the continual foe of all true art.
30. Emerson is continually stimulating us to look at things in new ways. Here, for instance, at once the thought comes: "Is it not perhaps possible that the transcendent genius of Shakespeare has been rather noxious than beneficent in its influence on the mind of the world? Has not the all-pervading Shakespearian influence flooded and drowned out a great deal of original genius?"
31. That is,—when in his clear, seeing moments he can distil some drops of truth from the world about him, let him not waste his time in studying other men's records of what they have seen
32. While Emerson's verse is frequently unmusical, in his prose we often find passages like this instinct with the fairest poetry
33. Geoffrey Chaucer (1340-1400). The father of English poetry. Chaucer's chief work is the "Canterbury Tales," a series of stories told by pilgrims traveling in company to Canterbury. Coleridge, the poet, wrote of Chaucer: "I take unceasing delight in Chaucer; his manly cheerfulness is especially delicious to me in my old age. How exquisitely tender he is, yet how free from the least touch of sickly melancholy or morbid drooping." Chaucer's poetry is above all things fresh. It breathes of the morning of literature. Like Homer he had at his command all the riches of a new language undefiled by usage from which to choose. "Dan Chaucer, well of English undefyled, On Fame's eternall beadroll worthie to be fyled."
34. Andrew Marvell (1620-1678). An eminent English patriot and satirist. As a writer he is chiefly known by his "Rehearsal Transposed," written in answer to a fanatical defender of absolute power. When a young man he was assistant to the poet Milton, who was then Latin secretary to Oliver Cromwell. Marvell's wit and distinguished abilities rendered him formidable to the corrupt administration of [284] Charles II., who attempted without success to buy his friendship. Emerson's literary perspective is a bit unusual when he speaks of Marvell as "one of the great English poets." Marvell hardly ranks with Chaucer, Shakespeare, and Milton.
35. John Dryden (1631-1700). A celebrated English poet. Early in life he wrote almost entirely for the stage and achieved great success. In the latter part of his life, however, according to Macaulay, he "turned his powers in a new direction with success the most splendid and decisive. The first rank in poetry was beyond his reach, but he secured the most honorable place in the second.... With him died the secret of the old poetical diction of England,—the art of producing rich effects by familiar words."

great part caused by the abstraction of all *time* from their verses. There is some awe mixed with the joy of our surprise, when this poet, who lived in some past world, two or three hundred years ago, says that which lies close to my own soul, that which I also had well-nigh thought and said. But for the evidence thence afforded to the philosophical doctrine of the identity of all minds, we should suppose some pre-established harmony, some foresight of souls that were to be, and some preparation of stores for their future wants, like the fact observed in insects, who lay up food before death for the young grub they shall never see.

I would not be hurried by any love of system, by any exaggeration of instincts, to underrate the Book. We all know that as the human body can be nourished on any food, though it were boiled grass and the broth of shoes, so the human mind can be fed by any knowledge. And great and heroic men have existed who had almost no other information than by the printed page. I only would say that it needs a strong head to bear that diet. One must be an inventor to read well. As the proverb says, "He that would bring home the wealth of the Indies must carry out the wealth of the Indies." There is then creative reading as well as creative writing. When the mind is braced by labor and invention, the page of whatever book we read becomes luminous with manifold allusion. Every sentence is doubly significant, and the sense of our author is as broad as the world. We then see, what is always true, that as the seer's hour of vision is short and rare among heavy days and months, so is its record, perchance, the least part of his volume. The discerning will read, in his Plato³⁶ or Shakespeare, only that least part,—only the authentic utterances of the oracle;—all the rest he rejects, were it never so many times Plato's and Shakespeare's.

Of course there is a portion of reading quite indispensable to a wise man. History and exact science he must learn by laborious reading. Colleges, in like manner, have their indispensable office,—to teach elements. But they can only highly serve us when they aim not to drill, but to create; when they gather from far every ray of various genius to their hospitable halls, and by the concentrated fires set the hearts of their youth on flame. Thought and knowledge are natures in which apparatus and pretension avail nothing. Gowns³⁷ and pecuniary foundations,³⁸ though of towns of gold, can never countervail the least sentence or syllable of wit.³⁹ Forget this, and our American colleges will recede in their public importance, whilst they grow richer every year.

III. There goes in the world a notion that the scholar should be a recluse, a valetudinarian,⁴⁰ —as unfit for any handiwork or public labor as a penknife for an axe. The so-called "practical men" sneer at speculative men, as if, because they speculate or *see*, they could do nothing. I have heard it said that the clergy—who

36. Plato (429–347 B.C.). One of the most illustrious philosophers of all time. Probably no other philosopher has contributed so much as Plato to the moral and intellectual training of the human race. This pre-eminence is due not solely to his transcendent intellect, but also in no small measure to his poetic power and to that unrivaled grace of style which led the ancients to say that if Jove should speak Greek he would speak like Plato. He was a remarkable example of that universal culture of body and mind which characterized the last period of ancient Greece. He was proficient in every branch of art and learning and was such a brilliant athlete that he contended in the Isthmian and Pythian games.

37. Gowns. The black gown worn occasionally in America and always in England at the universities; the distinctive academic dress is a cap and gown.

38. Pecuniary foundations. Gifts of money for the support of institutions of learning.

39. Wit is here used in its early sense of intellect, good understanding.

40. Valetudinarian. A person of a weak, sickly constitution.

are always, more universally than any other class, the scholars of their day—are addressed as women; that the rough, spontaneous conversation of men they do not hear, but only a mincing⁴¹ and diluted speech. They are often virtually disfranchised; and indeed there are advocates for their celibacy. As far as this is true of the studious classes, it is not just and wise. Action is with the scholar subordinate, but it is essential. Without it he is not yet man. Without it thought can never ripen into truth. Whilst the world hangs before the eye as a cloud of beauty, we cannot even see its beauty. Inaction is cowardice, but there can be no scholar without the heroic mind. The preamble⁴² of thought, the transition through which it passes from the unconscious to the conscious, is action. Only so much do I know, as I have lived. Instantly we know whose words are loaded with life, and whose not.

The world—this shadow of the soul, or *other me*, lies wide around. Its attractions are the keys which unlock my thoughts and make me acquainted with myself. I launch eagerly into this resounding tumult. I grasp the hands of those next me, and take my place in the ring to suffer and to work, taught by an instinct that so shall the dumb abyss⁴³ be vocal with speech. I pierce its order; I dissipate its fear;⁴⁴ I dispose of it within the circuit of my expanding life. So much only of life as I know by experience, so much of the wilderness have I vanquished and planted, or so far have I extended my being, my dominion. I do not see how any man can afford, for the sake of his nerves and his nap, to spare any action in which he can partake. It is pearls and rubies to his discourse. Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom. The true scholar grudges every opportunity of action passed by, as a loss of power.

It is the raw material out of which the intellect molds her splendid products. A strange process too, this by which experience is converted into thought, as a mulberry-leaf is converted into satin.⁴⁵ The manufacture goes forward at all hours.

The actions and events of our childhood and youth are now matters of calmest observation. They lie like fair pictures in the air. Not so with our recent actions,—with the business which we now have in hand. On this we are quite unable to speculate. Our affections as yet circulate through it. We no more feel or know it than we feel the feet, or the hand, or the brain of our body. The new deed is yet a part of life,—remains for a time immersed in our unconscious life. In some contemplative hour it detaches itself from the life like a ripe fruit,⁴⁶ to become a thought of the mind. Instantly it is raised, transfigured; the corruptible has put on incorruption.⁴⁷ Henceforth it is an object of beauty, however base its origin and neighborhood. Observe, too, the impossibility of antedating this act. In its grub state it cannot fly, it cannot shine, it is a dull grub. But suddenly, without observation, the selfsame thing unfurls beautiful wings, and is an angel of wisdom. So is there no fact, no event, in our private history, which shall not, sooner or later, lose its adhesive, inert form, and astonish us by soaring from our body into the empyrean.⁴⁸ Cradle and infancy, school and playground,

41. Mincing. Affected.

42. Preamble. A preface or introduction.

43. Dumb abyss. That vast immensity of the universe about us which we can never understand.

44. I comprehend its laws; I lose my fear of it.

45. Silkworms feed on mulberry-leaves. Emerson describes what science calls "unconscious cerebration."

46. Ripe fruit. Emerson's ripe fruit found its way into his diary, where it lay until he needed it in the preparation of some lecture or essay.

47. I. Corinthians xv. 53.

48. Empyrean. The region of pure light and fire; the ninth heaven of ancient astronomy. "The deep-domed empyrean Rings to the roar of an angel onset."

the fear of boys, and dogs, and ferules,⁴⁹ the love of little maids and berries, and many another fact that once filled the whole sky, are gone already; friend and relative, profession and party, town and country, nation and world, must also soar and sing.⁵⁰

Of course, he who has put forth his total strength in fit actions has the richest return of wisdom. I will not shut myself out of this globe of action, and transplant an oak into a flower-pot, there to hunger and pine; nor trust the revenue of some single faculty, and exhaust one vein of thought, much like those Savoyards,⁵¹ who, getting their livelihood by carving shepherds, shepherdesses, and smoking Dutchmen, for all Europe, went out one day to the mountain to find stock, and discovered that they had whittled up the last of their pine-trees. Authors we have, in numbers, who have written out their vein, and who, moved by a commendable prudence, sail for Greece or Palestine, follow the trapper into the prairie, or ramble round Algiers, to replenish their merchantable stock.

If it were only for a vocabulary, the scholar would be covetous of action. Life is our dictionary.⁵² Years are well spent in country labors; in town; in the insight into trades and manufactures; in frank intercourse with many men and women; in science; in art; to the one end of mastering in all their facts a language by which to illustrate and embody our perceptions. I learn immediately from any speaker how much he has already lived, through the poverty or the splendor of his speech. Life lies behind us as the quarry from whence we get tiles and copestones for the masonry of to-day. This is the way to learn grammar. Colleges and books only copy the language which the field and the work-yard made.

But the final value of action, like that of books, and better than books, is that it is a resource. That great principle of Undulation in nature, that shows itself in the inspiring and expiring of the breath; in desire and satiety; in the ebb and flow of the sea; in day and night; in heat and cold; and, as yet more deeply ingrained in every atom and every fluid, is known to us under the name of Polarity,—these “fits of easy transmission and reflection,” as Newton⁵³ called them, are the law of nature because they are the law of spirit.

The mind now thinks, now acts, and each fit reproduces the other. When the artist has exhausted his materials, when the fancy no longer paints, when thoughts are no longer apprehended and books are a weariness,—he has always the resource *to live*. Character is higher than intellect. Thinking is the function. Living is the functionary. The stream retreats to its source. A great soul will be strong to live, as well as strong to think. Does he lack organ or medium to impart his truth? He can still fall back on this elemental force of living them. This is a total act. Thinking is a partial act. Let the grandeur of justice shine in his affairs. Let the beauty of affection cheer his lowly roof. Those “far from fame,” who dwell and act with him, will feel the force of his constitution in the doings and passages of the day [35]better than it can be measured by any public and designed display. Time shall teach him that the scholar loses no hour which the man lives. Herein he unfolds the sacred germ of his instinct, screened from influence. What is lost in seemliness is gained in

49. Ferules. According to the methods of education fifty years ago, it was quite customary for the teacher to punish a school-child with his ferule or ruler.

50. Oliver Wendell Holmes cites this last sentence as the most extreme development of the distinctively Emersonian style. Such things must be read not too literally but rapidly, with alert attention to what the previous train of thought has been

51. Savoyards. The people of Savoy, south of Lake Geneva in Switzerland.

52. Emerson's style is characterized by the frequent use of pithy epigrams like this

53. Sir Isaac Newton (1642-1727). A great English philosopher and mathematician. He is famous as having discovered the law of gravitation.

strength. Not out of those on whom systems of education have exhausted their culture comes the helpful giant to destroy the old or to build the new, but out of unhandselled⁵⁴ savage nature; out of terrible Druids⁵⁵ and Berserkers⁵⁶ come at last Alfred⁵⁷ and Shakespeare. I hear therefore with joy whatever is beginning to be said of the dignity and necessity of labor to every citizen. There is virtue yet in the hoe and the spade,⁵⁸ for learned as well as for unlearned hands. And labor is everywhere welcome; always we are invited to work; only be this limitation observed, that a man shall not for the sake of wider activity sacrifice any opinion to the popular judgments and modes of action.

I have now spoken of the education of the scholar by nature, by books, and by action. It remains to say somewhat of his duties.

They are such as become Man Thinking. They may all be comprised in self-trust. The office of the scholar is to cheer, to raise, and to guide men by showing them facts amidst appearances. He plies the slow, unhonored, and unpaid task of observation. Flamsteed⁵⁹ and Herschel,⁶⁰ in their glazed observatories, may catalogue the stars with the praise of all men, and, the results being splendid and useful, honor is sure. But he, in his private observatory, cataloguing obscure and nebulous⁶¹ stars of the human mind, which as yet no man has thought of as such,—watching days and months sometimes for a few facts; correcting still his old records,—must relinquish display and immediate fame. In the long period of his preparation he must betray often an ignorance and shiftlessness in popular arts, incurring the disdain of the able who shoulder him aside. Long he must stammer in his speech; often forego the living for the dead. Worse yet, he must accept—how often!—poverty and solitude. For the ease and pleasure of treading the old road, accepting the fashions, the education, the religion of society, he takes the cross of making his own, and, of course, the self-

54. Unhandselled. Uncultivated, without natural advantages. A handsel is a gift.

55. Druids. The ancient priesthood of the Britons in Cæsar's time. They had immense power among these primitive peoples. They were the judges as well as the priests and decided all questions. It is believed that they made human sacrifices to their gods in the depths of the primeval forest, but not much is known of their rites.

56. Berserkers. Berserker was a redoubtable hero in Scandinavian mythology, the grandson of the eight-handed Starkodder and the beautiful Alfhilde. He had twelve sons who inherited the wild-battle frenzy, or berserker rage. The sagas, the great Scandinavian epics, are full of stories of heroes who are seized with this fierce longing for battle, murder, and sudden death. The name means bear-shirt and has been connected with the old were-wolf tradition, the myth that certain people were able to change into man-devouring wolves with a wolfish mad desire to rend and kill.

57. Alfred, surnamed the Great (848-901), king of the West Saxons in England. When he ascended the throne his country was in a deplorable condition from the repeated inroads of northern invaders. He eventually drove them out [286] and established a secure government. England owes much to the efforts of Alfred. He not only fought his country's battles, but also founded schools, translated Latin books into his native tongue, and did much for the intellectual improvement of his people.

58. The hoe and the spade. "In spite of Emerson's habit of introducing the names of agricultural objects into his writing ('Hay, corn, roots, hemp, flax, apples, wool, and wood' is a line from one of his poems), his familiarity therewith is evidently not so great as he would lead one to imagine. 'Take care, papa,' cried his little son, seeing him at work with a spade, 'you will dig your leg.'"

59. John Flamsteed (1646-1719). An eminent English astronomer. He appears to have been the first to understand the theory of the equation of time. He passed his life in patient observation and determined the position of 2884 stars.

60. Sir William Herschel (1738-1822). One of the greatest astronomers that any age or nation has produced. Brought up to the profession of music, it was not until he was thirty years old that he turned his attention to astronomy. By rigid economy he obtained a telescope, and in 1781 discovered the planet Uranus. This great discovery gave him great fame and other substantial advantages. He was made private astronomer to the king and received a pension. His discoveries were so far in advance of his time, they had so little relation with those of his predecessors, that he may almost be said to have created a new science by revealing the immensity of the scale on which the universe is constructed.

61. Nebulous. In astronomy a nebula is a luminous patch in the heavens far beyond the solar system, composed of a mass of stars or condensed gases.

accusation, the faint heart, the frequent uncertainty and loss of time, which are the nettles and tangling vines in the way of the self-relying and self-directed; and the state of virtual hostility in which he seems to stand to society, and especially to educated society. For all this loss and scorn, what offset? He is to find consolation in exercising the highest functions of human nature. He is one who raises himself from private considerations and breathes and lives on public and illustrious thoughts. He is the world's eye. He is the world's heart. He is to resist the vulgar prosperity that retrogrades ever to barbarism, by preserving and communicating heroic sentiments, noble biographies, melodious verse, and the conclusions of history. Whatsoever oracles the human heart, in all emergencies, in all solemn hours, has uttered as its commentary on the world of actions,—these he shall receive and impart. And whatsoever new verdict Reason from her inviolable seat pronounces on the passing men and events of to-day,—this he shall hear and promulgate.

These being his functions, it becomes him to feel all confidence in himself, and to defer never to the popular cry. He and he only knows the world. The world of any moment is the merest appearance. Some great decorum, some fetich⁶² of a government, some ephemeral trade, or war, or man, is cried up⁶³ by half mankind and cried down by the other half, as if all depended on this particular up or down. The odds are that the whole question is not worth the poorest thought which the scholar has lost in listening to the controversy. Let him not quit his belief that a popgun is a popgun, though the ancient and honorable⁶⁴ of the earth affirm it to be the crack of doom. In silence, in steadiness, in severe abstraction, let him hold by himself; add observation to observation, patient of neglect, patient of reproach, and bide his own time,—happy enough if he can satisfy himself alone that this day he has seen something truly. Success treads on every right step. For the instinct is sure that prompts him to tell his brother what he thinks. He then learns that in going down into the secrets of his own mind he has descended into the secrets of all minds. He learns that he who has mastered any law in his private thoughts is master to that extent of all men whose language he speaks, and of all into whose language his own can be translated. The poet, in utter solitude remembering his spontaneous thoughts and recording them, is found to have recorded that which men in cities vast find true for them also. The orator distrusts at first the fitness of his frank confessions, his want of knowledge of the persons he addresses, until he finds that he is the complement⁶⁵ of his hearers;—that they drink his words because he fulfills for them their own nature; the deeper he dives into his privatest, secretest presentiment, to his wonder he finds this is the most acceptable, most public and universally true. The people delight in it; the better part of every man feels—This is my music; this is myself.

In self-trust all the virtues are comprehended. Free should the scholar be,—free and brave. Free even to the definition of freedom, “without any hindrance that does not arise out of his own constitution.” Brave; for fear is a thing which a scholar by his very function puts behind him. Fear always springs from ignorance. It is a shame to him if his tranquility, amid dangerous times, arise from the presumption that like children and women his is a protected class; or if he seek a temporary peace by the diversion of his thoughts from politics or vexed questions, hiding his head like an ostrich in the flowering bushes, peeping into microscopes, and

62. Fetich. The word seems to have been applied by Portuguese sailors and traders on the west coast of Africa to objects worshiped by the natives, which were regarded as charms or talismans. Of course the word here means an object of blind admiration and devotion.

63. Cry up, to praise, extol.

64. Ancient and honorable. Isaiah ix. 15.

65. Complement. What is needed to complete or fill up some quantity or thing.

turning rhymes, as a boy whistles to keep his courage up. So is the danger a danger still; so is the fear worse. Manlike let him turn and face it. Let him look into its eye and search its nature, inspect its origin,—see the whelping of this lion,—which lies no great way back; he will then find in himself a perfect comprehension of its nature and extent; he will have made his hands meet on the other side, and can henceforth defy it and pass on superior. The world is his who can see through its pretension. What deafness, what stone-blind custom, what overgrown error you behold is there only by sufferance,—by your sufferance. See it to be a lie, and you have already dealt it its mortal blow.

Yes, we are the cowed,—we the trustless. It is a mischievous notion that we are come late into nature; that the world was finished a long time ago. As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin it is flint. They adapt themselves to it as they may; but in proportion as a man has any thing in him divine, the firmament flows before him and takes his signet⁶⁶ and form. Not he is great who can alter matter, but he who can alter my state of mind. They are the kings of the world who give the color of their present thought to all nature and all art, and persuade men, by the cheerful serenity of their carrying the matter, that this thing which they do is the apple which the ages have desired to pluck, now at last ripe, and inviting nations to the harvest. The great man makes the great thing. Wherever Macdonald⁶⁷ sits, there is the head of the table. Linnæus⁶⁸ makes botany the most alluring of studies, and wins it from the farmer and the herb-woman: Davy,⁶⁹ chemistry; and Cuvier,⁷⁰ fossils. The day is always his who works in it with serenity and great aims. The unstable estimates of men crowd to him whose mind is filled with a truth, as the heaped waves of the Atlantic follow the moon.⁷¹

For this self-trust, the reason is deeper than can be fathomed,—darker than can be enlightened. I might not carry with me the feeling of my audience in stating my own belief. But I have already shown the ground of my hope, in adverting to the doctrine that man is one. I believe man has been wronged; he has wronged himself. He has almost lost the light that can lead him back to his prerogatives. Men are become of no account. Men in history, men in the world of to-day, are bugs, are spawn, and are called “the mass” and “the herd.” In a century, in a millenium, one or two men;⁷² that is to say, one or two approximations to the right state of every man. All the rest behold in the hero or the poet their own green and crude being,—ripened; yes, and are content to be less, so *that* may attain to its full stature. What a testimony, full of grandeur, full of pity, is borne to the demands of his own nature, by the poor clansman, the poor partisan, who rejoices

66. Signet. Seal. Emerson is not always felicitous [287] in his choice of metaphors

67. Macdonald. In Cervantes' "Don Quixote," Sancho Panza, the squire to the "knight of the metaphysical countenance," tells a story of a gentleman who had asked a countryman to dine with him. The farmer was pressed to take his seat at the head of the table, and when he refused out of politeness to his host, the latter became impatient and cried: "Sit there, clod-pate, for let me sit wherever I will, that will still be the upper end, and the place of worship to thee." This saying is commonly attributed to Rob Roy, but Emerson with his usual inaccuracy in such matters places it in the mouth of Macdonald,—which Macdonald is uncertain.

68. Carolus Linnæus (1707-1778). A great Swedish botanist. He did much to make botany the orderly science it now is.

69. Sir Humphry Davy (1778-1829). The most famous of English chemists. The most important to mankind of his many discoveries was the safety-lamp to be used in mines where there is danger of explosion from fire-damp.

70. Baron George Cuvier (1769-1832). An illustrious French philosopher, statesman, and writer who made many discoveries in the realm of natural history, geology and philosophy.

71. The moon. The tides are caused by the attraction of the moon and the sun. The attraction of the moon for the water nearest the moon is somewhat greater than the attraction of the earth's center. This causes a slight bulging of the water toward the moon and a consequent high tide.

72. Emerson frequently omits the principal verb of his sentences as here: "In a century there may exist one or two men."

in the glory of his chief! The poor and the low find some amends to their immense moral capacity, for their acquiescence in a political and social inferiority.⁷³ They are content to be brushed like flies from the path of a great person, so that justice shall be done by him to that common nature which it is the dearest desire of all to see enlarged and glorified. They sun themselves in the great man's light, and feel it to be their own element. They cast the dignity of man from their downtrod selves upon the shoulders of a hero, and will perish to add one drop of blood to make that great heart beat, those giant sinews combat and conquer. He lives for us, and we live in him.

Men such as they⁷⁴ are very naturally seek money or power; and power because it is as good as money,—the "spoils," so called, "of office." And why not? For they aspire to the highest, and this, in their sleep-walking, they dream is highest. Wake them and they shall quit the false good and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of Culture. The main enterprise of the world for splendor, for extent, is the upbuilding of a man. Here are the materials strewn along the ground. The private life of one man shall be a more illustrious monarchy, more formidable to its enemy, more sweet and serene in its influence to its friend, than any kingdom in history. For a man, rightly viewed, comprehendeth⁷⁵ the particular natures of all men. Each philosopher, each bard, each actor has only done for me, as by a delegate, what one day I can do for myself. The books which once we valued more than the apple of the eye, we have quite exhausted. What is that but saying that we have come up with the point of view which the universal mind took through the eyes of one scribe; we have been that man, and have passed on. First, one, then another, we drain all cisterns, and waxing greater by all these supplies, we crave a better and a more abundant food. The man has never lived that can feed us ever. The human mind cannot be enshrined in a person who shall set a barrier on any one side to this unbounded, unboundable empire. It is one central fire, which, flaming now out of the lips of Etna, lightens the capes of Sicily, and now out of the throat of Vesuvius, illuminates the towers and vineyards of Naples. It is one light which beams out of a thousand stars. It is one soul which animates all men.

But I have dwelt perhaps tediously upon this abstraction of the Scholar. I ought not to delay longer to add what I have to say of nearer reference to the time and to this country.

Historically, there is thought to be a difference in the ideas which predominate over successive epochs, and there are data for marking the genius of the Classic, of the Romantic, and now of the Reflective or Philosophical age.⁷⁶ With the views I have intimated of the oneness or the identity of the mind through all individuals, I do not much dwell on these differences. In fact, I believe each individual passes through all three. The boy is a Greek; the youth, romantic; the adult, reflective. I deny not, however, that a revolution in the leading idea may be distinctly enough traced.

73. This obscurely constructed sentence means: "For their acquiescence in a political and social inferiority the poor and low find some compensation in the immense moral capacity thereby gained."

74. "They" refers to the hero or poet mentioned some twenty lines back.

75. Comprehendeth. Here used in the original sense to include. The perfect man should be so thoroughly developed at every point that he will possess a share in the nature of every man.

76. By the Classic age is generally meant the age of Greece and Rome; and by the Romantic is meant the middle ages.

Our age is bewailed as the age of Introversion.⁷⁷ Must that needs be evil? We, it seems, are critical. We are embarrassed with second thoughts.⁷⁸ We cannot enjoy anything for hankering to know whereof the pleasure consists. We are lined with eyes. We see with our feet. The time is infected with Hamlet's unhappiness,—“Sicklied o'er with the pale cast of thought.”⁷⁹

Is it so bad then? Sight is the last thing to be pitied. Would we be blind? Do we fear lest we should outsee nature and God, and drink truth dry? I look upon the discontent of the literary class as a mere announcement of the fact that they find themselves not in the state of mind of their fathers, and regret the coming state as untried; as a boy dreads the water before he has learned that he can swim. If there is any period one would desire to be born in, is it not the age of Revolution; when the old and the new stand side by side and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if we but know what to do with it.

I read with some joy of the auspicious signs of the coming days, as they glimmer already through poetry and art, through philosophy and science, through church and state.

One of these signs is the fact that the same movement⁸⁰ which effected the elevation of what was called the lowest class in the state assumed in literature a very marked and as benign an aspect. Instead of the sublime and beautiful, the near, the low, the common, was explored and poetized. That which had been negligently trodden under foot by those who were harnessing and provisioning themselves for long journeys into far countries, is suddenly found to be richer than all foreign parts. The literature of the poor, the feelings of the child, the philosophy of the street, the meaning of household life, are the topics of the time. It is a great stride. It is a sign—is it not?—of new vigor when the extremities are made active, when currents of warm life run into the hands and the feet. I ask not for the great, the remote, the romantic; what is doing in Italy or Arabia; what is Greek art, or Provençal minstrelsy; I embrace the common, I explore and sit at the feet of the familiar, the low. Give me insight into to-day, and you may have the antique and future worlds. What would we really know the meaning of? The meal in the firkin; the milk in the pan; the ballad in the street; the news of the boat; the glance of the eye; the form and the gait of the body;—show me the ultimate reason of these matters; show me the sublime presence of the highest spiritual cause lurking, as always it does lurk, in these suburbs and extremities of nature; let me see every trifle bristling with the polarity that ranges it instantly on an eternal law;⁸¹ and the shop, the plow, and the ledger referred to the like cause by which light undulates and poets sing;—and the world lies no longer a dull miscellany and lumber-room, but has form and order: there is no trifle, there is no puzzle, but one design unites and animates the farthest pinnacle and the lowest trench.

77. Introversion. Introspection is the more usual word to express the analytic self-searching so common in these days.

78. Second thoughts. Emerson uses the word here in the same sense as the French *arrière-pensée*, a mental reservation.

79. "And thus the native hue of resolution Is sicklied o'er with the pale cast of thought." Hamlet, Act III, Sc. 1.

80. Movement. The French Revolution.

81. Let every common object be credited with the diviner attributes which will class it among others of the same importance.

This idea has inspired the genius of Goldsmith,⁸² Burns,⁸³ Cowper,⁸⁴ and, in a newer time, of Goethe,⁸⁵ Wordsworth,⁸⁶ and Carlyle.⁸⁷ This idea they have differently followed and with various success. In contrast with their writing, the style of Pope,⁸⁸ of Johnson,⁸⁹ of Gibbon,⁹⁰ looks cold and pedantic. This writing is blood-warm. Man is surprised to find that things near are not less beautiful and wondrous than things remote. The near explains the far. The drop is a small ocean. A man is related to all nature. This perception of the worth of the vulgar is fruitful in discoveries. Goethe, in this very thing the most modern of the moderns, has shown us, as none ever did, the genius of the ancients.

There is one man of genius who has done much for this philosophy of life, whose literary value has never yet been rightly estimated:—I mean Emanuel Swedenborg.⁹¹ The most imaginative of men, yet writing with the precision of a mathematician, he endeavored to engraft a purely philosophical Ethics on the popular Christianity of his time. Such an attempt of course must have difficulty which no genius could surmount. But he saw and showed the connexion between nature and the affections of the soul. He pierced the emblematic or spiritual character of the visible, audible, tangible world. Especially did his shade-loving muse hover over and interpret the lower parts of nature; he showed the mysterious bond that allies moral evil to the foul material forms, and has given in epical parables a theory of insanity, of beasts, of unclean and fearful things.

Another sign of our times, also marked by an analogous political movement, is the new importance given to the single person. Everything that tends to insulate the individual—to surround him with barriers of natural respect, so that each man shall feel the world is his, and man shall treat with man as a sovereign state with a sovereign state—tends to true union as well as greatness. "I learned," said the melancholy Pestalozzi,⁹² "that no man in God's wide earth is either willing or able to help any other man." Help must come from

82. Oliver Goldsmith (1728-1774). An eminent English poet and writer. He is best known by the comedy "She Stoops to Conquer," the poem "The Deserted Village," and the "Vicar of Wakefield." "Of all romances in miniature," says Schlegel, the great German critic, "the 'Vicar of Wakefield' is the most exquisite." It is probably the most popular English work of fiction in Germany.

83. Robert Burns (1759-1796). A celebrated Scottish poet. The most striking characteristics of Burns' poetry are simplicity and intensity, in which he is scarcely, if at all, inferior to any of the greatest poets that have ever lived.

84. William Cowper (1731-1800). One of the most popular of English poets. His poem "The Task" was probably more read in his day than any poem of equal length in the language. Cowper also made an excellent translation of Homer.

85. Johann Wolfgang von Goethe (1749-1832). The most illustrious name in German literature; a great poet, dramatist, novelist, philosopher, and critic. The Germans regard Goethe with the same veneration we accord to Shakespeare. The colossal drama "Faust" is the most splendid product of his genius, though he wrote a large number of other plays and poems.

86. William Wordsworth (1770-1850). By many considered the greatest of modern English poets. His descriptions of the ever-varying moods of nature are the most exquisite in the language. Matthew Arnold in his essay on Emerson says: "As Wordsworth's poetry is, in my judgment, the most important work done in verse in our language [289] during the present century, so Emerson's 'Essays' are, I think, the most important work done in prose."

87. Thomas Carlyle (1795-1881). A famous English essayist, historian, and speculative philosopher. It is scarcely too much to say that no other author of this century has exerted a greater influence not merely upon the literature but upon the mind of the English nation than Carlyle. Emerson was an intimate friend of Carlyle, and during the greater part of his life maintained a correspondence with the great Englishman. An interesting description of their meeting will be found among the "Critical Opinions" at the beginning of the work.

88. Alexander Pope (1688-1744). The author of the "Essay on Criticism," "Rape of the Lock," the "Essay on Man," and other famous poems. Pope possessed little originality or creative imagination, but he had a vivid sense of the beautiful and an exquisite taste. He owed much of his popularity to the easy harmony of his verse and the keenness of his satire.

89. Samuel Johnson (1709-1784). One of the eminent writers of the eighteenth century. He wrote "Lives of the Poets," poems, and probably the most remarkable work of the kind ever produced by a single person, an English dictionary.

90. Edward Gibbon (1737-1794). One of the most distinguished of English historians. His great work is the "Decline and Fall of the Roman Empire." Carlyle called Gibbon, "the splendid bridge from the old world to the new."

91. Emanuel Swedenborg (1688-1772). A great Swedish theologian, naturalist, and mathematician, and the founder of a religious sect which has since his death become prominent among the philosophical schools of Christianity.

92. Johann Heinrich Pestalozzi (1746-1827). A Swiss teacher and educational reformer of great influence in his time.

the bosom alone. The scholar is that man who must take up into himself all the ability of the time, all the contributions of the past, all the hopes of the future. He must be an university of knowledges. If there be one lesson more than another that should pierce his ear, it is—The world is nothing, the man is all; in yourself is the law of all nature, and you know not yet how a globule of sap ascends; in yourself slumbers the whole of Reason; it is for you to know all; it is for you to dare all. Mr. President and Gentlemen, this confidence in the unsearched might of man belongs, by all motives, by all prophecy, by all preparation, to the American Scholar. We have listened too long to the courtly muses of Europe. The spirit of the American freeman is already suspected to be timid, imitative, tame. Public and private avarice make the air we breathe thick and fat. The scholar is decent, indolent, complaisant. See already the tragic consequence. The mind of this country, taught to aim at low objects, eats upon itself. There is no work for any one but the decorous and the complaisant. Young men of the fairest promise, who begin life upon our shores, inflated by the mountain winds, shined upon by all the stars of God, find the earth below not in unison with these, but are hindered from action by the disgust which the principles on which business is managed inspire, and turn drudges, or die of disgust, some of them suicides. What is the remedy? They did not yet see, and thousands of young men as hopeful now crowding to the barriers for the career do not yet see, that if the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him. Patience,—patience; with the shades of all the good and great for company; and for solace the perspective of your own infinite life; and for work the study and the communication of principles, the making those instincts prevalent, the conversion of the world. Is it not the chief disgrace in the world, not to be an [48]unit; not to be reckoned one character; not to yield that peculiar fruit which each man was created to bear, but to be reckoned in the gross, in the hundred, or the thousand, of the party, the section, to which we belong; and our opinion predicted geographically, as the north, or the south? Not so, brothers and friends,—please God, ours shall not be so. We will walk on our own feet; we will work with our own hands; we will speak our own minds. Then shall man be no longer a name for pity, for doubt, and for sensual indulgence. The dread of man and the love of man shall be a wall of defense and a wreath of joy around all. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men.

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Self Reliance (1841) By Ralph Waldo Emerson

“Ne te quæsiveris extra.”¹

“Man is his own star; and the soul that can
Render an honest and a perfect
man, Commands all light, all influence, all fate;
Nothing to him falls early or too
late. Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.”²

Cast the bantling on the rocks,
Suckle him with the she-wolf's teat;
Wintered with the hawk and fox,
Power and speed be hands and feet.³

I read the other day some verses written by an eminent painter which were original and not conventional. The soul always hears an admonition in such lines, let the subject be what it may. The sentiment they instill is of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius.⁴ Speak your latent conviction, and it shall be the universal sense;⁵ for the inmost in due time becomes the outmost,—and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato,⁶ and Milton⁷ is, that they set at naught books and traditions, and spoke not what men, but what they thought. A man should learn to detect and watch that gleam of light

1. Ne te, etc. "Do not seek for anything outside of thyself." From Persius, Sat. I. 7. Compare Macrobius, Com. in Somn. Scip., I. ix. 3, and Boethius, De Consol. Phil., IV. 4.

2. Epilogue to Beaumont and Fletcher's *Honest Man's Fortune*.

3. These lines appear in Emerson's *Quatrains* under the title *Power*.

4. Genius. See the paragraph on genius in Emerson's lecture on *The Method of Nature*, one sentence of which runs: "Genius is its own end, and draws its means and the style of its architecture from within, going abroad only for audience, and spectator."

5. "The man that stands by himself, the universe stands by him also."—Emerson, *Behavior*.

6. Plato (429–347 b.c.), (See note 36.)

7. Milton (1608–1674), the great English epic poet, author of *Paradise Lost*. "O mighty-mouth'd inventor of harmonies, O skill'd to sing of Time or Eternity, God-gifted organ-voice of England, Milton, a name to resound for ages." Tennyson

which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts: ⁸ they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when ⁹ the whole cry of voices is on the other side. Else, to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; ¹⁰ that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. This sculpture in the memory is not without preëstablished harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, ¹¹ and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

Trust thyself: ¹² every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos ¹³ and the Dark.

What pretty oracles nature yields us on this text, in the face and behavior of children, babes, and even brutes! That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these ¹⁴ have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces we are disconcerted. Infancy conforms to nobody: all

8. "The great poet makes feel our own wealth."—Emerson, *The Over-Soul*.

9. Then most when, most at the time when.

10. "The imitator dooms himself to hopeless mediocrity."—Emerson, *Address to the Senior Class in Divinity College, Cambridge*.

11. "For words, like Nature, half reveal And half conceal the soul within." Tennyson, *In Memoriam*, V. I.

12. Trust thyself. This is the theme of the present essay, and is a lesson which Emerson is never tired of teaching. In *The American Scholar* he says: [294] "In self-trust all the virtues are comprehended." In the essay on *Greatness*: "Self-respect is the early form in which greatness appears.... Stick to your own.... Follow the path your genius traces like the galaxy of heaven for you to walk in." Carlyle says: "The fearful unbelief is unbelief in yourself."

13. Chaos (Χάος), the confused, unorganized condition in which the world was supposed to have existed before it was reduced to harmony and order; hence, utter confusion and disorder.

14. These, i.e., children, babes, and brutes.

conform to it, so that one babe commonly makes four or five¹⁵ out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do not think the youth has no force, because he cannot speak to you and me. Hark! in the next room his voice is sufficiently clear and emphatic. It seems he knows how to speak to his contemporaries. Bashful or bold, then, he will know how to make us seniors very unnecessary.

The nonchalance¹⁶ of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature. A boy is in the parlor what the pit is in the playhouse;¹⁷ independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift, summary way of boys, as good, bad, interesting, silly, eloquent, troublesome. He cumber himself never about consequences about interests; he gives an independent, genuine verdict. You must court him: he does not court you. But the man is, as it were, clapped into jail by his consciousness. As soon as he has once acted or spoken with *éclat*¹⁸ he is a committed person, watched by the sympathy or the hatred of hundreds, whose affections must now enter into his account. There is no Lethe¹⁹ for this. Ah, that he could pass again into his neutrality! Who²⁰ can thus avoid all pledges, and having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable. He would utter opinions on all passing affairs, which being seen to be not private, but necessary, would sink like darts into the ear of men, and put them in fear.

These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of everyone of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

Whoso would be a man must be a nonconformist.²¹ He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness.²² Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage²³ of the world. I remember an answer which when quite young I was prompted to make to a valued adviser, who was wont to importune me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? my friend suggested: "But these impulses may be from

15. Four or five. Supply the noun

16. Nonchalance, a French word meaning indifference, coolness.

17. Pit in the playhouse, formerly, the seats on the floor below the level of the stage. These cheap seats were occupied by a class who did not hesitate to express their opinions of the performances.

18. Eclat, a French word meaning brilliancy of success, striking effect.

19. Lethe, the river of oblivion.—Paradise Lost. Oblivion, forgetfulness.

20. Who. What is the construction?

21. Nonconformist, one who does not conform to established usages or opinions. Emerson considers conformity and consistency as the two terrors that scare us from self-trust. (See note 182.)

22. Explore if it be goodness, investigate for himself and see if it be really goodness. "Prove all things; hold fast that which is good." Paul, I. Thes. v. 21.

23. Suffrage, approval. "What stronger breastplate than a heart untainted? Thrice is he arm'd that hath his quarrel just; And he but naked, though lock'd up in steel, Whose conscience with injustice is corrupted." Shakespeare, II. Henry VI., III. 2.

below, not from above." I replied: "They do not seem to me to be such; but if I am the Devil's child, I will live then from the Devil." No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this;²⁴ the only right is what is after my constitution, the only wrong what is against it. A man is to carry himself in the presence of all opposition, as if everything were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news from Barbadoes,²⁵ why should I not say to him: "Go love thy infant; love thy wood-chopper: be good-natured and modest: have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home." Rough and graceless would be such greeting, but truth is handsomer than the affectation of love. Your goodness must have some edge to it,—else it is none. The doctrine of hatred must be preached as the counteraction of the doctrine of love when that pules and whines. I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the door-post, *Whim*.²⁶ I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots; and the thousand-fold Relief Societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.

Virtues are, in the popular estimate, rather the exception than the rule. There is the man *and* his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world,—as invalids and the insane pay a high board. Their virtues are penances. I do not wish to expiate, but to live. My life is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding.²⁷ I ask primary evidence that you are a man, and refuse this appeal from the man to his actions. I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I cannot consent to pay for a privilege where I have intrinsic right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.

24. "There is nothing either good or bad, but thinking makes it so."—Hamlet, ii. 2.

25. Barbadoes, an island in the Atlantic Ocean, one of the Lesser Antilles. The negroes, composing by far the larger part of the population, were formerly slaves.

26. He had rather have his actions ascribed to whim and caprice than to spend the day in explaining them.

27. Diet and bleeding, special diet and medical care, used figuratively, of course.

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.²⁸

The objection to conforming to usages that have become dead to you is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-society, vote with a great party either for the government or against it, spread your table like base housekeepers,—under all these screens I have difficulty to detect the precise²⁹ man you are. And, of course, so much force is withdrawn from your proper life. But do your work, and I shall know you.³⁰ Do your work, and you shall reinforce yourself. A man must consider what a blindman's-buff is this game of conformity. If I know your sect, I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that, with³¹ all this ostentation of examining the grounds of the institution, he will do no such thing? Do I not know that he is pledged to himself not to look but at one side,—the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench³² are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief,³³ and attached themselves to some one of these communities of opinion.³⁴ This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four not the real four; so that every word they say chagrins us, and we know not where to begin to set them right. Meantime nature is not slow to equip us in the prison-uniform of the party to which we adhere. We come to wear one cut of face and figure, and acquire by degrees the gentlest asinine expression. There is a mortifying experience in particular which does not fail to wreak itself also in the general history; I mean "the foolish face of praise," the forced smile which we put on in company where we do not feel at ease in answer to conversation which does not interest us. The muscles, not spontaneously moved, but moved by a low usurping willfulness, grow tight about the outline of the face with the most disagreeable sensation.

For nonconformity the world whips you with its displeasure.³⁵ And therefore a man must know how to estimate a sour face. The bystanders look askance on him in the public street or in the friend's parlor. If this aversation had its origin in contempt and resistance like his own, he might well go home with a sad countenance; but the sour faces of the multitude, like their sweet faces, have no deep cause, but are put on

28. Read Emerson's essay on Greatness.

29. The precise man, precisely what kind of man.

30. "By their fruits ye shall know them."—Matthew, vii. 16 and 20.

31. With, notwithstanding, in spite of.

32. Of the bench, of an impartial judge.

33. Bound their eyes with ... handkerchief, in this game of blindman's-buff.

34. "Pin thy faith to no man's sleeve; hast thou not two eyes of thy own?"—Carlyle.

35. Give examples of men who have been made to feel the displeasure of the world for their nonconformity.

and off as the wind blows and a newspaper directs.³⁶ Yet is the discontent of the multitude more formidable than that of the senate and the college. It is easy enough for a firm man who knows the world to brook the rage of the cultivated classes. Their rage is decorous and prudent, for they are timid as being very vulnerable themselves. But when to their feminine rage the indignation of the people is added, when the ignorant and the poor are aroused, when the unintelligent brute force that lies at the bottom of society is made to growl and mow, it needs the habit of magnanimity and religion to treat it godlike as a trifle of no concernment.

The other terror³⁷ that scares us from self-trust is our consistency;³⁸ a reverence for our past act or word, because the eyes of others have no other data for computing our orbit³⁹ than our past acts, and we are loth to disappoint them.

But why should you keep your head over your shoulder? Why drag about this corpse of your memory, lest you contradict somewhat⁴⁰ you have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed present, and live ever in a new day. In your metaphysics you have denied personality to the Deity; yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee.⁴¹

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with the shadow on the wall. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day.—"Ah, so you shall be sure to be misunderstood."—Is it so bad, then, to be misunderstood? Pythagoras⁴² was misunderstood, and Socrates,⁴³ and Jesus, and Luther,⁴⁴ and Copernicus,⁴⁵ and Galileo,⁴⁶ and Newton,⁴⁷ and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

I suppose no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of Andes⁴⁸ and Himmaleh⁴⁹ are insignificant in the curve of the sphere. Nor does it

36. "Nihil tam incertum nec tam inæstimabile est quam animi multitudinis."—Livy, xxxi. 34. "Mobile mutatur semper cum principe vulgus." Claudianus, De IV. Consul. Honorii, 302.

37. The other terror. The first, conformity, has just been treated.

38. Consistency. Compare, on the other hand, the well-known saying, "Consistency, thou art a jewel."

39. Orbit, course in life.

40. Somewhat, something.

41. See Genesis, xxxix. 12.

42. Pythagoras (fl. about 520 b.c.), a Greek philosopher. His society was scattered and persecuted by the fury of the populace.

43. Socrates (470?-399 b.c.), the great Athenian philosopher, whose teachings are the subject of most of Plato's writings, was accused of corrupting the youth, and condemned to drink hemlock.

44. Martin Luther (1483-1546) preached against certain abuses of the Roman Catholic Church and was excommunicated by the Pope. He became the leader of the Protestant Reformation.

45. Copernicus (1473-1543) discovered the error of the [296] old Ptolemaic system of astronomy and showed that the sun is the centre of our planetary system. Fearing the persecution of the church, he hesitated long to publish his discovery, and it was many years after his death before the world accepted his theory.

46. Galileo (1564-1642), the famous Italian astronomer and physicist, discoverer of the satellites of Jupiter and the rings of Saturn, was thrown into prison by the Inquisition.

47. Sir Isaac Newton.

48. Andes, the great mountain system of South America.

49. Himmaleh, Himalaya, the great mountain system of Asia.

matter how you gauge and try him. A character is like an acrostic or Alexandrian stanza;⁵⁰ —read it forward, backward, or across, it still spells the same thing. In this pleasing, contrite wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I cannot doubt, it will be found symmetrical, though I mean it not, and see it not. My book should smell of pines and resound with the hum of insects. The swallow over my window should interweave that thread or straw he carries in his bill into my web also. We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.

There will be an agreement in whatever variety of actions, so they be each honest and natural in their hour. For of one will, the actions will be harmonious, however unlike they seem. These varieties are lost sight of at a little distance, at a little height of thought. One tendency unites them all. The voyage of the best ship is a zigzag line of a hundred tacks.⁵¹ See the line from a sufficient distance, and it straightens itself to the average tendency. Your genuine action will explain itself, and will explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now. Greatness appeals to the future. If I can be firm enough to-day to do right, and scorn eyes,⁵² I must have done so much right before as to defend me now. Be it how it will, do right now. Always scorn appearances, and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this. What makes the majesty of the heroes of the senate and the field, which so fills the imagination? The consciousness of a train of great days and victories behind. They shed an united light on the advancing actor. He is attended as by a visible escort of angels. That is it which throws thunder into Chatham's⁵³ voice, and dignity into Washington's port, and America into Adams's⁵⁴ eye. Honor is venerable to us because it is no ephemeris. It is always ancient virtue. We worship it to-day because it is not of to-day. We love it and pay it homage, because it is not a trap for our love and homage, but is self-dependent, self-derived, and therefore of an old immaculate pedigree, even if shown in a young person.

I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward. Instead of the gong for dinner, let us hear a whistle from the Spartan⁵⁵ fife. Let us never bow and apologize more. A great man is coming to eat at my house. I do not wish to please him; I wish that he should wish to please me. I will stand here for humanity, and though I would make it kind, I would make it true. Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor working wherever a man works; that a true man belongs to no other

50. Alexandrian stanza. The Alexandrian line consists of twelve syllables (iambic hexameter). Neither the acrostic nor the Alexandrine has the property assigned to it here. A palindrome reads the same forward as backward, as: "Madam, I'm Adam"; "Signa te signa; temere me tangis et angis"; or the inscription on the church of St. Sophia, Constantinople: Νίψον ἀνοήματα μὴ μόναν ὄψιν

51. The reference is to sailing vessels, of course.

52. Scorn eyes, scorn observers.

53. Chatham, William Pitt, Earl of Chatham (1708-1778), this distinguished statesman and orator. He became very popular as a statesman and was known as "The Great Commoner."

54. Adams. The reference is presumably to Samuel Adams (1722-1803), a popular leader and orator in the cause of American freedom. He was a member of the Continental Congress and a signer of the Declaration of Independence. Emerson may have in mind, however, John Adams (1735-1826), second president of the United States.

55. Spartan. The ancient Spartans were noted for their courage and fortitude.

time or place, but is the center of things. Where he is, there is nature. He measures you, and all men, and all events. Ordinarily, everybody in society reminds us of somewhat else, or of some other person. Character, reality, reminds you of nothing else; it takes place of the whole creation. The man must be so much, that he must make all circumstances indifferent. Every true man is a cause, a country, and an age; requires infinite spaces and numbers and time fully to accomplish his design;—and posterity seem to follow his steps as a train of clients. A man Cæsar⁵⁶ is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to his genius, that he is confounded with virtue and the possible of man. An institution is the lengthened shadow of one man; as Monachism, of the hermit Antony;⁵⁷ the Reformation, of Luther; Quakerism, of Fox;⁵⁸ Methodism, of Wesley;⁵⁹ Abolition, of Clarkson.⁶⁰ Scipio,⁶¹ Milton called “the height of Rome”; and all history resolves itself very easily into the biography of a few stout and earnest persons.

Let a man then know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity-boy, a bastard, or an interloper, in the world which exists for him. But the man in the street, finding no worth in himself which corresponds to the force which built a tower or sculptured a marble god, feels poor when he looks on these. To him a palace, a statue, a costly book, have an alien and forbidding air, much like a gay equipage, and seem to say like that, “Who are you, Sir?” Yet they all are his, suitors for his notice, petitioners to his faculties that they will come out and take possession. The picture waits for my verdict: it is not to command me, but I am to settle its claims to praise. That popular fable of the sot who was picked up dead drunk in the street, carried to the duke’s house, washed and dressed and laid in the duke’s bed, and, on his waking, treated with all obsequious ceremony like the duke, and assured that he had been insane,⁶² owes its popularity to the fact that it symbolizes so well the state of man, who is in the world a sort of sot, but now and then wakes up, exercises his reason, and finds himself a true prince.

Our reading is mendicant and sycophantic. In history, our imagination plays us false. Kingdom and lordship, power and estate, are a gaudier vocabulary than private John and Edward in a small house and common day’s work; but the things of life are the same to both; the sum total of both is the same. Why all this deference to Alfred,⁶³ and Scanderbeg,⁶⁴ and Gustavus?⁶⁵ Suppose they were virtuous; did they wear out virtue? As great a stake depends on your private act to-day, as followed their public and renowned steps.

56. Julius Cæsar (100–44 b.c.), the great Roman general, statesman, orator, and author.

57. St. Anthony (251–356), Egyptian founder of monachism, the system of monastic seclusion.

58. George Fox (1624–1691), English founder of the Society of Friends or Quakers.

59. John Wesley (1703–1791), English founder of the religious sect known as Methodists.

60. Thomas Clarkson (1760–1846), English philanthropist and abolitionist.

61. Scipio (235–184 b.c.), the great Roman general who defeated Hannibal and decided the fate of Carthage. The quotation is from *Paradise Lost*, Book IX., line 610.

62. In the story of Abou Hassan or *The Sleeper Awakened* in the *Arabian Nights* Abou Hassan awakes and finds himself treated in every respect as the Caliph Haroun Al-raschid. Shakespeare has made use of a similar trick in *Taming of the Shrew*, where Christopher Sly is put to bed drunk in the lord’s room and on awaking is treated as a lord.

63. Alfred the Great (849–901), King of the West Saxons. He was a wise king, a great scholar, and a patron of learning.

64. Scanderbeg, George Castriota (1404–1467), an Albanian chief who embraced Christianity and carried on a successful war against the Turks.

65. Gustavus Adolphus (1594–1632), King of Sweden, the hero of Protestantism in the Thirty Years’ War.

When private men shall act with original views, the luster will be transferred from the actions of kings to those of gentlemen.

The world has been instructed by its kings, who have so magnetized the eyes of nations. It has been taught by this colossal symbol the mutual reverence that is due from man to man. The joyful loyalty with which men have everywhere suffered the king, the noble, or the great proprietor to walk among them by a law of his own, make his own scale of men and things, and reverse theirs, pay for benefits not with money but with honor, and represent the law in his person, was the hieroglyphic⁶⁶ by which they obscurely signified their consciousness of their own right and comeliness, the right of every man.

The magnetism which all original action exerts is explained when we inquire the reason of self-trust. Who is the Trustee? What is the aboriginal Self, on which a universal reliance may be grounded? What is the nature and power of that science-baffling star, without parallax,⁶⁷ without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appear? The inquiry leads us to that source, at once the essence of genius, of virtue, and of life, which we call Spontaneity or Instinct. We denote this primary wisdom as Intuition, whilst all later teachings are tuition. In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them, and proceeds obviously from the same source whence their life and being also proceed. We first share the life by which things exist, and afterwards see them as appearances in nature, and forget that we have shared their cause. Here is the fountain of action and of thought. Here are the lungs of that inspiration which giveth man wisdom, and which cannot be denied without impiety and atheism. We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes, all philosophy is at fault. Its [96]presence or its absence is all we can affirm. Every man discriminates between the voluntary acts of his mind, and his involuntary perceptions, and knows that to his involuntary perceptions a perfect faith is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed. My willful actions and acquisitions are but roving;—the idlest reverie, the faintest native emotion, command my curiosity and respect. Thoughtless people contradict as readily the statement of perceptions as of opinions, or rather much more readily; for, they do not distinguish between perception and notion. They fancy that I choose to see this or that thing. But perception is not whimsical, it is fatal. If I see a trait, my children will see it after me, and in course of time, all mankind,—although it may chance that no one has seen it before me. For my perception of it is as much a fact as the sun.

The relations of the soul to the divine spirit are so pure, that it is profane to seek to interpose helps. It must be that when God speaketh he should communicate, not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the center of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives a divine wisdom, old things pass

66. Hieroglyphic, a character in the picture-writing of the ancient Egyptian priests; hence, hidden sign.

67. Parallax, an angle used in astronomy in calculating the distance of a heavenly body. The parallax decreases as the distance of the body increases.

away,—means, teachers, texts, temples, fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it,—one as much as another. All things are dissolved to their center by their cause, and, in the universal miracle, petty and particular miracles disappear. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old moldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fullness and completion? Is the parent better than the child into whom he has cast his ripened being⁶⁸ Whence, then, this worship of the past?⁶⁹ The centuries are conspirators against the sanity and authority of the soul. Time and space are but physiological colors which the eye makes, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be anything more than a cheerful apologue or parable of my being and becoming.

Man is timid and apologetic; he is no longer upright; he dares not say “I think,” “I am,” but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature, in all moments alike. But man postpones, or remembers; he does not live in the present, but with a reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.

This should be plain enough. Yet see what strong intellects dare not yet hear God himself, unless he speak the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives.⁷⁰ We are like children who repeat by rote the sentences of grandames and tutors, and, as they grow older, of the men and talents and characters they chance to see,—painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered those saying, they understand them, and are willing to let the words go; for, at any time, they can use words as good when occasion comes. If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perception, we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

And now at last the highest truth on this subject remains unsaid; probably cannot be said; for all that we say is the far-off remembering of the intuition. That thought, by what I can now nearest approach to say it, is this. When good is near you, when you have life in yourself, it is not by any known or accustomed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name;—the way, the thought, the good, shall be wholly strange and new. It shall exclude example and experience. You take the way from man, not to man. All persons that ever existed are its

68. The child has the advantage of the experience of all his ancestors. Compare Tennyson's line in *Locksley Hall*: "I the heir of all the ages, in the foremost files of time."

69. "Why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also."—Emerson, *Introd. to Nature, Addresses, etc.*

70. Explain the thought in this sentence.

forgotten ministers. Fear and hope are alike beneath it. There is somewhat low even in hope. In the hour of vision, there is nothing that can be called gratitude, nor properly joy. The soul raised over passion beholds identity and eternal causation, perceives the self-existence of Truth and Right, and calms itself with knowing that all things go well. Vast spaces of nature, the Atlantic Ocean, the South Sea,—long intervals of time, years, centuries,—are of no account. This which I think and feel underlay every former state of life and circumstances, as it does underlie my present, and what is called life, and what is called death.

Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past to a new state, in the shooting of the gulf, in the darting to an aim. This one fact the world hates, that the soul *becomes*; for that forever degrades the past, turns all riches to poverty, all reputation to shame, confounds the saint with the rogue, shoves Jesus and Judas⁷¹ equally aside. Why, then, do we prate of self-reliance? Inasmuch as the soul is present, there will be power not confident but agent.⁷² To talk of reliance is a poor external way of speaking. Speak rather of that which relies, because it works and is. Who has more obedience than I masters me, though he should not raise his finger. Round him I must revolve by the gravitation of spirits. We fancy it rhetoric, when we speak of eminent virtue. We do not yet see that virtue is Height, and that a man or a company of men, plastic and permeable to principles, by the law of nature must overpower and ride all cities, nations, kings, rich men, poets, who are not.

This is the ultimate fact which we so quickly reach on this, as on every topic, the resolution of all into the ever-blessed One. Self-existence is the attribute of the Supreme Cause, and it constitutes the measure of good by the degree in which it enters into all lower forms. All things real are so by so much virtue as they contain. Commerce, husbandry, hunting, whaling, war eloquence, personal weight, are somewhat, and engage my respect as examples of its presence and impure action. I see the same law working in nature for conservation and growth. Power is in nature the essential measure of right. Nature suffers nothing to remain in her kingdoms which cannot help itself. The genesis and maturation of a planet, its poise and orbit, the bended tree recovering itself from the strong wind, the vital resources of every animal and vegetable, are demonstrations of the self-sufficing, and therefore self-relying soul.

Thus all concentrates: let us not rove; let us sit at home with the cause. Let us stun and astonish the intruding rabble of men and books and institutions, by a simple declaration of the divine fact. Bid the invaders take the shoes from off their feet, for God is here within.⁷³ Let our simplicity judge them, and our docility to our own law demonstrate the poverty of nature and fortune beside our native riches.

But now we are a mob. Man does not stand in awe of man, nor is his genius admonished to stay at home to put itself in communication with the internal ocean, but it goes abroad to beg a cup of water of the urns of other men. We must go alone. I like the silent church before the service begins, better than any preaching. How far off, how cool, how chaste the persons look, begirt each one with a precinct or sanctuary! So let us always sit. Why should we assume the faults of our friend, or wife, or father, or child, because they sit around our hearth, or are said to have the same blood? All men have my blood, and I have all men's.⁷⁴ Not for that

71. Judas Iscariot, who betrayed Jesus.

72. Agent, active, acting.

73. An allusion to the Mohammedan custom of removing the shoes before entering a mosque.

74. Of a truth, men are mystically united; a mystic bond of brotherhood makes all men one.

will I adopt their petulance or folly, even to the extent of being ashamed of it. But your isolation must not be mechanical, but spiritual, that is, must be elevation. At times the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet door, and say, "Come out unto us." But keep thy state; come not into their confusion. The power men possess to annoy men, I give [102]them by a weak curiosity. No man can come near me but through my act. "What we love that we have, but by desire we bereave ourselves of the love."

If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations; let us enter into the state of war, and wake Thor and Woden,⁷⁵ courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities.⁷⁶ I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife,—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you.⁷⁷ If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly, but humbly and truly. It is alike your interest, and mine, and all men's however long we have dwelt in lies, to live in truth. Does this sound harsh to-day? You will soon love what is dictated by your nature as well as mine, and, if we follow the truth, it will bring us out safe at last.⁷⁸ But so may you give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason, when they look out into the region of absolute truth; then will they justify me, and do the same thing.

The populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism;⁷⁹ and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven. You may fulfill your round of duties by clearing yourself in the *direct*, or in the *reflex* way. Consider whether you have satisfied your relations to father, mother, cousin, neighbor, town, cat, and dog; whether any of these can upbraid you. But I may also neglect this reflex standard, and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts, it enables me to dispense with the popular code. If any one imagines that this law is lax, let him keep its commandment one day.

75. Thor and Woden. Woden or Odin was the chief god of Scandinavian mythology. Thor, his elder son, was the god of thunder. From these names come the names of the days Wednesday and Thursday.

76. Explain the meaning of this sentence.

77. You, or you, addressing different persons.

78. "The truth shall make you free."—John, viii. 32.

79. Antinomianism, the doctrine that the moral law is not binding under the gospel dispensation, faith alone being necessary to salvation.

And truly it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others!

If any man consider the present aspects of what is called by distinction *society*, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous, desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent, cannot satisfy their own wants, have an ambition out of all proportion to their practical force,⁸⁰ and do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion, we have not chosen, but society has chosen for us. We are parlor soldiers. We shun the rugged battle of fate, where strength is born.

If our young men miscarry in their first enterprises, they lose all heart. If the young merchant fails, men say he is *ruined*. If the finest genius studies at one of our colleges, and is not installed in an office within one year afterwards in the cities or [105]suburbs of Boston or New York, it seems to his friends and to himself that he is right in being disheartened, and in complaining the rest of his life. A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who *teams it, farms it,*⁸¹ *peddles*, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth, in successive years, and always, like a cat, falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days, and feels no shame in not "studying a profession," for he does not postpone his life, but lives already. He has not one chance, but a hundred chances. Let a Stoic⁸² open the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh,⁸³ born to shed healing to the nations,⁸⁴ that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window, we pity him no more, but thank and revere him,—and that teacher shall restore the life of man to splendor, and make his name dear to all history.

It is easy to see that a greater self-reliance must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

1. In what prayers do men allow themselves!⁸⁵ That which they call a holy office is not so much as brave and manly. Prayer looks abroad and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous. Prayer that craves a particular commodity,—anything less than all good,—is vicious. Prayer is the contemplation of the facts of

80. "There is no sorrow I have thought more about than that—to love what is great, and try to reach it, and yet to fail." George Eliot, *Middlemarch*, lxxvi.

81. Explain the use of it in these expressions.

82. Stoic, a disciple of the Greek philosopher Zeno, who taught that men should be free from passion, unmoved by joy and grief, and should submit without complaint to the inevitable.

83. Word made flesh, see John, i. 14.

84. Healing to the nations, see Revelation, xxii. 2.

85. In what prayers do men allow themselves to indulge?

life from the highest point of view. It is the soliloquy of a beholding and jubilant soul.⁸⁶ It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends. Caratach,⁸⁷ in Fletcher's *Bonduca*, when admonished to inquire the mind of the god *Audate*, replies,—“His hidden meaning lies in our endeavors; Our valors are our best gods.”

Another sort of false prayers are our regrets. Discontent is the want of self-reliance; it is infirmity of will. Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with their own reason. The secret of fortune is joy in our hands. Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide: him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and celebrate him, because he held on his way and scorned our disapprobation. The gods love him because men hated him. “To the persevering mortal,” said Zoroaster,⁸⁸ “the blessed Immortals are swift.”

As men's prayers are a disease of the will, so are their creeds a disease of the intellect. They say with those foolish Israelites, “Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey.”⁸⁹ Everywhere I am hindered of meeting God in my brother, because he has shut his own temple doors, and recites fables merely of his brother's, or his brother's brother's God. Every new mind is a new classification. If it prove a mind of uncommon activity and power, a Locke,⁹⁰ a Lavoisier,⁹¹ a Hutton,⁹² a Betham,⁹³ a Fourier,⁹⁴ it imposes its classification on other men, and lo! a new system. In proportion to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which [108]are also classifications of some powerful mind acting on the elemental thought of duty, and man's relation to the Highest. Such is Calvinism,⁹⁵ Quakerism,⁹⁶ Swedenborgism.⁹⁷ The pupil takes the same delight in subordinating everything

86. "Prayer is the soul's sincere desire, Uttered or unexpressed, The motion of a hidden fire That trembles in the breast." Montgomery, *What is Prayer?*

87. Caratach (*Caractacus*) is a historical character in Fletcher's (1576–1625) tragedy of *Bonduca* (*Boadicea*).

88. Zoroaster, a Persian philosopher, founder of the ancient Persian religion. He flourished long before the Christian era.

89. "Speak thou with us, and we will hear: but let not God speak with us, lest we die."—Exodus, xx. 19. Compare also the parallel passage in Deuteronomy, v. 25–27.

90. John Locke

91. Lavoisier (1743–1794), celebrated French chemical philosopher, discoverer of the composition of water.

92. James Hutton (1726–1797), great Scotch geologist, author of the *Theory of the Earth*.

93. Jeremy Bentham (1748–1832), English philosopher, jurist, and legislative reformer.

94. Fourier (1772–1837), French socialist, founder of the system of Fourierism.

95. Calvinism, the doctrines of John Calvin (1509–1564). French theologian and Protestant reformer. A cardinal doctrine of Calvinism is predestination.

96. Quakerism, the doctrines of the Quakers or Friends, a society founded by George Fox (1624–1691).

97. Emanuel Swedenborg (1688–1772), Swedish theosophist, founder of the New Jerusalem Church. He is taken by Emerson in his *Representative Men* as the type of the mystic, and is often mentioned in his other works.

to the new terminology, as a girl who has just learned botany in seeing a new earth and new seasons thereby. It will happen for a time, that the pupil will find his intellectual power has grown by the study of his master's mind. But in all unbalanced minds, the classification is idolized, passes for the end, and not for a speedily exhaustible means, so that the walls of the system blend to their eye in the remote horizon with the walls of the universe; the luminaries of heaven seem to them hung on the arch their master built. They cannot imagine how you aliens have any right to see,—how you can see; "It must be somehow that you stole the light from us." They do not yet perceive that light, unsystematic, indomitable, will break into any cabin, even into theirs. Let them chirp awhile and call it their own. If they are honest and do well, presently their neat new pifold will be too strait and low, will crack, will lean, will rot and vanish, and the immortal light, all young and joyful, million-orbed, million-colored, will beam over the universe as on the first morning.

2. It is for want of self-culture that the superstition of Traveling, whose idols are Italy, England, Egypt, retains its fascination for all educated Americans. They who made England, Italy, or Greece venerable in the imagination did so by sticking fast where they were, like an axis of the earth. In manly hours, we feel that duty is our place. The soul is no traveler; the wise man stays at home, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still; and shall make men sensible by the expression of his countenance, that he goes the missionary of wisdom and virtue, and visits cities and men like a sovereign, and not like an interloper or a valet.

I have no churlish objection to the circumnavigation of the globe, for the purposes of art, of study, and benevolence, so that the man is first domesticated, or does not go abroad with the hope of finding somewhat greater than he knows. He who travels to be amused, or to get somewhat which he does not carry,⁹⁸ travels away from himself, and grows old even in youth among old things. In Thebes,⁹⁹ in Palmyra,¹⁰⁰ his will and mind have become old and dilapidated as they. He carries ruins to ruins.

Traveling is a fool's paradise. Our first journeys discover to us the indifference of places. At home I dream that at Naples, at Rome, I can be intoxicated with beauty, and lose my sadness. I pack my trunk, embrace my friends, embark on the sea, and at last wake up in Naples, and there beside me is the stern fact, the sad self, unrelenting, identical, that I fled from.¹⁰¹ I seek the Vatican,¹⁰² and the palaces. I affect to be intoxicated with sights and suggestions, but I am not intoxicated. My giant goes with me wherever I go.

3. But the rage of traveling is a symptom of a deeper unsoundness affecting the whole intellectual action. The intellect is vagabond, and our system of education fosters restlessness. Our minds travel when our bodies are forced to stay at home. We imitate; and what is imitation but the traveling of the mind? Our houses are built with foreign taste; our shelves are garnished with foreign ornaments; our opinions, our tastes, our faculties, lean, and follow the Past and the Distant. The soul created the arts wherever they have flourished.

98. "Though we travel the world over to find the beautiful, we must carry it with us, or we find it not."—Emerson, *Art*.

99. Thebes, a celebrated ruined city of Upper Egypt.

100. Palmyra, a ruined city of Asia situated in an oasis of the Syrian desert, supposed to be the Tadmor built by Solomon in the wilderness (II. Chr., viii. 4).

101. "Vain, very vain, my weary search to find That bliss which only centers in the mind.... Still to ourselves in every place consign'd, Our own felicity we make or find." Goldsmith (and Johnson), *The Traveler*, 423-32. "He that has light within his own clear breast May sit i' th' center, and enjoy bright day; But he that hides a dark soul, and foul thoughts, Benighted walks under the mid-day sun; Himself in his own dungeon." Milton, *Comus*, 381-5.

102. Vatican, the palace of the pope in Rome, with its celebrated library, museum, and art gallery.

It was in his own mind that the artist sought his model. It was an application of his own thought to the thing to be done and the conditions to be observed. And why need we copy the Doric¹⁰³ or the Gothic¹⁰⁴ model? Beauty, convenience, grandeur of thought, and quaint expression are as near to us as to any, and if the American artist will study with hope and love the precise thing to be done by him considering the climate, the soil, the length of the day, the wants of the people, the habit and form of the government, he will create a house in which all these will find themselves fitted, and taste and sentiment will be satisfied also.

Insist on yourself; never imitate.¹⁰⁵ Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakespeare?¹⁰⁶ Where is the master who could have instructed Franklin,¹⁰⁷ or Washington, or Bacon,¹⁰⁸ or Newton?¹⁰⁹ Every great man is a unique. The Scipionism of Scipio¹¹⁰ is precisely that part he could not borrow. Shakespeare will never be made by the study of Shakespeare. Do that which is assigned to you, and you cannot hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias,¹¹¹ or trowel of the Egyptians,¹¹² or the pen of Moses,¹¹³ or Dante,¹¹⁴ but different from all these. Not possibly will the soul all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature. Abide in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld¹¹⁵ again.

4. As our Religion, our Education, our Art look abroad, so does our spirit of society. All men plume themselves on the improvement of society, and no man improves.

Society never advances. It recedes as fast on one side as it gains on the other. It undergoes continual changes; it is barbarous, it is civilized, it is Christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given, something is taken. Society acquires new arts, and loses old

103. Doric, the oldest, strongest, and simplest of the three styles of Grecian architecture.

104. Gothic, a pointed style of architecture, prevalent in western Europe in the latter part of the middle ages

105. Never imitate. Emerson insists on this doctrine.

106. Shakespeare (1564-1616), the great English poet and dramatist. He is mentioned in Emerson's writings more than any other character in history, and is taken as the type of the poet in his *Representative Men*. "O mighty poet! Thy works are not as those of other men, simply and merely great works of art; but are also like the phenomena of nature, like the sun and the sea, the stars and the flowers,—like frost and snow, rain and dew, hailstorm and thunder, which are to be studied with entire submission [300] of our own faculties, and in the perfect faith that in them there can be no too much or too little, nothing useless or inert,—but that, the further we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement where the careless eye had seen nothing but accident!"—De Quincy.

107. Benjamin Franklin (1706-1790), American philosopher, statesman, diplomatist, and author. He discovered the identity of lightning with electricity, invented the lightning-rod, went on several diplomatic missions to Europe, was one of the committee that drew up the Declaration of Independence, signed the treaty of Paris, and compiled *Poor Richard's Almanac*.

108. Francis Bacon (1561-1626), a famous English philosopher and statesman. He became Lord Chancellor under Elizabeth. He is best known by his *Essays*; he wrote also the *Novum Organum* and the *Advancement of Learning*.

109. Sir Isaac Newton.

110. Scipio

111. Phidias (500?-432? b.c.), famous Greek sculptor.

112. Egyptians. He has in mind the pyramids.

113. The *Pentateuch* is attributed to Moses.

114. Dante (1265-1321), the greatest of Italian poets, author of the *Divina Commedia*.

115. Foreworld, a former ideal state of the world.

instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil, and a bill of exchange in his pocket, and the naked New Zealander,¹¹⁶ whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under! But compare the health of the two men, and you shall see that the white man has lost his aboriginal strength. If the traveler tell us truly, strike the savage with a broad ax, and in a day or two the flesh shall unite and heal as if you struck the blow into soft pitch, and the same blow shall send the white to his grave.

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has a fine Geneva¹¹⁷ watch, but he fails of the skill to tell the hour by the sun. A Greenwich nautical almanac¹¹⁸ he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice¹¹⁹ he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His notebooks impair his memory; his libraries overload his wit; the insurance office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a Christianity entrenched in establishments and forms, some vigor of wild virtue. For every Stoic was a Stoic; but in Christendom where is the Christian?

There is no more deviation in the moral standard than in the standard of height or bulk. No greater men are now than ever were. A singular equality may be observed between great men of the first and of the last ages; nor can all the science, art, religion, and philosophy of the nineteenth century avail to educate greater men than Plutarch's¹²⁰ heroes, three or four and twenty centuries ago. Not in time is the race progressive. Phocion,¹²¹ Socrates, Anaxagoras,¹²² Diogenes,¹²³ are great men, but they leave no class. He who is really of their class will not be called by their name, but will be his own man, and, in his turn, the founder of a sect. The arts and inventions of each period are only its costume, and do not invigorate men. The harm of the improved machinery may compensate its good. Hudson¹²⁴ and Bering¹²⁵ accomplished so much in their fishing boats, as to astonish Parry¹²⁶ and Franklin,¹²⁷ whose equipment exhausted the resources of science and art. Galileo, with an opera-glass, discovered a more splendid series of celestial phenomena than any one since. Columbus¹²⁸ found the New World in an undecked boat. It is curious to see the periodical

116. New Zealander, inhabitant of New Zealand, a group of two islands lying southeast of Australia.

117. Geneva, a city of Switzerland, situated at the southwestern extremity of Lake Geneva.

118. Greenwich nautical almanac. The meridian of the Royal Observatory at Greenwich, near London, is the prime meridian for reckoning the longitude of the world. The nautical almanac is a publication containing astronomical data for the use of navigators and astronomers.

What is the name of the corresponding publication of the U.S. Observatory at Washington?

119. Get the meaning of these astronomical terms.

120. Plutarch. (50?-120? a.d.), Greek philosopher and biographer, author of *Parallel Lives*, a series of Greek and Roman biographies. Next after Shakespeare and Plato he is the author most frequently mentioned by Emerson. Read the essay of Emerson on Plutarch.

121. Phocion (402-317 b.c.), Athenian statesman and general.

122. Anaxagoras (500-426 b.c.), Greek philosopher of distinction.

123. Diogenes (400?-323?), Greek cynic philosopher who affected great contempt for riches and honors and the comforts of civilized life, and is said to have taken up his residence in a tub.

124. Henry Hudson (— - 1611), English navigator and explorer, discoverer of the bay and river which bear his name.

125. Bering or Behring (1680-1741), Danish navigator, discoverer of Behring Strait.

126. Sir William Edward Parry (1790-1855), English navigator and Arctic explorer.

127. Sir John Franklin (1786-1846?), celebrated English navigator and Arctic explorer, lost in the Arctic seas.

128. Christopher Columbus (1445?-1506), Genoese navigator and discoverer of America. His ship, the *Santa Maria*, appears small and insignificant in comparison with the modern ocean ship.

disuse and perishing of means and machinery, which were introduced with loud laudation a few years or centuries before. The great genius returns to essential man. We reckoned the improvements of the art of war among the triumphs of science, and yet Napoleon¹²⁹ conquered Europe by the bivouac, which consisted of falling back on naked valor, and disencumbering it of all aids. The Emperor held it impossible to make a perfect army, says Las Casas,¹³⁰ “without abolishing our arms, magazines, commissaries, and carriages, until, in imitation of the Roman custom, the soldier should receive his supply of corn, grind it in his handmill, and bake his bread himself.”

Society is a wave. The wave moves onward, but the water of which it is composed does not. The same particle does not rise from the valley to the ridge. Its unity is only phenomenal. The persons who make up a nation to-day, next year die, and their experience with them.

And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long, that they have come to esteem the religious, learned, and civil institutions as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure their esteem of each other by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, out of new respect for his nature. Especially he hates what he has, if he see that it is accidental,—came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to [115]him, has no root in him, and merely lies there, because no revolution or no robber takes it away. But that which a man is, does always by necessity acquire, and what the man acquires is living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man breathes. “Thy lot or portion of life,” said the Caliph Ali,¹³¹ “is seeking after thee; therefore be at rest from seeking after it.” Our dependence on these foreign goods leads us to our slavish respect for numbers. The political parties meet in numerous conventions; the greater the concourse, and with each new uproar of announcement, The delegation from Essex!¹³² The Democrats from New Hampshire! The Whigs of Maine! the young patriot feels himself stronger than before by a new thousand of eyes and arms. In like manner the reformers summon conventions, and vote and resolve in multitude. Not so, O friends! will the god deign to enter and inhabit you, but by a method precisely the reverse. It is only as a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and in the endless mutation, thou only firm column must presently appear the upholder of all that surrounds thee. He who knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought,

129. Napoleon Bonaparte (1769-1821), Emperor of France, one of the greatest military geniuses the world has ever seen. He was defeated in the battle of Waterloo by the Duke of Wellington, and died in exile on the isle of St. Helena. Emerson takes him as a type of the man of the world in his *Representative Men*: “I call Napoleon the agent or attorney of the middle class of modern society.... He was the agitator, the destroyer of prescription, the internal improver, the liberal, the radical, the inventor of means, the opener of doors and markets, the subverter of monopoly and abuse.... He had the virtues of the masses of his constituents: he had also their vices. I am sorry that the brilliant picture has its reverse.”

130. Comte de las Casas (not Casas) (1766-1842), author of *Mémorial de Sainte-Hélène*.

131. Ali, Arabian caliph, surnamed the “Lion of God,” cousin and son-in-law of Mohammed. He was assassinated about 661.

132. The county of Essex in England has several namesakes in America.

instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.

So use all that is called Fortune.¹³³ Most men gamble with her, and gain all, and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancelors of God. In the Will work and acquire, and thou hast chained the wheel of Chance, and shalt sit hereafter out of fear from her rotations. A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other favorable event, raises your spirits, and you think good days are preparing for you. Do not believe it. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

Source:

Essays, Ralph Waldo Emerson, Public Domain

133. Fortune. In Roman mythology Fortune, the goddess of fortune or chance, is represented as standing on a ball or wheel. "Nec metuis dubio Fortunæ stantis in orbe Numen, et exosæ verba superba deæ?" Ovid, *Tristia*, v., 8, 8.

The Rhodora (1847) By Ralph Waldo Emerson

ON BEING ASKED, WHENCE IS THE FLOWER?

In May, when sea-winds pierced our solitudes,
I found the fresh Rhodora in the woods,
Spreading its leafless blooms in a damp nook,
To please the desert and the sluggish brook.
The purple petals, fallen in the pool,
Made the black water with their beauty gay;
Here might the red-bird come his plumes to cool.
And court the flower that cheapens his array.
Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then Beauty is its own excuse for being:
Why thou wert there, O rival of the rose!
I never thought to ask, I never knew:
But, in my simple ignorance, suppose
The self-same Power that brought me there brought you.

Source:

Poems: The Household Edition, Ralph Waldo Emerson, Public Domain

The Snowstorm (1847) By Ralph Waldo Emerson

Announced by all the trumpets of the sky,
Arrives the snow, and, driving o'er the fields,
Seems nowhere to alight: the whited air
Hides hills and woods, the river, and the heaven,
And veils the farm-house at the garden's end.
The sled and traveller stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm.

Come see the north wind's masonry.
Out of an unseen quarry
Furnished with tile, the fierce artificer
Curves his white bastions with projected roof
Round every windward stake, or tree, or door.
Speeding, the myriad-handed, his wild work
So fanciful, so savage, nought cares he
For number or proportion. Mockingly,
On coop or kennel he hangs Parian wreaths;
A swan-like form invests the hidden thorn;
Fills up the farmer's lane from wall to wall,
Maugre the farmer's sighs; and at the gate
A tapering turret overtops the work.
And when his hours are numbered, and the world
Is all his own, retiring, as he were not,
Leaves, when the sun appears, astonished Art

THE SNOWSTORM (1847) BY RALPH WALDO EMERSON

To mimic in slow structures, stone by stone,
Built in an age, the mad wind's night-work,
The frolic architecture of the snow.

Source:

Poems: The Household Edition, Ralph Waldo Emerson, Public Domain

Days (1857) By Ralph Waldo Emerson

Daughters of Time, the hypocritic Days,
Muffled and dumb like barefoot dervishes,
And marching single in an endless file,
Bring diadems and fagots in their hands.
To each they offer gifts after his will,
Bread, kingdoms, stars, and sky that holds them all.
I, in my pleached garden, watched the pomp,
Forgot my morning wishes, hastily
Took a few herbs and apples, and the Day
Turned and departed silent. I, too late,
Under her solemn fillet saw the scorn.

Source:

Poems: The Household Edition, Ralph Waldo Emerson, Public Domain

Author Introduction-Henry David Thoreau (1817-1862)

Henry David Thoreau sought to live an essentialist life, one devoid of the unnatural excrescences loaded upon individuals by society and societal institutions. By realizing self-unity and being true to his individual self, he sought to realize his true selfhood as an organically-rendered microcosm of the macrocosm that is the world in nature. For Thoreau, nature has subjective value and meaning and shapes not only the body but also the mind and spirit. When such external institutions as the church and the government divert the individual from the overarching unity of themselves and nature, then Thoreau thought the individual should prefer integrity over conformity.

Figure 1. Henry David Thoreau, 1856



Thoreau distills philosophical thought—such as Transcendentalism—and objective, sensory, scientific collection of concrete facts—such as Darwin claimed as his methodology—into a unique expression of integration: of self with nature, of self with culture, of culture with nature. He expressed these views both lyrically and plainly in the two books published during his lifetime—*A Week on the Concord and Merrimack Rivers* (1848) and *Walden, or Life in the Woods* (1854)—in the lectures he gave from Boston to Bangor, Maine; in his published essays, including “Resistance to Civil Government” (1849) (later retitled “Civil Disobedience”); and in the personal journals he started at Emerson’s urging, kept throughout his life, and that filled twenty volumes when published after his death. The actions of his life, though not

apparently earth-shaking, reflect Thoreau's self-integrity. He was born in Concord, Massachusetts, to John Thoreau and Cynthia Dunbar. His father made a meager living as a store-keeper before manufacturing lead pencils. Thoreau and his brother John attended the Concord Academy. Thoreau's devotion to reading made him the strongest family candidate for study at Harvard. He was enrolled there in 1833 and graduated in 1837. He then returned to Concord and taught briefly at an elementary school, from which he resigned when the school board ordered him to flog students. In 1838, he took a position as teacher and administrator at Concord Academy. In 1839, his brother joined him as teacher and co-director. That same year, he and John took a two-week boating trip. In 1841, he left the Academy with his brother due to John's poor health, with John dying of lockjaw on January 1, 1842.

Thoreau had met Emerson in 1836, heard Emerson's lecture "The American Scholar," and began to lecture himself. He later attended Bronson Alcott's intellectual "conversations" and became involved in the Transcendental Club. Thoreau published poems and essays in *The Dial*, the journal sponsored by that club. When he lived at his parents' home in Concord, Thoreau assisted at his father's pencil factory. He also worked as a surveyor. When he lived at Emerson's home, he did handyman chores. When he lived with Emerson's brother William at Staten Island, he tutored the family's son. In 1844, he burned around 300 acres when he accidentally set fire to Concord woods. On July 4, 1845, he moved into a cabin that he built on Emerson's land at Walden Pond, near the Concord woods. He lived there two years, two months, and two days. During that time, he spent one night in the Concord jail on July 23, 1846, for refusing to pay a poll tax that would support a government that sanctioned slavery and waged a pro-slavery war in Mexico.

In 1848, he published at his own expense *A Week on the Concord and the Merrimack Rivers*, a hybrid-genre book recording his boat trip with his brother which included poetry, nature observations, personal meditations, and scripture. It sold 306 of its 1000 copies and received little public notice. He attended anti-slavery conventions and published articles against slavery, including "Slavery in Massachusetts" in 1854. That same year, he published *Walden*. In it, he explains his reason for going to the woods:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discovery that I had not lived.

Thoreau publicly supported John Brown's anti-slavery attack on Harper's Ferry, publishing "A Plea for John Brown" in 1859. He explored forests in Maine and made walking tours in Massachusetts and Canada. He suffered from tuberculosis for six years before he died in 1862. Several of his works were published posthumously by his friends, including *The Maine Woods* (1864), *Cape Cod* (1865), and *A Yankee in Canada, Anti-Slavery and Reform Papers* (1866). His journals were published in chronological order in 1906.

He did not, as Oscar Wilde would say of himself, put his art into his life. But he did make his life his art.

His writing style is marked by wit, puns, allusions, metaphors, and symbols; its content comprehended social issues like slavery, economy, politics, and nature. Its impact still continues. Both Mahatma Ghandi, supporting Indian independence from England, and Martin Luther King Jr., supporting black civil rights in America, modeled their activism on Thoreau's "Resistance to Civil Government." Thoreau's observations of nature and man's place in and impact on nature inspired environmentalists like John Muir. His writing realizes art's ability to enlighten and inspire and to link the dead with the living.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. "Henry David Thoreau, 1856," Benjamin D. Maxham, Wikimedia, Public Domain.

Resistance to Civil Government (1849) By Henry David Thoreau

I heartily accept the motto,—“That government is best which governs least;” and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe,—“That government is best which governs not at all;” and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparatively a few individuals using the standing government as their tool; for, in the outset, the people would not have consented to this measure.

This American government,—what is it but a tradition, though a recent one, endeavoring to transmit itself unimpaired to posterity, but each instant losing some of its integrity? It has not the vitality and force of a single living man; for a single man can bend it to his will. It is a sort of wooden gun to the people themselves; and, if ever they should use it in earnest as a real one against each other, it will surely split. But it is not the less necessary for this; for the people must have some complicated machinery or other, and hear its din, to satisfy that idea of government which they have. Governments show thus how successfully men can be imposed on, even impose on themselves, for their own advantage. It is excellent, we must all allow; yet this government never of itself furthered any enterprise, but by the alacrity with which it got out of its way. It does not keep the country free. It does not settle the West. It does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way. For government is an expedient by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. Trade and commerce, if they were not made of India rubber, would never manage to bounce over the obstacles which legislators are continually putting in their way; and, if one were to judge these men wholly by the effects of their actions, and not partly by their intentions, they would deserve to

be classed and punished with those mischievous persons who put obstructions on the railroads.

But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but at once a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. Can there not be a government in which majorities do not virtually decide right and wrong, but conscience?—in which majorities decide only those questions to which the rule of expediency is applicable? Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume, is to do at any time what I think right. It is truly enough said, that a corporation has no conscience; but a corporation of conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. A common and natural result of an undue respect for law is, that you may see a file of soldiers, colonel, captain, corporal, privates, powder-monkeys and all, marching in admirable order over hill and dale to the wars, against their wills, aye, against their common sense and consciences, which makes it very steep marching indeed, and produces a palpitation of the heart. They have no doubt that it is a damnable business in which they are concerned; they are all peaceably inclined. Now, what are they? Men at all? or small moveable forts and magazines, at the service of some unscrupulous man in power? Visit the Navy Yard, and behold a marine, such a man as an American government can make, or such as it can make a man with its black arts, a mere shadow and reminiscence of humanity, a man laid out alive and standing, and already, as one may say, buried under arms with funeral accompaniments, though it may be

*“Not a drum was heard, nor a funeral note,
As his corse to the ramparts we hurried;
Not a soldier discharged his farewell shot
O’er the grave where our hero we buried.”*

The mass of men serve the State thus, not as men mainly, but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, posse comitatus, &c. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps be manufactured that will serve the purpose as well. Such command no more respect than men of straw, or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others, as most legislators, politicians, lawyers, ministers, and office-holders, serve the State chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots, martyrs, reformers in the great sense, and men, serve the State with their consciences also, and so necessarily resist it for the most part; and they are commonly treated by it as enemies. A wise man will only be useful as a man, and will not submit to be “clay,” and “stop a hole to keep the wind away,” but leave that office to his dust at least:—

“I am too high-born to be propertied, To be a secondary at control, Or useful serving-man and instrument To any sovereign state throughout the world.”

He who gives himself entirely to his fellow-men appears to them useless and selfish; but he who gives himself partially to them is pronounced a benefactor and philanthropist.

How does it become a man to behave toward this American government to-day? I answer that he cannot without disgrace be associated with it. I cannot for an instant recognize that political organization as my government which is the slave's government also.

All men recognize the right of revolution; that is, the right to refuse allegiance to and to resist the government, when its tyranny or its inefficiency are great and unendurable. But almost all say that such is not the case now. But such was the case, they think, in the Revolution of '75. If one were to tell me that this was a bad government because it taxed certain foreign commodities brought to its ports, it is most probable that I should not make an ado about it, for I can do without them: all machines have their friction; and possibly this does enough good to counterbalance the evil. At any rate, it is a great evil to make a stir about it. But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer. In other words, when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize. What makes this duty the more urgent is the fact, that the country so overrun is not our own, but ours is the invading army.

Paley, a common authority with many on moral questions, in his chapter on the “Duty of Submission to Civil Government,” resolves all civil obligation into expediency; and he proceeds to say, “that so long as the interest of the whole society requires it, that is, so long as the established government cannot be resisted or changed without public inconveniency, it is the will of God that the established government be obeyed, and no longer.”—“This principle being

admitted, the justice of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expense of redressing it on the other." Of this, he says, every man shall judge for himself. But Paley appears never to have contemplated those cases to which the rule of expediency does not apply, in which a people, as well as an individual, must do justice, cost what it may. If I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself. This, according to Paley, would be inconvenient. But he that would save his life, in such a case, shall lose it. This people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people.

In their practice, nations agree with Paley; but does any one think that Massachusetts does exactly what is right at the present crisis?

*"A drab of state, a cloth-o'-silver slut,
To have her train borne up, and her soul trail in the dirt."*

Practically speaking, the opponents to a reform in Massachusetts are not a hundred thousand politicians at the South, but a hundred thousand merchants and farmers here, who are more interested in commerce and agriculture than they are in humanity, and are not prepared to do justice to the slave and to Mexico, cost what it may. I quarrel not with far-off foes, but with those who, near at home, co-operate with, and do the bidding of those far away, and without whom the latter would be harmless. We are accustomed to say, that the mass of men are unprepared; but improvement is slow, because the few are not materially wiser or better than the many. It is not so important that many should be as good as you, as that there be some absolute goodness somewhere; for that will leaven the whole lump. There are thousands who are in opinion opposed to slavery and to the war, who yet in effect, do nothing to put an end to them; who, esteeming themselves children of Washington and Franklin, sit down with their hands in their pockets, and say that they know not what to do, and do nothing; who even postpone the question of freedom to the question of free-trade, and quietly read the prices-current along with the latest advices from Mexico, after dinner, and, it may be, fall asleep over them both. What is the price-current of an honest man and patriot to-day? They hesitate, and they regret, and sometimes they petition; but they do nothing in earnest and with effect. They will wait, well disposed, for others to remedy the evil, that they may no longer have it to regret. At most, they give only a cheap vote, and a feeble countenance and God-speed, to the right, as it goes by them. There are nine hundred and ninety-nine patrons of virtue to one virtuous man; but it is easier to deal with the real possessor of a thing than with the temporary guardian of it.

All voting is a sort of gaming, like chequers or backgammon, with a slight moral tinge to it, a playing with right and wrong, with moral questions; and betting naturally accompanies it. The character of the voters is not staked. I cast my vote, perchance, as I think right; but I am not vitally concerned that that right should prevail. I am willing to leave it to the majority. Its obligation, therefore, never exceeds that of expediency.

Even voting for the right is doing nothing for it. It is only expressing to men feebly your desire that it should prevail. A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. There is but little virtue in the action of masses of men. When the majority shall at length vote for the abolition of slavery, it will be because they are indifferent to slavery, or because there is but little slavery left to be abolished by their vote. They will then be the only slaves. Only his vote can hasten the abolition of slavery who asserts his own freedom by his vote.

I hear of a convention to be held at Baltimore, or elsewhere, for the selection of a candidate for the Presidency, made up chiefly of editors, and men who are politicians by profession; but I think, what is it to any independent, intelligent, and respectable man what decision they may come to, shall we not have the advantage of his wisdom and honesty, nevertheless? Can we not count upon some independent votes? Are there not many individuals in the country who do not attend conventions? But no: I find that the respectable man, so called, has immediately drifted from his position, and despairs of his country, when his country has more reason to despair of him. He forthwith adopts one of the candidates thus selected as the only available one, thus proving that he is himself available for any purposes of the demagogue. His vote is of no more worth than that of any unprincipled foreigner or hireling native, who may have been bought. Oh for a man who is a man, and, as my neighbor says, has a bone in his back which you cannot pass your hand through! Our statistics are at fault: the population has been returned too large. How many men are there to a square thousand miles in this country? Hardly one. Does not America offer any inducement for men to settle here? The American has dwindled into an Odd Fellow,—one who may be known by the development of his organ of gregariousness, and a manifest lack of intellect and cheerful self-reliance; whose first and chief concern, on coming into the world, is to see that the alms-houses are in good repair; and, before yet he has lawfully donned the virile garb, to collect a fund for the support of the widows and orphans that may be; who, in short, ventures to live only by the aid of the mutual insurance company, which has promised to bury him decently.

It is not a man's duty, as a matter of course, to devote himself to the eradication of any, even the most enormous wrong; he may still properly have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and, if he gives it no thought longer, not to give it practically his support. If I devote myself to other pursuits and contemplations, I must first see, at least, that I do not pursue them sitting upon another man's shoulders. I must get off him first, that he may pursue his contemplations too. See what gross inconsistency is tolerated. I have heard some of my townsmen say, "I should like to have them order me out to help put down an insurrection of the slaves, or to march to Mexico,—see if I would go;" and yet these very men have each, directly by their allegiance, and so indirectly, at least, by their money, furnished a substitute. The soldier is applauded who refuses to serve in an unjust war by those who do not refuse to sustain the unjust government which makes the war; is applauded by those whose own act and authority he disregards and sets at naught; as if the State were penitent to that degree that it hired one to scourge it while it sinned, but not to that degree that it left off sinning for a moment. Thus, under the name of order and civil government,

we are all made at last to pay homage to and support our own meanness. After the first blush of sin, comes its indifference; and from immoral it becomes, as it were, unmoral, and not quite unnecessary to that life which we have made.

The broadest and most prevalent error requires the most disinterested virtue to sustain it. The slight reproach to which the virtue of patriotism is commonly liable, the noble are most likely to incur. Those who, while they disapprove of the character and measures of a government, yield to it their allegiance and support, are undoubtedly its most conscientious supporters, and so frequently the most serious obstacles to reform. Some are petitioning the State to dissolve the Union, to disregard the requisitions of the President. Why do they not dissolve it themselves,—the union between themselves and the State,—and refuse to pay their quota into its treasury? Do not they stand in the same relation to the State, that the State does to the Union? And have not the same reasons prevented the State from resisting the Union, which have prevented them from resisting the State?

How can a man be satisfied to entertain an opinion merely, and enjoy it? Is there any enjoyment in it, if his opinion is that he is aggrieved? If you are cheated out of a single dollar by your neighbor, you do not rest satisfied with knowing that you are cheated, or with saying that you are cheated, or even with petitioning him to pay you your due; but you take effectual steps at once to obtain the full amount, and see that you are never cheated again. Action from principle,—the perception and the performance of right,—changes things and relations; it is essentially revolutionary, and does not consist wholly with any thing which was. It not only divides states and churches, it divides families; aye, it divides the individual, separating the diabolical in him from the divine.

Unjust laws exist: shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to be on the alert to point out its faults, and do better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?

One would think, that a deliberate and practical denial of its authority was the only offence never contemplated by government; else, why has it not assigned its

definite, its suitable and proportionate penalty? If a man who has no property refuses but once to earn nine shillings for the State, he is put in prison for a period unlimited by any law that I know, and determined only by the discretion of those who placed him there; but if he should steal ninety times nine shillings from the State, he is soon permitted to go at large again.

If the injustice is part of the necessary friction of the machine of government, let it go, let it go: perchance it will wear smooth,—certainly the machine will wear out. If the injustice has a spring, or a pulley, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy will not be worse than the evil; but if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine. What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn.

As for adopting the ways which the State has provided for remedying the evil, I know not of such ways. They take too much time, and a man's life will be gone. I have other affairs to attend to. I came into this world, not chiefly to make this a good place to live in, but to live in it, be it good or bad. A man has not every thing to do, but something; and because he cannot do every thing, it is not necessary that he should do something wrong. It is not my business to be petitioning the governor or the legislature any more than it is theirs to petition me; and, if they should not hear my petition, what should I do then? But in this case the State has provided no way: its very Constitution is the evil. This may seem to be harsh and stubborn and unconciliatory; but it is to treat with the utmost kindness and consideration the only spirit that can appreciate or deserves it. So is all change for the better, like birth and death which convulse the body.

I do not hesitate to say, that those who call themselves abolitionists should at once effectually withdraw their support, both in person and property, from the government of Massachusetts, and not wait till they constitute a majority of one, before they suffer the right to prevail through them. I think that it is enough if they have God on their side, without waiting for that other one. Moreover, any man more right than his neighbors, constitutes a majority of one already.

I meet this American government, or its representative the State government, directly, and face to face, once a year, no more, in the person of its tax-gatherer; this is the only mode in which a man situated as I am necessarily meets it; and it then says distinctly, Recognize me; and the simplest, the most effectual, and, in the present posture of affairs, the indispensablest mode of treating with it on this head, of expressing your little satisfaction with and love for it, is to deny it then. My civil

neighbor, the tax-gatherer, is the very man I have to deal with,—for it is, after all, with men and not with parchment that I quarrel,—and he has voluntarily chosen to be an agent of the government. How shall he ever know well what he is and does as an officer of the government, or as a man, until he is obliged to consider whether he shall treat me, his neighbor, for whom he has respect, as a neighbor and well-disposed man, or as a maniac and disturber of the peace, and see if he can get over this obstruction to his neighborliness without a ruder and more impetuous thought or speech corresponding with his action? I know this well, that if one thousand, if one hundred, if ten men whom I could name,—if ten honest men only,—aye, if one honest man, in this State of Massachusetts, ceasing to hold slaves, were actually to withdraw from this copartnership, and be locked up in the county jail therefor, it would be the abolition of slavery in America. For it matters not how small the beginning may seem to be: what is once well done is done for ever. But we love better to talk about it: that we say is our mission. Reform keeps many scores of newspapers in its service, but not one man. If my esteemed neighbor, the State's ambassador, who will devote his days to the settlement of the question of human rights in the Council Chamber, instead of being threatened with the prisons of Carolina, were to sit down the prisoner of Massachusetts, that State which is so anxious to foist the sin of slavery upon her sister,—though at present she can discover only an act of inhospitality to be the ground of a quarrel with her,—the Legislature would not wholly waive the subject the following winter.

Under a government which imprisons any unjustly, the true place for a just man is also a prison. The proper place to-day, the only place which Massachusetts has provided for her freer and less desponding spirits, is in her prisons, to be put out and locked out of the State by her own act, as they have already put themselves out by their principles. It is there that the fugitive slave, and the Mexican prisoner on parole, and the Indian come to plead the wrongs of his race, should find them; on that separate, but more free and honorable ground, where the State places those who are not with her but against her,—the only house in a slave-state in which a free man can abide with honor. If any think that their influence would be lost there, and their voices no longer afflict the ear of the State, that they would not be as an enemy within its walls, they do not know by how much truth is stronger than error, nor how much more eloquently and effectively he can combat injustice who has experienced a little in his own person. Cast your whole vote, not a strip of paper merely, but your whole influence. A minority is powerless while it conforms to the majority; it is not even a minority then; but it is irresistible when it clogs by its whole weight. If the alternative is to keep all just men in prison, or give up war and slavery, the State will not hesitate which to choose. If a thousand men were not to pay their tax-bills this year, that would not be a violent and bloody measure, as it would be to pay them, and enable the State to commit violence and shed innocent blood. This is, in fact, the definition of a peaceable revolution, if any such is possible. If the tax-gatherer, or any other public officer, asks me, as one has done, "But what shall I do?" my answer is, "If you really wish to do any thing, resign your office." When the subject has refused allegiance, and the officer has resigned his office, then the revolution is accomplished. But even suppose blood should flow. Is there not a sort of blood shed when the conscience is wounded? Through this wound a man's real manhood and immortality flow out, and he bleeds to an everlasting death. I see this blood flowing now.

I have contemplated the imprisonment of the offender, rather than the seizure of his goods,—though both will serve the same purpose,—because they who assert the purest right, and consequently are most dangerous to a corrupt State, commonly have not spent much time in accumulating property. To such the State renders comparatively small service, and a slight tax is wont to appear exorbitant, particularly if they are obliged to earn it by special labor with their hands. If there were one who lived wholly without the use of money, the State itself would hesitate to demand it of him. But the rich man—not to make any invidious comparison— is always sold to the institution which makes him rich. Absolutely speaking, the more money, the less virtue; for money comes between a man and his objects, and obtains them for him; and it was certainly no great virtue to obtain it. It puts to rest many questions which he would otherwise be taxed to answer; while the only new question which it puts is the hard but superfluous one, how to spend it. Thus his moral ground is taken from under his feet. The opportunities of living are diminished in proportion as what are called the “means” are increased. The best thing a man can do for his culture when he is rich is to endeavour to carry out those schemes which he entertained when he was poor. Christ answered the Herodians according to their condition. “Show me the tribute-money,” said he;—and one took a penny out of his pocket;—If you use money which has the image of Cæsar on it, and which he has made current and valuable, that is, if you are men of the State, and gladly enjoy the advantages of Cæsar’s government, then pay him back some of his own when he demands it; “Render therefore to Cæsar that which is Caesar’s, and to God those things which are God’s,”—leaving them no wiser than before as to which was which; for they did not wish to know.

When I converse with the freest of my neighbors, I perceive that, whatever they may say about the magnitude and seriousness of the question, and their regard for the public tranquillity, the long and the short of the matter is, that they cannot spare the protection of the existing government, and they dread the consequences of disobedience to it to their property and families. For my own part, I should not like to think that I ever rely on the protection of the State. But, if I deny the authority of the State when it presents its tax-bill, it will soon take and waste all my property, and so harass me and my children without end. This is hard. This makes it impossible for a man to live honestly and at the same time comfortably in outward respects. It will not be worth the while to accumulate property; that would be sure to go again. You must hire or squat somewhere, and raise but a small crop, and eat that soon. You must live within yourself, and depend upon yourself, always tucked up and ready for a start, and not have many affairs. A man may grow rich in Turkey even, if he will be

in all respects a good subject of the Turkish government. Confucius said,—“If a State is governed by the principles of reason, poverty and misery are subjects of shame; if a State is not governed by the principles of reason, riches and honors are the subjects of shame.” No: until I want the protection of Massachusetts to be extended to me in some distant southern port, where my liberty is endangered, or until I am bent solely on building up an estate at home by peaceful enterprise, I can afford to refuse allegiance to Massachusetts, and her right to my property and life. It costs me less in every sense to incur the penalty of disobedience to the State, than it would to obey. I should feel as if I were worth less in that case.

Some years ago, the State met me in behalf of the church, and commanded me to pay a certain sum toward the support of a clergyman whose preaching my father attended, but never I myself. “Pay it,” it said, “or be locked up in the jail.” I declined to pay. But, unfortunately, another man saw fit to pay it. I did not see why the schoolmaster should be taxed to support the priest, and not the priest the schoolmaster; for I was not the State’s schoolmaster, but I supported myself by voluntary subscription. I did not see why the lyceum should not present its tax-bill, and have the State to back its demand, as well as the church. However, at the request of the selectmen, I condescended to make some such statement as this in writing:—“Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a member of any incorporated society which I have not joined.” This I gave to the town-clerk; and he has it. The State, having thus learned that I did not wish to be regarded as a member of that church, has never made a like demand on me since; though it said that it must adhere to its original presumption that time. If I had known how to name them, I should then have signed off in detail from all the societies which I never signed on to; but I did not know where to find a complete list.

I have paid no poll-tax for six years. I was put into a jail once on this account, for one night; and, as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up. I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way. I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through, before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know

how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hinderance, and they were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they have a spite, will abuse his dog. I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.

Thus the State never intentionally confronts a man's sense, intellectual or moral, but only his body, his senses. It is not armed with superior wit or honesty, but with superior physical strength. I was not born to be forced. I will breathe after my own fashion. Let us see who is the strongest. What force has a multitude? They only can force me who obey a higher law than I. They force me to become like themselves. I do not hear of men being forced to live this way or that by masses of men. What sort of life were that to live? When I meet a government which says to me, "Your money or your life," why should I be in haste to give it my money? It may be in a great strait, and not know what to do: I cannot help that. It must help itself; do as I do. It is not worth the while to snivel about it. I am not responsible for the successful working of the machinery of society. I am not the son of the engineer. I perceive that, when an acorn and a chestnut fall side by side, the one does not remain inert to make way for the other, but both obey their own laws, and spring and grow and flourish as best they can, till one, perchance, overshadows and destroys the other. If a plant cannot live according to its nature, it dies; and so a man.

The night in prison was novel and interesting enough. The prisoners in their shirt-sleeves were enjoying a chat and the evening air in the door-way, when I entered. But the jailer said, "Come, boys, it is time to lock up;" and so they dispersed, and I heard the sound of their steps returning into the hollow apartments. My room-mate was introduced to me by the jailer, as "a first-rate fellow and a clever man." When the door was locked, he showed me where to hang my hat, and how he managed matters there. The rooms were whitewashed once a month; and this one, at least, was the whitest, most simply furnished, and probably the neatest apartment in the town. He naturally wanted to know where I came from, and what brought me there; and, when I had told him, I asked him in my turn how he came there, presuming him to be an honest man, of course; and, as the world goes, I believe he was. "Why," said he, "they accuse me of burning a barn; but I never did it." As near as I could

discover, he had probably gone to bed in a barn when drunk, and smoked his pipe there; and so a barn was burnt. He had the reputation of being a clever man, had been there some three months waiting for his trial to come on, and would have to wait as much longer; but he was quite domesticated and contented, since he got his board for nothing, and thought that he was well treated. He occupied one window, and I the other; and I saw, that, if one stayed there long, his principal business would be to look out the window. I had soon read all the tracts that were left there, and examined where former prisoners had broken out, and where a grate had been sawed off, and heard the history of the various occupants of that room; for I found that even here there was a history and a gossip which never circulated beyond the walls of the jail. Probably this is the only house in the town where verses are composed, which are afterward printed in a circular form, but not published. I was shown quite a long list of verses which were composed by some young men who had been detected in an attempt to escape, who avenged themselves by singing them. I pumped my fellow-prisoner as dry as I could, for fear I should never see him again; but at length he showed me which was my bed, and left me to blow out the lamp.

It was like travelling into a far country, such as I had never expected to behold, to lie there for one night. It seemed to me that I never had heard the town-clock strike before, nor the evening sounds of the village; for we slept with the windows open, which were inside the grating. It was to see my native village in the light of the middle ages, and our Concord was turned into a Rhine stream, and visions of knights and castles passed before me. They were the voices of old burghers that I heard in the streets. I was an involuntary spectator and auditor of whatever was done and said in the kitchen of the adjacent village-inn,—a wholly new and rare experience to me. It was a closer view of my native town. I was fairly inside of it. I never had seen its institutions before. This is one of its peculiar institutions; for it is a shire town. I began to comprehend what its inhabitants were about.

In the morning, our breakfasts were put through the hole in the door, in small oblong-square tin pans, made to fit, and holding a pint of chocolate, with brown bread, and an iron spoon. When they called for the vessels again, I was green enough to return what bread I had left; but my comrade seized it, and said that I should lay that up for lunch or dinner. Soon after, he was let out to work at haying in a neighboring field, whither he went every day, and would not be back till noon; so he bade me good-day, saying that he doubted if he should see me again.

When I came out of prison,—for some one interfered, and paid the tax,—I did not perceive that great changes had taken place on the common, such as he observed who went in a youth, and emerged a tottering and gray-headed man; and yet a change

had to my eyes come over the scene,—the town, and State, and country,— greater than any that mere time could effect. I saw yet more distinctly the State in which I lived. I saw to what extent the people among whom I lived could be trusted as good neighbors and friends; that their friendship was for summer weather only; that they did not greatly purpose to do right; that they were a distinct race from me by their prejudices and superstitions, as the Chinamen and Malays are; that, in their sacrifices to humanity, they ran no risks, not even to their property; that, after all, they were not so noble but they treated the thief as he had treated them, and hoped, by a certain outward observance and a few prayers, and by walking in a particular straight though useless path from time to time, to save their souls. This may be to judge my neighbors harshly; for I believe that most of them are not aware that they have such an institution as the jail in their village.

It was formerly the custom in our village, when a poor debtor came out of jail, for his acquaintances to salute him, looking through their fingers, which were crossed to represent the grating of a jail window, “How do ye do?” My neighbors did not thus salute me, but first looked at me, and then at one another, as if I had returned from a long journey. I was put into jail as I was going to the shoemaker’s to get a shoe which was mended. When I was let out the next morning, I proceeded to finish my errand, and, having put on my mended shoe, joined a huckleberry party, who were impatient to put themselves under my conduct; and in half an hour,—for the horse was soon tackled,—was in the midst of a huckleberry field, on one of our highest hills, two miles off; and then the State was nowhere to be seen. This is the whole history of “My Prisons.”

I have never declined paying the highway tax, because I am as desirous of being a good neighbor as I am of being a bad subject; and, as for supporting schools, I am doing my part to educate my fellow-countrymen now. It is for no particular item in the tax-bill that I refuse to pay it. I simply wish to refuse allegiance to the State, to withdraw and stand aloof from it effectually. I do not care to trace the course of my dollar, if I could, till it buys a man, or a musket to shoot one with,—the dollar is innocent,—but I am concerned to trace the effects of my allegiance. In fact, I quietly declare war with the State, after my fashion, though I will still make what use and get what, advantage of her I can, as is usual in such cases.

If others pay the tax which is demanded of me, from a sympathy with the State, they do but what they have already done in their own case, or rather they abet injustice to a greater extent than the State requires. If they pay the tax from a mistaken interest in the individual taxed, to save his property or prevent his going to jail, it is because they have not considered wisely how far they let their private feelings interfere with the public good.

This, then, is my position at present. But one cannot be too much on his guard in such a case, lest his action be biassed by obstinacy, or an undue regard for the opinions of men. Let him see that he does only what belongs to himself and to the hour.

I think sometimes, Why, this people mean well; they are only ignorant; they would do better if they knew how: why give your neighbors this pain to treat you as they are not inclined to? But I think, again, this is no reason why I should do as they do, or permit others to suffer much greater pain of a different kind. Again, I sometimes say to myself, When many millions of men, without heat, without ill-will, without personal feeling of any kind, demand of you a few shillings only, without the possibility, such is their constitution, of retracting or altering their present demand, and without the possibility, on your side, of appeal to any other millions, why expose yourself to this overwhelming brute force? You do not resist cold and hunger, the winds and the waves, thus obstinately; you quietly submit to a thousand similar necessities. You do not put your head into the fire. But just in proportion as I regard this as not wholly a brute force, but partly a human force, and consider that I have relations to those millions as to so many millions of men, and not of mere brute or inanimate things, I see that appeal is possible, first and instantaneously, from them to the Maker of them, and, secondly, from them to themselves. But, if I put my head deliberately into the fire, there is no appeal to fire or to the Maker of fire, and I have only myself to blame. If I could convince myself that I have any right to be satisfied with men as they are, and to treat them accordingly, and not according, in some respects, to my requisitions and expectations of what they and I ought to be, then, like a good Mussulman and fatalist, I should endeavor to be satisfied with things as they are, and say it is the will of God. And, above all, there is this difference between resisting this and a purely brute or natural force, that I can resist this with some effect; but I cannot expect, like Orpheus, to change the nature of the rocks and trees and beasts.

I do not wish to quarrel with any man or nation. I do not wish to split hairs, to make fine distinctions, or set myself up as better than my neighbors. I seek rather, I may say, even an excuse for conforming to the laws of the land. I am but too ready to conform to them. Indeed I have reason to suspect myself on this head; and each year, as the tax-gatherer comes round, I find myself disposed to review the acts and position of the general and state governments, and the spirit of the people, to discover a pretext for conformity. I believe that the State will soon be able to take all my work of this sort out of my hands, and then I shall be no better a patriot than my fellow-countrymen. Seen from a lower point of view, the Constitution, with all its faults, is very good; the law and the courts are very respectable; even this State and this American government are, in many respects, very admirable and rare things, to be thankful for, such as a great many have described them; but seen from a point of view a little higher, they are what I have described them; seen from a higher still, and the highest, who shall say what they are, or that they are worth looking at or thinking of at all?

However, the government does not concern me much, and I shall bestow the fewest possible thoughts on it. It is not many moments that I live under a government, even in this world. If a man is thought-free, fancy-free, imagination-

free, that which is not never for a long time appearing to be to him, unwise rulers or reformers cannot fatally interrupt him.

I know that most men think differently from myself; but those whose lives are by profession devoted to the study of these or kindred subjects, content me as little as any. Statesmen and legislators, standing so completely within the institution, never distinctly and nakedly behold it. They speak of moving society, but have no resting-place without it. They may be men of a certain experience and discrimination, and have no doubt invented ingenious and even useful systems, for which we sincerely thank them; but all their wit and usefulness lie within certain not very wide limits. They are wont to forget that the world is not governed by policy and expediency. Webster never goes behind government, and so cannot speak with authority about it. His words are wisdom to those legislators who contemplate no essential reform in the existing government; but for thinkers, and those who legislate for all time, he never once glances at the subject. I know of those whose serene and wise speculations on this theme would soon reveal the limits of his mind's range and hospitality. Yet, compared with the cheap professions of most reformers, and the still cheaper wisdom and eloquence of politicians in general, his are almost the only sensible and valuable words, and we thank Heaven for him. Comparatively, he is always strong, original, and, above all, practical. Still his quality is not wisdom, but prudence. The lawyer's truth is not Truth, but consistency, or a consistent expediency. Truth is always in harmony with herself, and is not concerned chiefly to reveal the justice that may consist with wrong-doing. He well deserves to be called, as he has been called, the Defender of the Constitution. There are really no blows to be given by him but defensive ones. He is not a leader, but a follower. His leaders are the men of '87. "I have never made an effort," he says, "and never propose to make an effort; I have never countenanced an effort, and never mean to countenance an effort, to disturb the arrangement as originally made, by which the various States came into the Union." Still thinking of the sanction which the Constitution gives to slavery, he says, "Because it was a part of the original compact,—let it stand." Notwithstanding his special acuteness and ability, he is unable to take a fact out of its merely political relations, and behold it as it lies absolutely to be disposed of by the intellect,—what, for instance, it behoves a man to do here in America to-day with regard to slavery, but ventures, or is driven, to make some such desperate answer as the following, while professing to speak absolutely, and as a private man,—from which what new and singular code of social duties might be inferred?—"The manner," says he, "in which the government of those States where slavery exists are to regulate it, is for their own consideration, under their responsibility to their constituents, to the

general laws of propriety, humanity, and justice, and to God. Associations formed elsewhere, springing from a feeling of humanity, or any other cause, have nothing whatever to do with it. They have never received any encouragement from me, and they never will.”

They who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humility; but they who behold where it comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountain-head.

No man with a genius for legislation has appeared in America. They are rare in the history of the world. There are orators, politicians, and eloquent men, by the thousand; but the speaker has not yet opened his mouth to speak, who is capable of settling the much-vexed questions of the day. We love eloquence for its own sake, and not for any truth which it may utter, or any heroism it may inspire. Our legislators have not yet learned the comparative value of free-trade and of freedom, of union, and of rectitude, to a nation. They have no genius or talent for comparatively humble questions of taxation and finance, commerce and manufactures and agriculture. If we were left solely to the wordy wit of legislators in Congress for our guidance, uncorrected by the seasonable experience and the effectual complaints of the people, America would not long retain her rank among the nations. For eighteen hundred years, though perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?

The authority of government, even such as I am willing to submit to,—for I will cheerfully obey those who know and can do better than I, and in many things even those who neither know nor can do so well,—is still an impure one: to be strictly just, it must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it. The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual. Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further towards recognizing and organizing the rights of man? There will never be a really free and enlightened State, until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at last which can afford to be just to all men, and to treat the individual with respect as a neighbor; which even would not think it inconsistent with its own repose, if a few were to live aloof from it, not meddling with it, nor embraced by it, who fulfilled all the duties of neighbors and fellow-men. A State

which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious State, which also I have imagined, but not yet anywhere seen.

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From Walden (1854) By Henry David Thoreau

WHERE I LIVED, AND WHAT I LIVED FOR

At a certain season of our life we are accustomed to consider every spot as the possible site of a house. I have thus surveyed the country on every side within a dozen miles of where I live. In imagination I have bought all the farms in succession, for all were to be bought, and I knew their price. I walked over each farmer's premises, tasted his wild apples, discoursed on husbandry with him, took his farm at his price, at any price, mortgaging it to him in my mind; even put a higher price on it,—took everything but a deed of it,—took his word for his deed, for I dearly love to talk,—cultivated it, and him too to some extent, I trust, and withdrew when I had enjoyed it long enough, leaving him to carry it on. This experience entitled me to be regarded as a sort of real-estate broker by my friends. Wherever I sat, there I might live, and the landscape radiated from me accordingly. What is a house but a *sedes*, a seat?—better if a country seat. I discovered many a site for a house not likely to be soon improved, which some might have thought too far from the village, but to my eyes the village was too far from it. Well, there I might live, I said; and there I did live, for an hour, a summer and a winter life; saw how I could let the years run off, buffet the winter through, and see the spring come in. The future inhabitants of this region, wherever they may place their houses, may be sure that they have been anticipated. An afternoon sufficed to lay out the land into orchard, woodlot, and pasture, and to decide what fine oaks or pines should be left to stand before the door, and whence each blasted tree could be seen to the best advantage; and then I let it lie, fallow perchance, for a man is rich in proportion to the number of things which he can afford to let alone.

My imagination carried me so far that I even had the refusal of several farms,—the refusal was all I wanted,—but I never got my fingers burned by actual possession. The nearest that I came to actual possession was when I bought the Hollowell place, and had begun to sort my seeds, and collected materials with which to make a wheelbarrow to carry it on or off with; but before the owner gave me a deed of it, his wife—every man has such a wife—changed her mind and wished to keep it, and he offered me ten dollars to release him. Now, to speak the truth, I had but ten cents in the world, and it surpassed my arithmetic to tell, if I was that man who had ten cents, or who had a farm, or ten dollars, or all together. However, I let him keep the ten

dollars and the farm too, for I had carried it far enough; or rather, to be generous, I sold him the farm for just what I gave for it, and, as he was not a rich man, made him a present of ten dollars, and still had my ten cents, and seeds, and materials for a wheelbarrow left. I found thus that I had been a rich man without any damage to my poverty. But I retained the landscape, and I have since annually carried off what it yielded without a wheelbarrow. With respect to landscapes,—

“I am monarch of all I *survey*,
My right there is none to dispute.”

I have frequently seen a poet withdraw, having enjoyed the most valuable part of a farm, while the crusty farmer supposed that he had got a few wild apples only. Why, the owner does not know it for many years when a poet has put his farm in rhyme, the most admirable kind of invisible fence, has fairly impounded it, milked it, skimmed it, and got all the cream, and left the farmer only the skimmed milk.

The real attractions of the Hollowell farm, to me, were; its complete retirement, being, about two miles from the village, half a mile from the nearest neighbor, and separated from the highway by a broad field; its bounding on the river, which the owner said protected it by its fogs from frosts in the spring, though that was nothing to me; the gray color and ruinous state of the house and barn, and the dilapidated fences, which put such an interval between me and the last occupant; the hollow and lichen-covered apple trees, gnawed by rabbits, showing what kind of neighbors I should have; but above all, the recollection I had of it from my earliest voyages up the river, when the house was concealed behind a dense grove of red maples, through which I heard the house-dog bark. I was in haste to buy it, before the proprietor finished getting out some rocks, cutting down the hollow apple trees, and grubbing up some young birches which had sprung up in the pasture, or, in short, had made any more of his improvements. To enjoy these advantages I was ready to carry it on; like Atlas, to take the world on my shoulders,—I never heard what compensation he received for that,—and do all those things which had no other motive or excuse but that I might pay for it and be unmolested in my possession of it; for I knew all the while that it would yield the most abundant crop of the kind I wanted if I could only afford to let it alone. But it turned out as I have said.

All that I could say, then, with respect to farming on a large scale, (I have always cultivated a garden,) was, that I had had my seeds ready. Many think that seeds improve with age. I have no doubt that time discriminates between the good and the bad; and when at last I shall plant, I shall be less likely to be disappointed. But I would say to my fellows, once for all, As long as possible live free and uncommitted. It makes but little difference whether you are committed to a farm or the county jail.

Old Cato, whose “*De Re Rusticâ*” is my “*Cultivator*,” says, and the only translation I have seen makes sheer nonsense of the passage, “When you think of getting a farm, turn it thus in your mind, not to buy greedily; nor spare your pains to look at it, and do not think it enough to go round it once. The oftener you go there the more it will please you, if it is good.” I think I shall not buy greedily, but go round and round it as long as I live, and be buried in it first, that it may please me the more at last.

The present was my next experiment of this kind, which I purpose to describe more at length; for convenience, putting the experience of two years into one. As I have said, I do not propose to write an ode to dejection, but to brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up.

When first I took up my abode in the woods, that is, began to spend my nights as well as days there, which, by accident, was on Independence Day, or the Fourth of July, 1845, my house was not finished for winter, but was merely a defence against the rain, without plastering or chimney, the walls being of rough, weather-stained boards, with wide chinks, which made it cool at night. The upright white hewn studs and freshly planed door and window casings gave it a clean and airy look, especially in the morning, when its timbers were saturated with dew, so that I fancied that by noon some sweet gum would exude from them. To my imagination it retained throughout the day more or less of this auroral character, reminding me of a certain house on a mountain which I had visited the year before. This was an airy and unplastered cabin, fit to entertain a travelling god, and where a goddess might trail her garments. The winds which passed over my dwelling were such as sweep over the ridges of mountains, bearing the broken strains, or celestial parts only, of terrestrial music. The morning wind forever blows, the poem of creation is uninterrupted; but few are the ears that hear it. Olympus is but the outside of the earth every where.

The only house I had been the owner of before, if I except a boat, was a tent, which I used occasionally when making excursions in the summer, and this is still rolled up in my garret; but the boat, after passing from hand to hand, has gone down the stream of time. With this more substantial shelter about me, I had made some progress toward settling in the world. This frame, so slightly clad, was a sort of crystallization around me, and reacted on the builder. It was suggestive somewhat as a picture in outlines. I did not need to go outdoors to take the air, for the atmosphere within had lost none of its freshness. It was not so much within doors as behind a door where I sat, even in the rainiest weather. The Harivansa says, "An abode without birds is like a meat without seasoning." Such was not my abode, for I found myself suddenly neighbor to the birds; not by having imprisoned one, but having caged myself near them. I was not only nearer to some of those which commonly frequent the garden and the orchard, but to those wilder and more thrilling songsters of the forest which never, or rarely, serenade a villager,—the wood-thrush, the veery, the scarlet tanager, the field-sparrow, the whippoorwill, and many others.

I was seated by the shore of a small pond, about a mile and a half south of the village of Concord and somewhat higher than it, in the midst of an extensive wood between that town and Lincoln, and about two miles south of that our only field known to fame, Concord Battle Ground; but I was so low in the woods that the opposite shore, half a mile off, like the rest, covered with wood, was my most distant horizon. For the first week, whenever I looked out on the pond it impressed me like a tarn high up on the side of a mountain, its bottom far above the surface of other lakes, and, as the sun arose, I saw it throwing off its nightly clothing of mist, and here and there, by degrees, its soft ripples or its smooth reflecting surface was revealed, while the mists, like ghosts, were stealthily withdrawing in every direction into the woods, as at the breaking up of some nocturnal conventicle. The very dew seemed to hang upon the trees later into the day than usual, as on the sides of mountains.

This small lake was of most value as a neighbor in the intervals of a gentle rain storm in August, when, both air and water being perfectly still, but the sky overcast, mid-afternoon had all the serenity of evening, and the wood-thrush sang around, and was heard from shore to shore. A lake like this is never smoother than at such a time; and the clear portion of the air above it being shallow and darkened by clouds, the water, full of light and reflections, becomes a lower heaven itself so much the more important. From a hill top near by,

where the wood had been recently cut off, there was a pleasing vista southward across the pond, through a wide indentation in the hills which form the shore there, where their opposite sides sloping toward each other suggested a stream flowing out in that direction through a wooded valley, but stream there was none. That way I looked between and over the near green hills to some distant and higher ones in the horizon, tinged with blue. Indeed, by standing on tiptoe I could catch a glimpse of some of the peaks of the still bluer and more distant mountain ranges in the north-west, those true-blue coins from heaven's own mint, and also of some portion of the village. But in other directions, even from this point, I could not see over or beyond the woods which surrounded me. It is well to have some water in your neighborhood, to give buoyancy to and float the earth. One value even of the smallest well is, that when you look into it you see that earth is not continent but insular. This is as important as that it keeps butter cool. When I looked across the pond from this peak toward the Sudbury meadows, which in time of flood I distinguished elevated perhaps by a mirage in their seething valley, like a coin in a basin, all the earth beyond the pond appeared like a thin crust insulated and floated even by this small sheet of interverting water, and I was reminded that this on which I dwelt was but *dry land*.

Though the view from my door was still more contracted, I did not feel crowded or confined in the least. There was pasture enough for my imagination. The low shrub-oak plateau to which the opposite shore arose, stretched away toward the prairies of the West and the steppes of Tartary, affording ample room for all the roving families of men. "There are none happy in the world but beings who enjoy freely a vast horizon,"—said Damodara, when his herds required new and larger pastures.

Both place and time were changed, and I dwelt nearer to those parts of the universe and to those eras in history which had most attracted me. Where I lived was as far off as many a region viewed nightly by astronomers. We are wont to imagine rare and delectable places in some remote and more celestial corner of the system, behind the constellation of Cassiopeia's Chair, far from noise and disturbance. I discovered that my house actually had its site in such a withdrawn, but forever new and unprofaned, part of the universe. If it were worth the while to settle in those parts near to the Pleiades or the Hyades, to Aldebaran or Altair, then I was really there, or at an equal remoteness from the life which I had left behind, dwindled and twinkling with as fine a ray to my nearest neighbor, and to be seen only in moonless nights by him. Such was that part of creation where I had squatted;—

"There was a shepherd that did live,
And held his thoughts as high
As were the mounts whereon his flocks
Did hourly feed him by."

What should we think of the shepherd's life if his flocks always wandered to higher pastures than his thoughts?

Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself. I have been as sincere a worshipper of Aurora as the Greeks. I got up early and bathed in the pond; that was a religious exercise, and one of the best things which I did. They say that characters were engraven on the bathing tub of king Tching-thang to this effect: "Renew thyself completely each day; do it again, and again, and forever again." I can understand that. Morning brings back the heroic ages. I

was as much affected by the faint hum of a mosquito making its invisible and unimaginable tour through my apartment at earliest dawn, when I was sitting with door and windows open, as I could be by any trumpet that ever sang of fame. It was Homer's requiem; itself an Iliad and Odyssey in the air, singing its own wrath and wanderings. There was something cosmical about it; a standing advertisement, till forbidden, of the everlasting vigor and fertility of the world. The morning, which is the most memorable season of the day, is the awakening hour. Then there is least somnolence in us; and for an hour, at least, some part of us awakes which slumbers all the rest of the day and night. Little is to be expected of that day, if it can be called a day, to which we are not awakened by our Genius, but by the mechanical nudgings of some servitor, are not awakened by our own newly-acquired force and aspirations from within, accompanied by the undulations of celestial music, instead of factory bells, and a fragrance filling the air—to a higher life than we fell asleep from; and thus the darkness bear its fruit, and prove itself to be good, no less than the light. That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way. After a partial cessation of his sensuous life, the soul of man, or its organs rather, are reinvigorated each day, and his Genius tries again what noble life it can make. All memorable events, I should say, transpire in morning time and in a morning atmosphere. The Vedas say, "All intelligences awake with the morning." Poetry and art, and the fairest and most memorable of the actions of men, date from such an hour. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise. To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men. Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. Why is it that men give so poor an account of their day if they have not been slumbering? They are not such poor calculators. If they had not been overcome with drowsiness, they would have performed something. The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts. Every man is tasked to make his life, even in its details, worthy of the contemplation of his most elevated and critical hour. If we refused, or rather used up, such paltry information as we get, the oracles would distinctly inform us how this might be done.

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it,

and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and have *somewhat hastily* concluded that it is the chief end of man here to “glorify God and enjoy him forever.”

Still we live meanly, like ants; though the fable tells us that we were long ago changed into men; like pygmies we fight with cranes; it is error upon error, and clout upon clout, and our best virtue has for its occasion a superfluous and evitable wretchedness. Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers, or in extreme cases he may add his ten toes, and lump the rest. Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumb nail. In the midst of this chopping sea of civilized life, such are the clouds and storms and quicksands and thousand-and-one items to be allowed for, that a man has to live, if he would not founder and go to the bottom and not make his port at all, by dead reckoning, and he must be a great calculator indeed who succeeds. Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion. Our life is like a German Confederacy, made up of petty states, with its boundary forever fluctuating, so that even a German cannot tell you how it is bounded at any moment. The nation itself, with all its so called internal improvements, which, by the way are all external and superficial, is just such an unwieldy and overgrown establishment, cluttered with furniture and tripped up by its own traps, ruined by luxury and heedless expense, by want of calculation and a worthy aim, as the million households in the land; and the only cure for it as for them is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose. It lives too fast. Men think that it is essential that the *Nation* have commerce, and export ice, and talk through a telegraph, and ride thirty miles an hour, without a doubt, whether *they* do or not; but whether we should live like baboons or like men, is a little uncertain. If we do not get out sleepers, and forge rails, and devote days and nights to the work, but go to tinkering upon our *lives* to improve *them*, who will build railroads? And if railroads are not built, how shall we get to heaven in season? But if we stay at home and mind our business, who will want railroads? We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irish-man, or a Yankee man. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that, if some have the pleasure of riding on a rail, others have the misfortune to be ridden upon. And when they run over a man that is walking in his sleep, a supernumerary sleeper in the wrong position, and wake him up, they suddenly stop the cars, and make a hue and cry about it, as if this were an exception. I am glad to know that it takes a gang of men for every five miles to keep the sleepers down and level in their beds as it is, for this is a sign that they may sometime get up again.

Why should we live with such hurry and waste of life? We are determined to be starved before we are hungry. Men say that a stitch in time saves nine, and so they take a thousand stitches to-day to save nine to-morrow. As for *work*, we haven't any of any consequence. We have the Saint Vitus' dance, and cannot possibly keep our heads still. If I should only give a few pulls at the parish bell-rope, as for a fire, that is,

without setting the bell, there is hardly a man on his farm in the outskirts of Concord, notwithstanding that press of engagements which was his excuse so many times this morning, nor a boy, nor a woman, I might almost say, but would forsake all and follow that sound, not mainly to save property from the flames, but, if we will confess the truth, much more to see it burn, since burn it must, and we, be it known, did not set it on fire,—or to see it put out, and have a hand in it, if that is done as handsomely; yes, even if it were the parish church itself. Hardly a man takes a half hour's nap after dinner, but when he wakes he holds up his head and asks, "What's the news?" as if the rest of mankind had stood his sentinels. Some give directions to be waked every half hour, doubtless for no other purpose; and then, to pay for it, they tell what they have dreamed. After a night's sleep the news is as indispensable as the breakfast. "Pray tell me any thing new that has happened to a man any where on this globe,"—and he reads it over his coffee and rolls, that a man has had his eyes gouged out this morning on the Wachito River; never dreaming the while that he lives in the dark unfathomed mammoth cave of this world, and has but the rudiment of an eye himself.

For my part, I could easily do without the post-office. I think that there are very few important communications made through it. To speak critically, I never received more than one or two letters in my life—I wrote this some years ago—that were worth the postage. The penny-post is, commonly, an institution through which you seriously offer a man that penny for his thoughts which is so often safely offered in jest. And I am sure that I never read any memorable news in a newspaper. If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter,—we never need read of another. One is enough. If you are acquainted with the principle, what do you care for a myriad instances and applications? To a philosopher all *news*, as it is called, is gossip, and they who edit and read it are old women over their tea. Yet not a few are greedy after this gossip. There was such a rush, as I hear, the other day at one of the offices to learn the foreign news by the last arrival, that several large squares of plate glass belonging to the establishment were broken by the pressure,—news which I seriously think a ready wit might write a twelve-month, or twelve years, beforehand with sufficient accuracy. As for Spain, for instance, if you know how to throw in Don Carlos and the Infanta, and Don Pedro and Seville and Granada, from time to time in the right proportions,—they may have changed the names a little since I saw the papers,—and serve up a bull-fight when other entertainments fail, it will be true to the letter, and give us as good an idea of the exact state or ruin of things in Spain as the most succinct and lucid reports under this head in the newspapers: and as for England, almost the last significant scrap of news from that quarter was the revolution of 1649; and if you have learned the history of her crops for an average year, you never need attend to that thing again, unless your speculations are of a merely pecuniary character. If one may judge who rarely looks into the newspapers, nothing new does ever happen in foreign parts, a French revolution not excepted.

What news! how much more important to know what that is which was never old! "Kieou-he-yu (great dignitary of the state of Wei) sent a man to Khoung-tseu to know his news. Khoung-tseu caused the messenger to be seated near him, and questioned him in these terms: What is your master doing? The messenger answered with respect: My master desires to diminish the number of his faults, but he cannot come to the end of them. The messenger being gone, the philosopher remarked: What a worthy messenger!

What a worthy messenger!" The preacher, instead of vexing the ears of drowsy farmers on their day of rest at the end of the week,—for Sunday is the fit conclusion of an ill-spent week, and not the fresh and brave beginning of a new one,—with this one other draggle-tail of a sermon, should shout with thundering voice, "Pause! Avast! Why so seeming fast, but deadly slow?"

Shams and delusions are esteemed for soundest truths, while reality is fabulous. If men would steadily observe realities only, and not allow themselves to be deluded, life, to compare it with such things as we know, would be like a fairy tale and the Arabian Nights' Entertainments. If we respected only what is inevitable and has a right to be, music and poetry would resound along the streets. When we are unhurried and wise, we perceive that only great and worthy things have any permanent and absolute existence,—that petty fears and petty pleasures are but the shadow of the reality. This is always exhilarating and sublime. By closing the eyes and slumbering, and consenting to be deceived by shows, men establish and confirm their daily life of routine and habit everywhere, which still is built on purely illusory foundations. Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindoo book, that "there was a king's son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state, imagined himself to belong to the barbarous race with which he lived. One of his father's ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul," continues the Hindoo philosopher, "from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be *Brahme*." I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that *is* which *appears* to be. If a man should walk through this town and see only the reality, where, think you, would the "Mill-dam" go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them. Men esteem truth remote, in the outskirts of the system, behind the farthest star, before Adam and after the last man. In eternity there is indeed something true and sublime. But all these times and places and occasions are now and here. God himself culminates in the present moment, and will never be more divine in the lapse of all the ages. And we are enabled to apprehend at all what is sublime and noble only by the perpetual instilling and drenching of the reality that surrounds us. The universe constantly and obediently answers to our conceptions; whether we travel fast or slow, the track is laid for us. Let us spend our lives in conceiving then. The poet or the artist never yet had so fair and noble a design but some of his posterity at least could accomplish it.

Let us spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails. Let us rise early and fast, or break fast, gently and without perturbation; let company come and let company go, let the bells ring and the children cry,—determined to make a day of it. Why should we knock under and go with the stream? Let us not be upset and overwhelmed in that terrible rapid and whirlpool called a dinner, situated in the meridian shallows. Weather this danger and you are safe, for the rest of the way is down hill. With unrelaxed nerves, with morning vigor, sail by

it, looking another way, tied to the mast like Ulysses. If the engine whistles, let it whistle till it is hoarse for its pains. If the bell rings, why should we run? We will consider what kind of music they are like. Let us settle ourselves, and work and wedge our feet downward through the mud and slush of opinion, and prejudice, and tradition, and delusion, and appearance, that alluvion which covers the globe, through Paris and London, through New York and Boston and Concord, through church and state, through poetry and philosophy and religion, till we come to a hard bottom and rocks in place, which we can call *reality*, and say, This is, and no mistake; and then begin, having a *point d'appui*, below freshet and frost and fire, a place where you might found a wall or a state, or set a lamp-post safely, or perhaps a gauge, not a Nilometer, but a Realometer, that future ages might know how deep a freshet of shams and appearances had gathered from time to time. If you stand right fronting and face to face to a fact, you will see the sun glimmer on both its surfaces, as if it were a cimeter, and feel its sweet edge dividing you through the heart and marrow, and so you will happily conclude your mortal career. Be it life or death, we crave only reality. If we are really dying, let us hear the rattle in our throats and feel cold in the extremities; if we are alive, let us go about our business.

Time is but the stream I go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slides away, but eternity remains. I would drink deeper; fish in the sky, whose bottom is pebbly with stars. I cannot count one. I know not the first letter of the alphabet. I have always been regretting that I was not as wise as the day I was born. The intellect is a cleaver; it discerns and rifts its way into the secret of things. I do not wish to be any more busy with my hands than is necessary. My head is hands and feet. I feel all my best faculties concentrated in it. My instinct tells me that my head is an organ for burrowing, as some creatures use their snout and fore-paws, and with it I would mine and burrow my way through these hills. I think that the richest vein is somewhere hereabouts; so by the divining-rod and thin rising vapors I judge; and here I will begin to mine.

[. . .]

Conclusion

To the sick the doctors wisely recommend a change of air and scenery. Thank Heaven, here is not all the world. The buck-eye does not grow in New England, and the mocking-bird is rarely heard here. The wild-goose is more of a cosmopolite than we; he breaks his fast in Canada, takes a luncheon in the Ohio, and plumes himself for the night in a southern bayou. Even the bison, to some extent, keeps pace with the seasons, cropping the pastures of the Colorado only till a greener and sweeter grass awaits him by the Yellowstone. Yet we think that if rail-fences are pulled down, and stone-walls piled up on our farms, bounds are henceforth set to our lives and our fates decided. If you are chosen town-clerk, forsooth, you cannot go to Tierra del Fuego this summer: but you may go to the land of infernal fire nevertheless. The universe is wider than our views of it.

Yet we should oftener look over the taffarel of our craft, like curious passengers, and not make the voyage like stupid sailors picking oakum. The other side of the globe is but the home of our correspondent. Our voyaging is only great-circle sailing, and the doctors prescribe for diseases of the skin merely. One hastens to Southern Africa to chase the giraffe; but surely that is not the game he would be after. How long, pray,

would a man hunt giraffes if he could? Snipes and woodcocks also may afford rare sport; but I trust it would be nobler game to shoot one's self.—

“Direct your eye right inward, and you'll find
A thousand regions in your mind
Yet undiscovered. Travel them, and be
Expert in home-cosmography.”

What does Africa,—what does the West stand for? Is not our own interior white on the chart? black though it may prove, like the coast, when discovered. Is it the source of the Nile, or the Niger, or the Mississippi, or a North-West Passage around this continent, that we would find? Are these the problems which most concern mankind? Is Franklin the only man who is lost, that his wife should be so earnest to find him? Does Mr. Grinnell know where he himself is? Be rather the Mungo Park, the Lewis and Clarke and Frobisher, of your own streams and oceans; explore your own higher latitudes,—with shiploads of preserved meats to support you, if they be necessary; and pile the empty cans sky-high for a sign. Were preserved meats invented to preserve meat merely? Nay, be a Columbus to whole new continents and worlds within you, opening new channels, not of trade, but of thought. Every man is the lord of a realm beside which the earthly empire of the Czar is but a petty state, a hummock left by the ice. Yet some can be patriotic who have no *self*-respect, and sacrifice the greater to the less. They love the soil which makes their graves, but have no sympathy with the spirit which may still animate their clay. Patriotism is a maggot in their heads. What was the meaning of that South-Sea Exploring Expedition, with all its parade and expense, but an indirect recognition of the fact, that there are continents and seas in the moral world to which every man is an isthmus or an inlet, yet unexplored by him, but that it is easier to sail many thousand miles through cold and storm and cannibals, in a government ship, with five hundred men and boys to assist one, than it is to explore the private sea, the Atlantic and Pacific Ocean of one's being alone.—

“Erret, et extremos alter scrutetur Iberos.
Plus habet hic vitæ, plus habet ille viæ.”

Let them wander and scrutinize the outlandish Australians.
I have more of God, they more of the road.

It is not worth the while to go round the world to count the cats in Zanzibar. Yet do this even till you can do better, and you may perhaps find some “Symmes' Hole” by which to get at the inside at last. England and France, Spain and Portugal, Gold Coast and Slave Coast, all front on this private sea; but no bark from them has ventured out of sight of land, though it is without doubt the direct way to India. If you would learn to speak all tongues and conform to the customs of all nations, if you would travel farther than all travellers, be naturalized in all climes, and cause the Sphinx to dash her head against a stone, even obey the precept of the old philosopher, and Explore thyself. Herein are demanded the eye and the nerve. Only the defeated and deserters go to the wars, cowards that run away and enlist. Start now on that farthest western way, which does not pause at the Mississippi or the Pacific, nor conduct toward a worn-out China or Japan, but leads on direct a tangent to this sphere, summer and winter, day and night, sun down, moon down, and at last earth down too.

It is said that Mirabeau took to highway robbery “to ascertain what degree of resolution was necessary in

order to place one's self in formal opposition to the most sacred laws of society." He declared that "a soldier who fights in the ranks does not require half so much courage as a foot-pad,"—"that honor and religion have never stood in the way of a well-considered and a firm resolve." This was manly, as the world goes; and yet it was idle, if not desperate. A saner man would have found himself often enough "in formal opposition" to what are deemed "the most sacred laws of society," through obedience to yet more sacred laws, and so have tested his resolution without going out of his way. It is not for a man to put himself in such an attitude to society, but to maintain himself in whatever attitude he find himself through obedience to the laws of his being, which will never be one of opposition to a just government, if he should chance to meet with such.

I left the woods for as good a reason as I went there. Perhaps it seemed to me that I had several more lives to live, and could not spare any more time for that one. It is remarkable how easily and insensibly we fall into a particular route, and make a beaten track for ourselves. I had not lived there a week before my feet wore a path from my door to the pond-side; and though it is five or six years since I trod it, it is still quite distinct. It is true, I fear that others may have fallen into it, and so helped to keep it open. The surface of the earth is soft and impressible by the feet of men; and so with the paths which the mind travels. How worn and dusty, then, must be the highways of the world, how deep the ruts of tradition and conformity! I did not wish to take a cabin passage, but rather to go before the mast and on the deck of the world, for there I could best see the moonlight amid the mountains. I do not wish to go below now.

I learned this, at least, by my experiment; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

It is a ridiculous demand which England and America make, that you shall speak so that they can understand you. Neither men nor toad-stools grow so. As if that were important, and there were not enough to understand you without them. As if Nature could support but one order of understandings, could not sustain birds as well as quadrupeds, flying as well as creeping things, and *hush* and *who*, which Bright can understand, were the best English. As if there were safety in stupidity alone. I fear chiefly lest my expression may not be *extra-vagant* enough, may not wander far enough beyond the narrow limits of my daily experience, so as to be adequate to the truth of which I have been convinced. *Extra vagance!* it depends on how you are yarded. The migrating buffalo, which seeks new pastures in another latitude, is not extravagant like the cow which kicks over the pail, leaps the cow-yard fence, and runs after her calf, in milking time. I desire to speak somewhere *without* bounds; like a man in a waking moment, to men in their waking moments; for I am convinced that I cannot exaggerate enough even to lay the foundation of a true expression. Who that has heard a strain of music feared then lest he should speak extravagantly any more forever? In view of the future or possible, we should live quite laxly and undefined in front, our

outlines dim and misty on that side; as our shadows reveal an insensible perspiration toward the sun. The volatile truth of our words should continually betray the inadequacy of the residual statement. Their truth is instantly *translated*; its literal monument alone remains. The words which express our faith and piety are not definite; yet they are significant and fragrant like frankincense to superior natures.

Why level downward to our dullest perception always, and praise that as common sense? The commonest sense is the sense of men asleep, which they express by snoring. Sometimes we are inclined to class those who are once-and-a-half-witted with the half-witted, because we appreciate only a third part of their wit. Some would find fault with the morning-red, if they ever got up early enough. "They pretend," as I hear, "that the verses of Kabir have four different senses; illusion, spirit, intellect, and the exoteric doctrine of the Vedas;" but in this part of the world it is considered a ground for complaint if a man's writings admit of more than one interpretation. While England endeavors to cure the potato-rot, will not any endeavor to cure the brain-rot, which prevails so much more widely and fatally?

I do not suppose that I have attained to obscurity, but I should be proud if no more fatal fault were found with my pages on this score than was found with the Walden ice. Southern customers objected to its blue color, which is the evidence of its purity, as if it were muddy, and preferred the Cambridge ice, which is white, but tastes of weeds. The purity men love is like the mists which envelop the earth, and not like the azure ether beyond.

Some are dinning in our ears that we Americans, and moderns generally, are intellectual dwarfs compared with the ancients, or even the Elizabethan men. But what is that to the purpose? A living dog is better than a dead lion. Shall a man go and hang himself because he belongs to the race of pygmies, and not be the biggest pygmy that he can? Let every one mind his own business, and endeavor to be what he was made.

Why should we be in such desperate haste to succeed, and in such desperate enterprises? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away. It is not important that he should mature as soon as an apple-tree or an oak. Shall he turn his spring into summer? If the condition of things which we were made for is not yet, what were any reality which we can substitute? We will not be shipwrecked on a vain reality. Shall we with pains erect a heaven of blue glass over ourselves, though when it is done we shall be sure to gaze still at the true ethereal heaven far above, as if the former were not?

There was an artist in the city of Kouroo who was disposed to strive after perfection. One day it came into his mind to make a staff. Having considered that in an imperfect work time is an ingredient, but into a perfect work time does not enter, he said to himself, It shall be perfect in all respects, though I should do nothing else in my life. He proceeded instantly to the forest for wood, being resolved that it should not be made of unsuitable material; and as he searched for and rejected stick after stick, his friends gradually deserted him, for they grew old in their works and died, but he grew not older by a moment. His singleness of purpose and resolution, and his elevated piety, endowed him, without his knowledge, with perennial youth. As he made no compromise with Time, Time kept out of his way, and only sighed at a distance because he could not overcome him. Before he had found a stock in all respects suitable the city of Kouroo was a hoary ruin, and he sat on one of its mounds to peel the stick. Before he had given it the proper shape the dynasty of the Candahars was at an end, and with the point of the stick he wrote the name of the last of that race in the

sand, and then resumed his work. By the time he had smoothed and polished the staff Kalpa was no longer the pole-star; and ere he had put on the ferrule and the head adorned with precious stones, Brahma had awoke and slumbered many times. But why do I stay to mention these things? When the finishing stroke was put to his work, it suddenly expanded before the eyes of the astonished artist into the fairest of all the creations of Brahma. He had made a new system in making a staff, a world with full and fair proportions; in which, though the old cities and dynasties had passed away, fairer and more glorious ones had taken their places. And now he saw by the heap of shavings still fresh at his feet, that, for him and his work, the former lapse of time had been an illusion, and that no more time had elapsed than is required for a single scintillation from the brain of Brahma to fall on and inflame the tinder of a mortal brain. The material was pure, and his art was pure; how could the result be other than wonderful?

No face which we can give to a matter will stead us so well at last as the truth. This alone wears well. For the most part, we are not where we are, but in a false position. Through an infinity of our natures, we suppose a case, and put ourselves into it, and hence are in two cases at the same time, and it is doubly difficult to get out. In sane moments we regard only the facts, the case that is. Say what you have to say, not what you ought. Any truth is better than make-believe. Tom Hyde, the tinker, standing on the gallows, was asked if he had anything to say. "Tell the tailors," said he, "to remember to make a knot in their thread before they take the first stitch." His companion's prayer is forgotten.

However mean your life is, meet it and live it; do not shun it and call it hard names. It is not so bad as you are. It looks poorest when you are richest. The fault-finder will find faults even in paradise. Love your life, poor as it is. You may perhaps have some pleasant, thrilling, glorious hours, even in a poor-house. The setting sun is reflected from the windows of the alms-house as brightly as from the rich man's abode; the snow melts before its door as early in the spring. I do not see but a quiet mind may live as contentedly there, and have as cheering thoughts, as in a palace. The town's poor seem to me often to live the most independent lives of any. May be they are simply great enough to receive without misgiving. Most think that they are above being supported by the town; but it oftener happens that they are not above supporting themselves by dishonest means, which should be more disreputable. Cultivate poverty like a garden herb, like sage. Do not trouble yourself much to get new things, whether clothes or friends. Turn the old; return to them. Things do not change; we change. Sell your clothes and keep your thoughts. God will see that you do not want society. If I were confined to a corner of a garret all my days, like a spider, the world would be just as large to me while I had my thoughts about me. The philosopher said: "From an army of three divisions one can take away its general, and put it in disorder; from the man the most abject and vulgar one cannot take away his thought." Do not seek so anxiously to be developed, to subject yourself to many influences to be played on; it is all dissipation. Humility like darkness reveals the heavenly lights. The shadows of poverty and meanness gather around us, "and lo! creation widens to our view." We are often reminded that if there were bestowed on us the wealth of Cræsus, our aims must still be the same, and our means essentially the same. Moreover, if you are restricted in your range by poverty, if you cannot buy books and newspapers, for instance, you are but confined to the most significant and vital experiences; you are compelled to deal with the material which yields the most sugar and the most starch. It is life near the bone where it is sweetest. You are defended from

being a trifle. No man loses ever on a lower level by magnanimity on a higher. Superfluous wealth can buy superfluities only. Money is not required to buy one necessary of the soul.

I live in the angle of a leaden wall, into whose composition was poured a little alloy of bell metal. Often, in the repose of my mid-day, there reaches my ears a confused *tintinnabulum* from without. It is the noise of my contemporaries. My neighbors tell me of their adventures with famous gentlemen and ladies, what notabilities they met at the dinner-table; but I am no more interested in such things than in the contents of the Daily Times. The interest and the conversation are about costume and manners chiefly; but a goose is a goose still, dress it as you will. They tell me of California and Texas, of England and the Indies, of the Hon. Mr. — of Georgia or of Massachusetts, all transient and fleeting phenomena, till I am ready to leap from their court-yard like the Mameluke bey. I delight to come to my bearings,—not walk in procession with pomp and parade, in a conspicuous place, but to walk even with the Builder of the universe, if I may,—not to live in this restless, nervous, bustling, trivial Nineteenth Century, but stand or sit thoughtfully while it goes by. What are men celebrating? They are all on a committee of arrangements, and hourly expect a speech from somebody. God is only the president of the day, and Webster is his orator. I love to weigh, to settle, to gravitate toward that which most strongly and rightfully attracts me;—not hang by the beam of the scale and try to weigh less,—not suppose a case, but take the case that is; to travel the only path I can, and that on which no power can resist me. It affords me no satisfaction to commence to spring an arch before I have got a solid foundation. Let us not play at kittly-benders. There is a solid bottom every where. We read that the traveller asked the boy if the swamp before him had a hard bottom. The boy replied that it had. But presently the traveller's horse sank in up to the girths, and he observed to the boy, "I thought you said that this bog had a hard bottom." "So it has," answered the latter, "but you have not got half way to it yet." So it is with the bogs and quicksands of society; but he is an old boy that knows it. Only what is thought, said, or done at a certain rare coincidence is good. I would not be one of those who will foolishly drive a nail into mere lath and plastering; such a deed would keep me awake nights. Give me a hammer, and let me feel for the furring. Do not depend on the putty. Drive a nail home and clinch it so faithfully that you can wake up in the night and think of your work with satisfaction,—a work at which you would not be ashamed to invoke the Muse. So will help you God, and so only. Every nail driven should be as another rivet in the machine of the universe, you carrying on the work.

Rather than love, than money, than fame, give me truth. I sat at a table where were rich food and wine in abundance, and obsequious attendance, but sincerity and truth were not; and I went away hungry from the inhospitable board. The hospitality was as cold as the ices. I thought that there was no need of ice to freeze them. They talked to me of the age of the wine and the fame of the vintage; but I thought of an older, a newer, and purer wine, of a more glorious vintage, which they had not got, and could not buy. The style, the house and grounds and "entertainment" pass for nothing with me. I called on the king, but he made me wait in his hall, and conducted like a man incapacitated for hospitality. There was a man in my neighborhood who lived in a hollow tree. His manners were truly regal. I should have done better had I called on him.

How long shall we sit in our porticoes practising idle and musty virtues, which any work would make impertinent? As if one were to begin the day with long-suffering, and hire a man to hoe his potatoes; and

in the afternoon go forth to practise Christian meekness and charity with goodness aforethought! Consider the China pride and stagnant self-complacency of mankind. This generation inclines a little to congratulate itself on being the last of an illustrious line; and in Boston and London and Paris and Rome, thinking of its long descent, it speaks of its progress in art and science and literature with satisfaction. There are the Records of the Philosophical Societies, and the public Eulogies of *Great Men!* It is the good Adam contemplating his own virtue. "Yes, we have done great deeds, and sung divine songs, which shall never die,"—that is, as long as *we* can remember them. The learned societies and great men of Assyria,—where are they? What youthful philosophers and experimentalists we are! There is not one of my readers who has yet lived a whole human life. These may be but the spring months in the life of the race. If we have had the seven-years' itch, we have not seen the seventeen-year locust yet in Concord. We are acquainted with a mere pellicle of the globe on which we live. Most have not delved six feet beneath the surface, nor leaped as many above it. We know not where we are. Beside, we are sound asleep nearly half our time. Yet we esteem ourselves wise, and have an established order on the surface. Truly, we are deep thinkers, we are ambitious spirits! As I stand over the insect crawling amid the pine needles on the forest floor, and endeavoring to conceal itself from my sight, and ask myself why it will cherish those humble thoughts, and hide its head from me who might, perhaps, be its benefactor, and impart to its race some cheering information, I am reminded of the greater Benefactor and Intelligence that stands over me the human insect.

There is an incessant influx of novelty into the world, and yet we tolerate incredible dulness. I need only suggest what kind of sermons are still listened to in the most enlightened countries. There are such words as joy and sorrow, but they are only the burden of a psalm, sung with a nasal twang, while we believe in the ordinary and mean. We think that we can change our clothes only. It is said that the British Empire is very large and respectable, and that the United States are a first-rate power. We do not believe that a tide rises and falls behind every man which can float the British Empire like a chip, if he should ever harbor it in his mind. Who knows what sort of seventeen-year locust will next come out of the ground? The government of the world I live in was not framed, like that of Britain, in after-dinner conversations over the wine.

The life in us is like the water in the river. It may rise this year higher than man has ever known it, and flood the parched uplands; even this may be the eventful year, which will drown out all our muskrats. It was not always dry land where we dwell. I see far inland the banks which the stream anciently washed, before science began to record its freshets. Every one has heard the story which has gone the rounds of New England, of a strong and beautiful bug which came out of the dry leaf of an old table of apple-tree wood, which had stood in a farmer's kitchen for sixty years, first in Connecticut, and afterward in Massachusetts,—from an egg deposited in the living tree many years earlier still, as appeared by counting the annual layers beyond it; which was heard gnawing out for several weeks, hatched perchance by the heat of an urn. Who does not feel his faith in a resurrection and immortality strengthened by hearing of this? Who knows what beautiful and winged life, whose egg has been buried for ages under many concentric layers of woodenness in the dead dry life of society, deposited at first in the alburnum of the green and living tree, which has been gradually converted into the semblance of its well-seasoned tomb,—heard perchance gnawing out now for years by the astonished family of man, as they sat round the festive board,—may

unexpectedly come forth from amidst society's most trivial and handselled furniture, to enjoy its perfect summer life at last!

I do not say that John or Jonathan will realize all this; but such is the character of that morrow which mere lapse of time can never make to dawn. The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.

THE END

Source:

Walden; or Life in the Woods. Henry David Thoreau. Public Domain

Author Introduction-William Apess (1798–1839)

William Apess is credited as the first Native American to publish an extensive autobiography, *A Son of the Forest* (1829). In it, he writes that his father was a white man and his mother was the granddaughter of Metacom, or King Philip (instigator of King Philips War of 1676). His mother may have been part African American. It is possible that Apess was indeed a descendent of Metacom; he may also have descended from the Pequot tribe, a tribe that Apess's father joined. Apess was born in Colrain, Massachusetts. His autobiography describes his childhood as painful, as he was left to the care of poor, alcoholic, and physically-abusive grandparents. He attributed their abuse in good part to the whites who introduced alcohol to Native Americans. At the age of five, Apess was indentured as a laborer. The family to which he was indentured sent him to school in the winters; his schooling lasted six years. He was also introduced to Christianity during this time.

Figure 1. William Apess



During the War of 1812, Apess joined the American militia and participated in the American attack on Montreal. From 1816 to 1818, he lived once more among the Pequots. Apess came to appreciate the egalitarian views of evangelical Methodism; being particularly drawn to the enthusiasm of their camp revivals and services, he chose to be baptized a Methodist. After obtaining a license to “exhort” at church services, he became an itinerant preacher. According to his autobiography, he encountered barriers placed between himself—as a Native American—and the church hierarchy, only later being ordained as a Methodist minister.

He certainly resented the prevalent mistreatment of Native Americans by whites, lamenting their unjust laws and lack of Christian fellowship. Preaching across the state of Massachusetts, Apess became involved in the ultimately successful Mashpee Revolt of 1833 against the state government, with the Mashpee protesting their being treated as wards of the state. With Apess’ help, the Mashpee petitioned the state government, declaring their refusal to allow any whites to “come upon our plantation, to cut or carry off wood, or hay, or any other article without our permission.” They claimed their right to self-governance, as they possessed the constitutional rights of freedom and equality.

Besides his autobiography, Apess wrote sermons, conversion narratives, and political commentaries. His

An Indian's Looking-Glass for the White Man insists that whites look at their racial prejudice and mistreatment of people of color, especially Native Americans. It joins a line of protest that would lead to civil rights writers like Henry David Thoreau and to Abolitionist writers like Frederick Douglass.

Source:

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Figure 1. "William Apess," John Paradise, New York Public Library, Likely Public Domain, No Known Restrictions.

An Indian's Looking-Glass for the White Man (1833) By William Apess

Having a desire to place a few things before my fellow creatures who are travelling with me to the grave, and to that God who is the maker and preserver both of the white man and the Indian, whose abilities are the same, and who are to be judged by one God, who will show no favor to outward appearances, but will judge righteousness. Now I ask if degradation has not been heaped long enough upon the Indians? And if so, can there not be a compromise; is it right to hold and promote prejudices? If not, why not put them all away? I mean here amongst those who are civilized. It may be that many are ignorant of the situation of many of my brethren within the limits of New England. Let me for a few moments turn your attention to the reservations in the different states of New England, and, with but few exceptions, we shall find them as follows: The most mean, abject, miserable race of beings in the world—a complete place of prodigality and prostitution.

Let a gentleman and lady, of integrity and respectability visit these places, and they would be surprised; as they wandered from one hut to the other they would view with the females who are left alone, children half starved, and some almost as naked as they came into the world. And it is a fact that I have seen them as much so—while the females are left without protection, and are seduced by white men, and are finally left to be common prostitutes for them, and to be destroyed by that burning, fiery curse, that has swept millions, both of red and white men, into the grave with sorrow and disgrace—Rum. One reason why they are left so is, because their most sensible and active men are absent at sea. Another reason is, because they are made to believe they are minors and have not the abilities given them from God, to take care of themselves, without it is to see to a few little articles, such as baskets and brooms. Their land is in common stock, and they have nothing to make them enterprising.

Another reason is because those men who are Agents, many of them are unfaithful, and care not whether the Indians live or die; they are much imposed upon by their neighbors who have no principle. They would think it no crime to go upon Indian lands and cut and carry off their most valuable timber, or any thing else

they chose; and I doubt not but they think it clear gain. Another reason is because they have no education to take care of themselves; if they had, I would risk them to take care of their own property.

Now I will ask, if the Indians are not called the most ingenious people amongst us? And are they not said to be men of talents? And I would ask, could there be a more efficient way to distress and murder them by inches than the way they have taken? And there is no people in the world but who may be destroyed in the same way. Now if these people are what they are held up in our view to be, I would take the liberty to ask why they are not brought forward and pains taken to educate them? to give them all a common education, and those of the brightest and first-rate talents put forward and held up to office. Perhaps some unholy, unprincipled men would cry out, the skin was not good enough; but stop friends—I am not talking about the skin, but about principles. I would ask if there cannot be as good feelings and principles under a red skin as there can be under a white? And let me ask, is it not on the account of a bad principle, that we who are red children have had to suffer so much as we have? And let me ask, did not this bad principle proceed from the whites or their forefathers? And I would ask, is it worth while to nourish it any longer? If not, then let us have a change; although some men no doubt will spout their corrupt principles against it, that are in the halls of legislation and elsewhere. But [presume this kind of talk will seem surprising and horrible. I do not see why it should so long as they (the whites) say that they think as much of us as they do of themselves.

This I have heard repeatedly, from the most respectable gentlemen and ladies—and having heard so much precept, I should now wish to see the example. And I would ask who has a better right to look for these things than the naturalist himself—the candid man would say none.

I know that many say that they are willing, perhaps the majority of the people, that we should enjoy our rights and privileges as they do. If so, I would ask why are not we protected in our persons and property throughout the Union? Is it not because there reigns in the breast of many who are leaders, a most unrighteous, unbecoming and impure black principle, and as corrupt and unholy as it can be— while these very same unfeeling, self-esteeming characters pretend to take the skin as a pretext to keep us from our unalienable and lawful rights? I would ask you if you would like to be disfranchised from all your rights, merely because your skin is white, and for no other crime? I'll venture to say, these very characters who hold the skin to be such a barrier in the way, would be the first to cry out, injustice! awful injustice!

But, reader, I acknowledge that this is a confused world, and I am not seeking for office; but merely placing before you the black inconsistency that you place before me—which is ten times blacker than any skin that you will find in the Universe. And now let me exhort you to do away that principle, as it appears ten times worse in the sight of God and candid men, than skins of color—more disgraceful than all the skins that Jehovah ever made. If black or red skins, or any other skin of color is disgraceful to God, it appears that he has disgraced himself a great deal—for he has made fifteen colored people to one white, and placed them here upon this earth.

Now let me ask you, white man, if it is a disgrace for to eat, drink and sleep with the image of God, or sit, or walk and talk with them? Or have you the folly to think that the white man, being one in fifteen or

sixteen, are the only beloved images of God? Assemble all nations together in your imagination, and then let the whites be seated amongst them, and then let us look for the whites, and I doubt not it would be hard finding them; for to the rest of the nations, they are still but a handful. Now suppose these skins were put together, and each skin had its national crimes written upon it—which skin do you think would have the greatest? I will ask one question more. Can you charge the Indians with robbing a nation almost of their whole Continent, and murdering their women and children, and then depriving the remainder of their lawful rights, that nature and God require them to have? And to cap the climax, rob another nation to till their grounds, and welter out their days under the lash with hunger and fatigue under the scorching rays of a burning sun? I should look at all the skins, and I know that when I cast my eye upon that white skin, and if I saw those crimes written upon it, I should enter my protest against it immediately, and cleave to that which is more honorable. And I can tell you that I am satisfied with the manner of my creation, fully—whether others are or not.

But we will strive to penetrate more fully into the conduct of those who profess to have pure principles, and who tell us to follow Jesus Christ and imitate him and have his Spirit. Let us see if they come any where near him and his ancient disciples. The first thing we are to look at, are his precepts, of which we will mention a few. ‘Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. The second is like unto it. Thou shalt love thy neighbor as thyself. On these two precepts hang all the law and the prophets.— Matt. xxii. 37, 38, 39, 40. By this shall all men know that they are my disciples, if ye have love one to another.’—John xiii. 35. Our Lord left this special command with his followers, that they should love one another.

Again, John in his Epistles says, ‘He who loveth God, loveth his brother also.’—

iv. 21. ‘Let us not love in word but in deed.’—iii. 18. ‘Let your love be without dissimulation. See that ye love one another with a pure heart fervently.’—1. Peter,

viii. 22. ‘If any man say, I love God, and hateth his brother, he is a liar.’—John iv. 20, ‘Whosoever hateth his brother is a murderer, and no murderer hath eternal life abiding in him.’ The first thing that, takes our attention, is the saying of Jesus, ‘Thou shalt love,’ &c. The first question I would ask my brethren in the ministry, as well as that of the membership. What is love, or its effects? Now if they who teach are not essentially affected with pure love, the love of God, how can they teach as they ought? Again, the holy teachers of old said, ‘Now if any man have not the spirit of Christ, he is none of his.’—Rom. viii. 9. Now my brethren in the ministry, let me ask you a few sincere questions. Did you ever hear or read of Christ teaching his disciples that they ought to despise one because his skin was different from theirs? Jesus Christ being a Jew, and those of his Apostles certainly were not whites,—and did not he who completed the plan of salvation complete it for the whites as well as for the Jews, and others? And were not the whites the most degraded people on the earth at that time, and none were more so; for they sacrificed their children to dumb idols! And did not St. Paul labor more abundantly for building up a christian nation amongst you than any of the Apostles. And you know as well as I that you are not indebted to a principle beneath a white skin for your religious services, but to a colored one.

What then is the matter now; is not religion the same now under a colored skin as it ever was? If so I would ask why is not a man of color respected; you may say as many say, we have white men enough. But was this the spirit of Christ and his Apostles? If it had been, there would not have been one white preacher in the world—for Jesus Christ never would have imparted his grace or word to them, for he could forever have withheld it from them. But we find that Jesus Christ and his Apostles never looked at the outward appearances. Jesus in particular looked at the hearts, and his Apostles through him being discerners of the spirit, looked at their fruit without any regard to the skin, color or nation; as St. Paul himself speaks, 'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free—but Christ is all and in all.' If you can find a spirit like Jesus Christ and his Apostles prevailing now in any of the white congregations, I should like to know it. I ask, is it not the case that every body that is not white is treated with contempt and counted as barbarians? And I ask if the word of God justifies the white man in so doing? When the prophets prophesied, of whom did they speak? When they spoke of heathens, was it not the whites and others who were counted Gentiles? And I ask if all nations with the exception of the Jews were not counted heathens? and according to the writings of some, it could not mean the Indians, for they are counted Jews. And now I would ask, why is all this distinction made among these christian societies? I would ask what is all this ado about Missionary Societies, if it be not to christianize those who are not christians? And what is it for? To degrade them worse, to bring them into society where they must welter out their days in disgrace merely because their skin is of a different complexion. What folly it is to try to make the state of human society worse than it is. How astonished some may be at this—but let me ask, is it not so? Let me refer you to the churches only. And my brethren, is there any agreement? Do brethren and sisters love one another?—Do they not rather hate one another. Outward forms and ceremonies, the lusts of the flesh, the lusts of the eye and pride of life is of more value to many professors, than the love of God shed abroad in their hearts, or an attachment to his altar, to his ordinances or to his children. But you may ask who are the children of God? perhaps you may say none but white. If so, the word of the Lord is not true. I will refer you to St. Peter's precepts—Acts 10. 'God is no respecter of persons'— &c. Now if this is the case, my white brother, what better are you than God? And if no belter, why do you who profess his gospel and to have his spirit, act so contrary to it? Let me ask why the men of a different skin are so despised, why are not they educated and placed in your pulpits? I ask if his services well performed are not as good as if a white man performed them? I ask if a marriage or a funeral ceremony, or the ordinance of the Lord's house would not be as acceptable in the sight of God as though he was white? And if so, why is it not to you? I ask again, why is it not as acceptable to have men to exercise their office in one place as well as in another? Perhaps you will say that if we admit you to all of these privileges you will want more. I expect that I can guess what that is—Why, say you, there would be intermarriages. How that would be I am not able to say—and if it should be, it would be nothing strange or new to me; for I can assure you that I know a great many that have intermarried, both of the whites and the Indians—and many are their sons and daughters—and people too of

the first respectability. And I could point to some in the famous city of Boston and elsewhere. You may now look at the disgraceful act in the statute law passed by the Legislature of Massachusetts, and behold the fifty pound fine levied upon any Clergyman or Justice of the Peace that dare to encourage the laws of God and nature by a legitimate union in holy wedlock between the Indians and whites. I would ask how this looks to your law makers. I would ask if this corresponds with your sayings—that you think as much of the Indians as you do of the whites. I do not wonder that you blush many of you while you read; for many have broken the ill-fated laws made by man to hedge up the laws of God and nature. I would ask if they who have made the law have not broken it—but there is no other state in New England that has this law but Massachusetts; and I think as many of you do not, that you have done yourselves no credit.

But as I am not looking for a wife, having one of the finest cast, as you no doubt would understand while you read her experience and travail of soul in the way to heaven, you will see that it is not my object. And if I had none, I should not want any one to take my right from me and choose a wife for me; for I think that I or any of my brethren have a right to choose a wife for themselves as well as the whites—and as the whites have taken the liberty to choose my brethren, the Indians, hundreds and thousands of them as partners in life, I believe the Indians have as much right to choose their partners amongst the whites if they wish. I would ask you if you can see any thing inconsistent in your conduct and talk about the Indians? And if you do, I hope you will try to become more consistent. Now if the Lord Jesus Christ, who is counted by all to be a Jew, and it is well known that the Jews are a colored people, especially those living in the East, where Christ was born—and if he should appear amongst us, would he not be shut out of doors by many, very quickly? and by those too, who profess religion?

By what you read, you may learn how deep your principles are. I should say they were skin deep. I should not wonder if some of the most selfish and ignorant would spout a charge of their principles now and then at me. But I would ask, how are you to love your neighbors as yourself? Is it to cheat them? is it to wrong them in any thing? Now to cheat them out of any of their rights is robbery. And I ask, can you deny that you are not robbing the Indians daily, and many others

} But at last you may think I am what is called a hard and uncharitable man. But not so. I believe there are many who would not hesitate to advocate our cause; and those too who are men of fame and respectability—as well as ladies of honor and virtue. There is a Webster, an Everett, and a Wirt, and many others who are distinguished characters—besides an host of my fellow citizens, who advocate our cause daily. And how I congratulate such noble spirits—how they are to be prized and valued; for they are well calculated to promote the happiness of mankind. They well know that man was made for society, and not for hissing stocks and outcasts. And when such a principle as this lies within the hearts of men, how much it is like its God—and how it honors its Maker—and how it imitates the feelings of the good Samaritan, that had his wounds bound up, who had been among thieves and robbers.

Do not get tired, ye noble-hearted—only think how many poor Indians want their wounds done up daily;

the Lord will reward you, and pray you stop not till this tree of distinction shall be levelled to the earth, and the mantle of prejudice torn from every American heart—then shall peace pervade the Union.

William Apes.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Author Introduction-Sojourner Truth (1797 - 1883)

Born into slavery in 1797, Isabella Baumfree, who later changed her name to Sojourner Truth, would become one of the most powerful advocates for human rights in the nineteenth century. Her early childhood was spent on a New York estate owned by a Dutch American named Colonel Johannes Hardenbergh. Like other slaves, she experienced the miseries of being sold and was cruelly beaten and mistreated. Around 1815 she fell in love with a fellow slave named Robert, but they were forced apart by Robert's master. Isabella was instead forced to marry a slave named Thomas, with whom she had five children.

Figure 1. Sojourner Truth



In 1827, after her master failed to honor his promise to free her or to uphold the New York Anti-Slavery Law of 1827, Isabella ran away, or, as she later informed her master, "I did not run away, I walked away by daylight..." After experiencing a religious conversion, Isabella became an itinerant preacher and in 1843 changed her name to Sojourner Truth. During this period she became involved in the growing antislavery movement, and by the 1850s she was involved in the woman's rights movement as well. At the 1851 Women's Rights Convention held in Akron, Ohio, Sojourner Truth delivered what is now recognized as

one of the most famous abolitionist and women's rights speeches in American history, "Ain't I a Woman?" She continued to speak out for the rights of African Americans and women during and after the Civil War. Sojourner Truth died in Battle Creek, Michigan, in 1883.

Source:

Sojourner Truth: Ain't I A Woman?, National Park Service, Public Domain

Image Credit:

Figure 1. "Sojourner Truth," Cartes-de-Visite Collection, New York Public Library, Public Domain.

Ain't I A Woman (1851) By Sojourner Truth

Delivered 1851
 Women's Rights Convention, Old Stone Church (since demolished), Akron, Ohio

Version 1:

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man – when I could get it – and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

Version 2:

Wall, chilern, whar dar is so much racket dar must be somethin' out o' kilter. I tink dat 'twixt de niggers of de Souf and de womin at de Norf, all talkin' 'bout rights, de white men will be in a fix pretty soon. But what's all dis here talkin' 'bout?

"Dat man ober dar say dat womin needs to be helped into carriages, and lifted ober ditches, and to hab de best place everywhar. Nobody eber helps me into carriages, or ober mud-puddles, or gibs me any best place!" And raising herself to her full height, and her voice to a pitch like rolling thunder, she asked. "And a'n't I a woman? Look at me! Look at my arm! (and she bared her right arm to the shoulder, showing her tremendous muscular power). I have ploughed, and planted, and gathered into barns, and no man could head me! And a'n't I a woman? I could work as much and eat as much as a man—when I could get it—and bear de lash as well! And a'n't, I a woman? I have borne thirteen chilern, and seen 'em mos' all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And a'n't I a woman?"

"Den dey talks 'bout dis ting in de head; what dis dey call it?" ("Intellect," whispered some one near.) "Dat's it, honey. What's dat got to do wid womin's rights or nigger's rights? If my cup won't hold but a pint, and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?" And she pointed her significant finger, and sent a keen glance at the minister who had made the argument. The cheering was long and loud.

"Den dat little man in black dar, he say women can't have as much rights as men, 'cause Christ wan't a woman! Whar did your Christ come from?" Rolling thunder couldn't have stilled that crowd, as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeated, "Whar did your Christ come from? From God and a woman! Man had nothin' to do wid Him." Oh, what a rebuke that was to that little man.

Turning again to another objector, she took up the defense of Mother Eve. I can not follow her through it all. It was pointed, and witty, and solemn; eliciting at almost every sentence deafening applause; and she ended by asserting: "If de fust woman God ever made was strong enough to turn de world upside down all alone, dese women togedder (and she glanced her eye over the platform) ought to be able to turn it back, and get it right side up again! And now dey is asking to do it, de men better let 'em." Long-continued cheering greeted this. "Bleeged to ye for hearin' on me, and now ole Sojourner han't got nothin' more to say.

Source:

Version 1: Sojourner Truth: Ain't I A Woman, National Park Service, Public Domain

Version 2: Women's Rights Convention, Sojourner Truth, Anti-Slavery Bugle, June 21, 1851, page 160, Public Domain

Introduction-Women and the Cult of Domesticity

Women and the Cult of Domesticity

The “cult of domesticity” was an ideal of womanhood that was prominent during the late eighteenth and early nineteenth centuries. This value system offered a distinct image of femininity that placed women within the homes and as the centers of their families. Many of the same virtues that were expected of women in previous centuries continued as expectations now: purity, piety, and submissiveness. The prominence of this idea was, at least in part, a result of the changes in production that arose as America became more settled. Nineteenth-century middle-class families no longer had to produce as a unit what was needed to survive, as previous families had to do. Therefore, men could now work in jobs that produced goods or services while their wives and children stayed at home. The reality, though, is revealed through the literature—fiction, non-fiction, and poetry. Many women did not conform to this ideal, actively engaging outside of their homes in different political and social ventures.

Women—along with African Americans, American Indians, and other minorities—were overlooked in the expansion of democracy across early nineteenth-century America. Suffrage expansion at this time was limited to white males, leaving all women and non-white men behind. Women of this era were generally pushed to the sidelines as dependents of men, without the power to bring suit, make contracts, own property, or vote. During the era of the “cult of domesticity,” society tended to see women merely as an accompaniment to their husbands. By the 1830s and 40s, however, the climate began to change when a number of bold, outspoken women championed diverse social reforms of slavery, alcohol, war, prisons, prostitution, and capital punishment.

Women and Politics in the Early Nineteenth Century

Many women in the nineteenth century were involved in reform movements, particularly abolitionism. In 1831, Maria Stewart (who was African American) began to write essays and make speeches against slavery, promoting educational and economic self-sufficiency for African Americans. Although her career was short, she had set the stage for the African-American women speakers who followed her, including Frances Ellen Watkins Harper, Sojourner Truth, and Harriet Tubman. The first women’s antislavery society was created in 1832 by free black women from Salem, Massachusetts.

Activists began to question women's subservience to men and encouraged a rallying around the abolitionist movement as a way of calling attention to all human rights. Two influential Southern sisters, Angelina and Sarah Grimké, called for women to "participate in the freeing and educating of slaves." Harriet Wilson became the first African American to publish a novel addressing the theme of racism. Lucretia Mott, an educated woman from Boston, was one of the most powerful advocates of reform and acted as a bridge between the feminist and the abolitionist movements. Sarah Margaret Fuller wrote "Women in the Nineteenth Century," an early consideration of feminism, and edited *The Dial* for the Transcendental Club. Despite the expectations that arose from the "cult of domesticity", many women's antislavery societies were active before the Civil War.

Source:

Boundless US History, Lumen Learning, CC-BY-SA

Author Introduction-Harriet Beecher Stowe (1811–1886)

Harriet Beecher Stowe was born into a severe Calvinist household in Litchfield, Connecticut. From there, she moved to Hartford to live with her older sister Catherine, the founder of the Hartford Female Seminary. After completing her education at the Seminary, Harriet became one of its teachers until 1832, when she moved to Cincinnati, Ohio, where her father Lyman Beecher (1775–1863) was made president of the Lane Theological Seminary. He later lost a number of students who left the seminary to protest Lyman's conservative position on Abolition, as evidenced in his supporting the colonization of free black slaves in Africa. Stowe's brother Henry Ward Beecher (1813–1887) began his influential preaching career in Cincinnati, supporting women's suffrage and condemning slavery. Stowe began her writing career, in this border state, where she experienced first-hand the rising tensions over the slavery issue.

Figure 1. Harriet Beecher Stowe



In 1836, Stowe married Calvin Stowe (1802–1886), one of the professors at Lane Theological Seminary, and bore eight children. Stowe sold stories to augment their income. *The Mayflower*, a collection of these stories, was published 1843. She also opposed slavery in “Immediate Emancipation—A Sketch” published in 1845. The same year as the passage of the Fugitive Slave Act of 1850, she and her husband moved to Maine, where Calvin Stowe taught at Bowdoin College. There, at the prompting of a vision from God, Stowe wrote the book that made her famous, *Uncle Tom’s Cabin*.

It ran from 1851 to 1852 as a serial in *The National Era*, an Abolitionist newspaper. When *Uncle Tom’s Cabin* was published in book form in 1852, it sold over 300,000 copies. It eventually sold in the millions, was performed as a stage drama, and was

translated into several languages. Stowe became a celebrated figure in America and Europe. The impact this book had on American history was summed up by Abraham Lincoln who, upon first meeting Stowe, said, “So this is the little lady who made this big war.” Stowe had hoped to convert true Christian hearts towards a voluntary aversion of slavery through her sympathetic depiction of the suffering and cruelties slaves endured.

She became a celebrated Abolitionist author, traveling to Europe in 1853; meeting with such black Abolitionist authors as Harriet Jacobs and Frederick Douglass; publishing another anti-slavery novel entitled *Dred; A Tale of the Great Dismal Swamp* (1856), and contributing to *The Independent*. Very much a product of its time, *Uncle Tom’s Cabin* contributed to the popular nineteenth-century genre of domestic fiction, novels that viewed culture and society from the woman’s perspective.

Stowe promoted the centrality of the woman’s perspective and the importance of women to society in her other works, including *Pink and White Tyranny: A Society Novel* (1871) and *We and Our Neighbors* (1875).

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Harriet Beecher Stowe,” The Miriam and Ira D. Wallach Division of Art, New York Public Library, Likely Public Domain, No Known Restrictions.

Trials of a Housekeeper (1839) By Harriet Beecher Stowe

TRIALS OF A HOUSEKEEPER

I have a detail of very homely grievances to present; but such as they are, many a heart will feel them to be heavy—the trials of a housekeeper.

“Poh!” says one of the lords of creation, taking his cigar out of his mouth, and twirling it between his two first fingers, “what a fuss these women do make of this simple matter of managing a family! I can’t see for my life as there is anything so extraordinary to be done in this matter of housekeeping: only three meals a day to be got and cleared off—and it really seems to take up the whole of their mind from morning till night. *I* could keep house without so much of a flurry, I know.”

Now, prithee, good brother, listen to my story, and see how much you know about it. I came to this enlightened West about a year since, and was duly established in a comfortable country residence within a mile and a half of the city, and there commenced the enjoyment of domestic felicity. I had been married about three months, and had been, previously *in love* in the most approved romantic way, with all the proprieties of moonlight walks, serenades, sentimental billets doux, and everlasting attachment.

After having been allowed, as I said, about three months to get over this sort of thing, and to prepare for realities, I was located for life as aforesaid. My family consisted of myself and husband, a female friend as a visitor, and two brothers of my good man, who were engaged with him in business.

I pass over the first two or three days, spent in that process 488 of hammering boxes, breaking crockery, knocking things down and picking them up again, which is commonly called getting to housekeeping. As usual, carpets were sewed and stretched, laid down, and taken up to be sewed over; things were formed, and reformed, transformed, and conformed, till at last a settled order began to appear. But now came up the great point of all. During our confusion we had cooked and eaten our meals in a very miscellaneous and pastoral manner, eating now from the top of a barrel, and now from a fireboard laid on two chairs, and drinking, some from teacups, and some from saucers, and some from tumblers, and some from a pitcher big enough to be drowned in, and sleeping, some on sofas, and some on stragglng beds and mattresses thrown down here and there wherever there was room. All these pleasant barbarities were now at an end. The house was in order, the dishes put up in their places; three regular meals were to be administered in one day, all in an

orderly, civilized form; beds were to be made, rooms swept and dusted, dishes washed, knives scoured, and all the et cetera to be attended to. Now for getting “help,” as Mrs. Trollope says; and where and how were we to get it? We knew very few persons in the city; and how were we to accomplish the matter? At length the “house of employment” was mentioned; and my husband was dispatched thither regularly every day for a week, while I, in the mean time, was very nearly *dispatched* by the abundance of work at home. At length, one evening, as I was sitting completely exhausted, thinking of resorting to the last feminine expedient for supporting life, viz., a good fit of crying, my husband made his appearance, with a most triumphant air, at the door. “There, Margaret, I have got you a couple at last—cook and chambermaid.” So saying, he flourished open the door, and gave to my view the picture of a little, dry, snuffy-looking old woman, and a great, staring Dutch girl, in a green bonnet with red ribbons, with mouth wide 489 open, and hands and feet that would have made a Greek sculptor open *his* mouth too. I addressed forthwith a few words of encouragement to each of this cultivated-looking couple, and proceeded to ask their names; and forthwith the old woman began to snuffle and to wipe her face with what was left of an old silk pocket-handkerchief preparatory to speaking, while the young lady opened her mouth wider, and looked around with a frightened air, as if meditating an escape. After some preliminaries, however, I found out that my old woman was Mrs. Tibbins, and my Hebe’s name was *Kotterin*; also, that she knew much more Dutch than English, and not any too much of either. The old lady was the cook. I ventured a few inquiries. “Had she ever cooked?”

“Yes, ma’am, sartain; she had lived at two or three places in the city.”

“I suspect, my dear,” said my husband confidently, “that she is an experienced cook, and so your troubles are over;” and he went to reading his newspaper. I said no more, but determined to wait till morning. The breakfast, to be sure, did not do much honor to the talents of my official; but it was the first time, and the place was new to her. After breakfast was cleared away I proceeded to give directions for dinner; it was merely a plain joint of meat, I said, to be roasted in the tin oven. The experienced cook looked at me with a stare of entire vacuity. “The tin oven,” I repeated, “stands there,” pointing to it.

She walked up to it, and touched it with such an appearance of suspicion as if it had been an electrical battery, and then looked round at me with a look of such helpless ignorance that my soul was moved. “I never see one of them things before,” said she.

“Never saw a tin oven!” I exclaimed. “I thought you said you had cooked in two or three families.”

“They does not have such things as them, though,” rejoined 490 my old lady. Nothing was to be done, of course, but to instruct her into the philosophy of the case; and having spitted the joint, and given numberless directions, I walked off to my room to superintend the operations of *Kotterin*, to whom I had committed the making of my bed and the sweeping of my room, it never having come into my head that there could be a wrong way of making a bed; and to this day it is a marvel to me how any one could arrange pillows and quilts to make such a nondescript appearance as mine now presented. One glance showed me that *Kotterin* also was “*just caught*,” and that I had as much to do in her department as in that of my old lady.

Just then the doorbell rang. “Oh, there is the doorbell,” I exclaimed. “Run, *Kotterin*, and show them into the parlor.”

Kotterin started to run, as directed, and then stopped, and stood looking round on all the doors and on

me with a wofully puzzled air. "The street door," said I, pointing towards the entry. Kotterin blundered into the entry, and stood gazing with a look of stupid wonder at the bell ringing without hands, while I went to the door and let in the company before she could be fairly made to understand the connection between the ringing and the phenomenon of admission.

As dinner time approached, I sent word into my kitchen to have it set on; but recollecting the state of the heads of department there, I soon followed my own orders. I found the tin oven standing out in the middle of the kitchen, and my cook seated *à la Turc* in front of it, contemplating the roast meat with full as puzzled an air as in the morning. I once more explained the mystery of taking it off, and assisted her to get it on to the platter, though somewhat cooled by having been so long set out for inspection. I was standing holding the spit in my hands, when Kotterin, who had heard the doorbell ring, and was determined 491 this time to be in season, ran into the hall, and, soon returning, opened the kitchen door, and politely ushered in three or four fashionable looking ladies, exclaiming, "Here she is." As these were strangers from the city, who had come to make their first call, this introduction was far from proving an eligible one—the look of thunderstruck astonishment with which I greeted their first appearance, as I stood brandishing the spit, and the terrified snuffing and staring of poor Mrs. Tibbins, who again had recourse to her old pocket-handkerchief, almost entirely vanquished their gravity, and it was evident that they were on the point of a broad laugh; so, recovering my self-possession, I apologized, and led the way to the parlor.

Let these few incidents be a specimen of the four mortal weeks that I spent with these "helps," during which time I did almost as much work, with twice as much anxiety, as when there was nobody there; and yet everything went wrong besides. The young gentlemen complained of the patches of starch grimed to their collars, and the streaks of black coal ironed into their dickies, while one week every pocket-handkerchief in the house was starched so stiff that you might as well have carried an earthen plate in your pocket; the tumblers looked muddy; the plates were never washed clean or wiped dry unless I attended to each one; and as to eating and drinking, we experienced a variety that we had not before considered possible.

At length the old woman vanished from the stage, and was succeeded by a knowing, active, capable damsel, with a temper like a steel-trap, who remained with me just one week, and then went off in a fit of spite. To her succeeded a rosy, good-natured, merry lass, who broke the crockery, burned the dinner, tore the clothes in ironing, and knocked down everything that stood in her way about the house, without at all discomposing herself about the matter. One night she took the stopper from a barrel of molasses, and 492 came singing off upstairs, while the molasses ran soberly out into the cellar bottom all night, till by morning it was in a state of universal emancipation. Having done this, and also dispatched an entire set of tea things by letting the waiter fall, she one day made her disappearance.

Then, for a wonder, there fell to my lot a tidy, efficient, trained English girl; pretty, and genteel, and neat, and knowing how to do everything, and with the sweetest temper in the world. "Now," said I to myself, "I shall rest from my labors." Everything about the house began to go right, and looked as clean and genteel as Mary's own pretty self. But, alas! this period of repose was interrupted by the vision of a clever, trim-looking young man, who for some weeks could be heard scraping his boots at the kitchen door every Sunday night; and at last Miss Mary, with some smiling and blushing, gave me to understand that she must leave in two weeks.

“Why, Mary,” said I, feeling a little mischievous, “don’t you like the place?”

“Oh, yes, ma’am.”

“Then why do you look for another?”

“I am not going to another place.”

“What, Mary, are you going to learn a trade?”

“No, ma’am.”

“Why, then, what do you mean to do?”

“I expect to keep house myself, ma’am,” said she, laughing and blushing.

“Oh ho!” said I, “that is it;” and so in two weeks I lost the best little girl in the world: peace to her memory.

After this came an interregnum, which put me in mind of the chapter in Chronicles that I used to read with great delight when a child, where Basha, and Elah, and Tibni, and Zimri, and Omri, one after the other, came on to the throne of Israel, all in the compass of half a dozen verses. 493 We had one old woman, who stayed a week, and went away with the misery in her tooth; one young woman, who ran away and got married; one cook, who came at night and went off before light in the morning; one very clever girl, who stayed a month, and then went away because her mother was sick; another, who stayed six weeks, and was taken with the fever herself; and during all this time, who can speak the damage and destruction wrought in the domestic paraphernalia by passing through these multiplied hands?

What shall we do? Shall we give up houses, have no furniture to take care of, keep merely a bag of meal, a porridge pot, and a pudding stick, and sit in our tent door in real patriarchal independence? What shall we do?

Source:

The Writings of Harriet Beecher Stowe, Volume VIII, Harriet Beecher Stowe, Public Domain

The Seamstress (1843) By Harriet Beecher Stowe

THE SEAMSTRESS.

“Few, save the poor, feel for the poor;
The rich know not how hard
It is to be of needful food
And needful rest debarred.

 Their paths are paths of plenteousness;
They sleep on silk and down;
They never think how wearily
The weary head lies down.

 They never by the window sit,
And see the gay pass by,
Yet take their weary work again,
And with a mournful eye.”

L.E.L.

However fine and elevated, in a sentimental point of view, may have been the poetry of this gifted writer, we think we have never seen any thing from this source that *ought* to give a better opinion of her than the little ballad from which the above verses are taken.

They show that the accomplished authoress possessed, not merely a knowledge of the dreamy ideal wants of human beings, but the more pressing and homely ones, which the fastidious and poetical are often the last to appreciate. The sufferings of poverty are not confined to those of the common, squalid, every day inured to hardships, and ready, with open hand, to receive charity, let it come to them as it will. There is another class on whom it presses with still heavier power—the generous, the decent, the self-respecting, who have struggled with their lot in silence, “bearing all things, hoping all things,” and willing to endure all things, rather than breathe a word of complaint, or to acknowledge, even to themselves, that their own efforts will not be sufficient for their own necessities.

Pause with me a while at the door of yonder room, whose small window overlooks a little court below.

It is inhabited by a widow and her daughter, dependent entirely on the labors of the needle, and those other slight and precarious resources, which are all that remain to woman when left to struggle her way through the world alone. It contains all their small earthly store, and there is scarce an article of its little stock of furniture that has not been thought of, and toiled for, and its price calculated over and over again, before every thing could be made right for its purchase. Every article is arranged with the utmost neatness and care; nor is the most costly furniture of a fashionable parlor more sedulously guarded from a scratch or a rub, than is that brightly-varnished bureau, and that neat cherry tea table and bedstead. The floor, too, boasted once a carpet; but old Time has been busy with it, picking a hole here, and making a thin place there; and though the old fellow has been followed up by the most indefatigable zeal in darning, the marks of his mischievous fingers are too plain to be mistaken. It is true, a kindly neighbor has given a bit of faded baize, which has been neatly clipped and bound, and spread down over an entirely unmanageable hole in front of the fireplace; and other places have been repaired with pieces of different colors; and yet, after all, it is evident that the poor carpet is not long for this world.

But the best face is put upon every thing. The little cupboard in the corner, that contains a few china cups, and one or two antiquated silver spoons, relics of better days, is arranged with jealous neatness, and the white muslin window curtain, albeit the muslin be old, has been carefully whitened and starched, and smoothly ironed, and put up with exact precision; and on the bureau, covered by a snowy cloth, are arranged a few books and other memorials of former times, and a faded miniature, which, though it have little about it to interest a stranger, is more precious to the poor widow than every thing besides.

Mrs. Ames is seated in her rocking chair, supported by a pillow, and busy cutting out work, while her daughter, a slender, sickly-looking girl, is sitting by the window, intent on some fine stitching.

Mrs. Ames, in former days, was the wife of a respectable merchant, and the mother of an affectionate family. But evil fortune had followed her with a steadiness that seemed like the stern decree of some adverse fate rather than the ordinary dealings of a merciful Providence. First came a heavy run of losses in business; then long and expensive sickness in the family, and the death of children. Then there was the selling of the large house and elegant furniture, to retire to a humbler style of living; and finally, the sale of all the property, with the view of quitting the shores of a native land, and commencing life again in a new one. But scarcely had the exiled family found themselves in the port of a foreign land, when the father was suddenly smitten down by the hand of death, and his lonely grave made in a land of strangers. The widow, broken-hearted and discouraged, had still a wearisome journey before her ere she could reach any whom she could consider as her friends. With her two daughters, entirely unattended, and with her finances impoverished by detention and sickness, she performed the tedious journey.

Arrived at the place of her destination, she found herself not only without immediate resources, but considerably in debt to one who had advanced money for her travelling expenses. With silent endurance she met the necessities of her situation. Her daughters, delicately reared, and hitherto carefully educated, were placed out to service, and Mrs. Ames sought for employment as a nurse. The younger child fell sick, and the hard earnings of the mother were all exhausted in the care of her; and though she recovered in part, she was declared by her physician to be the victim of a disease which would never leave her till it terminated her life.

As soon, however, as her daughter was so far restored as not to need her immediate care, Mrs. Ames

resumed her laborious employment. Scarcely had she been able, in this way, to discharge the debts for her journey and to furnish the small room we have described, when the hand of disease was laid heavily on herself. Too resolute and persevering to give way to the first attacks of pain and weakness, she still continued her fatiguing employment till her system was entirely prostrated. Thus all possibility of pursuing her business was cut off, and nothing remained but what could be accomplished by her own and her daughter's dexterity at the needle. It is at this time we ask you to look in upon the mother and daughter.

Mrs. Ames is sitting up, the first time for a week, and even to-day she is scarcely fit to do so; but she remembers that the month is coming round, and her rent will soon be due; and in her feebleness she will stretch every nerve to meet her engagements with punctilious exactness.

Wearied at length with cutting out, and measuring, and drawing threads, she leans back in her chair, and her eye rests on the pale face of her daughter, who has been sitting for two hours intent on her stitching.

"Ellen, my child, your head aches; don't work so steadily."

"O, no, it don't ache *much*," said she, too conscious of looking very much tired. Poor girl! had she remained in the situation in which she was born, she would now have been skipping about, and enjoying life as other young girls of fifteen do; but now there is no choice of employments for her—no youthful companions—no visiting—no pleasant walks in the fresh air. Evening and morning, it is all the same; headache or sideache, it is all one. She must hold on the same unvarying task—a wearisome thing for a girl of fifteen.

But see! the door opens, and Mrs. Ames's face brightens as her other daughter enters. Mary has become a domestic in a neighboring family, where her faithfulness and kindness of heart have caused her to be regarded more as a daughter and a sister than as a servant. "Here, mother, is your rent money," she exclaimed; "so do put up your work and rest a while. I can get enough to pay it next time before the month comes around again."

"Dear child, I do wish you would ever think to get any thing for yourself," said Mrs. Ames. "I cannot consent to use up all your earnings, as I have done lately, and all Ellen's too; you must have a new dress this spring, and that bonnet of yours is not decent any longer."

"O, no, mother! I have made over my blue calico, and you would be surprised to see how well it looks; and my best frock, when it is washed and darned, will answer some time longer. And then Mrs. Grant has given me a ribbon, and when my bonnet is whitened and trimmed it will look very well. And so," she added, "I brought you some wine this afternoon; you know the doctor says you need wine."

"Dear child, I want to see you take some comfort of your money yourself."

"Well, I do take comfort of it, mother. It is more comfort to be able to help you than to wear all the finest dresses in the world."

Two months from this dialogue found our little family still more straitened and perplexed. Mrs. Ames had been confined all the time with sickness, and the greater part of Ellen's time and strength was occupied with attending to her.

Very little sewing could the poor girl now do, in the broken intervals that remained to her; and the wages of Mary were not only used as fast as earned, but she anticipated two months in advance.

Mrs. Ames had been better for a day or two, and had been sitting up, exerting all her strength to finish a

set of shirts which had been sent in to make. "The money for them will just pay our rent," sighed she; "and if we can do a little more this week——"

"Dear mother, you are so tired," said Ellen; "do lie down, and not worry any more till I come back."

Ellen went out, and passed on till she came to the door of an elegant house, whose damask and muslin window curtains indicated a fashionable residence.

Mrs. Elmore was sitting in her splendidly-furnished parlor, and around her lay various fancy articles which two young girls were busily unrolling. "What a lovely pink scarf!" said one, throwing it over her shoulders and skipping before a mirror; while the other exclaimed, "Do look at these pocket handkerchiefs, mother! what elegant lace!"

"Well, girls," said Mrs. Elmore, "these handkerchiefs are a shameful piece of extravagance. I wonder you will insist on having such things."

"La, mamma, every body has such now; Laura Seymour has half a dozen that cost more than these, and her father is no richer than ours."

"Well," said Mrs. Elmore, "rich or not rich, it seems to make very little odds; we do not seem to have half as much money to spare as we did when we lived in the little house in Spring Street. What with new furnishing the house, and getting every thing you boys and girls say you must have, we are poorer, if any thing, than we were then."

"Ma'am, here is Mrs. Ames's girl come with some sewing," said the servant.

"Show her in," said Mrs. Elmore.

Ellen entered timidly, and handed her bundle of work to Mrs. Elmore, who forthwith proceeded to a minute scrutiny of the articles; for she prided herself on being very particular as to her sewing. But, though the work had been executed by feeble hands and aching eyes, even Mrs. Elmore could detect no fault in it.

"Well, it is very prettily done," said she. "What does your mother charge?"

Ellen handed a neatly-folded bill which she had drawn for her mother. "I must say, I think your mother's prices are very high," said Mrs. Elmore, examining her nearly empty purse; "every thing is getting so dear that one hardly knows how to live." Ellen looked at the fancy articles, and glanced around the room with an air of innocent astonishment. "Ah," said Mrs. Elmore, "I dare say it seems to you as if persons in our situation had no need of economy; but, for my part, I feel the need of it more and more every day." As she spoke she handed Ellen the three dollars, which, though it was not a quarter the price of one of the handkerchiefs, was all that she and her sick mother could claim in the world.

"There," said she; "tell your mother I like her work very much, but I do not think I can afford to employ her, if I can find any one to work cheaper."

Now, Mrs. Elmore was not a hard-hearted woman, and if Ellen had come as a beggar to solicit help for her sick mother, Mrs. Elmore would have fitted out a basket of provisions, and sent a bottle of wine, and a bundle of old clothes, and all the *et cetera* of such occasions; but the sight of a *bill* always aroused all the instinctive sharpness of her business-like education. She never had the dawning of an idea that it was her duty to pay any body any more than she could possibly help; nay, she had an indistinct notion that it was her *duty* as an economist to make every body take as little as possible. When she and her daughters lived in Spring Street, to which she had alluded, they used to spend the greater part of their time at home, and the

family sewing was commonly done among themselves. But since they had moved into a large house, and set up a carriage, and addressed themselves to being genteel, the girls found that they had altogether too much to do to attend to their own sewing, much less to perform any for their father and brothers. And their mother found her hands abundantly full in overlooking her large house, in taking care of expensive furniture, and in superintending her increased train of servants. The sewing, therefore, was put out; and Mrs. Elmore *felt it a duty* to get it done the cheapest way she could. Nevertheless, Mrs. Elmore was too notable a lady, and her sons and daughters were altogether too fastidious as to the make and quality of their clothing, to admit the idea of its being done in any but the most complete and perfect manner.

Mrs. Elmore never accused herself of want of charity for the poor; but she had never considered that the best class of the poor are those who never ask charity. She did not consider that, by paying liberally those who were honestly and independently struggling for themselves, she was really doing a greater charity than by giving indiscriminately to a dozen applicants.

“Don’t you think, mother, she says we charge too high for this work!” said Ellen, when she returned. “I am sure she did not know how much work we put in those shirts. She says she cannot give us any more work; she must look out for somebody that will do it cheaper. I do not see how it is that people who live in such houses, and have so many beautiful things, can feel that they cannot afford to pay for what costs us so much.”

“Well, child, they are more apt to feel so than people who live plainer.”

“Well, I am sure,” said Ellen, “we cannot afford to spend so much time as we have over these shirts for less money.”

“Never mind, my dear,” said the mother, soothingly; “here is a bundle of work that another lady has sent in, and if we get it done, we shall have enough for our rent, and something over to buy bread with.”

It is needless to carry our readers over all the process of cutting, and fitting, and gathering, and stitching, necessary in making up six fine shirts. Suffice it to say that on Saturday evening all but one were finished, and Ellen proceeded to carry them home, promising to bring the remaining one on Tuesday morning. The lady examined the work, and gave Ellen the money; but on Tuesday, when the child came with the remaining work, she found her in great ill humor. Upon reëxamining the shirts, she had discovered that in some important respects they differed from directions she meant to have given, and supposed she had given; and, accordingly, she vented her displeasure on Ellen.

“Why didn’t you make these shirts as I told you?” said she, sharply.

“We did,” said Ellen, mildly; “mother measured by the pattern every part, and cut them herself.”

“Your mother must be a fool, then, to make such a piece of work. I wish you would just take them back and alter them over;” and the lady proceeded with the directions, of which neither Ellen nor her mother till then had had any intimation. Unused to such language, the frightened Ellen took up her work and slowly walked homeward.

“O, dear, how my head does ache!” thought she to herself; “and poor mother! she said this morning she was afraid another of her sick turns was coming on, and we have all this work to pull out and do over.”

“See here, mother,” said she, with a disconsolate air, as she entered the room; “Mrs. Rudd says, take out all

the bosoms, and rip off all the collars, and fix them quite another way. She says they are not like the pattern she sent; but she must have forgotten, for here it is. Look, mother; it is exactly as we made them.”

“Well, my child, carry back the pattern, and show her that it is so.”

“Indeed, mother, she spoke so cross to me, and looked at me so, that I do not feel as if I could go back.”

“I will go for you, then,” said the kind Maria Stephens, who had been sitting with Mrs. Ames while Ellen was out. “I will take the pattern and shirts, and tell her the exact truth about it. I am not afraid of her.” Maria Stephens was a tailoress, who rented a room on the same floor with Mrs. Ames, a cheerful, resolute, go-forward little body, and ready always to give a helping hand to a neighbor in trouble. So she took the pattern and shirts, and set out on her mission.

But poor Mrs. Ames, though she professed to take a right view of the matter, and was very earnest in showing Ellen why she ought not to distress herself about it, still felt a shivering sense of the hardness and unkindness of the world coming over her. The bitter tears would spring to her eyes, in spite of every effort to suppress them, as she sat mournfully gazing on the little faded miniature before mentioned. “When *he* was alive, I never knew what poverty or trouble was,” was the thought that often passed through her mind. And how many a poor forlorn one has thought the same!

Poor Mrs. Ames was confined to her bed for most of that week. The doctor gave absolute directions that she should do nothing, and keep entirely quiet—a direction very sensible indeed in the chamber of ease and competence, but hard to be observed in poverty and want.

What pains the kind and dutiful Ellen took that week to make her mother feel easy! How often she replied to her anxious questions, “that she was quite well,” or “that her head did not ache *much!*” and by various other evasive expedients the child tried to persuade herself that she was speaking the truth. And during the times her mother slept, in the day or evening, she accomplished one or two pieces of plain work, with the price of which she expected to surprise her mother.

It was towards evening when Ellen took her finished work to the elegant dwelling of Mrs. Page. “I shall get a dollar for this,” said she; “enough to pay for mother’s wine and medicine.”

“This work is done very neatly,” said Mrs. Page, “and here is some more I should like to have finished in the same way.”

Ellen looked up wistfully, hoping Mrs. Page was going to pay her for the last work. But Mrs. Page was only searching a drawer for a pattern, which she put into Ellen’s hands, and after explaining how she wanted her work done, dismissed her without saying a word about the expected dollar.

Poor Ellen tried two or three times, as she was going out, to turn round and ask for it; but before she could decide what to say, she found herself in the street.

Mrs. Page was an amiable, kind-hearted woman, but one who was so used to large sums of money that she did not realize how great an affair a single dollar might seem to other persons. For this reason, when Ellen had worked incessantly at the new work put into her hands, that she might get the money for all together, she again disappointed her in the payment.

“I’ll send the money round to-morrow,” said she, when Ellen at last found courage to ask for it. But to-morrow came, and Ellen was forgotten; and it was not till after one or two applications more that the small sum was paid.

But these sketches are already long enough, and let us hasten to close them. Mrs. Ames found liberal friends, who could appreciate and honor her integrity of principle and loveliness of character, and by their assistance she was raised to see more prosperous days; and she, and the delicate Ellen, and warm-hearted Mary were enabled to have a home and fireside of their own, and to enjoy something like the return of their former prosperity.

We have given these sketches, drawn from real life, because we think there is in general too little consideration on the part of those who give employment to those in situations like the widow here described. The giving of employment is a very important branch of charity, inasmuch as it assists that class of the poor who are the most deserving. It should be looked on in this light, and the arrangements of a family be so made that a suitable compensation can be given, and prompt and cheerful payment be made, without the dread of transgressing the rules of economy.

It is better to teach our daughters to do without expensive ornaments or fashionable elegances; better even to deny ourselves the pleasure of large donations or direct subscriptions to public charities, rather than to curtail the small stipend of her whose “candle goeth not out by night,” and who labors with her needle for herself and the helpless dear ones dependent on her exertions.

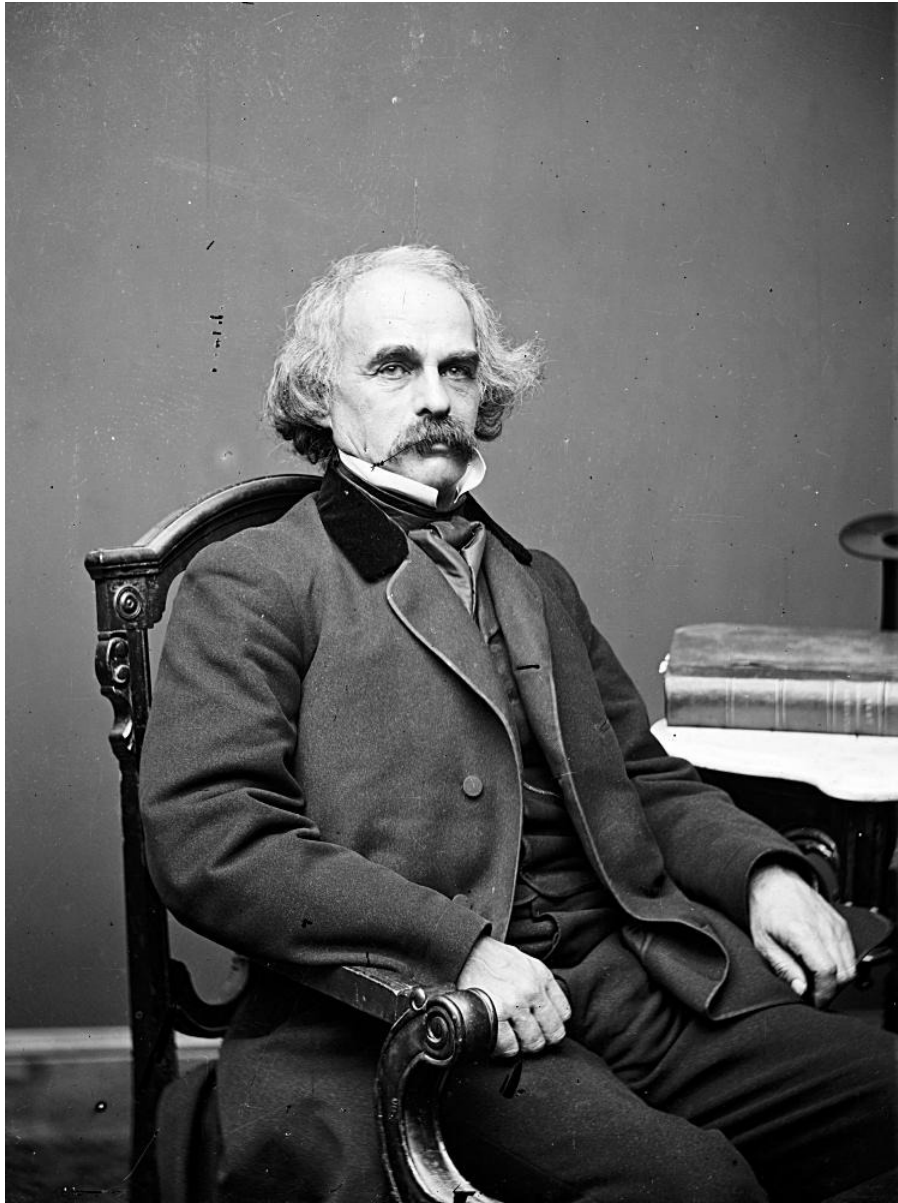
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The May Flower and Miscellaneous Writings, Harriet Beecher Stowe, Public Domain

Author Introduction-Nathaniel Hawthorne (1804–1846)

Nathaniel Hawthorne was born in 1804 to Nathaniel Hawthorne, Senior and Elizabeth Manning Hawthorne. His father was a sea-captain who died in 1808 of yellow fever. Hawthorne's mother then moved with her children to her family's home in Salem. Her family had a long history in Salem, and among Hawthorne's ancestor was a judge in the Salem witch trials of 1692.

Figure 1. Nathaniel Hawthorne



During his childhood in Salem, Hawthorne acquired a love of reading, particularly of long prose works and early novels-as-genre by such writers as John Bunyan (1628–1688), Tobias Smollett (1721–1771), and Sir Walter Scott. Intent on becoming a writer, Hawthorne entered Bowdoin College in Maine, where the Manning family had property. Several of his classmates, including Horatio Bridge (1806–1893) and later president Franklin Pierce (1804–1869), would become life-long friends and supporters of both his livelihood and his writing.

After graduating, Hawthorne immersed himself in antiquarian pursuits, studying Puritan and colonial history. Many of his stories would consider Puritanism's effect on the American consciousness, particularly in regards to the place of evil—and its inevitable impact on human life—in the American individual and their context in society. The stories would also give an American slant to universal concerns, concerns such as potential conflicts of individual freedom and destiny and humankind's place (if any) in the wilderness/nature, and, perhaps, in eternity. Sensitive to how Puritans would confuse the concrete and particular with

the abstract and spiritual, Hawthorne often used allegory and symbolism in order to give shading to Puritans' apparently clear-cut, black and white certainties. He would link Puritan certainties about human nature with more natural human uncertainties and ambiguities.

His first published novel derived not from his antiquarian studies but from his experiences at Bowdoin. Published at his own expense, *Fanshawe* (1828) proved such a failure that Hawthorne halted its distribution. Despite this failure, he successfully placed contemporary and historical prose pieces in Christmas annuals, many in *The Token*, edited by Samuel Griswold Goodrich (1793–1860). His friend Bridge encouraged Hawthorne to publish a collection of this work and, unknown to Hawthorne, offered to defray its publisher, the American Stationers' Company, for any publishing losses. *Twice-Told Tales* came out in 1837 to much critical, though little financial, success. Hawthorne followed it with historical children's books, including *Liberty Tree* (1841), and an expanded edition of *Twice-Told Tales* (1842).

To earn a steady income, Hawthorne worked at the Boston Custom House (1839–1840) and invested money in and lived for a brief stint at the utopian Brook Farm in West Roxbury, an experiment that ultimately failed. In 1842, he married Sophia Peabody. They moved into a house owned by Emerson's family, the Old Manse, in Concord. There, Hawthorne became part of the important literary milieu that included Thoreau, Fuller, and Emerson.

His story collection *Mosses from an Old Manse* came out in 1846. It also offered little financial success. Hawthorne returned to Salem where he worked in the Salem Custom House (1846–1849), losing this position when the Democrats lost the next election. He used his experiences at the Custom House in the long introduction to *The Scarlet Letter* (1850), the novel that won Hawthorne long-lasting fame. This work dramatizes sin, punishment, and redemption—and their effects not only on its heroine, Hester Prynne, but also on her partner in adultery, her cuckolded husband, and the surrounding Puritan community and government that confuses the internal and external self. Hester Prynne both embodies and transcends the scarlet letter “A” she is forced to wear on her breast as punishment for her adultery. Her lover, the Puritan minister Arthur Dimmesdale, underscores the hidden inner self by continuing his public ministerial activities even while bearing a comparable scarlet letter seared into his chest.

Hawthorne further explored the consequences of inherited sin and the mysteries (and contradictions) of the human spirit in *The House of Seven Gables* (1851) and *The Blithedale Romance* (1852). Just preceding these publications, Hawthorne became friends with Herman Melville and perhaps inspired him to turn from writing adventure tales to literary works treating of providence, human will, and all the unknowns in between.

Hawthorne's *The Life of Franklin Pierce* (1852) led recently-elected President Pierce to appoint Hawthorne as the American consul in Liverpool (1853–1847). His consequent travels in England and on the Continent resulted in *The Marble Faun* (1860) and a collection of essays, *Our Old Home* (1863). Set in Rome, *The Marble*

Faun remained popular throughout the nineteenth-century, even being used as a guidebook by American travelers abroad.

In 1860, Hawthorne and his family returned to their home, The Wayside, in Concord. In “Chiefly About War Matters” (1862), he deplored the violence of the Civil War and its terrible transformative effects on America, both the North and South. Even then, he was still using his writing to explore the complexities of the human heart.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

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Figure 1. “Nathaniel Hawthorne,” Mathew Brady, Wikimedia, Public Domain.

The Wives of the Dead (1832) By Nathaniel Hawthorne

The following story, the simple and domestic incidents of which may be deemed scarcely worth relating, after such a lapse of time, awakened some degree of interest, a hundred years ago, in a principal seaport of the Bay Province. The rainy twilight of an autumn day,—a parlor on the second floor of a small house, plainly furnished, as becomed the middling circumstances of its inhabitants, yet decorated with little curiosities from beyond the sea, and a few delicate specimens of Indian manufacture,—these are the only particulars to be premised in regard to scene and season. Two young and comely women sat together by the fireside, nursing their mutual and peculiar sorrows. They were the recent brides of two brothers, a sailor and a landsman, and two successive days had brought tidings of the death of each, by the chances of Canadian warfare and the tempestuous Atlantic. The universal sympathy excited by this bereavement drew numerous condoling guests to the habitation of the widowed sisters. Several, among whom was the minister, had remained till the verge of evening; when, one by one, whispering many comfortable passages of Scripture, that were answered by more abundant tears, they took their leave, and departed to their own happier homes. The mourners, though not insensible to the kindness of their friends, had yearned to be left alone. United, as they had been, by the relationship of the living, and now more closely so by that of the dead, each felt as if whatever consolation her grief admitted were to be found in the bosom of the other. They joined their hearts, and wept together silently. But after an hour of such indulgence, one of the sisters, all of whose emotions were influenced by her mild, quiet, yet not feeble character, began to recollect the precepts of resignation and endurance which piety had taught her, when she did not think to need them. Her misfortune, besides, as earliest known, should earliest cease to interfere with her regular course of duties; accordingly, having placed the table before the fire, and arranged a frugal meal, she took the hand of her companion.

“Come, dearest sister; you have eaten not a morsel to-day,” she said. “Arise, I pray you, and let us ask a blessing on that which is provided for us.”

Her sister-in-law was of a lively and irritable temperament, and the first pangs of her sorrow had been expressed by shrieks and passionate lamentation. She now shrunk from Mary’s words, like a wounded sufferer from a hand that revives the throb.

“There is no blessing left for me, neither will I ask it!” cried Margaret, with a fresh burst of tears. “Would it were His will that I might never taste food more!”

Yet she trembled at these rebellious expressions, almost as soon as they were uttered, and, by degrees, Mary succeeded in bringing her sister’s mind nearer to the situation of her own. Time went on, and their usual hour of repose arrived. The brothers and their brides, entering the married state with no more than the slender means which then sanctioned such a step, had confederated themselves in one household, with equal rights to the parlor, and claiming exclusive privileges in two sleeping-rooms contiguous to it. Thither the widowed ones retired, after heaping ashes upon the dying embers of their fire, and placing a lighted lamp upon the hearth. The doors of both chambers were left open, so that a part of the interior of each, and the beds with their unclosed curtains, were reciprocally visible. Sleep did not steal upon the sisters at one and the same time. Mary experienced the effect often consequent upon grief quietly borne, and soon sunk into temporary forgetfulness, while Margaret became more disturbed and feverish, in proportion as the night advanced with its deepest and stillest hours. She lay listening to the drops of rain, that came down in monotonous succession, unswayed by a breath of wind; and a nervous impulse continually caused her to lift her head from the pillow, and gaze into Mary’s chamber and the intermediate apartment. The cold light of the lamp threw the shadows of the furniture up against the wall, stamping them immovably there, except when they were shaken by a sudden flicker of the flame. Two vacant arm-chairs were in their old positions on opposite sides of the hearth, where the brothers had been wont to sit in young and laughing dignity, as heads of families; two humbler seats were near them, the true thrones of that little empire, where Mary and herself had exercised in love a power that love had won. The cheerful radiance of the fire had shone upon the happy circle, and the dead glimmer of the lamp might have befitted their reunion now. While Margaret groaned in bitterness, she heard a knock at the street door.

“How would my heart have leapt at that sound but yesterday!” thought she, remembering the anxiety with which she had long awaited tidings from her husband.

“I care not for it now; let them begone, for I will not arise.”

But even while a sort of childish fretfulness made her thus resolve, she was breathing hurriedly, and straining her ears to catch a repetition of the summons. It is difficult to be convinced of the death of one whom we have deemed another self. The knocking was now renewed in slow and regular strokes, apparently given with the soft end of a doubled fist, and was accompanied by words, faintly heard through several thicknesses of wall. Margaret looked to her sister’s chamber, and beheld her still lying in the depths of sleep. She arose, placed her foot upon the floor, and slightly arrayed herself, trembling between fear and eagerness as she did so.

“Heaven help me!” sighed she. “I have nothing left to fear, and methinks I am ten times more a coward than ever.”

Seizing the lamp from the hearth, she hastened to the window that overlooked the street-door. It was a lattice, turning upon hinges; and having thrown it back, she stretched her head a little way into the moist atmosphere. A lantern was reddening the front of the house, and melting its light in the neighboring puddles, while a deluge of darkness overwhelmed every other object. As the window grated on its hinges, a man in a broad-brimmed hat and blanket-coat stepped from under the shelter of the projecting story, and looked

upward to discover whom his application had aroused. Margaret knew him as a friendly innkeeper of the town.

“What would you have, Goodman Parker?” cried the widow.

“Lackaday, is it you, Mistress Margaret?” replied the innkeeper. “I was afraid it might be your sister Mary; for I hate to see a young woman in trouble, when I have n’t a word of comfort to whisper her.”

“For Heaven’s sake, what news do you bring?” screamed Margaret.

“Why, there has been an express through the town within this half-hour,” said Goodman Parker, “travelling from the eastern jurisdiction with letters from the governor and council. He tarried at my house to refresh himself with a drop and a morsel, and I asked him what tidings on the frontiers. He tells me we had the better in the skirmish you wot of, and that thirteen men reported slain are well and sound, and your husband among them. Besides, he is appointed of the escort to bring the captivated Frenchers and Indians home to the province jail. I judged you would n’t mind being broke of your rest, and so I stepped over to tell you. Good night.”

So saying, the honest man departed; and his lantern gleamed along the street, bringing to view indistinct shapes of things, and the fragments of a world, like order glimmering through chaos, or memory roaming over the past. But Margaret stayed not to watch these picturesque effects. Joy flashed into her heart, and lighted it up at once; and breathless, and with winged steps, she flew to the bedside of her sister. She paused, however, at the door of the chamber, while a thought of pain broke in upon her.

“Poor Mary!” said she to herself. “Shall I waken her, to feel her sorrow sharpened by my happiness? No; I will keep it within my own bosom till the morrow.”

She approached the bed, to discover if Mary’s sleep were peaceful. Her face was turned partly inward to the pillow, and had been hidden there to weep; but a look of motionless contentment was now visible upon it, as if her heart, like a deep lake, had grown calm because its dead had sunk down so far within. Happy is it, and strange, that the lighter sorrows are those from which dreams are chiefly fabricated. Margaret shrunk from disturbing her sister-in-law, and felt as if her own better fortune had rendered her involuntarily unfaithful, and as if altered and diminished affection must be the consequence of the disclosure she had to make. With a sudden step she turned away. But joy could not long be repressed, even by circumstances that would have excited heavy grief at another moment. Her mind was thronged with delightful thoughts, till sleep stole on, and transformed them to visions, more delightful and more wild, like the breath of winter (but what a cold comparison!) working fantastic tracery upon a window.

When the night was far advanced, Mary awoke with a sudden start. A vivid dream had latterly involved her in its unreal life, of which, however, she could only remember that it had been broken in upon at the most interesting point. For a little time, slumber hung about her like a morning mist, hindering her from perceiving the distinct outline of her situation. She listened with imperfect consciousness to two or three volleys of a rapid and eager knocking; and first she deemed the noise a matter of course, like the breath she drew; next, it appeared a thing in which she had no concern; and lastly, she became aware that it was a summons necessary to be obeyed. At the same moment, the pang of recollection darted into her mind; the pall of sleep was thrown back from the face of grief; the dim light of the chamber, and the objects therein revealed, had retained all her suspended ideas, and restored them as soon as she unclosed her eyes. Again

there was a quick peal upon the street-door. Fearing that her sister would also be disturbed, Mary wrapped herself in a cloak and hood, took the lamp from the hearth, and hastened to the window. By some accident, it had been left unhasped, and yielded easily to her hand.

“Who’s there?” asked Mary, trembling as she looked forth.

The storm was over, and the moon was up; it shone upon broken clouds above, and below upon houses black with moisture, and upon little lakes of the fallen rain, curling into silver beneath the quick enchantment of a breeze. A young man in a sailor’s dress, wet as if he had come out of the depths of the sea, stood alone under the window. Mary recognized him as one whose livelihood was gained by short voyages along the coast; nor did she forget that, previous to her marriage, he had been an unsuccessful wooer of her own.

“What do you seek here, Stephen?” said she.

“Cheer up, Mary, for I seek to comfort you,” answered the rejected lover. “You must know I got home not ten minutes ago, and the first thing my good mother told me was the news about your husband. So, without saying a word to the old woman, I clapped on my hat, and ran out of the house. I could n’t have slept a wink before speaking to you, Mary, for the sake of old times.”

“Stephen, I thought better of you!” exclaimed the widow, with gushing tears and preparing to close the lattice; for she was no whit inclined to imitate the first wife of Zadig.

“But stop, and hear my story out,” cried the young sailor. “I tell you we spoke a brig yesterday afternoon, bound in from Old England. And who do you think I saw standing on deck, well and hearty, only a bit thinner than he was five months ago?”

Mary leaned from the window, but could not speak. “Why, it was your husband himself,” continued the generous seaman. “He and three others saved themselves on a spar, when the Blessing turned bottom upwards. The brig will beat into the bay by daylight, with this wind, and you’ll see him here to-morrow. There’s the comfort I bring you, Mary, and so good night.”

He hurried away, while Mary watched him with a doubt of waking reality, that seemed stronger or weaker as he alternately entered the shade of the houses, or emerged into the broad streaks of moonlight. Gradually, however, a blessed flood of conviction swelled into her heart, in strength enough to overwhelm her, had its increase been more abrupt. Her first impulse was to rouse her sister-in-law, and communicate the new-born gladness. She opened the chamber-door, which had been closed in the course of the night, though not latched, advanced to the bedside, and was about to lay her hand upon the slumberer’s shoulder. But then she remembered that Margaret would awake to thoughts of death and woe, rendered not the less bitter by their contrast with her own felicity. She suffered the rays of the lamp to fall upon the unconscious form of the bereaved one. Margaret lay in unquiet sleep, and the drapery was displaced around her; her young cheek was rosy-tinted, and her lips half opened in a vivid smile; an expression of joy, debarred its passage by her sealed eyelids, struggled forth like incense from the whole countenance.

“My poor sister! you will waken too soon from that happy dream,” thought Mary.

Before retiring, she set down the lamp, and endeavored to arrange the bedclothes so that the chill air might not do harm to the feverish slumberer. But her hand trembled against Margaret’s neck, a tear also fell upon her cheek, and she suddenly awoke.

Source:

The Wives of the Dead, Nathaniel Hawthorne, Public Doman

My Kinsman, Major Molineux (1832) By Nathaniel Hawthorne

After the kings of Great Britain had assumed the right of appointing the colonial governors, the measures of the latter seldom met with the ready and generous approbation which had been paid to those of their predecessors, under the original charters. The people looked with most jealous scrutiny to the exercise of power which did not emanate from themselves, and they usually rewarded their rulers with slender gratitude for the compliances by which, in softening their instructions from beyond the sea, they had incurred the reprehension of those who gave them. The annals of Massachusetts Bay will inform us, that of six governors in the space of about forty years from the surrender of the old charter, under James II, two were imprisoned by a popular insurrection; a third, as Hutchinson inclines to believe, was driven from the province by the whizzing of a musket-ball; a fourth, in the opinion of the same historian, was hastened to his grave by continual bickerings with the House of Representatives; and the remaining two, as well as their successors, till the Revolution, were favored with few and brief intervals of peaceful sway. The inferior members of the court party, in times of high political excitement, led scarcely a more desirable life. These remarks may serve as a preface to the following adventures, which chanced upon a summer night, not far from a hundred years ago. The reader, in order to avoid a long and dry detail of colonial affairs, is requested to dispense with an account of the train of circumstances that had caused much temporary inflammation of the popular mind.

It was near nine o'clock of a moonlight evening, when a boat crossed the ferry with a single passenger, who had obtained his conveyance at that unusual hour by the promise of an extra fare. While he stood on the landing-place, searching in either pocket for the means of fulfilling his agreement, the ferryman lifted a lantern, by the aid of which, and the newly risen moon, he took a very accurate survey of the stranger's figure. He was a youth of barely eighteen years, evidently country-bred, and now, as it should seem, upon his first visit to town. He was clad in a coarse gray coat, well worn, but in excellent repair; his under garments were durably constructed of leather, and fitted tight to a pair of serviceable and well-shaped limbs; his stockings of blue yarn were the incontrovertible work of a mother or a sister; and on his head was a three-cornered hat, which in its better days had perhaps sheltered the graver brow of the lad's father. Under his left arm was a heavy cudgel formed of an oak sapling, and retaining a part of the hardened root; and his equipment was completed by a wallet, not so abundantly stocked as to incommode the vigorous shoulders

on which it hung. Brown, curly hair, well-shaped features, and bright, cheerful eyes were nature's gifts, and worth all that art could have done for his adornment.

The youth, one of whose names was Robin, finally drew from his pocket the half of a little province bill of five shillings, which, in the depreciation in that sort of currency, did but satisfy the ferryman's demand, with the surplus of a sexangular piece of parchment, valued at three pence. He then walked forward into the town, with as light a step as if his day's journey had not already exceeded thirty miles, and with as eager an eye as if he were entering London city, instead of the little metropolis of a New England colony. Before Robin had proceeded far, however, it occurred to him that he knew not whither to direct his steps; so he paused, and looked up and down the narrow street, scrutinizing the small and mean wooden buildings that were scattered on either side.

"This low hovel cannot be my kinsman's dwelling," thought he, "nor yonder old house, where the moonlight enters at the broken casement; and truly I see none hereabouts that might be worthy of him. It would have been wise to inquire my way of the ferryman, and doubtless he would have gone with me, and earned a shilling from the Major for his pains. But the next man I meet will do as well."

He resumed his walk, and was glad to perceive that the street now became wider, and the houses more respectable in their appearance. He soon discerned a figure moving on moderately in advance, and hastened his steps to overtake it. As Robin drew nigh, he saw that the passenger was a man in years, with a full periwig of gray hair, a wide-skirted coat of dark cloth, and silk stockings rolled above his knees. He carried a long and polished cane, which he struck down perpendicularly before him at every step; and at regular intervals he uttered two successive hems, of a peculiarly solemn and sepulchral intonation. Having made these observations, Robin laid hold of the skirt of the old man's coat just when the light from the open door and windows of a barber's shop fell upon both their figures.

"Good evening to you, honored sir," said he, making a low bow, and still retaining his hold of the skirt. "I pray you tell me whereabouts is the dwelling of my kinsman, Major Molineux."

The youth's question was uttered very loudly; and one of the barbers, whose razor was descending on a well-soaped chin, and another who was dressing a Ramillies wig, left their occupations, and came to the door. The citizen, in the mean time, turned a long-favored countenance upon Robin, and answered him in a tone of excessive anger and annoyance. His two sepulchral hems, however, broke into the very centre of his rebuke, with most singular effect, like a thought of the cold grave obtruding among wrathful passions.

"Let go my garment, fellow! I tell you, I know not the man you speak of. What! I have authority, I have—hem, hem—authority; and if this be the respect you show for your betters, your feet shall be brought acquainted with the stocks by daylight, tomorrow morning!"

Robin released the old man's skirt, and hastened away, pursued by an ill-mannered roar of laughter from the barber's shop. He was at first considerably surprised by the result of his question, but, being a shrewd youth, soon thought himself able to account for the mystery.

"This is some country representative," was his conclusion, "who has never seen the inside of my kinsman's door, and lacks the breeding to answer a stranger civilly. The man is old, or verily—I might be tempted to turn back and smite him on the nose. Ah, Robin, Robin! even the barber's boys laugh at you for choosing such a guide! You will be wiser in time, friend Robin."

He now became entangled in a succession of crooked and narrow streets, which crossed each other, and meandered at no great distance from the water-side. The smell of tar was obvious to his nostrils, the masts of vessels pierced the moonlight above the tops of the buildings, and the numerous signs, which Robin paused to read, informed him that he was near the centre of business. But the streets were empty, the shops were closed, and lights were visible only in the second stories of a few dwelling-houses. At length, on the corner of a narrow lane, through which he was passing, he beheld the broad countenance of a British hero swinging before the door of an inn, whence proceeded the voices of many guests. The casement of one of the lower windows was thrown back, and a very thin curtain permitted Robin to distinguish a party at supper, round a well-furnished table. The fragrance of the good cheer steamed forth into the outer air, and the youth could not fail to recollect that the last remnant of his travelling stock of provision had yielded to his morning appetite, and that noon had found and left him dinnerless.

“Oh, that a parchment three-penny might give me a right to sit down at yonder table!” said Robin, with a sigh. “But the Major will make me welcome to the best of his victuals; so I will even step boldly in, and inquire my way to his dwelling.”

He entered the tavern, and was guided by the murmur of voices and the fumes of tobacco to the public-room. It was a long and low apartment, with oaken walls, grown dark in the continual smoke, and a floor which was thickly sanded, but of no immaculate purity. A number of persons—the larger part of whom appeared to be mariners, or in some way connected with the sea—occupied the wooden benches, or leatherbottomed chairs, conversing on various matters, and occasionally lending their attention to some topic of general interest. Three or four little groups were draining as many bowls of punch, which the West India trade had long since made a familiar drink in the colony. Others, who had the appearance of men who lived by regular and laborious handicraft, preferred the insulated bliss of an unshared potation, and became more taciturn under its influence. Nearly all, in short, evinced a predilection for the Good Creature in some of its various shapes, for this is a vice to which, as Fast Day sermons of a hundred years ago will testify, we have a long hereditary claim. The only guests to whom Robin’s sympathies inclined him were two or three sheepish countrymen, who were using the inn somewhat after the fashion of a Turkish caravansary; they had gotten themselves into the darkest corner of the room, and heedless of the Nicotian atmosphere, were supping on the bread of their own ovens, and the bacon cured in their own chimney-smoke. But though Robin felt a sort of brotherhood with these strangers, his eyes were attracted from them to a person who stood near the door, holding whispered conversation with a group of ill-dressed associates. His features were separately striking almost to grotesqueness, and the whole face left a deep impression on the memory. The forehead bulged out into a double prominence, with a vale between; the nose came boldly forth in an irregular curve, and its bridge was of more than a finger’s breadth; the eyebrows were deep and shaggy, and the eyes glowed beneath them like fire in a cave.

While Robin deliberated of whom to inquire respecting his kinsman’s dwelling, he was accosted by the innkeeper, a little man in a stained white apron, who had come to pay his professional welcome to the stranger. Being in the second generation from a French Protestant, he seemed to have inherited the courtesy of his parent nation; but no variety of circumstances was ever known to change his voice from the one shrill note in which he now addressed Robin.

“From the country, I presume, sir?” said he, with a profound bow. “Beg leave to congratulate you on your arrival, and trust you intend a long stay with us. Fine town here, sir, beautiful buildings, and much that may interest a stranger. May I hope for the honor of your commands in respect to supper?”

“The man sees a family likeness! the rogue has guessed that I am related to the Major!” thought Robin, who had hitherto experienced little superfluous civility.

All eyes were now turned on the country lad, standing at the door, in his worn three-cornered hat, gray coat, leather breeches, and blue yarn stockings, leaning on an oaken cudgel, and bearing a wallet on his back.

Robin replied to the courteous innkeeper, with such an assumption of confidence as befitted the Major’s relative. “My honest friend,” he said, “I shall make it a point to patronize your house on some occasion, when”—here he could not help lowering his voice—“when I may have more than a parchment three-pence in my pocket. My present business,” continued he, speaking with lofty confidence, “is merely to inquire my way to the dwelling of my kinsman, Major Molineux.”

There was a sudden and general movement in the room, which Robin interpreted as expressing the eagerness of each individual to become his guide. But the innkeeper turned his eyes to a written paper on the wall, which he read, or seemed to read, with occasional recurrences to the young man’s figure.

“What have we here?” said he, breaking his speech into little dry fragments. “‘Left the house of the subscriber, bounden servant, Hezekiah Mudge,—had on, when he went away, gray coat, leather breeches, master’s third-best hat. One pound currency reward to whosoever shall lodge him in any jail of the providence.’ Better trudge, boy; better trudge!”

Robin had begun to draw his hand towards the lighter end of the oak cudgel, but a strange hostility in every countenance induced him to relinquish his purpose of breaking the courteous innkeeper’s head. As he turned to leave the room, he encountered a sneering glance from the bold-featured personage whom he had before noticed; and no sooner was he beyond the door, than he heard a general laugh, in which the innkeeper’s voice might be distinguished, like the dropping of small stones into a kettle.

“Now, is it not strange,” thought Robin, with his usual shrewdness, “is it not strange that the confession of an empty pocket should outweigh the name of my kinsman, Major Molineux? Oh, if I had one of those grinning rascals in the woods, where I and my oak sapling grew up together, I would teach him that my arm is heavy though my purse be light!”

On turning the corner of the narrow lane, Robin found himself in a spacious street, with an unbroken line of lofty houses on each side, and a steepled building at the upper end, whence the ringing of a bell announced the hour of nine. The light of the moon, and the lamps from the numerous shop-windows, discovered people promenading on the pavement, and amongst them Robin had hoped to recognize his hitherto inscrutable relative. The result of his former inquiries made him unwilling to hazard another, in a scene of such publicity, and he determined to walk slowly and silently up the street, thrusting his face close to that of every elderly gentleman, in search of the Major’s lineaments. In his progress, Robin encountered many gay and gallant figures. Embroidered garments of showy colors, enormous periwigs, gold-laced hats, and silver-hilted swords glided past him and dazzled his optics. Travelled youths, imitators of the European fine gentlemen of the period, trod jauntily along, half dancing to the fashionable tunes which they hummed, and making poor Robin ashamed of his quiet and natural gait. At length, after many pauses to examine the

gorgeous display of goods in the shop-windows, and after suffering some rebukes for the impertinence of his scrutiny into people's faces, the Major's kinsman found himself near the steepled building, still unsuccessful in his search. As yet, however, he had seen only one side of the thronged street; so Robin crossed, and continued the same sort of inquisition down the opposite pavement, with stronger hopes than the philosopher seeking an honest man, but with no better fortune. He had arrived about midway towards the lower end, from which his course began, when he overheard the approach of some one who struck down a cane on the flag-stones at every step, uttering at regular intervals, two sepulchral hems.

"Mercy on us!" quoth Robin, recognizing the sound.

Turning a corner, which chanced to be close at his right hand, he hastened to pursue his researches in some other part of the town. His patience now was wearing low, and he seemed to feel more fatigue from his rambles since he crossed the ferry, than from his journey of several days on the other side. Hunger also pleaded loudly within him, and Robin began to balance the propriety of demanding, violently, and with lifted cudgel, the necessary guidance from the first solitary passenger whom he should meet. While a resolution to this effect was gaining strength, he entered a street of mean appearance, on either side of which a row of ill-built houses was straggling towards the harbor. The moonlight fell upon no passenger along the whole extent, but in the third domicile which Robin passed there was a half-opened door, and his keen glance detected a woman's garment within.

"My luck may be better here," said he to himself.

Accordingly, he approached the doors and beheld it shut closer as he did so; yet an open space remained, sufficing for the fair occupant to observe the stranger, without a corresponding display on her part. All that Robin could discern was a strip of scarlet petticoat, and the occasional sparkle of an eye, as if the moonbeams were trembling on some bright thing.

"Pretty mistress," for I may call her so with a good conscience thought the shrewd youth, since I know nothing to the contrary,—“my sweet pretty mistress, will you be kind enough to tell me whereabouts I must seek the dwelling of my kinsman, Major Molineux?”

Robin's voice was plaintive and winning, and the female, seeing nothing to be shunned in the handsome country youth, thrust open the door, and came forth into the moonlight. She was a dainty little figure with a white neck, round arms, and a slender waist, at the extremity of which her scarlet petticoat jutted out over a hoop, as if she were standing in a balloon. Moreover, her face was oval and pretty, her hair dark beneath the little cap, and her bright eyes possessed a sly freedom, which triumphed over those of Robin.

"Major Molineux dwells here," said this fair woman.

Now, her voice was the sweetest Robin had heard that night, yet he could not help doubting whether that sweet voice spoke Gospel truth. He looked up and down the mean street, and then surveyed the house before which they stood. It was a small, dark edifice of two stories, the second of which projected over the lower floor, and the front apartment had the aspect of a shop for petty commodities.

"Now, truly, I am in luck," replied Robin, cunningly, "and so indeed is my kinsman, the Major, in having so pretty a housekeeper. But I prithee trouble him to step to the door; I will deliver him a message from his friends in the country, and then go back to my lodgings at the inn."

"Nay, the Major has been abed this hour or more," said the lady of the scarlet petticoat; "and it would be

to little purpose to disturb him to-night, seeing his evening draught was of the strongest. But he is a kind-hearted man, and it would be as much as my life's worth to let a kinsman of his turn away from the door. You are the good old gentleman's very picture, and I could swear that was his rainy-weather hat. Also he has garments very much resembling those leather small-clothes. But come in, I pray, for I bid you hearty welcome in his name."

So saying, the fair and hospitable dame took our hero by the hand; and the touch was light, and the force was gentleness, and though Robin read in her eyes what he did not hear in her words, yet the slender-waisted woman in the scarlet petticoat proved stronger than the athletic country youth. She had drawn his half-willing footsteps nearly to the threshold, when the opening of a door in the neighborhood startled the Major's housekeeper, and, leaving the Major's kinsman, she vanished speedily into her own domicile. A heavy yawn preceded the appearance of a man, who, like the Moonshine of Pyramus and Thisbe, carried a lantern, needlessly aiding his sister luminary in the heavens. As he walked sleepily up the street, he turned his broad, dull face on Robin, and displayed a long staff, spiked at the end.

"Home, vagabond, home!" said the watchman, in accents that seemed to fall asleep as soon as they were uttered. "Home, or we'll set you in the stocks by peep of day!"

"This is the second hint of the kind," thought Robin. "I wish they would end my difficulties, by setting me there to-night."

Nevertheless, the youth felt an instinctive antipathy towards the guardian of midnight order, which at first prevented him from asking his usual question. But just when the man was about to vanish behind the corner, Robin resolved not to lose the opportunity, and shouted lustily after him, "I say, friend! will you guide me to the house of my kinsman, Major Molineux?"

The watchman made no reply, but turned the corner and was gone; yet Robin seemed to hear the sound of drowsy laughter stealing along the solitary street. At that moment, also, a pleasant titter saluted him from the open window above his head; he looked up, and caught the sparkle of a saucy eye; a round arm beckoned to him, and next he heard light footsteps descending the staircase within. But Robin, being of the household of a New England clergyman, was a good youth, as well as a shrewd one; so he resisted temptation, and fled away.

He now roamed desperately, and at random, through the town, almost ready to believe that a spell was on him, like that by which a wizard of his country had once kept three pursuers wandering, a whole winter night, within twenty paces of the cottage which they sought. The streets lay before him, strange and desolate, and the lights were extinguished in almost every house. Twice, however, little parties of men, among whom Robin distinguished individuals in outlandish attire, came hurrying along; but, though on both occasions, they paused to address him such intercourse did not at all enlighten his perplexity. They did but utter a few words in some language of which Robin knew nothing, and perceiving his inability to answer, bestowed a curse upon him in plain English and hastened away. Finally, the lad determined to knock at the door of every mansion that might appear worthy to be occupied by his kinsman, trusting that perseverance would overcome the fatality that had hitherto thwarted him. Firm in this resolve, he was passing beneath the walls of a church, which formed the corner of two streets, when, as he turned into the shade of its steeple, he encountered a bulky stranger muffled in a cloak. The man was proceeding with the

speed of earnest business, but Robin planted himself full before him, holding the oak cudgel with both hands across his body as a bar to further passage.

“Halt, honest man, and answer me a question,” said he, very resolutely. “Tell me, this instant, whereabouts is the dwelling of my kinsman, Major Molineux!”

“Keep your tongue between your teeth, fool, and let me pass!” said a deep, gruff voice, which Robin partly remembered. “Let me pass, or I’ll strike you to the earth!”

“No, no, neighbor!” cried Robin, flourishing his cudgel, and then thrusting its larger end close to the man’s muffled face. “No, no, I’m not the fool you take me for, nor do you pass till I have an answer to my question. Whereabouts is the dwelling of my kinsman, Major Molineux?” The stranger, instead of attempting to force his passage, stepped back into the moonlight, unmuffled his face, and stared full into that of Robin.

“Watch here an hour, and Major Molineux will pass by,” said he.

Robin gazed with dismay and astonishment on the unprecedented physiognomy of the speaker. The forehead with its double prominence the broad hooked nose, the shaggy eyebrows, and fiery eyes were those which he had noticed at the inn, but the man’s complexion had undergone a singular, or, more properly, a twofold change. One side of the face blazed an intense red, while the other was black as midnight, the division line being in the broad bridge of the nose; and a mouth which seemed to extend from ear to ear was black or red, in contrast to the color of the cheek. The effect was as if two individual devils, a fiend of fire and a fiend of darkness, had united themselves to form this infernal visage. The stranger grinned in Robin’s face, muffled his party-colored features, and was out of sight in a moment.

“Strange things we travellers see!” ejaculated Robin.

He seated himself, however, upon the steps of the church-door, resolving to wait the appointed time for his kinsman. A few moments were consumed in philosophical speculations upon the species of man who had just left him; but having settled this point shrewdly, rationally, and satisfactorily, he was compelled to look elsewhere for his amusement. And first he threw his eyes along the street. It was of more respectable appearance than most of those into which he had wandered, and the moon, creating, like the imaginative power, a beautiful strangeness in familiar objects, gave something of romance to a scene that might not have possessed it in the light of day. The irregular and often quaint architecture of the houses, some of whose roofs were broken into numerous little peaks, while others ascended, steep and narrow, into a single point, and others again were square; the pure snow-white of some of their complexions, the aged darkness of others, and the thousand sparklings, reflected from bright substances in the walls of many; these matters engaged Robin’s attention for a while, and then began to grow wearisome. Next he endeavored to define the forms of distant objects, starting away, with almost ghostly indistinctness, just as his eye appeared to grasp them, and finally he took a minute survey of an edifice which stood on the opposite side of the street, directly in front of the church-door, where he was stationed. It was a large, square mansion, distinguished from its neighbors by a balcony, which rested on tall pillars, and by an elaborate Gothic window, communicating therewith.

“Perhaps this is the very house I have been seeking,” thought Robin.

Then he strove to speed away the time, by listening to a murmur which swept continually along the street, yet was scarcely audible, except to an unaccustomed ear like his; it was a low, dull, dreamy sound, compounded of many noises, each of which was at too great a distance to be separately heard. Robin

marvelled at this snore of a sleeping town, and marvelled more whenever its continuity was broken by now and then a distant shout, apparently loud where it originated. But altogether it was a sleep-inspiring sound, and, to shake off its drowsy influence, Robin arose, and climbed a window-frame, that he might view the interior of the church. There the moonbeams came trembling in, and fell down upon the deserted pews, and extended along the quiet aisles. A fainter yet more awful radiance was hovering around the pulpit, and one solitary ray had dared to rest upon the open page of the great Bible. Had nature, in that deep hour, become a worshipper in the house which man had builded? Or was that heavenly light the visible sanctity of the place,—visible because no earthly and impure feet were within the walls? The scene made Robin's heart shiver with a sensation of loneliness stronger than he had ever felt in the remotest depths of his native woods; so he turned away and sat down again before the door. There were graves around the church, and now an uneasy thought obtruded into Robin's breast. What if the object of his search, which had been so often and so strangely thwarted, were all the time mouldering in his shroud? What if his kinsman should glide through yonder gate, and nod and smile to him in dimly passing by?

“Oh that any breathing thing were here with me!” said Robin.

Recalling his thoughts from this uncomfortable track, he sent them over forest, hill, and stream, and attempted to imagine how that evening of ambiguity and weariness had been spent by his father's household. He pictured them assembled at the door, beneath the tree, the great old tree, which had been spared for its huge twisted trunk and venerable shade, when a thousand leafy brethren fell. There, at the going down of the summer sun, it was his father's custom to perform domestic worship that the neighbors might come and join with him like brothers of the family, and that the wayfaring man might pause to drink at that fountain, and keep his heart pure by freshening the memory of home. Robin distinguished the seat of every individual of the little audience; he saw the good man in the midst, holding the Scriptures in the golden light that fell from the western clouds; he beheld him close the book and all rise up to pray. He heard the old thanksgivings for daily mercies, the old supplications for their continuance to which he had so often listened in weariness, but which were now among his dear remembrances. He perceived the slight inequality of his father's voice when he came to speak of the absent one; he noted how his mother turned her face to the broad and knotted trunk; how his elder brother scorned, because the beard was rough upon his upper lip, to permit his features to be moved; how the younger sister drew down a low hanging branch before her eyes; and how the little one of all, whose sports had hitherto broken the decorum of the scene, understood the prayer for her playmate, and burst into clamorous grief. Then he saw them go in at the door; and when Robin would have entered also, the latch tinkled into its place, and he was excluded from his home.

“Am I here, or there?” cried Robin, starting; for all at once, when his thoughts had become visible and audible in a dream, the long, wide, solitary street shone out before him.

He aroused himself, and endeavored to fix his attention steadily upon the large edifice which he had surveyed before. But still his mind kept vibrating between fancy and reality; by turns, the pillars of the balcony lengthened into the tall, bare stems of pines, dwindled down to human figures, settled again into their true shape and size, and then commenced a new succession of changes. For a single moment, when he deemed himself awake, he could have sworn that a visage—one which he seemed to remember, yet could not absolutely name as his kinsman's—was looking towards him from the Gothic window. A deeper sleep

wrestled with and nearly overcame him, but fled at the sound of footsteps along the opposite pavement. Robin rubbed his eyes, discerned a man passing at the foot of the balcony, and addressed him in a loud, peevish, and lamentable cry.

“Hallo, friend! must I wait here all night for my kinsman, Major Molineux?”

The sleeping echoes awoke, and answered the voice; and the passenger, barely able to discern a figure sitting in the oblique shade of the steeple, traversed the street to obtain a nearer view. He was himself a gentleman in his prime, of open, intelligent, cheerful, and altogether prepossessing countenance. Perceiving a country youth, apparently homeless and without friends, he accosted him in a tone of real kindness, which had become strange to Robin’s ears.

“Well, my good lad, why are you sitting here?” inquired he. “Can I be of service to you in any way?”

“I am afraid not, sir,” replied Robin, despondingly; “yet I shall take it kindly, if you’ll answer me a single question. I’ve been searching, half the night, for one Major Molineux, now, sir, is there really such a person in these parts, or am I dreaming?”

“Major Molineux! The name is not altogether strange to me,” said the gentleman, smiling. “Have you any objection to telling me the nature of your business with him?”

Then Robin briefly related that his father was a clergyman, settled on a small salary, at a long distance back in the country, and that he and Major Molineux were brothers’ children. The Major, having inherited riches, and acquired civil and military rank, had visited his cousin, in great pomp, a year or two before; had manifested much interest in Robin and an elder brother, and, being childless himself, had thrown out hints respecting the future establishment of one of them in life. The elder brother was destined to succeed to the farm which his father cultivated in the interval of sacred duties; it was therefore determined that Robin should profit by his kinsman’s generous intentions, especially as he seemed to be rather the favorite, and was thought to possess other necessary endowments.

“For I have the name of being a shrewd youth,” observed Robin, in this part of his story.

“I doubt not you deserve it,” replied his new friend, good-naturedly; “but pray proceed.”

“Well, sir, being nearly eighteen years old, and well grown, as you see,” continued Robin, drawing himself up to his full height, “I thought it high time to begin in the world. So my mother and sister put me in handsome trim, and my father gave me half the remnant of his last year’s salary, and five days ago I started for this place, to pay the Major a visit. But, would you believe it, sir! I crossed the ferry a little after dark, and have yet found nobody that would show me the way to his dwelling; only, an hour or two since, I was told to wait here, and Major Molineux would pass by.”

“Can you describe the man who told you this?” inquired the gentleman.

“Oh, he was a very ill-favored fellow, sir,” replied Robin, “with two great bumps on his forehead, a hook nose, fiery eyes; and, what struck me as the strangest, his face was of two different colors. Do you happen to know such a man, sir?”

“Not intimately,” answered the stranger, “but I chanced to meet him a little time previous to your stopping me. I believe you may trust his word, and that the Major will very shortly pass through this street. In the mean time, as I have a singular curiosity to witness your meeting, I will sit down here upon the steps and bear you company.”

He seated himself accordingly, and soon engaged his companion in animated discourse. It was but of brief continuance, however, for a noise of shouting, which had long been remotely audible, drew so much nearer that Robin inquired its cause.

“What may be the meaning of this uproar?” asked he. “Truly, if your town be always as noisy, I shall find little sleep while I am an inhabitant.”

“Why, indeed, friend Robin, there do appear to be three or four riotous fellows abroad to-night,” replied the gentleman. “You must not expect all the stillness of your native woods here in our streets. But the watch will shortly be at the heels of these lads and—”

“Ay, and set them in the stocks by peep of day,” interrupted Robin recollecting his own encounter with the drowsy lantern-bearer. “But, dear sir, if I may trust my ears, an army of watchmen would never make head against such a multitude of rioters. There were at least a thousand voices went up to make that one shout.”

“May not a man have several voices, Robin, as well as two complexions?” said his friend.

“Perhaps a man may; but Heaven forbid that a woman should!” responded the shrewd youth, thinking of the seductive tones of the Major’s housekeeper.

The sounds of a trumpet in some neighboring street now became so evident and continual, that Robin’s curiosity was strongly excited. In addition to the shouts, he heard frequent bursts from many instruments of discord, and a wild and confused laughter filled up the intervals. Robin rose from the steps, and looked wistfully towards a point whither people seemed to be hastening.

“Surely some prodigious merry-making is going on,” exclaimed he “I have laughed very little since I left home, sir, and should be sorry to lose an opportunity. Shall we step round the corner by that darkish house and take our share of the fun?”

“Sit down again, sit down, good Robin,” replied the gentleman, laying his hand on the skirt of the gray coat. “You forget that we must wait here for your kinsman; and there is reason to believe that he will pass by, in the course of a very few moments.”

The near approach of the uproar had now disturbed the neighborhood; windows flew open on all sides; and many heads, in the attire of the pillow, and confused by sleep suddenly broken, were protruded to the gaze of whoever had leisure to observe them. Eager voices hailed each other from house to house, all demanding the explanation, which not a soul could give. Half-dressed men hurried towards the unknown commotion stumbling as they went over the stone steps that thrust themselves into the narrow foot-walk. The shouts, the laughter, and the tuneless bray the antipodes of music, came onwards with increasing din, till scattered individuals, and then denser bodies, began to appear round a corner at the distance of a hundred yards.

“Will you recognize your kinsman, if he passes in this crowd?” inquired the gentleman.

“Indeed, I can’t warrant it, sir; but I’ll take my stand here, and keep a bright lookout,” answered Robin, descending to the outer edge of the pavement.

A mighty stream of people now emptied into the street, and came rolling slowly towards the church. A single horseman wheeled the corner in the midst of them, and close behind him came a band of fearful wind instruments, sending forth a fresher discord now that no intervening buildings kept it from the ear. Then a

redder light disturbed the moonbeams, and a dense multitude of torches shone along the street, concealing, by their glare, whatever object they illuminated. The single horseman, clad in a military dress, and bearing a drawn sword, rode onward as the leader, and, by his fierce and variegated countenance, appeared like war personified; the red of one cheek was an emblem of fire and sword; the blackness of the other betokened the mourning that attends them. In his train were wild figures in the Indian dress, and many fantastic shapes without a model, giving the whole march a visionary air, as if a dream had broken forth from some feverish brain, and were sweeping visibly through the midnight streets. A mass of people, inactive, except as applauding spectators, hemmed the procession in; and several women ran along the sidewalk, piercing the confusion of heavier sounds with their shrill voices of mirth or terror.

“The double-faced fellow has his eye upon me,” muttered Robin, with an indefinite but an uncomfortable idea that he was himself to bear a part in the pageantry.

The leader turned himself in the saddle, and fixed his glance full upon the country youth, as the steed went slowly by. When Robin had freed his eyes from those fiery ones, the musicians were passing before him, and the torches were close at hand; but the unsteady brightness of the latter formed a veil which he could not penetrate. The rattling of wheels over the stones sometimes found its way to his ear, and confused traces of a human form appeared at intervals, and then melted into the vivid light. A moment more, and the leader thundered a command to halt: the trumpets vomited a horrid breath, and then held their peace; the shouts and laughter of the people died away, and there remained only a universal hum, allied to silence. Right before Robin’s eyes was an uncovered cart. There the torches blazed the brightest, there the moon shone out like day, and there, in tar-and-feathery dignity, sat his kinsman, Major Molineux!

He was an elderly man, of large and majestic person, and strong, square features, betokening a steady soul; but steady as it was, his enemies had found means to shake it. His face was pale as death, and far more ghastly; the broad forehead was contracted in his agony, so that his eyebrows formed one grizzled line; his eyes were red and wild, and the foam hung white upon his quivering lip. His whole frame was agitated by a quick and continual tremor, which his pride strove to quell, even in those circumstances of overwhelming humiliation. But perhaps the bitterest pang of all was when his eyes met those of Robin; for he evidently knew him on the instant, as the youth stood witnessing the foul disgrace of a head grown gray in honor. They stared at each other in silence, and Robin’s knees shook, and his hair bristled, with a mixture of pity and terror. Soon, however, a bewildering excitement began to seize upon his mind; the preceding adventures of the night, the unexpected appearance of the crowd, the torches, the confused din and the hush that followed, the spectre of his kinsman reviled by that great multitude,—all this, and, more than all, a perception of tremendous ridicule in the whole scene, affected him with a sort of mental inebriety. At that moment a voice of sluggish merriment saluted Robin’s ears; he turned instinctively, and just behind the corner of the church stood the lantern-bearer, rubbing his eyes, and drowsily enjoying the lad’s amazement. Then he heard a peal of laughter like the ringing of silvery bells; a woman twitched his arm, a saucy eye met his, and he saw the lady of the scarlet petticoat. A sharp, dry cachinnation appealed to his memory, and, standing on tiptoe in the crowd, with his white apron over his head, he beheld the courteous little innkeeper. And lastly, there sailed over the heads of the multitude a great, broad laugh, broken in the midst by two sepulchral hems; thus, “Haw, haw, haw,—hem, hem,—haw, haw, haw, haw!”

The sound proceeded from the balcony of the opposite edifice, and thither Robin turned his eyes. In front of the Gothic window stood the old citizen, wrapped in a wide gown, his gray periwig exchanged for a nightcap, which was thrust back from his forehead, and his silk stockings hanging about his legs. He supported himself on his polished cane in a fit of convulsive merriment, which manifested itself on his solemn old features like a funny inscription on a tombstone. Then Robin seemed to hear the voices of the barbers, of the guests of the inn, and of all who had made sport of him that night. The contagion was spreading among the multitude, when all at once, it seized upon Robin, and he sent forth a shout of laughter that echoed through the street,—every man shook his sides, every man emptied his lungs, but Robin's shout was the loudest there. The cloud-spirits peeped from their silvery islands, as the congregated mirth went roaring up the sky! The Man in the Moon heard the far bellow. "Oho," quoth he, "the old earth is frolicsome to-night!"

When there was a momentary calm in that tempestuous sea of sound, the leader gave the sign, the procession resumed its march. On they went, like fiends that throng in mockery around some dead potentate, mighty no more, but majestic still in his agony. On they went, in counterfeited pomp, in senseless uproar, in frenzied merriment, trampling all on an old man's heart. On swept the tumult, and left a silent street behind.

"Well, Robin, are you dreaming?" inquired the gentleman, laying his hand on the youth's shoulder.

Robin started, and withdrew his arm from the stone post to which he had instinctively clung, as the living stream rolled by him. His cheek was somewhat pale, and his eye not quite as lively as in the earlier part of the evening.

"Will you be kind enough to show me the way to the ferry?" said he, after a moment's pause.

"You have, then, adopted a new subject of inquiry?" observed his companion, with a smile.

"Why, yes, sir," replied Robin, rather dryly. "Thanks to you, and to my other friends, I have at last met my kinsman, and he will scarce desire to see my face again. I begin to grow weary of a town life, sir. Will you show me the way to the ferry?"

"No, my good friend Robin,—not to-night, at least," said the gentleman. "Some few days hence, if you wish it, I will speed you on your journey. Or, if you prefer to remain with us, perhaps, as you are a shrewd youth, you may rise in the world without the help of your kinsman, Major Molineux."

Source:

The Snow Image, Nathaniel Hawthorne, Public Domain

Young Goodman Brown (1835) By Nathaniel Hawthorne

Young Goodman Brown came forth at sunset into the street at Salem village; but put his head back, after crossing the threshold, to exchange a parting kiss with his young wife. And Faith, as the wife was aptly named, thrust her own pretty head into the street, letting the wind play with the pink ribbons of her cap while she called to Goodman Brown.

“Dearest heart,” whispered she, softly and rather sadly, when her lips were close to his ear, “prithee put off your journey until sunrise and sleep in your own bed to-night. A lone woman is troubled with such dreams and such thoughts that she’s afraid of herself sometimes. Pray tarry with me this night, dear husband, of all nights in the year.”

“My love and my Faith,” replied young Goodman Brown, “of all nights in the year, this one night must I tarry away from thee. My journey, as thou callest it, forth and back again, must needs be done ‘twixt now and sunrise. What, my sweet, pretty wife, dost thou doubt me already, and we but three months married?”

“Then God bless you!” said Faith, with the pink ribbons; “and may you find all well when you come back.”

“Amen!” cried Goodman Brown. “Say thy prayers, dear Faith, and go to bed at dusk, and no harm will come to thee.”

So they parted; and the young man pursued his way until, being about to turn the corner by the meeting-house, he looked back and saw the head of Faith still peeping after him with a melancholy air, in spite of her pink ribbons.

“Poor little Faith!” thought he, for his heart smote him. “What a wretch am I to leave her on such an errand! She talks of dreams, too. Methought as she spoke there was trouble in her face, as if a dream had warned her what work is to be done tonight. But no, no; ‘t would kill her to think it. Well, she’s a blessed angel on earth; and after this one night I’ll cling to her skirts and follow her to heaven.”

With this excellent resolve for the future, Goodman Brown felt himself justified in making more haste on his present evil purpose. He had taken a dreary road, darkened by all the gloomiest trees of the forest, which barely stood aside to let the narrow path creep through, and closed immediately behind. It was all as lonely as could be; and there is this peculiarity in such a solitude, that the traveller knows not who may be

concealed by the innumerable trunks and the thick boughs overhead; so that with lonely footsteps he may yet be passing through an unseen multitude.

“There may be a devilish Indian behind every tree,” said Goodman Brown to himself; and he glanced fearfully behind him as he added, “What if the devil himself should be at my very elbow!”

His head being turned back, he passed a crook of the road, and, looking forward again, beheld the figure of a man, in grave and decent attire, seated at the foot of an old tree. He arose at Goodman Brown’s approach and walked onward side by side with him.

“You are late, Goodman Brown,” said he. “The clock of the Old South was striking as I came through Boston, and that is full fifteen minutes ago.”

“Faith kept me back a while,” replied the young man, with a tremor in his voice, caused by the sudden appearance of his companion, though not wholly unexpected.

It was now deep dusk in the forest, and deepest in that part of it where these two were journeying. As nearly as could be discerned, the second traveller was about fifty years old, apparently in the same rank of life as Goodman Brown, and bearing a considerable resemblance to him, though perhaps more in expression than features. Still they might have been taken for father and son. And yet, though the elder person was as simply clad as the younger, and as simple in manner too, he had an indescribable air of one who knew the world, and who would not have felt abashed at the governor’s dinner table or in King William’s court, were it possible that his affairs should call him thither. But the only thing about him that could be fixed upon as remarkable was his staff, which bore the likeness of a great black snake, so curiously wrought that it might almost be seen to twist and wriggle itself like a living serpent. This, of course, must have been an ocular deception, assisted by the uncertain light.

“Come, Goodman Brown,” cried his fellow-traveller, “this is a dull pace for the beginning of a journey. Take my staff, if you are so soon weary.”

“Friend,” said the other, exchanging his slow pace for a full stop, “having kept covenant by meeting thee here, it is my purpose now to return whence I came. I have scruples touching the matter thou wot’st of.”

“Sayest thou so?” replied he of the serpent, smiling apart. “Let us walk on, nevertheless, reasoning as we go; and if I convince thee not thou shalt turn back. We are but a little way in the forest yet.”

“Too far! too far!” exclaimed the goodman, unconsciously resuming his walk. “My father never went into the woods on such an errand, nor his father before him. We have been a race of honest men and good Christians since the days of the martyrs; and shall I be the first of the name of Brown that ever took this path and kept—”

“Such company, thou wouldst say,” observed the elder person, interpreting his pause. “Well said, Goodman Brown! I have been as well acquainted with your family as with ever a one among the Puritans; and that’s no trifle to say. I helped your grandfather, the constable, when he lashed the Quaker woman so smartly through the streets of Salem; and it was I that brought your father a pitch-pine knot, kindled at my own hearth, to set fire to an Indian village, in King Philip’s war. They were my good friends, both; and many a pleasant walk have we had along this path, and returned merrily after midnight. I would fain be friends with you for their sake.”

“If it be as thou sayest,” replied Goodman Brown, “I marvel they never spoke of these matters; or, verily,

I marvel not, seeing that the least rumor of the sort would have driven them from New England. We are a people of prayer, and good works to boot, and abide no such wickedness.”

“Wickedness or not,” said the traveller with the twisted staff, “I have a very general acquaintance here in New England. The deacons of many a church have drunk the communion wine with me; the selectmen of divers towns make me their chairman; and a majority of the Great and General Court are firm supporters of my interest. The governor and I, too—But these are state secrets.”

“Can this be so?” cried Goodman Brown, with a stare of amazement at his undisturbed companion. “Howbeit, I have nothing to do with the governor and council; they have their own ways, and are no rule for a simple husbandman like me. But, were I to go on with thee, how should I meet the eye of that good old man, our minister, at Salem village? Oh, his voice would make me tremble both Sabbath day and lecture day.”

Thus far the elder traveller had listened with due gravity; but now burst into a fit of irrepressible mirth, shaking himself so violently that his snake-like staff actually seemed to wriggle in sympathy.

“Ha! ha! ha!” shouted he again and again; then composing himself, “Well, go on, Goodman Brown, go on; but, prithee, don’t kill me with laughing.”

“Well, then, to end the matter at once,” said Goodman Brown, considerably nettled, “there is my wife, Faith. It would break her dear little heart; and I’d rather break my own.”

“Nay, if that be the case,” answered the other, “e’en go thy ways, Goodman Brown. I would not for twenty old women like the one hobbling before us that Faith should come to any harm.”

As he spoke he pointed his staff at a female figure on the path, in whom Goodman Brown recognized a very pious and exemplary dame, who had taught him his catechism in youth, and was still his moral and spiritual adviser, jointly with the minister and Deacon Gookin.

“A marvel, truly, that Goody Cloyse should be so far in the wilderness at nightfall,” said he. “But with your leave, friend, I shall take a cut through the woods until we have left this Christian woman behind. Being a stranger to you, she might ask whom I was consorting with and whither I was going.”

“Be it so,” said his fellow-traveller. “Betake you to the woods, and let me keep the path.”

Accordingly the young man turned aside, but took care to watch his companion, who advanced softly along the road until he had come within a staff’s length of the old dame. She, meanwhile, was making the best of her way, with singular speed for so aged a woman, and mumbling some indistinct words—a prayer, doubtless—as she went. The traveller put forth his staff and touched her withered neck with what seemed the serpent’s tail.

“The devil!” screamed the pious old lady.

“Then Goody Cloyse knows her old friend?” observed the traveller, confronting her and leaning on his writhing stick.

“Ah, forsooth, and is it your worship indeed?” cried the good dame. “Yea, truly is it, and in the very image of my old gossip, Goodman Brown, the grandfather of the silly fellow that now is. But—would your worship believe it?—my broomstick hath strangely disappeared, stolen, as I suspect, by that unchanced witch, Goody Cory, and that, too, when I was all anointed with the juice of smallage, and cinquefoil, and wolf’s bane.”

“Mingled with fine wheat and the fat of a new-born babe,” said the shape of old Goodman Brown.

“Ah, your worship knows the recipe,” cried the old lady, cackling aloud. “So, as I was saying, being all ready for the meeting, and no horse to ride on, I made up my mind to foot it; for they tell me there is a nice young man to be taken into communion to-night. But now your good worship will lend me your arm, and we shall be there in a twinkling.”

“That can hardly be,” answered her friend. “I may not spare you my arm, Goody Cloyse; but here is my staff, if you will.”

So saying, he threw it down at her feet, where, perhaps, it assumed life, being one of the rods which its owner had formerly lent to the Egyptian magi. Of this fact, however, Goodman Brown could not take cognizance. He had cast up his eyes in astonishment, and, looking down again, beheld neither Goody Cloyse nor the serpentine staff, but his fellow-traveller alone, who waited for him as calmly as if nothing had happened.

“That old woman taught me my catechism,” said the young man; and there was a world of meaning in this simple comment.

They continued to walk onward, while the elder traveller exhorted his companion to make good speed and persevere in the path, discoursing so aptly that his arguments seemed rather to spring up in the bosom of his auditor than to be suggested by himself. As they went, he plucked a branch of maple to serve for a walking stick, and began to strip it of the twigs and little boughs, which were wet with evening dew. The moment his fingers touched them they became strangely withered and dried up as with a week’s sunshine. Thus the pair proceeded, at a good free pace, until suddenly, in a gloomy hollow of the road, Goodman Brown sat himself down on the stump of a tree and refused to go any farther.

“Friend,” said he, stubbornly, “my mind is made up. Not another step will I budge on this errand. What if a wretched old woman do choose to go to the devil when I thought she was going to heaven: is that any reason why I should quit my dear Faith and go after her?”

“You will think better of this by and by,” said his acquaintance, composedly. “Sit here and rest yourself a while; and when you feel like moving again, there is my staff to help you along.”

Without more words, he threw his companion the maple stick, and was as speedily out of sight as if he had vanished into the deepening gloom. The young man sat a few moments by the roadside, applauding himself greatly, and thinking with how clear a conscience he should meet the minister in his morning walk, nor shrink from the eye of good old Deacon Gookin. And what calm sleep would be his that very night, which was to have been spent so wickedly, but so purely and sweetly now, in the arms of Faith! Amidst these pleasant and praiseworthy meditations, Goodman Brown heard the tramp of horses along the road, and deemed it advisable to conceal himself within the verge of the forest, conscious of the guilty purpose that had brought him thither, though now so happily turned from it.

On came the hoof tramps and the voices of the riders, two grave old voices, conversing soberly as they drew near. These mingled sounds appeared to pass along the road, within a few yards of the young man’s hiding-place; but, owing doubtless to the depth of the gloom at that particular spot, neither the travellers nor their steeds were visible. Though their figures brushed the small boughs by the wayside, it could not be seen that they intercepted, even for a moment, the faint gleam from the strip of bright sky athwart which they must have passed. Goodman Brown alternately crouched and stood on tiptoe, pulling aside the branches

and thrusting forth his head as far as he durst without discerning so much as a shadow. It vexed him the more, because he could have sworn, were such a thing possible, that he recognized the voices of the minister and Deacon Gookin, jogging along quietly, as they were wont to do, when bound to some ordination or ecclesiastical council. While yet within hearing, one of the riders stopped to pluck a switch.

“Of the two, reverend sir,” said the voice like the deacon’s, “I had rather miss an ordination dinner than to-night’s meeting. They tell me that some of our community are to be here from Falmouth and beyond, and others from Connecticut and Rhode Island, besides several of the Indian powwows, who, after their fashion, know almost as much deviltry as the best of us. Moreover, there is a goodly young woman to be taken into communion.”

“Mighty well, Deacon Gookin!” replied the solemn old tones of the minister. “Spur up, or we shall be late. Nothing can be done, you know, until I get on the ground.”

The hoofs clattered again; and the voices, talking so strangely in the empty air, passed on through the forest, where no church had ever been gathered or solitary Christian prayed. Whither, then, could these holy men be journeying so deep into the heathen wilderness? Young Goodman Brown caught hold of a tree for support, being ready to sink down on the ground, faint and overburdened with the heavy sickness of his heart. He looked up to the sky, doubting whether there really was a heaven above him. Yet there was the blue arch, and the stars brightening in it.

“With heaven above and Faith below, I will yet stand firm against the devil!” cried Goodman Brown.

While he still gazed upward into the deep arch of the firmament and had lifted his hands to pray, a cloud, though no wind was stirring, hurried across the zenith and hid the brightening stars. The blue sky was still visible, except directly overhead, where this black mass of cloud was sweeping swiftly northward. Aloft in the air, as if from the depths of the cloud, came a confused and doubtful sound of voices. Once the listener fancied that he could distinguish the accents of towns-people of his own, men and women, both pious and ungodly, many of whom he had met at the communion table, and had seen others rioting at the tavern. The next moment, so indistinct were the sounds, he doubted whether he had heard aught but the murmur of the old forest, whispering without a wind. Then came a stronger swell of those familiar tones, heard daily in the sunshine at Salem village, but never until now from a cloud of night. There was one voice of a young woman, uttering lamentations, yet with an uncertain sorrow, and entreating for some favor, which, perhaps, it would grieve her to obtain; and all the unseen multitude, both saints and sinners, seemed to encourage her onward.

“Faith!” shouted Goodman Brown, in a voice of agony and desperation; and the echoes of the forest mocked him, crying, “Faith! Faith!” as if bewildered wretches were seeking her all through the wilderness.

The cry of grief, rage, and terror was yet piercing the night, when the unhappy husband held his breath for a response. There was a scream, drowned immediately in a louder murmur of voices, fading into far-off laughter, as the dark cloud swept away, leaving the clear and silent sky above Goodman Brown. But something fluttered lightly down through the air and caught on the branch of a tree. The young man seized it, and beheld a pink ribbon.

“My Faith is gone!” cried he, after one stupefied moment. “There is no good on earth; and sin is but a name. Come, devil; for to thee is this world given.”

And, maddened with despair, so that he laughed loud and long, did Goodman Brown grasp his staff and set forth again, at such a rate that he seemed to fly along the forest path rather than to walk or run. The road grew wilder and drearier and more faintly traced, and vanished at length, leaving him in the heart of the dark wilderness, still rushing onward with the instinct that guides mortal man to evil. The whole forest was peopled with frightful sounds—the creaking of the trees, the howling of wild beasts, and the yell of Indians; while sometimes the wind tolled like a distant church bell, and sometimes gave a broad roar around the traveller, as if all Nature were laughing him to scorn. But he was himself the chief horror of the scene, and shrank not from its other horrors.

“Ha! ha! ha!” roared Goodman Brown when the wind laughed at him.

“Let us hear which will laugh loudest. Think not to frighten me with your devilry. Come witch, come wizard, come Indian powwow, come devil himself, and here comes Goodman Brown. You may as well fear him as he fear you.”

In truth, all through the haunted forest there could be nothing more frightful than the figure of Goodman Brown. On he flew among the black pines, brandishing his staff with frenzied gestures, now giving vent to an inspiration of horrid blasphemy, and now shouting forth such laughter as set all the echoes of the forest laughing like demons around him. The fiend in his own shape is less hideous than when he rages in the breast of man. Thus sped the demoniac on his course, until, quivering among the trees, he saw a red light before him, as when the felled trunks and branches of a clearing have been set on fire, and throw up their lurid blaze against the sky, at the hour of midnight. He paused, in a lull of the tempest that had driven him onward, and heard the swell of what seemed a hymn, rolling solemnly from a distance with the weight of many voices. He knew the tune; it was a familiar one in the choir of the village meeting-house. The verse died heavily away, and was lengthened by a chorus, not of human voices, but of all the sounds of the benighted wilderness pealing in awful harmony together. Goodman Brown cried out, and his cry was lost to his own ear by its unison with the cry of the desert.

In the interval of silence he stole forward until the light glared full upon his eyes. At one extremity of an open space, hemmed in by the dark wall of the forest, arose a rock, bearing some rude, natural resemblance either to an altar or a pulpit, and surrounded by four blazing pines, their tops aflame, their stems untouched, like candles at an evening meeting. The mass of foliage that had overgrown the summit of the rock was all on fire, blazing high into the night and fitfully illuminating the whole field. Each pendent twig and leafy festoon was in a blaze. As the red light arose and fell, a numerous congregation alternately shone forth, then disappeared in shadow, and again grew, as it were, out of the darkness, peopling the heart of the solitary woods at once.

“A grave and dark-clad company,” quoth Goodman Brown.

In truth they were such. Among them, quivering to and fro between gloom and splendor, appeared faces that would be seen next day at the council board of the province, and others which, Sabbath after Sabbath, looked devoutly heavenward, and benignantly over the crowded pews, from the holiest pulpits in the land. Some affirm that the lady of the governor was there. At least there were high dames well known to her, and wives of honored husbands, and widows, a great multitude, and ancient maidens, all of excellent repute, and fair young girls, who trembled lest their mothers should espy them. Either the sudden gleams of light

flashing over the obscure field bedazzled Goodman Brown, or he recognized a score of the church members of Salem village famous for their especial sanctity. Good old Deacon Gookin had arrived, and waited at the skirts of that venerable saint, his revered pastor. But, irreverently consorting with these grave, reputable, and pious people, these elders of the church, these chaste dames and dewy virgins, there were men of dissolute lives and women of spotted fame, wretches given over to all mean and filthy vice, and suspected even of horrid crimes. It was strange to see that the good shrank not from the wicked, nor were the sinners abashed by the saints. Scattered also among their pale-faced enemies were the Indian priests, or powwows, who had often scared their native forest with more hideous incantations than any known to English witchcraft.

“But where is Faith?” thought Goodman Brown; and, as hope came into his heart, he trembled.

Another verse of the hymn arose, a slow and mournful strain, such as the pious love, but joined to words which expressed all that our nature can conceive of sin, and darkly hinted at far more. Unfathomable to mere mortals is the lore of fiends. Verse after verse was sung; and still the chorus of the desert swelled between like the deepest tone of a mighty organ; and with the final peal of that dreadful anthem there came a sound, as if the roaring wind, the rushing streams, the howling beasts, and every other voice of the unconcerted wilderness were mingling and according with the voice of guilty man in homage to the prince of all. The four blazing pines threw up a loftier flame, and obscurely discovered shapes and visages of horror on the smoke wreaths above the impious assembly. At the same moment the fire on the rock shot redly forth and formed a glowing arch above its base, where now appeared a figure. With reverence be it spoken, the figure bore no slight similitude, both in garb and manner, to some grave divine of the New England churches.

“Bring forth the converts!” cried a voice that echoed through the field and rolled into the forest.

At the word, Goodman Brown stepped forth from the shadow of the trees and approached the congregation, with whom he felt a loathful brotherhood by the sympathy of all that was wicked in his heart. He could have well-nigh sworn that the shape of his own dead father beckoned him to advance, looking downward from a smoke wreath, while a woman, with dim features of despair, threw out her hand to warn him back. Was it his mother? But he had no power to retreat one step, nor to resist, even in thought, when the minister and good old Deacon Gookin seized his arms and led him to the blazing rock. Thither came also the slender form of a veiled female, led between Goody Cloyse, that pious teacher of the catechism, and Martha Carrier, who had received the devil’s promise to be queen of hell. A rampant hag was she. And there stood the proselytes beneath the canopy of fire.

“Welcome, my children,” said the dark figure, “to the communion of your race. Ye have found thus young your nature and your destiny. My children, look behind you!”

They turned; and flashing forth, as it were, in a sheet of flame, the fiend worshippers were seen; the smile of welcome gleamed darkly on every visage.

“There,” resumed the sable form, “are all whom ye have revered from youth. Ye deemed them holier than yourselves, and shrank from your own sin, contrasting it with their lives of righteousness and prayerful aspirations heavenward. Yet here are they all in my worshipping assembly. This night it shall be granted you to know their secret deeds: how hoary-bearded elders of the church have whispered wanton words to the young maids of their households; how many a woman, eager for widows’ weeds, has given her husband a drink at bedtime and let him sleep his last sleep in her bosom; how beardless youths have made haste

to inherit their fathers' wealth; and how fair damsels—blush not, sweet ones—have dug little graves in the garden, and bidden me, the sole guest to an infant's funeral. By the sympathy of your human hearts for sin ye shall scent out all the places—whether in church, bedchamber, street, field, or forest—where crime has been committed, and shall exult to behold the whole earth one stain of guilt, one mighty blood spot. Far more than this. It shall be yours to penetrate, in every bosom, the deep mystery of sin, the fountain of all wicked arts, and which inexhaustibly supplies more evil impulses than human power—than my power at its utmost—can make manifest in deeds. And now, my children, look upon each other.”

They did so; and, by the blaze of the hell-kindled torches, the wretched man beheld his Faith, and the wife her husband, trembling before that unhallowed altar.

“Lo, there ye stand, my children,” said the figure, in a deep and solemn tone, almost sad with its despairing awfulness, as if his once angelic nature could yet mourn for our miserable race. “Depending upon one another's hearts, ye had still hoped that virtue were not all a dream. Now are ye undeceived. Evil is the nature of mankind. Evil must be your only happiness. Welcome again, my children, to the communion of your race.”

“Welcome,” repeated the fiend worshippers, in one cry of despair and triumph.

And there they stood, the only pair, as it seemed, who were yet hesitating on the verge of wickedness in this dark world. A basin was hollowed, naturally, in the rock. Did it contain water, reddened by the lurid light? or was it blood? or, perchance, a liquid flame? Herein did the shape of evil dip his hand and prepare to lay the mark of baptism upon their foreheads, that they might be partakers of the mystery of sin, more conscious of the secret guilt of others, both in deed and thought, than they could now be of their own. The husband cast one look at his pale wife, and Faith at him. What polluted wretches would the next glance show them to each other, shuddering alike at what they disclosed and what they saw!

“Faith! Faith!” cried the husband, “look up to heaven, and resist the wicked one.”

Whether Faith obeyed he knew not. Hardly had he spoken when he found himself amid calm night and solitude, listening to a roar of the wind which died heavily away through the forest. He staggered against the rock, and felt it chill and damp; while a hanging twig, that had been all on fire, besprinkled his cheek with the coldest dew.

The next morning young Goodman Brown came slowly into the street of Salem village, staring around him like a bewildered man. The good old minister was taking a walk along the graveyard to get an appetite for breakfast and meditate his sermon, and bestowed a blessing, as he passed, on Goodman Brown. He shrank from the venerable saint as if to avoid an anathema. Old Deacon Gookin was at domestic worship, and the holy words of his prayer were heard through the open window. “What God doth the wizard pray to?” quoth Goodman Brown. Goody Cloyse, that excellent old Christian, stood in the early sunshine at her own lattice, catechizing a little girl who had brought her a pint of morning's milk. Goodman Brown snatched away the child as from the grasp of the fiend himself. Turning the corner by the meeting-house, he spied the head of Faith, with the pink ribbons, gazing anxiously forth, and bursting into such joy at sight of him that she skipped along the street and almost kissed her husband before the whole village. But Goodman Brown looked sternly and sadly into her face, and passed on without a greeting.

Had Goodman Brown fallen asleep in the forest and only dreamed a wild dream of a witch-meeting?

Be it so if you will; but, alas! it was a dream of evil omen for young Goodman Brown. A stern, a sad, a darkly meditative, a distrustful, if not a desperate man did he become from the night of that fearful dream. On the Sabbath day, when the congregation were singing a holy psalm, he could not listen because an anthem of sin rushed loudly upon his ear and drowned all the blessed strain. When the minister spoke from the pulpit with power and fervid eloquence, and, with his hand on the open Bible, of the sacred truths of our religion, and of saint-like lives and triumphant deaths, and of future bliss or misery unutterable, then did Goodman Brown turn pale, dreading lest the roof should thunder down upon the gray blasphemer and his hearers. Often, waking suddenly at midnight, he shrank from the bosom of Faith; and at morning or eventide, when the family knelt down at prayer, he scowled and muttered to himself, and gazed sternly at his wife, and turned away. And when he had lived long, and was borne to his grave a hoary corpse, followed by Faith, an aged woman, and children and grandchildren, a goodly procession, besides neighbors not a few, they carved no hopeful verse upon his tombstone, for his dying hour was gloom.

Source:

Mosses from an Old Manse and Other Stories, Nathaniel Hawthorne, Public Domain

Wakefield (1835) By Nathaniel Hawthorne

In some old magazine or newspaper I recollect a story, told as truth, of a man—let us call him Wakefield—who absented himself for a long time from his wife. The fact, thus abstractedly stated, is not very uncommon, nor, without a proper distinction of circumstances, to be condemned either as naughty or nonsensical. Howbeit, this, though far from the most aggravated, is perhaps the strangest instance on record of marital delinquency, and, moreover, as remarkable a freak as may be found in the whole list of human oddities. The wedded couple lived in London. The man, under pretence of going a journey, took lodgings in the next street to his own house, and there, unheard of by his wife or friends and without the shadow of a reason for such self-banishment, dwelt upward of twenty years. During that period he beheld his home every day, and frequently the forlorn Mrs. Wakefield. And after so great a gap in his matrimonial felicity—when his death was reckoned certain, his estate settled, his name dismissed from memory and his wife long, long ago resigned to her autumnal widowhood—he entered the door one evening quietly as from a day's absence, and became a loving spouse till death.

This outline is all that I remember. But the incident, though of the purest originality, unexampled, and probably never to be repeated, is one, I think, which appeals to the general sympathies of mankind. We know, each for himself, that none of us would perpetrate such a folly, yet feel as if some other might. To my own contemplations, at least, it has often recurred, always exciting wonder, but with a sense that the story must be true and a conception of its hero's character. Whenever any subject so forcibly affects the mind, time is well spent in thinking of it. If the reader choose, let him do his own meditation; or if he prefer to ramble with me through the twenty years of Wakefield's vagary, I bid him welcome, trusting that there will be a pervading spirit and a moral, even should we fail to find them, done up neatly and condensed into the final sentence. Thought has always its efficacy and every striking incident its moral.

What sort of a man was Wakefield? We are free to shape out our own idea and call it by his name. He was now in the meridian of life; his matrimonial affections, never violent, were sobered into a calm, habitual sentiment; of all husbands, he was likely to be the most constant, because a certain sluggishness would keep his heart at rest wherever it might be placed. He was intellectual, but not actively so; his mind occupied itself in long and lazy musings that tended to no purpose or had not vigor to attain it; his thoughts were seldom

so energetic as to seize hold of words. Imagination, in the proper meaning of the term, made no part of Wakefield's gifts. With a cold but not depraved nor wandering heart, and a mind never feverish with riotous thoughts nor perplexed with originality, who could have anticipated that our friend would entitle himself to a foremost place among the doers of eccentric deeds? Had his acquaintances been asked who was the man in London the surest to perform nothing to-day which should be remembered on the morrow, they would have thought of Wakefield. Only the wife of his bosom might have hesitated. She, without having analyzed his character, was partly aware of a quiet selfishness that had rusted into his inactive mind; of a peculiar sort of vanity, the most uneasy attribute about him; of a disposition to craft which had seldom produced more positive effects than the keeping of petty secrets hardly worth revealing; and, lastly, of what she called a little strangeness sometimes in the good man. This latter quality is indefinable, and perhaps non-existent.

Let us now imagine Wakefield bidding adieu to his wife. It is the dusk of an October evening. His equipment is a drab greatcoat, a hat covered with an oil-cloth, top-boots, an umbrella in one hand and a small portmanteau in the other. He has informed Mrs. Wakefield that he is to take the night-coach into the country. She would fain inquire the length of his journey, its object and the probable time of his return, but, indulgent to his harmless love of mystery, interrogates him only by a look. He tells her not to expect him positively by the return-coach nor to be alarmed should he tarry three or four days, but, at all events, to look for him at supper on Friday evening. Wakefield, himself, be it considered, has no suspicion of what is before him. He holds out his hand; she gives her own and meets his parting kiss in the matter-of-course way of a ten years' matrimony, and forth goes the middle-aged Mr. Wakefield, almost resolved to perplex his good lady by a whole week's absence. After the door has closed behind him, she perceives it thrust partly open and a vision of her husband's face through the aperture, smiling on her and gone in a moment. For the time this little incident is dismissed without a thought, but long afterward, when she has been more years a widow than a wife, that smile recurs and flickers across all her reminiscences of Wakefield's visage. In her many musings she surrounds the original smile with a multitude of fantasies which make it strange and awful; as, for instance, if she imagines him in a coffin, that parting look is frozen on his pale features; or if she dreams of him in heaven, still his blessed spirit wears a quiet and crafty smile. Yet for its sake, when all others have given him up for dead, she sometimes doubts whether she is a widow.

But our business is with the husband. We must hurry after him along the street ere he lose his individuality and melt into the great mass of London life. It would be vain searching for him there. Let us follow close at his heels, therefore, until, after several superfluous turns and doublings, we find him comfortably established by the fireside of a small apartment previously bespoken. He is in the next street to his own and at his journey's end. He can scarcely trust his good-fortune in having got thither unperceived, recollecting that at one time he was delayed by the throng in the very focus of a lighted lantern, and again there were footsteps that seemed to tread behind his own, distinct from the multitudinous tramp around him, and anon he heard a voice shouting afar and fancied that it called his name. Doubtless a dozen busybodies had been watching him and told his wife the whole affair.

Poor Wakefield! little knowest thou thine own insignificance in this great world. No mortal eye but mine has traced thee. Go quietly to thy bed, foolish man, and on the morrow, if thou wilt be wise, get thee home to good Mrs. Wakefield and tell her the truth. Remove not thyself even for a little week from thy place in

her chaste bosom. Were she for a single moment to deem thee dead or lost or lastingly divided from her, thou wouldst be woefully conscious of a change in thy true wife for ever after. It is perilous to make a chasm in human affections—not that they gape so long and wide, but so quickly close again.

Almost repenting of his frolic, or whatever it may be termed, Wakefield lies down betimes, and, starting from his first nap, spreads forth his arms into the wide and solitary waste of the unaccustomed bed, “No,” thinks he, gathering the bedclothes about him; “I will not sleep alone another night.” In the morning he rises earlier than usual and sets himself to consider what he really means to do. Such are his loose and rambling modes of thought that he has taken this very singular step with the consciousness of a purpose, indeed, but without being able to define it sufficiently for his own contemplation. The vagueness of the project and the convulsive effort with which he plunges into the execution of it are equally characteristic of a feeble-minded man. Wakefield sifts his ideas, however, as minutely as he may, and finds himself curious to know the progress of matters at home—how his exemplary wife will endure her widowhood of a week, and, briefly, how the little sphere of creatures and circumstances in which he was a central object will be affected by his removal. A morbid vanity, therefore, lies nearest the bottom of the affair. But how is he to attain his ends? Not, certainly, by keeping close in this comfortable lodging, where, though he slept and awoke in the next street to his home, he is as effectually abroad as if the stage-coach had been whirling him away all night. Yet should he reappear, the whole project is knocked in the head. His poor brains being hopelessly puzzled with this dilemma, he at length ventures out, partly resolving to cross the head of the street and send one hasty glance toward his forsaken domicile. Habit—for he is a man of habits—takes him by the hand and guides him, wholly unaware, to his own door, where, just at the critical moment, he is aroused by the scraping of his foot upon the step.—Wakefield, whither are you going?

At that instant his fate was turning on the pivot. Little dreaming of the doom to which his first backward step devotes him, he hurries away, breathless with agitation hitherto unfelt, and hardly dares turn his head at the distant corner. Can it be that nobody caught sight of him? Will not the whole household—the decent Mrs. Wakefield, the smart maid-servant and the dirty little footboy—raise a hue-and-cry through London streets in pursuit of their fugitive lord and master? Wonderful escape! He gathers courage to pause and look homeward, but is perplexed with a sense of change about the familiar edifice such as affects us all when, after a separation of months or years, we again see some hill or lake or work of art with which we were friends of old. In ordinary cases this indescribable impression is caused by the comparison and contrast between our imperfect reminiscences and the reality. In Wakefield the magic of a single night has wrought a similar transformation, because in that brief period a great moral change has been effected. But this is a secret from himself. Before leaving the spot he catches a far and momentary glimpse of his wife passing athwart the front window with her face turned toward the head of the street. The crafty nincompoop takes to his heels, scared with the idea that among a thousand such atoms of mortality her eye must have detected him. Right glad is his heart, though his brain be somewhat dizzy, when he finds himself by the coal-fire of his lodgings.

So much for the commencement of this long whim-wham. After the initial conception and the stirring up of the man’s sluggish temperament to put it in practice, the whole matter evolves itself in a natural train. We may suppose him, as the result of deep deliberation, buying a new wig of reddish hair and selecting sundry garments, in a fashion unlike his customary suit of brown, from a Jew’s old-clothes bag. It is accomplished:

Wakefield is another man. The new system being now established, a retrograde movement to the old would be almost as difficult as the step that placed him in his unparalleled position. Furthermore, he is rendered obstinate by a sulkiness occasionally incident to his temper and brought on at present by the inadequate sensation which he conceives to have been produced in the bosom of Mrs. Wakefield. He will not go back until she be frightened half to death. Well, twice or thrice has she passed before his sight, each time with a heavier step, a paler cheek and more anxious brow, and in the third week of his non-appearance he detects a portent of evil entering the house in the guise of an apothecary. Next day the knocker is muffled. Toward nightfall comes the chariot of a physician and deposits its big-wigged and solemn burden at Wakefield's door, whence after a quarter of an hour's visit he emerges, perchance the herald of a funeral. Dear woman! will she die?

By this time Wakefield is excited to something like energy of feeling, but still lingers away from his wife's bedside, pleading with his conscience that she must not be disturbed at such a juncture. If aught else restrains him, he does not know it. In the course of a few weeks she gradually recovers. The crisis is over; her heart is sad, perhaps, but quiet, and, let him return soon or late, it will never be feverish for him again. Such ideas glimmer through the mist of Wakefield's mind and render him indistinctly conscious that an almost impassable gulf divides his hired apartment from his former home. "It is but in the next street," he sometimes says. Fool! it is in another world. Hitherto he has put off³ his return from one particular day to another; henceforward he leaves the precise time undetermined—not to-morrow; probably next week; pretty soon. Poor man! The dead have nearly as much chance of revisiting their earthly homes as the self-banished Wakefield.

Would that I had a folio to write, instead of an article of a dozen pages! Then might I exemplify how an influence beyond our control lays its strong hand on every deed which we do and weaves its consequences into an iron tissue of necessity.

Wakefield is spellbound. We must leave him for ten years or so to haunt around his house without once crossing the threshold, and to be faithful to his wife with all the affection of which his heart is capable, while he is slowly fading out of hers. Long since, it must be remarked, he has lost the perception of singularity in his conduct.

Now for a scene. Amid the throng of a London street we distinguish a man, now waxing elderly, with few characteristics to attract careless observers, yet bearing in his whole aspect the handwriting of no common fate for such as have the skill to read it. He is meagre; his low and narrow forehead is deeply wrinkled; his eyes, small and lustreless, sometimes wander apprehensively about him, but oftener seem to look inward. He bends his head and moves with an indescribable obliquity of gait, as if unwilling to display his full front to the world. Watch him long enough to see what we have described, and you will allow that circumstances—which often produce remarkable men from Nature's ordinary handiwork—have produced one such here. Next, leaving him to sidle along the footwalk, cast your eyes in the opposite direction, where a portly female considerably in the wane of life, with a prayer-book in her hand, is proceeding to yonder church. She has the placid mien of settled widowhood. Her regrets have either died away or have become so essential to her heart that they would be poorly exchanged for joy. Just as the lean man and well-conditioned woman are passing a slight obstruction occurs and brings these two figures directly in contact. Their hands

touch; the pressure of the crowd forces her bosom against his shoulder; they stand face to face, staring into each other's eyes. After a ten years' separation thus Wakefield meets his wife. The throng eddies away and carries them asunder. The sober widow, resuming her former pace, proceeds to church, but pauses in the portal and throws a perplexed glance along the street. She passes in, however, opening her prayer-book as she goes.

And the man? With so wild a face that busy and selfish London stands to gaze after him he hurries to his lodgings, bolts the door and throws himself upon the bed. The latent feelings of years break out; his feeble mind acquires a brief energy from their strength; all the miserable strangeness of his life is revealed to him at a glance, and he cries out passionately, "Wakefield, Wakefield! You are mad!" Perhaps he was so. The singularity of his situation must have so moulded him to itself that, considered in regard to his fellow-creatures and the business of life, he could not be said to possess his right mind. He had contrived—or, rather, he had happened—to dis sever himself from the world, to vanish, to give up his place and privileges with living men without being admitted among the dead. The life of a hermit is nowise parallel to his. He was in the bustle of the city as of old, but the crowd swept by and saw him not; he was, we may figuratively say, always beside his wife and at his hearth, yet must never feel the warmth of the one nor the affection of the other. It was Wakefield's unprecedented fate to retain his original share of human sympathies and to be still involved in human interests, while he had lost his reciprocal influence on them. It would be a most curious speculation to trace out the effect of such circumstances on his heart and intellect separately and in unison. Yet, changed as he was, he would seldom be conscious of it, but deem himself the same man as ever; glimpses of the truth, indeed, would come, but only for the moment, and still he would keep saying, "I shall soon go back," nor reflect that he had been saying so for twenty years.

I conceive, also, that these twenty years would appear in the retrospect scarcely longer than the week to which Wakefield had at first limited his absence. He would look on the affair as no more than an interlude in the main business of his life. When, after a little while more, he should deem it time to re-enter his parlor, his wife would clap her hands for joy on beholding the middle-aged Mr. Wakefield. Alas, what a mistake! Would Time but await the close of our favorite follies, we should be young men—all of us—and till Doomsday.

One evening, in the twentieth year since he vanished, Wakefield is taking his customary walk toward the dwelling which he still calls his own. It is a gusty night of autumn, with frequent showers that patter down upon the pavement and are gone before a man can put up his umbrella. Pausing near the house, Wakefield discerns through the parlor-windows of the second floor the red glow and the glimmer and fitful flash of a comfortable fire. On the ceiling appears a grotesque shadow of good Mrs. Wakefield. The cap, the nose and chin and the broad waist form an admirable caricature, which dances, moreover, with the up-flickering and down-sinking blaze almost too merrily for the shade of an elderly widow. At this instant a shower chances to fall, and is driven by the unmannerly gust full into Wakefield's face and bosom. He is quite penetrated with its autumnal chill. Shall he stand wet and shivering here, when his own hearth has a good fire to warm him and his own wife will run to fetch the gray coat and small-clothes which doubtless she has kept carefully in the closet of their bedchamber? No; Wakefield is no such fool. He ascends the steps—heavily, for twenty years have stiffened his legs since he came down, but he knows it not.—Stay, Wakefield! Would you go to

the sole home that is left you? Then step into your grave.—The door opens. As he passes in we have a parting glimpse of his visage, and recognize the crafty smile which was the precursor of the little joke that he has ever since been playing off at his wife's expense. How unmercifully has he quizzed the poor woman! Well, a good night's rest to Wakefield!

This happy event—supposing it to be such—could only have occurred at an unpremeditated moment. We will not follow our friend across the threshold. He has left us much food for thought, a portion of which shall lend its wisdom to a moral and be shaped into a figure. Amid the seeming confusion of our mysterious world individuals are so nicely adjusted to a system, and systems to one another and to a whole, that by stepping aside for a moment a man exposes himself to a fearful risk of losing his place for ever. Like Wakefield, he may become, as it were, the outcast of the universe.

Source:

Twice-Told Tales, Nathaniel Hawthorne, Public Domain

The Birthmark (1843) By Nathaniel Hawthorne

In the latter part of the last century there lived a man of science, an eminent proficient in every branch of natural philosophy, who not long before our story opens had made experience of a spiritual affinity more attractive than any chemical one. He had left his laboratory to the care of an assistant, cleared his fine countenance from the furnace smoke, washed the stain of acids from his fingers, and persuaded a beautiful woman to become his wife. In those days when the comparatively recent discovery of electricity and other kindred mysteries of Nature seemed to open paths into the region of miracle, it was not unusual for the love of science to rival the love of woman in its depth and absorbing energy. The higher intellect, the imagination, the spirit, and even the heart might all find their congenial aliment in pursuits which, as some of their ardent votaries believed, would ascend from one step of powerful intelligence to another, until the philosopher should lay his hand on the secret of creative force and perhaps make new worlds for himself. We know not whether Aylmer possessed this degree of faith in man's ultimate control over Nature. He had devoted himself, however, too unreservedly to scientific studies ever to be weaned from them by any second passion. His love for his young wife might prove the stronger of the two; but it could only be by intertwining itself with his love of science, and uniting the strength of the latter to his own.

Such a union accordingly took place, and was attended with truly remarkable consequences and a deeply impressive moral. One day, very soon after their marriage, Aylmer sat gazing at his wife with a trouble in his countenance that grew stronger until he spoke.

"Georgiana," said he, "has it never occurred to you that the mark upon your cheek might be removed?"

"No, indeed," said she, smiling; but perceiving the seriousness of his manner, she blushed deeply. "To tell you the truth it has been so often called a charm that I was simple enough to imagine it might be so."

"Ah, upon another face perhaps it might," replied her husband; "but never on yours. No, dearest Georgiana, you came so nearly perfect from the hand of Nature that this slightest possible defect, which we hesitate whether to term a defect or a beauty, shocks me, as being the visible mark of earthly imperfection."

"Shocks you, my husband!" cried Georgiana, deeply hurt; at first reddening with momentary anger, but then bursting into tears. "Then why did you take me from my mother's side? You cannot love what shocks you!"

To explain this conversation it must be mentioned that in the centre of Georgiana's left cheek there was a singular mark, deeply interwoven, as it were, with the texture and substance of her face. In the usual state of her complexion—a healthy though delicate bloom—the mark wore a tint of deeper crimson, which imperfectly defined its shape amid the surrounding rosiness. When she blushed it gradually became more indistinct, and finally vanished amid the triumphant rush of blood that bathed the whole cheek with its brilliant glow. But if any shifting motion caused her to turn pale there was the mark again, a crimson stain upon the snow, in what Aylmer sometimes deemed an almost fearful distinctness. Its shape bore not a little similarity to the human hand, though of the smallest pygmy size. Georgiana's lovers were wont to say that some fairy at her birth hour had laid her tiny hand upon the infant's cheek, and left this impress there in token of the magic endowments that were to give her such sway over all hearts. Many a desperate swain would have risked life for the privilege of pressing his lips to the mysterious hand. It must not be concealed, however, that the impression wrought by this fairy sign manual varied exceedingly, according to the difference of temperament in the beholders. Some fastidious persons—but they were exclusively of her own sex—affirmed that the bloody hand, as they chose to call it, quite destroyed the effect of Georgiana's beauty, and rendered her countenance even hideous. But it would be as reasonable to say that one of those small blue stains which sometimes occur in the purest statuary marble would convert the Eve of Powers to a monster. Masculine observers, if the birthmark did not heighten their admiration, contented themselves with wishing it away, that the world might possess one living specimen of ideal loveliness without the semblance of a flaw. After his marriage,—for he thought little or nothing of the matter before,—Aylmer discovered that this was the case with himself.

Had she been less beautiful,—if Envy's self could have found aught else to sneer at,—he might have felt his affection heightened by the prettiness of this mimic hand, now vaguely portrayed, now lost, now stealing forth again and glimmering to and fro with every pulse of emotion that throbbed within her heart; but seeing her otherwise so perfect, he found this one defect grow more and more intolerable with every moment of their united lives. It was the fatal flaw of humanity which Nature, in one shape or another, stamps ineffaceably on all her productions, either to imply that they are temporary and finite, or that their perfection must be wrought by toil and pain. The crimson hand expressed the ineludible gripe in which mortality clutches the highest and purest of earthly mould, degrading them into kindred with the lowest, and even with the very brutes, like whom their visible frames return to dust. In this manner, selecting it as the symbol of his wife's liability to sin, sorrow, decay, and death, Aylmer's sombre imagination was not long in rendering the birthmark a frightful object, causing him more trouble and horror than ever Georgiana's beauty, whether of soul or sense, had given him delight.

At all the seasons which should have been their happiest, he invariably and without intending it, nay, in spite of a purpose to the contrary, reverted to this one disastrous topic. Trifling as it at first appeared, it so connected itself with innumerable trains of thought and modes of feeling that it became the central point of all. With the morning twilight Aylmer opened his eyes upon his wife's face and recognized the symbol of imperfection; and when they sat together at the evening hearth his eyes wandered stealthily to her cheek, and beheld, flickering with the blaze of the wood fire, the spectral hand that wrote mortality where he would fain have worshipped. Georgiana soon learned to shudder at his gaze. It needed but a glance with the peculiar

expression that his face often wore to change the roses of her cheek into a deathlike paleness, amid which the crimson hand was brought strongly out, like a bass-relief of ruby on the whitest marble.

Late one night when the lights were growing dim, so as hardly to betray the stain on the poor wife's cheek, she herself, for the first time, voluntarily took up the subject.

"Do you remember, my dear Aylmer," said she, with a feeble attempt at a smile, "have you any recollection of a dream last night about this odious hand?"

"None! none whatever!" replied Aylmer, starting; but then he added, in a dry, cold tone, affected for the sake of concealing the real depth of his emotion, "I might well dream of it; for before I fell asleep it had taken a pretty firm hold of my fancy."

"And you did dream of it?" continued Georgiana, hastily; for she dreaded lest a gush of tears should interrupt what she had to say. "A terrible dream! I wonder that you can forget it. Is it possible to forget this one expression?—It is in her heart now; we must have it out! Reflect, my husband; for by all means I would have you recall that dream."

The mind is in a sad state when Sleep, the all-involving, cannot confine her spectres within the dim region of her sway, but suffers them to break forth, affrighting this actual life with secrets that perchance belong to a deeper one. Aylmer now remembered his dream. He had fancied himself with his servant Aminadab, attempting an operation for the removal of the birthmark; but the deeper went the knife, the deeper sank the hand, until at length its tiny grasp appeared to have caught hold of Georgiana's heart; whence, however, her husband was inexorably resolved to cut or wrench it away.

When the dream had shaped itself perfectly in his memory, Aylmer sat in his wife's presence with a guilty feeling. Truth often finds its way to the mind close muffled in robes of sleep, and then speaks with uncompromising directness of matters in regard to which we practise an unconscious self-deception during our waking moments. Until now he had not been aware of the tyrannizing influence acquired by one idea over his mind, and of the lengths which he might find in his heart to go for the sake of giving himself peace.

"Aylmer," resumed Georgiana, solemnly, "I know not what may be the cost to both of us to rid me of this fatal birthmark. Perhaps its removal may cause cureless deformity; or it may be the stain goes as deep as life itself. Again: do we know that there is a possibility, on any terms, of unclasping the firm gripe of this little hand which was laid upon me before I came into the world?"

"Dearest Georgiana, I have spent much thought upon the subject," hastily interrupted Aylmer. "I am convinced of the perfect practicability of its removal."

"If there be the remotest possibility of it," continued Georgiana, "let the attempt be made at whatever risk. Danger is nothing to me; for life, while this hateful mark makes me the object of your horror and disgust,—life is a burden which I would fling down with joy. Either remove this dreadful hand, or take my wretched life! You have deep science. All the world bears witness of it. You have achieved great wonders. Cannot you remove this little, little mark, which I cover with the tips of two small fingers? Is this beyond your power, for the sake of your own peace, and to save your poor wife from madness?"

"Noblest, dearest, tenderest wife," cried Aylmer, rapturously, "doubt not my power. I have already given this matter the deepest thought—thought which might almost have enlightened me to create a being less perfect than yourself. Georgiana, you have led me deeper than ever into the heart of science. I feel myself

fully competent to render this dear cheek as faultless as its fellow; and then, most beloved, what will be my triumph when I shall have corrected what Nature left imperfect in her fairest work! Even Pygmalion, when his sculptured woman assumed life, felt not greater ecstasy than mine will be.”

“It is resolved, then,” said Georgiana, faintly smiling. “And, Aylmer, spare me not, though you should find the birthmark take refuge in my heart at last.”

Her husband tenderly kissed her cheek—her right cheek—not that which bore the impress of the crimson hand.

The next day Aylmer apprised his wife of a plan that he had formed whereby he might have opportunity for the intense thought and constant watchfulness which the proposed operation would require; while Georgiana, likewise, would enjoy the perfect repose essential to its success. They were to seclude themselves in the extensive apartments occupied by Aylmer as a laboratory, and where, during his toilsome youth, he had made discoveries in the elemental powers of Nature that had roused the admiration of all the learned societies in Europe. Seated calmly in this laboratory, the pale philosopher had investigated the secrets of the highest cloud region and of the profoundest mines; he had satisfied himself of the causes that kindled and kept alive the fires of the volcano; and had explained the mystery of fountains, and how it is that they gush forth, some so bright and pure, and others with such rich medicinal virtues, from the dark bosom of the earth. Here, too, at an earlier period, he had studied the wonders of the human frame, and attempted to fathom the very process by which Nature assimilates all her precious influences from earth and air, and from the spiritual world, to create and foster man, her masterpiece. The latter pursuit, however, Aylmer had long laid aside in unwilling recognition of the truth—against which all seekers sooner or later stumble—that our great creative Mother, while she amuses us with apparently working in the broadest sunshine, is yet severely careful to keep her own secrets, and, in spite of her pretended openness, shows us nothing but results. She permits us, indeed, to mar, but seldom to mend, and, like a jealous patentee, on no account to make. Now, however, Aylmer resumed these half-forgotten investigations; not, of course, with such hopes or wishes as first suggested them; but because they involved much physiological truth and lay in the path of his proposed scheme for the treatment of Georgiana.

As he led her over the threshold of the laboratory, Georgiana was cold and tremulous. Aylmer looked cheerfully into her face, with intent to reassure her, but was so startled with the intense glow of the birthmark upon the whiteness of her cheek that he could not restrain a strong convulsive shudder. His wife fainted.

“Aminadab! Aminadab!” shouted Aylmer, stamping violently on the floor.

Forthwith there issued from an inner apartment a man of low stature, but bulky frame, with shaggy hair hanging about his visage, which was grimed with the vapors of the furnace. This personage had been Aylmer’s underworker during his whole scientific career, and was admirably fitted for that office by his great mechanical readiness, and the skill with which, while incapable of comprehending a single principle, he executed all the details of his master’s experiments. With his vast strength, his shaggy hair, his smoky aspect, and the indescribable earthiness that incrustated him, he seemed to represent man’s physical nature; while Aylmer’s slender figure, and pale, intellectual face, were no less apt a type of the spiritual element.

“Throw open the door of the boudoir, Aminadab,” said Aylmer, “and burn a pastil.”

“Yes, master,” answered Aminadab, looking intently at the lifeless form of Georgiana; and then he muttered to himself, “If she were my wife, I’d never part with that birthmark.”

When Georgiana recovered consciousness she found herself breathing an atmosphere of penetrating fragrance, the gentle potency of which had recalled her from her deathlike faintness. The scene around her looked like enchantment. Aylmer had converted those smoky, dingy, sombre rooms, where he had spent his brightest years in recondite pursuits, into a series of beautiful apartments not unfit to be the secluded abode of a lovely woman. The walls were hung with gorgeous curtains, which imparted the combination of grandeur and grace that no other species of adornment can achieve; and as they fell from the ceiling to the floor, their rich and ponderous folds, concealing all angles and straight lines, appeared to shut in the scene from infinite space. For aught Georgiana knew, it might be a pavilion among the clouds. And Aylmer, excluding the sunshine, which would have interfered with his chemical processes, had supplied its place with perfumed lamps, emitting flames of various hue, but all uniting in a soft, impurpled radiance. He now knelt by his wife’s side, watching her earnestly, but without alarm; for he was confident in his science, and felt that he could draw a magic circle round her within which no evil might intrude.

“Where am I? Ah, I remember,” said Georgiana, faintly; and she placed her hand over her cheek to hide the terrible mark from her husband’s eyes.

“Fear not, dearest!” exclaimed he. “Do not shrink from me! Believe me, Georgiana, I even rejoice in this single imperfection, since it will be such a rapture to remove it.”

“Oh, spare me!” sadly replied his wife. “Pray do not look at it again. I never can forget that convulsive shudder.”

In order to soothe Georgiana, and, as it were, to release her mind from the burden of actual things, Aylmer now put in practice some of the light and playful secrets which science had taught him among its profounder lore. Airy figures, absolutely bodiless ideas, and forms of unsubstantial beauty came and danced before her, imprinting their momentary footsteps on beams of light. Though she had some indistinct idea of the method of these optical phenomena, still the illusion was almost perfect enough to warrant the belief that her husband possessed sway over the spiritual world. Then again, when she felt a wish to look forth from her seclusion, immediately, as if her thoughts were answered, the procession of external existence flitted across a screen. The scenery and the figures of actual life were perfectly represented, but with that bewitching, yet indescribable difference which always makes a picture, an image, or a shadow so much more attractive than the original. When wearied of this, Aylmer bade her cast her eyes upon a vessel containing a quantity of earth. She did so, with little interest at first; but was soon startled to perceive the germ of a plant shooting upward from the soil. Then came the slender stalk; the leaves gradually unfolded themselves; and amid them was a perfect and lovely flower.

“It is magical!” cried Georgiana. “I dare not touch it.”

“Nay, pluck it,” answered Aylmer,—“pluck it, and inhale its brief perfume while you may. The flower will wither in a few moments and leave nothing save its brown seed vessels; but thence may be perpetuated a race as ephemeral as itself.”

But Georgiana had no sooner touched the flower than the whole plant suffered a blight, its leaves turning coal-black as if by the agency of fire.

“There was too powerful a stimulus,” said Aylmer, thoughtfully.

To make up for this abortive experiment, he proposed to take her portrait by a scientific process of his own invention. It was to be effected by rays of light striking upon a polished plate of metal. Georgiana assented; but, on looking at the result, was affrighted to find the features of the portrait blurred and indefinable; while the minute figure of a hand appeared where the cheek should have been. Aylmer snatched the metallic plate and threw it into a jar of corrosive acid.

Soon, however, he forgot these mortifying failures. In the intervals of study and chemical experiment he came to her flushed and exhausted, but seemed invigorated by her presence, and spoke in glowing language of the resources of his art. He gave a history of the long dynasty of the alchemists, who spent so many ages in quest of the universal solvent by which the golden principle might be elicited from all things vile and base. Aylmer appeared to believe that, by the plainest scientific logic, it was altogether within the limits of possibility to discover this long-sought medium; “but,” he added, “a philosopher who should go deep enough to acquire the power would attain too lofty a wisdom to stoop to the exercise of it.” Not less singular were his opinions in regard to the elixir vitae. He more than intimated that it was at his option to concoct a liquid that should prolong life for years, perhaps interminably; but that it would produce a discord in Nature which all the world, and chiefly the quaffer of the immortal nostrum, would find cause to curse.

“Aylmer, are you in earnest?” asked Georgiana, looking at him with amazement and fear. “It is terrible to possess such power, or even to dream of possessing it.”

“Oh, do not tremble, my love,” said her husband. “I would not wrong either you or myself by working such inharmonious effects upon our lives; but I would have you consider how trifling, in comparison, is the skill requisite to remove this little hand.”

At the mention of the birthmark, Georgiana, as usual, shrank as if a red-hot iron had touched her cheek.

Again Aylmer applied himself to his labors. She could hear his voice in the distant furnace room giving directions to Aminadab, whose harsh, uncouth, misshapen tones were audible in response, more like the grunt or growl of a brute than human speech. After hours of absence, Aylmer reappeared and proposed that she should now examine his cabinet of chemical products and natural treasures of the earth. Among the former he showed her a small vial, in which, he remarked, was contained a gentle yet most powerful fragrance, capable of impregnating all the breezes that blow across a kingdom. They were of inestimable value, the contents of that little vial; and, as he said so, he threw some of the perfume into the air and filled the room with piercing and invigorating delight.

“And what is this?” asked Georgiana, pointing to a small crystal globe containing a gold-colored liquid. “It is so beautiful to the eye that I could imagine it the elixir of life.”

“In one sense it is,” replied Aylmer; “or, rather, the elixir of immortality. It is the most precious poison that ever was concocted in this world. By its aid I could apportion the lifetime of any mortal at whom you might point your finger. The strength of the dose would determine whether he were to linger out years, or drop dead in the midst of a breath. No king on his guarded throne could keep his life if I, in my private station, should deem that the welfare of millions justified me in depriving him of it.”

“Why do you keep such a terrific drug?” inquired Georgiana in horror.

“Do not mistrust me, dearest,” said her husband, smiling; “its virtuous potency is yet greater than its

harmful one. But see! here is a powerful cosmetic. With a few drops of this in a vase of water, freckles may be washed away as easily as the hands are cleansed. A stronger infusion would take the blood out of the cheek, and leave the rosiest beauty a pale ghost.”

“Is it with this lotion that you intend to bathe my cheek?” asked Georgiana, anxiously.

“Oh, no,” hastily replied her husband; “this is merely superficial. Your case demands a remedy that shall go deeper.”

In his interviews with Georgiana, Aylmer generally made minute inquiries as to her sensations and whether the confinement of the rooms and the temperature of the atmosphere agreed with her. These questions had such a particular drift that Georgiana began to conjecture that she was already subjected to certain physical influences, either breathed in with the fragrant air or taken with her food. She fancied likewise, but it might be altogether fancy, that there was a stirring up of her system—a strange, indefinite sensation creeping through her veins, and tingling, half painfully, half pleasurably, at her heart. Still, whenever she dared to look into the mirror, there she beheld herself pale as a white rose and with the crimson birthmark stamped upon her cheek. Not even Aylmer now hated it so much as she.

To dispel the tedium of the hours which her husband found it necessary to devote to the processes of combination and analysis, Georgiana turned over the volumes of his scientific library. In many dark old tomes she met with chapters full of romance and poetry. They were the works of philosophers of the middle ages, such as Albertus Magnus, Cornelius Agrippa, Paracelsus, and the famous friar who created the prophetic Brazen Head. All these antique naturalists stood in advance of their centuries, yet were imbued with some of their credulity, and therefore were believed, and perhaps imagined themselves to have acquired from the investigation of Nature a power above Nature, and from physics a sway over the spiritual world. Hardly less curious and imaginative were the early volumes of the Transactions of the Royal Society, in which the members, knowing little of the limits of natural possibility, were continually recording wonders or proposing methods whereby wonders might be wrought.

But to Georgiana the most engrossing volume was a large folio from her husband’s own hand, in which he had recorded every experiment of his scientific career, its original aim, the methods adopted for its development, and its final success or failure, with the circumstances to which either event was attributable. The book, in truth, was both the history and emblem of his ardent, ambitious, imaginative, yet practical and laborious life. He handled physical details as if there were nothing beyond them; yet spiritualized them all, and redeemed himself from materialism by his strong and eager aspiration towards the infinite. In his grasp the veriest clod of earth assumed a soul. Georgiana, as she read, revered Aylmer and loved him more profoundly than ever, but with a less entire dependence on his judgment than heretofore. Much as he had accomplished, she could not but observe that his most splendid successes were almost invariably failures, if compared with the ideal at which he aimed. His brightest diamonds were the merest pebbles, and felt to be so by himself, in comparison with the inestimable gems which lay hidden beyond his reach. The volume, rich with achievements that had won renown for its author, was yet as melancholy a record as ever mortal hand had penned. It was the sad confession and continual exemplification of the shortcomings of the composite man, the spirit burdened with clay and working in matter, and of the despair that assails the higher nature

at finding itself so miserably thwarted by the earthly part. Perhaps every man of genius in whatever sphere might recognize the image of his own experience in Aylmer's journal.

So deeply did these reflections affect Georgiana that she laid her face upon the open volume and burst into tears. In this situation she was found by her husband.

"It is dangerous to read in a sorcerer's books," said he with a smile, though his countenance was uneasy and displeased. "Georgiana, there are pages in that volume which I can scarcely glance over and keep my senses. Take heed lest it prove as detrimental to you."

"It has made me worship you more than ever," said she.

"Ah, wait for this one success," rejoined he, "then worship me if you will. I shall deem myself hardly unworthy of it. But come, I have sought you for the luxury of your voice. Sing to me, dearest."

So she poured out the liquid music of her voice to quench the thirst of his spirit. He then took his leave with a boyish exuberance of gayety, assuring her that her seclusion would endure but a little longer, and that the result was already certain. Scarcely had he departed when Georgiana felt irresistibly impelled to follow him. She had forgotten to inform Aylmer of a symptom which for two or three hours past had begun to excite her attention. It was a sensation in the fatal birthmark, not painful, but which induced a restlessness throughout her system. Hastening after her husband, she intruded for the first time into the laboratory.

The first thing that struck her eye was the furnace, that hot and feverish worker, with the intense glow of its fire, which by the quantities of soot clustered above it seemed to have been burning for ages. There was a distilling apparatus in full operation. Around the room were retorts, tubes, cylinders, crucibles, and other apparatus of chemical research. An electrical machine stood ready for immediate use. The atmosphere felt oppressively close, and was tainted with gaseous odors which had been tormented forth by the processes of science. The severe and homely simplicity of the apartment, with its naked walls and brick pavement, looked strange, accustomed as Georgiana had become to the fantastic elegance of her boudoir. But what chiefly, indeed almost solely, drew her attention, was the aspect of Aylmer himself.

He was pale as death, anxious and absorbed, and hung over the furnace as if it depended upon his utmost watchfulness whether the liquid which it was distilling should be the draught of immortal happiness or misery. How different from the sanguine and joyous mien that he had assumed for Georgiana's encouragement!

"Carefully now, Aminadab; carefully, thou human machine; carefully, thou man of clay!" muttered Aylmer, more to himself than his assistant. "Now, if there be a thought too much or too little, it is all over."

"Ho! ho!" mumbled Aminadab. "Look, master! look!"

Aylmer raised his eyes hastily, and at first reddened, then grew paler than ever, on beholding Georgiana. He rushed towards her and seized her arm with a gripe that left the print of his fingers upon it.

"Why do you come hither? Have you no trust in your husband?" cried he, impetuously. "Would you throw the blight of that fatal birthmark over my labors? It is not well done. Go, prying woman, go!"

"Nay, Aylmer," said Georgiana with the firmness of which she possessed no stinted endowment, "it is not you that have a right to complain. You mistrust your wife; you have concealed the anxiety with which you watch the development of this experiment. Think not so unworthily of me, my husband. Tell me all the risk we run, and fear not that I shall shrink; for my share in it is far less than your own."

“No, no, Georgiana!” said Aylmer, impatiently; “it must not be.”

“I submit,” replied she calmly. “And, Aylmer, I shall quaff whatever draught you bring me; but it will be on the same principle that would induce me to take a dose of poison if offered by your hand.”

“My noble wife,” said Aylmer, deeply moved, “I knew not the height and depth of your nature until now. Nothing shall be concealed. Know, then, that this crimson hand, superficial as it seems, has clutched its grasp into your being with a strength of which I had no previous conception. I have already administered agents powerful enough to do aught except to change your entire physical system. Only one thing remains to be tried. If that fail us we are ruined.”

“Why did you hesitate to tell me this?” asked she.

“Because, Georgiana,” said Aylmer, in a low voice, “there is danger.”

“Danger? There is but one danger—that this horrible stigma shall be left upon my cheek!” cried Georgiana. “Remove it, remove it, whatever be the cost, or we shall both go mad!”

“Heaven knows your words are too true,” said Aylmer, sadly. “And now, dearest, return to your boudoir. In a little while all will be tested.”

He conducted her back and took leave of her with a solemn tenderness which spoke far more than his words how much was now at stake. After his departure Georgiana became rapt in musings. She considered the character of Aylmer, and did it complete justice than at any previous moment. Her heart exulted, while it trembled, at his honorable love—so pure and lofty that it would accept nothing less than perfection nor miserably make itself contented with an earthlier nature than he had dreamed of. She felt how much more precious was such a sentiment than that meaner kind which would have borne with the imperfection for her sake, and have been guilty of treason to holy love by degrading its perfect idea to the level of the actual; and with her whole spirit she prayed that, for a single moment, she might satisfy his highest and deepest conception. Longer than one moment she well knew it could not be; for his spirit was ever on the march, ever ascending, and each instant required something that was beyond the scope of the instant before.

The sound of her husband’s footsteps aroused her. He bore a crystal goblet containing a liquor colorless as water, but bright enough to be the draught of immortality. Aylmer was pale; but it seemed rather the consequence of a highly-wrought state of mind and tension of spirit than of fear or doubt.

“The concoction of the draught has been perfect,” said he, in answer to Georgiana’s look. “Unless all my science have deceived me, it cannot fail.”

“Save on your account, my dearest Aylmer,” observed his wife, “I might wish to put off this birthmark of mortality by relinquishing mortality itself in preference to any other mode. Life is but a sad possession to those who have attained precisely the degree of moral advancement at which I stand. Were I weaker and blinder it might be happiness. Were I stronger, it might be endured hopefully. But, being what I find myself, methinks I am of all mortals the most fit to die.”

“You are fit for heaven without tasting death!” replied her husband “But why do we speak of dying? The draught cannot fail. Behold its effect upon this plant.”

On the window seat there stood a geranium diseased with yellow blotches, which had overspread all its leaves. Aylmer poured a small quantity of the liquid upon the soil in which it grew. In a little time, when

the roots of the plant had taken up the moisture, the unsightly blotches began to be extinguished in a living verdure.

“There needed no proof,” said Georgiana, quietly. “Give me the goblet I joyfully stake all upon your word.”

“Drink, then, thou lofty creature!” exclaimed Aylmer, with fervid admiration. “There is no taint of imperfection on thy spirit. Thy sensible frame, too, shall soon be all perfect.”

She quaffed the liquid and returned the goblet to his hand.

“It is grateful,” said she with a placid smile. “Methinks it is like water from a heavenly fountain; for it contains I know not what of unobtrusive fragrance and deliciousness. It allays a feverish thirst that had parched me for many days. Now, dearest, let me sleep. My earthly senses are closing over my spirit like the leaves around the heart of a rose at sunset.”

She spoke the last words with a gentle reluctance, as if it required almost more energy than she could command to pronounce the faint and lingering syllables. Scarcely had they loitered through her lips ere she was lost in slumber. Aylmer sat by her side, watching her aspect with the emotions proper to a man the whole value of whose existence was involved in the process now to be tested. Mingled with this mood, however, was the philosophic investigation characteristic of the man of science. Not the minutest symptom escaped him. A heightened flush of the cheek, a slight irregularity of breath, a quiver of the eyelid, a hardly perceptible tremor through the frame,—such were the details which, as the moments passed, he wrote down in his folio volume. Intense thought had set its stamp upon every previous page of that volume, but the thoughts of years were all concentrated upon the last.

While thus employed, he failed not to gaze often at the fatal hand, and not without a shudder. Yet once, by a strange and unaccountable impulse he pressed it with his lips. His spirit recoiled, however, in the very act, and Georgiana, out of the midst of her deep sleep, moved uneasily and murmured as if in remonstrance. Again Aylmer resumed his watch. Nor was it without avail. The crimson hand, which at first had been strongly visible upon the marble paleness of Georgiana’s cheek, now grew more faintly outlined. She remained not less pale than ever; but the birthmark with every breath that came and went, lost somewhat of its former distinctness. Its presence had been awful; its departure was more awful still. Watch the stain of the rainbow fading out the sky, and you will know how that mysterious symbol passed away.

“By Heaven! it is well-nigh gone!” said Aylmer to himself, in almost irrepressible ecstasy. “I can scarcely trace it now. Success! success! And now it is like the faintest rose color. The lightest flush of blood across her cheek would overcome it. But she is so pale!”

He drew aside the window curtain and suffered the light of natural day to fall into the room and rest upon her cheek. At the same time he heard a gross, hoarse chuckle, which he had long known as his servant Aminadab’s expression of delight.

“Ah, clod! ah, earthly mass!” cried Aylmer, laughing in a sort of frenzy, “you have served me well! Matter and spirit—earth and heaven—have both done their part in this! Laugh, thing of the senses! You have earned the right to laugh.”

These exclamations broke Georgiana’s sleep. She slowly unclosed her eyes and gazed into the mirror which her husband had arranged for that purpose. A faint smile flitted over her lips when she recognized how

barely perceptible was now that crimson hand which had once blazed forth with such disastrous brilliancy as to scare away all their happiness. But then her eyes sought Aylmer's face with a trouble and anxiety that he could by no means account for.

"My poor Aylmer!" murmured she.

"Poor? Nay, richest, happiest, most favored!" exclaimed he. "My peerless bride, it is successful! You are perfect!"

"My poor Aylmer," she repeated, with a more than human tenderness, "you have aimed loftily; you have done nobly. Do not repent that with so high and pure a feeling, you have rejected the best the earth could offer. Aylmer, dearest Aylmer, I am dying!"

Alas! it was too true! The fatal hand had grappled with the mystery of life, and was the bond by which an angelic spirit kept itself in union with a mortal frame. As the last crimson tint of the birthmark—that sole token of human imperfection—faded from her cheek, the parting breath of the now perfect woman passed into the atmosphere, and her soul, lingering a moment near her husband, took its heavenward flight. Then a hoarse, chuckling laugh was heard again! Thus ever does the gross fatality of earth exult in its invariable triumph over the immortal essence which, in this dim sphere of half development, demands the completeness of a higher state. Yet, had Alymer reached a profounder wisdom, he need not thus have flung away the happiness which would have woven his mortal life of the selfsame texture with the celestial. The momentary circumstance was too strong for him; he failed to look beyond the shadowy scope of time, and, living once for all in eternity, to find the perfect future in the present.

Source:

Mosses From an Old Manse and Other Stories, Nathaniel Hawthorne, Public Domain

Rappaccini's Daughter (1844) By Nathaniel Hawthorne

We do not remember to have seen any translated specimens of the productions of M. de l'Aubepine—a fact the less to be wondered at, as his very name is unknown to many of his own countrymen as well as to the student of foreign literature. As a writer, he seems to occupy an unfortunate position between the Transcendentalists (who, under one name or another, have their share in all the current literature of the world) and the great body of pen-and-ink men who address the intellect and sympathies of the multitude. If not too refined, at all events too remote, too shadowy, and unsubstantial in his modes of development to suit the taste of the latter class, and yet too popular to satisfy the spiritual or metaphysical requisitions of the former, he must necessarily find himself without an audience, except here and there an individual or possibly an isolated clique. His writings, to do them justice, are not altogether destitute of fancy and originality; they might have won him greater reputation but for an inveterate love of allegory, which is apt to invest his plots and characters with the aspect of scenery and people in the clouds, and to steal away the human warmth out of his conceptions. His fictions are sometimes historical, sometimes of the present day, and sometimes, so far as can be discovered, have little or no reference either to time or space. In any case, he generally contents himself with a very slight embroidery of outward manners,—the faintest possible counterfeit of real life,—and endeavors to create an interest by some less obvious peculiarity of the subject. Occasionally a breath of Nature, a raindrop of pathos and tenderness, or a gleam of humor, will find its way into the midst of his fantastic imagery, and make us feel as if, after all, we were yet within the limits of our native earth. We will only add to this very cursory notice that M. de l'Aubepine's productions, if the reader chance to take them in precisely the proper point of view, may amuse a leisure hour as well as those of a brighter man; if otherwise, they can hardly fail to look excessively like nonsense.

Our author is voluminous; he continues to write and publish with as much praiseworthy and indefatigable prolixity as if his efforts were crowned with the brilliant success that so justly attends those of Eugene Sue. His first appearance was by a collection of stories in a long series of volumes entitled "Contes deux fois racontes." The titles of some of his more recent works (we quote from memory) are as follows: "Le Voyage Celeste a Chemin de Fer," 3 tom., 1838; "Le nouveau Pere Adam et la nouvelle Mere Eve," 2 tom., 1839; "Roderic; ou le Serpent a l'estomac," 2 tom., 1840; "Le Culte du Feu," a folio volume of

ponderous research into the religion and ritual of the old Persian Ghebers, published in 1841; "La Soiree du Chateau en Espagne," 1 tom., 8vo, 1842; and "L'Artiste du Beau; ou le Papillon Mecanique," 5 tom., 4to, 1843. Our somewhat wearisome perusal of this startling catalogue of volumes has left behind it a certain personal affection and sympathy, though by no means admiration, for M. de l'Aubepine; and we would fain do the little in our power towards introducing him favorably to the American public. The ensuing tale is a translation of his "Beatrice; ou la Belle Empoisonneuse," recently published in "La Revue Anti-Aristocratique." This journal, edited by the Comte de Bearhaven, has for some years past led the defence of liberal principles and popular rights with a faithfulness and ability worthy of all praise.

A young man, named Giovanni Guasconti, came, very long ago, from the more southern region of Italy, to pursue his studies at the University of Padua. Giovanni, who had but a scanty supply of gold ducats in his pocket, took lodgings in a high and gloomy chamber of an old edifice which looked not unworthy to have been the palace of a Paduan noble, and which, in fact, exhibited over its entrance the armorial bearings of a family long since extinct. The young stranger, who was not unacquainted with the great poem of his country, recollected that one of the ancestors of this family, and perhaps an occupant of this very mansion, had been pictured by Dante as a partaker of the immortal agonies of his Inferno. These reminiscences and associations, together with the tendency to heartbreak natural to a young man for the first time out of his native sphere, caused Giovanni to sigh heavily as he looked around the desolate and ill-furnished apartment.

"Holy Virgin, signor!" cried old Dame Lisabetta, who, won by the youth's remarkable beauty of person, was kindly endeavoring to give the chamber a habitable air, "what a sigh was that to come out of a young man's heart! Do you find this old mansion gloomy? For the love of Heaven, then, put your head out of the window, and you will see as bright sunshine as you have left in Naples."

Guasconti mechanically did as the old woman advised, but could not quite agree with her that the Paduan sunshine was as cheerful as that of southern Italy. Such as it was, however, it fell upon a garden beneath the window and expended its fostering influences on a variety of plants, which seemed to have been cultivated with exceeding care.

"Does this garden belong to the house?" asked Giovanni.

"Heaven forbid, signor, unless it were fruitful of better pot herbs than any that grow there now," answered old Lisabetta. "No; that garden is cultivated by the own hands of Signor Giacomo Rappaccini, the famous doctor, who, I warrant him, has been heard of as far as Naples. It is said that he distils these plants into medicines that are as potent as a charm. Oftentimes you may see the signor doctor at work, and perchance the signora, his daughter, too, gathering the strange flowers that grow in the garden."

The old woman had now done what she could for the aspect of the chamber; and, commending the young man to the protection of the saints, took her departure Giovanni still found no better occupation than to look down into the garden beneath his window. From its appearance, he judged it to be one of those botanic gardens which were of earlier date in Padua than elsewhere in Italy or in the world. Or, not improbably, it might once have been the pleasure-place of an opulent family; for there was the ruin of a marble fountain in the centre, sculptured with rare art, but so woefully shattered that it was impossible to trace the original design from the chaos of remaining fragments. The water, however, continued to gush and sparkle into the sunbeams as cheerfully as ever. A little gurgling sound ascended to the young man's

window, and made him feel as if the fountain were an immortal spirit that sung its song unceasingly and without heeding the vicissitudes around it, while one century imbodyed it in marble and another scattered the perishable garniture on the soil. All about the pool into which the water subsided grew various plants, that seemed to require a plentiful supply of moisture for the nourishment of gigantic leaves, and in some instances, flowers gorgeously magnificent. There was one shrub in particular, set in a marble vase in the midst of the pool, that bore a profusion of purple blossoms, each of which had the lustre and richness of a gem; and the whole together made a show so resplendent that it seemed enough to illuminate the garden, even had there been no sunshine. Every portion of the soil was peopled with plants and herbs, which, if less beautiful, still bore tokens of assiduous care, as if all had their individual virtues, known to the scientific mind that fostered them. Some were placed in urns, rich with old carving, and others in common garden pots; some crept serpent-like along the ground or climbed on high, using whatever means of ascent was offered them. One plant had wreathed itself round a statue of Vertumnus, which was thus quite veiled and shrouded in a drapery of hanging foliage, so happily arranged that it might have served a sculptor for a study.

While Giovanni stood at the window he heard a rustling behind a screen of leaves, and became aware that a person was at work in the garden. His figure soon emerged into view, and showed itself to be that of no common laborer, but a tall, emaciated, sallow, and sickly-looking man, dressed in a scholar's garb of black. He was beyond the middle term of life, with gray hair, a thin, gray beard, and a face singularly marked with intellect and cultivation, but which could never, even in his more youthful days, have expressed much warmth of heart.

Nothing could exceed the intentness with which this scientific gardener examined every shrub which grew in his path: it seemed as if he was looking into their inmost nature, making observations in regard to their creative essence, and discovering why one leaf grew in this shape and another in that, and wherefore such and such flowers differed among themselves in hue and perfume. Nevertheless, in spite of this deep intelligence on his part, there was no approach to intimacy between himself and these vegetable existences. On the contrary, he avoided their actual touch or the direct inhaling of their odors with a caution that impressed Giovanni most disagreeably; for the man's demeanor was that of one walking among malignant influences, such as savage beasts, or deadly snakes, or evil spirits, which, should he allow them one moment of license, would wreak upon him some terrible fatality. It was strangely frightful to the young man's imagination to see this air of insecurity in a person cultivating a garden, that most simple and innocent of human toils, and which had been alike the joy and labor of the unfallen parents of the race. Was this garden, then, the Eden of the present world? And this man, with such a perception of harm in what his own hands caused to grow,—was he the Adam?

The distrustful gardener, while plucking away the dead leaves or pruning the too luxuriant growth of the shrubs, defended his hands with a pair of thick gloves. Nor were these his only armor. When, in his walk through the garden, he came to the magnificent plant that hung its purple gems beside the marble fountain, he placed a kind of mask over his mouth and nostrils, as if all this beauty did but conceal a deadlier malice; but, finding his task still too dangerous, he drew back, removed the mask, and called loudly, but in the infirm voice of a person affected with inward disease, "Beatrice! Beatrice!"

"Here am I, my father. What would you?" cried a rich and youthful voice from the

window of the opposite house—a voice as rich as a tropical sunset, and which made Giovanni, though he knew not why, think of deep hues of purple or crimson and of perfumes heavily delectable. “Are you in the garden?”

“Yes, Beatrice,” answered the gardener, “and I need your help.”

Soon there emerged from under a sculptured portal the figure of a young girl, arrayed with as much richness of taste as the most splendid of the flowers, beautiful as the day, and with a bloom so deep and vivid that one shade more would have been too much. She looked redundant with life, health, and energy; all of which attributes were bound down and compressed, as it were and girdled tensely, in their luxuriance, by her virgin zone. Yet Giovanni’s fancy must have grown morbid while he looked down into the garden; for the impression which the fair stranger made upon him was as if here were another flower, the human sister of those vegetable ones, as beautiful as they, more beautiful than the richest of them, but still to be touched only with a glove, nor to be approached without a mask. As Beatrice came down the garden path, it was observable that she handled and inhaled the odor of several of the plants which her father had most sedulously avoided.

“Here, Beatrice,” said the latter, “see how many needful offices require to be done to our chief treasure. Yet, shattered as I am, my life might pay the penalty of approaching it so closely as circumstances demand. Henceforth, I fear, this plant must be consigned to your sole charge.”

“And gladly will I undertake it,” cried again the rich tones of the young lady, as she bent towards the magnificent plant and opened her arms as if to embrace it. “Yes, my sister, my splendour, it shall be Beatrice’s task to nurse and serve thee; and thou shalt reward her with thy kisses and perfumed breath, which to her is as the breath of life.”

Then, with all the tenderness in her manner that was so strikingly expressed in her words, she busied herself with such attentions as the plant seemed to require; and Giovanni, at his lofty window, rubbed his eyes and almost doubted whether it were a girl tending her favorite flower, or one sister performing the duties of affection to another. The scene soon terminated. Whether Dr. Rappaccini had finished his labors in the garden, or that his watchful eye had caught the stranger’s face, he now took his daughter’s arm and retired. Night was already closing in; oppressive exhalations seemed to proceed from the plants and steal upward past the open window; and Giovanni, closing the lattice, went to his couch and dreamed of a rich flower and beautiful girl. Flower and maiden were different, and yet the same, and fraught with some strange peril in either shape.

But there is an influence in the light of morning that tends to rectify whatever errors of fancy, or even of judgment, we may have incurred during the sun’s decline, or among the shadows of the night, or in the less wholesome glow of moonshine. Giovanni’s first movement, on starting from sleep, was to throw open the window and gaze down into the garden which his dreams had made so fertile of mysteries. He was surprised and a little ashamed to find how real and matter-of-fact an affair it proved to be, in the first rays of the sun which gilded the dew-drops

that hung upon leaf and blossom, and, while giving a brighter beauty to each rare flower, brought everything within the limits of ordinary experience. The young man rejoiced that, in the heart of the barren city, he had the privilege of overlooking this spot of lovely and luxuriant vegetation. It would serve, he said to himself, as a symbolic language to keep him in communion with Nature. Neither the sickly and thoughtworn Dr. Giacomo Rappaccini, it is true, nor his brilliant daughter, were now visible; so that Giovanni could not determine how much of the singularity which he attributed to both was due to their own qualities and how much to his wonder-working fancy; but he was inclined to take a most rational view of the whole matter.

In the course of the day he paid his respects to Signor Pietro Baglioni, professor of medicine in the university, a physician of eminent repute to whom Giovanni had brought a letter of introduction. The professor was an elderly personage, apparently of genial nature, and habits that might almost be called jovial. He kept the young man to dinner, and made himself very agreeable by the freedom and liveliness of his conversation, especially when warmed by a flask or two of Tuscan wine. Giovanni, conceiving that men of science, inhabitants of the same city, must needs be on familiar terms with one another, took an opportunity to mention the name of Dr. Rappaccini. But the professor did not respond with so much cordiality as he had anticipated.

“Ill would it become a teacher of the divine art of medicine,” said Professor Pietro Baglioni, in answer to a question of Giovanni, “to withhold due and well-considered praise of a physician so eminently skilled as Rappaccini; but, on the other hand, I should answer it but scantily to my conscience were I to permit a worthy youth like yourself, Signor Giovanni, the son of an ancient friend, to imbibe erroneous ideas respecting a man who might hereafter chance to hold your life and death in his hands. The truth is, our worshipful Dr. Rappaccini has as much science as any member of the faculty—with perhaps one single exception—in Padua, or all Italy; but there are certain grave objections to his professional character.”

“And what are they?” asked the young man.

“Has my friend Giovanni any disease of body or heart, that he is so inquisitive about physicians?” said the professor, with a smile. “But as for Rappaccini, it is said of him—and I, who know the man well, can answer for its truth—that he cares infinitely more for science than for mankind. His patients are interesting to him only as subjects for some new experiment. He would sacrifice human life, his own among the rest, or whatever else was dearest to him, for the sake of adding so much as a grain of mustard seed to the great heap of his accumulated knowledge.”

“Methinks he is an awful man indeed,” remarked Guasconti, mentally recalling the cold and purely intellectual aspect of Rappaccini. “And yet, worshipful professor, is it not a noble spirit? Are there many men capable of so spiritual a love of science?”

“God forbid,” answered the professor, somewhat testily; “at least, unless they take sounder views of the healing art than those adopted by Rappaccini. It is his theory that all medicinal virtues are comprised within

those substances which we term vegetable poisons. These he cultivates with his own hands, and is said even to have produced new varieties of poison, more horribly deleterious than Nature, without the assistance of this learned person, would ever have plagued the world withal. That the signor doctor does less mischief than might be expected with such dangerous substances is undeniable. Now and then, it must be owned, he has effected, or seemed to effect, a marvellous cure; but, to tell you my private mind, Signor Giovanni, he should receive little credit for such instances of success,—they being probably the work of chance, —but should be held strictly accountable for his failures, which may justly be considered his own work.”

The youth might have taken Baglioni’s opinions with many grains of allowance had he known that there was a professional warfare of long continuance between him and Dr. Rappaccini, in which the latter was generally thought to have gained the advantage. If the reader be inclined to judge for himself, we refer him to certain black-letter tracts on both sides, preserved in the medical department of the University of Padua.

“I know not, most learned professor,” returned Giovanni, after musing on what had been said of Rappaccini’s exclusive zeal for science,—“I know not how dearly this physician may love his art; but surely there is one object more dear to him. He has a daughter.”

“Aha!” cried the professor, with a laugh. “So now our friend Giovanni’s secret is out. You have heard of this daughter, whom all the young men in Padua are wild about, though not half a dozen have ever had the good hap to see her face. I know little of the Signora Beatrice save that Rappaccini is said to have instructed her deeply in his science, and that, young and beautiful as fame reports her, she is already qualified to fill a professor’s chair. Perchance her father destines her for mine! Other absurd rumors there be, not worth talking about or listening to. So now, Signor Giovanni, drink off your glass of lachryma.”

Guasconti returned to his lodgings somewhat heated with the wine he had quaffed, and which caused his brain to swim with strange fantasies in reference to Dr. Rappaccini and the beautiful Beatrice. On his way, happening to pass by a florist’s, he bought a fresh bouquet of flowers.

Ascending to his chamber, he seated himself near the window, but within the shadow thrown by the depth of the wall, so that he could look down into the garden with little risk of being discovered. All beneath his eye was a solitude. The strange plants were basking in the sunshine, and now and then nodding gently to one another, as if in acknowledgment of sympathy and kindred. In the midst, by the shattered fountain, grew the magnificent shrub, with its purple gems clustering all over it; they glowed in the air, and gleamed back again out of the depths of the pool, which thus seemed to overflow with colored radiance from the rich reflection that was steeped in it. At first, as we have said, the garden was a solitude. Soon, however,—as Giovanni had half hoped, half feared, would be the case,—a figure appeared beneath the antique sculptured portal, and came down between the rows of plants, inhaling their various perfumes as if she were one of those beings of old classic fable that lived upon sweet odors. On again beholding Beatrice, the young man was even startled to perceive how much her beauty exceeded his recollection of it; so brilliant, so vivid, was its character, that she glowed amid the sunlight, and, as Giovanni whispered to himself, positively illuminated the more shadowy intervals of the garden path. Her face being now more revealed than on the former occasion,

he was struck by its expression of simplicity and sweetness,—qualities that had not entered into his idea of her character, and which made him ask anew what manner of mortal she might be. Nor did he fail again to observe, or imagine, an analogy between the beautiful girl and the gorgeous shrub that hung its gemlike flowers over the fountain,—a resemblance which Beatrice seemed to have indulged a fantastic humor in heightening, both by the arrangement of her dress and the selection of its hues.

Approaching the shrub, she threw open her arms, as with a passionate ardor, and drew its branches into an intimate embrace—so intimate that her features were hidden in its leafy bosom and her glistening ringlets all intermingled with the flowers. “Give me thy breath, my sister,” exclaimed Beatrice; “for I am faint with common air. And give me this flower of thine, which I separate with gentlest fingers from the stem and place it close beside my heart.”

With these words the beautiful daughter of Rappaccini plucked one of the richest blossoms of the shrub, and was about to fasten it in her bosom. But now, unless Giovanni’s draughts of wine had bewildered his senses, a singular incident occurred. A small orange-colored reptile, of the lizard or chameleon species, chanced to be creeping along the path, just at the feet of Beatrice. It appeared to Giovanni,—but, at the distance from which he gazed, he could scarcely have seen anything so minute,—it appeared to him, however, that a drop or two of moisture from the broken stem of the flower descended upon the lizard’s head. For an instant the reptile contorted itself violently, and then lay motionless in the sunshine. Beatrice observed this remarkable phenomenon and crossed herself, sadly, but without surprise; nor did she therefore hesitate to arrange the fatal flower in her bosom. There it blushed, and almost glimmered with the dazzling effect of a precious stone, adding to her dress and aspect the one appropriate charm which nothing else in the world could have supplied. But Giovanni, out of the shadow of his window, bent forward and shrank back, and murmured and trembled.

“Am I awake? Have I my senses?” said he to himself. “What is this being? Beautiful shall I call her, or inexpressibly terrible?”

Beatrice now strayed carelessly through the garden, approaching closer beneath Giovanni’s window, so that he was compelled to thrust his head quite out of its concealment in order to gratify the intense and painful curiosity which she excited. At this moment there came a beautiful insect over the garden wall; it had, perhaps, wandered through the city, and found no flowers or verdure among those antique haunts of men until the heavy perfumes of Dr. Rappaccini’s shrubs had lured it from afar. Without alighting on the flowers, this winged brightness seemed to be attracted by Beatrice, and lingered in the air and fluttered about her head. Now, here it could not be but that Giovanni Guasconti’s eyes deceived him. Be that as it might, he fancied that, while Beatrice was gazing at the insect with childish delight, it grew faint and fell at her feet; its bright wings shivered; it was dead— from no cause that he could discern, unless it were the atmosphere of her breath. Again Beatrice crossed herself and sighed heavily as she bent over the dead insect. An impulsive movement

of Giovanni drew her eyes to the window. There she beheld the beautiful head of the young man—rather a Grecian than an Italian head, with fair, regular features, and a glistening of gold among his ringlets—gazing down upon her like a being that hovered in mid air. Scarcely knowing what he did,

Giovanni threw down the bouquet which he had hitherto held in his hand. “Signora,” said he, “there are pure and healthful flowers. Wear them for the sake of Giovanni Guasconti.”

“Thanks, signor,” replied Beatrice, with her rich voice, that came forth as it were like a gush of music, and with a mirthful expression half childish and half woman-like. “I accept your gift, and would fain recompense it with this precious purple flower; but if I toss it into the air it will not reach you. So Signor Guasconti must even content himself with my thanks.”

She lifted the bouquet from the ground, and then, as if inwardly ashamed at having stepped aside from her maidenly reserve to respond to a stranger’s greeting, passed swiftly homeward through the garden. But few as the moments were, it seemed to Giovanni, when she was on the point of vanishing beneath the sculptured portal, that his beautiful bouquet was already beginning to wither in her grasp. It was an idle thought; there could be no possibility of distinguishing a faded flower from a fresh one at so great a distance.

For many days after this incident the young man avoided the window that looked into Dr. Rappaccini’s garden, as if something ugly and monstrous would have blasted his eyesight had he been betrayed into a glance. He felt conscious of having put himself, to a certain extent, within the influence of an unintelligible power by the communication which he had opened with Beatrice. The wisest course would have been, if his heart were in any real danger, to quit his lodgings and Padua itself at once; the next wiser, to have accustomed himself, as far as possible, to the familiar and daylight view of Beatrice—thus bringing her rigidly and systematically within the limits of ordinary experience. Least of all, while avoiding her sight, ought Giovanni to have remained so near this extraordinary being that the proximity and possibility even of intercourse should give a kind of substance and reality to the wild vagaries which his imagination ran riot continually in producing. Guasconti had not a deep heart—or, at all events, its depths were not sounded now; but he had a quick fancy, and an ardent southern temperament, which rose every instant to a higher fever pitch. Whether or no Beatrice possessed those terrible attributes, that fatal breath, the affinity with those so beautiful and deadly flowers which were indicated by what Giovanni had witnessed, she had at least instilled a fierce and subtle poison into his system. It was not love, although her rich beauty was a madness to him; nor horror, even while he fancied her spirit to be imbued with the same baneful essence that seemed to pervade her physical frame; but a wild offspring of both love and horror that had each parent in it, and burned like one and shivered like the other. Giovanni knew not what to dread; still less did he know what to hope; yet hope and dread kept a continual warfare in his breast, alternately vanquishing one another and starting up afresh to renew the contest. Blessed are all simple emotions, be they dark or bright! It is the lurid intermixture of the two that produces the illuminating blaze of the infernal regions.

Sometimes he endeavored to assuage the fever of his spirit by a rapid walk through the streets of Padua or beyond its gates: his footsteps kept time with the throbbings of his brain, so that the walk was apt to accelerate itself to a race. One day he found himself arrested; his arm was seized by a portly personage, who had turned back on recognizing the young man and expended much breath in overtaking him.

“Signor Giovanni! Stay, my young friend!” cried he. “Have you forgotten me? That might well be the case if I were as much altered as yourself.”

It was Baglioni, whom Giovanni had avoided ever since their first meeting, from a doubt that the professor’s sagacity would look too deeply into his secrets. Endeavoring to recover himself, he stared forth wildly from his inner world into the outer one and spoke like a man in a dream.

“Yes; I am Giovanni Guasconti. You are Professor Pietro Baglioni. Now let me pass!”

“Not yet, not yet, Signor Giovanni Guasconti,” said the professor, smiling, but at the same time scrutinizing the youth with an earnest glance. “What! did I grow up side by side with your father? and shall his son pass me like a stranger in these old streets of Padua? Stand still, Signor Giovanni; for we must have a word or two before we part.”

“Speedily, then, most worshipful professor, speedily,” said Giovanni, with feverish impatience. “Does not your worship see that I am in haste?”

Now, while he was speaking there came a man in black along the street, stooping and moving feebly like a person in inferior health. His face was all overspread with a most sickly and sallow hue, but yet so pervaded with an expression of piercing and active intellect that an observer might easily have overlooked the merely physical attributes and have seen only this wonderful energy. As he passed, this person exchanged a cold and distant salutation with Baglioni, but fixed his eyes upon Giovanni with an intentness that seemed to bring out whatever was within him worthy of notice. Nevertheless, there was a peculiar quietness in the look, as if taking merely a speculative, not a human interest, in the young man.

“It is Dr. Rappaccini!” whispered the professor when the stranger had passed. “Has he ever seen your face before?”

“Not that I know,” answered Giovanni, starting at the name.

“He HAS seen you! he must have seen you!” said Baglioni, hastily. “For some purpose or other, this man of science is making a study of you. I know that look of his! It is the same that coldly illuminates his face as he bends over a bird, a mouse, or a butterfly, which, in pursuance of some experiment, he has killed by the perfume of a flower; a look as deep as Nature itself, but without Nature’s warmth of love. Signor Giovanni, I will stake my life upon it, you are the subject of one of Rappaccini’s experiments!”

“Will you make a fool of me?” cried Giovanni, passionately. “THAT, signor professor, were an untoward experiment.”

“Patience! patience!” replied the imperturbable professor. “I tell thee, my poor Giovanni, that Rappaccini has a scientific interest in thee. Thou hast fallen into fearful hands! And the Signora Beatrice,—what part does she act in this mystery?” But Guasconti, finding Baglioni’s pertinacity intolerable, here broke away, and was gone before the professor could again seize his arm. He looked after the young man intently and shook his head.

“This must not be,” said Baglioni to himself. “The youth is the son of my old friend, and shall not come to any harm from which the arcana of medical science can preserve him. Besides, it is too insufferable an impertinence in Rappaccini, thus to snatch the lad out of my own hands, as I may say, and make use of him for his infernal experiments. This daughter of his! It shall be looked to. Perchance, most learned Rappaccini, I may foil you where you little dream of it!”

Meanwhile Giovanni had pursued a circuitous route, and at length found himself at the door of his lodgings. As he crossed the threshold he was met by old Lisabetta, who smirked and smiled, and was evidently desirous to attract his attention; vainly, however, as the ebullition of his feelings had momentarily subsided into a cold and dull vacuity. He turned his eyes full upon the withered face that was puckering itself into a smile, but seemed to behold it not. The old dame, therefore, laid her grasp upon his cloak.

“Signor! signor!” whispered she, still with a smile over the whole breadth of her visage, so that it looked not unlike a grotesque carving in wood, darkened by centuries. “Listen, signor! There is a private entrance into the garden!”

“What do you say?” exclaimed Giovanni, turning quickly about, as if an inanimate thing should start into feverish life. “A private entrance into Dr. Rappaccini’s garden?”

“Hush! hush! not so loud!” whispered Lisabetta, putting her hand over his mouth. “Yes; into the worshipful doctor’s garden, where you may see all his fine shrubbery. Many a young man in Padua would give gold to be admitted among those flowers.”

Giovanni put a piece of gold into her hand. “Show me the way,” said he.

A surmise, probably excited by his conversation with Baglioni, crossed his mind, that this interposition of old Lisabetta might perchance be connected with the intrigue, whatever were its nature, in which the professor seemed to suppose that Dr. Rappaccini was involving him. But such a suspicion, though it disturbed Giovanni, was inadequate to restrain him. The instant that he was aware of the possibility of approaching Beatrice, it seemed an absolute necessity of his existence to do so. It mattered not whether she were angel or demon; he was irrevocably within her sphere, and must obey the law that whirled him onward, in ever- lessening circles, towards a result which he did not attempt to foreshadow; and yet, strange to say, there came across him a sudden doubt whether this intense interest on his part were not delusory; whether it were really of so deep and positive a nature as to justify him in now thrusting himself into an incalculable

position; whether it were not merely the fantasy of a young man's brain, only slightly or not at all connected with his heart.

He paused, hesitated, turned half about, but again went on. His withered guide led him along several obscure passages, and finally undid a door, through which, as it was opened, there came the sight and sound of rustling leaves, with the broken sunshine glimmering among them. Giovanni stepped forth, and, forcing himself through the entanglement of a shrub that wreathed its tendrils over the hidden entrance, stood beneath his own window in the open area of Dr. Rappaccini's garden.

How often is it the case that, when impossibilities have come to pass and dreams have condensed their misty substance into tangible realities, we find ourselves calm, and even coldly self-possessed, amid circumstances which it would have been a delirium of joy or agony to anticipate! Fate delights to thwart us thus. Passion will choose his own time to rush upon the scene, and lingers sluggishly behind when an appropriate adjustment of events would seem to summon his appearance. So was it now with Giovanni. Day after day his pulses had throbbled with feverish blood at the improbable idea of an interview with Beatrice, and of standing with her, face to face, in this very garden, basking in the Oriental sunshine of her beauty, and snatching from her full gaze the mystery which he deemed the riddle of his own existence. But now there was a singular and untimely equanimity within his breast. He threw a glance around the garden to discover if Beatrice or her father were present, and, perceiving that he was alone, began a critical observation of the plants.

The aspect of one and all of them dissatisfied him; their gorgeousness seemed fierce, passionate, and even unnatural. There was hardly an individual shrub which a wanderer, straying by himself through a forest, would not have been startled to find growing wild, as if an unearthly face had glared at him out of the thicket. Several also would have shocked a delicate instinct by an appearance of artificialness indicating that there had been such commixture, and, as it were, adultery, of various vegetable species, that the production was no longer of God's making, but the monstrous offspring of man's depraved fancy, glowing with only an evil mockery of beauty. They were probably the result of experiment, which in one or two cases had succeeded in mingling plants individually lovely into a compound possessing the questionable and ominous character that distinguished the whole growth of the garden. In fine, Giovanni recognized but two or three plants in the collection, and those of a kind that he well knew to be poisonous. While busy with these contemplations he heard the rustling of a silken garment, and, turning, beheld Beatrice emerging from beneath the sculptured portal. Giovanni had not considered with himself what should be his deportment; whether he should apologize for his intrusion into the garden, or assume that he was there with the privity at least, if not by the desire, of Dr. Rappaccini or his daughter; but Beatrice's manner placed him at his ease, though leaving him still in doubt by what agency he had gained admittance. She came lightly along the path and met him near the broken fountain. There was surprise in her face, but brightened by a simple and kind expression of pleasure.

"You are a connoisseur in flowers, signor," said Beatrice, with a smile, alluding to the bouquet which he had flung her from the window. "It is no marvel, therefore, if the sight of my father's rare collection has

tempted you to take a nearer view. If he were here, he could tell you many strange and interesting facts as to the nature and habits of these shrubs; for he has spent a lifetime in such studies, and this garden is his world."

"And yourself, lady," observed Giovanni, "if fame says true,—you likewise are deeply skilled in the virtues indicated by these rich blossoms and these spicy perfumes. Would you deign to be my instructress, I should prove an apter scholar than if taught by Signor Rappaccini himself."

"Are there such idle rumors?" asked Beatrice, with the music of a pleasant laugh. "Do people say that I am skilled in my father's science of plants? What a jest is there! No; though I have grown up among these flowers, I know no more of them than their hues and perfume; and sometimes methinks I would fain rid myself of even that small knowledge. There are many flowers here, and those not the least brilliant, that shock and offend me when they meet my eye. But pray, signor, do not believe these stories about my science. Believe nothing of me save what you see with your own eyes."

"And must I believe all that I have seen with my own eyes?" asked Giovanni, pointedly, while the recollection of former scenes made him shrink. "No, signora; you demand too little of me. Bid me believe nothing save what comes from your own lips."

It would appear that Beatrice understood him. There came a deep flush to her cheek; but she looked full into Giovanni's eyes, and responded to his gaze of uneasy suspicion with a queenlike haughtiness.

"I do so bid you, signor," she replied. "Forget whatever you may have fancied in regard to me. If true to the outward senses, still it may be false in its essence; but the words of Beatrice Rappaccini's lips are true from the depths of the heart outward. Those you may believe."

A fervor glowed in her whole aspect and beamed upon Giovanni's consciousness like the light of truth itself; but while she spoke there was a fragrance in the atmosphere around her, rich and delightful, though evanescent, yet which the young man, from an indefinable reluctance, scarcely dared to draw into his lungs. It might be the odor of the flowers. Could it be Beatrice's breath which thus embalmed her words with a strange richness, as if by steeping them in her heart? A faintness passed like a shadow over Giovanni and flitted away; he seemed to gaze through the beautiful girl's eyes into her transparent soul, and felt no more doubt or fear.

The tinge of passion that had colored Beatrice's manner vanished; she became gay, and appeared to derive a pure delight from her communion with the youth not unlike what the maiden of a lonely island might have felt conversing with a voyager from the civilized world. Evidently her experience of life had been confined within the limits of that garden. She talked now about matters as simple as the daylight or summer clouds, and now asked questions in reference to the city, or Giovanni's distant home, his friends, his mother, and his sisters—questions indicating such seclusion, and such lack of familiarity with modes and forms, that Giovanni responded as if to an infant. Her spirit gushed out before him like a fresh rill that was just catching its first glimpse of the sunlight and wondering at the reflections of earth and sky which were flung into its bosom. There came thoughts, too, from a deep source, and fantasies of a gemlike brilliancy, as if diamonds and rubies sparkled upward among the bubbles of the fountain. Ever and anon there gleamed across the young man's mind a sense of wonder that he should be walking side by side with the being who had so wrought upon

his imagination, whom he had idealized in such hues of terror, in whom he had positively witnessed such manifestations of dreadful attributes,—that he should be conversing with Beatrice like a brother, and should find her so human and so maidenlike. But such reflections were only momentary; the effect of her character was too real not to make itself familiar at once.

In this free intercourse they had strayed through the garden, and now, after many turns among its avenues, were come to the shattered fountain, beside which grew the magnificent shrub, with its treasury of glowing blossoms. A fragrance was diffused from it which Giovanni recognized as identical with that which he had attributed to Beatrice's breath, but incomparably more powerful. As her eyes fell upon it, Giovanni beheld her press her hand to her bosom as if her heart were throbbing suddenly and painfully.

"For the first time in my life," murmured she, addressing the shrub, "I had forgotten thee."

"I remember, signora," said Giovanni, "that you once promised to reward me with one of these living gems for the bouquet which I had the happy boldness to fling to your feet. Permit me now to pluck it as a memorial of this interview."

He made a step towards the shrub with extended hand; but Beatrice darted forward, uttering a shriek that went through his heart like a dagger. She caught his hand and drew it back with the whole force of her slender figure. Giovanni felt her touch thrilling through his fibres.

"Touch it not!" exclaimed she, in a voice of agony. "Not for thy life! It is fatal!" Then, hiding her face, she fled from him and vanished beneath the sculptured portal. As Giovanni followed her with his eyes, he beheld the emaciated figure and pale intelligence of Dr. Rappaccini, who had been watching the scene, he knew not how long, within the shadow of the entrance.

No sooner was Guasconti alone in his chamber than the image of Beatrice came back to his passionate musings, invested with all the witchery that had been gathering around it ever since his first glimpse of her, and now likewise imbued with a tender warmth of girlish womanhood. She was human; her nature was endowed with all gentle and feminine qualities; she was worthiest to be worshipped; she was capable, surely, on her part, of the height and heroism of love. Those tokens which he had hitherto considered as proofs of a frightful peculiarity in her physical and moral system were now either forgotten, or, by the subtle sophistry of passion transmitted into a golden crown of enchantment, rendering Beatrice the more admirable by so much as she was the more unique. Whatever had looked ugly was now beautiful; or, if incapable of such a change, it stole away and hid itself among those shapeless half ideas which throng the dim region beyond the daylight of our perfect consciousness. Thus did he spend the night, nor fell asleep until the dawn had begun to awake the slumbering flowers in Dr. Rappaccini's garden, whither Giovanni's dreams doubtless led him. Up rose the sun in his due season, and, flinging his beams upon the young man's eyelids, awoke him to a sense of pain. When thoroughly aroused, he became sensible of a burning and tingling agony in his hand—in his right hand—the very hand which Beatrice had grasped in her own when he was on the point of plucking one of the gemlike flowers. On the back of that hand there was now a purple print like that of four small fingers, and the likeness of a slender thumb upon his wrist.

Oh, how stubbornly does love,—or even that cunning semblance of love which flourishes in the imagination, but strikes no depth of root into the heart,—how stubbornly does it hold its faith until the

moment comes when it is doomed to vanish into thin mist! Giovanni wrapped a handkerchief about his hand and wondered what evil thing had stung him, and soon forgot his pain in a reverie of Beatrice.

After the first interview, a second was in the inevitable course of what we call fate. A third; a fourth; and a meeting with Beatrice in the garden was no longer an incident in Giovanni's daily life, but the whole space in which he might be said to live; for the anticipation and memory of that ecstatic hour made up the remainder. Nor was it otherwise with the daughter of Rappaccini. She watched for the youth's appearance, and flew to his side with confidence as unreserved as if they had been playmates from early infancy—as if they were such playmates still. If, by any unwonted chance, he failed to come at the appointed moment, she stood beneath the window and sent up the rich sweetness of her tones to float around him in his chamber and echo and reverberate throughout his heart: "Giovanni! Giovanni! Why tarriest thou? Come down!" And down he hastened into that Eden of poisonous flowers.

But, with all this intimate familiarity, there was still a reserve in Beatrice's demeanor, so rigidly and invariably sustained that the idea of infringing it scarcely occurred to his imagination. By all appreciable signs, they loved; they had looked love with eyes that conveyed the holy secret from the depths of one soul into the depths of the other, as if it were too sacred to be whispered by the way; they had even spoken love in those gushes of passion when their spirits darted forth in articulated breath like tongues of long-hidden flame; and yet there had been no seal of lips, no clasp of hands, nor any slightest caress such as love claims and hallows. He had never touched one of the gleaming ringlets of her hair; her garment—so marked was the physical barrier between them—had never been waved against him by a breeze. On the few occasions when Giovanni had seemed tempted to overstep the limit, Beatrice grew so sad, so stern, and withal wore such a look of desolate separation, shuddering at itself, that not a spoken word was requisite to repel him. At such times he was startled at the horrible suspicions that rose, monster-like, out of the caverns of his heart and stared him in the face; his love grew thin and faint as the morning mist, his doubts alone had substance. But, when Beatrice's face brightened again after the momentary shadow, she was transformed at once from the mysterious, questionable being whom he had watched with so much awe and horror; she was now the beautiful and unsophisticated girl whom he felt that his spirit knew with a certainty beyond all other knowledge.

A considerable time had now passed since Giovanni's last meeting with Baglioni. One morning, however, he was disagreeably surprised by a visit from the professor, whom he had scarcely thought of for whole weeks, and would willingly have forgotten still longer. Given up as he had long been to a pervading excitement, he could tolerate no companions except upon condition of their perfect sympathy with his present state of feeling. Such sympathy was not to be expected from Professor Baglioni.

The visitor chatted carelessly for a few moments about the gossip of the city and the university, and then took up another topic. "I have been reading an old classic author lately," said he, "and met with a story that strangely interested me. Possibly you may remember it. It is of an Indian prince, who sent a beautiful woman

as a present to Alexander the Great. She was as lovely as the dawn and gorgeous as the sunset; but what especially distinguished her was a certain rich perfume in her breath—richer than a garden of Persian roses. Alexander, as was natural to a youthful conqueror, fell in love at first sight with this magnificent stranger; but a certain sage physician, happening to be present, discovered a terrible secret in regard to her.”

“And what was that?” asked Giovanni, turning his eyes downward to avoid those of the professor

“That this lovely woman,” continued Baglioni, with emphasis, “had been nourished with poisons from her birth upward, until her whole nature was so imbued with them that she herself had become the deadliest poison in existence. Poison was her element of life. With that rich perfume of her breath she blasted the very air. Her love would have been poison—her embrace death. Is not this a marvellous tale?”

“A childish fable,” answered Giovanni, nervously starting from his chair. “I marvel how your worship finds time to read such nonsense among your graver studies.”

“By the by,” said the professor, looking uneasily about him, “what singular fragrance is this in your apartment? Is it the perfume of your gloves? It is faint, but delicious; and yet, after all, by no means agreeable. Were I to breathe it long, methinks it would make me ill. It is like the breath of a flower; but I see no flowers in the chamber.”

“Nor are there any,” replied Giovanni, who had turned pale as the professor spoke; “nor, I think, is there any fragrance except in your worship’s imagination. Odors, being a sort of element combined of the sensual and the spiritual, are apt to deceive us in this manner. The recollection of a perfume, the bare idea of it, may easily be mistaken for a present reality.”

“Ay; but my sober imagination does not often play such tricks,” said Baglioni; “and, were I to fancy any kind of odor, it would be that of some vile apothecary drug, wherewith my fingers are likely enough to be imbued. Our worshipful friend Rappaccini, as I have heard, tinctures his medicaments with odors richer than those of Araby. Doubtless, likewise, the fair and learned Signora Beatrice would minister to her patients with draughts as sweet as a maiden’s breath; but woe to him that sips them!”

Giovanni’s face evinced many contending emotions. The tone in which the professor alluded to the pure and lovely daughter of Rappaccini was a torture to his soul; and yet the intimation of a view of her character opposite to his own, gave instantaneous distinctness to a thousand dim suspicions, which now grinned at him like so many demons. But he strove hard to quell them and to respond to Baglioni with a true lover’s perfect faith.

“Signor professor,” said he, “you were my father’s friend; perchance, too, it is your purpose to act a friendly part towards his son. I would fain feel nothing towards you save respect and deference; but I pray you to observe, signor, that there is one subject on which we must not speak. You know not the Signora Beatrice. You cannot, therefore, estimate the wrong—the blasphemy, I may even say—that is offered to her character by a light or injurious word.”

“Giovanni! my poor Giovanni!” answered the professor, with a calm expression of pity, “I know this wretched girl far better than yourself. You shall hear the truth in respect to the poisoner Rappaccini and his poisonous daughter; yes, poisonous as she is beautiful. Listen; for, even should you do violence to my gray hairs, it shall not silence me. That old fable of the Indian woman has become a truth by the deep and deadly science of Rappaccini and in the person of the lovely Beatrice.”

Giovanni groaned and hid his face “Her father,” continued Baglioni, “was not restrained by natural affection from offering up his child in this horrible manner as the victim of his insane zeal for science; for, let us do him justice, he is as true a man of science as ever distilled his own heart in an alembic. What, then, will be your fate? Beyond a doubt you are selected as the material of some new experiment. Perhaps the result is to be death; perhaps a fate more awful still. Rappaccini, with what he calls the interest of science before his eyes, will hesitate at nothing.”

“It is a dream,” muttered Giovanni to himself; “surely it is a dream.”

“But,” resumed the professor, “be of good cheer, son of my friend. It is not yet too late for the rescue. Possibly we may even succeed in bringing back this miserable child within the limits of ordinary nature, from which her father’s madness has estranged her. Behold this little silver vase! It was wrought by the hands of the renowned Benvenuto Cellini, and is well worthy to be a love gift to the fairest dame in Italy. But its contents are invaluable. One little sip of this antidote would have rendered the most virulent poisons of the Borgias innocuous. Doubt not that it will be as efficacious against those of Rappaccini. Bestow the vase, and the precious liquid within it, on your Beatrice, and hopefully await the result.” Baglioni laid a small, exquisitely wrought silver vial on the table and withdrew, leaving what he had said to produce its effect upon the young man’s mind.

“We will thwart Rappaccini yet,” thought he, chuckling to himself, as he descended the stairs; “but, let us confess the truth of him, he is a wonderful man—a wonderful man indeed; a vile empiric, however, in his practice, and therefore not to be tolerated by those who respect the good old rules of the medical profession.” Throughout Giovanni’s whole acquaintance with Beatrice, he had occasionally, as we have said, been haunted by dark surmises as to her character; yet so thoroughly had she made herself felt by him as a simple, natural, most affectionate, and guileless creature, that the image now held up by Professor Baglioni looked as strange and incredible as if it were not in accordance with his own original conception. True, there were ugly recollections connected with his first glimpses of the beautiful girl; he could not quite forget the bouquet that withered in her grasp, and the insect that perished amid the sunny air, by no ostensible agency save the fragrance of her breath. These incidents, however, dissolving in the pure light of her character, had no longer the efficacy of facts, but were acknowledged as mistaken fantasies, by whatever testimony of the senses they might appear to be substantiated. There is something truer and more real than what we can see with the eyes and touch with the finger. On such better evidence had Giovanni founded his confidence in Beatrice, though rather by the necessary force of her high attributes than by any deep and generous faith on his part. But now his spirit was incapable of sustaining itself at the height to which the early enthusiasm of passion had exalted it; he fell down, grovelling among earthly doubts, and defiled therewith the pure whiteness of Beatrice’s image. Not that he gave her up; he did but distrust. He resolved to institute some decisive test that should satisfy him, once for all, whether there were those dreadful peculiarities in her physical nature which could not be supposed to exist without some corresponding monstrosity of soul. His eyes, gazing down afar, might have deceived him as to the lizard, the insect, and the flowers; but if he could witness, at the distance of a few paces, the sudden blight of one fresh and healthful flower in Beatrice’s hand,

there would be room for no further question. With this idea he hastened to the florist's and purchased a bouquet that was still gemmed with the morning dew-drops.

It was now the customary hour of his daily interview with Beatrice. Before descending into the garden, Giovanni failed not to look at his figure in the mirror,—a vanity to be expected in a beautiful young man, yet, as displaying itself at that troubled and feverish moment, the token of a certain shallowness of feeling and insincerity of character. He did gaze, however, and said to himself that his features had never before possessed so rich a grace, nor his eyes such vivacity, nor his cheeks so warm a hue of superabundant life.

“At least,” thought he, “her poison has not yet insinuated itself into my system. I am no flower to perish in her grasp.”

With that thought he turned his eyes on the bouquet, which he had never once laid aside from his hand. A thrill of indefinable horror shot through his frame on perceiving that those dewy flowers were already beginning to droop; they wore the aspect of things that had been fresh and lovely yesterday. Giovanni grew white as marble, and stood motionless before the mirror, staring at his own reflection there as at the likeness of something frightful. He remembered Baglioni's remark about the fragrance that seemed to pervade the chamber. It must have been the poison in his breath! Then he shuddered—shuddered at himself. Recovering from his stupor, he began to watch with curious eye a spider that was busily at work hanging its web from the antique cornice of the apartment, crossing and recrossing the artful system of interwoven lines—as vigorous and active a spider as ever dangled from an old ceiling. Giovanni bent towards the insect, and emitted a deep, long breath. The spider suddenly ceased its toil; the web vibrated with a tremor originating in the body of the small artisan. Again Giovanni sent forth a breath, deeper, longer, and imbued with a venomous feeling out of his heart: he knew not whether he were wicked, or only desperate. The spider made a convulsive gripe with his limbs and hung dead across the window.

“Accursed! accursed!” muttered Giovanni, addressing himself. “Hast thou grown so poisonous that this deadly insect perishes by thy breath?”

At that moment a rich, sweet voice came floating up from the garden “Giovanni! Giovanni! It is past the hour! Why tarriest thou? Come down!” “Yes,” muttered Giovanni again. “She is the only being whom my breath may not slay! Would that it might!”

He rushed down, and in an instant was standing before the bright and loving eyes of Beatrice. A moment ago his wrath and despair had been so fierce that he could have desired nothing so much as to wither her by a glance; but with her actual presence there came influences which had too real an existence to be at once shaken off: recollections of the delicate and benign power of her feminine nature, which had so often enveloped him in a religious calm; recollections of many a holy and passionate outgush of her heart, when the pure fountain had been unsealed from its depths and made visible in its transparency to his mental eye; recollections which, had Giovanni known how to estimate them, would have assured him that all this ugly mystery was but an earthly illusion, and that, whatever mist of evil might seem to have gathered over her, the real Beatrice was a heavenly angel.

Incapable as he was of such high faith, still her presence had not utterly lost its magic. Giovanni's rage was quelled into an aspect of sullen insensibility. Beatrice, with a quick spiritual sense, immediately felt that there was a gulf of blackness between them which neither he nor she could pass. They walked on together, sad and silent, and came thus to the marble fountain and to its pool of water on the ground, in the midst of which grew the shrub that bore gem-like blossoms. Giovanni was affrighted at the eager enjoyment—the appetite, as it were—with which he found himself inhaling the fragrance of the flowers.

"Beatrice," asked he, abruptly, "whence came this shrub?" "My father created it," answered she, with simplicity.

"Created it! created it!" repeated Giovanni. "What mean you, Beatrice?"

"He is a man fearfully acquainted with the secrets of Nature," replied Beatrice; "and, at the hour when I first drew breath, this plant sprang from the soil, the offspring of his science, of his intellect, while I was but his earthly child. Approach it not!" continued she, observing with terror that Giovanni was drawing nearer to the shrub. "It has qualities that you little dream of. But I, dearest Giovanni,—I grew up and blossomed with the plant and was nourished with its breath. It was my sister, and I loved it with a human affection; for, alas!—hast thou not suspected it?—there was an awful doom."

Here Giovanni frowned so darkly upon her that Beatrice paused and trembled. But her faith in his tenderness reassured her, and made her blush that she had doubted for an instant.

"There was an awful doom," she continued, "the effect of my father's fatal love of science, which estranged me from all society of my kind. Until Heaven sent thee, dearest Giovanni, oh, how lonely was thy poor Beatrice!"

"Was it a hard doom?" asked Giovanni, fixing his eyes upon her.

"Only of late have I known how hard it was," answered she, tenderly. "Oh, yes; but my heart was torpid, and therefore quiet."

Giovanni's rage broke forth from his sullen gloom like a lightning flash out of a dark cloud.

"Accursed one!" cried he, with venomous scorn and anger. "And, finding thy solitude wearisome, thou hast severed me likewise from all the warmth of life and enticed me into thy region of unspeakable horror!"

"Giovanni!" exclaimed Beatrice, turning her large bright eyes upon his face. The force of his words had not found its way into her mind; she was merely thunderstruck.

"Yes, poisonous thing!" repeated Giovanni, beside himself with passion. "Thou hast done it! Thou hast blasted me! Thou hast filled my veins with poison! Thou hast made me as hateful, as ugly, as loathsome and deadly a creature as thyself—a world's wonder of hideous monstrosity! Now, if our breath be happily as fatal to ourselves as to all others, let us join our lips in one kiss of unutterable hatred, and so die!"

"What has befallen me?" murmured Beatrice, with a low moan out of her heart. "Holy Virgin, pity me, a poor heart-broken child!"

"Thou,—dost thou pray?" cried Giovanni, still with the same fiendish scorn. "Thy very prayers, as they

come from thy lips, taint the atmosphere with death. Yes, yes; let us pray! Let us to church and dip our fingers in the holy water at the portal! They that come after us will perish as by a pestilence! Let us sign crosses in the air! It will be scattering curses abroad in the likeness of holy symbols!"

"Giovanni," said Beatrice, calmly, for her grief was beyond passion, "why dost thou join thyself with me thus in those terrible words? I, it is true, am the horrible thing thou namest me. But thou,—what hast thou to do, save with one other shudder at my hideous misery to go forth out of the garden and mingle with thy race, and forget there ever crawled on earth such a monster as poor Beatrice?" "Dost thou pretend ignorance?" asked Giovanni, scowling upon her. "Behold! this power have I gained from the pure daughter of Rappaccini.

There was a swarm of summer insects flitting through the air in search of the food promised by the flower odors of the fatal garden. They circled round Giovanni's head, and were evidently attracted towards him by the same influence which had drawn them for an instant within the sphere of several of the shrubs. He sent forth a breath among them, and smiled bitterly at Beatrice as at least a score of the insects fell dead upon the ground.

"I see it! I see it!" shrieked Beatrice. "It is my father's fatal science! No, no, Giovanni; it was not I! Never! never! I dreamed only to love thee and be with thee a little time, and so to let thee pass away, leaving but thine image in mine heart; for, Giovanni, believe it, though my body be nourished with poison, my spirit is God's creature, and craves love as its daily food. But my father,—he has united us in this fearful sympathy. Yes; spurn me, tread upon me, kill me! Oh, what is death after such words as thine? But it was not I. Not for a world of bliss would I have done it."

Giovanni's passion had exhausted itself in its outburst from his lips. There now came across him a sense, mournful, and not without tenderness, of the intimate and peculiar relationship between Beatrice and himself. They stood, as it were, in an utter solitude, which would be made none the less solitary by the densest throng of human life. Ought not, then, the desert of humanity around them to press this insulated pair closer together? If they should be cruel to one another, who was there to be kind to them? Besides, thought Giovanni, might there not still be a hope of his returning within the limits of ordinary nature, and leading Beatrice, the redeemed Beatrice, by the hand? O, weak, and selfish, and unworthy spirit, that could dream of an earthly union and earthly happiness as possible, after such deep love had been so bitterly wronged as was Beatrice's love by Giovanni's blighting words! No, no; there could be no such hope. She must pass heavily, with that broken heart, across the borders of Time—she must bathe her hurts in some fount of paradise, and forget her grief in the light of immortality, and THERE be well.

But Giovanni did not know it. "Dear Beatrice," said he, approaching her, while she shrank away as always at his approach, but now with a different impulse, "dearest Beatrice, our fate is not yet so desperate. Behold! there is a medicine, potent, as a wise physician has assured me, and almost divine in its efficacy. It is composed of ingredients the most opposite to those by which thy awful father has brought this calamity upon thee and me. It is distilled of blessed herbs. Shall we not quaff it together, and thus be purified from evil?"

“Give it me!” said Beatrice, extending her hand to receive the little silver vial which Giovanni took from his bosom. She added, with a peculiar emphasis, “I will drink; but do thou await the result.”

She put Baglioni’s antidote to her lips; and, at the same moment, the figure of Rappaccini emerged from the portal and came slowly towards the marble fountain. As he drew near, the pale man of science seemed to gaze with a triumphant expression at the beautiful youth and maiden, as might an artist who should spend his life in achieving a picture or a group of statuary and finally be satisfied with his success. He paused; his bent form grew erect with conscious power; he spread out his hands over them in the attitude of a father imploring a blessing upon his children; but those were the same hands that had thrown poison into the stream of their lives. Giovanni trembled. Beatrice shuddered nervously, and pressed her hand upon her heart.

“My daughter,” said Rappaccini, “thou art no longer lonely in the world. Pluck one of those precious gems from thy sister shrub and bid thy bridegroom wear it in his bosom. It will not harm him now. My science and the sympathy between thee and him have so wrought within his system that he now stands apart from common men, as thou dost, daughter of my pride and triumph, from ordinary women. Pass on, then, through the world, most dear to one another and dreadful to all besides!” “My father,” said Beatrice, feebly,—and still as she spoke she kept her hand upon her heart,—“wherefore didst thou inflict this miserable doom upon thy child?” “Miserable!” exclaimed Rappaccini. “What mean you, foolish girl? Dost thou deem it misery to be endowed with marvellous gifts against which no power nor strength could avail an enemy—misery, to be able to quell the mightiest with a breath—misery, to be as terrible as thou art beautiful? Wouldst thou, then, have preferred the condition of a weak woman, exposed to all evil and capable of none?” “I would fain have been loved, not feared,” murmured Beatrice, sinking down upon the ground. “But now it matters not. I am going, father, where the evil which thou hast striven to mingle with my being will pass away like a dream—like the fragrance of these poisonous flowers, which will no longer taint my breath among the flowers of Eden. Farewell, Giovanni! Thy words of hatred are like lead within my heart; but they, too, will fall away as I ascend. Oh, was there not, from the first, more poison in thy nature than in mine?”

To Beatrice,—so radically had her earthly part been wrought upon by Rappaccini’s skill,—as poison had been life, so the powerful antidote was death; and thus the poor victim of man’s ingenuity and of thwarted nature, and of the fatality that attends all such efforts of perverted wisdom, perished there, at the feet of her father and Giovanni. Just at that moment Professor Pietro Baglioni looked forth from the window, and called loudly, in a tone of triumph mixed with horror, to the thunderstricken man of science, “Rappaccini! Rappaccini! and is THIS the upshot of your experiment!”

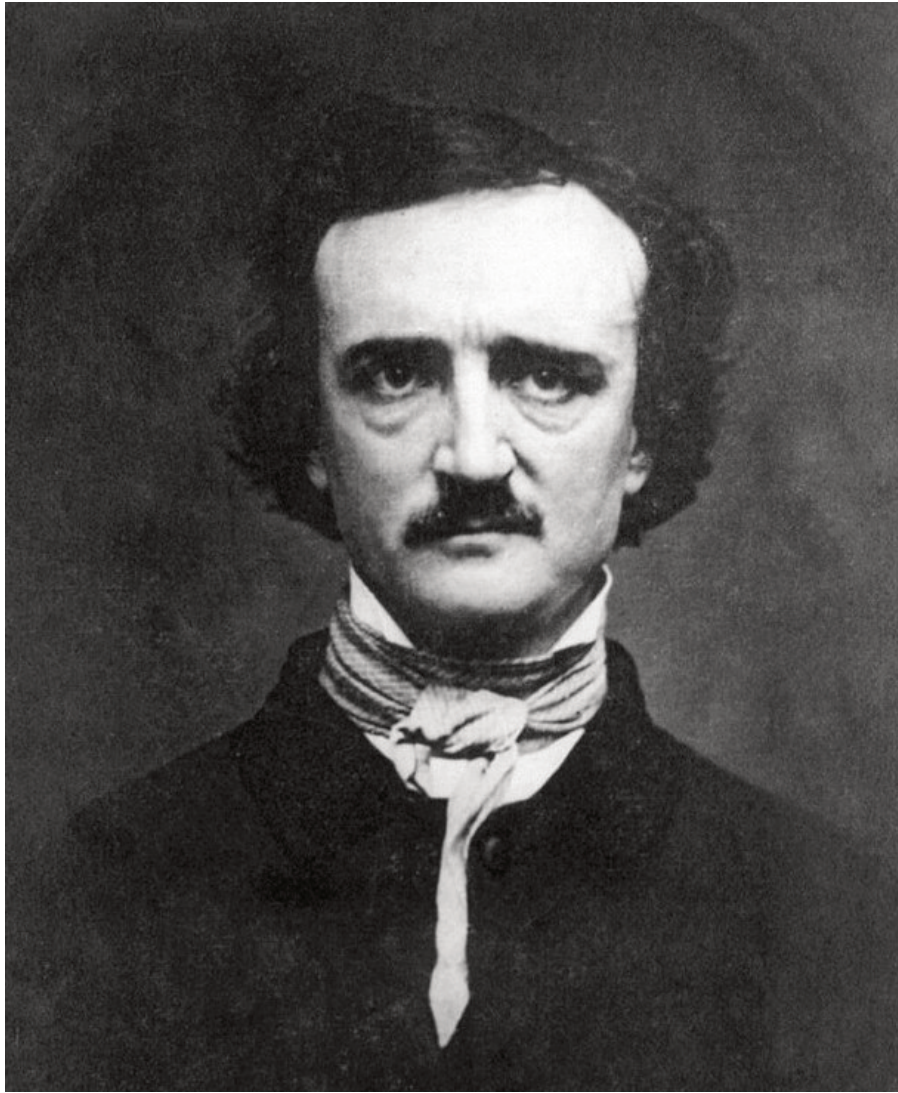
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Author Introduction-Edgar Allen Poe (1809–1849)

Born in Boston to actors Elizabeth Arnold Poe and David Poe, Jr., Edgar Allan Poe was swiftly abandoned by both parents before the age of four. His father simply picked up and left the family. A year later, Poe's mother unfortunately contracted tuberculosis and passed away, leaving Poe an orphan. He was taken in by John Allan, a tobacco merchant, and his wife, Frances Valentine Allan. The Allans raised Poe as their own, though he was never officially adopted by the couple.

Figure 1. Edgar Allan Poe



Poe took to poetry at a young age, which often caused a clash between himself and his adoptive father. Whereas John Allan wished for Poe to take over the family business, Poe had no such desire and continued to write. As a young man, he attended the University of Virginia with Allan footing the bill. However, this arrangement didn't last long as Allan refused to continue to pay for Poe's secondary education, reportedly due to financial disagreements between the two men. After amounting a mass of debt due to gambling, Poe was forced to leave the university and enlisted in the Army.

It was while in the Army that Poe anonymously published his first collection, *Tamerlane and Other Poems* (1827). After Frances Valentine Allan, the only mother Poe knew, died of tuberculosis, John Allan and Poe mended their relationship, and Allan helped Poe get accepted into West Point. Though he was a good student, Poe's

mind wandered more to prose and poetry and less to his duties at West Point. Worse yet, his relationship with Allan was on the rocks yet again. Poe was kicked out of West Point, though it is unclear if Poe purposefully caused his expulsion to spite his foster father. Allan won the parting shot though; after his death in 1834, he left Poe out of his will completely.

After West Point, Poe traveled extensively, living in poverty as a full-time writer in major cities like New York City, Baltimore, Philadelphia, and Richmond. While in Richmond, he fell in love with his cousin, Virginia Clemm, and married her in 1836. Poe was 27, and Clemm was 13.

After winning a short story contest, Poe's writing career picked up and he went on to publish more short stories in literary journals and magazines. He also worked as a critic for the *Southern Literary Messenger* and was notorious for his biting reviews, earning him the nickname "Tomahawk Man." His position as critic with the magazine proved short-lived as his seething reviews often led to confrontation. It is believed he was fired after his boss found him drunk on the job. Over the years, Poe had developed a liking to alcohol, eventually leading to a dependence on liquor. This dependence evolved into full-blown alcoholism when Virginia fell ill with tuberculosis in 1842. The very disease that killed his birth mother and later his adoptive mother seemed insatiable, targeting the women Poe loved. It was while his wife was sick that Poe wrote the famous poem for which he is known: "The Raven" (1845).

"The Raven" skyrocketed Poe from infamous critic to famous poet. But the literary recognition of his arguably most popular poem did not come with the paycheck one would expect. He only received \$9 from *The American Review* for it, and Poe continued to struggle financially for the rest of his life.

Debt and alcoholism weren't the only demons haunting Poe. Death soon darkened his door yet again. In 1947, Virginia lost her battle with tuberculosis, devastating Poe. She was only 24 years old. After her death, Poe's dependency on substances grew until, in 1849, he died at the age of 40 under suspicious circumstances. Some sources say he drank himself to death while others blame his death on drugs or rabies. No one is certain how Poe died, and it remains a mystery to this day, not unlike the gothic endings of some of his most celebrated works.

Poe may have beaten Death in the end; his works are still recognized as an important part of the American Literature canon. Modern day readers have Poe to thank for detective fiction, a genre which some credit him for creating. Best known for his evocative storytelling and his gothic style, Poe continues to influence writers across the centuries from Sir Arthur Conan Doyle to Stephen King, who is quoted in a *Mystery Scene* magazine article as saying of Poe, "He wasn't just a mystery/suspense writer. He was the first."

Source:

Becoming America, Corey Parson, Wendy Kurant, ed., CC-BY-SA

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Figure 1. “Edgar Allan Poe,” Grace Hammond, Virginia Western Community College, derivative image from “Edgar Allan Poe,” W.S. Hartshorn, Wikimedia, Public Domain.

Ligeia (1838) By Edgar Allan Poe

And the will therein lieth, which dieth not. Who knoweth the mysteries of the will, with its vigor? For God is but a great will pervading all things by nature of its intentness. Man doth not yield himself to the angels, nor unto death utterly, save only through the weakness of his feeble will.—Joseph Glanvill.

I cannot, for my soul, remember how, when, or even precisely where, I first became acquainted with the lady Ligeia. Long years have since elapsed, and my memory is feeble through much suffering. Or, perhaps, I cannot now bring these points to mind, because, in truth, the character of my beloved, her rare learning, her singular yet placid cast of beauty, and the thrilling and enthralling eloquence of her low musical language, made their way into my heart by paces so steadily and stealthily progressive that they have been unnoticed and unknown. Yet I believe that I met her first and most frequently in some large, old, decaying city near the Rhine. Of her family—I have surely heard her speak. That it is of a remotely ancient date cannot be doubted. Ligeia! Ligeia! in studies of a nature more than all else adapted to deaden impressions of the outward world, it is by that sweet word alone—by Ligeia—that I bring before mine eyes in fancy the image of her who is no more. And now, while I write, a recollection flashes upon me that I have never known the paternal name of her who was my friend and my betrothed, and who became the partner of my studies, and finally the wife of my bosom. Was it a playful charge on the part of my Ligeia? or was it a test of my strength of affection, that I should institute no inquiries upon this point? or was it rather a caprice of my own—a wildly romantic offering on the shrine of the most passionate devotion? I but indistinctly recall the fact itself—what wonder that I have utterly forgotten the circumstances which originated or attended it? And, indeed, if ever she, the wan and the misty-winged Ashtophet of idolatrous Egypt, presided, as they tell, over marriages ill-omened, then most surely she presided over mine.

There is one dear topic, however, on which my memory fails me not. It is the person of Ligeia. In stature she was tall, somewhat slender, and, in her latter days, even emaciated. I would in vain attempt to portray the majesty, the quiet ease, of her demeanor, or the incomprehensible lightness and elasticity of her footfall. She came and departed as a shadow. I was never made aware of her entrance into my closed study save by the dear music of her low sweet voice, as she placed her

marble hand upon my shoulder. In beauty of face no maiden ever equalled her. It was the radiance of an opium-dream—an airy and spirit-lifting vision more wildly divine than the phantasies which hovered vision about the slumbering souls of the daughters of Delos. Yet her features were not of that regular mould which we have been falsely taught to worship in the classical labors of the heathen. “There is no exquisite beauty,” says Bacon, Lord Verulam, speaking truly of all the forms and genera of beauty, “without some strangeness in the proportion.” Yet, although I saw that the features of Ligeia were not of a classic regularity—although I perceived that her loveliness was indeed “exquisite,” and felt that there was much of “strangeness” pervading it, yet I have tried in vain to detect the irregularity and to trace home my own perception of “the strange.” I examined the contour of the lofty and pale forehead—it was faultless—how cold indeed that word when applied to a majesty so divine!—the skin rivalling the purest ivory, the commanding extent and repose, the gentle prominence of the regions above the temples; and then the raven-black, the glossy, the luxuriant and naturally-curling tresses, setting forth the full force of the Homeric epithet, “hyacinthine!” I looked at the delicate outlines of the nose—and nowhere but in the graceful medallions of the Hebrews had I beheld a similar perfection. There were the same luxurious smoothness of surface, the same scarcely perceptible tendency to the aquiline, the same harmoniously curved nostrils speaking the free spirit. I regarded the sweet mouth. Here was indeed the triumph of all things heavenly—the magnificent turn of the short upper lip—the soft, voluptuous slumber of the under—the dimples which sported, and the color which spoke—the teeth glancing back, with a brilliancy almost startling, every ray of the holy light which fell upon them in her serene and placid, yet most exultingly radiant of all smiles. I scrutinized the formation of the chin—and here, too, I found the gentleness of breadth, the softness and the majesty, the fullness and the spirituality, of the Greek—the contour which the god Apollo revealed but in a dream, to Cleomenes, the son of the Athenian. And then I peered into the large eyes of Ligeia.

For eyes we have no models in the remotely antique. It might have been, too, that in these eyes of my beloved lay the secret to which Lord Verulam alludes. They were, I must believe, far larger than the ordinary eyes of our own race. They were even fuller than the fullest of the gazelle eyes of the tribe of the valley of Nourjahad. Yet it was only at intervals—in moments of intense excitement—that this peculiarity became more than slightly noticeable in Ligeia. And at such moments was her beauty—in my heated fancy thus it appeared perhaps—the beauty of beings either above or apart from the earth—the beauty of the fabulous Houri of the Turk. The hue of the orbs was the most brilliant of black, and, far over them, hung jetty

lashes of great length. The brows, slightly irregular in outline, had the same tint. The “strangeness,” however, which I found in the eyes, was of a nature distinct from the formation, or the color, or the brilliancy of the features, and must, after all, be referred to the expression. Ah, word of no meaning! behind whose vast latitude of mere sound we intrench our ignorance of so much of the spiritual. The expression of the eyes of Ligeia! How for long hours have I pondered upon it! How have I, through the whole of a midsummer night, struggled to fathom it! What was it—that something more profound than the well of Democritus—which lay far within the pupils of my beloved? What was it? I was possessed with a passion to discover. Those eyes! those large, those shining, those divine orbs! they became to me twin stars of Leda, and I to them devoutest of astrologers.

There is no point, among the many incomprehensible anomalies of the science of mind, more thrillingly exciting than the fact—never, I believe, noticed in the schools—that, in our endeavors to recall to memory something long forgotten, we often find ourselves upon the very verge of remembrance, without being able, in the end, to remember. And thus how frequently, in my intense scrutiny of Ligeia’s eyes, have I felt approaching the full knowledge of their expression—felt it approaching—yet not quite be mine—and so at length entirely depart! And (strange, oh strangest mystery of all!) I found, in the commonest objects of the universe, a circle of analogies to that expression. I mean to say that, subsequently to the period when Ligeia’s beauty passed into my spirit, there dwelling as in a shrine, I derived, from many existences in the material world, a sentiment such as I felt always aroused within me by her large and luminous orbs. Yet not the more could I define that sentiment, or analyze, or even steadily view it. I recognized it, let me repeat, sometimes in the survey of a rapidly-growing vine—in the contemplation of a moth, a butterfly, a chrysalis, a stream of running water. I have felt it in the ocean; in the falling of a meteor. I have felt it in the glances of unusually aged people. And there are one or two stars in heaven—(one especially, a star of the sixth magnitude, double and changeable, to be found near the large star in Lyra) in a telescopic scrutiny of which I have been made aware of the feeling. I have been filled with it by certain sounds from stringed instruments, and not unfrequently by passages from books. Among innumerable other instances, I well remember something in a volume of Joseph Glanvill, which (perhaps merely from its quaintness—who shall say?) never failed to inspire me with the sentiment;—“And the will therein lieth, which dieth not. Who knoweth the mysteries of the will, with its vigor? For God is but a great will pervading all things by nature of its intentness. Man doth not yield him to the angels, nor unto death utterly, save only through the weakness of his feeble will.”

Length of years, and subsequent reflection, have enabled me to trace, indeed, some remote connection between this passage in the English moralist and a portion of the character of Ligeia. An intensity in thought, action, or speech, was possibly, in her, a result, or at least an index, of that gigantic volition which, during our long intercourse, failed to give other and more immediate evidence of its existence. Of all the women whom I have ever known, she, the outwardly calm, the ever-placid Ligeia, was the most violently a prey to the tumultuous vultures of stern passion. And of such passion I could form no estimate, save by the miraculous expansion of those eyes which at once so delighted and appalled me—by the almost magical melody, modulation, distinctness and placidity of her very low voice—and by the fierce energy (rendered doubly effective by contrast with her manner of utterance) of the wild words which she habitually uttered.

I have spoken of the learning of Ligeia: it was immense—such as I have never known in woman. In the classical tongues was she deeply proficient, and as far as my own acquaintance extended in regard to the modern dialects of Europe, I have never known her at fault. Indeed upon any theme of the most admired, because simply the most abstruse of the boasted erudition of the academy, have I ever found Ligeia at fault? How singularly—how thrillingly, this one point in the nature of my wife has forced itself, at this late period only, upon my attention! I said her knowledge was such as I have never known in woman—but where breathes the man who has traversed, and successfully, all the wide areas of moral, physical, and mathematical science? I saw not then what I now clearly perceive, that the acquisitions of Ligeia were gigantic, were astounding; yet I was sufficiently aware of her infinite supremacy to resign myself, with a child-like confidence, to her guidance through the chaotic world of metaphysical investigation at which I was most busily occupied during the earlier years of our marriage. With how vast a triumph—with how vivid a delight—with how much of all that is ethereal in hope— did I feel, as she bent over me in studies but little sought—but less known—that delicious vista by slow degrees expanding before me, down whose long, gorgeous, and all untrodden path, I might at length pass onward to the goal of a wisdom too divinely precious not to be forbidden!

How poignant, then, must have been the grief with which, after some years, I beheld my well-grounded expectations take wings to themselves and fly away! Without Ligeia I was but as a child groping benighted. Her presence, her readings alone, rendered vividly luminous the many mysteries of the transcendentalism in which we were immersed. Wanting the radiant lustre of her eyes, letters, lambent and golden, grew duller than Saturnian lead. And now those eyes shone less and

less frequently upon the pages over which I pored. Ligeia grew ill. The wild eyes blazed with a too—too glorious effulgence; the pale fingers became of the transparent waxen hue of the grave, and the blue veins upon the lofty forehead swelled and sank impetuously with the tides of the gentle emotion. I saw that she must die—and I struggled desperately in spirit with the grim Azrael. And the struggles of the passionate wife were, to my astonishment, even more energetic than my own. There had been much in her stern nature to impress me with the belief that, to her, death would have come without its terrors;—but not so. Words are impotent to convey any just idea of the fierceness of resistance with which she wrestled with the Shadow. I groaned in anguish at the pitiable spectacle. I would have soothed—I would have reasoned; but, in the intensity of her wild desire for life,—for life—but for life—solace and reason were the uttermost folly. Yet not until the last instance, amid the most convulsive writhings of her fierce spirit, was shaken the external placidity of her demeanor. Her voice grew more gentle—grew more low—yet I would not wish to dwell upon the wild meaning of the quietly uttered words. My brain reeled as I hearkened entranced, to a melody more than mortal—to assumptions and aspirations which mortality had never before known. That she loved me I should not have doubted; and I might have been easily aware that, in a bosom such as hers, love would have reigned no ordinary passion. But in death only, was I fully impressed with the strength of her affection. For long hours, detaining my hand, would she pour out before me the overflowing of a heart whose more than passionate devotion amounted to idolatry. How had I deserved to be so blessed by such confessions?—how had I deserved to be so cursed with the removal of my beloved in the hour of her making them? But upon this subject I cannot bear to dilate. Let me say only, that in Ligeia's more than womanly abandonment to a love, alas! all unmerited, all unworthily bestowed, I at length recognized the principle of her longing with so wildly earnest a desire for the life which was now fleeing so rapidly away. It is this wild longing—it is this eager vehemence of desire for life—but for life—that I have no power to portray—no utterance capable of expressing.

At high noon of the night in which she departed, beckoning me, peremptorily, to her side, she bade me repeat certain verses composed by herself not many days before. I obeyed her.—They were these:

Lo! 'tis a gala night

Within the lonesome latter years! An angel throng, bewinged, bedight

In veils, and drowned in tears, Sit in a theatre, to see

A play of hopes and fears,

While the orchestra breathes fitfully The music of the spheres.

*Mimes, in the form of God on high, Mutter and mumble low,
And hither and thither fly;
Mere puppets they, who come and go At bidding of vast formless things
That shift the scenery to and fro, Flapping from out their Condor wings
Invisible Wo!*

*That motley drama!—oh, be sure It shall not be forgot!
With its Phantom chased forever more, By a crowd that seize it not,
Through a circle that ever returneth in To the self-same spot,
And much of Madness and more of Sin And Horror the soul of the plot.*

*But see, amid the mimic rout, A crawling shape intrude!
A blood-red thing that writhes from out The scenic solitude!
It writhes!—it writhes!—with mortal pangs The mimes become its food,
And the seraphs sob at vermin fangs In human gore imbued.*

*Out—out are the lights—out all!
And over each quivering form, The curtain, a funeral pall,
Comes down with the rush of a storm, And the angels, all pallid and wan,
Uprising, unveiling, affirm That the play is the tragedy, “Man,”
And its hero the Conqueror Worm.*

“O God!” half shrieked Ligeia, leaping to her feet and extending her arms aloft with a spasmodic movement, as I made an end of these lines—“O God! O Divine Father!—shall these things be undeviatingly so?—shall this Conqueror be not once conquered? Are we not part and parcel in Thee? Who—who knoweth the mysteries of the will with its vigor? Man doth not yield him to the angels, nor unto death utterly, save only through the weakness of his feeble will.”

And now, as if exhausted with emotion, she suffered her white arms to fall, and returned solemnly to her bed of death. And as she breathed her last sighs, there came mingled with them a low murmur from her lips. I bent to them my ear and distinguished, again, the concluding words of the passage in Glanvill—“Man doth not yield him to the angels, nor unto death utterly, save only through the weakness of his feeble will.”

She died;—and I, crushed into the very dust with sorrow, could no longer endure the lonely desolation of my dwelling in the dim and decaying city by the Rhine. I had no lack of what the world calls wealth. Ligeia had brought me far more, very far more than ordinarily falls to the lot of mortals. After a few months, therefore, of weary and aimless wandering, I purchased, and put in some repair, an abbey, which I shall not name, in one of the wildest and least frequented portions of fair England. The gloomy and dreary grandeur of the building, the almost savage aspect of the domain, the many melancholy and time-honored memories connected

with both, had much in unison with the feelings of utter abandonment which had driven me into that remote and unsocial region of the country. Yet although the external abbey, with its verdant decay hanging about it, suffered but little alteration, I gave way, with a child-like perversity, and perchance with a faint hope of alleviating my sorrows, to a display of more than regal magnificence within.—For such follies, even in childhood, I had imbibed a taste and now they came back to me as if in the dotage of grief. Alas, I feel how much even of incipient madness might have been discovered in the gorgeous and fantastic draperies, in the solemn carvings of Egypt, in the wild cornices and furniture, in the Bedlam patterns of the carpets of tufted gold! I had become a bounden slave in the trammels of opium, and my labors and my orders had taken a coloring from my dreams. But these absurdities I must not pause to detail. Let me speak only of that one chamber, ever accursed, whither in a moment of mental alienation, I led from the altar as my bride—as the successor of the unforgotten Ligeia—the fair-haired and blue-eyed Lady Rowena Trevanion, of Tremaine.

There is no individual portion of the architecture and decoration of that bridal chamber which is not now visibly before me. Where were the souls of the haughty family of the bride, when, through thirst of gold, they permitted to pass the threshold of an apartment so bedecked, a maiden and a daughter so beloved? I have said that I minutely remember the details of the chamber—yet I am sadly forgetful on topics of deep moment—and here there was no system, no keeping, in the fantastic display, to take hold upon the memory. The room lay in a high turret of the castellated abbey, was pentagonal in shape, and of capacious size. Occupying the whole southern face of the pentagon was the sole window—an immense sheet of unbroken glass from Venice—a single pane, and tinted of a leaden hue, so that the rays of either the sun or moon, passing through it, fell with a ghastly lustre on the objects within. Over the upper portion of this huge window, extended the trellice-work of an aged vine, which clambered up the massy walls of the turret. The ceiling, of gloomy-looking oak, was excessively lofty, vaulted, and elaborately fretted with the wildest and most grotesque specimens of a semi-Gothic, semi-Druidical device. From out the most central recess of this melancholy vaulting, depended, by a single chain of gold with long 2149 links, a huge censer of the same metal, Saracenic in pattern, and with many perforations so contrived that there writhed in and out of them, as if endued with a serpent vitality, a continual succession of parti-colored fires.

Some few ottomans and golden candelabra, of Eastern figure, were in various stations about—and there was the couch, too—bridal couch—of an Indian model, and low, and sculptured of solid ebony, with a pall-like canopy above. In each of the angles of the chamber stood on end a gigantic sarcophagus of black granite, from

the tombs of the kings over against Luxor, with their aged lids full of immemorial sculpture. But in the draping of the apartment lay, alas! the chief phantasy of all. The lofty walls, gigantic in height—even unproportionably so—were hung from summit to foot, in vast folds, with a heavy and massive-looking tapestry—tapestry of a material which was found alike as a carpet on the floor, as a covering for the ottomans and the ebony bed, as a canopy for the bed, and as the gorgeous volutes of the curtains which partially shaded the window. The material was the richest cloth of gold. It was spotted all over, at irregular intervals, with arabesque figures, about a foot in diameter, and wrought upon the cloth in patterns of the most jetty black. But these figures partook of the true character of the arabesque only when regarded from a single point of view. By a contrivance now common, and indeed traceable to a very remote period of antiquity, they were made changeable in aspect. To one entering the room, they bore the appearance of simple monstrosities; but upon a farther advance, this appearance gradually departed; and step by step, as the visitor moved his station in the chamber, he saw himself surrounded by an endless succession of the ghastly forms which belong to the superstition of the Norman, or arise in the guilty slumbers of the monk. The phantasmagoric effect was vastly heightened by the artificial introduction of a strong continual current of wind behind the draperies—giving a hideous and uneasy animation to the whole.

In halls such as these—in a bridal chamber such as this—I passed, with the Lady of Tremaine, the unhallowed hours of the first month of our marriage—passed them with but little disquietude. That my wife dreaded the fierce moodiness of my temper—that she shunned me and loved me but little—I could not help perceiving; but it gave me rather pleasure than otherwise. I loathed her with a hatred belonging more to demon than to man. My memory flew back, (oh, with what intensity of regret!) to Ligeia, the beloved, the august, the beautiful, the entombed. I revelled in recollections of her purity, of her wisdom, of her lofty, her ethereal nature, of her passionate, her idolatrous love. Now, then, did my spirit fully and freely burn with more than all the fires of her own. In the excitement of my opium dreams (for I was habitually fettered in the shackles of the drug) I would call aloud upon her name, during the silence of the night, or among the sheltered recesses of the glens by day, as if, through the wild eagerness, the solemn passion, the consuming ardor of my longing for the departed, I could restore her to the pathway she had abandoned—ah, could it be forever?—upon the earth.

About the commencement of the second month of the marriage, the Lady Rowena was attacked with sudden illness, from which her recovery was slow. The fever which consumed her rendered her nights uneasy; and in her perturbed state of

half-slumber, she spoke of sounds, and of motions, in and about the chamber of the turret, which I concluded had no origin save in the distemper of her fancy, or perhaps in the phantasmagoric influences of the chamber itself. She became at length convalescent—finally well. Yet but a brief period elapsed, ere a second more violent disorder again threw her upon a bed of suffering; and from this attack her frame, at all times feeble, never altogether recovered. Her illnesses were, after this epoch, of alarming character, and of more alarming recurrence, defying alike the knowledge and the great exertions of her physicians. With the increase of the chronic disease which had thus, apparently, taken too sure hold upon her constitution to be eradicated by human means, I could not fail to observe a similar increase in the nervous irritation of her temperament, and in her excitability by trivial causes of fear. She spoke again, and now more frequently and pertinaciously, of the sounds— of the slight sounds—and of the unusual motions among the tapestries, to which she had formerly alluded.

One night, near the closing in of September, she pressed this distressing subject with more than usual emphasis upon my attention. She had just awakened from an unquiet slumber, and I had been watching, with feelings half of anxiety, half of vague terror, the workings of her emaciated countenance. I sat by the side of her ebony bed, upon one of the ottomans of India. She partly arose, and spoke, in an earnest low whisper, of sounds which she then heard, but which I could not hear—of motions which she then saw, but which I could not perceive. The wind was rushing hurriedly behind the tapestries, and I wished to show her (what, let me confess it, I could not all believe) that those almost inarticulate breathings, and those very gentle variations of the figures upon the wall, were but the natural effects of that customary rushing of the wind. But a deadly pallor, overspreading her face, had proved to me that my exertions to reassure her would be fruitless. She appeared to be fainting, and no attendants were within call. I remembered where was deposited a decanter of light wine which had been ordered by her physicians, and hastened across the chamber to procure it. But, as I stepped beneath the light of the censer, two circumstances of a startling nature attracted my attention. I had felt that some palpable although invisible object had passed lightly by my person; and I saw that there lay upon the golden carpet, in the very middle of the rich lustre thrown from the censer, a shadow—a faint, indefinite shadow of angelic aspect—such as might be fancied for the shadow of a shade. But I was wild with the excitement of an immoderate dose of opium, and heeded these things but little, nor spoke of them to Rowena. Having found the wine, I recrossed the chamber, and poured out a gobletful, which I held to the lips of the fainting lady. She had now partially recovered, however, and took the vessel herself, while I sank

upon an ottoman near me, with my eyes fastened upon her person. It was then that I became distinctly aware of a gentle footfall upon the carpet, and near the couch; and in a second thereafter, as Rowena was in the act of raising the wine to her lips, I saw, or may have dreamed that I saw, fall within the goblet, as if from some invisible spring in the atmosphere of the room, three or four large drops of a brilliant and ruby colored fluid. If this I saw—not so Rowena. She swallowed the wine unhesitatingly, and I forbore to speak to her of a circumstance which must, after all, I considered, have been but the suggestion of a vivid imagination, rendered morbidly active by the terror of the lady, by the opium, and by the hour.

Yet I cannot conceal it from my own perception that, immediately subsequent to the fall of the ruby-drops, a rapid change for the worse took place in the disorder of my wife; so that, on the third subsequent night, the hands of her menials prepared her for the tomb, and on the fourth, I sat alone, with her shrouded body, in that fantastic chamber which had received her as my bride.—Wild visions, opium-engendered, flitted, shadow-like, before me. I gazed with unquiet eye upon the sarcophagi in the angles of the room, upon the varying figures of the drapery, and upon the writhing of the parti-colored fires in the censer overhead. My eyes then fell, as I called to mind the circumstances of a former night, to the spot beneath the glare of the censer where I had seen the faint traces of the shadow. It was there, however, no longer; and breathing with greater freedom, I turned my glances to the pallid and rigid figure upon the bed. Then rushed upon me a thousand memories of Ligeia—and then came back upon my heart, with the turbulent violence of a flood, the whole of that unutterable wo with which I had regarded her thus enshrouded. The night waned; and still, with a bosom full of bitter thoughts of the one only and supremely beloved, I remained gazing upon the body of Rowena.

It might have been midnight, or perhaps earlier, or later, for I had taken no note of time, when a sob, low, gentle, but very distinct, startled me from my reverie.—I felt that it came from the bed of ebony—the bed of death. I listened in an agony of superstitious terror—but there was no repetition of the sound. I strained my vision to detect any motion in the corpse—but there was not the slightest perceptible. Yet I could not have been deceived. I had heard the noise, however faint, and my soul was awakened within me. I resolutely and perseveringly kept my attention riveted upon the body. Many minutes elapsed before any circumstance occurred tending to throw light upon the mystery. At length it became evident that a slight, a very feeble, and barely noticeable tinge of color had flushed up within the cheeks, and along the sunken small veins of the eyelids. Through a species of unutterable horror and awe, for which the language of mortality has no sufficiently energetic expression, I felt

my heart cease to beat, my limbs grow rigid where I sat. Yet a sense of duty finally operated to restore my self-possession. I could no longer doubt that we had been precipitate in our preparations—that Rowena still lived. It was necessary that some immediate exertion be made; yet the turret was altogether apart from the portion of the abbey tenanted by the servants—there were none within call—I had no means of summoning them to my aid without leaving the room for many minutes—and this I could not venture to do. I therefore struggled alone in my endeavors to call back the spirit ill hovering. In a short period it was certain, however, that a relapse had taken place; the color disappeared from both eyelid and cheek, leaving a wanness even more than that of marble; the lips became doubly shrivelled and pinched up in the ghastly expression of death; a repulsive clamminess and coldness overspread rapidly the surface of the body; and all the usual rigorous illness immediately supervened. I fell back with a shudder upon the couch from which I had been so startlingly aroused, and again gave myself up to passionate waking visions of Ligeia.

An hour thus elapsed when (could it be possible?) I was a second time aware of some vague sound issuing from the region of the bed. I listened—in extremity of horror. The sound came again—it was a sigh. Rushing to the corpse, I saw—distinctly saw—a tremor upon the lips. In a minute afterward they relaxed, disclosing a bright line of the pearly teeth. Amazement now struggled in my bosom with the profound awe which had hitherto reigned there alone. I felt that my vision grew dim, that my reason wandered; and it was only by a violent effort that I at length succeeded in nerving myself to the task which duty thus once more had pointed out. There was now a partial glow upon the forehead and upon the cheek and throat; a perceptible warmth pervaded the whole frame; there was even a slight pulsation at the heart. The lady lived; and with redoubled ardor I betook myself to the task of restoration. I chafed and bathed the temples and the hands, and used every exertion which experience, and no little medical reading, could suggest. But in vain. Suddenly, the color fled, the pulsation ceased, the lips resumed the expression of the dead, and, in an instant afterward, the whole body took upon itself the icy chilliness, the livid hue, the intense rigidity, the sunken outline, and all the loathsome peculiarities of that which has been, for many days, a tenant of the tomb.

And again I sunk into visions of Ligeia—and again, (what marvel that I shudder while I write,) again there reached my ears a low sob from the region of the ebony bed. But why shall I minutely detail the unspeakable horrors of that night? Why shall I pause to relate how, time after time, until near the period of the gray dawn, this hideous drama of revivification was repeated; how each terrific relapse was only into a sterner and apparently more irredeemable death; how each agony wore the aspect of

a struggle with some invisible foe; and how each struggle was succeeded by I know not what of wild change in the personal appearance of the corpse? Let me hurry to a conclusion.

The greater part of the fearful night had worn away, and she who had been dead, once again stirred—and now more vigorously than hitherto, although arousing from a dissolution more appalling in its utter hopelessness than any. I had long ceased to struggle or to move, and remained sitting rigidly upon the ottoman, a helpless prey to a whirl of violent emotions, of which extreme awe was perhaps the least terrible, the least consuming. The corpse, I repeat, stirred, and now more vigorously than before. The hues of life flushed up with unwonted energy into the countenance—the limbs relaxed—and, save that the eyelids were yet pressed heavily together, and that the bandages and draperies of the grave still imparted their charnel character to the figure, I might have dreamed that Rowena had indeed shaken off, utterly, the fetters of Death. But if this idea was not, even then, altogether adopted, I could at least doubt no longer, when, arising from the bed, tottering, with feeble steps, with closed eyes, and with the manner of one bewildered in a dream, the thing that was enshrouded advanced boldly and palpably into the middle of the apartment.

I trembled not—I stirred not—for a crowd of unutterable fancies connected with the air, the stature, the demeanor of the figure, rushing hurriedly through my brain, had paralyzed—had chilled me into stone. I stirred not—but gazed upon the apparition. There was a mad disorder in my thoughts—a tumult unappeasable. Could it, indeed, be the living Rowena who confronted me? Could it indeed be Rowena at all—the fair-haired, the blue-eyed Lady Rowena Trevanion of Tremaine? Why, why should I doubt it? The bandage lay heavily about the mouth—but then might it not be the mouth of the breathing Lady of Tremaine? And the cheeks—there were the roses as in her noon of life—yes, these might indeed be the fair cheeks of the living Lady of Tremaine. And the chin, with its dimples, as in health, might it not be hers?—but had she then grown taller since her malady? What inexpressible madness seized me with that thought? One bound, and I had reached her feet! Shrinking from my touch, she let fall from her head, unloosened, the ghastly cerements which had confined it, and there streamed forth, into the rushing atmosphere of the chamber, huge masses of long and dishevelled hair; it was blacker than the raven wings of the midnight! And now slowly opened the eyes of the figure which stood before me. “Here then, at least,” I shrieked aloud, “can I never—can I never be mistaken—these are the full, and the black, and the wild eyes—of my lost love—of the lady—of the LADY LIGEIA.”

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The Fall of the House of Usher (1839) By Edgar Allan Poe

*Son cœur est un luth suspendu;
Sitôt qu'on le touche il résonne.*

De Béranger

During the whole of a dull, dark, and soundless day in the autumn of the year, when the clouds hung oppressively low in the heavens, I had been passing alone, on horseback, through a singularly dreary tract of country; and at length found myself, as the shades of the evening drew on, within view of the melancholy House of Usher. I know not how it was—but, with the first glimpse of the building, a sense of insufferable gloom pervaded my spirit. I say insufferable; for the feeling was unrelieved by any of that half-pleasurable, because poetic, sentiment, with which the mind usually receives even the sternest natural images of the desolate or terrible. I looked upon the scene before me—upon the mere house, and the simple landscape features of the domain—upon the bleak walls—upon the vacant eye-like windows—upon a few rank sedges—and upon a few white trunks of decayed trees—with an utter depression of soul which I can compare to no earthly sensation more properly than to the after-dream of the reveller upon opium—the bitter lapse into everyday life—the hideous dropping off of the veil. There was an iciness, a sinking, a sickening of the heart—an unredeemed dreariness of thought which no goading of the imagination could torture into aught of the sublime. What was it—I paused to think—what was it that so unnerved me in the contemplation of the House of Usher? It was a mystery all insoluble; nor could I grapple with the shadowy fancies that crowded upon me as I pondered. I was forced to fall back upon the unsatisfactory conclusion, that while, beyond doubt, there *are* combinations of very simple natural objects which have the power of thus affecting us, still the analysis of this power lies among considerations beyond our depth. It was possible, I reflected, that a mere different arrangement of the particulars of the scene, of the details of the picture, would be sufficient to modify, or perhaps to annihilate its capacity for sorrowful impression; and, acting upon this idea, I reined my horse to the precipitous brink of a black and lurid tarn that lay in unruffled lustre by the dwelling, and gazed down—but with a shudder even more thrilling than before— upon the

remodelled and inverted images of the gray sedge, and the ghastly tree- stems, and the vacant and eye-like windows.

Nevertheless, in this mansion of gloom I now proposed to myself a sojourn of some weeks. Its proprietor, Roderick Usher, had been one of my boon companions in boyhood; but many years had elapsed since our last meeting. A letter, however, had lately reached me in a distant part of the country—a letter from him—which, in its wildly importunate nature, had admitted of no other than a personal reply. The MS. gave evidence of nervous agitation. The writer spoke of acute bodily illness— of a mental disorder which oppressed him—and of an earnest desire to see me, as his best, and indeed his only personal friend, with a view of attempting, by the cheerfulness of my society, some alleviation of his malady. It was the manner in which all this, and much more, was said—it was the apparent *heart* that went with his request—which allowed me no room for hesitation; and I accordingly obeyed forthwith what I still considered a very singular summons.

Although, as boys, we had been even intimate associates, yet I really knew little of my friend. His reserve had been always excessive and habitual. I was aware, however, that his very ancient family had been noted, time out of mind, for a peculiar sensibility of temperament, displaying itself, through long ages, in many works of exalted art, and manifested, of late, in repeated deeds of munificent yet unobtrusive charity, as well as in a passionate devotion to the intricacies, perhaps even more than to the orthodox and easily recognisable beauties, of musical science. I had learned, too, the very remarkable fact, that the stem of the Usher race, all time-honored as it was, had put forth, at no period, any enduring branch; in other words, that the entire family lay in the direct line of descent, and had always, with very trifling and very temporary variation, so lain. It was this deficiency, I considered, while running over in thought the perfect keeping of the character of the premises with the accredited character of the people, and while speculating upon the possible influence which the one, in the long lapse of centuries, might have exercised upon the other—it was this deficiency, perhaps, of collateral issue, and the consequent undeviating transmission, from sire to son, of the patrimony with the name, which had, at length, so identified the two as to merge the original title of the estate in the quaint and equivocal appellation of the “House of Usher”— an appellation which seemed to include, in the minds of the peasantry who used it, both the family and the family mansion.

I have said that the sole effect of my somewhat childish experiment—that of looking down within the tarn—had been to deepen the first singular impression. There can be no doubt that the consciousness of the rapid increase of my superstition—for why should I not so term it?—served mainly to accelerate the increase itself. Such, I have

long known, is the paradoxical law of all sentiments having terror as a basis. And it might have been for this reason only, that, when I again uplifted my eyes to the house itself, from its image in the pool, there grew in my mind a strange fancy—a fancy so ridiculous, indeed, that I but mention it to show the vivid force of the sensations which oppressed me. I had so worked upon my imagination as really to believe that about the whole mansion and domain there hung an atmosphere peculiar to themselves and their immediate vicinity— an atmosphere which had no affinity with the air of heaven, but which had reeked up from the decayed trees, and the gray wall, and the silent tarn—a pestilent and mystic vapor, dull, sluggish, faintly discernible, and leaden-hued.

Shaking off from my spirit what *must* have been a dream, I scanned more narrowly the real aspect of the building. Its principal feature seemed to be that of an excessive antiquity. The discoloration of ages had been great. Minute fungi overspread the whole exterior, hanging in a fine tangled web-work from the eaves. Yet all this was apart from any extraordinary dilapidation. No portion of the masonry had fallen; and there appeared to be a wild inconsistency between its still perfect adaptation of parts, and the crumbling condition of the individual stones. In this there was much that reminded me of the specious totality of old wood-work which has rotted for long years in some neglected vault, with no disturbance from the breath of the external air. Beyond this indication of extensive decay, however, the fabric gave little token of instability. Perhaps the eye of a scrutinizing observer might have discovered a barely perceptible fissure, which, extending from the roof of the building in front, made its way down the wall in a zigzag direction, until it became lost in the sullen waters of the tarn.

Noticing these things, I rode over a short causeway to the house. A servant in waiting took my horse, and I entered the Gothic archway of the hall. A valet, of stealthy step, thence conducted me, in silence, through many dark and intricate passages in my progress to the *studio* of his master. Much that I encountered on the way contributed, I know not how, to heighten the vague sentiments of which I have already spoken. While the objects around me—while the carvings of the ceilings, the sombre tapestries of the walls, the ebon blackness of the floors, and the phantasmagoric armorial trophies which rattled as I strode, were but matters to which, or to such as which, I had been accustomed from my infancy—while I hesitated not to acknowledge how familiar was all this—I still wondered to find how unfamiliar were the fancies which ordinary images were stirring up. On one of the staircases, I met the physician of the family. His countenance, I thought, wore a mingled expression of low cunning and perplexity. He accosted me with trepidation

and passed on. The valet now threw open a door and ushered me into the presence of his master.

The room in which I found myself was very large and lofty. The windows were long, narrow, and pointed, and at so vast a distance from the black oaken floor as to be altogether inaccessible from within. Feeble gleams of encrimsoned light made their way through the trellised panes, and served to render sufficiently distinct the more prominent objects around; the eye, however, struggled in vain to reach the remoter angles of the chamber, or the recesses of the vaulted and fretted ceiling. Dark draperies hung upon the walls. The general furniture was profuse, comfortless, antique, and tattered. Many books and musical instruments lay scattered about, but failed to give any vitality to the scene. I felt that I breathed an atmosphere of sorrow. An air of stern, deep, and irredeemable gloom hung over and pervaded all.

Upon my entrance, Usher arose from a sofa on which he had been lying at full length, and greeted me with a vivacious warmth which had much in it, I at first thought, of an overdone cordiality—of the constrained effort of the *ennuyé* man of the world. A glance, however, at his countenance, convinced me of his perfect sincerity. We sat down; and for some moments, while he spoke not, I gazed upon him with a feeling half of pity, half of awe. Surely, man had never before so terribly altered, in so brief a period, as had Roderick Usher! It was with difficulty that I could bring myself to admit the identity of the wan being before me with the companion of my early boyhood. Yet the character of his face had been at all times remarkable. A cadaverousness of complexion; an eye large, liquid, and luminous beyond comparison; lips somewhat thin and very pallid, but of a surpassingly beautiful curve; a nose of a delicate Hebrew model, but with a breadth of nostril unusual in similar formations; a finely moulded chin, speaking, in its want of prominence, of a want of moral energy; hair of a more than web-like softness and tenuity; these features, with an inordinate expansion above the regions of the temple, made up altogether a countenance not easily to be forgotten. And now in the mere exaggeration of the prevailing character of these features, and of the expression they were wont to convey, lay so much of change that I doubted to whom I spoke. The now ghastly pallor of the skin, and the now miraculous lustre of the eye, above all things startled and even awed me. The silken hair, too, had been suffered to grow all unheeded, and as, in its wild gossamer texture, it floated rather than fell about the face, I could not, even with effort, connect its Arabesque expression with any idea of simple humanity.

In the manner of my friend I was at once struck with an incoherence—an inconsistency; and I soon found this to arise from a series of feeble and futile

struggles to overcome an habitual trepidancy—an excessive nervous agitation. For something of this nature I had indeed been prepared, no less by his letter, than by reminiscences of certain boyish traits, and by conclusions deduced from his peculiar physical conformation and temperament. His action was alternately vivacious and sullen. His voice varied rapidly from a tremulous indecision (when the animal spirits seemed utterly in abeyance) to that species of energetic concision—that abrupt, weighty, unhurried, and hollow-sounding enunciation—that leaden, self-balanced and perfectly modulated guttural utterance, which may be observed in the lost drunkard, or the irreclaimable eater of opium, during the periods of his most intense excitement.

It was thus that he spoke of the object of my visit, of his earnest desire to see me, and of the solace he expected me to afford him. He entered, at some length, into what he conceived to be the nature of his malady. It was, he said, a constitutional and a family evil, and one for which he despaired to find a remedy—a mere nervous affection, he immediately added, which would undoubtedly soon pass off. It displayed itself in a host of unnatural sensations. Some of these, as he detailed them, interested and bewildered me; although, perhaps, the terms, and the general manner of the narration had their weight. He suffered much from a morbid acuteness of the senses; the most insipid food was alone endurable; he could wear only garments of certain texture; the odors of all flowers were oppressive; his eyes were tortured by even a faint light; and there were but peculiar sounds, and these from stringed instruments, which did not inspire him with horror.

To an anomalous species of terror I found him a bounden slave. “I shall perish,” said he, “I must perish in this deplorable folly. Thus, thus, and not otherwise, shall I be lost. I dread the events of the future, not in themselves, but in their results. I shudder at the thought of any, even the most trivial, incident, which may operate upon this intolerable agitation of soul. I have, indeed, no abhorrence of danger, except in its absolute effect—in terror. In this unnerved—in this pitiable condition—I feel that the period will sooner or later arrive when I must abandon life and reason together, in some struggle with the grim phantasm, FEAR.”

I learned, moreover, at intervals, and through broken and equivocal hints, another singular feature of his mental condition. He was enchained by certain superstitious impressions in regard to the dwelling which he tenanted, and whence, for many years, he had never ventured forth—in regard to an influence whose supposititious force was conveyed in terms too shadowy here to be re-stated—an influence which some peculiarities in the mere form and substance of his family mansion, had, by dint of long sufferance, he said, obtained over his spirit—an effect which the *physique* of

the gray walls and turrets, and of the dim tarn into which they all looked down, had, at length, brought about upon the *morale* of his existence.

He admitted, however, although with hesitation, that much of the peculiar gloom which thus afflicted him could be traced to a more natural and far more palpable origin—to the severe and long-continued illness—indeed to the evidently approaching dissolution—of a tenderly beloved sister—his sole companion for long years—his last and only relative on earth. “Her decease,” he said, with a bitterness which I can never forget, “would leave him (him the hopeless and the frail) the last of the ancient race of the Ushers.” While he spoke, the lady Madeline (for so was she called) passed slowly through a remote portion of the apartment, and, without having noticed my presence, disappeared. I regarded her with an utter astonishment not unmingled with dread—and yet I found it impossible to account for such feelings. A sensation of stupor oppressed me, as my eyes followed her retreating steps. When a door, at length, closed upon her, my glance sought instinctively and eagerly the countenance of the brother—but he had buried his face in his hands, and I could only perceive that a far more than ordinary wanness had overspread the emaciated fingers through which trickled many passionate tears.

The disease of the lady Madeline had long baffled the skill of her physicians. A settled apathy, a gradual wasting away of the person, and frequent although transient affections of a partially cataleptical character, were the unusual diagnosis. Hitherto she had steadily borne up against the pressure of her malady, and had not betaken herself finally to bed; but, on the closing in of the evening of my arrival at the house, she succumbed (as her brother told me at night with inexpressible agitation) to the prostrating power of the destroyer; and I learned that the glimpse I had obtained of her person would thus probably be the last I should obtain—that the lady, at least while living, would be seen by me no more.

For several days ensuing, her name was unmentioned by either Usher or myself: and during this period I was busied in earnest endeavors to alleviate the melancholy of my friend. We painted and read together; or I listened, as if in a dream, to the wild improvisations of his speaking guitar. And thus, as a closer and still closer intimacy admitted me more unreservedly into the recesses of his spirit, the more bitterly did I perceive the futility of all attempt at cheering a mind from which darkness, as if an inherent positive quality, poured forth upon all objects of the moral and physical universe, in one unceasing radiation of gloom.

I shall ever bear about me a memory of the many solemn hours I thus spent alone with the master of the House of Usher. Yet I should fail in any attempt to convey an idea of the exact character of the studies, or of the occupations, in which he involved me, or led me the way. An excited and highly distempered ideality threw a sulphureous lustre over all. His long improvised dirges will ring forever in my ears. Among other things, I hold painfully in mind a certain singular perversion and amplification of the wild air of the

last waltz of Von Weber. From the paintings over which his elaborate fancy brooded, and which grew, touch by touch, into vaguenesses at which I shuddered the more thrillingly, because I shuddered knowing not why;—from these paintings (vivid as their images now are before me) I would in vain endeavor to educe more than a small portion which should lie within the compass of merely written words. By the utter simplicity, by the nakedness of his designs, he arrested and overawed attention. If ever mortal painted an idea, that mortal was Roderick Usher. For me at least—in the circumstances then surrounding me—there arose out of the pure abstractions which the hypochondriac contrived to throw upon his canvass, an intensity of intolerable awe, no shadow of which felt I ever yet in the contemplation of the certainly glowing yet too concrete reveries of Fuseli.

One of the phantasmagoric conceptions of my friend, partaking not so rigidly of the spirit of abstraction, may be shadowed forth, although feebly, in words. A small picture presented the interior of an immensely long and rectangular vault or tunnel, with low walls, smooth, white, and without interruption or device. Certain accessory points of the design served well to convey the idea that this excavation lay at an exceeding depth below the surface of the earth. No outlet was observed in any portion of its vast extent, and no torch, or other artificial source of light was discernible; yet a flood of intense rays rolled throughout, and bathed the whole in a ghastly and inappropriate splendor.

I have just spoken of that morbid condition of the auditory nerve which rendered all music intolerable to the sufferer, with the exception of certain effects of stringed instruments. It was, perhaps, the narrow limits to which he thus confined himself upon the guitar, which gave birth, in great measure, to the fantastic character of his performances. But the fervid *facility* of his *impromptus* could not be so accounted for. They must have been, and were, in the notes, as well as in the words of his wild fantasias (for he not unfrequently accompanied himself with rhymed verbal improvisations), the result of that intense mental collectedness and concentration to which I have previously alluded as observable only in particular moments of the highest artificial excitement. The words of one of these rhapsodies I have easily remembered. I was, perhaps, the more forcibly impressed with it, as he gave it, because, in the under or mystic current of its meaning, I fancied that I perceived, and for the first time, a full consciousness on the part of Usher, of the tottering of his lofty reason upon her throne. The verses, which were entitled “The Haunted Palace,” ran very nearly, if not accurately, thus:

I.

*In the greenest of our valleys,
By good angels tenanted,*

*Once a fair and stately palace—
 Radiant palace—reared its head.
In the monarch Thought's dominion—
 It stood there!
Never seraph spread a pinion
 Over fabric half so fair.*

II.

*Banners yellow, glorious, golden,
 On its roof did float and flow;
(This—all this—was in the olden Time long ago)
And every gentle air that dallied,
 In that sweet day,
Along the ramparts plumed and pallid,
 A winged odor went away.*

III.

*Wanderers in that happy valley
 Through two luminous windows saw
Spirits moving musically
 To a lute's well-tun'd law,
Round about a throne, where sitting
 (Porphyrogene!)
In state his glory well befitting,
 The ruler of the realm was seen.*

IV.

*And all with pearl and ruby glowing
 Was the fair palace door,
Through which came flowing, flowing, flowing,
 And sparkling evermore,
A troop of Echoes whose sweet duty
 Was but to sing,
In voices of surpassing beauty,*

The wit and wisdom of their king.

V.

*But evil things, in robes of sorrow,
Assailed the monarch's high estate;
(Ah, let us mourn, for never morrow
Shall dawn upon him, desolate!)*
*And, round about his home, the glory
That blushed and bloomed
Is but a dim-remembered story
Of the old time entombed.*

VI.

*And travellers now within that valley,
Through the red-litten windows, see
Vast forms that move fantastically
To a discordant melody;
While, like a rapid ghastly river,
Through the pale door,
A hideous throng rush out forever,
And laugh—but smile no more.*

I well remember that suggestions arising from this ballad, led us into a train of thought wherein there became manifest an opinion of Usher's which I mention not so much on account of its novelty, (for other men have thought thus,) as on account of the pertinacity with which he maintained it. This opinion, in its general form, was that of the sentience of all vegetable things. But, in his disordered fancy, the idea had assumed a more daring character, and trespassed, under certain conditions, upon the kingdom of inorganization. I lack words to express the full extent, or the earnest *abandon* of his persuasion. The belief, however, was connected (as I have previously hinted) with the gray stones of the home of his forefathers. The conditions of the sentience had been here, he imagined, fulfilled in the method of collocation of these stones—in the order of their arrangement, as well as in that of the many *fungi* which overspread them, and of the decayed trees which stood around—above all, in the long undisturbed endurance of this arrangement, and in its reduplication in the still waters of the tarn. Its evidence—the evidence of the sentience—was to be seen, he said, (and I here

started as he spoke,) in the gradual yet certain condensation of an atmosphere of their own about the waters and the walls. The result was discoverable, he added, in that silent, yet importunate and terrible influence which for centuries had moulded the destinies of his family, and which made *him* what I now saw him—what he was. Such opinions need no comment, and I will make none.

Our books—the books which, for years, had formed no small portion of the mental existence of the invalid—were, as might be supposed, in strict keeping with this character of phantasm. We pored together over such works as the *Vervet et Chartreuse* of Gresset; the *Belphegor* of Machiavelli; the *Heaven and Hell* of Swedenborg; the *Subterranean Voyage* of Nicholas Klimm by Holberg; the *Chiromancy* of Robert Flud, of Jean D'Indaginé, and of De la Chambre; the *Journey into the Blue Distance* of Tieck; and the *City of the Sun* of Campanella. One favorite volume was a small octavo edition of the *Directorium Inquisitorium*, by the Dominican Eymeric de Gironne; and there were passages in Pomponius Mela, about the old African Satyrs and OEGipans, over which Usher would sit dreaming for hours. His chief delight, however, was found in the perusal of an exceedingly rare and curious book in quarto Gothic—the manual of a forgotten church—the *Vigiliae Mortuorum secundum Chorum Ecclesiae Maguntinae*.

I could not help thinking of the wild ritual of this work, and of its probable influence upon the hypochondriac, when, one evening, having informed me abruptly that the lady Madeline was no more, he stated his intention of preserving her corpse for a fortnight, (previously to its final interment,) in one of the numerous vaults within the main walls of the building. The worldly reason, however, assigned for this singular proceeding, was one which I did not feel at liberty to dispute. The brother had been led to his resolution (so he told me) by consideration of the unusual character of the malady of the deceased, of certain obtrusive and eager inquiries on the part of her medical men, and of the remote and exposed situation of the burial-ground of the family. I will not deny that when I called to mind the sinister countenance of the person whom I met upon the staircase, on the day of my arrival at the house, I had no desire to oppose what I regarded as at best but a harmless, and by no means an unnatural, precaution.

At the request of Usher, I personally aided him in the arrangements for the temporary entombment. The body having been encoffined, we two alone bore it to its rest. The vault in which we placed it (and which had been so long unopened that our torches, half smothered in its oppressive atmosphere, gave us little opportunity for investigation) was small, damp, and entirely without means of admission for light; lying, at great depth, immediately beneath that portion of the building in which was

my own sleeping apartment. It had been used, apparently, in remote feudal times, for the worst purposes of a donjon-keep, and, in later days, as a place of deposit for powder, or some other highly combustible substance, as a portion of its floor, and the whole interior of a long archway through which we reached it, were carefully sheathed with copper. The door, of massive iron, had been, also, similarly protected. Its immense weight caused an unusually sharp grating sound, as it moved upon its hinges.

Having deposited our mournful burden upon tressels within this region of horror, we partially turned aside the yet unscrewed lid of the coffin, and looked upon the face of the tenant. A striking similitude between the brother and sister now first arrested my attention; and Usher, divining, perhaps, my thoughts, murmured out some few words from which I learned that the deceased and himself had been twins, and that sympathies of a scarcely intelligible nature had always existed between them. Our glances, however, rested not long upon the dead—for we could not regard her unawed. The disease which had thus entombed the lady in the maturity of youth, had left, as usual in all maladies of a strictly cataleptical character, the mockery of a faint blush upon the bosom and the face, and that suspiciously lingering smile upon the lip which is so terrible in death. We replaced and screwed down the lid, and, having secured the door of iron, made our way, with toil, into the scarcely less gloomy apartments of the upper portion of the house.

And now, some days of bitter grief having elapsed, an observable change came over the features of the mental disorder of my friend. His ordinary manner had vanished. His ordinary occupations were neglected or forgotten. He roamed from chamber to chamber with hurried, unequal, and objectless step. The pallor of his countenance had assumed, if possible, a more ghastly hue—but the luminousness of his eye had utterly gone out. The once occasional huskiness of his tone was heard no more; and a tremulous quaver, as if of extreme terror, habitually characterized his utterance. There were times, indeed, when I thought his unceasingly agitated mind was laboring with some oppressive secret, to divulge which he struggled for the necessary courage. At times, again, I was obliged to resolve all into the mere inexplicable vagaries of madness, for I beheld him gazing upon vacancy for long hours, in an attitude of the profoundest attention, as if listening to some imaginary sound. It was no wonder that his condition terrified—that it infected me. I felt creeping upon me, by slow yet certain degrees, the wild influences of his own fantastic yet impressive superstitions.

It was, especially, upon retiring to bed late in the night of the seventh or eighth day after the placing of the lady Madeline within the donjon, that I experienced the full power of such feelings. Sleep came not near my couch—while the hours waned and

waned away. I struggled to reason off the nervousness which had dominion over me. I endeavored to believe that much, if not all of what I felt, was due to the bewildering influence of the gloomy furniture of the room—of the dark and tattered draperies, which, tortured into motion by the breath of a rising tempest, swayed fitfully to and fro upon the walls, and rustled uneasily about the decorations of the bed. But my efforts were fruitless. An irrepressible tremor gradually pervaded my frame; and, at length, there sat upon my very heart an incubus of utterly causeless alarm. Shaking this off with a gasp and a struggle, I uplifted myself upon the pillows, and, peering earnestly within the intense darkness of the chamber, harkened—I know not why, except that an instinctive spirit prompted me—to certain low and indefinite sounds which came, through the pauses of the storm, at long intervals, I knew not whence. Overpowered by an intense sentiment of horror, unaccountable yet unendurable, I threw on my clothes with haste (for I felt that I should sleep no more during the night), and endeavored to arouse myself from the pitiable condition into which I had fallen, by pacing rapidly to and fro through the apartment.

I had taken but few turns in this manner, when a light step on an adjoining staircase arrested my attention. I presently recognised it as that of Usher. In an instant afterward he rapped, with a gentle touch, at my door, and entered, bearing a lamp. His countenance was, as usual, cadaverously wan—but, moreover, there was a species of mad hilarity in his eyes—an evidently restrained *hysteria* in his whole demeanor. His air appalled me—but anything was preferable to the solitude which I had so long endured, and I even welcomed his presence as a relief.

“And you have not seen it?” he said abruptly, after having stared about him for some moments in silence—“you have not then seen it?—but, stay! you shall.” Thus speaking, and having carefully shaded his lamp, he hurried to one of the casements, and threw it freely open to the storm.

The impetuous fury of the entering gust nearly lifted us from our feet. It was, indeed, a tempestuous yet sternly beautiful night, and one wildly singular in its terror and its beauty. A whirlwind had apparently collected its force in our vicinity; for there were frequent and violent alterations in the direction of the wind; and the exceeding density of the clouds (which hung so low as to press upon the turrets of the house) did not prevent our perceiving the life-like velocity with which they flew careering from all points against each other, without passing away into the distance. I say that even their exceeding density did not prevent our perceiving this—yet we had no glimpse of the moon or stars—nor was there any flashing forth of the lightning. But the under surfaces of the huge masses of agitated vapor, as well as all terrestrial objects immediately around us, were glowing in the unnatural light of a faintly

luminous and distinctly visible gaseous exhalation which hung about and enshrouded the mansion.

“You must not—you shall not behold this!” said I, shudderingly, to Usher, as I led him, with a gentle violence, from the window to a seat. “These appearances, which bewilder you, are merely electrical phenomena not uncommon—or it may be that they have their ghastly origin in the rank miasma of the tarn. Let us close this casement;—the air is chilling and dangerous to your frame. Here is one of your favorite romances. I will read, and you shall listen;—and so we will pass away this terrible night together.”

The antique volume which I had taken up was the “*Mad Trist*” of Sir Launcelot Canning; but I had called it a favorite of Usher’s more in sad jest than in earnest; for, in truth, there is little in its uncouth and unimaginative prolixity which could have had interest for the lofty and spiritual ideality of my friend. It was, however, the only book immediately at hand; and I indulged a vague hope that the excitement which now agitated the hypochondriac, might find relief (for the history of mental disorder is full of similar anomalies) even in the extremeness of the folly which I should read. Could I have judged, indeed, by the wild overstrained air of vivacity with which he harkened, or apparently harkened, to the words of the tale, I might well have congratulated myself upon the success of my design.

I had arrived at that well-known portion of the story where Ethelred, the hero of the *Trist*, having sought in vain for peaceable admission into the dwelling of the hermit, proceeds to make good an entrance by force. Here, it will be remembered, the words of the narrative run thus:

“And Ethelred, who was by nature of a doughty heart, and who was now mighty withal, on account of the powerfulness of the wine which he had drunken, waited no longer to hold parley with the hermit, who, in sooth, was of an obstinate and maliceful turn, but, feeling the rain upon his shoulders, and fearing the rising of the tempest, uplifted his mace outright, and, with blows, made quickly room in the plankings of the door for his gauntleted hand; and now pulling therewith sturdily, he so cracked, and ripped, and tore all asunder, that the noise of the dry and hollow-sounding wood alarummed and reverberated throughout the forest.”

At the termination of this sentence I started, and for a moment, paused; for it appeared to me (although I at once concluded that my excited fancy had deceived me)—it appeared to me that, from some very remote portion of the mansion, there came, indistinctly, to my ears, what might have been, in its exact similarity of character, the echo (but a stifled and dull one certainly) of the very cracking and ripping sound which Sir Launcelot had so particularly described. It was, beyond

doubt, the coincidence alone which had arrested my attention; for, amid the rattling of the sashes of the casements, and the ordinary commingled noises of the still increasing storm, the sound, in itself, had nothing, surely, which should have interested or disturbed me. I continued the story:

“But the good champion Ethelred, now entering within the door, was sore enraged and amazed to perceive no signal of the malicious hermit; but, in the stead thereof, a dragon of a scaly and prodigious demeanor, and of a fiery tongue, which sate in guard before a palace of gold, with a floor of silver; and upon the wall there hung a shield of shining brass with this legend enwritten—

Who entereth herein, a conqueror hath bin;

Who slayeth the dragon, the shield he shall win;

And Ethelred uplifted his mace, and struck upon the head of the dragon, which fell before him, and gave up his pesty breath, with a shriek so horrid and harsh, and withal so piercing, that Ethelred had fain to close his ears with his hands against the dreadful noise of it, the like whereof was never before heard.”

Here again I paused abruptly, and now with a feeling of wild amazement— for there could be no doubt whatever that, in this instance, I did actually hear (although from what direction it proceeded I found it impossible to say) a low and apparently distant, but harsh, protracted, and most unusual screaming or grating sound—the exact counterpart of what my fancy had already conjured up for the dragon’s unnatural shriek as described by the romancer.

Oppressed, as I certainly was, upon the occurrence of this second and most extraordinary coincidence, by a thousand conflicting sensations, in which wonder and extreme terror were predominant, I still retained sufficient presence of mind to avoid exciting, by any observation, the sensitive nervousness of my companion. I was by no means certain that he had noticed the sounds in question; although, assuredly, a strange alteration had, during the last few minutes, taken place in his demeanor. From a position fronting my own, he had gradually brought round his chair, so as to sit with his face to the door of the chamber; and thus I could but partially perceive his features, although I saw that his lips trembled as if he were murmuring inaudibly. His head had dropped upon his breast—yet I knew that he was not asleep, from the wide and rigid opening of the eye as I caught a glance of it in profile. The motion of his body, too, was at variance with this idea—for he rocked from side to side with a gentle yet constant and uniform sway. Having rapidly taken notice of all this, I resumed the narrative of Sir Launcelot, which thus proceeded:

“And now, the champion, having escaped from the terrible fury of the dragon, bethinking himself of the brazen shield, and of the breaking up of the enchantment which was upon it, removed the carcass from out of the way before him, and approached valorously over the silver pavement of the castle to where the shield was upon the wall; which in sooth tarried not for his full coming, but fell down at his feet upon the silver floor, with a mighty great and terrible ringing sound.”

No sooner had these syllables passed my lips, than—as if a shield of brass had indeed, at the moment, fallen

heavily upon a floor of silver—I became aware of a distinct, hollow, metallic, and clangorous, yet apparently muffled reverberation. Completely unnerved, I leaped to my feet; but the measured rocking movement of Usher was undisturbed. I rushed to the chair in which he sat. His eyes were bent fixedly before him, and throughout his whole countenance there reigned a stony rigidity. But, as I placed my hand upon his shoulder, there came a strong shudder over his whole person; a sickly smile quivered about his lips; and I saw that he spoke in a low, hurried, and gibbering murmur, as if unconscious of my presence. Bending closely over him, I at length drank in the hideous import of his words.

“Not hear it?—yes, I hear it, and *have* heard it. Long—long—long—many minutes, many hours, many days, have I heard it—yet I dared not—oh, pity me, miserable wretch that I am!—I dared not—I *dared* not speak! *We have put her living in the tomb!* Said I not that my senses were acute? I *now* tell you that I heard her first feeble movements in the hollow coffin. I heard them—many, many days ago—yet I dared not—I *dared not speak!* And now—to-night—Ethelred—ha! ha!— the breaking of the hermit’s door, and the death-cry of the dragon, and the clangor of the shield!—say, rather, the rending of her coffin, and the grating of the iron hinges of her prison, and her struggles within the coppered archway of the vault! Oh whither shall I fly? Will she not be here anon? Is she not hurrying to upbraid me for my haste? Have I not heard her footstep on the stair? Do I not distinguish that heavy and horrible beating of her heart? Madman!”—here he sprang furiously to his feet, and shrieked out his syllables, as if in the effort he were giving up his soul—“*Madman! I tell you that she now stands without the door!*”

As if in the superhuman energy of his utterance there had been found the potency of a spell—the huge antique pannels to which the speaker pointed, threw slowly back, upon the instant, their ponderous and ebony jaws. It was the work of the rushing gust—but then without those doors there *did* stand the lofty and enshrouded figure of the lady Madeline of Usher. There was blood upon her white robes, and the evidence of some bitter struggle upon every portion of her emaciated frame. For a moment she remained trembling and reeling to and fro upon the threshold—then, with a low moaning cry, fell heavily inward upon the person of her brother, and in her violent and now final death-agonies, bore him to the floor a corpse, and a victim to the terrors he had anticipated.

From that chamber, and from that mansion, I fled aghast. The storm was still abroad in all its wrath as I found myself crossing the old causeway. Suddenly there shot along the path a wild light, and I turned to see whence a gleam so unusual could have issued; for the vast house and its shadows were alone behind me. The radiance was that of the full, setting, and blood-red moon, which now shone vividly through that once barely-discernible fissure, of which I have before spoken as extending from the roof of the building, in a zigzag direction, to the base. While I gazed, this fissure rapidly

widened—there came a fierce breath of the whirlwind— the entire orb of the satellite burst at once upon my sight—my brain reeled as I saw the mighty walls rushing asunder—there was a long tumultuous shouting sound like the voice of a thousand waters—and the deep and dank tarn at my feet closed sullenly and silently over the fragments of the “*House of Usher.*”

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

The Oval Portrait (1842) By Edgar Allan Poe

THE chateau into which my valet had ventured to make forcible entrance, rather than permit me, in my desperately wounded condition, to pass a night in the open air, was one of those piles of commingled gloom and grandeur which have so long frowned among the Appennines, not less in fact than in the fancy of Mrs. Radcliffe. To all appearance it had been temporarily and very lately abandoned. We established ourselves in one of the smallest and least sumptuously furnished apartments. It lay in a remote turret of the building. Its decorations were rich, yet tattered and antique. Its walls were hung with tapestry and bedecked with manifold and multiform armorial trophies, together with an unusually great number of very spirited modern paintings in frames of rich golden arabesque. In these paintings, which depended from the walls not only in their main surfaces, but in very many nooks which the bizarre architecture of the chateau rendered necessary—in these paintings my incipient delirium, perhaps, had caused me to take deep interest; so that I bade Pedro to close the heavy shutters of the room—since it was already night—to light the tongues of a tall candelabrum which stood by the head of my bed—and to throw open far and wide the fringed curtains of black velvet which enveloped the bed itself. I wished all this done that I might resign myself, if not to sleep, at least alternately to the contemplation of these pictures, and the perusal of a small volume which had been found upon the pillow, and which purported to criticise and describe them.

Long—long I read—and devoutly, devotedly I gazed. Rapidly and gloriously the hours flew by and the deep midnight came. The position of the candelabrum displeased me, and outreaching my hand with difficulty, rather than disturb my slumbering valet, I placed it so as to throw its rays more fully upon the book.

But the action produced an effect altogether unanticipated. The rays of the numerous candles (for there were many) now fell within a niche of the room which had hitherto been thrown into deep shade by one of the bed-posts. I thus saw in vivid light a picture all unnoticed before. It was the portrait of a young girl just ripening into womanhood. I glanced at the painting hurriedly, and then closed my eyes. Why I did this was not at first apparent even to my own perception. But while my lids remained thus shut, I ran over in my mind my reason for so shutting them. It was an impulsive movement to gain time for thought—to make

sure that my vision had not deceived me—to calm and subdue my fancy for a more sober and more certain gaze. In a very few moments I again looked fixedly at the painting.

That I now saw aright I could not and would not doubt; for the first flashing of the candles upon that canvas had seemed to dissipate the dreamy stupor which was stealing over my senses, and to startle me at once into waking life.

The portrait, I have already said, was that of a young girl. It was a mere head and shoulders, done in what is technically termed a vignette manner; much in the style of the favorite heads of Sully. The arms, the bosom, and even the ends of the radiant hair melted imperceptibly into the vague yet deep shadow which formed the back-ground of the whole. The frame was oval, richly gilded and filigreed in Moresque. As a thing of art nothing could be more admirable than the painting itself. But it could have been neither the execution of the work, nor the immortal beauty of the countenance, which had so suddenly and so vehemently moved me. Least of all, could it have been that my fancy, shaken from its half slumber, had mistaken the head for that of a living person. I saw at once that the peculiarities of the design, of the vignetting, and of the frame, must have instantly dispelled such idea—must have prevented even its momentary entertainment. Thinking earnestly upon these points, I remained, for an hour perhaps, half sitting, half reclining, with my vision riveted upon the portrait. At length, satisfied with the true secret of its effect, I fell back within the bed. I had found the spell of the picture in an absolute life-likeness of expression, which, at first startling, finally confounded, subdued, and appalled me. With deep and reverent awe I replaced the candelabrum in its former position. The cause of my deep agitation being thus shut from view, I sought eagerly the volume which discussed the paintings and their histories. Turning to the number which designated the oval portrait, I there read the vague and quaint words which follow:

“She was a maiden of rarest beauty, and not more lovely than full of glee. And evil was the hour when she saw, and loved, and wedded the painter. He, passionate, studious, austere, and having already a bride in his Art; she a maiden of rarest beauty, and not more lovely than full of glee; all light and smiles, and frolicsome as the young fawn; loving and cherishing all things; hating only the Art which was her rival; dreading only the pallet and brushes and other untoward instruments which deprived her of the countenance of her lover. It was thus a terrible thing for this lady to hear the painter speak of his desire to portray even his young bride. But she was humble and obedient, and sat meekly for many weeks in the dark, high turret-chamber where the light dripped upon the pale canvas only from overhead. But he, the painter, took glory in his work, which went on from hour to hour, and from day to day. And he was a passionate, and wild, and moody man, who became lost in reveries; so that he would not see that the light which fell so ghastly in that lone turret withered the health and the spirits of his bride, who pined visibly to all but him. Yet she smiled on and still on, uncomplainingly, because she saw that the painter (who had high renown) took a fervid and burning pleasure in his task, and wrought day and night to depict her who so loved him, yet who grew daily more dispirited and weak. And in sooth some who beheld the portrait spoke of its resemblance in low words, as of a mighty marvel, and a proof not less of the power of the painter than of his deep love for her whom he depicted so surpassingly well. But at length, as the labor drew nearer to its conclusion, there were admitted none into the turret; for the painter had grown wild with the ardor of his work, and turned his eyes from canvas merely, even to regard the countenance of his wife. And he would not see that the tints which he

spread upon the canvas were drawn from the cheeks of her who sat beside him. And when many weeks had passed, and but little remained to do, save one brush upon the mouth and one tint upon the eye, the spirit of the lady again flickered up as the flame within the socket of the lamp. And then the brush was given, and then the tint was placed; and, for one moment, the painter stood entranced before the work which he had wrought; but in the next, while he yet gazed, he grew tremulous and very pallid, and aghast, and crying with a loud voice, 'This is indeed Life itself!' turned suddenly to regard his beloved:—She was dead!"

Source:

The Works of Edgar Allan Poe, Volume 1, Edgar Allan Poe, Public Domain

The Tell-Tale Heart (1843) By Edgar Allan Poe

TRUE!—nervous—very, very dreadfully nervous I had been and am; but why will you say that I am mad? The disease had sharpened my senses—not destroyed—not dulled them. Above all was the sense of hearing acute. I heard all things in the heaven and in the earth. I heard many things in hell. How, then, am I mad? Hearken! and observe how healthily—how calmly I can tell you the whole story.

It is impossible to say how first the idea entered my brain; but once conceived, it haunted me day and night. Object there was none. Passion there was none. I loved the old man. He had never wronged me. He had never given me insult. For his gold I had no desire. I think it was his eye! yes, it was this! He had the eye of a vulture—a pale blue eye, with a film over it. Whenever it fell upon me, my blood ran cold; and so by degrees—very gradually—I made up my mind to take the life of the old man, and thus rid myself of the eye forever.

Now this is the point. You fancy me mad. Madmen know nothing. But you should have seen me. You should have seen how wisely I proceeded—with what caution—with what foresight—with what dissimulation I went to work! I was never kinder to the old man than during the whole week before I killed him. And every night, about midnight, I turned the latch of his door and opened it—oh so gently! And then, when I had made an opening sufficient for my head, I put in a dark lantern, all closed, closed, that no light shone out, and then I thrust in my head. Oh, you would have laughed to see how cunningly I thrust it in! I moved it slowly—very, very slowly, so that I might not disturb the old man's sleep. It took me an hour to place my whole head within the opening so far that I could see him as he lay upon his bed. Ha! would a madman have been so wise as this? And then, when my head was well in the room, I undid the lantern cautiously—oh, so cautiously—cautiously (for the hinges creaked)—I undid it just so much that a single thin ray fell upon the vulture eye. And this I did for seven long nights—every night just at midnight—but I found the eye always closed; and so it was impossible to do the work; for it was not the old man who vexed me, but his Evil Eye. And every morning, when the day broke, I went boldly into the chamber, and spoke courageously to him, calling him by name in a hearty tone, and inquiring how he has passed the night. So

you see he would have been a very profound old man, indeed, to suspect that every night, just at twelve, I looked in upon him while he slept.

Upon the eighth night I was more than usually cautious in opening the door. A watch's minute hand moves more quickly than did mine. Never before that night had I felt the extent of my own powers—of my sagacity. I could scarcely contain my feelings of triumph. To think that there I was, opening the door, little by little, and he not even to dream of my secret deeds or thoughts. I fairly chuckled at the idea; and perhaps he heard me; for he moved on the bed suddenly, as if startled. Now you may think that I drew back—but no. His room was as black as pitch with the thick darkness, (for the shutters were close fastened, through fear of robbers,) and so I knew that he could not see the opening of the door, and I kept pushing it on steadily, steadily.

I had my head in, and was about to open the lantern, when my thumb slipped upon the tin fastening, and the old man sprang up in bed, crying out—"Who's there?"

I kept quite still and said nothing. For a whole hour I did not move a muscle, and in the meantime I did not hear him lie down. He was still sitting up in the bed listening;—just as I have done, night after night, hearkening to the death watches in the wall.

Presently I heard a slight groan, and I knew it was the groan of mortal terror. It was not a groan of pain or of grief—oh, no!—it was the low stifled sound that arises from the bottom of the soul when overcharged with awe. I knew the sound well. Many a night, just at midnight, when all the world slept, it has welled up from my own bosom, deepening, with its dreadful echo, the terrors that distracted me. I say I knew it well. I knew what the old man felt, and pitied him, although I chuckled at heart. I knew that he had been lying awake ever since the first slight noise, when he had turned in the bed. His fears had been ever since growing upon him. He had been trying to fancy them causeless, but could not. He had been saying to himself—"It is nothing but the wind in the chimney—it is only a mouse crossing the floor," or "It is merely a cricket which has made a single chirp." Yes, he had been trying to comfort himself with these suppositions: but he had found all in vain. All in vain; because Death, in approaching him had stalked with his black shadow before him, and enveloped the victim. And it was the mournful influence of the unperceived shadow that caused him to feel—although he neither saw nor heard—to feel the presence of my head within the room.

When I had waited a long time, very patiently, without hearing him lie down, I resolved to open a little—a very, very little crevice in the lantern. So I opened it—you cannot imagine how stealthily, stealthily—until, at length a simple dim ray, like the thread of the spider, shot from out the crevice and fell full upon the vulture eye.

It was open—wide, wide open—and I grew furious as I gazed upon it. I saw it with perfect distinctness—all a dull blue, with a hideous veil over it that chilled the very

marrow in my bones; but I could see nothing else of the old man's face or person: for I had directed the ray as if by instinct, precisely upon the damned spot.

And have I not told you that what you mistake for madness is but over-acuteness of the sense?—now, I say, there came to my ears a low, dull, quick sound, such as a watch makes when enveloped in cotton. I knew that sound well, too. It was the beating of the old man's heart. It increased my fury, as the beating of a drum stimulates the soldier into courage.

But even yet I refrained and kept still. I scarcely breathed. I held the lantern motionless. I tried how steadily I could maintain the ray upon the eve. Meantime the hellish tattoo of the heart increased. It grew quicker and quicker, and louder and louder every instant. The old man's terror must have been extreme! It grew louder, I say, louder every moment!—do you mark me well I have told you that I am nervous: so I am. And now at the dead hour of the night, amid the dreadful silence of that old house, so strange a noise as this excited me to uncontrollable terror. Yet, for some minutes longer I refrained and stood still. But the beating grew louder, louder! I thought the heart must burst. And now a new anxiety seized me—the sound would be heard by a neighbour! The old man's hour had come! With a loud yell, I threw open the lantern and leaped into the room. He shrieked once—once only. In an instant I dragged him to the floor, and pulled the heavy bed over him. I then smiled gaily, to find the deed so far done. But, for many minutes, the heart beat on with a muffled sound. This, however, did not vex me; it would not be heard through the wall. At length it ceased. The old man was dead. I removed the bed and examined the corpse. Yes, he was stone, stone dead. I placed my hand upon the heart and held it there many minutes. There was no pulsation. He was stone dead. His eye would trouble me no more.

If still you think me mad, you will think so no longer when I describe the wise precautions I took for the concealment of the body. The night waned, and I worked hastily, but in silence. First of all I dismembered the corpse. I cut off the head and the arms and the legs.

I then took up three planks from the flooring of the chamber, and deposited all between the scantlings. I then replaced the boards so cleverly, so cunningly, that no human eye—not even his—could have detected any thing wrong. There was nothing to wash out—no stain of any kind—no blood-spot whatever. I had been too wary for that. A tub had caught all—ha! ha!

When I had made an end of these labors, it was four o'clock—still dark as midnight. As the bell sounded the hour, there came a knocking at the street door. I went down to open it with a light heart,—for what had I now to fear? There entered three men,

who introduced themselves, with perfect suavity, as officers of the police. A shriek had been heard by a neighbour during the night; suspicion of foul play had been aroused; information had been lodged at the police office, and they (the officers) had been deputed to search the premises.

I smiled,—for what had I to fear? I bade the gentlemen welcome. The shriek, I said, was my own in a dream. The old man, I mentioned, was absent in the country. I took my visitors all over the house. I bade them search—search well. I led them, at length, to his chamber. I showed them his treasures, secure, undisturbed. In the enthusiasm of my confidence, I brought chairs into the room, and desired them here to rest from their fatigues, while I myself, in the wild audacity of my perfect triumph, placed my own seat upon the very spot beneath which reposed the corpse of the victim.

The officers were satisfied. My manner had convinced them. I was singularly at ease. They sat, and while I answered cheerily, they chatted of familiar things. But, ere long, I felt myself getting pale and wished them gone. My head ached, and I fancied a ringing in my ears: but still they sat and still chatted. The ringing became more distinct:—It continued and became more distinct: I talked more freely to get rid of the feeling: but it continued and gained definiteness—until, at length, I found that the noise was not within my ears.

No doubt I now grew *very* pale;—but I talked more fluently, and with a heightened voice. Yet the sound increased—and what could I do? It was a low, dull, quick sound—much such a sound as a watch makes when enveloped in cotton. I gasped for breath—and yet the officers heard it not. I talked more quickly—more vehemently; but the noise steadily increased. I arose and argued about trifles, in a high key and with violent gesticulations; but the noise steadily increased. Why would they not be gone? I paced the floor to and fro with heavy strides, as if excited to fury by the observations of the men—but the noise steadily increased. Oh God! what could I do? I foamed—I raved—I swore! I swung the chair upon which I had been sitting, and grated it upon the boards, but the noise arose over all and continually increased. It grew louder—louder—louder! And still the men chatted pleasantly, and smiled. Was it possible they heard not? Almighty God!—no, no! They heard!—they suspected!—they knew!—they were making a mockery of my horror!—this I thought, and this I think. But anything was better than this agony! Anything was more tolerable than this derision! I could bear those hypocritical smiles no longer! I felt that I must scream or die! and now—again!—hark! louder! louder! louder! louder!

“Villains!” I shrieked, “dissemble no more! I admit the deed!—tear up the planks! here, here!—It is the beating of his hideous heart!”

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The Purloined Letter (1844) By Edgar Allan Poe

Nil sapientiae odiosius acumine nimio.

Seneca

At Paris, just after dark one gusty evening in the autumn of 18—, I was enjoying the twofold luxury of meditation and a meerschaum, in company with my friend C. Auguste Dupin, in his little back library, or book-closet, au troisime, No. 33, Rue Dunot, Faubourg St. Germain. For one hour at least we had maintained a profound silence; while each, to any casual observer, might have seemed intently and exclusively occupied with the curling eddies of smoke that oppressed the atmosphere of the chamber. For myself, however, I was mentally discussing certain topics which had formed matter for conversation between us at an earlier period of the evening; I mean the affair of the Rue Morgue, and the mystery attending the murder of Marie Rogt. I looked upon it, therefore, as something of a coincidence, when the door of our apartment was thrown open and admitted our old acquaintance, Monsieur G—, the Prefect of the Parisian police.

We gave him a hearty welcome; for there was nearly half as much of the entertaining as of the contemptible about the man, and we had not seen him for several years. We had been sitting in the dark, and Dupin now arose for the purpose of lighting a lamp, but sat down again, without doing so, upon G.'s saying that he had called to consult us, or rather to ask the opinion of my friend, about some official business which had occasioned a great deal of trouble.

“If it is any point requiring reflection,” observed Dupin, as he forebore to enkindle the wick, “we shall examine it to better purpose in the dark.”

“That is another of your odd notions,” said the Prefect, who had a fashion of calling every thing “odd” that was beyond his comprehension, and thus lived amid an absolute legion of “oddities.”

“Very true,” said Dupin, as he supplied his visiter with a pipe, and rolled towards him a comfortable chair.

“And what is the difficulty now?” I asked. “Nothing more in the assassination way, I hope?”

“Oh no; nothing of that nature. The fact is, the business is very simple indeed, and I make no doubt that

we can manage it sufficiently well ourselves; but then I thought Dupin would like to hear the details of it, because it is so excessively odd.”

“Simple and odd,” said Dupin.

“Why, yes; and not exactly that, either. The fact is, we have all been a good deal puzzled because the affair is so simple, and yet baffles us altogether.”

“Perhaps it is the very simplicity of the thing which puts you at fault,” said my friend.

“What nonsense you do talk!” replied the Prefect, laughing heartily. “Perhaps the mystery is a little too plain,” said Dupin.

“Oh, good heavens! who ever heard of such an idea?” “A little too self-evident.”

“Ha! ha! ha—ha! ha! ha!—ho! ho! ho!” roared our visiter, profoundly amused, “oh, Dupin, you will be the death of me yet!”

“And what, after all, is the matter on hand?” I asked.

“Why, I will tell you,” replied the Prefect, as he gave a long, steady and contemplative puff, and settled himself in his chair. “I will tell you in a few words; but, before I begin, let me caution you that this is an affair demanding the greatest secrecy, and that I should most probably lose the position I now hold, were it known that I confided it to any one.”

“Proceed,” said I.

“Or not,” said Dupin.

“Well, then; I have received personal information, from a very high quarter, that a certain document of the last importance, has been purloined from the royal apartments. The individual who purloined it is known; this beyond a doubt; he was seen to take it. It is known, also, that it still remains in his possession.”

“How is this known?” asked Dupin.

“It is clearly inferred,” replied the Prefect, “from the nature of the document, and from the non-appearance of certain results which would at once arise from its passing out of the robber’s possession; that is to say, from his employing it as he must design in the end to employ it.”

“Be a little more explicit,” I said.

“Well, I may venture so far as to say that the paper gives its holder a certain power in a certain quarter where such power is immensely valuable.” The Prefect was fond of the cant of diplomacy.

“Still I do not quite understand,” said Dupin.

“No? Well; the disclosure of the document to a third person, who shall be nameless, would bring in question the honor of a personage of most exalted station; and this fact gives the holder of the document an ascendancy over the illustrious personage whose honor and peace are so jeopardized.”

“But this ascendancy,” I interposed, “would depend upon the robber’s knowledge of the loser’s knowledge of the robber. Who would dare—”

“The thief,” said G., “is the Minister D—, who dares all things, those unbecoming as well as those becoming a man. The method of the theft was not less ingenious than bold. The document in question—a letter, to be frank—had been received by the personage robbed while alone in the royal boudoir. During its perusal she was

suddenly interrupted by the entrance of the other exalted personage from whom especially it was her wish to conceal it. After a hurried and vain endeavor to thrust it in a drawer, she was forced to place it, open as it was, upon a table. The address, however, was uppermost, and, the contents thus unexposed, the letter escaped notice. At this juncture enters the Minister D—. His lynx eye immediately perceives the paper, recognises the handwriting of the address, observes the confusion of the personage addressed, and fathoms her secret. After some business transactions, hurried through in his ordinary manner, he produces a letter somewhat similar to the one in question, opens it, pretends to read it, and then places it in close juxtaposition to the other. Again he converses, for some fifteen minutes, upon the public affairs. At length, in taking leave, he takes also from the table the letter to which he had no claim. Its rightful owner saw, but, of course, dared not call attention to the act, in the presence of the third personage who stood at her elbow. The minister decamped; leaving his own letter—one of no importance—upon the table.”

“Here, then,” said Dupin to me, “you have precisely what you demand to make the ascendancy complete—the robber’s knowledge of the loser’s knowledge of the robber.”

“Yes,” replied the Prefect; “and the power thus attained has, for some months past, been wielded, for political purposes, to a very dangerous extent. The personage robbed is more thoroughly convinced, every day, of the necessity of reclaiming her letter. But this, of course, cannot be done openly. In fine, driven to despair, she has committed the matter to me.”

“Than whom,” said Dupin, amid a perfect whirlwind of smoke, “no more sagacious agent could, I suppose, be desired, or even imagined.”

“You flatter me,” replied the Prefect; “but it is possible that some such opinion may have been entertained.”

“It is clear,” said I, “as you observe, that the letter is still in possession of the minister; since it is this possession, and not any employment of the letter, which bestows the power. With the employment the power departs.”

“True,” said G.; “and upon this conviction I proceeded. My first care was to make thorough search of the minister’s hotel; and here my chief embarrassment lay in the necessity of searching without his knowledge. Beyond all things, I have been warned of the danger which would result from giving him reason to suspect our design.”

“But,” said I, “you are quite *au fait* in these investigations. The Parisian police have done this thing often before.”

“O yes; and for this reason I did not despair. The habits of the minister gave me, too, a great advantage. He is frequently absent from home all night. His servants are by no

means numerous. They sleep at a distance from their master's apartment, and, being chiefly Neapolitans, are readily made drunk. I have keys, as you know, with which I can open any chamber or cabinet in Paris. For three months a night has not passed, during the greater part of which I have not been engaged, personally, in ransacking the D— Hotel. My honor is interested, and, to mention a great secret, the reward is enormous. So I did not abandon the search until I had become fully satisfied that the thief is a more astute man than myself. I fancy that I have investigated every nook and corner of the premises in which it is possible that the paper can be concealed.”

“But is it not possible,” I suggested, “that although the letter may be in possession of the minister, as it unquestionably is, he may have concealed it elsewhere than upon his own premises?”

“This is barely possible,” said Dupin. “The present peculiar condition of affairs at court, and especially of those intrigues in which D— is known to be involved, would render the instant availability of the document—its susceptibility of being produced at a moment's notice—a point of nearly equal importance with its possession.”

“Its susceptibility of being produced?” said I. “That is to say, of being destroyed,” said Dupin.

“True,” I observed; “the paper is clearly then upon the premises. As for its being upon the person of the minister, we may consider that as out of the question.”

“Entirely,” said the Prefect. “He has been twice waylaid, as if by footpads, and his person rigorously searched under my own inspection.”

“You might have spared yourself this trouble,” said Dupin. “D—, I presume, is not altogether a fool, and, if not, must have anticipated these waylayings, as a matter of course.”

“Not altogether a fool,” said G., “but then he's a poet, which I take to be only one remove from a fool.”

“True,” said Dupin, after a long and thoughtful whiff from his meerschaum, “although I have been guilty of certain doggrel myself.”

“Suppose you detail,” said I, “the particulars of your search.”

“Why the fact is, we took our time, and we searched every where. I have had long experience in these affairs. I took the entire building, room by room; devoting the nights of a whole week to each. We examined, first, the furniture of each apartment. We opened every possible drawer; and I presume you know that, to a properly trained police agent, such a thing as a secret drawer is impossible. Any man is a dolt who permits a ‘secret’ drawer to escape him in a search of this kind. The thing is so plain. There is a certain amount of bulk—of space—to be accounted for in every cabinet. Then we have accurate rules. The fiftieth part of a line could not

escape us. After the cabinets we took the chairs. The cushions we probed with the fine long needles you have seen me employ. From the tables we removed the tops.”

“Why so?”

“Sometimes the top of a table, or other similarly arranged piece of furniture, is removed by the person wishing to conceal an article; then the leg is excavated, the article deposited within the cavity, and the top replaced. The bottoms and tops of bedposts are employed in the same way.”

“But could not the cavity be detected by sounding?” I asked.

“By no means, if, when the article is deposited, a sufficient wadding of cotton be placed around it. Besides, in our case, we were obliged to proceed without noise.”

“But you could not have removed—you could not have taken to pieces all articles of furniture in which it would have been possible to make a deposit in the manner you mention. A letter may be compressed into a thin spiral roll, not differing much in shape or bulk from a large knitting-needle, and in this form it might be inserted into the rung of a chair, for example. You did not take to pieces all the chairs?”

“Certainly not; but we did better—we examined the rungs of every chair in the hotel, and, indeed the jointings of every description of furniture, by the aid of a most powerful microscope. Had there been any traces of recent disturbance we should not have failed to detect it instantly. A single grain of gimlet-dust, for example, would have been as obvious as an apple. Any disorder in the glueing—any unusual gaping in the joints—would have sufficed to insure detection.”

“I presume you looked to the mirrors, between the boards and the plates, and you probed the beds and the bed-clothes, as well as the curtains and carpets.”

“That of course; and when we had absolutely completed every particle of the furniture in this way, then we examined the house itself. We divided its entire surface into compartments, which we numbered, so that none might be missed; then we scrutinized each individual square inch throughout the premises, including the two houses immediately adjoining, with the microscope, as before.”

“The two houses adjoining!” I exclaimed; “you must have had a great deal of trouble.”

“We had; but the reward offered is prodigious!” “You include the grounds about the houses?”

“All the grounds are paved with brick. They gave us comparatively little trouble.

We examined the moss between the bricks, and found it undisturbed.”

“You looked among D—’s papers, of course, and into the books of the library?”

“Certainly; we opened every package and parcel; we not only opened every book, but we turned over every leaf in each volume, not contenting ourselves with a mere

shake, according to the fashion of some of our police officers. We also measured the thickness of every book-cover, with the most accurate admeasurement, and applied to each the most jealous scrutiny of the microscope. Had any of the bindings been recently meddled with, it would have been utterly impossible that the fact should have escaped observation. Some five or six volumes, just from the hands of the binder, we carefully probed, longitudinally, with the needles.”

“You explored the floors beneath the carpets?”

“Beyond doubt. We removed every carpet, and examined the boards with the microscope.”

“And the paper on the walls?” “Yes.”

“You looked into the cellars?” “We did.”

“Then,” I said, “you have been making a miscalculation, and the letter is not upon the premises, as you suppose.”

“I fear you are right there,” said the Prefect. “And now, Dupin, what would you advise me to do?”

“To make a thorough re-search of the premises.”

“That is absolutely needless,” replied G—. “I am not more sure that I breathe than I am that the letter is not at the Hotel.”

“I have no better advice to give you,” said Dupin. “You have, of course, an accurate description of the letter?”

“Oh yes!”—And here the Prefect, producing a memorandum-book proceeded to read aloud a minute account of the internal, and especially of the external appearance of the missing document. Soon after finishing the perusal of this description, he took his departure, more entirely depressed in spirits than I had ever known the good gentleman before. In about a month afterwards he paid us another visit, and found us occupied very nearly as before. He took a pipe and a chair and entered into some ordinary conversation. At length I said,—

“Well, but G—, what of the purloined letter? I presume you have at last made up your mind that there is no such thing as overreaching the Minister?”

“Confound him, say I—yes; I made the re-examination, however, as Dupin suggested—but it was all labor lost, as I knew it would be.”

“How much was the reward offered, did you say?” asked Dupin.

“Why, a very great deal—a very liberal reward—I don’t like to say how much, precisely; but one thing I will say, that I wouldn’t mind giving my individual check for fifty thousand francs to any one who could obtain me that letter. The fact is, it is becoming of more and more importance every day; and the reward has been lately doubled. If it were trebled, however, I could do no more than I have done.”

“Why, yes,” said Dupin, drawlingly, between the whiffs of his meerschaum, “I really—think, G—, you have not exerted yourself—to the utmost in this matter. You might—do a little more, I think, eh?”

“How?—in what way?”

“Why—puff, puff—you might—puff, puff—employ counsel in the matter, eh?—puff, puff, puff. Do you remember the story they tell of Abernethy?”

“No; hang Abernethy!”

“To be sure! hang him and welcome. But, once upon a time, a certain rich miser conceived the design of spunging upon this Abernethy for a medical opinion. Getting up, for this purpose, an ordinary conversation in a private company, he insinuated his case to the physician, as that of an imaginary individual.

“We will suppose,” said the miser, ‘that his symptoms are such and such; now, doctor, what would you have directed him to take?’

“Take!’ said Abernethy, ‘why, take advice, to be sure.’”

“But,” said the Prefect, a little discomposed, “I am perfectly willing to take advice, and to pay for it. I would really give fifty thousand francs to any one who would aid me in the matter.”

“In that case,” replied Dupin, opening a drawer, and producing a check-book, “you may as well fill me up a check for the amount mentioned. When you have signed it, I will hand you the letter.”

I was astounded. The Prefect appeared absolutely thunder-stricken. For some minutes he remained speechless and motionless, looking incredulously at my friend with open mouth, and eyes that seemed starting from their sockets; then, apparently recovering himself in some measure, he seized a pen, and after several pauses and vacant stares, finally filled up and signed a check for fifty thousand francs, and handed it across the table to Dupin. The latter examined it carefully and deposited it in his pocket-book; then, unlocking an escritoire, took thence a letter and gave it to the Prefect. This functionary grasped it in a perfect agony of joy, opened it with a trembling hand, cast a rapid glance at its contents, and then, scrambling and struggling to the door, rushed at length unceremoniously from the room and from the house, without having uttered a syllable since Dupin had requested him to fill up the check.

When he had gone, my friend entered into some explanations.

“The Parisian police,” he said, “are exceedingly able in their way. They are persevering, ingenious, cunning, and thoroughly versed in the knowledge which their duties seem chiefly to demand. Thus, when G— detailed to us his mode of

searching the premises at the Hotel D—, I felt entire confidence in his having made a satisfactory investigation—so far as his labors extended.”

“So far as his labors extended?” said I.

“Yes,” said Dupin. “The measures adopted were not only the best of their kind, but carried out to absolute perfection. Had the letter been deposited within the range of their search, these fellows would, beyond a question, have found it.”

I merely laughed—but he seemed quite serious in all that he said.

“The measures, then,” he continued, “were good in their kind, and well executed; their defect lay in their being inapplicable to the case, and to the man. A certain set of highly ingenious resources are, with the Prefect, a sort of Procrustean bed, to which he forcibly adapts his designs. But he perpetually errs by being too deep or too shallow, for the matter in hand; and many a schoolboy is a better reasoner than he. I knew one about eight years of age, whose success at guessing in the game of ‘even and odd’ attracted universal admiration. This game is simple, and is played with marbles. One player holds in his hand a number of these toys, and demands of another whether that number is even or odd. If the guess is right, the guesser wins one; if wrong, he loses one. The boy to whom I allude won all the marbles of the school. Of course he had some principle of guessing; and this lay in mere observation and admeasurement of the astuteness of his opponents. For example, an arrant simpleton is his opponent, and, holding up his closed hand, asks, ‘are they even or odd?’ Our schoolboy replies, ‘odd,’ and loses; but upon the second trial he wins, for he then says to himself, ‘the simpleton had them even upon the first trial, and his amount of cunning is just sufficient to make him have them odd upon the second; I will therefore guess odd;’—he guesses odd, and wins. Now, with a simpleton a degree above the first, he would have reasoned thus: ‘This fellow finds that in the first instance I guessed odd, and, in the second, he will propose to himself, upon the first impulse, a simple variation from even to odd, as did the first simpleton; but then a second thought will suggest that this is too simple a variation, and finally he will decide upon putting it even as before. I will therefore guess even;’—he guesses even, and wins. Now this mode of reasoning in the schoolboy, whom his fellows termed ‘lucky,’—what, in its last analysis, is it?”

“It is merely,” I said, “an identification of the reasoner’s intellect with that of his opponent.”

“It is,” said Dupin; “and, upon inquiring of the boy by what means he effected the thorough identification in which his success consisted, I received answer as follows: ‘When I wish to find out how wise, or how stupid, or how good, or how wicked is any one, or what are his thoughts at the moment, I fashion the expression of my face,

as accurately as possible, in accordance with the expression of his, and then wait to see what thoughts or sentiments arise in my mind or heart, as if to match or correspond with the expression.' This response of the schoolboy lies at the bottom of all the spurious profundity which has been attributed to Rochefoucault, to La Bougive, to Machiavelli, and to Campanella."

"And the identification," I said, "of the reasoner's intellect with that of his opponent, depends, if I understand you aright, upon the accuracy with which the opponent's intellect is admeasured."

"For its practical value it depends upon this," replied Dupin; "and the Prefect and his cohort fail so frequently, first, by default of this identification, and, secondly, by ill-admeasurement, or rather through non-admeasurement, of the intellect with which they are engaged. They consider only their own ideas of ingenuity; and, in searching for anything hidden, advert only to the modes in which they would have hidden it. They are right in this much—that their own ingenuity is a faithful representative of that of the mass; but when the cunning of the individual felon is diverse in character from their own, the felon foils them, of course. This always happens when it is above their own, and very usually when it is below. They have no variation of principle in their investigations; at best, when urged by some unusual emergency—by some extraordinary reward—they extend or exaggerate their old modes of practice, without touching their principles. What, for example, in this case of D—, has been done to vary the principle of action? What is all this boring, and probing, and sounding, and scrutinizing with the microscope and dividing the surface of the building into registered square inches—what is it all but an exaggeration of the application of the one principle or set of principles of search, which are based upon the one set of notions regarding human ingenuity, to which the Prefect, in the long routine of his duty, has been accustomed? Do you not see he has taken it for granted that all men proceed to conceal a letter,—not exactly in a gimlet hole bored in a chair-leg—but, at least, in some out-of-the-way hole or corner suggested by the same tenor of thought which would urge a man to secrete a letter in a gimlet-hole bored in a chair-leg? And do you not see also, that such *recherchés* nooks for concealment are adapted only for ordinary occasions, and would be adopted only by ordinary intellects; for, in all cases of concealment, a disposal of the article concealed—a disposal of it in this *recherché* manner,— is, in the very first instance, presumable and presumed; and thus its discovery depends, not at all upon the acumen, but altogether upon the mere care, patience, and determination of the seekers; and where the case is of importance—or, what amounts to the same thing in the policial eyes, when the reward is of magnitude,— the qualities in question have never been known to fail.

You will now understand what I meant in suggesting that, had the purloined letter been hidden any where within the limits of the Prefect's examination—in other words, had the principle of its concealment been comprehended within the principles of the Prefect—its discovery would have been a matter altogether beyond question. This functionary, however, has been thoroughly mystified; and the remote source of his defeat lies in the supposition that the Minister is a fool, because he has acquired renown as a poet. All fools are poets; this the Prefect feels; and he is merely guilty of a non distributio medii in thence inferring that all poets are fools.”

“But is this really the poet?” I asked. “There are two brothers, I know; and both have attained reputation in letters. The Minister I believe has written learnedly on the Differential Calculus. He is a mathematician, and no poet.”

“You are mistaken; I know him well; he is both. As poet and mathematician, he would reason well; as mere mathematician, he could not have reasoned at all, and thus would have been at the mercy of the Prefect.”

“You surprise me,” I said, “by these opinions, which have been contradicted by the voice of the world. You do not mean to set at naught the well-digested idea of centuries. The mathematical reason has long been regarded as the reason par excellence.”

“Il y a parir,” replied Dupin, quoting from Chamfort, “‘que toute ide publique, toute convention reque est une sottise, car elle a convenue au plus grand nombre.’ The mathematicians, I grant you, have done their best to promulgate the popular error to which you allude, and which is none the less an error for its promulgation as truth. With an art worthy a better cause, for example, they have insinuated the term ‘analysis’ into application to algebra. The French are the originators of this particular deception; but if a term is of any importance—if words derive any value from applicability—then ‘analysis’ conveys ‘algebra’ about as much as, in Latin, ‘ambitus’ implies ‘ambition,’ ‘religio’ ‘religion,’ or ‘homines honesti,’ a set of honorablemen.”

“You have a quarrel on hand, I see,” said I, “with some of the algebraists of Paris; but proceed.”

“I dispute the availability, and thus the value, of that reason which is cultivated in any especial form other than the abstractly logical. I dispute, in particular, the reason educed by mathematical study. The mathematics are the science of form and quantity; mathematical reasoning is merely logic applied to observation upon form and quantity. The great error lies in supposing that even the truths of what is called pure algebra, are abstract or general truths. And this error is so egregious that I am confounded at the universality with which it has been received. Mathematical axioms are not axioms of general truth. What is true of relation—of form and quantity—is

often grossly false in regard to morals, for example. In this latter science it is very usually untrue that the aggregated parts are equal to the whole. In chemistry also the axiom fails. In the consideration of motive it fails; for two motives, each of a given value, have not, necessarily, a value when united, equal to the sum of their values apart. There are numerous other mathematical truths which are only truths within the limits of relation. But the mathematician argues, from his finite truths, through habit, as if they were of an absolutely general applicability—as the world indeed imagines them to be. Bryant, in his very learned ‘Mythology,’ mentions an analogous source of error, when he says that ‘although the Pagan fables are not believed, yet we forget ourselves continually, and make inferences from them as existing realities.’ With the algebraists, however, who are Pagans themselves, the ‘Pagan fables’ are believed, and the inferences are made, not so much through lapse of memory, as through an unaccountable addling of the brains. In short, I never yet encountered the mere mathematician who could be trusted out of equal roots, or one who did not clandestinely hold it as a point of his faith that x^2+px was absolutely and unconditionally equal to q . Say to one of these gentlemen, by way of experiment, if you please, that you believe occasions may occur where x^2+px is not altogether equal to q , and, having made him understand what you mean, get out of his reach as speedily as convenient, for, beyond doubt, he will endeavor to knock you down.

“I mean to say,” continued Dupin, while I merely laughed at his last observations, “that if the Minister had been no more than a mathematician, the Prefect would have been under no necessity of giving me this check. I know him, however, as both mathematician and poet, and my measures were adapted to his capacity, with reference to the circumstances by which he was surrounded. I knew him as a courtier, too, and as a bold intrigant. Such a man, I considered, could not fail to be aware of the ordinary policial modes of action. He could not have failed to anticipate—and events have proved that he did not fail to anticipate—the waylayings to which he was subjected. He must have foreseen, I reflected, the secret investigations of his premises. His frequent absences from home at night, which were hailed by the Prefect as certain aids to his success, I regarded only as ruses, to afford opportunity for thorough search to the police, and thus the sooner to impress them with the conviction to which G—, in fact, did finally arrive—the conviction that the letter was not upon the premises. I felt, also, that the whole train of thought, which I was at some pains in detailing to you just now, concerning the invariable principle of policial action in searches for articles concealed—I felt that this whole train of thought would necessarily pass through the mind of the Minister. It would imperatively lead him to despise all the ordinary nooks of concealment. He could not, I reflected, be so

weak as not to see that the most intricate and remote recess of his hotel would be as open as his commonest closets to the eyes, to the probes, to the gimlets, and to the microscopes of the Prefect. I saw, in fine, that he would be driven, as a matter of course, to simplicity, if not deliberately induced to it as a matter of choice. You will remember, perhaps, how desperately the Prefect laughed when I suggested, upon our first interview, that it was just possible this mystery troubled him so much on account of its being so very self-evident.”

“Yes,” said I, “I remember his merriment well. I really thought he would have fallen into convulsions.”

“The material world,” continued Dupin, “abounds with very strict analogies to the immaterial; and thus some color of truth has been given to the rhetorical dogma, that metaphor, or simile, may be made to strengthen an argument, as well as to embellish a description. The principle of the *vis inertiae*, for example, seems to be identical in physics and metaphysics. It is not more true in the former, that a large body is with more difficulty set in motion than a smaller one, and that its subsequent momentum is commensurate with this difficulty, than it is, in the latter, that intellects of the vaster capacity, while more forcible, more constant, and more eventful in their movements than those of inferior grade, are yet the less readily moved, and more embarrassed and full of hesitation in the first few steps of their progress. Again: have you ever noticed which of the street signs, over the shop-doors, are the most attractive of attention?”

“I have never given the matter a thought,” I said.

“There is a game of puzzles,” he resumed, “which is played upon a map. One party playing requires another to find a given word—the name of town, river, state or empire—any word, in short, upon the motley and perplexed surface of the chart. A novice in the game generally seeks to embarrass his opponents by giving them the most minutely lettered names; but the adept selects such words as stretch, in large characters, from one end of the chart to the other. These, like the over-largely lettered signs and placards of the street, escape observation by dint of being excessively obvious; and here the physical oversight is precisely analogous with the moral inapprehension by which the intellect suffers to pass unnoticed those considerations which are too obtrusively and too palpably self-evident. But this is a point, it appears, somewhat above or beneath the understanding of the Prefect. He never once thought it probable, or possible, that the Minister had deposited the letter immediately beneath the nose of the whole world, by way of best preventing any portion of that world from perceiving it.

“But the more I reflected upon the daring, dashing, and discriminating ingenuity of

D—; upon the fact that the document must always have been at hand, if he intended to use it to good purpose; and upon the decisive evidence, obtained by the Prefect, that it was not hidden within the limits of that dignitary's ordinary search—the more satisfied I became that, to conceal this letter, the Minister had resorted to the comprehensive and sagacious expedient of not attempting to conceal it at all.

“Full of these ideas, I prepared myself with a pair of green spectacles, and called one fine morning, quite by accident, at the Ministerial hotel. I found D— at home, yawning, lounging, and dawdling, as usual, and pretending to be in the last extremity of ennui. He is, perhaps, the most really energetic human being now alive—but that is only when nobody sees him.

“To be even with him, I complained of my weak eyes, and lamented the necessity of the spectacles, under cover of which I cautiously and thoroughly surveyed the whole apartment, while seemingly intent only upon the conversation of my host.

“I paid especial attention to a large writing-table near which he sat, and upon which lay confusedly, some miscellaneous letters and other papers, with one or two musical instruments and a few books. Here, however, after a long and very deliberate scrutiny, I saw nothing to excite particular suspicion.

“At length my eyes, in going the circuit of the room, fell upon a trumpery fillagree card-rack of pasteboard, that hung dangling by a dirty blue ribbon, from a little brass knob just beneath the middle of the mantel-piece. In this rack, which had three or four compartments, were five or six visiting cards and a solitary letter. This last was much soiled and crumpled. It was torn nearly in two, across the middle— as if a design, in the first instance, to tear it entirely up as worthless, had been altered, or stayed, in the second. It had a large black seal, bearing the D— cipher very conspicuously, and was addressed, in a diminutive female hand, to D—, the minister, himself. It was thrust carelessly, and even, as it seemed, contemptuously, into one of the uppermost divisions of the rack.

“No sooner had I glanced at this letter, than I concluded it to be that of which I was in search. To be sure, it was, to all appearance, radically different from the one of which the Prefect had read us so minute a description. Here the seal was large and black, with the D— cipher; there it was small and red, with the ducal arms of the S— family. Here, the address, to the Minister, diminutive and feminine; there the superscription, to a certain royal personage, was markedly bold and decided; the size alone formed a point of correspondence. But, then, the radicalness of these differences, which was excessive; the dirt; the soiled and torn condition of the paper, so inconsistent with the true methodical habits of D—, and so suggestive of a design to delude the beholder into an idea of the worthlessness of the document; these

things, together with the hyper-obtrusive situation of this document, full in the view of every visiter, and thus exactly in accordance with the conclusions to which I had previously arrived; these things, I say, were strongly corroborative of suspicion, in one who came with the intention to suspect.

“I protracted my visit as long as possible, and, while I maintained a most animated discussion with the Minister upon a topic which I knew well had never failed to interest and excite him, I kept my attention really riveted upon the letter. In this examination, I committed to memory its external appearance and arrangement in the rack; and also fell, at length, upon a discovery which set at rest whatever trivial doubt I might have entertained. In scrutinizing the edges of the paper, I observed them to be more chafed than seemed necessary. They presented the broken appearance which is manifested when a stiff paper, having been once folded and pressed with a folder, is refolded in a reversed direction, in the same creases or edges which had formed the original fold. This discovery was sufficient. It was clear to me that the letter had been turned, as a glove, inside out, re-directed, and re-sealed. I bade the Minister good morning, and took my departure at once, leaving a gold snuff-box upon the table.

“The next morning I called for the snuff-box, when we resumed, quite eagerly, the conversation of the preceding day. While thus engaged, however, a loud report, as if of a pistol, was heard immediately beneath the windows of the hotel, and was succeeded by a series of fearful screams, and the shoutings of a terrified mob. D— rushed to a casement, threw it open, and looked out. In the meantime, I stepped to the card-rack, took the letter, put it in my pocket, and replaced it by a fac-simile, (so far as regards externals,) which I had carefully prepared at my lodgings—imitating the D— cipher, very readily, by means of a seal formed of bread.

“The disturbance in the street had been occasioned by the frantic behavior of a man with a musket. He had fired it among a crowd of women and children. It proved, however, to have been without ball, and the fellow was suffered to go his way as a lunatic or a drunkard. When he had gone, D— came from the window, whither I had followed him immediately upon securing the object in view. Soon afterwards I bade him farewell. The pretended lunatic was a man in my own pay.”

“But what purpose had you,” I asked, “in replacing the letter by a fac-simile? Would it not have been better, at the first visit, to have seized it openly, and departed?”

“D—,” replied Dupin, “is a desperate man, and a man of nerve. His hotel, too, is not without attendants devoted to his interests. Had I made the wild attempt you suggest, I might never have left the Ministerial presence alive. The good people of Paris might have heard of me no more. But I had an object apart from these considerations. You know my political prepossessions. In this matter, I act as a partisan of the lady

concerned. For eighteen months the Minister has had her in his power. She has now him in hers—since, being unaware that the letter is not in his possession, he will proceed with his exactions as if it was. Thus will he inevitably commit himself, at once, to his political destruction. His downfall, too, will not be more precipitate than awkward. It is all very well to talk about the *facilis descensus Averni*; but in all kinds of climbing, as Catalani said of singing, it is far more easy to get up than to come down. In the present instance I have no sympathy—at least no pity—for him who descends. He is that *monstrum horrendum*, an unprincipled man of genius. I confess, however, that I should like very well to know the precise character of his thoughts, when, being defied by her whom the Prefect terms ‘a certain personage’ he is reduced to opening the letter which I left for him in the card-rack.”

“How? did you put any thing particular in it?”

“Why—it did not seem altogether right to leave the interior blank—that would have been insulting. D—, at Vienna once, did me an evil turn, which I told him, quite good-humoredly, that I should remember. So, as I knew he would feel some curiosity in regard to the identity of the person who had outwitted him, I thought it a pity not to give him a clue. He is well acquainted with my MS., and I just copied into the middle of the blank sheet the words—

“— — *Un dessein si funeste, S’il n’est digne d’Atre, est digne de Thyeste.* They are to be found in Crebillon’s ‘Atre.’”

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The Premature Burial (1844) By Edgar Allan Poe

THERE are certain themes of which the interest is all-absorbing, but which are too entirely horrible for the purposes of legitimate fiction. These the mere romanticist must eschew, if he do not wish to offend or to disgust. They are with propriety handled only when the severity and majesty of Truth sanctify and sustain them. We thrill, for example, with the most intense of “pleasurable pain” over the accounts of the Passage of the Beresina, of the Earthquake at Lisbon, of the Plague at London, of the Massacre of St. Bartholomew, or of the stifling of the hundred and twenty-three prisoners in the Black Hole at Calcutta. But in these accounts it is the fact—it is the reality—it is the history which excites. As inventions, we should regard them with simple abhorrence.

I have mentioned some few of the more prominent and august calamities on record; but in these it is the extent, not less than the character of the calamity, which so vividly impresses the fancy. I need not remind the reader that, from the long and weird catalogue of human miseries, I might have selected many individual instances more replete with essential suffering than any of these vast generalities of disaster. The true wretchedness, indeed—the ultimate woe—is particular, not diffuse. That the ghastly extremes of agony are endured by man the unit, and never by man the mass—for this let us thank a merciful God!

To be buried while alive is, beyond question, the most terrific of these extremes which has ever fallen to the lot of mere mortality. That it has frequently, very frequently, so fallen will scarcely be denied by those who think. The boundaries which divide Life from Death are at best shadowy and vague. Who shall say where the one ends, and where the other begins? We know that there are diseases in which occur total cessations of all the apparent functions of vitality, and yet in which these cessations are merely suspensions, properly so called. They are only temporary pauses in the incomprehensible mechanism. A certain period elapses, and some unseen mysterious principle again sets in motion the magic pinions and the wizard wheels. The silver cord was not for ever loosed, nor the golden bowl irreparably broken. But where, meantime, was the soul?

Apart, however, from the inevitable conclusion, a priori that such causes must produce such effects—that the well-known occurrence of such cases of suspended animation must naturally give rise, now and then, to premature interments—apart from this consideration, we have the direct testimony of medical and ordinary

experience to prove that a vast number of such interments have actually taken place. I might refer at once, if necessary to a hundred well authenticated instances. One of very remarkable character, and of which the circumstances may be fresh in the memory of some of my readers, occurred, not very long ago, in the neighboring city of Baltimore, where it occasioned a painful, intense, and widely-extended excitement. The wife of one of the most respectable citizens—a lawyer of eminence and a member of Congress—was seized with a sudden and unaccountable illness, which completely baffled the skill of her physicians. After much suffering she died, or was supposed to die. No one suspected, indeed, or had reason to suspect, that she was not actually dead. She presented all the ordinary appearances of death. The face assumed the usual pinched and sunken outline. The lips were of the usual marble pallor. The eyes were lustreless. There was no warmth. Pulsation had ceased. For three days the body was preserved unburied, during which it had acquired a stony rigidity. The funeral, in short, was hastened, on account of the rapid advance of what was supposed to be decomposition.

The lady was deposited in her family vault, which, for three subsequent years, was undisturbed. At the expiration of this term it was opened for the reception of a sarcophagus;—but, alas! how fearful a shock awaited the husband, who, personally, threw open the door! As its portals swung outwardly back, some white-apparelled object fell rattling within his arms. It was the skeleton of his wife in her yet unmoulded shroud.

A careful investigation rendered it evident that she had revived within two days after her entombment; that her struggles within the coffin had caused it to fall from a ledge, or shelf to the floor, where it was so broken as to permit her escape. A lamp which had been accidentally left, full of oil, within the tomb, was found empty; it might have been exhausted, however, by evaporation. On the uttermost of the steps which led down into the dread chamber was a large fragment of the coffin, with which, it seemed, that she had endeavored to arrest attention by striking the iron door. While thus occupied, she probably swooned, or possibly died, through sheer terror; and, in failing, her shroud became entangled in some iron-work which projected interiorly. Thus she remained, and thus she rotted, erect.

In the year 1810, a case of living inhumation happened in France, attended with circumstances which go far to warrant the assertion that truth is, indeed, stranger than fiction. The heroine of the story was a Mademoiselle Victorine Lafourcade, a young girl of illustrious family, of wealth, and of great personal beauty. Among her numerous suitors was Julien Bossuet, a poor litterateur, or journalist of Paris. His talents and general amiability had recommended him to the notice of the heiress, by whom he seems to have been truly beloved; but her pride of birth decided her, finally, to reject him, and to wed a Monsieur Renelle, a banker and a diplomatist of some eminence. After marriage, however, this gentleman neglected, and, perhaps, even more positively ill-treated her. Having passed with him some wretched years, she died,—at least her condition so closely resembled death as to deceive every one who saw her. She was buried—not in a vault, but in an ordinary grave in the village of her nativity. Filled with despair, and still inflamed by the memory of a profound attachment, the lover journeys from the capital to the remote province in which the village lies, with the romantic purpose of disinterring the corpse, and possessing himself of its luxuriant tresses. He reaches the grave. At midnight he unearths the coffin, opens it, and is in the act of detaching the hair, when he is arrested by the unclosing of the beloved eyes. In fact, the lady had been buried alive. Vitality

had not altogether departed, and she was aroused by the caresses of her lover from the lethargy which had been mistaken for death. He bore her frantically to his lodgings in the village. He employed certain powerful restoratives suggested by no little medical learning. In fine, she revived. She recognized her preserver. She remained with him until, by slow degrees, she fully recovered her original health. Her woman's heart was not adamant, and this last lesson of love sufficed to soften it. She bestowed it upon Bossuet. She returned no more to her husband, but, concealing from him her resurrection, fled with her lover to America. Twenty years afterward, the two returned to France, in the persuasion that time had so greatly altered the lady's appearance that her friends would be unable to recognize her. They were mistaken, however, for, at the first meeting, Monsieur Renelle did actually recognize and make claim to his wife. This claim she resisted, and a judicial tribunal sustained her in her resistance, deciding that the peculiar circumstances, with the long lapse of years, had extinguished, not only equitably, but legally, the authority of the husband.

The "Chirurgical Journal" of Leipsic—a periodical of high authority and merit, which some American bookseller would do well to translate and republish, records in a late number a very distressing event of the character in question.

An officer of artillery, a man of gigantic stature and of robust health, being thrown from an unmanageable horse, received a very severe contusion upon the head, which rendered him insensible at once; the skull was slightly fractured, but no immediate danger was apprehended. Trepanning was accomplished successfully. He was bled, and many other of the ordinary means of relief were adopted. Gradually, however, he fell into a more and more hopeless state of stupor, and, finally, it was thought that he died.

The weather was warm, and he was buried with indecent haste in one of the public cemeteries. His funeral took place on Thursday. On the Sunday following, the grounds of the cemetery were, as usual, much thronged with visitors, and about noon an intense excitement was created by the declaration of a peasant that, while sitting upon the grave of the officer, he had distinctly felt a commotion of the earth, as if occasioned by some one struggling beneath. At first little attention was paid to the man's asseveration; but his evident terror, and the dogged obstinacy with which he persisted in his story, had at length their natural effect upon the crowd. Spades were hurriedly procured, and the grave, which was shamefully shallow, was in a few minutes so far thrown open that the head of its occupant appeared. He was then seemingly dead; but he sat nearly erect within his coffin, the lid of which, in his furious struggles, he had partially uplifted.

He was forthwith conveyed to the nearest hospital, and there pronounced to be still living, although in an asphytic condition. After some hours he revived, recognized individuals of his acquaintance, and, in broken sentences spoke of his agonies in the grave.

From what he related, it was clear that he must have been conscious of life for more than an hour, while inhumed, before lapsing into insensibility. The grave was carelessly and loosely filled with an exceedingly porous soil; and thus some air was necessarily admitted. He heard the footsteps of the crowd overhead, and endeavored to make himself heard in turn. It was the tumult within the grounds of the cemetery, he said, which appeared to awaken him from a deep sleep, but no sooner was he awake than he became fully aware of the awful horrors of his position.

This patient, it is recorded, was doing well and seemed to be in a fair way of ultimate recovery, but fell a

victim to the quackeries of medical experiment. The galvanic battery was applied, and he suddenly expired in one of those ecstatic paroxysms which, occasionally, it superinduces.

The mention of the galvanic battery, nevertheless, recalls to my memory a well known and very extraordinary case in point, where its action proved the means of restoring to animation a young attorney of London, who had been interred for two days. This occurred in 1831, and created, at the time, a very profound sensation wherever it was made the subject of converse.

The patient, Mr. Edward Stapleton, had died, apparently of typhus fever, accompanied with some anomalous symptoms which had excited the curiosity of his medical attendants. Upon his seeming decease, his friends were requested to sanction a post-mortem examination, but declined to permit it. As often happens, when such refusals are made, the practitioners resolved to disinter the body and dissect it at leisure, in private. Arrangements were easily effected with some of the numerous corps of body-snatchers, with which London abounds; and, upon the third night after the funeral, the supposed corpse was unearthed from a grave eight feet deep, and deposited in the opening chamber of one of the private hospitals.

An incision of some extent had been actually made in the abdomen, when the fresh and undecayed appearance of the subject suggested an application of the battery. One experiment succeeded another, and the customary effects supervened, with nothing to characterize them in any respect, except, upon one or two occasions, a more than ordinary degree of life-likeness in the convulsive action.

It grew late. The day was about to dawn; and it was thought expedient, at length, to proceed at once to the dissection. A student, however, was especially desirous of testing a theory of his own, and insisted upon applying the battery to one of the pectoral muscles. A rough gash was made, and a wire hastily brought in contact, when the patient, with a hurried but quite unconvulsive movement, arose from the table, stepped into the middle of the floor, gazed about him uneasily for a few seconds, and then—spoke. What he said was unintelligible, but words were uttered; the syllabification was distinct. Having spoken, he fell heavily to the floor.

For some moments all were paralyzed with awe—but the urgency of the case soon restored them their presence of mind. It was seen that Mr. Stapleton was alive, although in a swoon. Upon exhibition of ether he revived and was rapidly restored to health, and to the society of his friends—from whom, however, all knowledge of his resuscitation was withheld, until a relapse was no longer to be apprehended. Their wonder—their rapturous astonishment—may be conceived.

The most thrilling peculiarity of this incident, nevertheless, is involved in what Mr. S. himself asserts. He declares that at no period was he altogether insensible—that, dully and confusedly, he was aware of everything which happened to him, from the moment in which he was pronounced dead by his physicians, to that in which he fell swooning to the floor of the hospital. “I am alive,” were the uncomprehended words which, upon recognizing the locality of the dissecting-room, he had endeavored, in his extremity, to utter.

It were an easy matter to multiply such histories as these—but I forbear—for, indeed, we have no need of such to establish the fact that premature interments occur. When we reflect how very rarely, from the nature of the case, we have it in our power to detect them, we must admit that they may frequently occur without our cognizance. Scarcely, in truth, is a graveyard ever encroached upon, for any purpose, to any great extent, that skeletons are not found in postures which suggest the most fearful of suspicions.

Fearful indeed the suspicion—but more fearful the doom! It may be asserted, without hesitation, that no event is so terribly well adapted to inspire the supremeness of bodily and of mental distress, as is burial before death. The unendurable oppression of the lungs—the stifling fumes from the damp earth—the clinging to the death garments—the rigid embrace of the narrow house—the blackness of the absolute Night—the silence like a sea that overwhelms—the unseen but palpable presence of the Conqueror Worm—these things, with the thoughts of the air and grass above, with memory of dear friends who would fly to save us if but informed of our fate, and with consciousness that of this fate they can never be informed—that our hopeless portion is that of the really dead—these considerations, I say, carry into the heart, which still palpitates, a degree of appalling and intolerable horror from which the most daring imagination must recoil. We know of nothing so agonizing upon Earth—we can dream of nothing half so hideous in the realms of the nethermost Hell. And thus all narratives upon this topic have an interest profound; an interest, nevertheless, which, through the sacred awe of the topic itself, very properly and very peculiarly depends upon our conviction of the truth of the matter narrated. What I have now to tell is of my own actual knowledge—of my own positive and personal experience.

For several years I had been subject to attacks of the singular disorder which physicians have agreed to term catalepsy, in default of a more definitive title. Although both the immediate and the predisposing causes, and even the actual diagnosis, of this disease are still mysterious, its obvious and apparent character is sufficiently well understood. Its variations seem to be chiefly of degree. Sometimes the patient lies, for a day only, or even for a shorter period, in a species of exaggerated lethargy. He is senseless and externally motionless; but the pulsation of the heart is still faintly perceptible; some traces of warmth remain; a slight color lingers within the centre of the cheek; and, upon application of a mirror to the lips, we can detect a torpid, unequal, and vacillating action of the lungs. Then again the duration of the trance is for weeks—even for months; while the closest scrutiny, and the most rigorous medical tests, fail to establish any material distinction between the state of the sufferer and what we conceive of absolute death. Very usually he is saved from premature interment solely by the knowledge of his friends that he has been previously subject to catalepsy, by the consequent suspicion excited, and, above all, by the non-appearance of decay. The advances of the malady are, luckily, gradual. The first manifestations, although marked, are unequivocal. The fits grow successively more and more distinctive, and endure each for a longer term than the preceding. In this lies the principal security from inhumation. The unfortunate whose first attack should be of the extreme character which is occasionally seen, would almost inevitably be consigned alive to the tomb.

My own case differed in no important particular from those mentioned in medical books. Sometimes, without any apparent cause, I sank, little by little, into a condition of hemi-syncope, or half swoon; and, in this condition, without pain, without ability to stir, or, strictly speaking, to think, but with a dull lethargic consciousness of life and of the presence of those who surrounded my bed, I remained, until the crisis of the disease restored me, suddenly, to perfect sensation. At other times I was quickly and impetuously smitten. I grew sick, and numb, and chilly, and dizzy, and so fell prostrate at once. Then, for weeks, all was void, and black, and silent, and Nothing became the universe. Total annihilation could be no more. From these latter attacks I awoke, however, with a gradation slow in proportion to the suddenness of the seizure. Just as the

day dawns to the friendless and houseless beggar who roams the streets throughout the long desolate winter night—just so tardily—just so wearily—just so cheerily came back the light of the Soul to me.

Apart from the tendency to trance, however, my general health appeared to be good; nor could I perceive that it was at all affected by the one prevalent malady—unless, indeed, an idiosyncrasy in my ordinary sleep may be looked upon as superinduced. Upon awaking from slumber, I could never gain, at once, thorough possession of my senses, and always remained, for many minutes, in much bewilderment and perplexity;—the mental faculties in general, but the memory in especial, being in a condition of absolute abeyance.

In all that I endured there was no physical suffering but of moral distress an infinitude. My fancy grew charnel, I talked “of worms, of tombs, and epitaphs.” I was lost in reveries of death, and the idea of premature burial held continual possession of my brain. The ghastly Danger to which I was subjected haunted me day and night. In the former, the torture of meditation was excessive—in the latter, supreme. When the grim Darkness overspread the Earth, then, with every horror of thought, I shook—shook as the quivering plumes upon the hearse. When Nature could endure wakefulness no longer, it was with a struggle that I consented to sleep—for I shuddered to reflect that, upon awaking, I might find myself the tenant of a grave. And when, finally, I sank into slumber, it was only to rush at once into a world of phantasms, above which, with vast, sable, overshadowing wing, hovered, predominant, the one sepulchral Idea.

From the innumerable images of gloom which thus oppressed me in dreams, I select for record but a solitary vision. Methought I was immersed in a cataleptic trance of more than usual duration and profundity. Suddenly there came an icy hand upon my forehead, and an impatient, gibbering voice whispered the word “Arise!” within my ear.

I sat erect. The darkness was total. I could not see the figure of him who had aroused me. I could call to mind neither the period at which I had fallen into the trance, nor the locality in which I then lay. While I remained motionless, and busied in endeavors to collect my thought, the cold hand grasped me fiercely by the wrist, shaking it petulantly, while the gibbering voice said again:

“Arise! did I not bid thee arise?”

“And who,” I demanded, “art thou?”

“I have no name in the regions which I inhabit,” replied the voice, mournfully; “I was mortal, but am fiend. I was merciless, but am pitiful. Thou dost feel that I shudder.—My teeth chatter as I speak, yet it is not with the chilliness of the night—of the night without end. But this hideousness is insufferable. How canst thou tranquilly sleep? I cannot rest for the cry of these great agonies. These sights are more than I can bear. Get thee up! Come with me into the outer Night, and let me unfold to thee the graves. Is not this a spectacle of woe?—Behold!”

I looked; and the unseen figure, which still grasped me by the wrist, had caused to be thrown open the graves of all mankind, and from each issued the faint phosphoric radiance of decay, so that I could see into the innermost recesses, and there view the shrouded bodies in their sad and solemn slumbers with the worm. But alas! the real sleepers were fewer, by many millions, than those who slumbered not at all; and there was a feeble struggling; and there was a general sad unrest; and from out the depths of the countless pits there came a melancholy rustling from the garments of the buried. And of those who seemed tranquilly to repose,

I saw that a vast number had changed, in a greater or less degree, the rigid and uneasy position in which they had originally been entombed. And the voice again said to me as I gazed:

“Is it not—oh! is it not a pitiful sight?”—but, before I could find words to reply, the figure had ceased to grasp my wrist, the phosphoric lights expired, and the graves were closed with a sudden violence, while from out them arose a tumult of despairing cries, saying again: “Is it not—O, God, is it not a very pitiful sight?”

Phantasies such as these, presenting themselves at night, extended their terrific influence far into my waking hours. My nerves became thoroughly unstrung, and I fell a prey to perpetual horror. I hesitated to ride, or to walk, or to indulge in any exercise that would carry me from home. In fact, I no longer dared trust myself out of the immediate presence of those who were aware of my proneness to catalepsy, lest, falling into one of my usual fits, I should be buried before my real condition could be ascertained. I doubted the care, the fidelity of my dearest friends. I dreaded that, in some trance of more than customary duration, they might be prevailed upon to regard me as irrecoverable. I even went so far as to fear that, as I occasioned much trouble, they might be glad to consider any very protracted attack as sufficient excuse for getting rid of me altogether. It was in vain they endeavored to reassure me by the most solemn promises. I exacted the most sacred oaths, that under no circumstances they would bury me until decomposition had so materially advanced as to render farther preservation impossible. And, even then, my mortal terrors would listen to no reason—would accept no consolation. I entered into a series of elaborate precautions. Among other things, I had the family vault so remodelled as to admit of being readily opened from within. The slightest pressure upon a long lever that extended far into the tomb would cause the iron portal to fly back. There were arrangements also for the free admission of air and light, and convenient receptacles for food and water, within immediate reach of the coffin intended for my reception. This coffin was warmly and softly padded, and was provided with a lid, fashioned upon the principle of the vault-door, with the addition of springs so contrived that the feeblest movement of the body would be sufficient to set it at liberty. Besides all this, there was suspended from the roof of the tomb, a large bell, the rope of which, it was designed, should extend through a hole in the coffin, and so be fastened to one of the hands of the corpse. But, alas? what avails the vigilance against the Destiny of man? Not even these well-contrived securities sufficed to save from the uttermost agonies of living inhumation, a wretch to these agonies foredoomed!

There arrived an epoch—as often before there had arrived—in which I found myself emerging from total unconsciousness into the first feeble and indefinite sense of existence. Slowly—with a tortoise gradation—approached the faint gray dawn of the psychal day. A torpid uneasiness. An apathetic endurance of dull pain. No care—no hope—no effort. Then, after a long interval, a ringing in the ears; then, after a lapse still longer, a prickling or tingling sensation in the extremities; then a seemingly eternal period of pleasurable quiescence, during which the awakening feelings are struggling into thought; then a brief re-sinking into non-entity; then a sudden recovery. At length the slight quivering of an eyelid, and immediately thereupon, an electric shock of a terror, deadly and indefinite, which sends the blood in torrents from the temples to the heart. And now the first positive effort to think. And now the first endeavor to remember. And now a partial and evanescent success. And now the memory has so far regained its dominion, that, in some measure, I am cognizant of my state. I feel that I am not awaking from ordinary sleep. I recollect that I have been subject

to catalepsy. And now, at last, as if by the rush of an ocean, my shuddering spirit is overwhelmed by the one grim Danger—by the one spectral and ever-prevalent idea.

For some minutes after this fancy possessed me, I remained without motion. And why? I could not summon courage to move. I dared not make the effort which was to satisfy me of my fate—and yet there was something at my heart which whispered me it was sure. Despair—such as no other species of wretchedness ever calls into being—despair alone urged me, after long irresolution, to uplift the heavy lids of my eyes. I uplifted them. It was dark—all dark. I knew that the fit was over. I knew that the crisis of my disorder had long passed. I knew that I had now fully recovered the use of my visual faculties—and yet it was dark—all dark—the intense and utter raylessness of the Night that endureth for evermore.

I endeavored to shriek; and my lips and my parched tongue moved convulsively together in the attempt—but no voice issued from the cavernous lungs, which oppressed as if by the weight of some incumbent mountain, gasped and palpitated, with the heart, at every elaborate and struggling inspiration.

The movement of the jaws, in this effort to cry aloud, showed me that they were bound up, as is usual with the dead. I felt, too, that I lay upon some hard substance, and by something similar my sides were, also, closely compressed. So far, I had not ventured to stir any of my limbs—but now I violently threw up my arms, which had been lying at length, with the wrists crossed. They struck a solid wooden substance, which extended above my person at an elevation of not more than six inches from my face. I could no longer doubt that I reposed within a coffin at last.

And now, amid all my infinite miseries, came sweetly the cherub Hope—for I thought of my precautions. I writhed, and made spasmodic exertions to force open the lid: it would not move. I felt my wrists for the bell-rope: it was not to be found. And now the Comforter fled for ever, and a still sterner Despair reigned triumphant; for I could not help perceiving the absence of the paddings which I had so carefully prepared—and then, too, there came suddenly to my nostrils the strong peculiar odor of moist earth. The conclusion was irresistible. I was not within the vault. I had fallen into a trance while absent from home—while among strangers—when, or how, I could not remember—and it was they who had buried me as a dog—nailed up in some common coffin—and thrust deep, deep, and for ever, into some ordinary and nameless grave.

As this awful conviction forced itself, thus, into the innermost chambers of my soul, I once again struggled to cry aloud. And in this second endeavor I succeeded. A long, wild, and continuous shriek, or yell of agony, resounded through the realms of the subterranean Night.

“Hillo! hillo, there!” said a gruff voice, in reply.

“What the devil’s the matter now!” said a second.

“Get out o’ that!” said a third.

“What do you mean by yowling in that ere kind of style, like a cattymount?” said a fourth; and hereupon I was seized and shaken without ceremony, for several minutes, by a junto of very rough-looking individuals. They did not arouse me from my slumber—for I was wide awake when I screamed—but they restored me to the full possession of my memory.

This adventure occurred near Richmond, in Virginia. Accompanied by a friend, I had proceeded, upon a gunning expedition, some miles down the banks of the James River. Night approached, and we were

overtaken by a storm. The cabin of a small sloop lying at anchor in the stream, and laden with garden mould, afforded us the only available shelter. We made the best of it, and passed the night on board. I slept in one of the only two berths in the vessel—and the berths of a sloop of sixty or twenty tons need scarcely be described. That which I occupied had no bedding of any kind. Its extreme width was eighteen inches. The distance of its bottom from the deck overhead was precisely the same. I found it a matter of exceeding difficulty to squeeze myself in. Nevertheless, I slept soundly, and the whole of my vision—for it was no dream, and no nightmare—arose naturally from the circumstances of my position—from my ordinary bias of thought—and from the difficulty, to which I have alluded, of collecting my senses, and especially of regaining my memory, for a long time after awaking from slumber. The men who shook me were the crew of the sloop, and some laborers engaged to unload it. From the load itself came the earthly smell. The bandage about the jaws was a silk handkerchief in which I had bound up my head, in default of my customary nightcap.

The tortures endured, however, were indubitably quite equal for the time, to those of actual sepulture. They were fearfully—they were inconceivably hideous; but out of Evil proceeded Good; for their very excess wrought in my spirit an inevitable revulsion. My soul acquired tone—acquired temper. I went abroad. I took vigorous exercise. I breathed the free air of Heaven. I thought upon other subjects than Death. I discarded my medical books. “Buchan” I burned. I read no “Night Thoughts”—no fustian about churchyards—no bugaboo tales—such as this. In short, I became a new man, and lived a man’s life. From that memorable night, I dismissed forever my charnel apprehensions, and with them vanished the cataleptic disorder, of which, perhaps, they had been less the consequence than the cause.

There are moments when, even to the sober eye of Reason, the world of our sad Humanity may assume the semblance of a Hell—but the imagination of man is no Carathis, to explore with impunity its every cavern. Alas! the grim legion of sepulchral terrors cannot be regarded as altogether fanciful—but, like the Demons in whose company Afrasiab made his voyage down the Oxus, they must sleep, or they will devour us—they must be suffered to slumber, or we perish.

Source:

The Works of Edgar Allan Poe, Volume II, Edgar Allan Poe, Public Domain

Sonnet to Science (1829) By Edgar Allan Poe

SCIENCE! true daughter of Old Time thou art!
 Who alterest all things with thy peering eyes.
Why preyest thou thus upon the poet's heart,
 Vulture, whose wings are dull realities?
How should he love thee? or how deem thee wise,
 Who wouldst not leave him in his wandering
To seek for treasure in the jewelled skies
 Albeit he soared with an undaunted wing?
Hast thou not dragged Diana from her car?
 And driven the Hamadryad from the wood
To seek a shelter in some happier star?
 Hast thou not torn the Naiad from her flood,
The Elfin from the green grass, and from me
 The summer dream beneath the tamarind tree?

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

The Raven (1845) By Edgar Allan Poe

Once upon a midnight dreary, while I pondered, weak and weary,
Over many a quaint and curious volume of forgotten lore,
While I nodded, nearly napping, suddenly there came a tapping,
As of some one gently rapping, rapping at my chamber door.
“Tis some visiter,” I muttered, “tapping at my chamber door—
Only this, and nothing more.”

Ah, distinctly I remember it was in the bleak December,
And each separate dying ember wrought its ghost upon the floor.
Eagerly I wished the morrow;—vainly I had sought to borrow
From my books surcease of sorrow—sorrow for the lost Lenore—
For the rare and radiant maiden whom the angels name Lenore—
Nameless here for evermore.

And the silken sad uncertain rustling of each purple curtain
Thrilled me—filled me with fantastic terrors never felt before;
So that now, to still the beating of my heart, I stood repeating
“Tis some visiter entreating entrance at my chamber door—
Some late visiter entreating entrance at my chamber door;—
This it is, and nothing more.”

Presently my soul grew stronger; hesitating then no longer,
“Sir,” said I, “or Madam, truly your forgiveness I implore;
But the fact is I was napping, and so gently you came rapping,
And so faintly you came tapping, tapping at my chamber door,
That I scarce was sure I heard you “—here I opened wide the door;—

Darkness there and nothing more.

Deep into that darkness peering, long I stood there wondering, fearing,
Doubting, dreaming dreams no mortal ever dared to dream before;
But the silence was unbroken, and the darkness gave no token,
And the only word there spoken was the whispered word, "Lenore!"
This I whispered, and an echo murmured back the word, "Lenore!"—
Merely this, and nothing more.

Back into the chamber turning, all my soul within me burning,
Soon I heard again a tapping somewhat louder than before.
"Surely," said I, "surely that is something at my window lattice;
Let me see, then, what thereat is, and this mystery explore—
Let my heart be still a moment and this mystery explore;—
'Tis the wind and nothing more!"

Open here I flung the shutter, when, with many a flirt and flutter,
In there stepped a stately raven of the saintly days of yore;
Not the least obeisance made he; not an instant stopped or stayed he;
But, with mien of lord or lady, perched above my chamber door—
Perched upon a bust of Pallas just above my chamber door—
Perched, and sat, and nothing more.

Then this ebony bird beguiling my sad fancy into smiling,
By the grave and stern decorum of the countenance it wore,
"Though thy crest be shorn and shaven, thou," I said, "art sure no craven,
Ghastly grim and ancient raven wandering from the Nightly shore—
Tell me what thy lordly name is on the Night's Plutonian shore!"
Quoth the raven "Nevermore."

Much I marvelled this ungainly fowl to hear discourse so plainly,
Though its answer little meaning—little relevancy bore;
For we cannot help agreeing that no living human being
Ever yet was blessed with seeing bird above his chamber door—
Bird or beast upon the sculptured bust above his chamber door,
With such name as "Nevermore."

But the raven, sitting lonely on the placid bust, spoke only
That one word, as if his soul in that one word he did outpour.

Nothing farther then he uttered—not a feather then he fluttered—
Till I scarcely more than muttered “Other friends have flown before—
On the morrow he will leave me, as my hopes have flown before.”
Then the bird said “Nevermore.”

Startled at the stillness broken by reply so aptly spoken,
“Doubtless,” said I, “what it utters is its only stock and store
Caught from some unhappy master whom unmerciful Disaster
Followed fast and followed faster till his songs one burden bore—
Till the dirges of his Hope that melancholy burden bore
Of “Never—nevermore.”

But the raven still beguiling all my sad soul into smiling,
Straight I wheeled a cushioned seat in front of bird, and bust and door;
Then, upon the velvet sinking, I betook myself to blinking
Fancy unto fancy, thinking what this ominous bird of yore—
What this grim, ungainly, ghastly, gaunt and ominous bird of yore
Meant in croaking “Nevermore.”

This I sat engaged in guessing, but no syllable expressing
To the fowl whose fiery eyes now burned into my bosom’s core;
This and more I sat divining, with my head at ease reclining
On the cushion’s velvet lining that the lamplight gloated o’er,
But whose velvet violet lining with the lamplight gloating o’er,
She shall press, ah, nevermore!

Then, methought, the air grew denser, perfumed from an unseen censer
Swung by Angels whose faint foot-falls tinkled on the tufted floor.
“Wretch,” I cried, “thy God hath lent thee—by these angels he hath sent thee
Respite—respite and nepenthe from thy memories of Lenore;
Quaff, oh quaff this kind nepenthe and forget this lost Lenore!”
Quoth the raven, “Nevermore.”

“Prophet!” said I, “thing of evil!—prophet still, if bird or devil!—
Whether Tempter sent, or whether tempest tossed thee here ashore, Desolate yet all undaunted, on this
desert land enchanted—
On this home by Horror haunted—tell me truly, I implore—
Is there—is there balm in Gilead?—tell me—tell me, I implore!”

Quoth the raven, "Nevermore."

"Prophet!" said I, "thing of evil—prophet still, if bird or devil!
By that Heaven that bends above us—by that God we both adore—
Tell this soul with sorrow laden if, within the distant Aidenn,
It shall clasp a sainted maiden whom the angels name Lenore—
Clasp a rare and radiant maiden whom the angels name Lenore."

Quoth the raven, "Nevermore."

"Be that word our sign of parting, bird or fiend!" I shrieked, upstarting—
"Get thee back into the tempest and the Night's Plutonian shore!
Leave no black plume as a token of that lie thy soul hath spoken!
Leave my loneliness unbroken!—quit the bust above my door!
Take thy beak from out my heart, and take thy form from off my door!"

Quoth the raven, "Nevermore."

And the raven, never flitting, still is sitting, still is sitting
On the pallid bust of Pallas just above my chamber door;
And his eyes have all the seeming of a demon's that is dreaming,
And the lamp-light o'er him streaming throws his shadow on the floor;
And my soul from out that shadow that lies floating on the floor
Shall be lifted—nevermore!

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Annabel Lee (1849) By Edgar Allan Poe

It was many and many a year ago,
In a kingdom by the sea,
That a maiden there lived whom you may know
By the name of ANNABEL LEE;
And this maiden she lived with no other thought
Than to love and be loved by me.

I was a child and she was a child,
In this kingdom by the sea,
But we loved with a love that was more than love,
I and my ANNABEL LEE;
With a love that the winged seraphs of heaven
Coveted her and me.

And this was the reason that, long ago,
In this kingdom by the sea,
A wind blew out of a cloud, chilling
My beautiful ANNABEL LEE;
So that her highborn kinsmen came
And bore her away from me,
To shut her up in a sepulchre
In this kingdom by the sea.

The angels, not half so happy in heaven,
Went envying her and me;
Yes! that was the reason (as all men know,
In this kingdom by the sea)
That the wind came out of the cloud by night,
Chilling and killing my ANNABEL LEE.

But our love it was stronger by far than the love
Of those who were older than we,
Of many far wiser than we;
And neither the angels in heaven above,
Nor the demons down under the sea,
Can ever dissever my soul from the soul
Of the beautiful ANNABEL LEE:

For the moon never beams, without bringing me dreams
Of the beautiful ANNABEL LEE;
And the stars never rise, but I feel the bright eyes
Of the beautiful Annabel Lee;
And so, all the night-tide, I lie down by the side
Of my darling—my darling—my life and my bride,
In her sepulchre there by the sea,
In her tomb by the sounding sea.

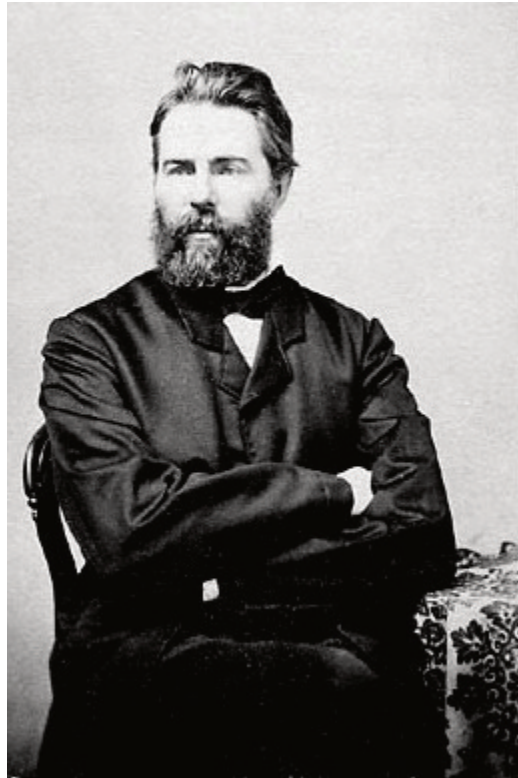
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Selections From Poe: Edited with Biographical and Critical Introduction and Notes, J. Montgomery Gambrill,
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Author Introduction -- Herman Melville (1819-1891)

Herman Melville's family seems to have given him some grounding in great events of early American history. His paternal grandfather participated in the Boston Tea Party; his maternal grandfather was a Revolutionary War hero. His parents also framed the material opportunities and dangers in American life. His mother Maria Gansevoort came from one of the richest families in Albany, New York. His father Allan Mellvill, however, had all of the appearance of prosperity with little of the substance. His Manhattan dry goods store went bankrupt; he left unpaid bills behind when he fled with his family to Albany. He apparently suffered a mental breakdown just before his death in 1832. The final "e" was added to the family name after his death.

Figure 1. Herman Melville, 1861



The freedom (or lack thereof) of the will; fate and destiny; surface and depth: these are themes that Melville (the final “e” was added to the family name after his father’s death) encountered early in his own life. These are universal themes given a distinct twist, or bent, by the great American experiment in democracy and freedom, by opportunities in this land of apparently unmatched resources, and by the underlying—perhaps unconscious, perhaps evil, probably selfish and ambitious—motives tyrannizing over and driving individual actions.

Despite whatever might have been Melville’s own wishes at the time, he was taken out of school when he was twelve so that he could earn a living and help support his family. He worked as a bank clerk and as a teacher, in his brother’s fur-cap store in Albany and on his Uncle’s farm in Pittsfield. In 1839, he lit out not for the wilderness but for a different frontier: the ocean. He served as a cabin boy on a ship bound for Liverpool. That city acquainted Melville with slum life, an experience he would later recall in his satirical novel *Redburn* (1849). In 1841, he served on *The Acushnet*, a whaler in the South Seas. The conditions of life on that ship caused Melville and a shipmate Richard Tobias Greene (b. 1825) to desert in the Marquesas Islands. The two spent a month among the Marquesan Taipis, supposedly cannibalistic islanders. After being retrieved by an Australian whaler, Melville enlisted in the United States navy as an ordinary seaman. After sailing the Pacific on the *United States*, he returned to Boston in 1844. On this voyage, he witnessed over 150 shipmates punished by flogging.

In 1846, he published *Typee*, a novel drawing upon his experiences on *The Acushnet* and at the Marquesas. Thereafter, Melville became known as the man who lived with cannibals. The book sold very well, as did his second novel *Omoo* (1847). His more philosophical third novel, *Mardi* (1849), did not sell well. He bolstered up his apparently-flagging writing career with *Redburn* and *White-Jacket* (1850), the latter exposing the cruelties suffered by men in the navy. In 1847, Melville married Elizabeth Knapp Shaw, daughter of the chief justice of the Massachusetts Supreme Court. With his father-in-law's assistance, Melville settled with his family first in Manhattan then at a farm near Pittsfield, Massachusetts. His next work, *Moby-Dick; or, The Whale* (1851), should have confirmed his literary reputation. Instead, it almost ruined it.

In Albany, he lived near his friend Nathaniel Hawthorne who introduced Melville to other literary figures. Melville also immersed himself in reading Shakespeare; Milton; George Gordon; Lord Byron (1788–1824); John Keats; and Emerson. He grew ambitious for great American literature, asserting the ability of American writers like Hawthorne to rival Shakespeare. He himself sought not to write adventure stories but works of genius, to achieve an artist's stance of engagement and detachment that gives as much energy and truth to an Iago as a Desdemona, as Keats said of Shakespeare's art. In *Moby-Dick*, Melville follows Shakespeare's lead through such disparate characters as Captain Ahab and Ishmael, exploring the mysteries of human nature, lifting the mask of appearance to reveal unfathomable truths—about nature, God, and death. But he leaves his readers to find their truths. Melville's contemporary readers rejected the book.

His next book *Pierre; or the Ambiguities* (1852), ostensibly sought to appeal to female readers with a love story. It satirized hypocrisy, dishonesty, and sexuality (or perceptions of sexuality). It also failed. Melville turned to anonymously publishing short stories and novellas in *Harper's Magazine* and *Putnam's Magazine* at rate fees. He later collected them in *The Piazza Tales* (1856). In such works as "Bartleby the Scrivener," "The Paradise of Bachelors and the Tartarus of Maids," and "Benito Cereno," he touched upon slavery, industrialization, and labor conditions. Melville revealed what Charles Dickens's Stephen Blackpool called the "muddle" of a modern society that inverts good and evil and pulls even the brightest into the dark.

In his final years, Melville lectured, traveled to the Holy Land, wrote poetry on the Civil War, obliquely criticized Hawthorne in *The Confidence-Man: His Masquerade* (1857), and returned to a story of the sea in *Billy Budd, Foretopman*, a novella based on an actual incident in which a sailor may have been unjustly hanged.

Source:

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Figure 1. "Herman Melville, 1861," Unknown Author, Wikimedia, Public Domain.

Bartleby, the Scrivener (1853) By Herman Melville

I am a rather elderly man. The nature of my avocations for the last thirty years has brought me into more than ordinary contact with what would seem an interesting and somewhat singular set of men, of whom as yet nothing that I know of has ever been written:—I mean the law-copyists or scriveners. I have known very many of them, professionally and privately, and if I pleased, could relate divers histories, at which good-natured gentlemen might smile, and sentimental souls might weep. But I waive the biographies of all other scriveners for a few passages in the life of Bartleby, who was a scrivener of the strangest I ever saw or heard of. While of other law-copyists I might write the complete life, of Bartleby nothing of that sort can be done. I believe that no materials exist for a full and satisfactory biography of this man. It is an irreparable loss to literature. Bartleby was one of those beings of whom nothing is ascertainable, except from the original sources, and in his case those are very small. What my own astonished eyes saw of Bartleby, *that* is all I know of him, except, indeed, one vague report which will appear in the sequel.

Ere introducing the scrivener, as he first appeared to me, it is fit I make some mention of myself, my *employees*, my business, my chambers, and general surroundings; because some such description is indispensable to an adequate understanding of the chief character about to be presented.

Imprimis: I am a man who, from his youth upwards, has been filled with a profound conviction that the easiest way of life is the best. Hence, though I belong to a profession proverbially energetic and nervous, even to turbulence, at times, yet nothing of that sort have I ever suffered to invade my peace. I am one of those unambitious lawyers who never addresses a jury, or in any way draws down public applause; but in the cool tranquility of a snug retreat, do a snug business among rich men's bonds and mortgages and title-deeds. All who know me, consider me

an eminently *safe* man. The late John Jacob Astor, a personage little given to poetic enthusiasm, had no hesitation in pronouncing my first grand point to be prudence; my next, method. I do not speak it in vanity, but simply record the fact, that I was not unemployed in my profession by the late John Jacob Astor; a name which, I admit, I love to repeat, for it hath a rounded and orbicular sound to it, and rings like unto bullion. I will freely add, that I was not insensible to the late John Jacob Astor's good opinion.

Some time prior to the period at which this little history begins, my avocations had been largely increased. The good old office, now extinct in the State of New York, of a Master in Chancery, had been conferred upon me. It was not a very arduous office, but very pleasantly remunerative. I seldom lose my temper; much more seldom indulge in dangerous indignation at wrongs and outrages; but I must be permitted to be rash here and declare, that I consider the sudden and violent abrogation of the office of Master in Chancery, by the new Constitution, as a— premature act; inasmuch as I had counted upon a life-lease of the profits, whereas I only received those of a few short years. But this is by the way.

My chambers were up stairs at No.—Wall—street. At one end they looked upon the white wall of the interior of a spacious sky-light shaft, penetrating the building from top to bottom. This view might have been considered rather tame than otherwise, deficient in what landscape painters call “life.” But if so, the view from the other end of my chambers offered, at least, a contrast, if nothing more. In that direction my windows commanded an unobstructed view of a lofty brick wall, black by age and everlasting shade; which wall required no spy-glass to bring out its lurking beauties, but for the benefit of all near-sighted spectators, was pushed up to within ten feet of my window panes. Owing to the great height of the surrounding buildings, and my chambers being on the second floor, the interval between this wall and mine not a little resembled a huge square cistern.

At the period just preceding the advent of Bartleby, I had two persons as copyists in my employment, and a promising lad as an office-boy. First, Turkey; second, Nippers; third, Ginger Nut. These may seem names, the like of which are not usually found in the Directory. In truth they were nicknames, mutually conferred upon each other by my three clerks, and were deemed expressive of their respective persons or characters. Turkey was a short, pousy Englishman of about my own age, that is, somewhere not far from sixty. In the morning, one might say, his face was of a fine florid hue, but after twelve o'clock, meridian—his dinner hour—it blazed like a grate full of Christmas coals; and continued blazing—but, as it were, with a gradual wane—till 6 o'clock, P.M. or thereabouts, after which I saw no more of the proprietor

of the face, which gaining its meridian with the sun, seemed to set with it, to rise, culminate, and decline the following day, with the like regularity and undiminished glory. There are many singular coincidences I have known in the course of my life, not the least among which was the fact, that exactly when Turkey displayed his fullest beams from his red and radiant countenance, just then, too, at that critical moment, began the daily period when I considered his business capacities as seriously disturbed for the remainder of the twenty-four hours. Not that he was absolutely idle, or averse to business then; far from it. The difficulty was, he was apt to be altogether too energetic. There was a strange, inflamed, flurried, flighty recklessness of activity about him. He would be incautious in dipping his pen into his inkstand. All his blots upon my documents, were dropped there after twelve o'clock, meridian. Indeed, not only would he be reckless and sadly given to making blots in the afternoon, but some days he went further, and was rather noisy. At such times, too, his face flamed with augmented blazonry, as if cannel coal had been heaped on anthracite. He made an unpleasant racket with his chair; spilled his sand-box; in mending his pens, impatiently split them all to pieces, and threw them on the floor in a sudden passion; stood up and leaned over his table, boxing his papers about in a most indecorous manner, very sad to behold in an elderly man like him. Nevertheless, as he was in many ways a most valuable person to me, and all the time before twelve o'clock, meridian, was the quickest, steadiest creature too, accomplishing a great deal of work in a style not easy to be matched—for these reasons, I was willing to overlook his eccentricities, though indeed, occasionally, I remonstrated with him. I did this very gently, however, because, though the civilest, nay, the blandest and most reverential of men in the morning, yet in the afternoon he was disposed, upon provocation, to be slightly rash with his tongue, in fact, insolent. Now, valuing his morning services as I did, and resolved not to lose them; yet, at the same time made uncomfortable by his inflamed ways after twelve o'clock; and being a man of peace, unwilling by my admonitions to call forth unseemly retorts from him; I took upon me, one Saturday noon (he was always worse on Saturdays), to hint to him, very kindly, that perhaps now that he was growing old, it might be well to abridge his labors; in short, he need not come to my chambers after twelve o'clock, but, dinner over, had best go home to his lodgings and rest himself till teatime. But no; he insisted upon his afternoon devotions. His countenance became intolerably fervid, as he oratorically assured me—gesticulating with a long ruler at the other end of the room—that if his services in the morning were useful, how indispensable, then, in the afternoon?

“With submission, sir,” said Turkey on his occasion, “I consider myself your right-hand man. In the morning I but marshal and deploy my columns; but in the

afternoon I put myself at their head, and gallantly charge the foe, thus!"—and he made a violent thrust with the ruler.

"But the blots, Turkey," intimated I.

"True,—but, with submission, sir, behold these hairs! I am getting old. Surely, sir, a blot or two of a warm afternoon is not to be severely urged against gray hairs. Old age—even if it blot the page—is honorable. With submission, sir, we *both* are getting old."

This appeal to my fellow-feeling was hardly to be resisted. At all events, I saw that go he would not. So I made up my mind to let him stay, resolving, nevertheless, to see to it, that during the afternoon he had to do with my less important papers.

Nippers, the second on my list, was a whiskered, sallow, and, upon the whole, rather piratical-looking young man of about five and twenty. I always deemed him the victim of two evil powers—ambition and indigestion. The ambition was evinced by a certain impatience of the duties of a mere copyist, an unwarrantable usurpation of strictly professional affairs, such as the original drawing up of legal documents. The indigestion seemed betokened in an occasional nervous testiness and grinning irritability, causing the teeth to audibly grind together over mistakes committed in copying; unnecessary maledictions, hissed, rather than spoken, in the heat of business; and especially by a continual discontent with the height of the table where he worked. Though of a very ingenious mechanical turn, Nippers could never get this table to suit him. He put chips under it, blocks of various sorts, bits of pasteboard, and at last went so far as to attempt an exquisite adjustment by final pieces of folded blotting paper. But no invention would answer. If, for the sake of easing his back, he brought the table lid at a sharp angle well up towards his chin, and wrote there like a man using the steep roof of a Dutch house for his desk:—then he declared that it stopped the circulation in his arms. If now he lowered the table to his waistbands, and stooped over it in writing, then there was a sore aching in his back. In short, the truth of the matter was, Nippers knew not what he wanted. Or, if he wanted any thing, it was to be rid of a scrivener's table altogether. Among the manifestations of his diseased ambition was a fondness he had for receiving visits from certain ambiguous-looking fellows in seedy coats, whom he called his clients. Indeed I was aware that not only was he, at times, considerable of a ward-politician, but he occasionally did a little business at the Justices' courts, and was not unknown on the steps of the Tombs. I have good reason to believe, however, that one individual who called upon him at my chambers, and who, with a grand air, he insisted was his client, was no other than a dun, and the alleged title-deed, a bill. But with all his failings, and the annoyances he caused me, Nippers, like his compatriot Turkey, was a very useful man to me;

wrote a neat, swift hand; and, when he chose, was not deficient in a gentlemanly sort of deportment. Added to this, he always dressed in a gentlemanly sort of way; and so, incidentally, reflected credit upon my chambers. Whereas with respect to Turkey, I had much ado to keep him from being a reproach to me. His clothes were apt to look oily and smell of eating-houses. He wore his pantaloons very loose and baggy in summer. His coats were execrable; his hat not to be handled. But while the hat was a thing of indifference to me, inasmuch as his natural civility and deference, as a dependent Englishman, always led him to doff it the moment he entered the room, yet his coat was another matter. Concerning his coats, I reasoned with him; but with no effect. The truth was, I suppose, that a man of so small an income, could not afford to sport such a lustrous face and a lustrous coat at one and the same time. As Nippers once observed, Turkey's money went chiefly for red ink. One winter day I presented Turkey with a highly-respectable looking coat of my own, a padded gray coat, of a most comfortable warmth, and which buttoned straight up from the knee to the neck. I thought Turkey would appreciate the favor, and abate his rashness and obstreperousness of afternoons. But no. I verily believe that buttoning himself up in so downy and blanket-like a coat had a pernicious effect upon him; upon the same principle that too much oats are bad for horses. In fact, precisely as a rash, restive horse is said to feel his oats, so Turkey felt his coat. It made him insolent. He was a man whom prosperity harmed.

Though concerning the self-indulgent habits of Turkey I had my own private surmises, yet touching Nippers I was well persuaded that whatever might be his faults in other respects, he was, at least, a temperate young man. But indeed, nature herself seemed to have been his vintner, and at his birth charged him so thoroughly with an irritable, brandy-like disposition, that all subsequent potations were needless. When I consider how, amid the stillness of my chambers, Nippers would sometimes impatiently rise from his seat, and stooping over his table, spread his arms wide apart, seize the whole desk, and move it, and jerk it, with a grim, grinding motion on the floor, as if the table were a perverse voluntary agent, intent on thwarting and vexing him; I plainly perceive that for Nippers, brandy and water were altogether superfluous.

It was fortunate for me that, owing to its peculiar cause—indigestion—the irritability and consequent nervousness of Nippers, were mainly observable in the morning, while in the afternoon he was comparatively mild. So that Turkey's paroxysms only coming on about twelve o'clock, I never had to do with their eccentricities at one time. Their fits relieved each other like guards. When Nippers'

was on, Turkey's was off; and *vice versa*. This was a good natural arrangement under the circumstances.

Ginger Nut, the third on my list, was a lad some twelve years old. His father was a carman, ambitious of seeing his son on the bench instead of a cart, before he died. So he sent him to my office as student at law, errand boy, and cleaner and sweeper, at the rate of one dollar a week. He had a little desk to himself, but he did not use it much. Upon inspection, the drawer exhibited a great array of the shells of various sorts of nuts. Indeed, to this quick-witted youth the whole noble science of the law was contained in a nut-shell. Not the least among the employments of Ginger Nut, as well as one which he discharged with the most alacrity, was his duty as cake and apple purveyor for Turkey and Nippers. Copying law papers being a proverbially dry, husky sort of business, my two scriveners were fain to moisten their mouths very often with Spitzenbergs to be had at the numerous stalls nigh the Custom House and Post Office. Also, they sent Ginger Nut very frequently for that peculiar cake—small, flat, round, and very spicy—after which he had been named by them. Of a cold morning when business was but dull, Turkey would gobble up scores of these cakes, as if they were mere wafers—indeed they sell them at the rate of six or eight for a penny—the scrape of his pen blending with the crunching of the crisp particles in his mouth. Of all the fiery afternoon blunders and flurried rashnesses of Turkey, was his once moistening a ginger-cake between his lips, and clapping it on to a mortgage for a seal. I came within an ace of dismissing him then. But he mollified me by making an oriental bow, and saying—“With submission, sir, it was generous of me to find you in stationery on my own account.”

Now my original business—that of a conveyancer and title hunter, and drawer-up of recondite documents of all sorts—was considerably increased by receiving the master's office. There was now great work for scriveners. Not only must I push the clerks already with me, but I must have additional help. In answer to my advertisement, a motionless young man one morning, stood upon my office threshold, the door being open, for it was summer. I can see that figure now—pallidly neat, pitiably respectable, incurably forlorn! It was Bartleby.

After a few words touching his qualifications, I engaged him, glad to have among my corps of copyists a man of so singularly sedate an aspect, which I thought might operate beneficially upon the flighty temper of Turkey, and the fiery one of Nippers.

I should have stated before that ground glass folding-doors divided my premises into two parts, one of which was occupied by my scriveners, the other by myself. According to my humor I threw open these doors, or closed them. I resolved to assign Bartleby a corner by the folding-doors, but on my side of them, so as to have this

quiet man within easy call, in case any trifling thing was to be done. I placed his desk close up to a small side-window in that part of the room, a window which originally had afforded a lateral view of certain grimy back-yards and bricks, but which, owing to subsequent erections, commanded at present no view at all, though it gave some light. Within three feet of the panes was a wall, and the light came down from far above, between two lofty buildings, as from a very small opening in a dome. Still further to a satisfactory arrangement, I procured a high green folding screen, which might entirely isolate Bartleby from my sight, though not remove him from my voice. And thus, in a manner, privacy and society were conjoined.

At first Bartleby did an extraordinary quantity of writing. As if long famishing for something to copy, he seemed to gorge himself on my documents. There was no pause for digestion. He ran a day and night line, copying by sun-light and by candle-light. I should have been quite delighted with his application, had he been cheerfully industrious. But he wrote on silently, palely, mechanically.

It is, of course, an indispensable part of a scrivener's business to verify the accuracy of his copy, word by word. Where there are two or more scribes in an office, they assist each other in this examination, one reading from the copy, the other holding the original. It is a very dull, wearisome, and lethargic affair. I can readily imagine that to some sanguine temperaments it would be altogether intolerable. For example, I cannot credit that the mettlesome poet Byron would have contentedly sat down with Bartleby to examine a law document of, say five hundred pages, closely written in a crimped hand.

Now and then, in the haste of business, it had been my habit to assist in comparing some brief document myself, calling Turkey or Nippers for this purpose. One object I had in placing Bartleby so handy to me behind the screen, was to avail myself of his services on such trivial occasions. It was on the third day, I think, of his being with me, and before any necessity had arisen for having his own writing examined, that, being much hurried to complete a small affair I had in hand, I abruptly called to Bartleby. In my haste and natural expectancy of instant compliance, I sat with my head bent over the original on my desk, and my right hand sideways, and somewhat nervously extended with the copy, so that immediately upon emerging from his retreat, Bartleby might snatch it and proceed to business without the least delay.

In this very attitude did I sit when I called to him, rapidly stating what it was I wanted him to do—namely, to examine a small paper with me. Imagine my surprise, nay, my consternation, when without moving from his privacy, Bartleby in a singularly mild, firm voice, replied, "I would prefer not to."

I sat awhile in perfect silence, rallying my stunned faculties. Immediately it

occurred to me that my ears had deceived me, or Bartleby had entirely misunderstood my meaning. I repeated my request in the clearest tone I could assume. But in quite as clear a one came the previous reply, "I would prefer not to."

"Prefer not to," echoed I, rising in high excitement, and crossing the room with a stride. "What do you mean? Are you moon-struck? I want you to help me compare this sheet here—take it," and I thrust it towards him.

"I would prefer not to," said he.

I looked at him steadfastly. His face was leanly composed; his gray eye dimly calm. Not a wrinkle of agitation rippled him. Had there been the least uneasiness, anger, impatience or impertinence in his manner; in other words, had there been any thing ordinarily human about him, doubtless I should have violently dismissed him from the premises. But as it was, I should have as soon thought of turning my pale plaster-of-paris bust of Cicero out of doors. I stood gazing at him awhile, as he went on with his own writing, and then reseated myself at my desk. This is very strange, thought I. What had one best do? But my business hurried me. I concluded to forget the matter for the present, reserving it for my future leisure. So calling Nippers from the other room, the paper was speedily examined.

A few days after this, Bartleby concluded four lengthy documents, being quadruplicates of a week's testimony taken before me in my High Court of Chancery. It became necessary to examine them. It was an important suit, and great accuracy was imperative. Having all things arranged I called Turkey, Nippers and Ginger Nut from the next room, meaning to place the four copies in the hands of my four clerks, while I should read from the original. Accordingly Turkey, Nippers and Ginger Nut had taken their seats in a row, each with his document in hand, when I called to Bartleby to join this interesting group.

"Bartleby! quick, I am waiting."

I heard a slow scrape of his chair legs on the uncarpeted floor, and soon he appeared standing at the entrance of his hermitage.

"What is wanted?" said he mildly.

"The copies, the copies," said I hurriedly. "We are going to examine them. There"—and I held towards him the fourth quadruplicate.

"I would prefer not to," he said, and gently disappeared behind the screen.

For a few moments I was turned into a pillar of salt, standing at the head of my seated column of clerks. Recovering myself, I advanced towards the screen, and demanded the reason for such extraordinary conduct.

"*Why* do you refuse?"

"I would prefer not to."

With any other man I should have flown outright into a dreadful passion, scorned all further words, and thrust him ignominiously from my presence. But there was something about Bartleby that not only strangely disarmed me, but in a wonderful manner touched and disconcerted me. I began to reason with him.

“These are your own copies we are about to examine. It is labor saving to you, because one examination will answer for your four papers. It is common usage. Every copyist is bound to help examine his copy. Is it not so? Will you not speak? Answer!”

“I prefer not to,” he replied in a flute-like tone. It seemed to me that while I had been addressing him, he carefully revolved every statement that I made; fully comprehended the meaning; could not gainsay the irresistible conclusions; but, at the same time, some paramount consideration prevailed with him to reply as he did.

“You are decided, then, not to comply with my request—a request made according to common usage and common sense?”

He briefly gave me to understand that on that point my judgment was sound. Yes: his decision was irreversible.

It is not seldom the case that when a man is browbeaten in some unprecedented and violently unreasonable way, he begins to stagger in his own plainest faith. He begins, as it were, vaguely to surmise that, wonderful as it may be, all the justice and all the reason is on the other side. Accordingly, if any disinterested persons are present, he turns to them for some reinforcement for his own faltering mind.

“Turkey,” said I, “what do you think of this? Am I not right?”

“With submission, sir,” said Turkey, with his blandest tone, “I think that you are.”

“Nippers,” said I, “what do *you* think of it?” “I think I should kick him out of the office.”

(The reader of nice perceptions will here perceive that, it being morning, Turkey’s answer is couched in polite and tranquil terms, but Nippers replies in ill-tempered ones. Or, to repeat a previous sentence, Nippers’ ugly mood was on duty and Turkey’s off.)

“Ginger Nut,” said I, willing to enlist the smallest suffrage in my behalf, “what do you think of it?”

“I think, sir, he’s a little *lunny*,” replied Ginger Nut with a grin.

“You hear what they say,” said I, turning towards the screen, “come forth and do your duty.”

But he vouchsafed no reply. I pondered a moment in sore perplexity. But once more business hurried me. I determined again to postpone the consideration of this dilemma to my future leisure. With a little trouble we made out to examine the papers without Bartleby, though at every page or two, Turkey deferentially dropped

his opinion that this proceeding was quite out of the common; while Nippers, twitching in his chair with a dyspeptic nervousness, ground out between his set teeth occasional hissing maledictions against the stubborn oaf behind the screen. And for his (Nippers') part, this was the first and the last time he would do another man's business without pay.

Meanwhile Bartleby sat in his hermitage, oblivious to every thing but his own peculiar business there.

Some days passed, the scrivener being employed upon another lengthy work. His late remarkable conduct led me to regard his ways narrowly. I observed that he never went to dinner; indeed that he never went any where. As yet I had never of my personal knowledge known him to be outside of my office. He was a perpetual sentry in the corner. At about eleven o'clock though, in the morning, I noticed that Ginger Nut would advance toward the opening in Bartleby's screen, as if silently beckoned thither by a gesture invisible to me where I sat. The boy would then leave the office jingling a few pence, and reappear with a handful of ginger-nuts which he delivered in the hermitage, receiving two of the cakes for his trouble.

He lives, then, on ginger-nuts, thought I; never eats a dinner, properly speaking; he must be a vegetarian then; but no; he never eats even vegetables, he eats nothing but ginger-nuts. My mind then ran on in reveries concerning the probable effects upon the human constitution of living entirely on ginger-nuts. Ginger-nuts are so called because they contain ginger as one of their peculiar constituents, and the final flavoring one. Now what was ginger? A hot, spicy thing. Was Bartleby hot and spicy? Not at all. Ginger, then, had no effect upon Bartleby. Probably he preferred it should have none.

Nothing so aggravates an earnest person as a passive resistance. If the individual so resisted be of a not inhumane temper, and the resisting one perfectly harmless in his passivity; then, in the better moods of the former, he will endeavor charitably to construe to his imagination what proves impossible to be solved by his judgment. Even so, for the most part, I regarded Bartleby and his ways. Poor fellow! thought I, he means no mischief; it is plain he intends no insolence; his aspect sufficiently evinces that his eccentricities are involuntary. He is useful to me. I can get along with him. If I turn him away, the chances are he will fall in with some less indulgent employer, and then he will be rudely treated, and perhaps driven forth miserably to starve. Yes. Here I can cheaply purchase a delicious self-approval. To befriend Bartleby; to humor him in his strange willfulness, will cost me little or nothing, while I lay up in my soul what will eventually prove a sweet morsel for my conscience. But this mood was not invariable with me. The passiveness of Bartleby sometimes irritated me. I

felt strangely goaded on to encounter him in new opposition, to elicit some angry spark from him answerable to my own. But indeed I might as well have essayed to strike fire with my knuckles against a bit of Windsor soap. But one afternoon the evil impulse in me mastered me, and the following little scene ensued:

“Bartleby,” said I, “when those papers are all copied, I will compare them with you.”

“I would prefer not to.”

“How? Surely you do not mean to persist in that mulish vagary?”

No answer.

I threw open the folding-doors near by, and turning upon Turkey and Nippers, exclaimed in an excited manner—

“He says, a second time, he won’t examine his papers. What do you think of it, Turkey?”

It was afternoon, be it remembered. Turkey sat glowing like a brass boiler, his bald head steaming, his hands reeling among his blotted papers.

“Think of it?” roared Turkey; “I think I’ll just step behind his screen, and black his eyes for him!”

So saying, Turkey rose to his feet and threw his arms into a pugilistic position. He was hurrying away to make good his promise, when I detained him, alarmed at the effect of incautiously rousing Turkey’s combativeness after dinner.

“Sit down, Turkey,” said I, “and hear what Nippers has to say. What do you think of it, Nippers? Would I not be justified in immediately dismissing Bartleby?”

“Excuse me, that is for you to decide, sir. I think his conduct quite unusual, and indeed unjust, as regards Turkey and myself. But it may only be a passing whim.”

“Ah,” exclaimed I, “you have strangely changed your mind then—you speak very gently of him now.”

“All beer,” cried Turkey; “gentleness is effects of beer—Nippers and I dined together to-day. You see how gentle *I* am, sir. Shall I go and black his eyes?”

“You refer to Bartleby, I suppose. No, not to-day, Turkey,” I replied; “pray, put up your fists.”

I closed the doors, and again advanced towards Bartleby. I felt additional incentives tempting me to my fate. I burned to be rebelled against again. I remembered that Bartleby never left the office.

“Bartleby,” said I, “Ginger Nut is away; just step round to the Post Office, won’t you? (it was but a three minute walk,) and see if there is any thing for me.”

“I would prefer not to.”

“You *will* not?”

“I *prefer* not.”

I staggered to my desk, and sat there in a deep study. My blind inveteracy returned. Was there any other thing in which I could procure myself to be ignominiously repulsed by this lean, penniless wight?—my hired clerk? What added thing is there, perfectly reasonable, that he will be sure to refuse to do?

“Bartleby!”

No answer.

“Bartleby,” in a louder tone. No answer.

“Bartleby,” I roared.

Like a very ghost, agreeably to the laws of magical invocation, at the third summons, he appeared at the entrance of his hermitage.

“Go to the next room, and tell Nippers to come to me.”

“I prefer not to,” he respectfully and slowly said, and mildly disappeared.

“Very good, Bartleby,” said I, in a quiet sort of serenely severe self-possessed tone, intimating the unalterable purpose of some terrible retribution very close at hand. At the moment I half intended something of the kind. But upon the whole, as it was drawing towards my dinner-hour, I thought it best to put on my hat and walk home for the day, suffering much from perplexity and distress of mind.

Shall I acknowledge it? The conclusion of this whole business was, that it soon became a fixed fact of my chambers, that a pale young scrivener, by the name of Bartleby, had a desk there; that he copied for me at the usual rate of four cents a folio (one hundred words); but he was permanently exempt from examining the work done by him, that duty being transferred to Turkey and Nippers, one of compliment doubtless to their superior acuteness; moreover, said Bartleby was never on any account to be dispatched on the most trivial errand of any sort; and that even if entreated to take upon him such a matter, it was generally understood that he would prefer not to—in other words, that he would refuse pointblank.

As days passed on, I became considerably reconciled to Bartleby. His steadiness, his freedom from all dissipation, his incessant industry (except when he chose to throw himself into a standing revery behind his screen), his great stillness, his unalterableness of demeanor under all circumstances, made him a valuable acquisition. One prime thing was this,—*he was always there*;—first in the morning, continually through the day, and the last at night. I had a singular confidence in his honesty. I felt my most precious papers perfectly safe in his hands. Sometimes to be sure I could not, for the very soul of me, avoid falling into sudden spasmodic passions with him. For it was exceeding difficult to bear in mind all the time those strange peculiarities, privileges, and unheard of exemptions, forming the tacit stipulations on Bartleby’s part under which he remained in my office. Now and then, in the eagerness of dispatching pressing business, I would inadvertently summon Bartleby, in a short, rapid tone, to put his finger, say, on the incipient tie of a bit of red tape with which I was about compressing some papers. Of course, from behind the screen the

usual answer, "I prefer not to," was sure to come; and then, how could a human creature with the common infirmities of our nature, refrain from bitterly exclaiming upon such perverseness—such unreasonableness. However, every added repulse of this sort which I received only tended to lessen the probability of my repeating the inadvertence.

Here it must be said, that according to the custom of most legal gentlemen occupying chambers in densely-populated law buildings, there were several keys to my door. One was kept by a woman residing in the attic, which person weekly scrubbed and daily swept and dusted my apartments. Another was kept by Turkey for convenience sake. The third I sometimes carried in my own pocket. The fourth I knew not who had.

Now, one Sunday morning I happened to go to Trinity Church, to hear a celebrated preacher, and finding myself rather early on the ground, I thought I would walk around to my chambers for a while. Luckily I had my key with me; but upon applying it to the lock, I found it resisted by something inserted from the inside. Quite surprised, I called out; when to my consternation a key was turned from within; and thrusting his lean visage at me, and holding the door ajar, the apparition of Bartleby appeared, in his shirt sleeves, and otherwise in a strangely tattered dishabille, saying quietly that he was sorry, but he was deeply engaged just then, and—preferred not admitting me at present. In a brief word or two, he moreover added, that perhaps I had better walk round the block two or three times, and by that time he would probably have concluded his affairs.

Now, the utterly unsurmised appearance of Bartleby, tenanting my law-chambers of a Sunday morning, with his cadaverously gentlemanly *nonchalance*, yet withal firm and self-possessed, had such a strange effect upon me, that incontinently I slunk away from my own door, and did as desired. But not without sundry twinges of impotent rebellion against the mild effrontery of this unaccountable scrivener. Indeed, it was his wonderful mildness chiefly, which not only disarmed me, but unmanned me, as it were. For I consider that one, for the time, is a sort of unmanned when he tranquilly permits his hired clerk to dictate to him, and order him away from his own premises. Furthermore, I was full of uneasiness as to what Bartleby could possibly be doing in my office in his shirt sleeves, and in an otherwise dismantled condition of a Sunday morning. Was any thing amiss going on? Nay, that was out of the question. It was not to be thought of for a moment that Bartleby was an immoral person. But what could he be doing there?—copying? Nay again, whatever might be his eccentricities, Bartleby was an eminently decorous person. He would be the last man to sit down to his desk in any state approaching to nudity. Besides, it was Sunday; and there was

something about Bartleby that forbade the supposition that he would by any secular occupation violate the proprieties of the day.

Nevertheless, my mind was not pacified; and full of a restless curiosity, at last I returned to the door. Without hindrance I inserted my key, opened it, and entered. Bartleby was not to be seen. I looked round anxiously, peeped behind his screen; but it was very plain that he was gone. Upon more closely examining the place, I surmised that for an indefinite period Bartleby must have ate, dressed, and slept in my office, and that too without plate, mirror, or bed. The cushioned seat of a rickety old sofa in one corner bore the faint impress of a lean, reclining form. Rolled away under his desk, I found a blanket; under the empty grate, a blacking box and brush; on a chair, a tin basin, with soap and a ragged towel; in a newspaper a few crumbs of ginger-nuts and a morsel of cheese. Yes, thought I, it is evident enough that Bartleby has been making his home here, keeping bachelor's hall all by himself. Immediately then the thought came sweeping across me, What miserable friendlessness and loneliness are here revealed! His poverty is great; but his solitude, how horrible! Think of it. Of a Sunday, Wall-street is deserted as Petra; and every night of every day it is an emptiness. This building too, which of week-days hums with industry and life, at nightfall echoes with sheer vacancy, and all through Sunday is forlorn. And here Bartleby makes his home; sole spectator of a solitude which he has seen all populous—a sort of innocent and transformed Marius brooding among the ruins of Carthage!

For the first time in my life a feeling of overpowering stinging melancholy seized me. Before, I had never experienced aught but a not-unpleasing sadness. The bond of a common humanity now drew me irresistibly to gloom. A fraternal melancholy! For both I and Bartleby were sons of Adam. I remembered the bright silks and sparkling faces I had seen that day, in gala trim, swan-like sailing down the Mississippi of Broadway; and I contrasted them with the pallid copyist, and thought to myself, Ah, happiness courts the light, so we deem the world is gay; but misery hides aloof, so we deem that misery there is none. These sad fancyings—chimeras, doubtless, of a sick and silly brain—led on to other and more special thoughts, concerning the eccentricities of Bartleby. Presentiments of strange discoveries hovered round me. The scrivener's pale form appeared to me laid out, among uncaring strangers, in its shivering winding sheet.

Suddenly I was attracted by Bartleby's closed desk, the key in open sight left in the lock.

I mean no mischief, seek the gratification of no heartless curiosity, thought I; besides, the desk is mine, and its contents too, so I will make bold to look within.

Every thing was methodically arranged, the papers smoothly placed. The pigeon holes were deep, and removing the files of documents, I groped into their recesses. Presently I felt something there, and dragged it out. It was an old bandanna handkerchief, heavy and knotted. I opened it, and saw it was a savings' bank.

I now recalled all the quiet mysteries which I had noted in the man. I remembered that he never spoke but to answer; that though at intervals he had considerable time to himself, yet I had never seen him reading—no, not even a newspaper; that for long periods he would stand looking out, at his pale window behind the screen, upon the dead brick wall; I was quite sure he never visited any refectory or eating house; while his pale face clearly indicated that he never drank beer like Turkey, or tea and coffee even, like other men; that he never went any where in particular that I could learn; never went out for a walk, unless indeed that was the case at present; that he had declined telling who he was, or whence he came, or whether he had any relatives in the world; that though so thin and pale, he never complained of ill health. And more than all, I remembered a certain unconscious air of pallid—how shall I call it?—of pallid haughtiness, say, or rather an austere reserve about him, which had positively awed me into my tame compliance with his eccentricities, when I had feared to ask him to do the slightest incidental thing for me, even though I might know, from his long-continued motionlessness, that behind his screen he must be standing in one of those dead-wall reveries of his.

Revolving all these things, and coupling them with the recently discovered fact that he made my office his constant abiding place and home, and not forgetful of his morbid moodiness; revolving all these things, a prudential feeling began to steal over me. My first emotions had been those of pure melancholy and sincerest pity; but just in proportion as the forlornness of Bartleby grew and grew to my imagination, did that same melancholy merge into fear, that pity into repulsion. So true it is, and so terrible too, that up to a certain point the thought or sight of misery enlists our best affections; but, in certain special cases, beyond that point it does not. They err who would assert that invariably this is owing to the inherent selfishness of the human heart. It rather proceeds from a certain hopelessness of remedying excessive and organic ill. To a sensitive being, pity is not seldom pain. And when at last it is perceived that such pity cannot lead to effectual succor, common sense bids the soul rid of it. What I saw that morning persuaded me that the scrivener was the victim of innate and incurable disorder. I might give alms to his body; but his body did not pain him; it was his soul that suffered, and his soul I could not reach.

I did not accomplish the purpose of going to Trinity Church that morning. Somehow, the things I had seen disqualified me for the time from church-going.

I walked homeward, thinking what I would do with Bartleby. Finally, I resolved upon this;—I would put certain calm questions to him the next morning, touching his history, etc., and if he declined to answer them openly and unreservedly (and I supposed he would prefer not), then to give him a twenty dollar bill over and above whatever I might owe him, and tell him his services were no longer required; but that if in any other way I could assist him, I would be happy to do so, especially if he desired to return to his native place, wherever that might be, I would willingly help to defray the expenses. Moreover, if, after reaching home, he found himself at any time in want of aid, a letter from him would be sure of a reply.

The next morning came.

“Bartleby,” said I, gently calling to him behind his screen.

No reply.

“Bartleby,” said I, in a still gentler tone, “come here; I am not going to ask you to do any thing you would prefer not to do—I simply wish to speak to you.”

Upon this he noiselessly slid into view.

“Will you tell me, Bartleby, where you were born?”

“I would prefer not to.”

“Will you tell me *any thing* about yourself?”

I would prefer not to.”

“But what reasonable objection can you have to speak to me? I feel friendly towards you.”

He did not look at me while I spoke, but kept his glance fixed upon my bust of Cicero, which as I then sat, was directly behind me, some six inches above my head.

“What is your answer, Bartleby?” said I, after waiting a considerable time for a reply, during which his countenance remained immovable, only there was the faintest conceivable tremor of the white attenuated mouth.

“At present I prefer to give no answer,” he said, and retired into his hermitage.

It was rather weak in me I confess, but his manner on this occasion nettled me. Not only did there seem to lurk in it a certain calm disdain, but his perverseness seemed ungrateful, considering the undeniable good usage and indulgence he had received from me.

Again I sat ruminating what I should do. Mortified as I was at his behavior, and resolved as I had been to dismiss him when I entered my offices, nevertheless I strangely felt something superstitious knocking at my heart, and forbidding me to carry out my purpose, and denouncing me for a villain if I dared to breathe one bitter word against this forlornest of mankind. At last, familiarly drawing my chair behind his screen, I sat down and said: “Bartleby, never mind then about revealing your

history; but let me entreat you, as a friend, to comply as far as may be with the usages of this office. Say now you will help to examine papers to-morrow or next day: in short, say now that in a day or two you will begin to be a little reasonable:— say so, Bartleby.”

“At present I would prefer not to be a little reasonable,” was his mildly cadaverous reply.

Just then the folding-doors opened, and Nippers approached. He seemed suffering from an unusually bad night’s rest, induced by severer indigestion than common. He overheard those final words of Bartleby.

“*Prefer not, eh?*” gritted Nippers—“I’d *prefer* him, if I were you, sir,” addressing me—“I’d *prefer* him; I’d give him preferences, the stubborn mule! What is it, sir, pray, that he *prefers* not to do now?”

Bartleby moved not a limb.

“Mr. Nippers,” said I, “I’d prefer that you would withdraw for the present.”

Somehow, of late I had got into the way of involuntarily using this word “prefer” upon all sorts of not exactly suitable occasions. And I trembled to think that my contact with the scrivener had already and seriously affected me in a mental way. And what further and deeper aberration might it not yet produce? This apprehension had not been without efficacy in determining me to summary means.

As Nippers, looking very sour and sulky, was departing, Turkey blandly and deferentially approached.

“With submission, sir,” said he, “yesterday I was thinking about Bartleby here, and I think that if he would but prefer to take a quart of good ale every day, it would do much towards mending him, and enabling him to assist in examining his papers.”

“So you have got the word too,” said I, slightly excited.

“With submission, what word, sir,” asked Turkey, respectfully crowding himself into the contracted space behind the screen, and by so doing, making me jostle the scrivener. “What word, sir?”

“I would prefer to be left alone here,” said Bartleby, as if offended at being mobbed in his privacy.

“*That’s* the word, Turkey,” said I—“that’s it.”

“Oh, *prefer?* oh yes—queer word. I never use it myself. But, sir, as I was saying, if he would but prefer—”

“Turkey,” interrupted I, “you will please withdraw.”

“Oh certainly, sir, if you prefer that I should.”

As he opened the folding-door to retire, Nippers at his desk caught a glimpse of me, and asked whether I would prefer to have a certain paper copied on blue paper or white. He did not in the least roguishly accent the word prefer. It was plain that it involuntarily rolled from his tongue. I thought to myself, surely I must

get rid of a demented man, who already has in some degree turned the tongues, if not the heads of myself and clerks. But I thought it prudent not to break the dismissal at once.

The next day I noticed that Bartleby did nothing but stand at his window in his dead-wall revery. Upon asking him why he did not write, he said that he had decided upon doing no more writing.

“Why, how now? what next?” exclaimed I, “do no more writing?”

“No more.”

“And what is the reason?”

“Do you not see the reason for yourself,” he indifferently replied.

I looked steadfastly at him, and perceived that his eyes looked dull and glazed. Instantly it occurred to me, that his unexampled diligence in copying by his dim window for the first few weeks of his stay with me might have temporarily impaired his vision.

I was touched. I said something in condolence with him. I hinted that of course he did wisely in abstaining from writing for a while; and urged him to embrace that opportunity of taking wholesome exercise in the open air. This, however, he did not do. A few days after this, my other clerks being absent, and being in a great hurry to dispatch certain letters by the mail, I thought that, having nothing else earthly to do, Bartleby would surely be less inflexible than usual, and carry these letters to the post-office. But he blankly declined. So, much to my inconvenience, I went myself.

Still added days went by. Whether Bartleby’s eyes improved or not, I could not say. To all appearance, I thought they did. But when I asked him if they did, he vouchsafed no answer. At all events, he would do no copying. At last, in reply to my urgings, he informed me that he had permanently given up copying.

“What!” exclaimed I; “suppose your eyes should get entirely well—better than ever before—would you not copy then?”

“I have given up copying,” he answered, and slid aside.

He remained as ever, a fixture in my chamber. Nay—if that were possible—he became still more of a fixture than before. What was to be done? He would do nothing in the office: why should he stay there? In plain fact, he had now become a millstone to me, not only useless as a necklace, but afflictive to bear. Yet I was sorry for him. I speak less than truth when I say that, on his own account, he occasioned me uneasiness. If he would but have named a single relative or friend, I would instantly have written, and urged their taking the poor fellow away to some convenient retreat. But he seemed alone, absolutely alone in the universe. A bit of wreck in the mid Atlantic. At length, necessities connected with my business tyrannized over all other considerations. Decently as I could, I told Bartleby that in six days’ time he must unconditionally leave the office. I warned him to take measures, in the interval,

for procuring some other abode. I offered to assist him in this endeavor, if he himself would but take the first step towards a removal. "And when you finally quit me, Bartleby," added I, "I shall see that you go not away entirely unprovided. Six days from this hour, remember."

At the expiration of that period, I peeped behind the screen, and lo! Bartleby was there.

I buttoned up my coat, balanced myself; advanced slowly towards him, touched his shoulder, and said, "The time has come; you must quit this place; I am sorry for you; here is money; but you must go."

"I would prefer not," he replied, with his back still towards me.

"You *must*."

He remained silent.

Now I had an unbounded confidence in this man's common honesty. He had frequently restored to me sixpences and shillings carelessly dropped upon the floor, for I am apt to be very reckless in such shirt-button affairs. The proceeding then which followed will not be deemed extraordinary.

"Bartleby," said I, "I owe you twelve dollars on account; here are thirty-two; the odd twenty are yours.—Will you take it?" and I handed the bills towards him.

But he made no motion.

"I will leave them here then," putting them under a weight on the table. Then taking my hat and cane and going to the door I tranquilly turned and added—"After you have removed your things from these offices, Bartleby, you will of course lock the door—since every one is now gone for the day but you—and if you please, slip your key underneath the mat, so that I may have it in the morning. I shall not see you again; so good-bye to you. If hereafter in your new place of abode I can be of any service to you, do not fail to advise me by letter. Good-bye, Bartleby, and fare you well."

But he answered not a word; like the last column of some ruined temple, he remained standing mute and solitary in the middle of the otherwise deserted room.

As I walked home in a pensive mood, my vanity got the better of my pity. I could not but highly plume myself on my masterly management in getting rid of Bartleby. Masterly I call it, and such it must appear to any dispassionate thinker. The beauty of my procedure seemed to consist in its perfect quietness. There was no vulgar bullying, no bravado of any sort, no choleric hectoring, and striding to and fro across the apartment, jerking out vehement commands for Bartleby to bundle himself off with his beggarly traps. Nothing of the kind. Without loudly bidding Bartleby depart—as an inferior genius might have done—I *assumed* the ground that depart he must; and upon that assumption built all I had to say. The more I thought over my procedure, the more I was charmed with it. Nevertheless, next morning, upon awakening, I had my doubts,—I had somehow slept off the fumes of vanity. One of the coolest and wisest hours a man has, is just after he awakes in the morning. My procedure seemed as sagacious as ever.—but only in theory. How it would prove in practice—there was the rub. It was truly a beautiful thought to have assumed Bartleby's departure; but, after all, that assumption was simply my own, and none of Bartleby's. The great point was,

not whether I had assumed that he would quit me, but whether he would prefer so to do. He was more a man of preferences than assumptions.

After breakfast, I walked down town, arguing the probabilities *pro* and *con*. One moment I thought it would prove a miserable failure, and Bartleby would be found all alive at my office as usual; the next moment it seemed certain that I should see his chair empty. And so I kept veering about. At the corner of Broadway and Canal- street, I saw quite an excited group of people standing in earnest conversation.

“I’ll take odds he doesn’t,” said a voice as I passed.

“Doesn’t go?—done!” said I, “put up your money.”

I was instinctively putting my hand in my pocket to produce my own, when I remembered that this was an election day. The words I had overheard bore no reference to Bartleby, but to the success or non-success of some candidate for the mayoralty. In my intent frame of mind, I had, as it were, imagined that all Broadway shared in my excitement, and were debating the same question with me. I passed on, very thankful that the uproar of the street screened my momentary absent-mindedness.

As I had intended, I was earlier than usual at my office door. I stood listening for a moment. All was still. He must be gone. I tried the knob. The door was locked. Yes, my procedure had worked to a charm; he indeed must be vanished. Yet a certain melancholy mixed with this: I was almost sorry for my brilliant success. I was fumbling under the door mat for the key, which Bartleby was to have left there for me, when accidentally my knee knocked against a panel, producing a summoning sound, and in response a voice came to me from within—“Not yet; I am occupied.”

It was Bartleby.

I was thunderstruck. For an instant I stood like the man who, pipe in mouth, was killed one cloudless afternoon long ago in Virginia, by a summer lightning; at his own warm open window he was killed, and remained leaning out there upon the dreamy afternoon, till some one touched him, when he fell.

“Not gone!” I murmured at last. But again obeying that wondrous ascendancy which the inscrutable scrivener had over me, and from which ascendancy, for all my chafing, I could not completely escape, I slowly went down stairs and out into the street, and while walking round the block, considered what I should next do in this unheard-of perplexity. Turn the man out by an actual thrusting I could not; to drive him away by calling him hard names would not do; calling in the police was an unpleasant idea; and yet, permit him to enjoy his cadaverous triumph over me,—this too I could not think of. What was to be done? or, if nothing could be done, was there any thing further that I could *assume* in the matter? Yes, as before I had prospectively assumed that Bartleby would depart, so now I might retrospectively

assume that departed he was. In the legitimate carrying out of this assumption, I might enter my office in a great hurry, and pretending not to see Bartleby at all, walk straight against him as if he were air. Such a proceeding would in a singular degree have the appearance of a home-thrust. It was hardly possible that Bartleby could withstand such an application of the doctrine of assumptions. But upon second thoughts the success of the plan seemed rather dubious. I resolved to argue the matter over with him again.

“Bartleby,” said I, entering the office, with a quietly severe expression, “I am seriously displeased. I am pained, Bartleby. I had thought better of you. I had imagined you of such a gentlemanly organization, that in any delicate dilemma a slight hint would suffice—in short, an assumption. But it appears I am deceived.

Why,” I added, unaffectedly starting, “you have not even touched that money yet,” pointing to it, just where I had left it the evening previous.

He answered nothing.

“Will you, or will you not, quit me?” I now demanded in a sudden passion, advancing close to him.

“I would prefer *not* to quit you,” he replied, gently emphasizing the *not*.

“What earthly right have you to stay here? Do you pay any rent? Do you pay my taxes? Or is this property yours?” He answered nothing.

“Are you ready to go on and write now? Are your eyes recovered? Could you copy a small paper for me this morning? or help examine a few lines? or step round to the post-office? In a word, will you do any thing at all, to give a coloring to your refusal to depart the premises?”

He silently retired into his hermitage.

I was now in such a state of nervous resentment that I thought it but prudent to check myself at present from further demonstrations. Bartleby and I were alone. I remembered the tragedy of the unfortunate Adams and the still more unfortunate Colt in the solitary office of the latter; and how poor Colt, being dreadfully incensed by Adams, and imprudently permitting himself to get wildly excited, was at unawares hurried into his fatal act—an act which certainly no man could possibly deplore more than the actor himself. Often it had occurred to me in my ponderings upon the subject, that had that altercation taken place in the public street, or at a private residence, it would not have terminated as it did. It was the circumstance of being alone in a solitary office, up stairs, of a building entirely unhallowed by humanizing domestic associations—an uncarpeted office, doubtless, of a dusty, haggard sort of appearance;—this it must have been, which greatly helped to enhance the irritable desperation of the hapless Colt.

But when this old Adam of resentment rose in me and tempted me concerning Bartleby, I grappled him and threw him. How? Why, simply by recalling the divine injunction: “A new commandment give I unto you, that ye love one another.” Yes, this it was that saved me. Aside from higher considerations, charity often operates as a vastly wise and prudent principle—a great safeguard to its possessor. Men have committed murder for jealousy’s sake, and anger’s sake, and hatred’s sake, and selfishness’ sake, and spiritual pride’s

sake; but no man that ever I heard of, ever committed a diabolical murder for sweet charity's sake. Mere self-interest, then, if no better motive can be enlisted, should, especially with high-tempered men, prompt all beings to charity and philanthropy. At any rate, upon the occasion in question, I strove to drown my exasperated feelings towards the scrivener by benevolently construing his conduct. Poor fellow, poor fellow! thought I, he don't mean any thing; and besides, he has seen hard times, and ought to be indulged.

I endeavored also immediately to occupy myself, and at the same time to comfort my despondency. I tried to fancy that in the course of the morning, at such time as might prove agreeable to him, Bartleby, of his own free accord, would emerge from his hermitage, and take up some decided line of march in the direction of the door. But no. Half-past twelve o'clock came; Turkey began to glow in the face, overturn his inkstand, and become generally obstreperous; Nippers abated down into quietude and courtesy; Ginger Nut munched his noon apple; and Bartleby remained standing at his window in one of his profoundest dead-wall reveries. Will it be credited? Ought I to acknowledge it? That afternoon I left the office without saying one further word to him.

Some days now passed, during which, at leisure intervals I looked a little into "Edwards on the Will," and "Priestly on Necessity." Under the circumstances, those books induced a salutary feeling. Gradually I slid into the persuasion that these troubles of mine touching the scrivener, had been all predestinated from eternity, and Bartleby was billeted upon me for some mysterious purpose of an all-wise Providence, which it was not for a mere mortal like me to fathom. Yes, Bartleby, stay there behind your screen, thought I; I shall persecute you no more; you are harmless and noiseless as any of these old chairs; in short, I never feel so private as when I know you are here. At least I see it, I feel it; I penetrate to the predestinated purpose of my life. I am content. Others may have loftier parts to enact; but my mission in this world, Bartleby, is to furnish you with office-room for such period as you may see fit to remain.

I believe that this wise and blessed frame of mind would have continued with me, had it not been for the unsolicited and uncharitable remarks obtruded upon me by my professional friends who visited the rooms. But thus it often is, that the constant friction of illiberal minds wears out at last the best resolves of the more generous. Though to be sure, when I reflected upon it, it was not strange that people entering my office should be struck by the peculiar aspect of the unaccountable Bartleby, and so be tempted to throw out some sinister observations concerning him. Sometimes an attorney having business with me, and calling at my office and finding no one but the scrivener there, would undertake to obtain some sort of precise information from him touching my whereabouts; but without heeding his idle talk, Bartleby would

remain standing immovable in the middle of the room. So after contemplating him in that position for a time, the attorney would depart, no wiser than he came.

Also, when a Reference was going on, and the room full of lawyers and witnesses and business was driving fast; some deeply occupied legal gentleman present, seeing Bartleby wholly unemployed, would request him to run round to his (the legal gentleman's) office and fetch some papers for him. Thereupon, Bartleby would tranquilly decline, and yet remain idle as before. Then the lawyer would give a great stare, and turn to me. And what could I say? At last I was made aware that all through the circle of my professional acquaintance, a whisper of wonder was running round, having reference to the strange creature I kept at my office. This worried me very much. And as the idea came upon me of his possibly turning out a long-lived man, and keep occupying my chambers, and denying my authority; and perplexing my visitors; and scandalizing my professional reputation; and casting a general gloom over the premises; keeping soul and body together to the last upon his savings (for doubtless he spent but half a dime a day), and in the end perhaps outlive me, and claim possession of my office by right of his perpetual occupancy: as all these dark anticipations crowded upon me more and more, and my friends continually intruded their relentless remarks upon the apparition in my room; a great change was wrought in me. I resolved to gather all my faculties together, and for ever rid me of this intolerable incubus.

Ere revolving any complicated project, however, adapted to this end, I first simply suggested to Bartleby the propriety of his permanent departure. In a calm and serious tone, I commended the idea to his careful and mature consideration. But having taken three days to meditate upon it, he apprised me that his original determination remained the same; in short, that he still preferred to abide with me. What shall I do? I now said to myself, buttoning up my coat to the last button.

What shall I do? what ought I to do? what does conscience say I *should* do with this man, or rather ghost. Rid myself of him, I must; go, he shall. But how? You will not thrust him, the poor, pale, passive mortal,—you will not thrust such a helpless creature out of your door? you will not dishonor yourself by such cruelty? No, I will not, I cannot do that. Rather would I let him live and die here, and then mason up his remains in the wall. What then will you do? For all your coaxing, he will not budge. Bribes he leaves under your own paperweight on your table; in short, it is quite plain that he prefers to cling to you.

Then something severe, something unusual must be done. What! surely you will not have him collared by a constable, and commit his innocent pallor to the common jail? And upon what ground could you procure such a thing to be done?—a

vagrant, is he? What! he a vagrant, a wanderer, who refuses to budge? It is because he will *not* be a vagrant, then, that you seek to count him *as* a vagrant. That is too absurd. No visible means of support: there I have him. Wrong again: for indubitably he *does* support himself, and that is the only unanswerable proof that any man can show of his possessing the means so to do. No more then. Since he will not quit me, I must quit him. I will change my offices; I will move elsewhere; and give him fair notice, that if I find him on my new premises I will then proceed against him as a common trespasser.

Acting accordingly, next day I thus addressed him: "I find these chambers too far from the City Hall; the air is unwholesome. In a word, I propose to remove my offices next week, and shall no longer require your services. I tell you this now, in order that you may seek another place."

He made no reply, and nothing more was said.

On the appointed day I engaged carts and men, proceeded to my chambers, and having but little furniture, every thing was removed in a few hours. Throughout, the scrivener remained standing behind the screen, which I directed to be removed the last thing. It was withdrawn; and being folded up like a huge folio, left him the motionless occupant of a naked room. I stood in the entry watching him a moment, while something from within me upbraided me.

I re-entered, with my hand in my pocket—and—and my heart in my mouth.

"Good-bye, Bartleby; I am going—good-bye, and God some way bless you; and take that," slipping something in his hand. But it dropped upon the floor, and then,—strange to say—I tore myself from him whom I had so longed to be rid of.

Established in my new quarters, for a day or two I kept the door locked, and started at every footfall in the passages. When I returned to my rooms after any little absence, I would pause at the threshold for an instant, and attentively listen, ere applying my key. But these fears were needless. Bartleby never came nigh me. I thought all was going well, when a perturbed looking stranger visited me, inquiring whether I was the person who had recently occupied rooms at No.—Wall-street.

Full of forebodings, I replied that I was.

"Then sir," said the stranger, who proved a lawyer, "you are responsible for the man you left there. He refuses to do any copying; he refuses to do any thing; he says he prefers not to; and he refuses to quit the premises."

"I am very sorry, sir," said I, with assumed tranquility, but an inward tremor, "but, really, the man you allude to is nothing to me—he is no relation or apprentice of mine, that you should hold me responsible for him."

"In mercy's name, who is he?"

"I certainly cannot inform you. I know nothing about him. Formerly I employed him as a copyist; but he has done nothing for me now for some time past."

"I shall settle him then,—good morning, sir."

Several days passed, and I heard nothing more; and though I often felt a charitable prompting to call at the place and see poor Bartleby, yet a certain squeamishness of I know not what withheld me.

All is over with him, by this time, thought I at last, when through another week no further intelligence reached me. But coming to my room the day after, I found several persons waiting at my door in a high state of nervous excitement.

"That's the man—here he comes," cried the foremost one, whom I recognized as the lawyer who had previously called upon me alone.

"You must take him away, sir, at once," cried a portly person among them, advancing upon me, and whom I knew to be the landlord of No.—Wall-street. "These gentlemen, my tenants, cannot stand it any longer; Mr. B—" pointing to the lawyer, "has turned him out of his room, and he now persists in haunting the building generally, sitting upon the banisters of the stairs by day, and sleeping in the entry by night. Every body is concerned; clients are leaving the offices; some fears are entertained of a mob; something you must do, and that without delay."

Aghast at this torrent, I fell back before it, and would fain have locked myself in my new quarters. In vain I persisted that Bartleby was nothing to me—no more than to any one else. In vain:—I was the last person known to have any thing to do with him, and they held me to the terrible account. Fearful then of being exposed in the papers (as one person present obscurely threatened) I considered the matter, and at length said, that if the lawyer would give me a confidential interview with the scrivener, in his (the lawyer's) own room, I would that afternoon strive my best to rid them of the nuisance they complained of.

Going up stairs to my old haunt, there was Bartleby silently sitting upon the banister at the landing.

"What are you doing here, Bartleby?" said I. "Sitting upon the banister," he mildly replied.

I motioned him into the lawyer's room, who then left us.

"Bartleby," said I, "are you aware that you are the cause of great tribulation to me, by persisting in occupying the entry after being dismissed from the office?"

No answer.

"Now one of two things must take place. Either you must do something, or something must be done to you. Now what sort of business would you like to engage in? Would you like to re-engage in copying for some one?"

"No; I would prefer not to make any change." "Would you like a clerkship in a dry-goods store?"

"There is too much confinement about that. No, I would not like a clerkship; but I am not particular."

“Too much confinement,” I cried, “why you keep yourself confined all the time!” “I would prefer not to take a clerkship,” he rejoined, as if to settle that little item at once.

“How would a bar-tender’s business suit you? There is no trying of the eyesight in that.”

“I would not like it at all; though, as I said before, I am not particular.” His unwonted wordiness inspired me. I returned to the charge.

“Well then, would you like to travel through the country collecting bills for the merchants? That would improve your health.”

“No, I would prefer to be doing something else.”

“How then would going as a companion to Europe, to entertain some young gentleman with your conversation,—how would that suit you?”

“Not at all. It does not strike me that there is any thing definite about that. I like to be stationary. But I am not particular.”

“Stationary you shall be then,” I cried, now losing all patience, and for the first time in all my exasperating connection with him fairly flying into a passion. “If you do not go away from these premises before night, I shall feel bound—indeed I *am* bound—to—to—to quit the premises myself!” I rather absurdly concluded, knowing not with what possible threat to try to frighten his immobility into compliance. Despairing of all further efforts, I was precipitately leaving him, when a final thought occurred to me—one which had not been wholly unindulged before. “Bartleby,” said I, in the kindest tone I could assume under such exciting circumstances, “will you go home with me now—not to my office, but my dwelling— and remain there till we can conclude upon some convenient arrangement for you at our leisure? Come, let us start now, right away.”

“No: at present I would prefer not to make any change at all.”

I answered nothing; but effectually dodging every one by the suddenness and rapidity of my flight, rushed from the building, ran up Wall-street towards Broadway, and jumping into the first omnibus was soon removed from pursuit. As soon as tranquility returned I distinctly perceived that I had now done all that I possibly could, both in respect to the demands of the landlord and his tenants, and with regard to my own desire and sense of duty, to benefit Bartleby, and shield him from rude persecution. I now strove to be entirely care-free and quiescent; and my conscience justified me in the attempt; though indeed it was not so successful as I could have wished. So fearful was I of being again hunted out by the incensed landlord and his exasperated tenants, that, surrendering my business to Nippers, for a few days I drove about the upper part of the town and through the suburbs, in my rockaway; crossed over to Jersey City and Hoboken, and paid fugitive visits to Manhattanville and Astoria. In fact I almost lived in my rockaway for the time.

When again I entered my office, lo, a note from the landlord lay upon the desk. I opened it with trembling hands. It informed me that the writer had sent to the police, and had Bartleby removed to the Tombs as a vagrant. Moreover, since I knew more about him than any one else, he wished me to appear at that place, and make a suitable statement of the facts. These tidings had a conflicting effect upon me. At first I was

indignant; but at last almost approved. The landlord's energetic, summary disposition had led him to adopt a procedure which I do not think I would have decided upon myself; and yet as a last resort, under such peculiar circumstances, it seemed the only plan.

As I afterwards learned, the poor scrivener, when told that he must be conducted to the Tombs, offered not the slightest obstacle, but in his pale unmoving way, silently acquiesced.

Some of the compassionate and curious bystanders joined the party; and headed by one of the constables arm in arm with Bartleby, the silent procession filed its way through all the noise, and heat, and joy of the roaring thoroughfares at noon.

The same day I received the note I went to the Tombs, or to speak more properly, the Halls of Justice. Seeking the right officer, I stated the purpose of my call, and was informed that the individual I described was indeed within. I then assured the functionary that Bartleby was a perfectly honest man, and greatly to be compassionated, however unaccountably eccentric. I narrated all I knew, and closed by suggesting the idea of letting him remain in as indulgent confinement as possible till something less harsh might be done—though indeed I hardly knew what. At all events, if nothing else could be decided upon, the almshouse must receive him. I then begged to have an interview.

Being under no disgraceful charge, and quite serene and harmless in all his ways, they had permitted him freely to wander about the prison, and especially in the inclosed grass-platted yard thereof. And so I found him there, standing all alone in the quietest of the yards, his face towards a high wall, while all around, from the narrow slits of the jail windows, I thought I saw peering out upon him the eyes of murderers and thieves.

“Bartleby!”

“I know you,” he said, without looking round,—“and I want nothing to say to you.”

“It was not I that brought you here, Bartleby,” said I, keenly pained at his implied suspicion. “And to you, this should not be so vile a place. Nothing reproachful attaches to you by being here. And see, it is not so sad a place as one might think. Look, there is the sky, and here is the grass.”

“I know where I am,” he replied, but would say nothing more, and so I left him.

As I entered the corridor again, a broad meat-like man, in an apron, accosted me, and jerking his thumb over his shoulder said—“Is that your friend?”

“Yes.”

“Does he want to starve? If he does, let him live in the prison fare, that's all.”

“Who are you?” asked I, not knowing what to make of such an unofficially speaking person in such a place.

“I am the grub-man. Such gentlemen as have friends here, hire me to provide them with something good to eat.”

“Is this so?” said I, turning to the turnkey.

He said it was.

“Well then,” said I, slipping some silver into the grub-man's hands (for so they

called him). "I want you to give particular attention to my friend there; let him have the best dinner you can get. And you must be as polite to him as possible."

"Introduce me, will you?" said the grub-man, looking at me with an expression which seem to say he was all impatience for an opportunity to give a specimen of his breeding.

Thinking it would prove of benefit to the scrivener, I acquiesced; and asking the grub-man his name, went up with him to Bartleby.

"Bartleby, this is Mr. Cutlets; you will find him very useful to you."

"Your sarvant, sir, your sarvant," said the grub-man, making a low salutation behind his apron. "Hope you find it pleasant here, sir;—spacious grounds—cool apartments, sir—hope you'll stay with us some time—try to make it agreeable. May Mrs. Cutlets and I have the pleasure of your company to dinner, sir, in Mrs. Cutlets' private room?"

"I prefer not to dine to-day," said Bartleby, turning away. "It would disagree with me; I am unused to dinners." So saying he slowly moved to the other side of the inclosure, and took up a position fronting the dead-wall.

"How's this?" said the grub-man, addressing me with a stare of astonishment. "He's odd, aint he?"

"I think he is a little deranged," said I, sadly.

"Deranged? deranged is it? Well now, upon my word, I thought that friend of yours was a gentleman forger; they are always pale and genteel-like, them forgers. I can't pity'em—can't help it, sir. Did you know Monroe Edwards?" he added touchingly, and paused. Then, laying his hand pityingly on my shoulder, sighed, "he died of consumption at Sing-Sing. So you weren't acquainted with Monroe?"

"No, I was never socially acquainted with any forgers. But I cannot stop longer.

Look to my friend yonder. You will not lose by it. I will see you again."

Some few days after this, I again obtained admission to the Tombs, and went through the corridors in quest of Bartleby; but without finding him.

"I saw him coming from his cell not long ago," said a turnkey, "may be he's gone to loiter in the yards."

So I went in that direction.

"Are you looking for the silent man?" said another turnkey passing me. "Yonder he lies—sleeping in the yard there. 'Tis not twenty minutes since I saw him lie down."

The yard was entirely quiet. It was not accessible to the common prisoners. The surrounding walls, of amazing thickness, kept off all sounds behind them. The Egyptian character of the masonry weighed upon me with its gloom. But a soft imprisoned turf grew under foot. The heart of the eternal pyramids, it seemed,

wherein, by some strange magic, through the clefts, grass-seed, dropped by birds, had sprung.

Strangely huddled at the base of the wall, his knees drawn up, and lying on his side, his head touching the cold stones, I saw the wasted Bartleby. But nothing stirred. I paused; then went close up to him; stooped over, and saw that his dim eyes were open; otherwise he seemed profoundly sleeping. Something prompted me to touch him. I felt his hand, when a tingling shiver ran up my arm and down my spine to my feet.

The round face of the grub-man peered upon me now. "His dinner is ready. Won't he dine to-day, either? Or does he live without dining?" "Lives without dining," said I, and closed his eyes.

"Eh!—He's asleep, aint he?"

"With kings and counselors," murmured I.

There would seem little need for proceeding further in this history. Imagination will readily supply the meager recital of poor Bartleby's interment. But ere parting with the reader, let me say, that if this little narrative has sufficiently interested him, to awaken curiosity as to who Bartleby was, and what manner of life he led prior to the present narrator's making his acquaintance, I can only reply, that in such curiosity I fully share, but am wholly unable to gratify it. Yet here I hardly know whether I should divulge one little item of rumor, which came to my ear a few months after the scrivener's decease. Upon what basis it rested, I could never ascertain; and hence, how true it is I cannot now tell. But inasmuch as this vague report has not been without certain strange suggestive interest to me, however sad, it may prove the same with some others; and so I will briefly mention it. The report was this: that Bartleby had been a subordinate clerk in the Dead Letter Office at Washington, from which he had been suddenly removed by a change in the administration. When I think over this rumor, I cannot adequately express the emotions which seize me. Dead letters! does it not sound like dead men? Conceive a man by nature and misfortune prone to a pallid hopelessness, can any business seem more fitted to heighten it than that of continually handling these dead letters, and assorting them for the flames? For by the cart-load they are annually burned. Sometimes from out the folded paper the pale clerk takes a ring:—the finger it was meant for, perhaps, moulders in the grave; a bank-note sent in swiftest charity:—he whom it would relieve, nor eats nor hungers any more; pardon for those who died despairing; hope for those who died unhoping; good tidings for those who died stifled by unrelieved calamities. On errands of life, these letters speed to death.

Ah Bartleby! Ah humanity!

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The Paradise of Bachelors and the Tartarus of Maids (1855) By Herman Melville

The Paradise of Bachelors

It lies not far from Temple-Bar.

Going to it, by the usual way, is like stealing from a heated plain into some cool, deep glen, shady among harboring hills.

Sick with the din and soiled with the mud of Fleet Street—where the Benedick tradesmen are hurrying by, with ledger-lines ruled along their brows, thinking upon rise of bread and fall of babies—you adroitly turn a mystic corner—not a street—glide down a dim, monastic way flanked by dark, sedate, and solemn piles, and still wending on, give the whole care-worn world the slip, and, disentangled, stand beneath the quiet cloisters of the Paradise of Bachelors.

Sweet are the oases in Sahara; charming the isle-groves of August prairies; delectable pure faith amidst a thousand perfidies: but sweeter, still more charming, most delectable, the dreamy Paradise of Bachelors, found in the stony heart of stunning London.

In mild meditation pace the cloisters; take your pleasure, sip your leisure, in the garden waterward; go linger in the ancient library, go worship in the sculptured chapel: but little have you seen, just nothing do you know, not the sweet kernel have you tasted, till you dine among the banded Bachelors, and see their convivial eyes and glasses sparkle. Not dine in bustling commons, during term-time, in the hall; but tranquilly, by private hint, at a private table; some fine Templar's hospitably invited guest.

Templar? That's a romantic name. Let me see. Brian de Bois Gilbert was a Templar, I believe. Do we understand you to insinuate that those famous Templars still survive in modern London? May the ring of their armed heels be heard, and the rattle of their shields, as in mailed prayer the monk-knights kneel before the consecrated Host? Surely a monk-knight were a curious sight picking his way along the Strand, his gleaming corselet and snowy surcoat spattered by an omnibus. Long-bearded, too, according to his order's rule; his face fuzzy as a pard's; how would the grim ghost look among the crop-haired, close-shaven citizens? We know indeed—sad history recounts it—that a moral blight tainted at last this sacred

Brotherhood. Though no sworded foe might out-skill them in the fence, yet the worm of luxury crawled beneath their guard, gnawing the core of knightly troth, nibbling the monastic vow, till at last the monk's austerity relaxed to wassailing, and the sworn knights-bachelors grew to be but hypocrites and rakes.

But for all this, quite unprepared were we to learn that Knights-Templars (if at all in being) were so entirely secularized as to be reduced from carving out immortal fame in glorious battling for the Holy Land, to the carving of roast-mutton at a dinner-board. Like Anacreon, do these degenerate Templars now think it sweeter far to fall in banquet than in war? Or, indeed, how can there be any survival of that famous order? Templars in modern London! Templars in their red-cross mantles smoking cigars at the Divan! Templars crowded in a railway train, till, stacked with steel helmet, spear, and shield, the whole train looks like one elongated locomotive!

No. The genuine Templar is long since departed. Go view the wondrous tombs in the Temple Church; see there the rigidly-haughty forms stretched out, with crossed arm upon their stilly hearts, in everlasting and undreaming rest. Like the years before the flood, the bold Knights-Templars are no more. Nevertheless, the name remains, and the nominal society, and the ancient grounds, and some of the ancient edifices. But the iron heel is changed to a boot of patent-leather; the long two-handed sword to a one-handed quill; the monk-giver of gratuitous ghostly counsel now counsels for a fee; the defender of the sarcophagus (if in good practice with his weapon) now has more than one case to defend; the vowed opener and clearer of all highways leading to the Holy Sepulchre, now has it in particular charge to check, to clog, to hinder, and embarrass all the courts and avenues of Law; the knight-combatant of the Saracen, breasting spear-points at Acre, now fights law-points in Westminster Hall. The helmet is a wig. Struck by Time's enchanter's Wand, the Templar is to-day a Lawyer.

But, like many others tumbled from proud glory's height—like the apple, hard on the bough but mellow on the ground—the Templar's fall has but made him all the finer fellow.

I dare say those old warrior-priests were but gruff and grouty at the best; cased in Birmingham hardware, how could their crimped arms give yours or mine a hearty shake? Their proud, ambitious, monkish souls clasped shut, like horn-book missals; their very faces clapped in bomb-shells; what sort of genial men were these? But best of comrades, most affable of hosts, capital diner is the modern Templar. His wit and wine are both of sparkling brands.

The church and cloisters, courts and vaults, lanes and passages, banquet-halls, refectories, libraries, terraces, gardens, broad walks, domicils, and dessert-rooms,

covering a very large space of ground, and all grouped in central neighborhood, and quite sequestered from the old city's surrounding din; and every thing about the place being kept in most bachelor-like particularity, no part of London offers to a quiet wight so agreeable a refuge.

The Temple is, indeed, a city by itself. A city with all the best appurtenances, as the above enumeration shows. A city with a park to it, and flower-beds, and a river-side—the Thames flowing by as openly, in one part, as by Eden's primal garden flowed the mild Euphrates. In what is now the Temple Garden the old Crusaders used to exercise their steeds and lances; the modern Templars now lounge on the benches beneath the trees, and, switching their patent-leather boots, in gay discourse exercise at repartee.

Long lines of stately portraits in the banquet-halls, show what great men of mark—famous nobles, judges, and Lord Chancellors—have in their time been Templars. But all Templars are not known to universal fame; though, if the having warm hearts and warmer welcomes, full minds and fuller cellars, and giving good advice and glorious dinners, spiced with rare divertisements of fun and fancy, merit immortal mention, set down, ye muses, the names of R. F. C. and his imperial brother.

Though to be a Templar, in the one true sense, you must needs be a lawyer, or a student at the law, and be ceremoniously enrolled as member of the order, yet as many such, though Templars, do not reside within the Temple's precincts, though they may have their offices there, just so, on the other hand, there are many residents of the hoary old domicils who are not admitted Templars. If being, say, a lounging gentleman and bachelor, or a quiet, unmarried, literary man, charmed with the soft seclusion of the spot, you much desire to pitch your shady tent among the rest in this serene encampment, then you must make some special friend among the order, and procure him to rent, in his name but at your charge, whatever vacant chamber you may find to suit.

Thus, I suppose, did Dr. Johnson, that nominal Benedick and widower but virtual bachelor, when for a space he resided here. So, too, did that undoubted bachelor and rare good soul, Charles Lamb. And hundreds more, of sterling spirits, Brethren of the Order of Celibacy, from time to time have dined, and slept, and tabernacled here. Indeed, the place is all a honeycomb of offices and domicils. Like any cheese, it is quite perforated through and through in all directions with the snug cells of bachelors. Dear, delightful spot! Ah! when I bethink me of the sweet hours there passed, enjoying such genial hospitalities beneath those time-honored roofs, my heart only finds due utterance through poetry; and, with a sigh, I softly sing, "Carry me back to old Virginy!"

Such then, at large, is the Paradise of Bachelors. And such I found it one pleasant afternoon in the smiling month of May, when, sallying from my hotel in Trafalgar Square, I went to keep my dinner-appointment with that fine Barrister, Bachelor, and Bencher, R. F. C. (he is the first and second, and should be the third; I hereby nominate him), whose card I kept fast pinched between my gloved forefinger and thumb, and every now and then snatched still another look at the pleasant address inscribed beneath the name, "No. —, Elm Court, Temple."

At the core he was a right bluff, care-free, right comfortable, and most companionable Englishman. If

on a first acquaintance he seemed reserved, quite icy in his air—patience; this Champagne will thaw. And if it never do, better frozen Champagne than liquid vinegar.

There were nine gentlemen, all bachelors, at the dinner. One was from “No. —, King’s Bench Walk, Temple;” a second, third, and fourth, and fifth, from various courts or passages christened with some similarly rich resounding syllables. It was indeed a sort of Senate of the Bachelors, sent to this dinner from widely-scattered districts, to represent the general celibacy of the Temple. Nay it was, by representation, a Grand Parliament of the best Bachelors in universal London; several of those present being from distant quarters of the town, noted immemorial seats of lawyers and unmarried men—Lincoln’s Inn, Furnival’s Inn; and one gentleman, upon whom I looked with a sort of collateral awe, hailed from the spot where Lord Verulam once abode a bachelor—Gray’s Inn.

The apartment was well up toward heaven. I know not how many strange old stairs I climbed to get to it. But a good dinner, with famous company, should be well earned. No doubt our host had his dining-room so high with a view to secure the prior exercise necessary to the due relishing and digesting of it.

The furniture was wonderfully unpretending, old, and snug. No new shining mahogany, sticky with undried varnish; no uncomfortably luxurious ottomans, and sofas too fine to use, vexed you in this sedate apartment. It is a thing which every sensible American should learn from every sensible Englishman, that glare and glitter, gimcracks and gewgaws, are not indispensable to domestic solacement. The American Benedick snatches, down-town, a tough chop in a gilded show-box; the English bachelor leisurely dines at home on that incomparable South Down of his, off a plain deal board.

The ceiling of the room was low. Who wants to dine under the dome of St. Peter’s? High ceilings! If that is your demand, and the higher the better, and you be so very tall, then go dine out with the topping giraffe in the open air.

In good time the nine gentlemen sat down to nine covers, and soon were fairly under way.

If I remember right, ox-tail soup inaugurated the affair. Of a rich russet hue, its agreeable flavor dissipated my first confounding of its main ingredient with teamster’s gads and the raw-hides of ushers. (By way of interlude, we here drank a little claret.) Neptune’s was the next tribute rendered—turbot coming second; snow-white, flaky, and just gelatinous enough, not too turtleish in its unctuousness. (At this point we refreshed ourselves with a glass of sherry.) After these light skirmishers had vanished, the heavy artillery of the feast marched in, led by that well-known English generalissimo, roast beef. For aids-de-camp we had a saddle of mutton, a fat turkey, a chicken-pie, and endless other savory things; while for avant-couriers came nine silver flagons of humming ale. This heavy ordnance having departed on the track of the light skirmishers, a picked brigade of game-fowl encamped upon the board, their camp-fires lit by the ruddiest of decanters.

Tarts and puddings followed, with innumerable niceties; then cheese and crackers. (By way of ceremony, simply, only to keep up good old fashions, we here each drank a glass of good old port.)

The cloth was now removed, and like Blucher’s army coming in at the death on the field of Waterloo, in marched a fresh detachment of bottles, dusty with their hurried march.

All these manoeuvrings of the forces were superintended by a surprising old field-marshal (I can not school myself to call him by the inglorious name of waiter), with snowy hair and napkin, and a head like Socrates. Amidst all the hilarity of the feast, intent on important business, he disdained to smile. Venerable man!

I have above endeavored to give some slight schedule of the general plan of operations. But any one knows that a good, genial dinner is a sort of pell-mell, indiscriminate affair, quite baffling to detail in all particulars. Thus, I spoke of taking a glass of claret, and a glass of sherry, and a glass of port, and a mug of ale— all at certain specific periods and times. But those were merely the state bumpers, so to speak. Innumerable impromptu glasses were drained between the periods of those grand imposing ones.

The nine bachelors seemed to have the most tender concern for each other's health. All the time, in flowing wine, they most earnestly expressed their sincerest wishes for the entire well-being and lasting hygiene of the gentlemen on the right and on the left. I noticed that when one of these kind bachelors desired a little more wine (just for his stomach's sake, like Timothy), he would not help himself to it unless some other bachelor would join him. It seemed held something indelicate, selfish, and unfraternal, to be seen taking a lonely, unparticipated glass. Meantime, as the wine ran apace, the spirits of the company grew more and more to perfect genialness and unconstraint. They related all sorts of pleasant stories. Choice experiences in their private lives were now brought out, like choice brands of Moselle or Rhenish, only kept for particular company. One told us how mellowly he lived when a student at Oxford; with various spicy anecdotes of most frank-hearted noble lords, his liberal companions. Another bachelor, a gray-headed man, with a sunny face, who, by his own account, embraced every opportunity of leisure to cross over into the Low Countries, on sudden tours of inspection of the fine old Flemish architecture there— this learned, white-haired, sunny-faced old bachelor, excelled in his descriptions of the elaborate splendors of those old guild-halls, town-halls, and stadthold-houses, to be seen in the land of the ancient Flemings. A third was a great frequenter of the British Museum, and knew all about scores of wonderful antiquities, of Oriental manuscripts, and costly books without a duplicate. A fourth had lately returned from a trip to Old Granada, and, of course, was full of Saracenic scenery. A fifth had a funny case in law to tell. A sixth was erudite in wines. A seventh had a strange characteristic anecdote of the private life of the Iron Duke, never printed, and never before announced in any public or private company. An eighth had lately been amusing his evenings, now and then, with translating a comic poem of Pulci's. He quoted for us the more amusing passages.

And so the evening slipped along, the hours told, not by a water-clock, like King Alfred's, but a wine-chronometer. Meantime the table seemed a sort of Epsom Heath; a regular ring, where the decanters galloped round. For fear one decanter should not with sufficient speed reach his destination, another was sent express after him to hurry him; and then a third to hurry the second; and so on with a fourth and fifth. And throughout all this nothing loud, nothing unmannerly, nothing turbulent. I am quite sure, from the scrupulous gravity and austerity of his air, that had Socrates, the field-marshal, perceived aught of indecorum in the company he served, he would have forthwith departed without giving warning. I afterward learned that, during the repast, an invalid bachelor in an adjoining chamber enjoyed his first sound refreshing slumber in three long, weary weeks.

It was the very perfection of quiet absorption of good living, good drinking, good feeling, and good talk. We were a band of brothers. Comfort—fraternal, household comfort, was the grand trait of the affair. Also, you could plainly see that these easy-hearted men had no wives or children to give an anxious thought. Almost all of them were travelers, too; for bachelors alone can travel freely, and without any twinges of their consciences touching desertion of the fire-side.

The thing called pain, the bugbear styled trouble—those two legends seemed preposterous to their bachelor imaginations. How could men of liberal sense, ripe scholarship in the world, and capacious philosophical and convivial understandings—how could they suffer themselves to be imposed upon by such monkish fables? Pain! Trouble! As well talk of Catholic miracles. No such thing.—Pass the sherry, Sir.—Pooh, pooh! Can't be!—The port, Sir, if you please. Nonsense; don't tell me so.—The decanter stops with you, Sir, I believe.

And so it went.

Not long after the cloth was drawn our host glanced significantly upon Socrates, who, solemnly stepping to the stand, returned with an immense convolved horn, a regular Jericho horn, mounted with polished silver, and otherwise chased and curiously enriched; not omitting two life-like goat's heads, with four more horns of solid silver, projecting from opposite sides of the mouth of the noble main horn.

Not having heard that our host was a performer on the bugle, I was surprised to see him lift this horn from the table, as if he were about to blow an inspiring blast. But I was relieved from this, and set quite right as touching the purposes of the horn, by his now inserting his thumb and forefinger into its mouth; whereupon a slight aroma was stirred up, and my nostrils were greeted with the smell of some choice Rappee. It was a mull of snuff. It went the rounds. Capital idea this, thought I, of taking snuff at about this juncture. This goodly fashion must be introduced among my countrymen at home, further ruminated I.

The remarkable decorum of the nine bachelors—a decorum not to be affected by any quantity of wine—a decorum unassailable by any degree of mirthfulness—this was again set in a forcible light to me, by now observing that, though they took snuff very freely, yet not a man so far violated the proprieties, or so far

molested the invalid bachelor in the adjoining room as to indulge himself in a sneeze. The snuff was snuffed silently, as if it had been some fine innoxious powder brushed off the wings of butterflies.

But fine though they be, bachelors' dinners, like bachelors' lives, can not endure forever. The time came for breaking up. One by one the bachelors took their hats, and two by two, and arm-in-arm they descended, still conversing, to the flagging of the court; some going to their neighboring chambers to turn over the Decameron ere retiring for the night; some to to smoke a cigar, promenading in the garden on the cool river-side; some to make for the street, call a hack, and be driven snugly to their distant lodgings.

I was the last lingerer.

"Well," said my smiling host, "what do you think of the Temple here, and the sort of life we bachelors make out to live in it?"

"Sir," said I, with a burst of admiring candor—"Sir, this is the very Paradise of Bachelors!"

The Tartarus of Maids

It lies not far from Woedolor Mountain in New England. Turning to the east, right out from among bright farms and sunny meadows, nodding in early June with odorous grasses, you enter ascendingly among bleak hills. These gradually close in upon a dusky pass, which, from the violent Gulf Stream of air unceasingly driving between its cloven walls of haggard rock, as well as from the tradition of a crazy spinster's hut having long ago stood somewhere hereabouts, is called the Mad Maid's Bellows'-pipe.

Winding along at the bottom of the gorge is a dangerously narrow wheel-road, occupying the bed of a former torrent. Following this road to its highest point, you stand as within a Dantean gateway. From the steepness of the walls here, their strangely ebon hue, and the sudden contraction of the gorge, this particular point is called the Black Notch. The ravine now expandingly descends into a great, purple, hopper-shaped hollow, far sunk among many Plutonian, shaggy-wooded mountains. By the country people this hollow is called the Devil's Dungeon. Sounds of torrents fall on all sides upon the ear. These rapid waters unite at last in one turbid brick-colored stream, boiling through a flume among enormous boulders. They call this strange-colored torrent Blood River. Gaining a dark precipice it wheels suddenly to the west, and makes one maniac spring of sixty feet into the arms of a stunted wood of gray-haired pines, between which it thence eddies on its further way down to the invisible low lands.

Conspicuously crowning a rocky bluff high to one side, at the cataract's verge, is the ruin of an old saw-mill, built in those primitive times when vast pines and hemlocks superabounded throughout the neighboring region. The black-mossed bulk of those immense, rough-hewn, and spike-knotted logs, here and there tumbled all together, in long abandonment and decay, or left in solitary, perilous projection over the cataract's gloomy brink, impart to this rude wooden ruin not only much of the aspect of one of rough-quarried stone, but also a sort of feudal Rhineland and Thurmberg look, derived from the pinnacled wildness of the neighboring scenery.

Not far from the bottom of the Dungeon stands a large white-washed building, relieved, like some

great whited sepulchre, against the sullen background of mountain-side firs, and other hardy evergreens, inaccessibly rising in grim terraces for some two thousand feet. The building is a paper-mill.

Having embarked on a large scale in the seedsman's business (so extensively and broadcast, indeed, that at length my seeds were distributed through all the Eastern and Northern States, and even fell into the far soil of Missouri and the Carolinas), the demand for paper at my place became so great that the expenditure soon amounted to a most important item in the general account. It need hardly be hinted how paper comes into use with seedsmen, as envelopes. These are mostly made of yellowish paper, folded square; and when filled, are all but flat, and being stamped, and superscribed with the nature of the seeds contained, assume not a little the appearance of business-letters ready for the mail. Of these small envelopes I used an incredible quantity—several hundreds of thousands in a year. For a time I had purchased my paper from the wholesale dealers in a neighboring town. For economy's sake, and partly for the adventure of the trip, I now resolved to cross the mountains, some sixty miles, and order my future paper at the Devil's Dungeon paper-mill.

The sleighing being uncommonly fine toward the end of January, and promising to hold so for no small period, in spite of the bitter cold I started one gray Friday noon in my pung, well fitted with buffalo and wolf robes; and, spending one night on the road, next noon came in sight of Woedolor Mountain.

The far summit fairly smoked with frost; white vapors curled up from its white-wooded top, as from a chimney. The intense congelation made the whole country look like one petrification. The steel shoes of my pung crunched and gritted over the vitreous, chippy snow, as if it had been broken glass. The forests here and there skirting the route, feeling the same all-stiffening influence, their inmost fibres penetrated with the cold, strangely groaned—not in the swaying branches merely, but likewise in the vertical trunk—as the fitful gusts remorselessly swept through them. Brittle with excessive frost, many colossal tough-grained maples, snapped in twain like pipe-stems, cumbered the unfeeling earth.

Flaked all over with frozen sweat, white as a milky ram, his nostrils at each breach sending forth two horn-shaped shoots of heated respiration, Black, my good horse, but six years old, started at a sudden turn, where, right across the track—not ten minutes fallen—an old distorted hemlock lay, darkly undulating as an anaconda.

Gaining the Bellows'-pipe, the violent blast, dead from behind, all but shoved my high-backed pung up-hill. The gust shrieked through the shivered pass, as if laden with lost spirits bound to the unhappy world. Ere gaining the summit, Black, my horse, as if exasperated by the cutting wind, slung out his strong hind legs, tore the light pung straight up-hill, and sweeping grazingly through the narrow notch, sped downward madly past the ruined saw-mill. Into the Devil's Dungeon horse and cataract rushed together.

With might and main, quitting my seat and robes, and standing backward, with one foot braced against the dash-board, I rasped and churned the bit, and stopped him just in time to avoid collision, at a turn, with the bleak nozzle of a rock, couchant like a lion in the way—a road-side rock.

At first I could not discover the paper-mill.

The whole hollow gleamed with the white, except here and there, where a pinnacle of granite showed one windswept angle bare. The mountains stood pinned in shrouds—a pass of Alpine corpses. Where stands the mill? Suddenly a whirring, humming sound broke upon my ear. I looked, and there, like an

arrested avalanche, lay the large whitewashed factory. It was subordinately surrounded by a cluster of other and smaller buildings, some of which, from their cheap, blank air, great length, gregarious windows, and comfortless expression, no doubt were boarding-houses of the operatives. A snow-white hamlet amidst the snows. Various rude, irregular squares and courts resulted from the somewhat picturesque clusterings of these buildings, owing to the broken, rocky nature of the ground, which forbade all method in their relative arrangement. Several narrow lanes and alleys, too, partly blocked with snow fallen from the roof, cut up the hamlet in all directions.

When, turning from the traveled highway, jingling with bells of numerous farmers—who, availing themselves of the fine sleighing, were dragging their wood to market—and frequently diversified with swift cutters dashing from inn to inn of the scattered villages—when, I say, turning from that bustling main-road, I by degrees wound into the Mad Maid's Bellows'-pipe, and saw the grim Black Notch beyond, then something latent, as well as something obvious in the time and scene, strangely brought back to my mind my first sight of dark and grimy Temple-Bar. And when Black, my horse, went darting through the Notch, perilously grazing its rocky wall, I remembered being in a runaway London omnibus, which in much the same sort of style, though by no means at an equal rate, dashed through the ancient arch of Wren. Though the two objects did by no means completely correspond, yet this partial inadequacy but served to tinge the similitude not less with the vividness than the disorder of a dream. So that, when upon reining up at the protruding rock I at last caught sight of the quaint groupings of the factory-buildings, and with the traveled highway and the Notch behind, found myself all alone, silently and privily stealing through deep-cloven passages into this sequestered spot, and saw the long, high-gabled main factory edifice, with a rude tower—for hoisting heavy boxes—at one end, standing among its crowded outbuildings and boarding-houses, as the Temple Church amidst the surrounding offices and dormitories, and when the marvelous retirement of this mysterious mountain nook fastened its whole spell upon me, then, what memory lacked, all tributary imagination furnished, and I said to myself, "This is the very counterpart of the Paradise of Bachelors, but snowed upon, and frost-painted to a sepulchre."

Dismounting and warily picking my way down the dangerous declivity—horse and man both sliding now and then into the icy ledges—at length I drove, or the blast drove me, into the largest square, before one side of the main edifice. Piercingly and shrilly the shotted blast blew by the corner; and redly and demoniacally boiled Blood River at one side. A long woodpile, of many scores of cords, all glittering in mail of crusted ice, stood crosswise in the square. A row of horse-posts, their north sides plastered with adhesive snow, flanked the factory wall. The bleak frost packed and paved the square as with some ringing metal.

The inverted similitude recurred—"The sweet, tranquil Temple garden, with the Thames bordering its green beds," strangely meditated I.

But where are the gay bachelors?

Then, as I and my horse stood shivering in the wind-spray, a girl ran from a neighboring dormitory door, and throwing her thin apron over her bare head, made for the opposite building.

“One moment, my girl; is there no shed hereabouts which I may drive into?”

Pausing, she turned upon me a face pale with work and blue with cold; an eye supernatural with unrelated misery.

“Nay,” faltered I, “I mistook you. Go on; I want nothing.”

Leading my horse close to the door from which she had come, I knocked. Another pale, blue girl appeared, shivering in the doorway as to prevent the blast, she jealously held the door ajar.

“Nay, I mistake again. In God’s name shut the door. But hold, is there no man about?”

That moment a dark-complexioned, well-wrapped personage passed, making for the factory door, and spying him coming, the girl rapidly closed the other one.

“Is there no horse-shed here, sir?”

“Yonder, the wood-shed,” he replied, and disappeared inside the factory.

With much ado I managed to wedge in horse and pung between the scattered piles of wood all sawn and split. Then, blanketing my horse, and piling my buffalo on the blanket’s top, and tucking in its edges well around the breast-band and breeching, so that the wind might not strip him bare, I tied him fast, and ran lamely for the factory door, stiff with frost, and cumbered with my driver’s dread-naught.

Immediately I found myself standing in a spacious place intolerably lighted by long rows of windows, focusing inward the snowy scene without.

At rows of blank-looking counters sat rows of blank-looking girls, with blank, white folders in their blank hands, all blankly folding blank paper.

In one corner stood some huge frame of ponderous iron, with a vertical thing like a piston periodically rising and falling upon a heavy wooden block. Before it—its tame minister—stood a tall girl, feeding the iron animal with half-quires of rose-hued note-paper, which, at every downward dab of the piston-like machine, received in the corner the impress of a wreath of roses. I looked from the rosy paper to the pallid cheek, but said nothing.

Seated before a long apparatus, strung with long, slender strings like any harp, another girl was feeding it with foolscap sheets which, so soon as they curiously traveled from her on the cords, were withdrawn at the opposite end of the machine by a second girl. They came to the first girl blank; they went to the second girl ruled.

I looked upon the first girl’s brow, and saw it was young and fair; I looked upon the second girl’s brow, and saw it was ruled and wrinkled. Then, as I still looked, the two—for some small variety to the monotony—changed places; and where had stood the young, fair brow, now stood the ruled and wrinkled one.

Perched high upon a narrow platform, and still higher upon a high stool crowning it, sat another figure serving some other iron animal; while below the platform sat her mate in some sort of reciprocal attendance.

Not a syllable was breathed. Nothing was heard by the low, steady, overruling hum of the iron animals. The human voice was banished from the spot. Machinery—that vaunted slave of humanity—here stood menially served by human beings, who served mutely and cringingly as the slave serves the Sultan. The girls did not so much seem accessory wheels to the general machinery as mere cogs to the wheels.

All this scene around me was instantaneously taken in at one sweeping glance— even before I had proceeded to unwind the heavy fur tippet from around my neck. But as soon as this fell from me, the dark-complexioned man, standing close by, raised a sudden cry, and seizing my arm, dragged me out into the open air, and without pausing for a word instantly caught up some congealed snow and began rubbing both my cheeks.

“Two white spots like the whites of your eyes,” he said; “man, your cheeks are frozen.”

“That may well be,” muttered I; “’tis some wonder the frost of the Devil’s Dungeon strikes in no deeper. Rub away.”

Soon a horrible, tearing pain caught at my reviving cheeks. Two gaunt blood-hounds, one on each side, seemed mumbling them. I seemed Actaeon.

Presently, when all was over, I re-entered the factory, made known my business, concluded it satisfactorily, and then begged to be conducted throughout the place to view it.

“Cupid is the boy for that,” said the dark-complexioned man. “Cupid!” and by this odd fancy-name calling a dimpled, red-cheeked, spirited-looking, forward little fellow, who was rather impudently, I thought, gliding about among the passive-looking girls—like a goldfish through hueless waves—yet doing nothing in particular that I could see, the man bade him lead the stranger through the edifice. “Come first and see the water-wheel,” said this lively lad, with the air of boyishly-brisk importance.

Quitting the folding-room, we crossed some damp, cold boards, and stood beneath a great wet shed, incessantly showering with foam, like the green barnacled bow of some East Indiaman in a gale. Round and round here went the enormous revolutions of the dark colossal waterwheel, grim with its one immutable purpose. “This sets our whole machinery a-going, Sir; in every part of all these buildings; where the girls work and all.”

I looked, and saw that the turbid waters of Blood River had not changed their hue by coming under the use of man.

“You make only blank paper; no printing of any sort, I suppose? All blank paper, don’t you?”

“Certainly; what else should a paper-factory make?”

The lad here looked at me as if suspicious of my common-sense.

“Oh, to be sure!” said I, confused and stammering; “it only struck me as so strange that red waters should turn out pale chee—paper, I mean.”

He took me up a wet and rickety stair to a great light room, furnished with no visible thing but rude, manger-like receptacles running all round its sides; and up to these mangers, like so many mares haltered to the rack, stood rows of girls. Before each was vertically thrust up a long, glittering scythe, immovably fixed

at bottom to the manger-edge. The curve of the scythe, and its having no snath to it, made it look exactly like a sword. To and fro, across the sharp edge, the girls forever dragged long strips of rags, washed white, picked from baskets at one side; thus ripping asunder every seam, and converting the tatters almost into lint. The air swam with the fine, poisonous particles, which from all sides darted, subtly, as motes in sunbeams, into the lungs.

“This is the rag-room,” coughed the boy.

“You find it rather stifling here,” coughed I, in answer; “but the girls don’t cough.”

“Oh, they are used to it.”

“Where do you get such hosts of rags?” picking up a handful from the basket. “Some from the country round about; some from far over sea—Leghorn and London.”

“‘Tis not unlikely, then,” murmured I, “that among these heaps of rags there may be some old shorts, gathered from the dormitories of the Paradise of Bachelors. But the buttons are all dropped off. Pray, my lad, do you ever find any bachelor’s buttons hereabouts?”

“None grow in this part of the country. The Devil’s Dungeon is no place for flowers.”

“Oh! you mean the flowers so called—the Bachelor’s Buttons?”

“And was not that what you asked about? Or did you mean the gold bosom- buttons of our boss, Old Bach, as our whispering girls all call him?”

“The man, then, I saw below is a bachelor, is he?” “Oh yes, he’s a Bach.”

“The edges of those swords, they are turned outward from the girls, if I see right; but their rags and fingers fly so, I can not distinctly see.”

“Turned outward.”

Yes, murmured I to myself; I see it now; turned outward, and each erected sword is so borne, edge-outward, before each girl. If my reading fails me not, just so, of old, condemned state-prisoners went from the hall of judgment to their doom: an officer before, bearing a sword, its edge turned outward, in significance of their fatal sentence. So, through consumptive pallors of this blank, raggy life, go these white girls to death.

“Those scythes look very sharp,” again turning toward the boy. “Yes; they have to keep them so. Look!”

That moment two of the girls, dropping their rags, plied each a whet-stone up and down the sword-blade. My unaccustomed blood curdled at the sharp shriek of the tormented steel.

Their own executioners; themselves whetting the very swords that slay them; meditated I.

“What makes those girls so sheet-white, my lad?”

“Why”—with a roguish twinkle, pure ignorant drollery, not knowing heartlessness—“I suppose the handling of such white bits of sheets all the time makes them so sheety.”

More tragical and more inscrutably mysterious than any mystic sight, human or machine, throughout the factory, was the strange innocence of cruel-heartedness in this usage-hardened boy.

“And now,” said he, cheerily, “I suppose you want to see our great machine, which cost us twelve thousand dollars only last autumn. That’s the machine that makes the paper, too. This way, Sir.”

Following him, I crossed a large, bespattered place, with two great round vats in it, full of a white, wet, wholly-looking stuff, not unlike the albuminous part of an egg, soft-boiled.

“There,” said Cupid, tapping the vats carelessly, “these are the first beginnings of the paper; this white pulp you see. Look how it swims bubbling round and round, moved by the paddle here. From hence it pours from both vats into that one common channel yonder; and so goes, mixed up and leisurely, to the great machine. And now for that.”

He led me into a room, stifling with a strange, blood-like abdominal heat, as if here, true enough, were being finally developed the germinous particles lately seen.

Before me, rolled out like some long Eastern manuscript, lay stretched one continuous length of iron frame-work—multitudinous and mystical, with all sorts of rollers, wheels, and cylinders, in slowly-measured and unceasing motion.

“Here first comes the pulp now,” said Cupid, pointing to the highest end of the machine. “See; first it pours out and spreads itself upon this wide, sloping board; and then—look—slides, thin and quivering, beneath the first roller there. Follow on now, and see it as it slides from under that to the next cylinder. There; see how it has become just a very little less pulpy now. One step more, and it grows still more to some slight consistence. Still another cylinder, and it is so knitted—though as yet mere dragon-fly wing—that it forms an air-bridge here, like a suspended cobweb, between two more separated rollers; and flowing over the last one, and under again, and doubling about there out of sight for a minute among all those mixed cylinders you indistinctly see, it reappears here, looking now at last a little less like pulp and more like paper, but still quite delicate and defective yet awhile. But—a little further onward, Sir, if you please—here now, at this further point, it puts on something of a real look, as if it might turn out to be something you might possibly handle in the end. But it’s not yet done, Sir. Good way to travel yet, and plenty more of cylinders must roll it.”

“Bless my soul!” said I, amazed at the elongation, interminable convolutions, and deliberate slowness of the machine; “it must take a long time for the pulp to pass from end to end and come out paper.”

“Oh! not so long,” smiled the precocious lad, with a superior and patronizing air; “only nine minutes. But look; you may try it for yourself. Have you a bit of paper? Ah! here’s a bit on the floor. Now mark that with any word you please, and let me dab it on here, and we’ll see how long before it comes out at the other end.” “Well, let me see,” said I, taking out my pencil; “come, I’ll mark it with your name.”

Bidding me take out my watch, Cupid adroitly dropped the inscribed slip on an exposed part of the incipient mass.

Instantly my eye marked the second-hand on my dial-plate.

Slowly I followed the slip, inch by inch; sometimes pausing for full half a minute as it disappeared beneath inscrutable groups of the lower cylinders, but only gradually to emerge again; and so, on, and on, and on—inch by inch; now in open sight, sliding along like a freckle on the quivering sheet, and then again

wholly vanished; and so, on, and on, and on—inch by inch; all the time the main sheet growing more and more to final firmness—when, suddenly, I saw a sort of paper—fall, not wholly unlike a water-fall; a scissory sound smote my ear, as of some cord being snapped; and down dropped an unfolded sheet of perfect foolscap, with my “Cupid” half faded out of it, and still moist and warm.

My travels were at an end, for here was the end of the machine. “Well, how long was it?” said Cupid.

“Nine minutes to a second,” replied I, watch in hand. “I told you so.”

For a moment a curious emotion filled me, not wholly unlike that which one might experience at the fulfillment of some mysterious prophecy. But how absurd, thought I again; the thing is a mere machine, the essence of which is unvarying punctuality and precision.

Previously absorbed by the wheels and cylinders, my attention was now directed to a sad-looking woman standing by.

“That is rather an elderly person so silently tending the machine—end here. She would not seem wholly used to it either.”

“Oh,” knowingly whispered Cupid, through the din, “she only came last week. She was a nurse formerly. But the business is poor in these parts, and she’s left it. But look at the paper she is piling there.”

“Ay, foolscap,” handling the piles of moist, warm sheets, which continually were being delivered into the woman’s waiting hands. “Don’t you turn out anything but foolscap at this machine?”

“Oh, sometimes, but not often, we turn out finer work—cream-laid and royal sheets, we call them. But foolscap being in chief demand, we turn out foolscap most.” It was very curious. Looking at that blank paper continually dropping, dropping, dropping, my mind ran on in wanderings of those strange uses to which those thousand sheets eventually would be put. All sorts of writings would be writ on those now vacant things—sermons, lawyers’ briefs, physicians’ prescriptions, love-letters, marriage certificates, bills of divorce, registers of births, death-warrants, and so on, without end. Then, recurring back to them as they here lay all blank, I could not but bethink me of that celebrated comparison of John Locke, who, in demonstration of his theory that man had no innate ideas, compared the human mind at birth to a sheet of blank paper; something designed to be scribbled on, but what sort of characters no soul might tell.

Pacing slowly to and fro along the involved machine, still humming with its play, I was struck as well by the inevitability as the evolvment-power in all its motions.

“Does that thin cobweb there,” said I, pointing to the sheet in its more imperfect stage, “does that never tear or break? It is marvelously fragile, and yet this machine it passes through is so mighty.”

“It never is known to tear a hair’s point.” “Does it never stop—get clogged?”

“No. It must go. The machinery makes it go just so; just that very way, and at that very same pace you there plainly see it go. The pulp can’t help going.”

Something of awe now stole over me, as I gazed upon this inflexible iron animal. Always, more or less, machinery of this ponderous, elaborate sort strikes, in some moods, strange dread into the human heart, as

some living, panting Behemoth might. But what made the thing I saw so specially terrible to me was the metallic necessity, the unbudging fatality which governed it. Though, here and there, I could not follow the thin, gauzy veil of pulp in the course of its more mysterious or entirely invisible advance, yet it was indubitable that, at those points where it eluded me, it still marched on in unvarying docility to the autocratic cunning of the machine. A fascination fastened on me. I stood spell-bound and wandering in my soul. Before my eyes—there, passing in slow procession along the wheeling cylinders, I seemed to see, glued to the pallid incipience of the pulp, the yet more pallid faces of all the pallid girls I had eyed that heavy day. Slowly, mournfully, beseechingly, yet unresistingly, they gleamed along, their agony dimly outlined on the imperfect paper, like the print of the tormented face on the handkerchief of Saint Veronica.

“Halloa! the heat of the room is too much for you,” cried Cupid, staring at me. “No—I am rather chill, if anything.”

“Come out, Sir—out—out,” and, with the protecting air of a careful father, the precocious lad hurried me outside.

In a few moments, feeling revived a little, I went into the folding-room—the first room I had entered, and where the desk for transacting business stood, surrounded by the blank counters and blank girls engaged at them.

“Cupid here has led me a strange tour,” said I to the dark-complexioned man before mentioned, whom I had ere this discovered not only to be an old bachelor, but also the principal proprietor. “Yours is a most wonderful factory. Your great machine is a miracle of inscrutable intricacy.”

“Yes, all our visitors think it so. But we don’t have many. We are in a very out-of-the-way corner here. Few inhabitants, too. Most of our girls come from far-off villages.”

“The girls,” echoed I, glancing round at their silent forms. “Why is it, Sir, that in most factories, female operatives, of whatever age, are indiscriminately called girls, never women?”

“Oh! as to that—why, I suppose, the fact of their being generally unmarried— that’s the reason, I should think. But it never struck me before. For our factory here, we will not have married women; they are apt to be off-and-on too much. We want none but steady workers: twelve hours to the day, day after day, through the three hundred and sixty-five days, excepting Sundays, Thanksgiving, and Fast-Days. That’s our rule. And so, having no married women, what females we have are rightly enough called girls.”

“Then these are all maids,” said I, while some pained homage to their pale virginity made me involuntarily bow.

“All maids.”

Again the strange emotion filled me.

“Your cheeks look whitish yet, Sir,” said the man, gazing at me narrowly. “You must be careful going

home. Do they pain you at all now? It's a bad sign, if they do." "No doubt, Sir," answered I, "when once I have got out of the Devil's Dungeon,

I shall feel them mending."

"Ah, yes; the winter air in valleys, or gorges, or any sunken place, is far colder and more bitter than elsewhere. You would hardly believe it now, but it is colder here than at the top of Woedolor Mountain."

"I dare say it is, Sir. But time presses me; I must depart."

With that, remuffing myself in dread-naught and tippet, thrusting my hands into my huge seal-skin mittens, I sallied out into the nipping air, and found poor Black, my horse, all cringing and doubled up with the cold.

Soon, wrapped in furs and meditations, I ascended from the Devil's Dungeon. At the Black Notch I paused, and once more bethought me of Temple-Bar. Then, shooting through the pass, all alone with inscrutable nature, I exclaimed—

Oh! Paradise of Bachelors! and oh! Tartarus of Maids!

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PART VI

Literature of Nineteenth Century
Reform

Nineteenth Century Newspapers and Literature of Reform

Introduction

During the middle of the nineteenth century, newspapers changed from being mouthpieces of political parties to serving a broader public appeal. Many of the changes that came with this shift brought about new features of journalism that remain important today, such as the editorial page, personal interviews, business news, and foreign-news correspondents.

Many newspapers in the early part of the nineteenth century were published by political parties and served as political mouthpieces for the beliefs and candidates of those parties. Over the next few decades, however, the influence of these “administrative organs” began to fade away. Newspapers and their editors began to show greater personal and editorial influence as they realized the broader appeal of human-interest stories.

Birth of Editorial Comment

The editorial voice of each newspaper grew more distinct and important, and the editorial page began to assume something of its modern form. The editorial signed with a pseudonym gradually died, but unsigned editorial comment and leading articles did not become established features until after 1814, when Nathan Hale made them characteristic of the newly established *Boston Daily Advertiser*. From then on, these features grew in importance until they became the most vital part of the greater papers.

News Becomes Widespread

Nearly every county and large town sponsored at least one weekly newspaper. Politics were of major interest, with the editor-owner typically deeply involved in local party organizations. However, the papers also contained local news, and presented literary columns and book excerpts that catered to an emerging middle class and literate audience. A typical rural newspaper provided its readers with a substantial source of national and international news and political commentary, typically reprinted from metropolitan newspapers. In addition, the major metropolitan dailies often prepared weekly editions for circulation to the countryside.

Systems of more rapid news-gathering and distribution quickly appeared. The telegraph, put to successful use during the Mexican-American War, led to numerous far-reaching results in journalism. Its greatest effect was to decentralize the press by rendering the inland papers (in such cities as Chicago, Louisville, Cincinnati,

and New Orleans) independent of those in Washington and New York. The news field was immeasurably broadened; news style was improved, and the introduction of interviews, with their dialogue and direct quotations, imparted papers with an ease and freshness. There was a notable improvement in the reporting of business, markets, and finance. A foreign-news service was developed that reached the highest standard yet attained in American journalism in terms of intelligence and general excellence.

This idea of the newspaper for its own sake, the unprecedented aggressiveness in news-gathering, and the blatant methods by which the cheap papers were popularized, aroused the antagonism of the older papers, but created a competition that could not be ignored. The growth of these newer papers meant the development of great staffs of workers that exceeded in numbers anything dreamed of in the preceding period. Indeed, the years between 1840 and 1860 saw the beginnings of the scope, complexity, and excellence of our modern journalism.

The Penny Press

Background

In the early 1800s, newspapers had catered largely to the elite and took two forms: mercantile sheets that were intended for the business community and contained ship schedules, wholesale product prices, advertisements and some stale foreign news; and political newspapers that were controlled by political parties or their editors as a means of sharing their views with elite stakeholders. Journalists reported the party line and editorialized in favor of party positions.

Appealing to the Commoner

Some editors believed in a public who would not buy a serious paper at any price; they believed the common person had a vast and indiscriminate curiosity better satisfied with gossip than discussion and with sensation rather than fact, and who could be reached through their appetites and passions. To this end, the “penny press” papers, which sold for one cent per copy, were introduced in the 1830s. Penny press newspapers became an important form of popular entertainment in the mid-nineteenth century, taking the form of cheap, tabloid-style papers. As the East Coast’s middle and working classes grew, so did the new public’s desire for news, and penny papers emerged as a cheap source that covered crime, tragedy, adventure, and gossip. They depended much more on advertising than on high priced subscriptions, and they often aimed their articles at broad public interests instead of at perceived upper-class tastes.

The Sun and the Herald

Benjamin Day, an important and innovative publisher of penny newspapers, introduced a new type of sensationalism: a reliance on human-interest stories. He emphasized common people as they were reflected in the political, educational, and social life of the day. Day also introduced a new way of selling papers, known as the London Plan, in which newsboys hawked their newspapers on the streets. Penny papers hired reporters and correspondents to seek out and write the news, and the news began to sound more journalistic than editorial. Reporters were assigned to beats and were involved in the conduct of local interaction.

James Gordon Bennett’s newspaper *The New York Herald* added another dimension to penny press papers that is now common in journalistic practice. Whereas newspapers had generally relied on documents as sources, Bennett introduced the practices of observation and interviewing to provide stories with more

vivid details. Bennett is known for redefining the concept of news, reorganizing the news business, and introducing newspaper competition. *The New York Herald* was financially independent of politicians because it had large numbers of advertisers.

Abolition: A Thorny Issue

In a period of widespread unrest and social change, many specialized forms of journalism sprang up, focusing on religious, educational, agricultural, and commercial themes. During this time, workingmen were questioning the justice of existing economic systems and raising a new labor issues; Unitarianism and transcendentalism were creating and expressing new spiritual values; temperance, prohibition, and the political status of women were being discussed; and abolitionists were growing more vocal, becoming the subject of controversy most critically related to journalism. Some reform movements published their own newspapers, and abolitionist papers in particular were met with a great deal of controversy as they rallied against slavery.

The abolitionist press, which began with *The Emancipator* of 1820 and had its chief representative in William Lloyd Garrison 's *Liberator*, forced the slavery question upon the newspapers, and a struggle for the freedom of the press ensued. Many abolitionist papers were excluded from the mails, and their circulation was forcibly prevented in the South. In Boston, New York, Baltimore, Cincinnati, and elsewhere, editors were assaulted, and offices were attacked and destroyed.

Source:

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Author Introduction-Elizabeth Cady Stanton (1815-1902)

Elizabeth Cady Stanton got her start in Seneca Falls, New York, where she surprised herself with her own eloquence at a gathering at the Richard P. Hunt home in nearby Waterloo. Invited to put her money where her mouth was, she organized the 1848 First Woman's Rights Convention with Marth Coffin Wright, Mary Ann M'Clintock, Lucretia Mott and Jane Hunt. She co-authored the *Declaration of Sentiments* issued by the convention that introduced the demand for votes for women into the debate. Her good mind and ready wit, both well-trained by her prominent and wealthy family, opened doors of reform that her father, Daniel Cady would rather she left shut. She studied at Troy Female Seminary and learned the importance of the law in regulating women through her father's law books and interactions with him and his young male law students.

Figure 1. Elizabeth Cady Stanton



As Elizabeth entered her twenties, her reform-minded cousin Gerrit Smith introduced her to her future husband, Henry Brewster Stanton, a guest in his home. Stanton, an agent for the American Anti-Slavery Society and an eloquent speaker for the immediate abolition of slavery, turned Elizabeth's life upside down. In 1840, they married against her parents' wishes departing immediately on a honeymoon to the World's Anti-Slavery convention in London. There, the convention refused to seat American female delegates. One, though short, slight, and gentle in demeanor, was every bit as imposing as Stanton's mother. Lucretia Mott, a Hicksite Quaker preacher well-known for her activism in anti-slavery, woman's rights, religious and other reforms, "opened to [Stanton] a new world of thought."

At the First Woman's Rights Convention, Mott and her wide circle of fellow Quakers and anti-slavery advocates, including M'Clintocks, Hunts, Posts, deGarmos, and Palmers, opened a new world of action to Stanton as well. Between 1848 and 1862, they worked the Declaration of Sentiments' call to "employ agents, circulate tracts, petition the State and national Legislatures, and endeavor to enlist the pulpit and the press in our behalf." They worked on conventions in Rochester, Westchester, PA, and Syracuse and organized, sent letters to, or attended national conventions between 1850 and 1862. Stanton met Susan B. Anthony, wrote articles on divorce, property rights, and temperance and adopted the Bloomer costume. By 1852, she and Anthony were refining techniques for her to write speeches and Anthony to deliver them. In 1854, she described legal restrictions facing women in a speech to the New York State Woman's Rights Convention in Albany. Her speech was reported in papers, printed, presented to lawmakers in the New York

State legislature, and circulated as a tract. Though an 1854 campaign failed, a comprehensive reform of laws regarding women passed in 1860. By 1862, most of the reforms were repealed. The Stantons moved from Seneca Falls to New York City in 1862, following a federal appointment for Henry Stanton.

In the early 1860s national attention focused on the Civil War. Many anti-slavery men served in the Union Army. The women's rights movement rested its annual conventions; but in 1863, Elizabeth Cady Stanton and Susan B. Anthony created the Women's Loyal National League, gathering 400,000 signatures on a petition to bring about immediate passage of the 13th Amendment to the U.S. Constitution to end slavery in the United States. The war over, the women's movement created its first national organization, the American Equal Rights Association, to gain universal suffrage, the federal guarantee of the vote for all citizens. Elizabeth Cady Stanton's signature headed the petition, followed by Anthony, Lucy Stone, and other leaders. But the political climate undermined their hopes. The 15th Amendment eliminated restriction of the vote due to "race, color, or previous condition of servitude" but not gender. Campaigns to include universal suffrage in Kansas and New York state constitutions failed in 1867. Anthony's newspaper, *The Revolution*, edited by Stanton and Parker Pillsbury, male newspaperman and woman's rights supporter, published between January 1868 and May 1870, with articles on all aspects of women's lives.

Between 1869 and 1890, Stanton and Anthony's National American Woman Suffrage Association worked at the national level to pursue the right of citizens to be protected by the U.S. constitution. Despite their efforts, Congress was unresponsive. In 1878, an amendment was introduced and Stanton testified. She was outraged by the rudeness of the Senators, who read newspapers or smoked while women spoke on behalf of the right to vote. Between 1878 and 1919, a new suffrage bill was introduced in the Senate every year. Meanwhile, the American Woman Suffrage Association turned its attention to the states with little success until 1890, when the territory of Wyoming entered the United States as a suffrage state. By then, Anthony had engineered the union of the two organizations into the National American Woman Suffrage Association. Colorado, Utah and Idaho gained woman suffrage between 1894 and 1896. There is stayed until well after Stanton and Anthony's deaths.

Nothing seemed to stop Stanton. In the 1870s she traveled across the United States giving speeches. In "Our Girls" her most frequent speech, she urged girls to get an education that would develop them as persons and provide an income if needed; both her daughters completed college. In 1876 she helped organize a protest at the nation's 100th birthday celebration in Philadelphia. In the 1880s, she, Susan B. Anthony and Matilda Joslyn Gage produced three volumes of the *History of Woman Suffrage*. She also traveled in Europe visiting daughter Harriot Stanton Blatch in England and son Theodore Stanton in France. In 1888, leaders of the U.S. women's movement staged an International Council of Women to celebrate the 40th anniversary of the Seneca Falls Convention. Stanton sat front and center. In 1890, she agreed to serve as president of the combined National American Woman Suffrage Society. In 1895, she published *The Woman's Bible*, earning the censure of members of the NAWSA. Her autobiography, *Eighty Years and More*, appeared in 1898. Her final speech before Congress, *The Solitude of Self*, delivered in 1902, echoed themes in "Our Girls," claiming that as no other person could face death for another, none could decide for them how to educate themselves.

Along the way, Stanton advocated for Laura Fair, accused of murdering a man with whom she was having

an affair. She allied the movement and her resources to Victoria Woodhull, who claimed the right to love as she pleased without regard to marriage laws. She supported Elizabeth Tilton, a supposed victim of the sexual advances of clergyman Henry Ward Beecher. She broke with Frederick Douglass over the vote in the 1860s and congratulated him on his marriage to Helen Pitts of Honeoye, NY in 1884, when others, including family, criticized their interracial marriage. Stanton was a complicated personality who lived a long life, saw many changes and created some of them. Her writings were prolific. She often contradicted herself as she and the world around her progressed and regressed for the better part of a century.

Source:

Elizabeth Cady Stanton, National Park Service, Public Domain

Image Credit:

Figure 1. "Elizabeth Cady Stanton," Unknown Author, Wikimedia, Public Domain.

Declaration of Sentiments from Seneca Falls Woman's Convention (1848) By Elizabeth Cady Stanton

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

Bottom of Form
He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men — both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master — the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes of divorce; in case of separation, to whom the guardianship of the children shall be given; as to be wholly regardless of the happiness of women — the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration.

He closes against her all the avenues to wealth and distinction, which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education — all colleges being closed against her.

He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment, by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation, — in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the state and national legislatures, and endeavor to enlist

DECLARATION OF SENTIMENTS FROM SENECA FALLS WOMAN'S CONVENTION (1848) BY ELIZABETH CADY STANTON

the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions, embracing every part of the country.

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

Lucretia Mott, Elizabeth Cady Stanton, Eunice Newton Foote, Mary Ann McClintock, Martha C. Wright, Jane C. Hunt, Amy Post, Catharine A. F. Stebbins, Mary H. Hallowell, Charlotte Woodward, Sarah Hallowell.

Richard P Hunt, Samuel D. Tilman, Elisha Foote, Frederick Douglass, Elias J. Doty, James Mott, Thomas McClintock.

This Declaration was unanimously adopted and signed by 32 men and 68 women.

Source:

National American Woman Suffrage Association Collection, Library of Congress, Public Domain.

Author Introduction-Alice Cary (1820-1871)

Alice Cary was born on Clovernook Farm outside of Cincinnati, Ohio, in 1820 to a family that ultimately had nine children. Alice, along with her sister and life-long companion, Phoebe, became distinguished writers and poets. Although they did not receive much formal education, both girls were educated within their household by their mother and their older sister, Rhoda, and were encouraged to write poetry by both of their parents. Sadly, Cary's mother died in 1835, with her father remarrying by two years later. This stepmother discouraged studies, focusing instead on the importance of practical skills. Ever determined, Alice studied and wrote at night, after all of her household duties were complete. Shortly after her father's re-marriage, Alice began sending her poems to newspapers; she had her first poem "The Child of Sorrow" published in a Cincinnati paper when she was eighteen years old.

Figure 1. Alice Cary



Both Alice and Phoebe are most commonly remembered for being poets, and they did earn a great deal of

acclaim (and financial independence) with their 1850 publication of *The Poetical Works of Alice and Phoebe Cary*. In fact, Alice's poem "Pictures of Memory" was praised by Edgar Allen Poe. Today, however, Alice is more remembered for the sketches of her childhood home and the countryside that surrounded it, which she published in three collections *Clovernook: Or Recollections of Our Neighborhood in the West* (1852), *Clovernook Children* (1855), and *Pictures of Country Life* (1859). The sketch "Uncle Christopher", from *Clovernook* The realism that is demonstrated in these sketches offers images of rural life in the same vein as later writers such as Willa Cather.

Source:

The Poetical Works of Alice and Phoebe Car, With a Memorial of Their Lives, Mary Clemmer, Public Domain
Image Credit:

Figure 1. "Alice Cary," Rick Dikeman, Wikimedia, Public Domain.

Uncle Christopher (1852) By Alice Cary

I.

The night was intensely cold, but not dismal, for all the hills and meadows, all the steep roofs of the farm-houses, and the black roofs of the barns, were white as snow could make them. The haystacks looked like high, smooth heaps of snow, and the fences, in their zigzag course across the fields, seemed made of snow too, and half the trees had their limbs encrusted with the pure white.

Through the middle of the road, and between banks out of which it seemed to have been cut, ran a path, hard and blue and icy, and so narrow that only two horses could move in it abreast; and almost all the while I could hear the merry music of bells, or the clear and joyous voices of sleigh riders, exultant in the frosty and sparkling air.

“With his head pushed under the curtain of the window next the road, so that his face touched the glass, stood my father, watching with as much interest, the things without, as I the pictures in the fire. His hands were thrust deep in his pockets; both his vest and coat hung loosely open ; and so for a half hour he had stood, dividing my musings with joyous exclamations as the gay riders went by, singly, or in companies. Now it was a sled running over with children that he told me of; now an old man and woman wrapt in a coverlid and driving one poor horse; and now a bright sleigh with fine horses, jingling bells, and a troop of merry young folks. Then again he called out, “There goes a spider-legged thing that I wouldn’t ride in,” and this remark I knew referred to one of those contrivances which are gotten up on the spur of a moment, and generally after the snow begins to fall, consisting of two limber saplings on which a seat is fixed, and which serve for runners, fills, and all.

It was not often we had such a deep snow as this, and it carried the thoughts of my father away back to his boyhood, for he had lived among the mountains then, and been used to the hardy winters which keep their empire nearly half the year. Turning from the window, he remarked, at length, “This is a nice time to go to Uncle Christopher’s, or some where.”

“Yes,” I said, “it would be a nice time;” but I did not think so, all the while, for the snow and I were never good friends. I knew, however, that my father would like above all things to visit Uncle Christopher, and that, better still, though he did not like to own it, he would enjoy the sleighing.

"I want to see Uncle Christopher directly," he continued, "about getting some spring wheat to sow."

"It is very cold," I said, "is n't it?" I really could n't help the question.

"Just comfortably so," he answered, moving back from the fire.

Two or three times I tried to say, "Suppose we go," but the words were difficult, and not till he had said, "Nobody ever wants to go with me to Uncle Christopher's, nor anywhere," did I respond, heartily, "Oh, yes, father, I want to go."

In a minute afterwards, I heard him giving directions about the sleigh and horses.

"I am afraid, sir, you 'll find it pretty cold," replied Billy, as he rose to obey.

"I don't care about going myself," continued my father, apologetically, "but my daughter has taken a fancy to a ride, and so I must oblige her."

A few minutes, and a pair of handsome, well-kept horses were champing the bit, and pawing the snow at the door, while shawls, mittens, &c., were warmed at the fire. It was hard to see the bright coals smothered under the ashes, and the chairs set away; but I forced a smile to my lips, and as my father said "Ready?" I answered "Ready," and the door closed on the genial atmosphere—the horses stepped forward and backward, flung their heads up and down, curved their necks to the tightening rein, and we were off. The fates be praised, it is not to do again. All the shawls and muffs in Christendom could not avail against such a night—so still, clear, and intensely cold. The very stars seemed sharpened against the ice, and the white moonbeams slanted earthward, and pierced our faces like thorns—I think they had substance that night, and were stiff; and the thickest veil, doubled twice or thrice, was less than gossamer, and yet the wind did not blow, even so much as to stir one flake of snow from the bent boughs.

At first we talked with some attempts at mirth, but sobered presently and said little, as we glided almost noiselessly along the hard and smooth road. We had gone, perhaps, five miles to the northward, when we turned from the paved and level way into a narrow lane, or neighborhood road, as it was called, seeming to me hilly and winding and wild, for I had never been there before. The track was not so well worn, but my father pronounced it better than that we had left, and among the stumps and logs, and between hills and over hills, now through thick woods, and now through openings, we went crushing along. We passed a few cabins and old-fashioned houses, but not many, and the distances between them grew greater and greater, and there were many fields and many dark patches of woods between the lights. Every successive habitation I hoped would terminate our journey—our pleasure, I should have said—yet still we went on, and on.

"Is it much farther?" I asked, at length.

"Oh, no—only four or five miles," replied my father; and he added, "Why, are you getting cold?"

"Not much," I said, putting my hand to my face to ascertain that it was not frozen.

At last we turned into a lane, narrower, darker, and more lonesome still—edged with woods on either side, and leading up and up and up farther than I could see. No path had been previously broken, and the horses sunk knee deep at every step, their harness tightening as they strained forward, and their steamy breath drifting back, and freezing stiff my veil. At the summit the way was interrupted by a cross fence, and a gate was to be opened—a heavy thing, painted red, and fastened with a chain. It had been well secured, for after half an hour's attempts to open it, we found ourselves defied.

"I guess we'll have to leave the horses and walk to the house," said my father; "it's only a little step."

I felt terrible misgivings; the gate opened into an orchard; I could see no house, and the deep snow lay all unbroken ; but there was no help; I must go forward as best I could, or remain and freeze. It was difficult to choose, but I decided to go on. In some places the snow was blown aside, and we walked a few steps on ground almost bare, but in the end high drifts met us, through which we could scarcely press our way. In a little while we began to descend, and soon, abruptly, in a nook sheltered by trees, and higher hills, I saw a curious combination of houses—brick, wood, and stone—and a great gray barn, looking desolate enough in the moonlight, though about it stood half a dozen of inferior size. But another and a more cheerful indication of humanity attracted me. On the brink of the hill stood two persons with a small hand-sled between them, which they seemed to have just drawn up; in the imperfect light, they appeared to be mere youths, the youngest not more than ten or twelve years of age. Their laughter rang on the cold air, and our approach, instead of checking, seemed to increase their mirth.

“Laugh, Mark, laugh,” said the taller of the two, as we drew near, “so they will see our path—they ’re going right through the deep snow.”

But in stead, the little fellow stepped manfully forward, and directed us into the track broken by their sleds. At the foot of the hill we came upon the medley of buildings, so incongruous that they might have been blown together by chance. Light appeared in the windows of that portion which was built of stone, but we heard no sound, and the snow about the door had not been disturbed since its fall. “And this,” said I, “is where Uncle Christopher Wright lives?”

A black dog, with yellow spots under his eyes, stood suddenly before us, and growled so forbiddingly that we drew back.

“He will not bite,” said the little boy; for the merry makers had landed on their sled at the foot of the hill, and followed us to the door ; and in a moment the larger youth dashed past us, seized the dog by the fore paws, and dragged him violently aside, snarling and whimpering all the time.

“Haven’t you got no more sense,” he exclaimed, “than to bark so at a gentleman and ladies ?”

II.

In answer to our quick rap, the door opened at once, and the circle about the great blazing log fire was broken by a general rising. The group consisted of eight persons—one man and seven women; the women so closely resembling each other, that one could not tell them apart; not even the mother from the daughters—for she appeared as young as the oldest of them— except by her cap and spectacles. All the seven were very slender, very straight, and very tall; all had dark complexions, black eyes, low foreheads, straight noses, and projecting teeth; and all were dressed precisely alike, in gowns of brown flannel, and coarse leather boots, with blue woollen stockings, and small capes, of red and yellow calico. The six daughters were all marriageable; at least the youngest of them was. They had staid, almost severe, expressions of countenances, and scarcely spoke during the evening. By one corner of the great fireplace they huddled together, each busy with knitting, and all occupied with long blue stockings, advanced in nearly similar degrees toward completion. Now and then they said “ Yes, ma’m,” or “ No main,” when I spoke to them, but never or very rarely any thing more. As I said, Mrs. Wright differed from her daughters in appearance, only in that she wore a cap and spectacles; but she was neither silent nor ill at ease as they were; on the contrary, she industriously filled up all the little spaces unoccupied by her good man in the

conversation; she set off his excellencies, as a frame does a picture; and before we were even seated, she expressed her delight that we had come when "Christopher" was at home, as, owing to his gift, he was much abroad.

Uncle Christopher was a tall muscular man of sixty or thereabouts, dressed in what might be termed stylish homespun coat, trousers and waistcoat, of snuff-colored cloth. His cravat was of red-and-white-checked gingham, but it was quite hidden under his long grizzly beard, which he wore in full, this peculiarity being a part of his religion. His hair was of the same color, combed straight from his forehead, and turned over in one even curl on the back of the neck. Heavy gray eyebrows met over a hooked nose, and deep in his head twinkled two little blue eyes, which seemed to say, "I am delighted with myself, and, of course, you are with me." Between his knees he held a stout hickory stick, on which, occasionally, when he had settled something beyond the shadow of doubt, he rested his chin for a moment, and enjoyed the triumph. He rose on our entrance, for he had been seated beside a small table, where he monopolized a good portion of the light, and all the warmth, and having shaken hands with my father and welcomed him in a long and pompous speech, during which the good wife bowed her head, and listened as to an oracle, he greeted me in the same way, saying, "This, I suppose, is the virgin who abideth still in the house with you. She is not given, I hope, to gadding overmuch, nor to vain and foolish decorations of her person with ear-rings and finger-rings, and cringing-pins: for such are unprofitable, yea, abominable. My daughter, consider it well, and look upon it, and receive instruction." I was about replying, I don't know what, when he checked me by saying, "Much speech in a woman is as the crackling of thorns under a pot. Open rebuke," he continued, "is better than secret love." Then pointing with his cane in the direction of the six girls, he said, "Rise, maidens, and salute your kinswoman;" and as they stood up, pointing to each with his stick, he called their names, beginning with Abigail, eldest of the daughters of Rachael Wright and Christopher Wright, and ending with Lucinda, youngest born of Rachael Wright and Christopher Wright. Each, as she was referred to, made a quick ungraceful curtsy, and resumed her seat and her knitting.

A half hour afterward, seeing that we remained silent, the father said, by way of a gracious permission of conversation, I suppose, "A little talk of flax and wool, and of household diligence, would not ill become the daughters of our house." Upon hearing this, Lucinda, who, her mother remarked, had the "liveliest turn" of any of the girls, asked me if I liked to knit; to which I answered, "Yes," and added, "Is it a favorite occupation with you?" she replied, "Yes ma'm," and after a long silence, inquired how many cows we milked, and at the end of another pause, whether we had colored our flannel brown or blue; if we had gathered many hickory nuts; if our apples were keeping well, etc.

The room in which we sat was large, with a low ceiling, and bare floor, and so open about the windows and doors, that the slightest movement of the air without would keep the candle flame in motion, and chill those who were not sitting nearest the fire, which blazed and crackled and roared in the chimney. Uncle Christopher, as my father had always called him (though he was uncle so many degrees removed that I never exactly knew the relationship), laid aside the old volume from which he had been reading, removed the two pairs of spectacles he had previously worn, and hung them, by leather strings connecting their bows, on a nail in the stone jamb by which he sat, and talked, and talked; and talked, and I soon discovered by his conversation, aided by the occasional explanatory whispers of his wife, that he was one of those infatuated

men who fancy themselves "called" to be teachers of religion, though he had neither talents, education, nor anything else to warrant such a notion, except a faculty for joining pompous and half scriptural phrases, from January to December.

That inward purity must be manifested by a public washing of the feet, that it was a sin to shave the beard, and an abomination for a man to be hired to preach, were his doctrines, I believe, and much time and some money he spent in their vindication. From neighborhood to neighborhood he traveled, now entering a blacksmith's shop and delivering a homily, now debating with the boys in the cornfield, and now obtruding into some church, where peaceable worshippers were assembled, with intimations that they had "broken teeth, and feet out of joint," that they were "like cold and snow in the time of harvest, yea, worse, even as pot-sheds covered with silver dross." And such exhortations he often concluded by quoting the passage: "Though thou shouldst bray a fool in a mortar among wheat, with a postle, yet will not his foolishness depart from him."

More than half an hour elapsed before the youths whose sliding down the hill had been interrupted by us, entered the house. Their hands and faces were red and stiffened with the cold, yet they kept shyly away from the fire, and no one noticed or made room for them. Both interested me at once, and partly, perhaps, that they seemed to interest nobody else. The taller was not so young as I at first imagined; he was ungraceful, shambling, awkward, and possessed one of those clean, pinky complexions which look so youthful; his hair was yellow, his eyes small and blue, with an unquiet expression, and his hands and feet inordinately large; and when he spoke, it was to the boy who sat on a low stool beside him, in a whisper, which he evidently meant to be inaudible to others, but which was, nevertheless, quite distinct to me. He seemed to exercise a kind of brotherly care over the boy, but he did not speak, nor move, nor look up, nor look down, nor turn aside, nor sit still, without an air of the most wretched embarrassment. I should not have written "sit still," for he changed his position continually, and each time his face grew crimson, and, to cover his confusion, as it were, he drew from his pocket a large silk handkerchief, rubbed his lips, and replaced it, at the same time moving and screwing and twisting the toe of his boot in every direction.

I felt glad of his attention to the boy, for he seemed silent and thoughtful beyond his years; perhaps he was lonesome, I thought; certainly he was not happy, for he leaned his chin on his hand, which was cracked and bleeding, and now and then when his companion ceased to speak, the tears gathered to his eyes; but he seemed willing to be pleased, and brushed the tears off his face and smiled, when the young man laid his great hand on his head, and, shaking it roughly, said, "Mark, Mark, Marky!"

"I can't help thinking about the money," said the boy, at last, "and how many new things it would have bought: just think of it, Andrew!"

"How Towser did bark at them people, didn't he, Mark?" said Andrew, not heeding what had been said to him.

"All new things!" murmured the boy, sorrowfully, glancing at his patched trowsers and ragged shoes.

"In three days it will be New-Year's; and then, Mark, won't we have fun!" and Andrew rubbed his huge hands together, in glee, at the prospect.

"It won't be no fun as I know of," replied the boy.

“May be the girls will bake, some cakes,” said Andrew, turning red, and looking sideways at the young women.

Mark laughed, and, looking up, he recognized the interested look with which I regarded him, and from that moment we were friends.

At the sound of laughter, Uncle Christopher struck his cane on the floor, and looking sternly toward the offenders, said, “A whip for the horse, a bridle for the ass, and a rod for the fool’s back!” leaving to them the application, which they made, I suppose, for they became silent—the younger dropping his chin in his hands again, and the elder twisting the toe of his boot, and using his handkerchief very freely.

I thought we should never go home, for I soon tired of Uncle Christopher’s conversation, and of Aunt Rachael’s continual allusions to his “gift;” he was evidently regarded by her as not only the man of the house, but also as the man of all the-world. The six young women had knitted their six blue stockings from the heel to the toe, and had begun precisely at the same time to taper them off, with six little white balls of yarn.

The clock struck eleven, and I ventured, timidly, to suggest my wish to return home. Mark, who sat drowsily in his chair, looked at me beseechingly, and when Aunt Rachael said, “Tut, tut! you are not going home to-night!” he laughed again, despite the late admonition. All the six young women also said, “You can stay just as well as not;” and I felt as if I were to be imprisoned, and began urging the impossibility of doing so, when Uncle Christopher put an end to remonstrance by exclaiming, “It is better to dwell in the corner of the housetop, than with a brawling woman, and in a wide house.” It was soon determined that I should remain, not only for the night, but ’till the weather grew warmer ; and I can feel now something of the pang I experienced when I heard the horses snorting on their homeward way, after the door had closed upon me.

“I am glad you didn’t get to go!” whispered Mark, close to me, favored by a slight confusion induced by the climbing of the six young ladies upon six chairs, to hang over six lines, attached to the rafters, the six stockings.

There was no variableness in the order of things at Uncle Christopher’s, but all went regularly forward without even a casual observation, and to see one day, was to see the entire experience in the family.

“He has a great gift in prayer,” said Aunt Rachael, pulling my sleeve, as the hour for worship arrived.

I did not then, nor can I to this day, agree with her. I would not treat such matters with levity, and will not repeat the formula which this “gifted man” went over morning and evening, but he did not fail on each occasion to make known to the All-Wise the condition in which matters stood, and to assure him, that he himself was doing a great deal for their better management in the future. It was not so much a prayer as an announcement of the latest intelligence, even to “the visit of his kinswoman who was still detained by the severity of the elements.”

It was through the exercise of his wonderful gift, that I first learned the histories of Andrew and Mark ; that the former was a relation from the interior of Indiana, who, for feeding and milking Uncle Christopher’s cows morning and evening, and the general oversight of affairs, when the great man was abroad, enjoyed the privilege of attending the district school in the neighborhood ; and that the latter was the “son of his son,” a “wicked and troublesome boy, for the present subjected to the chastening influences of a righteous discipline.”

As a mere matter of form, Uncle Christopher always said, I will do so or so, " Providence permitting but he felt competent to do anything and everything on his own account, to 11 the drawing out of the Leviathan with an hook, or his tongue with a cord—to the putting a hook into his nose, or the boring his jaw through with a thorn."

"I believe it's getting colder," said Andrew, as he opened the door of the stairway, darkly winding over the great oven, to a low chamber ; and, chuckling, he disappeared. He was pleased, as a child would be, with the novelty of a visitor, and perhaps half believed it was colder, because he hoped it was so. Mark gave me a smile as he sidled past his grandfather, and disappeared within the smoky avenue. We had scarcely spoken together, but somehow he had recognized the kindly disposition I felt toward him.

As I lay awake, among bags of meal and flour, boxes of hickory nuts and apples, with heaps of seed, wheat, oats, and barley, that filled the chamber into which I had been shown—cold, despite the twenty coverlids heaped over me—I kept thinking of little Mark, and wondering what was the story of the money he had referred to. I could not reconcile myself to the assumption of Uncle Christopher that he was a wicked boy; and, falling asleep at last, I dreamed the hard old man was beating him with his walking-stick, because the child was not big enough to fill his own snuff-colored coat and trowsers. And certainly this would have been little more absurd than his real effort to change the boy into a man.

There was yet no sign of daylight, when the stir of the family awoke me, and, knowing they would think very badly of me should I further indulge my disposition for sleep, I began to feel in the darkness for the various articles of my dress. At length, half awake, I made my way through and over the obstructions in the chamber, to the room below, which the blazing logs filled with light. The table was spread, and in the genial warmth sat Uncle Christopher, doing nothing. He turned his blue eyes upon me as I entered, and said, "Let a bear robbed of her whelps meet a man, rather than she who crieth, A little more sleep, and a little more slumber."

"Did he say anything to you?" asked Aunt Rachael, as I entered the kitchen in search of a wash-bowl. "It must have been just to the purpose," she continued ; "Christopher always says something to the purpose."

There was no bowl, no accommodations, for one's toilet: Uncle Christopher did not approve of useless expenditures. I was advised to make an application of snow to my hands and face, and while I was doing so, I saw a light moving about the stables, and heard Andrew say, in a chuckling, pleased tone, "B'lieve it's colder, Mark—she can't go home to-day; and if she is only here till New-Years, maybe they will kill the big turkey." I felt, while melting on my cheeks the snow, that it was no warmer, and, perhaps, a little flattered with the evident liking of the young man and the boy, I resolved to make the best of my detention. I could see nothing to do, for seven women were already moving about by the light of a single tallow candle ; the pork was frying, and the coffee boiling ; the bread and butter were on the table, and there was nothing more, apparently, to be accomplished. I dared not sit down, however, and so remained in the comfortless kitchen, as some atonement for my involuntary idleness. At length the tin-horn was sounded, and shortly after Andrew and Mark came in, and breakfast was announced ; in other words, Aunt Rachael placed her hand on her good man's chair, and said, "Come."

To the coarse fire before us we all helped ourselves in silence, except of the bread, and that was placed under the management of Uncle Christopher, and with the same knife he used in eating, slices were cut

as they were required. The little courage I summoned while alone in the snow—thinking I might make myself useful, and do something to occupy my time, and oblige the family—flagged and failed during that comfortless meal. My poor attempts at cheerfulness fell like moonbeams on ice, except, indeed, that Andrew and Mark looked grateful.

Several times, before we left the table, I noticed the cry of a kitten, seeming to come from the kitchen, and that when Uncle Christopher turned his ear in that direction, Mark looked at Andrew who rubbed his lips more earnestly than I had seen him before.

When the breakfast, at last, was ended, the old man proceeded to search out the harmless offender, with the instincts of some animal hungry for blood. I knew its doom, when it was discovered, clinging so tightly to the old hat, in which Mark had hidden it, dry and warm, by the kitchen fire; it had been better left in the cold snow, for I saw that the sharp little eyes which looked on it grew hard as stone.

“Mark,” said Uncle Christopher, “into your hands I deliver this unclean beast: there is an old well digged by my father, and which lieth easterly a rod or more from the great barn—uncover the mouth thereof, and when you have borne the creature thither, cast it down!”

Mark looked as if he were suffering torture, and when, with the victim, he had reached the door, he turned, as if constrained by pity, and said, “Can’t it stay in the barn?”

“No,” answered Uncle Christopher, bringing down his great stick on the floor; “but you can stay in the barn, till you learn better than to gainsay my judgment.” Rising, he pointed in the direction of the well, and followed, as I inferred, to see that his order was executed, deigning to offer neither reason nor explanation.

Andrew looked wistfully after, but dared not follow, and, taking from the mantle-shelf Walker’s Dictionary, he began to study a column of definitions, in a whisper sufficiently loud for every one in the house to hear.

I inquired if that were one of his studies at school; but so painful was the embarrassment occasioned by the question, though he simply answered, “B’lieve it is,” that I repented, and perhaps the more, as it failed of its purpose of inducing a somewhat lower whisper, in his mechanical repetitions of the words, which he resumed with the same annoying distinctness.

With the first appearance of daylight the single candle was snuffed out, and it now stood filling the room with smoke from its long limber wick, while the seven women removed the dishes, and I changed from place to place that I might seem to have some employment; and Andrew, his head and face heated in the blaze from the fireplace, studied the Dictionary. In half an hour Uncle Christopher returned, with stern satisfaction depicted in his face: the kitten was in the well, and Mark was in the barn; I felt that, and was miserable.

I asked for something to do, as the old man, resuming his seat, and, folding his hands over his staff, began a homily on the beauty of industry, and was given some patch-work; “There are fifty blocks in the quilt,” said Aunt Rachael, “and each of them contains three hundred pieces.”

I wrought diligently all the day, though I failed to see the use or beauty of the work on which I was engaged.

At last Andrew, putting his Dictionary in his pocket, saying, “I b’lieve I have my lesson by heart,” and, a piece of bread and butter in the top of his hat, tacked the ends of his green woolen trowsers in his cowhide boots, and, without a word of kindness or encouragement, left the house for the school.

By this time the seven women had untwisted seven skeins of blue yarn, which they wound into seven blue balls, and each at the same time began the knitting of seven blue stockings.

That was a very long day to me, and as the hours went by I grew restless, and then wretched. Was little Mark all this time in the cold barn? Scratching the frost from the window pane, I looked in the direction from which I expected him to come, but he was nowhere to be seen.

The quick clicking of the knitting-needles grew hateful, the shut mouths and narrow foreheads of the seven women grew hateful, and hatefulest of all grew the small blue shining eyes of Uncle Christopher, as they bent on the yellow worm-eaten page of the old book he read. He was warm and comfortable, and had forgotten the existence of the little boy he had driven cut into the cold.

I put down my work at last, and cold as it was, ventured out. There were narrow paths leading to the many barns and cribs, and entering one after another, I called to Mark, but in vain. Calves started up, and, placing their fore feet in the troughs from which they usually fed, looked at me, half in wonder and half in fear; the horses—and there seemed to be dozens of them—stamped, and whinnied, and, thrusting their noses through their mangers, pressed them into a thousand wrinkles, snuffing the air instead of expected oats. It was so intensely cold I began to fear the boy was dead, and turned over bundles of hay and straw, half expecting to find his stiffened corpse beneath them, but I did not, and was about leaving the green walls of hay that rose smoothly on each side of me, the great dusty beams and black cobwebs swaying here and there in the wind, when a thought struck me: the well—he might have fallen in! Having gone “a rod or more, easterly from the barn,” directed by great footprints and little footprints, I discovered the place, and to my joy, the boy also. There was no curb about the well, and, with his hands resting on a decayed strip of plank that lay across its mouth, the boy was kneeling beside it, and looking in. He had not heard my approach, and, stooping, I drew him carefully back, showed him how the plank was decayed, and warned him against such fearful hazards.

“But,” he said, half laughing, and half crying, “just see !” and he pulled me toward the well. The opening was small and dark, and seemed very deep, and as I looked more intently my vision gradually penetrated to the bottom; I could see the still pool there, and a little above it, crouching on a loose stone or other projection of the wall, the kitten, turning her shining eyes upward now and then, and mewling piteously.

“Do you think she will get any of it?” said Mark, the tears coming into his eyes; “and if she does, how long will she live there?” The kind-hearted child had been dropping down bits of bread for the prisoner.

He was afraid to go to the house, but when I told him Uncle Christopher might scold me if he scolded any one, and that I would tell him so, he was prevailed upon to accompany me.

The hard man was evidently ashamed when he saw the child hiding behind my skirts for fear, and at first said nothing. But directly Mark began to cry—there was such an aching and stinging in his fingers and toes, he could not help it.

“Boo, hoo, hoo !” said the old man, making three times as much noise as the boy—“what’s the matter now ?”

“I suppose his hands and feet are frozen,” said I, as though I knew it, and would maintain it in spite of him, and I confess I felt a secret satisfaction in showing him his cruelty.

“Oh, I guess not,” Aunt Rachael said, quickly, alarmed for my cool assertion as well as for the child: “only

a leetle frosted, I reckon. Whereabouts does it hurt you, my son ?” she continued, stooping over him with a human sympathy and fondness I had not previously seen in any of the family.

“Frosted a leetle—that’s all, Christopher,” she said, by way of soothing her lord’s compunction, and, at the same time, taking in her hands the feet of the boy, which he flung about for pain, crying bitterly. “ Hush, little honey,” she said, kissing him, and afraid the good man would be vexed at the crying; and as she sat there holding his feet, and tenderly soothing him, I at first could not believe she was the same dark and sedate matron who had been knitting the blue stocking.

“Woman, fret not thy gizzard!” said Christopher, slapping his book on the table, and hanging his spectacles on the jamb. The transient beauty all dropt away, the old expression of obsequious servility was back, and she resumed her seat and her knitting.

“There, let me doctor you,” he continued, drawing the child’s stocking off. The feet were covered with blisters, and presented the appearance of having been scalded. “Why, boy alive,” said he, as he saw the blisters, “these are nothing—they will make you grow.” He was forgetting his old pomposity, and, as if aware of it, resumed, “Thou hast been chastised according to thy deserts—go forth in the face of the wind, even the north wind, and, as the ox treadeth the mortar, tread thou the snow.”

“You see, Markey,” interposed Mrs. Wright, whose heart was really kind,—“you see your feet are a leetle frosted, and that will make them well.”

The little fellow wiped his tears with his hand, which was cracked and bleeding from the cold; and, between laughing and crying, ran manfully out into the snow.

It was almost night, and the red clouds about the sunset began to cast their shadows along the hills. The seven women went into the kitchen for the preparation of dinner, (we ate but two meals in the day) and I went to the window to watch Mark as he trod the snow “even as an ox treadeth the mortar.”

There he was, running hither and thither, and up and down, but, to my surprise, not alone. Andrew, who had returned from school, and found his little friend in such a sorry plight, had, for the sake of giving him courage, bared his own feet, and was chasing after him in generously well-feigned enjoyment. Towser, too, had come forth from his kennel of straw, and a gay frolic they made of it, all together.

I need not describe the dinner—it differed only from the breakfast, in that it had potatoes added to the bread and pork. I remember never days so long, before nor since; and that night, as the women resumed their knitting, and Uncle Christopher his old book, I could hardly keep from crying like a child, I was so lonesome and homesick. The wind roared in the neighboring woods, the frozen branches rattled against the stone wall, and sometimes the blaze w’as blown quite out of the fire-place. I could not see to make my patch-work, for Uncle Christopher monopolized the one candle, and no one questioned his right to do so; and, at last, conscious of the displeasure that would follow me, I put by the patches, and joined Mark and Andrew, who were shelling corn in the kitchen. They were not permitted to burn a candle, but the great fire-place was full of blazing logs, and, on seeing me, their faces kindled into smiles, which helped to light the room, I thought. The floor was covered with red and white cobs, and there were sacks of ripe corn, and tubs of shelled corn, about the floor, and, taking a stool, I joined them at their work. At first, Andrew was so much confused, and rubbed his mouth so much with his handkerchief, that he shelled but little ; gradually, however, he overcame his diffidence, and seemed to enjoy the privilege of conversation, which

he did not often have, poor fellow. Little Mark made slow progress; his tender hands shrank from contact with the rough ears, and when I took his place, and asked him where he lived, and how old he was, his heart was quite won, and he found delight in communicating to me his little joys and sorrows. He was not pretty, certainly—his eyes were gray and large, his hair red, his expression surly, his voice querulous, and his manner unamiable, except, indeed, when talking with Andrew or myself.

I have been mistaken, I thought; he is really amiable and sweet-tempered; and, as I observed him very closely, his more habitual expression came to his face, and he said, abruptly, “I don’t like grandfather!” “Why?” I said, smoothing back his hair, for I liked him the better for saying so. “Because,” he replied, “he don’t like me;” and, in a moment, he continued, while his eyes moistened, “nobody likes me—everybody says I’m bad and ugly.”

“Oh, Mark!” exclaimed Andrew, “I like you, but I know somebody I don’t like—somebody that wears spectacles, and a long beard—I don’t say it’s Uncle Christopher, and I don’t say it ain’t.” Mark laughed, partly at the peculiar manner in which Andrew expressed himself; and when I told him I liked him too, and didn’t think him either bad or ugly, he pulled at the hem of my apron as he remarked, that he should like to live with Andrew and me, always.

I answered that I would very gladly take him with me when I went home, and his face shone with pleasure, as he told me he had never yet ridden in a sleigh. But the pleasure lasted only a moment, and, with an altered and pained expression, he said, “I can’t go—these things are all I have got,” and he pointed to his homely and ill-conditioned clothes.

“Never mind, I will mend them,” I said; and, wiping his eyes, he told me that once he had enough money to buy ever so many clothes, that he earned it by doing errands, sawing wood, and other services, for the man who lived next door to his father in the city, and that one Saturday night, when he had done something that pleased his employer, he paid him all he owed, and a little more, for being a good boy. “As I was running home,” said he, “I met two boys that I knew; so I stopped to show them how much money I had, and when they told me to put it on the pavement in three little heaps, so we could see how much it made, I did so, and they, each one of them, seized a heap and ran away, and that,” said Mark, “is just the truth.”

“And what did you do then?” I asked.

“I told father,” he answered, “and he said I was a simpleton, and it was good enough for me—that he would send me out here, and grandfather would straighten me.”

“Never mind, Markey,” said Andrew, “it will be New-Year’s, day after to-morrow.”

And so, sitting in the light of the cob-fire, and guessing what they would get in their stockings, I left them for the night.

I did not dampen their expectations of a good time, but I saw little cause to believe any pleasant dreams of their’s would be realized, as I had seen no indications of preparation for the holidays, even to the degree of a plumb cake, or mince-pie.

But I was certain of one thing—whatever Mark was, they would not make him any better. As he said, nobody loved him, nobody spoke to him, from morning till night, unless to correct or order him, in some way; and so, perhaps, he sometimes did things he ought not to do, merely to amuse his idleness. In all ways he was expected to have the wisdom of a man—to rise as early, and sit up as late, endure the heat and cold as

well, and perform nearly as much labor. So, to say the truth, he was, for the most part, sulky and sullen, and did reluctantly that which he had to do, and no more, except, indeed, at the suggestion of Andrew, or while I was at the house, because I at my request, and then work seemed only play to him.

The following morning was precisely like the morning that preceded it; the family rose before the daylight, and moved about by the tallow candle, and prepared breakfast, while Uncle Christopher sat in the great arm-chair, and Mark and Andrew fed the cattle by the light of a lantern.

“To-morrow will be New-Year’s,” said Mark, when breakfast was concluded, and Andrew took down the old Dictionary. No one noticed him, and he presently repeated it.

“Well, and what of it?” replied the old man, giving him a severe look.

“Nothing of it, as I know of,” said the boy; “only I thought, maybe we would have something nice.”

“Something nice!” echoed the grandfather; “don’t we have something nice every day?”

“Well, but I want to do something,” urged Mark, sure that he wished to have the dull routine broken in some way.

“Boys will be boys,” said Aunt Rachael, in her most conciliatory tone, and addressing nobody in particular; and presently she asked Mark what had become of the potatoes he gleaned. He replied that they were in a barrel in the cellar.

“Eaten up by the rats,” added Uncle Christopher.

“No, sir,” said Mark, “they are as good as ever—may I sell them?”

“It’s a great wonder you did ’t let the rats eat them; but, I suppose, it’s from no oversight of yours,” Uncle Christopher said.

“Yes, sir, I covered them,” replied the boy; “and now, may I sell them?—you said I might.”

“Sell them—yes, you may sell them,” replied the grandfather, in a mocking tone; “why don’t you run along and sell them?”

Of course, the boy did not feel that he could sell his little crop, nor did the grandfather intend to grant any such permission. “Uncle Christopher,” said Andrew, looking up from his Dictionary, “do them ere potatoes belong to you, or do they belong to Markey?”

The old man did not reply directly, but said something about busy bodies and meddlers, which caused Andrew to study very earnestly, while Mark withdrew to the kitchen and cried, alone.

Toward noon, however, his grandfather asked him if he could ride the old sorrel horse to the blacksmith’s, three miles away, and get new shoes set on him, “because,” said he, “if you can, you can carry a bag of the potatoes, and sell them.”

Mark forgot how cold it was, forgot his ragged trowsers, forgot everything, except that the next day was New-Year’s, and that he should have some money; and, mounting the old horse, with a bag of potatoes for a saddle, he was soon facing the north wind. He had no warm cap to turn against his ears, and no mittens for his hands, but he had something pleasant to think about, and so did not feel the cold so much.

When Andrew came from school, and found that Mark was gone to sell his potatoes, he was greatly pleased, and went out early to feed the cattle, first carrying the bundles of oats over the hill to the sheep—a portion of the work belonging to Mark; and he also made a blazing fire, and watched his coming at the window; but no one else seemed to think of him—the supper was served and removed, and not even the

tea was kept by the fire for him. It was long after dark when he came, cold and hungry—but nobody made room at the hearth, and nobody inquired the result of his speculation, or what he had seen or heard during the day.

“You will find bread and butter in the cupboard,” said Aunt Rachael, after a while, and that was all.

But he had received a dollar for the potatoes; that was fortune enough for one day, and he was careless and thoughtless of their indifference.

There was not light for my patch-work; and Aunt Rachael gave me instead a fine linen sheet to hem. “Isn’t it fine and pretty?” said Mark, coming close to me before he went to bed; “I wish I could have it over me.”

“Thoughtless child,” said the grandfather, “you will have it over you soon enough, and nothing else about you, but your coffin-boards.” And, with this benediction, he was dismissed for the night.

I awoke in the morning early, and heard the laughter of Andrew and Mark—it was New-Year’s—and, in defiance of the gloomy prospect, they were merry; but when I descended the grandson looked grave—he had found nothing in his stockings.

“Put your feet in them,” said Uncle Christopher, “and that will be something.”

Fresh snow had fallen in the night, and the weather was milder than it had been, but within the house, the day began as usual.

“Grandfather,” said Mark, “shall we not have the fat turkey-hen for dinner, to-day? I could run her down in the snow so easy!”

“So could I run you down in the snow, if I tried,” he responded, with a surly quickness.

“New-Years day,” said Aunt Rachael, “is no better than any other, that I know of; and if you get very hungry, you can eat good bread and milk.”

So, as in other mornings, Andrew whispered over the Dictionary, the old man sat in the corner, and the seven women began to knit.

Toward the noon, a happy thought came into the mind of Uncle Christopher: there would be wine-bibbers and mirth-makers at the village, three miles away—he would ride thither, and discourse to them of righteousness, temperance, and judgment to come. Mark was directed to bring his horse to the door, and, having combed his long beard with great care, and slipped over his head a knitted woollen cap, he departed on his errand, but not without having taken from little Mark the dollar he had received for his potatoes. “It may save a soul,” he said, “and shall a wayward boy have his will, and a soul be lost?”

The child, however, was not likely in this way to be infused with religious feeling, whatever Uncle Christopher might think of the subject, and it was easy to see that a sense of the injustice he suffered had induced a change in his heart that no good angel would have joy to see. I tried to appease his anger, but he recounted, with the exactest particularity, all the history of the wrong he had suffered, and would not believe there was the slightest justification possible for robbing him of what was his own, instead of making him, as his grandfather should have done, a handsome present. About the middle of the afternoon Andrew came home from school, having been dismissed at so early an hour because it was a holiday, and to prepare for a spelling match to be held at the school-house in the evening.

The chores were done long before sundown, and Andrew was in high spirits, partly in anticipation of the night’s triumphs, and partly at the prospect of bringing some happiness to the heart of Mark, with whom

he several times read over the lesson, impressing on his memory with all the skill he had the harder words which might come to him. Andrew went early, having in charge the school-house fire, and Mark did not accompany him, but I supposed he would follow presently, and so was not uneasy about him.

As the twilight darkened, Uncle Christopher came in, and, recounting his pious labors, with a conceited cant that was now become disgusting to me, he inquired for Mark, that the “brand” might hear and rejoice at the good accomplished with the money thus applied for the regeneration of the gentiles; but Mark was not to be found, and Aunt Rachael meekly hinted that from what she had overheard, she suspected he had gone with Andrew to the spelling match.

“Gone to the spelling match—and without asking me!” said the good man; “the rod has been spared too long.” And taking from his pocket his knife, he opened it with deliberate satisfaction, and left the house.

I thought of the words of Mark, “I don’t like my grandfather;” and I felt that he was not to blame. All the long evening the lithe sapling lay over the mantel, while Uncle Christopher kitted his brows, and the seven women knitted their seven stockings. I could not use my needle, nor think of what was being done about me; all the family practised their monotonous tasks in gloomy silence; the wind shrieked in the trees, whose branches were flung violently sometimes against the windows; Towser came scratching and whining at the door, without attracting the notice of any one; and Uncle Christopher sat in his easy-chair, in the most comfortable corner, seeming almost as if he were in an ecstasy with intense self-satisfaction, or, once in a while, looking joyously grim and stern as his eye rested on the instrument of torture he had prepared for poor Mark, for whose protection I found myself praying silently, as I half dreamed that he was in the hands of a pitiless monster.

The old clock struck eleven, from a distant part of the house, and we all counted the strokes, it was so still; the sheet I had finished lay on the settee beneath the window, where the rose-vine creaked, and the mice peered out of the gnawed holes, and the rats ran through the mouldy cellar. There was a stamping at the door, in the moist snow; I listened, but could hear no voices; the door opened, and Andrew came in alone.

“Where is Mark?” asked the stern voice of the disciplinarian.

“I don’t know,” replied Andrew; “isn’t he here?”

“No,” said Aunt Rachael, throwing down her knitting, “nor hasn’t been these many hours. Mercy on us, where can he be?”

“Fallen asleep somewhere about the house, likely,” replied the old man; and taking up the candle, he began the search.

“And he hasn’t been with you, Andrew?” asked Aunt Rachael again, in the faint hope that he would contradict his previous assertion.

“No ma’m, as true as I live and breathe,” he replied, with childish simplicity and earnestness.

“Mercy on us!” she exclaimed again.

We could hear doors opening and shutting, and floors creaking in distant parts of the house; but nothing more.

“It’s very strange,” said the old man. “Don’t be afraid, girls but he was evidently alarmed, and his hand shook as he lighted the lantern, saying, “he must be in the barn!”

Aunt Rachael would go, and I would go, too—I could not stay away. Andrew climbed along the scaffolds,

stooping and reaching the lantern before him, and now and then we called to know if he had found him, as if he would not tell it when he did. So all the places we could think of had been searched, and we had began to call and listen, and call again.

“Hark,” said Andrew, “I heard something.”

We were all so still that it seemed as if we might hear the falling of flakes of snow.

“Only the howl of a dog,” said Uncle Christopher.

“It’s Towser’s,” suggested Andrew, fearfully; and with an anxious look he lowered the lantern to see what indications were in the way. Going toward the well were seen small footprints, and there were none returning. Even Uncle Christopher was evidently disturbed. Seeing the light, the dog began to yelp and whine, looking earnestly at us, and then suddenly down in the well, and when we came to the place every one felt a sinking of the heart, and no one dared to speak. The plank, on which I had seen him resting, was broken, and a part of it had fallen in. Towser whined, and his eyes shone as if he were in agony for words, and trying to throw all his intelligence into each piteous look he gave us.

“Get a rope, and lower the light,” said one of the sisters; but the loose stones of the well were already rattling to the touch of Andrew, who, planting hands and feet on either side, was rapidly but cautiously descending. In a moment he was out of sight, but still we heard him, and soon there was a pause, then the sound of a hand, plashing the water, then a groan, sounding hollow and awful through the damp, dark opening, and a dragging, soughing movement, as if something were drawn up from the water. Presently we heard hands and feet once more against the sides of the well, and then, shining through the blackness into the light, two fiery eyes, and quickly after, as the bent head and shoulders of Andrew came nearer the surface, the kitten leaped from them, and dashed blindly past the old man, who was kneeling and looking down, pale with remorseful fear. Approaching the top, Andrew said, “I’ve got him!” and the grandfather reached down and lifted the lifeless form of the boy into his arms, where he had never reposed before. He was laid on the settee, by the window; the fine white sheet that I had hemmed, was placed over him; the stern and hard master walked backward and forward in the room, softened and contrite, though silent, except when occasional irrepressible groans disclosed the terrible action of his conscience; and Towser, who had been Mark’s dearest playmate, nearly all the while kept his face, from without, against the window pane.

“Oh, if it were yesterday!” murmured Uncle Christopher, when the morning came; “Andrew,” he said, and his voice faltered, as the young man took from the mantel the long, limber rod, and measured the shrouded form from the head to the feet, “get the coffin as good as you can—I don’t care what it costs—get the best.”

The Dictionary was not opened that day; Andrew was digging through the snow, on a lonesome hill-side, pausing now and then to wipe his eyes on his sleeve. Upright on the grave’s edge, his only companion, sat the black dog.

Poor little Mark!—we dressed him very carefully, more prettily, too, than he had ever been in his life, and as he lay on the white pillow, all who saw him said, “How beautiful he is!” The day after the funeral, I saw Andrew, previously to his setting out for school, cutting from the sweet-brier such of the limbs as were reddest with berries, and he placed them over the heaped earth, as the best offering he could bring to beautify the last home of his companion. In the afternoon I went home, and have never seen him since, but, ignorant

and graceless as he was, he had a heart full of sympathy and love, and Mark had owed to him the happiest hours of his life.

Perhaps, meditating of the injustice he himself was suffering, the unhappy boy, whose terrible death had brought sadness and perhaps repentance to the house of Uncle Christopher, had thought of the victim consigned by the same harsh master to the well, and determined, before starting for the school-house, to go out and drop some food for it over the decayed plank on which I had seen him resting, and by its breaking had been precipitated down its uneven sides to the bottom, and so killed. But whether the result was by such accident, or by voluntary violence, his story is equally instructive to those straight and ungenial natures which see no beauty in childhood, and would drive before its time all childishness from life.

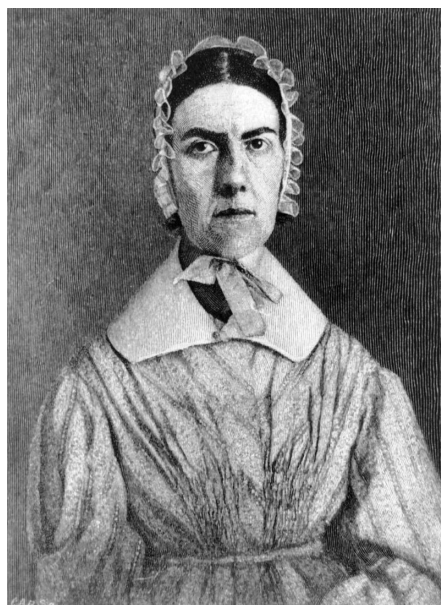
Source:

“Clovernook : or, Recollections of Our Neighborhood in the West“, Alice Cary, Public Domain

Author Introduction-Angelina Grimke (1805-1879)

Angelina Grimké was born in Charleston, South Carolina to a wealthy father and slave owner, John Gachereau Grimké. Angelina was greatly influenced by her sister, who at thirteen years older than her was officially also her godmother, Sarah. After Sarah converted to the Quaker faith during a visit to Philadelphia, Angelina followed suit in 1829. By 1835, Angelina's belief in the abolitionist cause became publicly apparent when she wrote a sympathetic letter dated "8th Month, 30th, 1835" to W. L. Garrison, of *The Liberator*. This was followed in 1836 by one of her two most famous pieces, *Appeal to the Christian Women of the South*. In 1837, she wrote her other most well known texts, responding to Catharine Beecher's *Essay on Slavery and Abolition* in a series of letters to *Miss Beecher on the Slave Question* (1837), which were published in the *Liberator*.

Figure 1. Angelina Emily Grimke



In 1836, at the invitation of Elizur Wright, corresponding secretary of the American Anti-Slavery Society,

Angelina, accompanied by Sarah, began giving talks on slavery, first in private and then in public. By 1837, when they set to work in Massachusetts, they had to secure the use of large halls for their public addresses. Their speaking from public platforms resulted in a letter issued by some members of the General Association of Congregational Ministers of Massachusetts, calling on the clergy to close their churches to women exhorters; Garrison denounced the attack on the Grimké sisters and Whittier ridiculed it in his poem “The Pastoral Letter.”

In 1838 Angelina married Theodore Dwight, a reformer, abolition orator, and author of several anti-slavery books including *The Bible against Slavery* (1837), *American Slavery as It Is* (1839). They lived, with Sarah, at Fort Lee, New Jersey, in 1838–1840, then on a farm at Belleville, New Jersey, and then conducted a school for black and white alike at Eagleswood, near Perth Amboy, New Jersey, from 1854 to 1864. Angelina did no public speaking after her marriage, except for an address at Pennsylvania Hall (Philadelphia), which was destroyed by a mob immediately afterwards. In 1864 Angelina, Thomas, and Sarah moved to Hyde Park, Massachusetts, where they continued to work as educators. Angelina died on October 26, 1879, in Hyde Park.

Source:

Grimké, Sarah Moore and Angelina Emily, 1911 Encyclopædia Britannica, 11th Edition, Public Domain

Image Credit:

Figure 1. “Angelina Emily Grimke,” United States Library of Congress’s Prints and Photographs, Wikimedia, Public Domain.

From Appeal to the Christian Women of the South (1836) By Angelina Grimke

Introduction:

Angelina Grimke, with her sister Sarah Grimke, worked diligently as a political activist in the women's rights movement, the suffrage movement, and the abolitionist movement. These two are the only known southern women to be active participants in the Abolitionist movement. Their activist work took the form of essays, speeches, and newspaper articles. She spend most of her adult life in the North, moving with her sister and husband Theodore Weld, a well-known abolitionist whom she married in 1838, to New Jersey.

One of her most well known pieces is her text, "Appeal to the Christian Women of the South", which was published in 1836 by the American Anti-Slavery Society and widely distributed throughout the country. This piece is an appeal written by a southern woman to other southern women, uniquely speaking from within the south to women regarding the way slavery defies Christian values and important role they could play in furthering abolition. The following are excerpts from the full text, which can be found at the source link below.

APPEAL TO THE CHRISTIAN WOMEN OF THE SOUTH

BY A.E. GRIMKÉ.

"Then Mordecai commanded to answer Esther, Think not within thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place: but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this. And Esther bade them return Mordecai this answer:—and so will I go in unto the king, which is not according to law, and *if I perish, I perish.*" Esther IV. 13-16.

Respected Friends,

It is because I feel a deep and tender interest in your present and eternal welfare that I am willing thus publicly to address you. Some of you have loved me as a relative, and some have felt bound to me in Christian sympathy, and Gospel fellowship; and even when compelled by a strong sense of duty, to break those outward bonds of union which bound us together as members of the same community, and members of the same religious denomination, you were generous enough to give me credit, for sincerity as a Christian, though you believed I had been most strangely deceived. I thanked you then for your kindness, and I ask you *now*, for the sake of former confidence, and former friendship, to read the following pages in the spirit of calm investigation and fervent prayer. It is because you have known me, that I write thus unto you.

But there are other Christian women scattered over the Southern States, a very large number of whom have never seen me, and never heard my name, and who feel *no* interest whatever in *me*. But I feel an interest in *you*, as branches of the same vine from whose root I daily draw the principle of spiritual vitality—Yes! Sisters in Christ I feel an interest in *you*, and often has the secret prayer arisen on your behalf, Lord “open thou their eyes that they may see wondrous things out of thy Law”—It is then, because I *do feel* and *do pray* for you, that I thus address you upon a subject about which of all others, perhaps you would rather not hear any thing; but, “would to God ye could bear with me a little in my folly, and indeed bear with me, for I am jealous over you with godly jealousy.” Be not afraid then to read my appeal; it is *not* written in the heat of passion or prejudice, but in that solemn calmness which is the result of conviction and duty. It is true, I am going to tell you unwelcome truths, but I mean to speak those *truths in love*, and remember Solomon says, “faithful are the *wounds* of a friend.” I do not believe the time has yet come when *Christian women* “will not endure sound doctrine,” even on the subject of Slavery, if it is spoken to them in tenderness and love, therefore I now address *you*.

To all of you then, known or unknown, relatives or strangers, (for you are all *one* in Christ,) I would speak. I have felt for you at this time, when unwelcome light is pouring in upon the world on the subject of slavery; light which even Christians would exclude, if they could, from our country, or at any rate from the southern portion of it, saying, as its rays strike the rock bound coasts of New England and scatter their warmth and radiance over her hills and valleys, and from thence travel onward over the Palisades of the Hudson, and down the soft flowing waters of the Delaware and gild the waves of the Potomac, “hitherto shalt thou come and no further;” I know that even professors of His name who has been emphatically called the “Light of the world” would, if they could, build a wall of adamant around the Southern States whose top might reach unto heaven, in order to shut out the light which is bounding from mountain to mountain and from the hills to the plains and valleys beneath, through the vast extent of our Northern States. But believe me, when I tell you, their attempts will be as utterly fruitless as were the efforts of the builders of Babel; and why? Because moral, like natural light, is so extremely subtle in its nature as to overleap all human barriers, and laugh at the puny efforts of man to control it. All the excuses and palliations of this system must inevitably be swept away, just as other “refuges of lies” have been, by the irresistible torrent of a rectified public opinion. “The *supporters* of the slave system,” says Jonathan Dymond in his admirable work on the Principles of Morality, “will *hereafter* be regarded with the *same* public feeling, as he who was an advocate

for the slave trade *now is*." It will be, and that very soon, clearly perceived and fully acknowledged by all the virtuous and the candid, that in *principle* it is as sinful to hold a human being in bondage who has been born in Carolina, as one who has been born in Africa. All that sophistry of argument which has been employed to prove, that although it is sinful to send to Africa to procure men and women as slaves, who have never been in slavery, that still, it is not sinful to keep those in bondage who have come down by inheritance, will be utterly overthrown. We must come back to the good old doctrine of our forefathers who declared to the world, "this self evident truth that *all* men are created equal, and that they have certain *inalienable* rights among which are life, *liberty*, and the pursuit of happiness." It is even a greater absurdity to suppose a man can be legally born a slave under *our free Republican* Government, than under the petty despotisms of barbarian Africa. If then, we have no right to enslave an African, surely we can have none to enslave an American; if it is a self evident truth that *all* men, every where and of every color are born equal, and have an *inalienable right to liberty*, then it is equally true that *no* man can be born a slave, and no man can ever *rightfully* be reduced to *involuntary* bondage and held as a slave, however fair may be the claim of his master or mistress through wills and title-deeds.

But after all, it may be said, our fathers were certainly mistaken, for the Bible sanctions Slavery, and that is the highest authority. Now the Bible is my ultimate appeal in all matters of faith and practice, and it is to *this test* I am anxious to bring the subject at issue between us. Let us then begin with Adam and examine the charter of privileges which was given to him. "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." In the eighth Psalm we have a still fuller description of this charter which through Adam was given to all mankind. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the seas." And after the flood when this charter of human rights was renewed, we find *no additional* power vested in man. "And the fear of you and the dread of you shall be upon every beast of the earth, and every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered." In this charter, although the different kinds of *irrational* beings are so particularly enumerated, and supreme dominion over *all of them* is granted, yet *man* is *never* vested with this dominion *over his fellow man*; he was never told that any of the human species were put *under his feet*; it was only *all things*, and man, who was created in the image of his Maker, *never* can properly be termed a *thing*, though the laws of Slave States do call him "a chattel personal;" *Man* then, I assert *never* was put *under the feet of man*, by that first charter of human rights which was given by God, to the Fathers of the Antediluvian and Postdiluvian worlds, therefore this doctrine of equality is based on the Bible.

But it may be argued, that in the very chapter of Genesis from which I have last quoted, will be found the curse pronounced upon Canaan, by which his posterity was consigned to servitude under his brothers Shem and Japheth. I know this prophecy was uttered, and was most fearfully and wonderfully fulfilled, through the immediate descendants of Canaan, i.e. the Canaanites, and I do not know but it has been through all the children of Ham but I do know that prophecy does *not* tell us what *ought to be*, but what actually does take place, ages after it has been delivered, and that if we justify America for enslaving the children of Africa,

we must also justify Egypt for reducing the children of Israel to bondage, for the latter was foretold as explicitly as the former. I am well aware that prophecy has often been urged as an excuse for Slavery, but be not deceived, the fulfilment of prophecy will *not cover one sin* in the awful day of account. Hear what our Saviour says on this subject; “it must needs be that offences come, but *woe unto that man through whom they come*”—Witness some fulfilment of this declaration in the tremendous destruction, of Jerusalem, occasioned by that most nefarious of all crimes the crucifixion of the Son of God. Did the fact of that event having been foretold, exculpate the Jews from sin in perpetrating it; No—for hear what the Apostle Peter says to them on this subject, “Him being delivered by the determinate counsel and foreknowledge of God, *ye* have taken, and by *wicked* hands have crucified and slain.” Other striking instances might be adduced, but these will suffice.

But it has been urged that the patriarchs held slaves, and therefore, slavery is right. Do you really believe that patriarchal servitude was like American slavery? Can you believe it? If so, read the history of these primitive fathers of the church and be undeceived. Look at Abraham, though so great a man, going to the herd himself and fetching a calf from thence and serving it up with his own hands, for the entertainment of his guests. Look at Sarah, that princess as her name signifies, baking cakes upon the hearth. If the servants they had were like Southern slaves, would they have performed such comparatively menial offices for themselves? Hear too the plaintive lamentation of Abraham when he feared he should have no son to bear his name down to posterity. “Behold thou hast given me no seed, &c, one born in my house *is mine* heir.” From this it appears that one of his *servants* was to inherit his immense estate. Is this like Southern slavery? I leave it to your own good sense and candor to decide. Besides, such was the footing upon which Abraham was with *his* servants, that he trusted them with arms. Are slaveholders willing to put swords and pistols into the hands of their slaves? He was as a father among his servants; what are planters and masters generally among theirs? When the institution of circumcision was established, Abraham was commanded thus; “He that is eight days old shall be circumcised among you, *every* man-child in your generations; he that is born in the house, or bought with money of any stranger which is not of thy seed.” And to render this command with regard to his *servants* still more impressive it is repeated in the very next verse; and herein we may perceive the great care which was taken by God to guard the *rights of servants* even under this “dark dispensation.” What too was the testimony given to the faithfulness of this eminent patriarch. “For I know him that he will command his children and his *household* after him, and they shall keep the way of the Lord to do justice and judgment.” Now my dear friends many of you believe that circumcision has been superseded by baptism in the Church; *Are you* careful to have *all* that are born in your house or bought with money of any stranger, baptized? *Are you* as faithful as Abraham to command *your household to keep the way of the Lord*? I leave it to your own consciences to decide. Was patriarchal servitude then like American Slavery?

But I shall be told, God sanctioned Slavery, yea commanded Slavery under the Jewish Dispensation. Let us examine this subject calmly and prayerfully. I admit that a species of *servitude* was permitted to the Jews, but in studying the subject I have been struck with wonder and admiration at perceiving how carefully the servant was guarded from violence, injustice and wrong. I will first inform you how these servants became

servants, for I think this a very important part of our subject. From consulting Horne, Calmet and the Bible, I find there were six different ways by which the Hebrews became servants legally.

1. If reduced to extreme poverty, a Hebrew might sell himself, i.e. his services, for six years, in which case *hereceived* the purchase money *himself*. Lev. xxv, 39.
2. A father might sell his children as servants, i.e. his *daughters*, in which circumstance it was understood the daughter was to be the wife or daughter-in-law of the man who bought her, and the *father* received the price. In other words, Jewish women were sold as *white women* were in the first settlement of Virginia—as *wives*, *not* slaves. Ex. xxi, 7.
3. Insolvent debtors might be delivered to their creditors as servants. 2 Kings iv, 1
4. Thieves not able to make restitution for their thefts, were sold for the benefit of the injured person. Ex. xxii, 3.
5. They might be born in servitude. Ex. xxi, 4.
6. If a Hebrew had sold himself to a rich Gentile, he might be redeemed by one of his brethren at any time the money was offered; and he who redeemed him, was *not* to take advantage of the favor thus conferred, and rule over him with rigor. Lev. xxv, 47-55.

Before going into an examination of the laws by which these servants were protected, I would just ask whether American slaves have become slaves in any of the ways in which the Hebrews became servants. Did they sell themselves into slavery and receive the purchase money into their own hands? No! Did they become insolvent, and by their own imprudence subject themselves to be sold as slaves? No! Did they steal the property of another, and were they sold to make restitution for their crimes? No! Did their present masters, as an act of kindness, redeem them from some heathen tyrant to whom *they had sold themselves* in the dark hour of adversity? No! Were they born in slavery? No! No! not according to *Jewish Law*, for the servants who were born in servitude among them, were born of parents who had *sold themselves* for six years: Ex. xxi, 4. Were the female slaves of the South sold by their fathers? How shall I answer this question? Thousands and tens of thousands never were, *their fathers never* have received the poor compensation of silver or gold for the tears and toils, the suffering, and anguish, and hopeless bondage of *their daughters*. They labor day by day, and year by year, side by side, in the same field, if haply their daughters are permitted to remain on the same plantation with them, instead of being as they often are, separated from their parents and sold into distant states, never again to meet on earth. But do the *fathers of the South ever sell their daughters*? My heart beats, and my hand trembles, as I write the awful affirmative, Yes! The fathers of this Christian land often sell their daughters, *not* as Jewish parents did, to be the wives and daughters-in-law of the man who buys them, but to be the abject slaves of petty tyrants and irresponsible masters. Is it not so, my friends? I leave it to your own candor to corroborate my assertion. Southern slaves then have *not* become slaves in any of the six different ways in which Hebrews became servants, and I hesitate not to say that American masters *cannot* according to *Jewish law* substantiate their claim to the men, women, or children they now hold in bondage.

But there was one way in which a Jew might illegally be reduced to servitude; it was this, he might be *stolen* and afterwards sold as a slave, as was Joseph. To guard most effectually against this dreadful crime of manstealing, God enacted this severe law. "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." [1] As I have tried American Slavery by *legal* Hebrew servitude, and found, (to your surprise, perhaps,) that Jewish law cannot justify the slaveholder's claim, let us now try it by *illegal* Hebrew bondage. Have the Southern slaves then been, stolen? If they did not sell themselves into bondage; if they were not sold as insolvent debtors or as thieves; if they were not redeemed from a heathen master to whom *they had sold themselves*; if they were not born in servitude according to Hebrew law; and if the females were not sold by their fathers as wives and daughters-in-law to those who purchased them; then what shall we say of them? what can we say of them but that according to *Hebrew Law they have been stolen*.

...

But perhaps you will be ready to query, why appeal to *women* on this subject? *We* do not make the laws which perpetuate slavery. *No* legislative power is vested in *us*; *we* can do nothing to overthrow the system, even if we wished to do so. To this I reply, I know you do not make the laws, but I also know that *you are the wives and mothers, the sisters and daughters of those who do*; and if you really suppose *you* can do nothing to overthrow slavery, you are greatly mistaken. You can do much in every way: four things I will name. 1st. You can read on this subject. 2d. You can pray over this subject. 3d. You can speak on this subject. 4th. You can *act* on this subject. I have not placed reading before praying because I regard it more important, but because, in order to pray aright, we must understand what we are praying for; it is only then we can "pray with the understanding and the spirit also."

1. Read then on the subject of slavery. Search the Scriptures daily, whether the things I have told you are true. Other books and papers might be a great help to you in this investigation, but they are not necessary, and it is hardly probable that your Committees of Vigilance will allow you to have any other. The *Bible* then is the book I want you to read in the spirit of inquiry, and the spirit of prayer. Even the enemies of Abolitionists, acknowledge that their doctrines are drawn from it. In the great mob in Boston, last autumn, when the books and papers of the Anti-Slavery Society, were thrown out of the windows of their office, one individual laid hold of the Bible and was about tossing it out to the ground, when another reminded him that it was the Bible he had in his hand. "*O! 'tis all one,*" he replied, and out went the sacred volume, along with the rest. We thank him for the acknowledgment. Yes, "*it is all one,*" for our books and papers are mostly commentaries on the Bible, and the Declaration. Read the *Bible* then, it contains the words of Jesus, and they are spirit and life. Judge for yourselves whether *he sanctioned* such a system of oppression and crime.
2. Pray over this subject. When you have entered into your closets, and shut to the doors, then pray to your father, who seeth in secret, that he would open your eyes to see whether slavery is *sinful*, and if it is, that he would enable you to bear a faithful, open and unshrinking testimony against it, and to do whatsoever your hands find to do, leaving the consequences entirely to him, who still

says to us whenever we try to reason away duty from the fear of consequences, “*What is that to thee, follow thou me.*” Pray also for that poor slave, that he may be kept patient and submissive under his hard lot, until God is pleased to open the door of freedom to him without violence or bloodshed. Pray too for the master that his heart may be softened, and he made willing to acknowledge, as Joseph’s brethren did, “Verily we are guilty concerning our brother,” before he will be compelled to add in consequence of Divine judgment, “therefore is all this evil come upon us.” Pray also for all your brethren and sisters who are laboring in the righteous cause of Emancipation in the Northern States, England and the world. There is great encouragement for prayer in these words of our Lord. “Whatsoever ye shall ask the Father *in my name*, he *will give it* to you”—Pray then without ceasing, in the closet and the social circle.

3. Speak on this subject. It is through the tongue, the pen, and the press, that truth is principally propagated. Speak then to your relatives, your friends, your acquaintances on the subject of slavery; be not afraid if you are conscientiously convinced it is *sinful*, to say so openly, but calmly, and to let your sentiments be known. If you are served by the slaves of others, try to ameliorate their condition as much as possible; never aggravate their faults, and thus add fuel to the fire of anger already kindled, in a master and mistress’s bosom; remember their extreme ignorance, and consider them as your Heavenly Father does the *less culpable* on this account, even when they do wrong things. Discountenance all cruelty to them, all starvation, all corporal chastisement; these may brutalize and *break* their spirits, but will never bend them to willing, cheerful obedience. If possible, see that they are comfortably and *seasonably* fed, whether in the house or the field; it is unreasonable and cruel to expect slaves to wait for their breakfast until eleven o’clock, when they rise at five or six. Do all you can, to induce their owners to clothe them well, and to allow them many little indulgences which would contribute to their comfort. Above all, try to persuade your husband, father, brothers and sons, that *slavery is a crime against God and man*, and that it is a great sin to keep *human beings* in such abject ignorance; to deny them the privilege of learning to read and write. The Catholics are universally condemned, for denying the Bible to the common people, but, *slaveholders must not* blame them, for *they* are doing the *very same thing*, and for the very same reason, neither of these systems can bear the light which bursts from the pages of that Holy Book. And lastly, endeavour to inculcate submission on the part of the slaves, but whilst doing this be faithful in pleading the cause of the oppressed.

“Will *you* behold unheeding,
Life’s holiest feelings crushed,
Where *woman’s* heart is bleeding,
Shall *woman’s* voice be hushed?”

4. Act on this subject. Some of you own slaves yourselves. If you believe slavery is *sinful*, set them at liberty, “undo the heavy burdens and let the oppressed go free.” If they wish to remain with you,

pay them wages, if not let them leave you. Should they remain teach them, and have them taught the common branches of an English education; they have minds and those minds, *ought to be improved*. So precious a talent as intellect, never was given to be wrapt in a napkin and buried in the earth. It is the *duty* of all, as far as they can, to improve their own mental faculties, because we are commanded to love God with *all our minds*, as well as with all our hearts, and we commit a great sin, if we *forbid or prevent* that cultivation of the mind in others, which would enable them to perform this duty. Teach your servants then to read &c, and encourage them to believe it is their *duty* to learn, if it were only that they might read the Bible.

But some of you will say, we can neither free our slaves nor teach them to read, for the laws of our state forbid it. Be not surprised when I say such wicked laws *ought to be no barrier* in the way of your duty, and I appeal to the Bible to prove this position. What was the conduct of Shiphrah and Puah, when the king of Egypt issued his cruel mandate, with regard to the Hebrew children? “*They feared God, and did not as the King of Egypt commanded them, but saved the men children alive.*” Did these *women* do right in disobeying that monarch? “*Therefore (says the sacred text,) God dealt well with them, and made them houses*” Ex. i. What was the conduct of Shadrach, Meshach, and Abednego, when Nebuchadnezzar set up a golden image in the plain of Dura, and commanded all people, nations, and languages, to fall down and worship it? “Be it known, unto thee, (said these faithful *Jews*) O king, that we *will not* serve thy gods, nor worship the image which thou hast set up.” Did these men *do right in disobeying the law* of their sovereign? Let their miraculous deliverance of Daniel, when Darius made a firm decree that no one should ask a petition of any man or God for thirty days? Did the prophet cease to pray? No! “When Daniel *knew that the writing was signed*, he went into his house, and his windows being *open* towards Jerusalem, he kneeled upon this knees three times a day, and prayed and gave thanks before his God, as he did aforetime.” Did Daniel do right this to *break* the law of his king? Let his wonderful deliverance out of the mouths of lions answer; Dan. vii. Look, too, at the Apostles Peter and John. When the ruler of the Jews “*commanded them not* to speak at all, nor teach in the name of Jesus,” what did they say? “Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.” And what did they do? “They spake the word of God with boldness, and with great power gave the Apostles witness of the *resurrection* of the Lord Jesus;” although *this* was the very doctrine, for the preaching of which they had just been cast into prison, and further threatened. Did these men do right? I leave *you* to answer, who now enjoy the benefits of their labours and sufferings, in that Gospel they dared to preach when positively commanded *not to teach any more* in the name of Jesus; Acts iv.

But some of you may say, if we do free our slaves, they will be taken up and sold, therefore there will be no use in doing it. Peter and John might just as well have said, we will not preach the gospel, for if we do, we shall be taken up and put in prison, therefore there will be no use in our preaching. *Consequences*, my friends, belong no more to *you*, than they did to these apostles. Duty is ours and events are God's. If you think slavery is sinful, all you have to do is to set your slaves at liberty, do all you can to protect them, and in humble faith and fervent prayer, commend them to your common Father. He can take care of them; but if for wise purposes he sees fit to allow them to be sold, this will afford you an opportunity of testifying openly,

wherever you go, against the crime of *manstealing*. Such an act will be *clear robbery*, and if exposed, might, under the Divine direction, do the cause of Emancipation more good, than any thing that could happen, for, "He makes even the wrath of man to praise him, and the remainder of wrath he will restrain."

I know that this doctrine of obeying *God*, rather than man, will be considered as dangerous, and heretical by many, but I am not afraid openly to avow it, because it is the doctrine of the Bible; but I would not be understood to advocate resistance to any law however oppressive, if, in obeying it, I was not obliged to commit *sin*. If for instance, there was a law, which imposed imprisonment or a fine upon me if I manumitted a slave, I would on no account resist that law, I would set the slave free, and then go to prison or pay the fine. If a law commands me to *sin I will break it*; if it calls me to *suffer*, I will let it take its course unresistingly. The doctrine of blind obedience and unqualified submission to *any human* power, whether civil or ecclesiastical, is the doctrine of despotism, and ought to have no place among Republicans and Christians.

...

The *women of the South* can overthrow this horrible system of oppression and cruelty, licentiousness and wrong. Such appeals to your legislatures would be irresistible, for there is something in the heart of man which *will bend under moral suasion*. There is a swift witness for truth in his bosom, *which will respond to truth* when it is uttered with calmness and dignity. If you could obtain but six signatures to such a petition in only one state, I would say, send up that petition, and be not in the least discouraged by the scoffs and jeers of the heartless, or the resolution of the house to lay it on the table. It will be a great thing if the subject can be introduced into your legislatures in any way, even by *women*, and *they* will be the most likely to introduce it there in the best possible manner, as a matter of *morals* and *religion*, not of expediency or politics. You may petition, too, the different ecclesiastical bodies of the slave states. Slavery must be attacked with the whole power of truth and the sword of the spirit. You must take it up on *Christian* ground, and fight against it with Christian weapons, whilst your feet are shod with the preparation of the gospel of peace. And *you are now* loudly called upon by the cries of the widow and the orphan, to arise and gird yourselves for this great moral conflict, with the whole armour of righteousness upon the right hand and on the left.

There is every encouragement for you to labor and pray, my friends, because the abolition of slavery as well as its existence, has been the theme of prophecy. "Ethiopia (says the Psalmist) shall stretch forth her hands unto God." And is she not now doing so? Are not the Christian negroes of the south lifting their hands in prayer for deliverance, just as the Israelites did when their redemption was drawing nigh? Are they not sighing and crying by reason of the hard bondage? And think you, that He, of whom it was said, "and God heard their groaning, and their cry came up unto him by reason of the hard bondage," think you that his ear is heavy that he cannot *now* hear the cries of his suffering children? Or that He who raised up a Moses, an Aaron, and a Miriam, to bring them up out of the land of Egypt from the house of bondage, cannot now, with a high hand and a stretched out arm, rid the poor negroes out of the hands of their masters? Surely you believe that his aim is *not* shortened that he cannot save. And would not such a work of mercy redound to his glory? But another string of the harp of prophecy vibrates to the song of deliverance: "But they shall sit every man under his vine, and under his fig-tree, and *none shall make them afraid*; for the mouth of the Lord

of Hosts hath spoken it." The *slave* never can do this as long as he is a *slave*; whilst he is a "chattel personal" he can own *no* property; but the time *is to comewhen every* man is to sit under *his own* vine and *his own* fig-tree, and no domineering driver, or irresponsible master, or irascible mistress, shall make him afraid of the chain or the whip. Hear, too, the sweet tones of another string: "Many shall run to and fro, and *knowledge* shall be *increased*." Slavery is an insurmountable barrier to the increase of knowledge in every community where it exists; *slavery, then, must be abolished before this prediction can be fulfilled*. The last chord I shall touch, will be this, "They shall not hurt nor destroy in all my holy mountain."

Slavery, then, must be overthrown before the prophecies can be accomplished, but how are they to be fulfilled? Will the wheels of the millennial car be rolled onward by miraculous power? No! God designs to confer this holy privilege upon *man*; it is through *his* instrumentality that the great and glorious work of reforming the world is to be done. And see you not how the mighty engine of *moral power* is dragging in its rear the Bible and peace societies, anti-slavery and temperance, sabbath schools, moral reform, and missions? or to adopt another figure, do not these seven philanthropic associations compose the beautiful tints in that bow of promise which spans the arch of our moral heaven? Who does not believe, that if these societies were broken up, their constitutions burnt, and the vast machinery with which they are laboring to regenerate mankind was stopped, that the black clouds of vengeance would soon burst over our world, and every city would witness the fate of the devoted cities of the plain? Each one of these societies is walking abroad through the earth scattering the seeds of truth over the wide field of our world, not with the hundred hands of a Briareus, but with a hundred thousand.

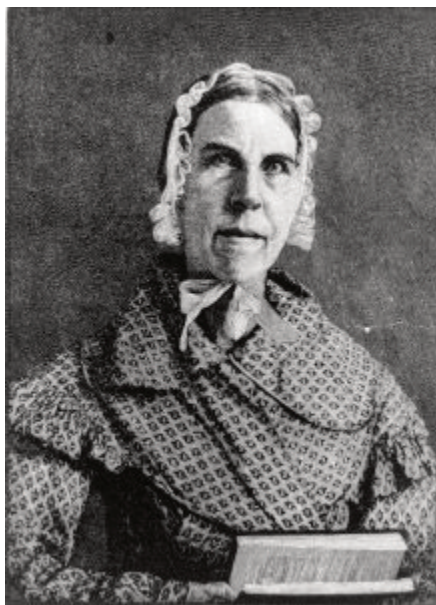
Source:

An Appeal to the Christian Women of the South, Angelina Emily Grimke, Public Domain

Author Introduction-Sarah Moore Grimke (1792-1873)

GRIMKÉ, SARAH MOORE was born in Charleston, South Carolina. Her father, John Fachereau Grimké, served as an artillery officer in the Continental army and a jurist of some distinction. He was a man of wealth and culture and a slave-holder. Sarah's father cut her educational short because she was a girl, yet her brothers shared their studies with her and later with her sister as well. In fact, Sarah was heavily influenced by her older brother, Thomas Smith Grimke, who was educated at Yale, became a successful lawyer, and served in the South Carolina state Senate from 1826-1830. Thomas strongly advocated spelling-reform, temperance, and the Transcendentalist idea of absolute non-resistance.

Figure 1. Sarah Moore Grimke



Having been already dissatisfied with the Episcopal and the Presbyterian Church, converted to the Quaker faith during a 1821 visit to Philadelphia. Sometime after that, Sarah grew into a belief in abolition, partly through her sister's influence, and by the end of 1836 wrote an *Epistle to the Clergy of the Southern States*.

This began her public work for the abolitionist movement, as she began giving public addresses regarding slavery. Despite being in the north, Grimké's position was not viewed kindly by everyone. Several members of the General Association of Congregational Ministers of Massachusetts called on the clergy to close their churches to women exhorters. Both Garrison and Whittier defended the Grimke sisters publicly.

Sarah, who had never forgotten that her studies had been curtailed because she was a girl, contributed to the *Boston Spectator* papers on "The Province of Woman" and published *Letters on the Condition of Women and the Equality of the Sexes* (1838) — the real beginning of the "woman's rights" movement in America, and at the time a cause of anxiety to Whittier and others, who urged upon the sisters the prior importance of the anti-slavery cause.

Sarah never married and lived her adult life with her sister, Angelina (who did marry in Theodore Weld in 1838). From 1854-1864 the three ran a school for black and white alike at Eagleswood, near Perth Amboy, New Jersey. Later, they moved to Hyde Park, Massachusetts, and continued teaching. At age 75, Sarah translated and abridged Lamartine's life of Joan of Arc. Sarah died in Hyde Park, Massachusetts on December 23, 1873.

Grimké has been remembered well in contemporary culture. Sarah was inducted into the National Women's Hall of Fame in 1998 and The 2014 Sue Monk Kidd book *An Invention of Wings* is based on her life.

Source:

Grimké, Sarah Moore and Angelina Emily, 1911 Encyclopædia Britannica, 11th Edition, Public Domain

Image Credit:

Figure 1. "Sarah Moore Grimke," United States Library of Congress's Prints and Photographs, Wikimedia, Public Domain.

The Condition of Women in the United States (1837) By Sarah
Moore Grimke

LETTER VIII.

ON THE CONDITION OF WOMEN IN THE UNITED STATES.

Brookline, 1837.

My dear Sister, — I have now taken a brief survey of the condition of woman in various parts of the world. I regret that my time has been so much occupied by other things, that I have been unable to bestow that attention upon the subject which it merits, and that my constant change of place has prevented me from having access to books, which might probably have assisted me in this part of my work. I hope that the principles I have asserted will claim the attention of some of my sex, who may be able to bring into view, more thoroughly than I have done, the situation and degradation of woman. I shall now proceed to make a few remarks on the condition of women in my own country.

During the early part of my life, my lot was cast among the butterflies of the fashionable world; and of this class of women, I am constrained to say, both from experience and observation, that their education is miserably deficient; that they are taught to regard marriage as the one thing needful, the only avenue to distinction; hence to attract the notice and win the attentions of men, by their external charms, is the chief business of fashionable girls. They seldom think that men will be allured by intellectual acquirements, because they find, that where any mental superiority exists, a woman is generally shunned and regarded as stepping out of her ‘appropriate sphere,’ which, in their view, is to dress, to dance, to set out to the best possible advantage her person, to read the novels which inundate the press, and which do more to destroy her character as a rational creature, than any thing else. Fashionable women regard themselves, and are regarded by men, as pretty toys or as mere instruments of pleasure; and the vacuity of mind, the heartlessness, the frivolity which is the necessary result of this false and debasing estimate of women, can only be fully understood by those who have mingled in the folly and wickedness of fashionable life; and who have been called from such pursuits by the voice of the Lord Jesus, inviting their weary and heavy laden souls to come unto Him and learn of Him, that they may find something worthy of their immortal spirit, and

their intellectual powers; that they may learn the high and holy purposes of their creation, and consecrate themselves unto the service of God; and not, as is now the case, to the pleasure of man.

There is another and much more numerous class in this country, who are withdrawn by education or circumstances from the circle of fashionable amusements, but who are brought up with the dangerous and absurd idea, that marriage is a kind of preferment; and that to be able to keep their husband's house, and render his situation comfortable, is the end of her being. Much that she does and says and thinks is done in reference to this situation; and to be married is too often held up to the view of girls as the *sine qua non* of human happiness and human existence. For this purpose more than for any other, I verily believe the majority of girls are trained. This is demonstrated by the imperfect education which is bestowed upon them, and the little pains taken to cultivate their minds, after they leave school, by the little time allowed them for reading, and by the idea being constantly inculcated, that although all household concerns should be attended to with scrupulous punctuality at particular seasons, the improvement of their intellectual capacities is only a secondary consideration, and may serve as an occupation to fill up the odds and ends of time. In most families, it is considered a matter of far more consequence to call a girl off from making a pie, or a pudding, than to interrupt her whilst engaged in her studies. This mode of training necessarily exalts, in their view, the animal above the intellectual and spiritual nature, and teaches women to regard themselves as a kind of machinery, necessary to keep the domestic engine in order, but of little value as the intelligent companions of men.

Let no one think, from these remarks, that I regard a knowledge of housewifery as beneath the acquisition of women. Far from it: I believe that a complete knowledge of household affairs is an indispensable requisite in a woman's education, — that by the mistress of a family, whether married or single, doing her duty thoroughly and understandingly, the happiness of the family is increased to an incalculable degree, as well as a vast amount of time and money saved. All I complain of is, that our education consists so almost exclusively in culinary and other manual operations. I do long to see the time, when it will no longer be necessary for women to expend so many precious hours in furnishing 'a well spread table,' but that their husbands will forego some of their accustomed indulgences in this way, and encourage their wives to devote some portion of their time to mental cultivation, even at the expense of having to dine sometimes on baked potatoes, or bread and butter.

I believe the sentiment expressed by the author of 'Live and let Live,' is true:

'Other things being equal, a woman of the highest mental endowments will always be the best housekeeper, for domestic economy, is a science that brings into action the qualities of the mind, as well as the graces of the heart. A quick perception, judgment, discrimination, decision and order are high attributes of mind, and are all in daily exercise in the well ordering of a family. If a sensible woman, an intellectual woman, a woman of genius, is not a good housewife, it is not because she is either, or all or those, but because there is some deficiency in her character, or some omission of duty which should make her very humble, instead of her indulging in any secret self-complacency on account of a certain superiority, which only aggravates her fault.'

The influence of women over the minds and character of children of both sexes, is allowed to be far greater than that of men. This being the case by the very ordering of nature, women should be prepared

by education for the performance of their sacred duties as mothers and as sisters. A late American writer¹, speaking on this subject, says in reference to an article in the *Westminster Review* :

‘I agree entirely with the writer in the high estimate which he places on female education, and have long since been satisfied, that the subject not only merits, but imperiously demands a thorough reconsideration. The whole scheme must, in my opinion, be deconstructed. The great elements of usefulness and duty are too little attended to. Women ought, in my view of the subject, to approach to the best education now given to men, (I except mathematics and the classics,) far more I believe than has ever yet been attempted. Give me a host of educated, pious mothers and sisters, and I will do more to revolutionize a country, in moral and religious taste, in manners and in social virtues and intellectual cultivation, than I can possibly do in double or treble the time, with a similar host of educated men. I cannot but think that the miserable condition of the great body of the people in all ancient communities, is to be ascribed in a very great degree to the degradation of women.’

There is another way in which the general opinion, that women are inferior to men, is manifested, that bears with tremendous effect on the laboring class, and indeed on almost all who are obliged to earn a subsistence, whether it be by- mental or physical exertion — I allude to the disproportionate value set on the time and labor of men and of women. A man who is engaged in teaching, can always, I believe, command a higher price for tuition than a woman — even when he teaches the same branches, and is not in any respect superior to the woman. This I know is the case in boarding and other schools with which I have been acquainted, and it is so in every occupation in which the sexes engage indiscriminately. As for example, in tailoring, a man has twice, or three times as much for making a waistcoat or pantaloons as a woman, although the work done by each may be equally good. In those employments which are peculiar to women, their time is estimated at only half the value of that of men. A woman who goes out to wash, works as hard in proportion as a wood sawyer, or a coal heaver, but she is not generally able to make more than half as much by a day’s work. The low remuneration which women receive for their work, has claimed the attention of a few philanthropists, and I hope it will continue to do so until some remedy is applied for this enormous evil. I have known a widow, left with four or five children, to provide for, unable to leave home because her helpless babes demand her attention, compelled to earn a scanty subsistence, by making coarse shirts at 12 1-2 cents a piece, or by taking in washing, for which she was paid by some wealthy persons 12 1-2 cents per dozen. All these things evince the low estimation in which woman is held. There is yet another and more disastrous consequence arising from this unscriptural notion — women being educated, from earliest childhood, to regard themselves as inferior creatures, have not that self-respect which conscious equality would engender, and hence when their virtue is assailed, they yield to temptation with facility, under the idea that it rather exalts than debases them, to be connected with a superior being.

There is another class of women in this country, to whom I cannot refer, without feelings of the deepest shame and sorrow. I allude to our female slaves. Our southern cities are whelmed beneath a tide of pollution; the virtue of female slaves is wholly at the mercy of irresponsible tyrants, and women are bought and sold in our slave markets, to gratify the brutal lust of those who bear the name of Christians. In our slave States, if

1. Thomas S. Grimke

amid all her degradation and ignorance, a woman desires to preserve her virtue unsullied, she is either bribed or whipped into compliance, or if she dares resist her seducer, her life by the laws of some of the slave States may be, and has actually been sacrificed to the fury of disappointed passion. Where such laws do not exist, the power which is necessarily vested in the master over his property, leaves the defenceless slave entirely at his mercy, and the sufferings of some females on this account, both physical and mental, are intense. Mr. Gholson, in the House of Delegates of Virginia, in 1832, said, 'He really had been under the impression that he owned his slaves. He had lately purchased four women and ten children, in whom he thought he had obtained a great bargain; for he supposed they were his own property, as were his brood mares. 'But even if any laws existed in the United States, as in Athens formerly, for the protection of female slaves, they would be null and void, because the evidence of a colored person is not admitted against a white, in any of our Courts of Justice in the slave States. 'In Athens, if a female slave had cause to complain of any want of respect to the laws of modesty, she could seek the protection of the temple, and demand a change of owners; and such appeals were never discountenanced, or neglected by the magistrate.' In Christian America, the slave has no refuge from unbridled cruelty and lust.

S. A. Forrall, speaking of the state of morals at the South, says, "Negresses when young and likely, are often employed by the planter, or his friends, to administer to their sensual desires. This frequently is a matter of speculation, for if the offspring, a mulatto, be a handsome female, 800 or 1000 dollars may be obtained for her in the New Orleans market. It is an occurrence of no uncommon nature to see a Christian father sell his own daughter, and the brother his own sister.' The following is copied by the N. Y. Evening Star from the Picayune, a paper published in New Orleans. 'A very beautiful girl, belonging to the estate of John French, a deceased gambler at New Orleans, was sold a few days since for the round sum of \$7,000. An ugly-looking bachelor named Gouch, a member of the Council of one of the Principalities, was the purchaser. The girl is a brunette; remarkable for her beauty and intelligence, and there was considerable contention, who should be the purchaser. She was, however, persuaded to accept Gouch, he having made her princely promises.' I will add but one more from the numerous testimonies respecting the degradation of female slaves, and the licentiousness of the South. It is from the Circular of the Kentucky Union, for the moral and religious improvement of the colored race.

* To the female character among our black population, we cannot allude but with feelings of the bitterest shame. A similar condition of moral pollution and utter disregard of a pure and virtuous reputation, is to be found only without the pale of Christendom. That such a state of society should exist in a Christian nation, claiming to be the most enlightened upon earth, without calling forth any particular attention to its existence, though ever before our eyes and in our families, is a moral phenomenon at once unaccountable and disgraceful.' Nor does the colored woman suffer alone: the moral purity of the white woman is deeply contaminated. In the daily habit of seeing the virtue of her enslaved sister sacrificed without hesitancy or remorse, she looks upon the crimes of seduction and illicit intercourse without horror, and although not personally involved in the guilt, she loses that value for innocence in her own, as well as the other sex, which is one of the strongest safeguards to virtue. She lives in. habitual intercourse with men, whom she knows to be polluted by licentiousness, and often is she compelled to witness in her own domestic circle, those disgusting and heart-sickening jealousies and strifes which disgraced and distracted the family of Abraham.

In addition to all this, the female slaves suffer every species of degradation and cruelty, which the most wanton barbarity can inflict; they are indecently divested of their clothing, sometimes tied up and severely whipped, sometimes prostrated on the earth, while their naked bodies are torn by the scorpion lash.

“The whip on woman’s shrinking flesh !
Our soil yet reddening with the stains
Caught from her scourging warm and fresh.”

Can any American woman look at these scenes of shocking licentiousness and cruelty, and fold her hands in apathy, and say, ‘ I have nothing to do with slavery ’? She cannot and be guiltless.

I cannot close this letter, without saying a few words on the benefits to be derived by men, as well as women, from the opinions I advocate relative to the equality of the sexes. Many women are now supported, in idleness and extravagance, by the industry of their husbands, fathers, or brothers, who are compelled to toil out their existence, at the counting house, or in the printing office, or some other laborious occupation, while the wife, and daughters and sisters take no part in the support of the family, and appear to think that their sole business is to spend the hard bought earnings of their male friends. I deeply regret such a state of things, because I believe that if women felt their responsibility, for the support of themselves, or their families it would add strength and dignity to their characters, and teach them more true sympathy for their husbands, than is now generally manifested, — a sympathy which would be exhibited by actions as well as words. Our brethren may reject my doctrine, because it runs counter to common opinions, and because it wounds their pride ; but I believe they would be ‘ partakers of the benefit ‘ resulting from the Equality of the Sexes, and would find that woman, as their equal, was unspeakably more valuable than woman as their inferior, both as a moral and an intellectual being.

Thine in the bonds of womanhood,
Sarah M. Grimke.

Source:

Letters on the Equality of the Sexes and the Condition of Women, Sarah M. Grimke, Public Domain

Author Introduction-William Garrison (1805-1879)

William Lloyd Garrison, born in Newburyport, Massachusetts, was one of the most articulate and influential advocates of the abolitionist movement in the United States. Garrison gained experience in publishing while an apprentice and in 1826 purchased a local paper which he named *The Free Press*. After this newspaper failed, he moved to Boston and became joint editor of the *National Philanthropist*, a newspaper devoted to the temperance movement. During this period, Garrison met Benjamin Lundy, who was already active in the temperance movement, and decided to start speaking publicly against slavery. On July 4, 1829, Garrison delivered the first of many public addresses against the evils of slavery.

Figure 1. William Lloyd Garrison



In the fall of 1830, Garrison founded the *Liberator*. Although the paper seldom met its expenses and never had more than 3,000 subscribers, it aroused the Nation as few newspapers had in the past. The *Liberator* was published until the ratification of the 13th Amendment with the final issue being printed on December 29, 1865. Besides publishing his newspaper, Garrison also organized the New England Anti-Slavery Society in 1832 and helped to establish the American Anti-Slavery Society in Philadelphia a year later. After the Civil War, Garrison went into semi-retirement but continued his campaigns for prohibition, women's rights, and justice for Native Americans. After Garrison's death, his house was owned for a time by the Rockledge Association, an organization of African Americans formed to preserve the building. In 1904, the house was acquired by the Episcopal Sisters of the Society of St. Margaret who own the property today. Though not directly associated with the Underground Railroad, the William Lloyd Garrison House stands as a monument to the man who established the moral nature of the conflict that led to the Civil War.

Source:

William Lloyd Garrison House, National Park Service, Public Domain

Image Credit:

Figure 1. "William Lloyd Garrison," Liljenquist Family Collection of Civil War Photographs, Wikimedia, Public Domain.

Editorial: To the Public (1831) By William Lloyd Garrison

To the Public.

In the month of August, I issued proposals for publishing 'The Liberator' in Washington city; but the enterprise, though hailed in different sections of the country, was palsied by public indifference. Since that time, the removal of the Genius of Universal Emancipation to the Seat of Government has rendered less imperious the establishment of a similar periodical in that quarter.

During my recent tour for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact, that a greater revolution in the public sentiment was to be effected in the free states—and particularly in *New England* than at the south. I found contempt more bitter, opposition more active, detraction more relentless, prejudice more stubborn, and apathy more frozen, than among slave owners themselves. Of course, there were individual exceptions to the contrary. This state of things afflicted, but did not dishearten me. I determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation, *within sight of Bunker Hill and in the birth place of liberty*. That standard is now unfurled; and long may it float, unhurt by the spoliations of time or the missiles of a desperate foe—yea, till every chain be broken, and every bondman set free! Let southern oppressors tremble—let their secret abettors tremble—let all the enemies of the persecuted black tremble.

I deem the publication of my original Prospects¹ unnecessary, as it has obtained a wide circulation. The principles therein inculcated will be steadily pursued in the paper, excepting that I shall not array myself as the political partisan of any man. In defending the great cause of human rights, I wish to derive the assistance of all religions and of all parties.

Assenting to the 'self-evident truth' maintained in the American Declaration of Independence, 'that all men are created equal, and endowed by their Creator with certain inalienable rights—among which are life, liberty and the pursuit of happiness,' I shall strenuously contend for the immediate enfranchisement of our slave population. In Park-street Church, on the Fourth of July, 1829, in an address on slavery, I unreflectingly assented to the popular but pernicious doctrine of *gradual* abolition. I seize this opportunity to make a full and

1. I would here offer my grateful acknowledgments to those editors who so promptly and generously inserted my Proposals. They must give me an available opportunity to repay their liberality.

unequivocal recantation, and thus publicly to ask pardon of my God, of my country and of my brethren the poor slaves, for having mattered a sentiment so full of timidity, injustice and absurdity. A similar recantation, from my pen, was published in the *Genius of Universal Emancipation* at Baltimore, in September, 1829. My conscience is now satisfied.

I am aware, that many object to the severity of my language ; but is there not cause for severity? I *will* be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! no! Tell a man whose house is on fire, to give a moderate alarm ; tell him to moderately rescue his wife from the hands of the ravisher ; tell the mother to gradually extricate her babe from the fire into which it has fallen; —but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—**AND I WILL BE HEARD.** The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

It is pretended, that I am retarding the cause of emancipation by the coarseness of my invective, and the precipitancy of my measures. *The charge is not true.* On this question my influence, —humble as it is,—is felt at this moment to a considerable extent, and shall be felt in coming years—not perniciously, but beneficially—not as a curse, but as a blessing; and posterity will bear testimony that I was right. I disregard ‘the fear of man which bringeth a snare,’ and to speak his truth in its simplicity and power. Ad here I close with this fresh dedication:

‘Oppression ! I have seen thee, face to face,
 And met thy cruel eye and cloudy brow ;
 But thy soul-withering glance I fear not now—
 For dread to prouder feelings doth give place
 Of deep abhorrence ! Scorning the disgrace
 Of slavish knees that at thy footstool bow,
 I also kneel—but with far other vow
 Do hail thee and thy herd of hirelings base :—
 I swear, while life-blood warms my throbbing veins,
 Still to oppose and thwart, with heart and hand,
 Thy brutalizing sway—till Afric’s chains
 Aro burst, and Freedom rules the rescued land,—
 Trampling Oppression and his iron rod :
Such is the vow I take—SO HELP ME GOD !’

William Lloyd Garrison.

Boston, January 1, 1831

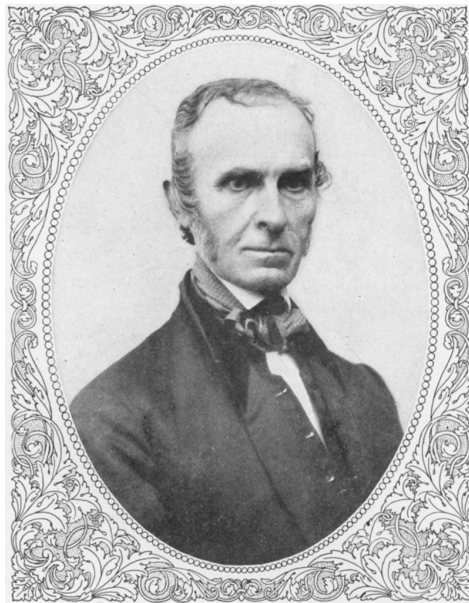
Source:

The Liberator, William Lloyd Garrison and Isaac Knapp, Publishers., Public Domain

Author Introduction-John Greenleaf Whittier (1807-1892)

John Greenleaf Whittier contributed to the continuing and growing call for a national literature through his works on New England folklore and history. He set his most accomplished poem, “Snow-Bound: A Winter Idyll” (1866), in his childhood home, a farm in the Merrimack Valley. His American voice was sentimental and moralistic; it was also sharp, detailed, and simple.

Figure 1. John Greenleaf Whittier, 1859



The simplicity may have been influenced by his Quaker faith; this faith certainly influenced his sense of public duty. Beginning in 1828, Whittier wrote for such important newspapers and journals as *The American Manufacturer*, *New England Weekly Review*, and *The National Era*; he also helped found the *Atlantic Monthly*. Over the course of his public life, Whittier published hundreds of journal articles, pamphlets, essays, and poems on such important social issues as labor conditions and Abolition. In 1833, he served as a delegate to the National Anti-Slavery Convention in Philadelphia. He also was elected to the Massachusetts legislature,

founded the Liberty party, and ran for Congress. In 1835, while on a lecture tour, he and the British abolitionist George Thompson were attacked by an armed mob. Though shot at, they escaped unharmed.

In addition to these political activities, Whittier devoted a good part of his writing to the Abolitionist cause with such influential works as *Justice and Expediency* (1833), “The Slave Ships” (1834), and “Ichabod” (1850). This last poem attacked Daniel Webster, who sought to compromise with those who supported slavery and the Fugitive Slave Law.

After the Civil War and Emancipation, Whittier turned his attention again to New England life and land. “The Barefoot Boy” (1855), a popular poem set to music, gave voice to his love of nature and the country life. *Home Ballads and Other Poems* (1860) memorialized his family, especially his sister Mary who had recently died. The success of his *Poetical Works* (1869) contributed to his growing fame and prosperity. Both of these were marked at the dinner celebration of his seventieth birthday given by the *Atlantic Monthly* and attended by seventy guests, including such important American writers as Emerson, Longfellow, and Mark Twain.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “John Greenleaf Whittier, 1859,” Unknown Author, Wikimedia, Public Domain.

The Farewell (1838) By John Greenleaf Whittier

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 mother's love.
Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;

Source:

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Author Introduction-Lydia Huntley Sigourney (1791–1865)

Lydia Howard Huntley Sigourney was born in Norwich and died in Hartford, Connecticut. Under the supervision and through the help of her father's employers, Sigourney educated herself, established a school for girls, and published her first book, *Moral Pieces* (1815). It set the tone for much of her voluminous later work; she published over sixty volumes of poetry and prose and thousands of periodical essays. She always maintained an interest in morality and virtue—a “proper” concern for women at that time. She supported Republican Motherhood and often placed women's work within the separate, domestic sphere. Women could work for public good, but in their relegated realm. She herself publicly supported schools for the hearing impaired, protested for Native American rights, and advocated Abolition.

Figure 1. Lydia Huntley Sigourney



In 1819, she married Charles Sigourney, a hardware merchant. He discouraged Sigourney from publishing her writing—until they needed money due to financial losses in his business. At first, she published her work anonymously, in deference to her husband. As her reputation grew, though, she published once more under her own name.

In 1840, she traveled to Europe, seeking out literary lions and seeking to be lionized herself. Her travelogue *Pleasant Memories of Pleasant Lands* (1842) augmented her reputation and respect in America. That respect did not survive long after her death; she became primarily associated with the outmoded lachrymose elegies of the graveyard school of poets, such as those Mark Twain parodies in “Ode to Stephen Dowling Bots, Dec’d.”

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Lydia Huntley Sigourney,” Mathew Brady, Wikimedia, Public Domain.

Indian Names (1834) By Lydia Sigourney

“How can the Red men be forgotten, while so many of our states and territories, bays, lakes and rivers, are indelibly stamped by names of their giving?”

Ye say, they all have passed away,
That noble race and brave,
That their light canoes have vanished
From off the crested wave;
That ‘mid the forests where they roamed
There rings no hunter shout;
But their name is on your waters,
Ye may not wash it out.

‘Tis where Ontario’s billow
Like Ocean’s surge is curl’d.
Where strong Niagara’s thunders wake
The echo of the world.
Where red Missouri bringeth
Rich tribute from the west.
And Rappahannock sweetly sleeps
On green Virginia’s breast.

Ye say, their cone-like cabins,
That clustered o’er the vale,
Have fled away like withered leaves
Before the autumn gale:
But their memory liveth on your hills,

Their baptism on your shore,
Your everlasting rivers speak
Their dialect of yore.

Old Massachusetts wears it
Within her lordly crown.
And broad Ohio bears it
Amid his young renown;
Connecticut hath wreathed it
Where her quiet foliage waves.
And bold Kentucky breathes it hoarse
Through all her ancient caves.

Wachusset hides its lingering voice
Within his rocky heart,
And Alleghany graves its tone
Throughout his lofty chart;
Monadnock on his forehead hoar
Doth seal the sacred trust.
Your mountains build their monument,
Though ye destroy their dust.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

 To a Shred of Linen (1838) By Lydia Sigourney

Would they swept cleaner! –

Here's a littering shred

Of linen left behind — a vile reproach
 To all good housewifery. Right glad am I,
 That no neat lady, train'd in ancient times
 Of pudding-making, and of sampler-work,
 And speechless sanctity of household care,
 Hath happened here, to spy thee. She, no doubt,
 Keen looking through her spectacles, would say,
 “*This comes of reading books:*— or some spruce beau,
 Essenc'd and lilly-handed, had he chanc'd
 To scan thy slight superfices, 'twould be
 “*This comes of writing poetry.*” – Well – well—
 Come forth – offender! – hast thou aught to say?
 Canst thou by merry thought, or quaint conceit,
 Repay this risk, that I have run for thee?
 – Begin at the alpha, and resolve thyself
 Into thine elements. I see the stalk
 And bright, blue flower of flax, which erst o'erspread
 That fertile land, where mighty Moses stretch'd
 His rod miraculous. I see thy bloom
 Tinging, too scanty, these New England vales.

But, lo! The sturdy farmer lifts his fail,
 To crush thy bones unpitying, and his wife
 With 'kerchief'd head, and eyes brimful of dust,

Thy fibrous nerves, with hatchel-tooth divides.
 — I hear a voice of music — and behold!
 The ruddy damsel singeth at her wheel,
 While by her side the rustic lover sits.
 Perchance, his shrewd eye secretly doth count
 The mass of skeins, which, hanging on the wall
 Increaseth day by day. Perchance his thought,
 (*For men have deeper minds than women—sure!*)
 Is calculating what a thrifty wife
 The maid will make; and how his dairy shelves
 Shall groan beneath the weight of the golden cheese,
 Made by her dexterous hand, while many a keg
 And pot of butter, to the market borne,
 May transmigrated, on his back appear,
 In new thanksgiving coats.
 Fain would I ask,
 Mine own New England, for thy once loved wheel,
 By sofa and piano quite displac'd.
 Why dost thou banish from thy parlor-hearth
 That old Hygeian harp, whose magic rul'd
 Dyspepsia, as the minstrwl-shepherd's skill
 Exorcis'd Saul's ennui? There was no need,
 In those good times, of trim calisthenics,
 And there was less of gadding, and far more
 Of home-born, heart-felt comfort, rooted strong
 In industry, and bearing such rare fruit,
 As wealth might never purchase.
 But come back,
 Thou shred of linen. I did let thee drop,
 In my harangue, as wiser ones have lost
 The thread of their discourse. What was thy lot
 When the rough battery of the loom had stretch'd
 And knit thy sinews, and the chemist sun
 Thy brown complexion bleach'd?
 Methinks I acan
 Some idiosyncrasy, that marks thee out
 A defunct pillow-case. — Did the trim guest,
 To the best chamber usher'd, e'er admire
 The snowy whiteness of thy freshen'd youth

Feeding thy vanity? Or some sweet babe
Pour its pure dream of innocence on thee!
Say, hast thou listen'd to the sick one's moan,
When there was none to comfort? – or shrunk back
From the dire tossings of the proud man's brow?
Or gather'd from young beauty's restless sigh
A tale of untold love?
Still, close and mute!—
Wilt tell no secrets, ha? – Well then, go down,
With all thy churl-kept hoard of curious lore,
In majesty and mystery, go down
Into the paper-mill, and from its jaws,
Stainless and smooth, emerge. – Happy shall be
The renovation, if on thy fair page
Wisdom and truth, their hallow'd lineaments
Trace for posterity. So shall thine end
Be better than thy birth, and worthier bard
Thine apotheosis immortalise.

Source:

Select Poems, Lydia Howard Sigourney, Public Domain

Author Introduction-Lydia Maria Child (1802-1880)

Lydia Maria Child was born in Medford, Massachusetts on February 11, 1802. Lydia was assisted in her early studies by her brother, Convers Francis, who was afterwards professor of theology in Harvard College. Her first village teacher was an odd old woman, nicknamed “Marm Betty.” She studied in the public schools and one year in a seminary. In 1814 she went to Norridgewock, Maine, to live with her married sister.

Figure 1. Lydia Maria Child



After several years, she returned to Watertown, Mass., to live with her brother. He encouraged her literary aspirations, and in his study she wrote her first story, “Hobomok,” which was published in 1823. It proved successful, and she next published “Rebels,” which ran quickly through several editions. She then brought out in rapid succession “The Mother’s Book,” which ran through eight American, twelve English and one German editions, “The Girl’s Book,” the “History of Women,” and the “Frugal Housewife,” which passed through thirty-five editions. In 1826 she commenced to publish her “Juvenile Miscellany.”

In 1828 she became the wife of David Lee Child, a lawyer, and they settled in Boston, Mass. In 1831 they

became interested in the anti-slavery movement, and both took an active part in the agitation that followed. Mr. Child was one of the leaders of the anti-slavery party. In 1833 Mrs. Child published her "Appeal in Behalf of that Class of Americans Called Africans." Its appearance served to cut her off from the friends and admirers of her youth. Social and literary circles shut their doors to her. The sales of her books and subscriptions to her magazine fell off, and her life became one of battle. Through it all she bore herself with patience and courage, and she threw herself into the movement with all her powers.

While engaged in that memorable battle she, with her husband, supervised editorially the "Anti-Slavery Standard," in which she published her admirable "Letters from New York." During those troubled times she prepared her three-volume work on "The Progress of Religious Ideas." She lived in New York City with her husband from 1840 to 1844. Her anti-slavery writings aided powerfully in bringing about the overthrow of slavery, and she lived to see a reversal of the hostile opinions that greeted her first plea for the enslaved.

Her books are numerous. Besides those already mentioned the most important are "Flowers for Children" (3 volumes, 1844-46); "Fact and Fiction" (1846); "The Tower of Kindness" (1851); "Isaac T. Hopper, a True Life" (1853); "Autumnal Leaves" (1856); "Looking Towards Sunset" (1864); "The Freedman's Book" (1865); "Miria" (1867), and "Aspirations of the World" (1878). Her reply to Governor Wise, of Virginia, and to the wife of Senator Mason, the author of the fugitive slave law, who wrote to her, threatening her with future damnation, was published with their letters in pamphlet form, and 300,000 copies were issued. A volume of her letters, with an introduction by John Greenleaf Whittier and an appendix by Wendell Phillips, was published in Boston, in 1882.

Source:

Woman of the Century: Fourteen Hundred-Seventy Biographical Sketches Accompanied By Portraits of Leading American Women in All Walks of Life, Frances E. Willard And Mary A. Livermore, editors, CC-BY-SA

Image Credit:

Figure 1. "Lydia Maria Child," Grace Hammond, Virginia Western Community College, derivative image from "Lydia Maria Child," John A. Whipple, Wikimedia, Public Domain.

Letter XIV (1842) By Lydia Maria Child

LETTER XIV.

February 17, 1842.

I was always eager for the spring-time, but never so much as now.

Patience yet a little longer ! and I shall find delicate bells of the trailing arbutus, fragrant as an infant's breath, hidden deep, under their coverlid of autumn leaves, like modest worth in this pretending world. My spirit is weary for rural rambles. It is sad walking in the city. The streets shut out the sky, even as commerce comes between the soul and heaven. The busy throng, passing and repassing, fetter freedom, while they offer no sympathy. The loneliness of the soul is deeper, and far more restless, than in the solitude of the mighty forest. Wherever are woods and fields I find a home; each tinted leaf and shining pebble is to me a friend; and wherever I spy a wild flower, I am ready to leap up, clap my hands, and exclaim, " Cockatoo ! he know me very well !" as did the poor New Zealander, when he recognised a bird of his native clime, in the menageries of London.

But amid these magnificent masses of sparkling marble, hewn in prison, I am all alone. For eight weary months, I have met in the crowded streets but two faces I had ever seen before. Of some, I would I could say that I should never see them again; but they haunt me in my sleep, and come between me and the morning. Beseeching looks, begging the comfort and the hope I have no power to give. Hungry eyes, that look as if they had pleaded long for sympathy, and at last gone mute in still despair. Through what woful, what frightful masks, does the human soul look forth, leering, peeping, and defying, in this thoroughfare of nations. Yet in each and all lie the capacities of an archangel; as the majestic oak lies enfolded in the acorn that we tread carelessly under foot, and which decays, per chance, for want of soil to root in.

The other day, I went forth for exercise merely, without other hope of enjoyment than a farewell to the setting sun, on the now deserted Battery, and a fresh kiss from the breezes of the sea, ere they passed through the polluted city, bearing healing on their wings. I had not gone far, when I met a little ragged urchin, about four years old, with a heap of newspapers, " more big as he could carry," under his little arm, and another clenched in his small, red fist. The sweet voice of childhood was prematurely cracked in to shrillness, by screaming street cries, at the top of his lungs; and he looked blue, cold, and disconsolate. May

the angels guard him ! How I wanted to warm him in my heart. I stood, looking after him, as he went shivering along. Imagination followed him to the miserable cellar where he probably slept on dirty straw; I saw him flogged, after his day of cheerless toil, because he had failed to bring home pence enough for his parents' grog; I saw wicked ones come muttering and beckoning between his young soul and heaven; they tempted him to steal, to avoid the dreaded beating. I saw him, years after, bewildered and frightened, in the police-office, surrounded by hard faces. Their law-jargon conveyed no meaning to his ear, awakened no slumbering moral sense, taught him no clear distinction between right and wrong; but from their cold, harsh tones, and heartless merriment, he drew the inference that they were enemies; and, as such, he hated them. At that moment, one tone like a mother's voice might have wholly changed his earthly destiny; one kind word of friendly counsel might have saved him—as if an angel, standing in the genial sunlight, had thrown to him one end of a garland, and gently diminishing the distance between them, had drawn him safely out of the deep and tangled labyrinth, where false echoes and winding paths conspired to make him lose his way.

But watchmen and constables were around him, and they have small fellowship with angels. The strong impulses that might have become overwhelming love for his race, are perverted to the bitterest hatred. He tries the universal resort of weakness against force; if they are too strong for him, he will be too cunning for them. Their cunning is roused to detect his cunning; and thus the gallows-game is played, with interludes of damnable merriment from police reports, whereat the heedless multitude laugh; while angels weep over the slow murder of a human soul.

When, oh when, will men learn that society makes and cherishes the very crimes it so fiercely punishes, and in punishing reproduces?

” The key of knowledge first ye take away,
And then, because ye've robbed him, ye enslave;
Ye shut out from him the sweet light of day,
And then, because he's in the dark, ye pave
The road, that leads him to his wished. for grave,
With stones of stumbling; then, if he but tread
Darkling and slow, ye call him ” fool ” and ” knave”—
Doom him to toil, and yet deny him bread:
Chains round his limbs ye throw, and curses on his head.”

God grant the little shivering carrier-boy a brighter destiny than I have foreseen for him.

A little further on, I encountered two young boys fighting furiously for some coppers, that had been given them and had fallen on the pavement. They had matted black hair, large, lustrous eyes, and an olive complexion. They were evidently foreign children, from the sunny clime of Italy or Spain, and nature had made them subjects for an artist's dream. Near by on the cold stone steps, sat a ragged, emaciated woman, whom I conjectured, from the resemblance of her large, dark eyes, might be their mother; but she looked on their fight with languid indifference, as if seeing, she saw it not. I spoke to her, and she shook her head in a mournful way, that told me she did not understand my language. Poor, forlorn wanderer ! would I could place thee and thy beautiful boys under shelter of sun-ripened vines, surrounded by the music of thy

mother-land! Pence I will give thee, though political economy reprove the deed. They can but appease the hunger of the body; they can not soothe the hunger of thy heart; that I obey the kindly impulse may make the world none the better—perchance some iota the worse; yet I must needs follow it—I cannot otherwise.

I raised my eyes above the woman's weather-beaten head, and saw behind the window, of clear, plate glass, large vases of gold and silver, curiously wrought. They spoke significantly of the sad contrasts in this disordered world; and excited in my mind whole volumes, not of political, but of angelic economy. "Truly," said I, "if the Law of Love prevailed, vases of gold and silver might even more abound—but no homeless outcast would sit shivering beneath their glittering mockery. All would be richer, and no man the poorer. When will the world learn its best wisdom? When will the mighty discord come into heavenly harmony?" I looked at the huge stone structures of commercial wealth, and they gave an answer that chilled my heart. Weary of city walks, I would have turned homeward; but nature, ever true and harmonious, beckoned to me from the Battery, and the glowing twilight gave me friendly welcome. It seemed as if the dancing Spring Hours had thrown their rosy mantles on old silvery winter in the lavishness of youthful love.

I opened my heart to the gladsome influence, and forgot that earth was not a mirror of the heavens. It was but for a moment; for there under the leafless trees, lay two ragged little boys, asleep in each other's arms. I remembered having read in the police reports, the day before, that two little children, thus found, had been taken up as vagabonds. They told, with simple pathos, how both their mothers had been dead for months; how they had formed an intimate friendship, had begged together, ate together, hungered together, and together slept uncovered beneath the steel-cold stars.

The twilight seemed no longer warm; and brushing away a tear, I walked hastily homeward. As I turned into the street where God has provided me with a friendly shelter, something lay across my path. It was a woman, apparently dead; with garments all draggled in New-York gutters, blacker than waves of the infernal rivers. Those who gathered around, said she had fallen in intoxication, and was rendered senseless by the force of the blow. They carried her to the watch-house, and the doctor promised she should be well attended. But, alas, for watch-house charities to a breaking heart! I could not bring myself to think otherwise than that hers was a breaking heart. Could she but give a full revelation of early emotions checked in their full and kindly flow, of affections repressed, of hopes blighted, and energies misemployed through ignorance, the heart would kindle and melt, as it does when genius stirs its deepest recesses.

It seemed as if the voice of human woe was destined to follow me through the whole of that unblest day. Late in the night I heard the sound of voices in the street, and raising the window, saw a poor, staggering woman in the hands of a watchman. My ear caught the words, "Thank you kindly, sir. I should like to go home." The sad and humble accents in which the simple phrase was uttered, the dreary image of the watch-house, which that poor wretch dreamed was her home, proved too much for my overloaded sympathies. I hid my face in the pillow, and wept; for "my heart was almost breaking with the misery of my kind."

I thought, then, that I would walk no more abroad, till the fields were green. But my mind and body grow alike impatient of being enclosed within walls; both ask for the free breeze, and the wide, blue dome that overarches and embraces all. Again I rambled forth, under the February sun, as mild and genial as the breath of June. Heart, mind, and frame grew glad and strong, as we wandered on, past the old Stuyvesant church, which a few years ago was surrounded by fields and Dutch farm-houses, but now stands in the

midst of peopled streets;—and past the trim, new houses, with their green verandahs, in the airy suburbs. Following the railroad, which lay far beneath our feet, as we wound our way over the hills, we came to the burying-ground of the poor. Weeds and brambles grew along the sides, and the stubble of last year's grass waved over it, like dreary memories of the past; but the sun smiled on it, like God's love on the desolate soul. It was inexpressibly touching to see the frail memorials of affection, placed there by hearts crushed under the weight of poverty. In one place was a small rude cross of wood, with the initials J. S. cut with a penknife, and apparently filled with ink. In another a small hoop had been bent into the form of a heart, painted green, and nailed on a stick at the head of the grave. On one upright shingle was painted only "Mutter;" the German word for Mother. On another was scrawled, as if with charcoal, " *So ruhe wohl, du unser liebes kind.*" (Rest well, our beloved child.) One recorded life's brief history thus: " H. G. born in Bavaria; died in New-York." Another short epitaph, in French, told that the sleeper came from the banks of the Seine.

The predominance of foreign epitaphs affected me deeply. Who could now tell with what high hopes those departed ones had left the heart-homes of Germany, the sunny hills of Spain, the laughing skies of Italy, or the wild beauty of Switzerland? Would not the friends they had left in their childhood's home, weep scalding tears to find them in a pauper's grave, with their initials rudely carved on a fragile shingle? Some had not even these frail memorials. It seemed there was none to care whether they lived or died. A wide, deep trench was open; and there I could see piles of unpainted coffins heaped one upon the other, left uncovered with earth, till the yawning cavity was filled with its hundred tenants.

Returning homeward, we passed a Catholic burying-ground. It belonged to the upper classes, and was filled with marble monuments, covered with long inscriptions. But none of them touched my heart like that rude shingle, —with the simple word " Mutter " inscribed thereon. The gate was open, and hundreds of Irish, in their best Sunday clothes, were stepping reverently among the graves, and kissing the very sods. Tenderness for the dead is one of the loveliest features of their nation and their church.

The evening was closing in, as we returned, thoughtful, but not gloomy. Bright lights shone through crimson, blue, and green, in the apothecaries' windows, and were reflected in prismatic beauty from the dirty pools in the street. It was like poetic thoughts in the minds of the poor and ignorant; like the memory of pure aspirations in the vicious ; like a rainbow of promise, that God's spirit never leaves even the most degraded soul. I smiled, as my spirit gratefully accepted this love-token from the outward; and I thanked our heavenly Father for a world beyond this.

Source: *Letters from New York*, Lydia Maria Child, Public Domain

Author Introduction-Fanny Fern (Sara Willis Parton) (1811–1872)

The pseudonymous Fanny Fern (born Sara Willis Parton) received her education at Catherine Beecher's Hartford Female Seminary in Hartford, Connecticut. She began writing soon after graduating, contributing articles to *The Puritan Recorder*, a newspaper run by her father, Nathaniel Willis (1780–1870). As marriage was considered the main vocation available to women at this time, Fanny Fern married Charles Harrington Eldridge in 1837. They had three children, with the eldest, Mary, dying at the age of seven. A year later, Eldridge died, leaving Fanny Fern without clear means of support. Her father consequently convinced her to marry Samuel P. Farrington in 1849. Finding him to have a repulsive and jealous nature, Fanny Fern took the remarkable step of leaving her husband, leading to a somewhat scandalous divorce in 1857, and then turning to writing as a profession by which to earn her living.

Figure 1. Fanny Fern



Her writing focused on issues of immediate concern to herself as a woman, such as domesticity, women 's rights, the double standard, and prostitution. Her searing, logical, clear-eyed, and humorous satirical pieces won her a large readership, even as her irony and mockery debunked gender stereotypes. Her children 's book *Little Ferns for Fanny 's Little Friends* (1853) sold 100,000 copies. She followed this success with the autobiographical novel *Ruth Hall: A Domestic Tale of the Present Time* (1854), a work criticizing the prevailing ideology of separate spheres that relegated women to the private sphere. Through this criticism, she made a strong case for women 's right to earn their living through work in the public sphere.

Fanny Fern exemplified the ability of women to earn their living and so gain autonomy and comparative freedom. She became the highest paid columnist in America with her *Fanny Fern 's Column*. She also wrote best-selling books and bought herself a Manhattan brownstone, where she lived with her third husband, James Parton, until she died of cancer in 1872.

Source:

Jenifer Kurtz, CC-BY

Image Credit:

Figure 1. "Fanny Fern," Grace Hammond, Virginia Western Community College, derivative image from

“Fanny Fern,” The Miriam and Ira D. Wallach Division of Art, New York Public Library, Likely Public Domain, No Known Restrictions.

Hints to Young Wives (1852) By Fanny Fern

Shouldn't I like to make a bon-fire of all the "Hints to Young Wives," "Married Women's Friend," etc., and throw in the authors after them? I have a little neighbor who believes all they tell her is gospel truth, and lives up to it. The minute she sees her husband coming up the street, she makes for the door, as if she hadn't another minute to live, stands in the entry with her teeth chattering in her head till he gets all his coats and mufflers, and overshoes, and what-do-you-call-'ems off, then chases round (like a cat in a fit) after the boot-jack; warms his slippers and puts 'em on, and dislocates her wrist carving at the table for fear it will tire him.

Poor little innocent fool! she imagines that 's the way to preserve his affection. Preserve a fiddlestick! the consequence is, he 's sick of the sight of her; snubs her when she asks him a question, and after he has eaten her good dinners takes himself off as soon as possible, bearing in mind the old proverb "that too much of a good thing is good for nothing." Now the truth is just this, and I wish all the women on earth had but one ear in common, so that I could put this little bit of gospel into it: —Just so long as a man isn't quite as sure as if he knew for certain, whether nothing on earth could ever disturb your affection for him, he is your humble servant, but the very second he finds out (or thinks he does) that he has possession of every inch of your heart, and no neutral territory —he will turn on his heel and march off whistling "Yankee Doodle!"

Now it 's no use to take your pocket handkerchief and go snivelling round the house with a pink nose and red eyes; not a bit of it! If you have made the interesting discovery that you were married for a sort of upper servant or housekeeper, *just fill that place and no other*, keep your temper, keep all his strings and buttons and straps on; and then keep him at a distance as a housekeeper should —"thems my sentiments!" I have seen one or two men in my life who could bear to be loved (as women with a soul knows how), without being spoiled by it, or converted into a tyrant —but they are rare birds and should be caught stuffed and handed over to Barnum! Now as the ministers say, "I'll close with an interesting little incident that came under my observation."

Mr. Fern came home one day when I had such a crucifying headache that I couldn't have told whether I was married or single, and threw an old coat into my lap to mend. Well, I tied a wet bandage over my forehead, "left all flying," and sat down to it —he might as well have asked me to make a *new* one; however

I new lined the sleeves, mended the buttonholes, sewed on new buttons down the front, and all over the coat tails —when it finally it occurred to me (I believe it was a suggestion of Satan,) that the *pocket* might need mending; so I turned it inside out, and what do you think I found? *A love-letter from him to my dress-maker!* I dropped the coat, I dropped the work-basket, I dropped the buttons, I dropped the baby (it was a *female*, and I thought it just as well to put her out of future misery) and then I hopped up into a chair front of the looking-glass, and remarked to the young woman I saw there, “*F-a-n-n-y F-e-r-n! if you —are —ever —such —a —confounded fool again “ —and I wasn ‘t.*”

Source:

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The Tear of a Wife (1852) By Fanny Fern

“The tear of a loving girl is like a dew-drop on a rose; but on the cheek of a wife, is a drop of poison to her husband.”

IT is “an ill wind that blows nobody any good.” Papas will be happy to hear that twenty-five dollar pocket-handkerchiefs can be dispensed with now, in the bridal *trousseau*. Their “occupation’s gone”! Matrimonial tears “are poison.” There is no knowing what you will do, girls, with that escape-valve shut off; but that is no more to the point, than—whether you have anything to smile at or not; one thing is settled—you must not cry! Never mind back-aches, and side-aches, and head-aches, and dropsical complaints, and smoky chimneys, and old coats, and young babies! Smile! It flatters your husband. He wants to be considered the source of your happiness, whether he was baptized Nero and Moses! Your mind never being supposed to be occupied with any other subject than himself, of course a tear is a tacit reproach. Besides, you miserable little whimperer! what have you to cry for? A-i-n-t y-o-u m-a-r-r-i-e-d? Is n’t that the *summum bonum*,—the height of feminine ambition? You can’t get beyond that! It is the jumping-off place! You ‘ve arriv!—got to the end of your journey! Stage puts up there! You have nothing to do but retire on your laurels, and spend the rest of your life endeavoring to be thankful that you are Mrs. John Smith! “Smile!” you simpleton!

Source:

Fern Leaves From Fanny’s Port-Folio, Fanny Fern, Public Domain

Sober Husbands (1853) By Fanny Fern

“If your husband looks grave, let him alone; don’t disturb or annoy him.”

Oh, pshaw! were I married, the soberer my husband looked, the more fun I’d rattle about his ears. *Don’t disturb him!* I guess so! I’d salt his coffee—and pepper his tea—and sugar his beef-steak—and tread on his toes—and hide his newspaper—and sew up his pockets—and put pins in his slippers—and dip his cigars in water,—and I wouldn’t stop for the great Mogul, till I had shortened his long face to my liking. Certainly, he’d “get vexed;” there wouldn’t be any fun in teasing him if he didn’t; and that would give his melancholy blood a good, healthful start; and his eyes would snap and sparkle, and he’d say, “Fanny, will you be quiet or not?” and I should laugh, and pull his whiskers, and say decidedly, “*Not!*” and then I should tell him he hadn’t the slightest idea how handsome he looked when he was vexed, and then he would pretend not to hear the compliment—but would pull up his dickey, and take a sly peep in the glass (for all that!) and then he’d begin to grow amiable, and get off his stilts, and be just as agreeable all the rest of the evening *as if he wasn’t my husband*; and all because I didn’t follow that stupid bit of advice “to let him alone.” Just as if *I* didn’t know! Just imagine me, Fanny, sitting down on a cricket in the corner, with my forefinger in my mouth, looking out the sides of my eyes, and waiting till that man got ready to speak to me! You can see at once it would be—be—. Well, the amount of it is, *I shouldn’t do it!*

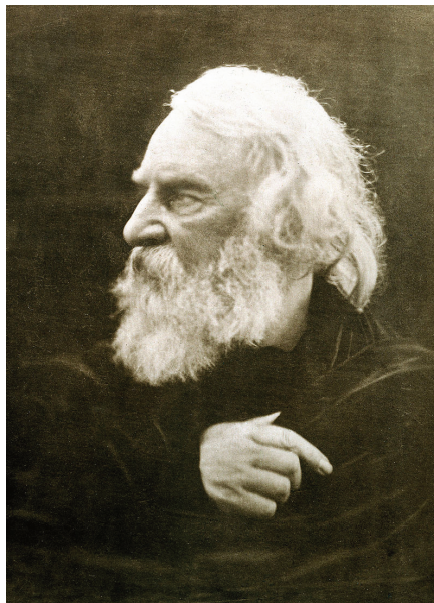
Source:

Fern Leaves from Fanny’s Port-folio. Second Series, Fanny Fern, Public Domain

Author Introduction-Henry Wadsworth Longfellow (1807-1882)

Like his contemporary Alfred, Lord Tennyson (1809–1892), Henry Wadsworth Longfellow wedded sound and sense in epical poetry on the nation's lore and history. Unlike Tennyson, Longfellow drew not upon Arthurian legend but upon American stories and legends. He wrote about Native American lives, particularly that of the Ojibwe in *The Song of Hiawatha* (1855) and the Plymouth Colony in *The Courtship of Miles Standish* (1858). The metrical facility, flexible rhyming, and romantic characterizations in Longfellow's poetry made his work immensely popular with readers in both America and England. However, he was dismissed by later generations for a time as overly traditional and didactic. Now, readers appreciate the nuance and diversity, wide-ranging scholarship, and linguistic knowledge available in Longfellow's work. With T.S. Eliot, Longfellow is the only American poet memorialized at Westminster Abbey's Poet's Corner.

Figure 1. Henry Wadsworth Longfellow



Born in Maine, Longfellow studied there, first at Portland Academy then at Bowdoin College, where

Nathaniel Hawthorne and Franklin Pierce were among his classmates. Upon graduation, he was offered a professorship of modern languages at Bowdoin. To prepare for this position, Longfellow traveled to Europe, visiting France, Spain, Italy, Austria, Germany, the Netherlands, Belgium, and England. Longfellow translated from the original the texts he taught at Bowdoin, to the neglect of his own creative work. In 1831, he married Mary Storer Potter (1812–1835) and published prose travel pieces in *The New-England Magazine*. From 1835 to 1836, he once more traveled abroad to prepare for another teaching position, at Harvard University, for which he acquired a greater knowledge of Germanic and Scandinavian languages. While in Holland, his wife miscarried and died. While touring Austria and Switzerland, he met Fanny Appleton, the woman he would marry seven years later.

In 1839, he published *Voices of the Night*, his first book of poetry. He followed it with *Ballads and Other Poems* (1841), *Poems on Slavery* (1842), and a collection of travel sketches in prose entitled *The Belfry of Bruges and Other Poems* (1846). As noted in his May 30 diary entry, this latter collection traces its inspiration as well as its artful execution to sound, to the perfect blending of sound and sense:

[T]hose chimes, those chimes! How deliciously they lull one to sleep! The little bells, with their clear, liquid notes, like the voices of boys in a choir, and the solemn bass of the great bell tolling in, like the voice of a friar!

Residing at Craigie House in Cambridge—a wedding gift from his wealthy, industrialist father-in-law—Longfellow became a leading literary figure in not only New England but also across the nation. He consolidated this position by leaving academic life in 1854 to devote himself entirely to writing. In 1861, Fanny Appleton Longfellow was burned to death after her dress caught fire; subsequently, Longfellow’s cosmopolitan and religious interests came to the fore in such works as a three-volume translation in unrhymed triplets of Dante’s *Divine Comedy* (1865–1871) and *Christus: A Mystery*, published in three parts (1872).

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Figure 1. “Henry Wadsworth Longfellow,” Julia Margaret Cameron, Wikimedia, Public Domain.

My Lost Youth (1858) By Henry Wadsworth Longfellow

Often I think of the beautiful town
That is seated by the sea;
Often in thought go up and down
The pleasant streets of that dear old town,
And my youth comes back to me
And a verse of a Lapland song
Is haunting my memory still:
“A boy’s will is the wind’s will,
And the thoughts of youth are long, long thoughts.”

I can see the shadowy lines of its trees,
And catch, in sudden gleams,
The sheen of the far-surrounding seas,
And islands that were the Hesperides
Of all my boyish dreams.
And the burden of that old song,
It murmurs and whispers still:
“A boy’s will is the wind’s will,
And the thoughts of youth are long, long thoughts.”

I remember the black wharves and the slips,
And the sea-tides tossing free;
And Spanish sailors with bearded lips,
And the beauty and mystery of the ships,
And the magic of the sea.
And the voice of that wayward song

Is singing and saying still:

“A boy’s will is the wind’s will,
And the thoughts of youth are long, long thoughts.”

I remember the bulwarks by the shore,

And the fort upon the hill;

The sunrise gun, with its hollow roar,

The drum-beat repeated o’er and o’er,

And the bugle wild and shrill.

And the music of that old song

Throbs in my memory still:

“A boy’s will is the wind’s will,

And the thoughts of youth are long, long thoughts.”

I remember the sea-fight far away,

How it thundered o’er the tide!

And the dead captains, as they lay

In their graves, o’erlooking the tranquil bay,

Where they in battle died.

And the sound of that mournful song

Goes through me with a thrill:

“A boy’s will is the wind’s will,

And the thoughts of youth are long, long thoughts.”

I remember the gleams and glooms that dart

Across the school-boy’s brain;

The song and the silence in the heart,

That in part are prophecies, and in part

Are longings wild and vain.

And the voice of that fitful song

Sings on, and is never still:

“A boy’s will is the wind’s will,

And the thoughts of youth are long, long thoughts.”

There are things of which I may not speak;

There are dreams that cannot die;

There are thoughts that make the strong heart weak,

And bring a pallor into the cheek,

And a mist before the eye.

And the words of that fatal song
Come over me like a chill:
“A boy’s will is the wind’s will,
And the thoughts of youth are long, long thoughts.”

Strange to me now are the forms I meet
When I visit the dear old town;
But the native air is pure and sweet,
And the trees that o’ershadow each well-known street,
As they balance up and down,
Are singing the beautiful song,
Are sighing and whispering still:
“A boy’s will is the wind’s will,
And the thoughts of youth are long, long thoughts.”

And Deering’s Woods are fresh and fair,
And with joy that is almost pain
My heart goes back to wander there,
And among the dreams of the days that were,
I find my lost youth again.
And the strange and beautiful song,
The groves are repeating it still:
“A boy’s will is the wind’s will,
And the thoughts of youth are long, long thoughts.”

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The Jewish Cemetery at Newport (1858) By Henry Wadsworth
Longfellow

How strange it seems! These Hebrews in their graves,
Close by the street of this fair seaport town,
Silent beside the never-silent waves,
At rest in all this moving up and down!

The trees are white with dust, that o'er their sleep
Wave their broad curtains in the south-wind's breath,
While underneath these leafy tents they keep
The long, mysterious Exodus of Death.

And these sepulchral stones, so old and brown,
That pave with level flags their burial-place,
Seem like the tablets of the Law, thrown down
And broken by Moses at the mountain's base.

The very names recorded here are strange,
Of foreign accent, and of different climes;
Alvares and Rivera interchange
With Abraham and Jacob of old times.

“Blessed be God! for he created Death!”
The mourners said, “and Death is rest and peace;”
Then added, in the certainty of faith,
“And giveth Life that nevermore shall cease.”

Closed are the portals of their Synagogue,
 No Psalms of David now the silence break,
No Rabbi reads the ancient Decalogue
 In the grand dialect the Prophets spake.

Gone are the living, but the dead remain,
 And not neglected; for a hand unseen,
Scattering its bounty, like a summer rain,
 Still keeps their graves and their remembrance green.

How came they here? What burst of Christian hate,
 What persecution, merciless and blind,
Drove o'er the sea — that desert desolate—
 These Ishmaels and Hagers of mankind?

They lived in narrow streets and lanes obscure,
 Ghetto and Judenstrass, in mirk and mire;
Taught in the school of patience to endure
 The life of anguish and the death of fire.

All their lives long, with the unleavened bread
 And bitter herbs of exile and its fears,
The wasting famine of the heart they fed,
 And slaked its thirst with marah of their tears.

Anathema maranatha! was the cry
 That rang from town to town, from street to street;
At every gate the accursed Mordecai
 Was mocked and jeered, and spurned by Christian feet.

Pride and humiliation hand in hand
 Walked with them through the world where'er they went;
Trampled and beaten were they as the sand,
 And yet unshaken as the continent.

For in the background figures vague and vast
 Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past

They saw reflected in the coming time.

And thus forever with reverted look

 The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
 Till life became a Legend of the Dead.

But ah! what once has been shall be no more!

 The groaning earth in travail and in pain
Brings forth its races, but does not restore,
 And the dead nations never rise again.

Source:

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Author Introduction-Rebecca Harding Davis (1831-1910)

Rebecca Harding Davis was born in Washington, Pennsylvania. Seven years later, her family moved to Wheeling, Virginia (now West Virginia) where Davis saw first-hand the depredations of both the Civil War and industrialization. She attended the Washington Female Seminary, graduating as class valedictorian in 1848.

In 1861, her first publication appeared in the prestigious *The Atlantic Monthly*. *Life in the Iron Mills* won Davis immediate fame and a lifelong readership. She subsequently wrote twelve novels, hundreds of children's stories and short stories, an autobiography, and over 200 essays and articles. She published in popular periodicals, including *Harper's Magazine* and *Scribner's Magazine*. From 1875 to around 1895, she wrote as a contributing editor for the *New-York Tribune*, resigning that position when her work was censored. She also wrote for *The Independent* and *The Saturday Evening Post*.

Figure 1. Rebecca Harding Davis



Her work raised awareness of the adverse effects of slavery, increasing industrialization, workplace labor abuses, the treatment of the insane and imprisoned, and the destructive effects of the Civil War on men and women's lives and on landscapes, particularly in places like where she lived, Wheeling, VA (now

West Virginia), which was a border state. She sought pragmatic reform for more humane treatment for the marginalized. For women, she advocated fair wages and fair work hours and, in such essays as “Low Wages for Women” and “In the Market,” encouraged women to claim control over their own lives and live independently, even without marriage. However, she neither joined any women’s rights organization nor lauded the appearance of the New Woman, that is, women who sought other “professional” vocations than marriage. In 1863, she married L. Clarke Davis. They had three children and survived mainly on the income from her work. Davis’s writing fell into neglect until 1972, when Tillie Olsen (1912–2007) republished *Life in the Iron Mills* in the Feminist Press.

Davis contributed to the mid-nineteenth century trend of Realism in literature, as she consciously rejected what she saw as the elitism of Transcendentalism.

Realism took the familiar and every day for its subject matter and focused on the so-called lowly and poor, as did Romanticism. Realism, however, dwelt more on the urban than rural landscape, without apprehending an animism or metaphysical force in the environment. Realism also did not infuse its depictions of reality with (often ostentatious) emotion and subjectivity, taking instead an apparently objective view—almost like that of a court report—and letting often “sordid” facts and details speak for themselves.

Davis’s *Life in the Iron Mills* realistically depicts unpleasant details and facts, particularly of the political, social, and aesthetic divide between laborers and factory-owners, the poor and the landed wealthy, the charitable and the hypocrite. However, she frames her story’s perspective within a Christian context in apparent hope of reform.

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Image Credit:

Figure 1. “Rebecca Harding Davis,” Unknown Author, Wikimedia, Public Domain.

Life In The Iron Mills (1861) By Rebecca Harding Davis

“Is this the end?

O Life, as futile, then, as frail!

What hope of answer or redress?”

A cloudy day: do you know what that is in a town of iron-works? The sky sank down before dawn, muddy, flat, immovable. The air is thick, clammy with the breath of crowded human beings. It stifles me. I open the window, and, looking out, can scarcely see through the rain the grocer's shop opposite, where a crowd of drunken Irishmen are puffing Lynchburg tobacco in their pipes. I can detect the scent through all the foul smells ranging loose in the air.

The idiosyncrasy of this town is smoke. It rolls sullenly in slow folds from the great chimneys of the iron-foundries, and settles down in black, slimy pools on the muddy streets. Smoke on the wharves, smoke on the dingy boats, on the yellow river,—clinging in a coating of greasy soot to the house-front, the two faded poplars, the faces of the passers-by. The long train of mules, dragging masses of pig-iron through the narrow street, have a foul vapor hanging to their reeking sides. Here, inside, is a little broken figure of an angel pointing upward from the mantel-shelf; but even its wings are covered with smoke, clotted and black. Smoke everywhere! A dirty canary chirps desolately in a cage beside me. Its dream of green fields and sunshine is a very old dream,—almost worn out, I think.

From the back-window I can see a narrow brick-yard sloping down to the river-side, strewed with rain-butts and tubs. The river, dull and tawny-colored, (*la belle riviere!*) drags itself sluggishly along, tired of the heavy weight of boats and coal-barges. What wonder? When I was a child, I used to fancy a look of weary, dumb appeal upon the face of the negro-like river slavishly bearing its burden day after

day. Something of the same idle notion comes to me to-day, when from the street-window I look on the slow stream of human life creeping past, night and morning, to the great mills. Masses of men, with dull, besotted faces bent to the ground, sharpened here and there by pain or cunning; skin and muscle and flesh begrimed with smoke and ashes; stooping all night over boiling caldrons of metal, laired by day in dens of drunkenness and infamy; breathing from infancy to death an air saturated with fog and grease and soot, vileness for soul and body. What do you make of a case like that, amateur psychologist? You call it an altogether serious thing to be alive: to these men it is a drunken jest, a joke,—horrible to angels perhaps, to them commonplace enough. My fancy about the river was an idle one: it is no type of such a life. What if it be stagnant and slimy here? It knows that beyond there waits for it odorous sunlight, quaint old gardens, dusky with soft, green foliage of apple-trees, and flushing crimson with roses,—air, and fields, and mountains. The future of the Welsh puddler passing just now is not so pleasant. To be stowed away, after his grimy work is done, in a hole in the muddy graveyard, and after that, not air, nor green fields, nor curious roses.

Can you see how foggy the day is? As I stand here, idly tapping the windowpane, and looking out through the rain at the dirty back-yard and the coalboats below, fragments of an old story float up before me,—a story of this house into which I happened to come to-day. You may think it a tiresome story enough, as foggy as the day, sharpened by no sudden flashes of pain or pleasure.—I know: only the outline of a dull life, that long since, with thousands of dull lives like its own, was vainly lived and lost: thousands of them, massed, vile, slimy lives, like those of the torpid lizards in yonder stagnant water-butt.—Lost? There is a curious point for you to settle, my friend, who study psychology in a lazy, dilettante way. Stop a moment. I am going to be honest. This is what I want you to do. I want you to hide your disgust, take no heed to your clean clothes, and come right down with me,—here, into the thickest of the fog and mud and foul effluvia. I want you to hear this story. There is a secret down here, in this nightmare fog, that has lain dumb for centuries: I want to make it a real thing to you. You, Egoist, or Pantheist, or Arminian, busy in making straight paths for your feet on the hills, do not see it clearly,—this terrible question which men here have gone mad and died trying to answer. I dare not put this secret into words. I told you it was dumb. These men, going by with drunken faces and brains full of unawakened power, do not ask it of Society or of God. Their lives ask it; their deaths ask it. There is no reply. I will tell you plainly that I have a great hope; and I bring it to you to be tested. It is this: that this terrible dumb question is its own reply; that it is not the sentence of death we think it, but, from the very extremity of its darkness,

the most solemn prophecy which the world has known of the Hope to come. I dare make my meaning no clearer, but will only tell my story. It will, perhaps, seem to you as foul and dark as this thick vapor about us, and as pregnant with death; but if your eyes are free as mine are to look deeper, no perfume-tinted dawn will be so fair with promise of the day that shall surely come.

My story is very simple,—Only what I remember of the life of one of these men,—a furnace-tender in one of Kirby & John's rolling-mills,—Hugh Wolfe. You know the mills? They took the great order for the lower Virginia railroads there last winter; run usually with about a thousand men. I cannot tell why I choose the half-forgotten story of this Wolfe more than that of myriads of these furnace-hands. Perhaps because there is a secret, underlying sympathy between that story and this day with its impure fog and thwarted sunshine,—or perhaps simply for the reason that this house is the one where the Wolfes lived. There were the father and son,—both hands, as I said, in one of Kirby & John's mills for making railroad-iron,—and Deborah, their cousin, a picker in some of the cotton-mills. The house was rented then to half a dozen families. The Wolfes had two of the cellar-rooms. The old man, like many of the puddlers and feeders of the mills, was Welsh,—had spent half of his life in the Cornish tin-mines. You may pick the Welsh emigrants, Cornish miners, out of the throng passing the windows, any day. They are a trifle more filthy; their muscles are not so brawny; they stoop more. When they are drunk, they neither yell, nor shout, nor stagger, but skulk along like beaten hounds. A pure, unmixed blood, I fancy: shows itself in the slight angular bodies and sharply-cut facial lines. It is nearly thirty years since the Wolfes lived here. Their lives were like those of their class: incessant labor, sleeping in kennel-like rooms, eating rank pork and molasses, drinking—God and the distillers only know what; with an occasional night in jail, to atone for some drunken excess. Is that all of their lives?—of the portion given to them and these their duplicates swarming the streets to-day?—nothing beneath?—all? So many a political reformer will tell you,—and many a private reformer, too, who has gone among them with a heart tender with Christ's charity, and come out outraged, hardened.

One rainy night, about eleven o'clock, a crowd of half-clothed women stopped outside of the cellar-door. They were going home from the cotton-mill.

"Good-night, Deb," said one, a mulatto, steadying herself against the gas-post.

She needed the post to steady her. So did more than one of them. "Dah's a ball to Miss Potts' to-night. Ye'd best come."

"Inteet, Deb, if hur'll come, hur'll hef fun," said a shrill Welsh voice in the crowd.

Two or three dirty hands were thrust out to catch the gown of the woman, who was groping for the latch of the door.

“No.”

“No? Where’s Kit Small, then?”

“Begorra! on the spools. Alleys behind, though we helped her, we dud. An wid ye! Let Deb alone! It’s ondacent frettin’ a quite body. Be the powers, an we’ll have a night of it! there’ll be lashin’s o’ drink,—the Vargent be blessed and praised for’t!”

They went on, the mulatto inclining for a moment to show fight, and drag the woman Wolfe off with them; but, being pacified, she staggered away.

Deborah groped her way into the cellar, and, after considerable stumbling, kindled a match, and lighted a tallow dip, that sent a yellow glimmer over the room. It was low, damp,—the earthen floor covered with a green, slimy moss,—a fetid air smothering the breath. Old Wolfe lay asleep on a heap of straw, wrapped in a torn horse-blanket. He was a pale, meek little man, with a white face and red rabbit-eyes. The woman Deborah was like him; only her face was even more ghastly, her lips bluer, her eyes more watery. She wore a faded cotton gown and a slouching bonnet. When she walked, one could see that she was deformed, almost a hunchback. She trod softly, so as not to waken him, and went through into the room beyond. There she found by the half-extinguished fire an iron saucepan filled with cold boiled potatoes, which she put upon a broken chair with a pint-cup of ale. Placing the old candlestick beside this dainty repast, she untied her bonnet, which hung limp and wet over her face, and prepared to eat her supper. It was the first food that had touched her lips since morning. There was enough of it, however: there is not always. She was hungry,—one could see that easily enough,—and not drunk, as most of her companions would have been found at this hour. She did not drink, this woman,—her face told that, too,—nothing stronger than ale. Perhaps the weak, flaccid wretch had some stimulant in her pale life to keep her up,—some love or hope, it might be, or urgent need. When that stimulant was gone, she would take to whiskey. Man cannot live by work alone. While she was skinning the potatoes, and munching them, a noise behind her made her stop.

“Janey!” she called, lifting the candle and peering into the darkness. “Janey, are you there?”

A heap of ragged coats was heaved up, and the face of a young girl emerged, staring sleepily at the woman.

“Deborah,” she said, at last, “I’m here the night.”

“Yes, child. Hur’s welcome,” she said, quietly eating on.

The girl’s face was haggard and sickly; her eyes were heavy with sleep and hunger: real Milesian eyes they were, dark, delicate blue, glooming out from black shadows with a pitiful fright.

“I was alone,” she said, timidly.

“Where’s the father?” asked Deborah, holding out a potato, which the girl greedily seized.

“He’s beyant,—wid Haley,—in the stone house.” (Did you ever hear the word tail from an Irish mouth?) “I came here. Hugh told me never to stay me-lone.”

“Hugh?”

“Yes.”

A vexed frown crossed her face. The girl saw it, and added quickly,—“I have not seen Hugh the day, Deb. The old man says his watch lasts till the mornin’.”

The woman sprang up, and hastily began to arrange some bread and fitch in a tin pail, and to pour her own measure of ale into a bottle. Tying on her bonnet, she blew out the candle.

“Lay ye down, Janey dear,” she said, gently, covering her with the old rags. “Hur can eat the potatoes, if hur’s hungry.”

“Where are ye goin’, Deb? The rain’s sharp.” “To the mill, with Hugh’s supper.”

“Let him bide till th’ morn. Sit ye down.”

“No, no,”—sharply pushing her off. “The boy’ll starve.”

She hurried from the cellar, while the child wearily coiled herself up for sleep. The rain was falling heavily, as the woman, pail in hand, emerged from the mouth of the alley, and turned down the narrow street, that stretched out, long and black, miles before her. Here and there a flicker of gas lighted an uncertain space of muddy footwalk and gutter; the long rows of houses, except an occasional lager- bier shop, were closed; now and then she met a band of millhands skulking to or from their work.

Not many even of the inhabitants of a manufacturing town know the vast machinery of system by which the bodies of workmen are governed, that goes on unceasingly from year to year. The hands of each mill are divided into watches that relieve each other as regularly as the sentinels of an army. By night and day the work goes on, the unsleeping engines groan and shriek, the fiery pools of metal boil and surge. Only for a day in the week, in half-courtesy to public censure, the fires are partially veiled; but as soon as the clock strikes midnight, the great furnaces break forth with renewed fury, the clamor begins with fresh, breathless vigor, the engines sob and shriek like “gods in pain.”

As Deborah hurried down through the heavy rain, the noise of these thousand engines sounded through the sleep and shadow of the city like far-off thunder. The mill to which she was going lay on the river, a mile below the city-limits. It was far, and she was weak, aching from standing twelve hours at the spools. Yet it was her almost nightly walk to take this man his supper, though at every square she sat down to rest, and she knew she should receive small word of thanks.

Perhaps, if she had possessed an artist’s eye, the picturesque oddity of the scene might have made her step stagger less, and the path seem shorter; but to her the mills were only “summat deilish to look at by night.”

The road leading to the mills had been quarried from the solid rock, which rose abrupt and bare on one side of the cinder-covered road, while the river, sluggish and black, crept past on the other. The mills for rolling iron are simply immense tent-like roofs, covering acres of ground, open on every side. Beneath these roofs Deborah looked in on a city of fires, that burned hot and fiercely in the night. Fire in every horrible

form: pits of flame waving in the wind; liquid metal—flames writhing in tortuous streams through the sand; wide caldrons filled with boiling fire, over which bent ghastly wretches stirring the strange brewing; and through all, crowds of half-clad men, looking like revengeful ghosts in the red light, hurried, throwing masses of glittering fire. It was like a street in Hell. Even Deborah muttered, as she crept through, “looks like t’ Devil’s place!” It did,—in more ways than one.

She found the man she was looking for, at last, heaping coal on a furnace. He had not time to eat his supper; so she went behind the furnace, and waited. Only a few men were with him, and they noticed her only by a “Huur comes t’hunchback, Wolfe.” Deborah was stupid with sleep; her back pained her sharply; and her teeth chattered with cold, with the rain that soaked her clothes and dripped from her at every step. She stood, however, patiently holding the pail, and waiting.

“Hout, woman! ye look like a drowned cat. Come near to the fire,”—said one of the men, approaching to scrape away the ashes.

She shook her head. Wolfe had forgotten her. He turned, hearing the man, and came closer.

“I did no’ think; gi’ me my supper, woman.”

She watched him eat with a painful eagerness. With a woman’s quick instinct, she saw that he was not hungry,—was eating to please her. Her pale, watery eyes began to gather a strange light.

“Is’t good, Hugh? T’ ale was a bit sour, I feared.”

“No, good enough.” He hesitated a moment. “Ye’re tired, poor lass! Bide here till I go. Lay down there on that heap of ash, and go to sleep.”

He threw her an old coat for a pillow, and turned to his work. The heap was the refuse of the burnt iron, and was not a hard bed; the half-smothered warmth, too, penetrated her limbs, dulling their pain and cold shiver.

Miserable enough she looked, lying there on the ashes like a limp, dirty rag,—yet not an unfitting figure to crown the scene of hopeless discomfort and veiled crime: more fitting, if one looked deeper into the heart of things, at her thwarted woman’s form, her colorless life, her waking stupor that smothered pain and hunger,—even more fit to be a type of her class. Deeper yet if one could look, was there nothing worth reading in this wet, faded thing, halfcovered with ashes? no story of a soul filled with groping passionate love, heroic unselfishness, fierce jealousy? of years of weary trying to please the one human being whom she loved, to gain one look of real heart-kindness from him? If anything like this were hidden beneath the pale, bleared eyes, and dull, washed-out-looking face, no one had ever taken the trouble to read its faint signs: not the half-clothed furnace-tender, Wolfe, certainly. Yet he was kind to her: it was his nature to be kind, even to the very rats that swarmed in the cellar: kind to her in just the same way. She knew that. And it might be that very knowledge had given to her face its apathy and vacancy more than her low, torpid life. One sees that dead, vacant look steal sometimes over the rarest, finest of women’s faces,—in the very midst, it may be, of their warmest summer’s day; and then one can guess at the secret of intolerable solitude that lies hid beneath the delicate laces and brilliant smile. There was no warmth, no brilliancy, no summer for this woman; so

the stupor and vacancy had time to gnaw into her face perpetually. She was young, too, though no one guessed it; so the gnawing was the fiercer.

She lay quiet in the dark corner, listening, through the monotonous din and uncertain glare of the works, to the dull splash of the rain in the far distance, shrinking back whenever the man Wolfe happened to look towards her. She knew, in spite of all his kindness, that there was that in her face and form which made him loathe the sight of her. She felt by instinct, although she could not comprehend it, the finer nature of the man, which made him among his fellow-workmen something unique, set apart. She knew, that, down under all the vileness and coarseness of his life, there was a groping passion for whatever was beautiful and pure, that his soul sickened with disgust at her deformity, even when his words were kindest. Through this dull consciousness, which never left her, came, like a sting, the recollection of the dark blue eyes and lithe figure of the little Irish girl she had left in the cellar. The recollection struck through even her stupid intellect with a vivid glow of beauty and of grace. Little Janey, timid, helpless, clinging to Hugh as her only friend: that was the sharp thought, the bitter thought, that drove into the glazed eyes a fierce light of pain. You laugh at it? Are pain and jealousy less savage realities down here in this place I am taking you to than in your own house or your own heart,—your heart, which they clutch at sometimes? The note is the same, I fancy, be the octave high or low.

If you could go into this mill where Deborah lay, and drag out from the hearts of these men the terrible tragedy of their lives, taking it as a symptom of the disease of their class, no ghost Horror would terrify you more. A reality of soul-starvation, of living death, that meets you every day under the besotted faces on the street,—I can paint nothing of this, only give you the outside outlines of a night, a crisis in the life of one man: whatever muddy depth of soul-history lies beneath you can read according to the eyes God has given you.

Wolfe, while Deborah watched him as a spaniel its master, bent over the furnace with his iron pole, unconscious of her scrutiny, only stopping to receive orders. Physically, Nature had promised the man but little. He had already lost the strength and instinct vigor of a man, his muscles were thin, his nerves weak, his face (a meek, woman's face) haggard, yellow with consumption. In the mill he was known as one of the girl-men: "Molly Wolfe" was his sobriquet. He was never seen in the cockpit, did not own a terrier, drank but seldom; when he did, desperately.

He fought sometimes, but was always thrashed, pommelled to a jelly. The man was game enough, when his blood was up: but he was no favorite in the mill; he had the taint of school-learning on him,—not to a

dangerous extent, only a quarter or so in the free-school in fact, but enough to ruin him as a good hand in a fight.

For other reasons, too, he was not popular. Not one of themselves, they felt that, though outwardly as filthy and ash-covered; silent, with foreign thoughts and longings breaking out through his quietness in innumerable curious ways: this one, for instance. In the neighboring furnace-buildings lay great heaps of the refuse from the ore after the pig-metal is run. Korl we call it here: a light, porous substance, of a delicate, waxen, flesh-colored tinge. Out of the blocks of this korl, Wolfe, in his off-hours from the furnace, had a habit of chipping and moulding figures,—hideous, fantastic enough, but sometimes strangely beautiful: even the mill-men saw that, while they jeered at him. It was a curious fancy in the man, almost a passion. The few hours for rest he spent hewing and hacking with his blunt knife, never speaking, until his watch came again,—working at one figure for months, and, when it was finished, breaking it to pieces perhaps, in a fit of disappointment. A morbid, gloomy man, untaught, unled, left to feed his soul in grossness and crime, and hard, grinding labor.

I want you to come down and look at this Wolfe, standing there among the lowest of his kind, and see him just as he is, that you may judge him justly when you hear the story of this night. I want you to look back, as he does every day, at his birth in vice, his starved infancy; to remember the heavy years he has groped through as boy and man,—the slow, heavy years of constant, hot work. So long ago he began, that he thinks sometimes he has worked there for ages. There is no hope that it will ever end. Think that God put into this man's soul a fierce thirst for beauty,—to know it, to create it; to be—something, he knows not what,—other than he is. There are moments when a passing cloud, the sun glinting on the purple thistles, a kindly smile, a child's face, will rouse him to a passion of pain,—when his nature starts up with a mad cry of rage against God, man, whoever it is that has forced this vile, slimy life upon him. With all this groping, this mad desire, a great blind intellect stumbling through wrong, a loving poet's heart, the man was by habit only a coarse, vulgar laborer, familiar with sights and words you would blush to name. Be just: when I tell you about this night, see him as he is. Be just,—not like man's law, which seizes on one isolated fact, but like God's judging angel, whose clear, sad eye saw all the countless cankering days of this man's life, all the countless nights, when, sick with starving, his soul fainted in him, before it judged him for this night, the saddest of all.

I called this night the crisis of his life. If it was, it stole on him unawares. These great turning-days of life cast no shadow before, slip by unconsciously. Only a trifle, a little turn of the rudder, and the ship goes to heaven or hell.

Wolfe, while Deborah watched him, dug into the furnace of melting iron with his pole, dully thinking only how many rails the lump would yield. It was late,—nearly Sunday morning; another hour, and the heavy work would be done, only the furnaces to replenish and cover for the next day. The workmen were growing more noisy, shouting, as they had to do, to be heard over the deep clamor of the mills. Suddenly they grew less boisterous,—at the far end, entirely silent. Something unusual had happened. After a moment, the silence came nearer; the men stopped their jeers and drunken choruses. Deborah, stupidly lifting up her head, saw the cause of the quiet. A group of five or six men were slowly approaching,

stopping to examine each furnace as they came. Visitors often came to see the mills after night: except by growing less noisy, the men took no notice of them. The furnace where Wolfe worked was near the bounds of the works; they halted there hot and tired: a walk over one of these great foundries is no trifling task. The woman, drawing out of sight, turned over to sleep. Wolfe, seeing them stop, suddenly roused from his indifferent stupor, and watched them keenly. He knew some of them: the overseer, Clarke,—a son of Kirby, one of the mill-owners,—and a Doctor May, one of the town-physicians. The other two were strangers. Wolfe came closer. He seized eagerly every chance that brought him into contact with this mysterious class that shone down on him perpetually with the glamour of another order of being. What made the difference between them? That was the mystery of his life. He had a vague notion that perhaps to-night he could find it out. One of the strangers sat down on a pile of bricks, and beckoned young Kirby to his side.

“This is hot, with a vengeance. A match, please?”—lighting his cigar. “But the walk is worth the trouble. If it were not that you must have heard it so often, Kirby, I would tell you that your works look like Dante’s *Inferno*.”

Kirby laughed.

“Yes. Yonder is Farinata himself in the burning tomb,”—pointing to some figure in the shimmering shadows.

“Judging from some of the faces of your men,” said the other, “they bid fair to try the reality of Dante’s vision, some day.”

Young Kirby looked curiously around, as if seeing the faces of his hands for the first time.

“They’re bad enough, that’s true. A desperate set, I fancy. Eh, Clarke?”

The overseer did not hear him. He was talking of net profits just then,—giving, in fact, a schedule of the annual business of the firm to a sharp peering little Yankee, who jotted down notes on a paper laid on the crown of his hat: a reporter for one of the city-papers, getting up a series of reviews of the leading manufactories. The other gentlemen had accompanied them merely for amusement. They were silent until the notes were finished, drying their feet at the furnaces, and sheltering their faces from the intolerable heat. At last the overseer concluded with—“I believe that is a pretty fair estimate, Captain.”

“Here, some of you men!” said Kirby, “bring up those boards. We may as well sit down, gentlemen, until the rain is over. It cannot last much longer at this rate.” “Pig-metal,”—mumbled the reporter,—“um! coal facilities,—um! hands employed, twelve hundred,—bitumen,—um!—all right, I believe, Mr. Clarke;— sinking-fund,—what did you say was your sinking-fund?”

“Twelve hundred hands?” said the stranger, the young man who had first spoken. “Do you control their votes, Kirby?”

“Control? No.” The young man smiled complacently. “But my father brought seven hundred votes to the polls for his candidate last November. No force-work, you understand,—only a speech or two, a hint to form themselves into a society, and a bit of red and blue bunting to make them a flag. The Invincible Roughs,—I believe that is their name. I forget the motto: ‘Our country’s hope,’ I think.”

There was a laugh. The young man talking to Kirby sat with an amused light in his cool gray eye, surveying critically the half-clothed figures of the puddlers, and the slow swing of their brawny muscles. He was a stranger in the city,—spending a couple of months in the borders of a Slave State, to study the institutions of the South,—a brother-in-law of Kirby’s,—Mitchell. He was an amateur gymnast,—hence his anatomical eye; a patron, in a blase’ way, of the prize-ring; a man who sucked the essence out of a science or philosophy in an indifferent, gentlemanly way; who took Kant, Novalis, Humboldt, for what they were worth in his own scales; accepting all, despising nothing, in heaven, earth, or hell, but one-idead men; with a temper yielding and brilliant as summer water, until his Self was touched, when it was ice, though brilliant still. Such men are not rare in the States.

As he knocked the ashes from his cigar, Wolfe caught with a quick pleasure the contour of the white hand, the blood-glow of a red ring he wore. His voice, too, and that of Kirby’s, touched him like music,—low, even, with chording cadences. About this man Mitchell hung the impalpable atmosphere belonging to the thoroughbred gentleman, Wolfe, scraping away the ashes beside him, was conscious of it, did obeisance to it with his artist sense, unconscious that he did so.

The rain did not cease. Clarke and the reporter left the mills; the others, comfortably seated near the furnace, lingered, smoking and talking in a desultory way. Greek would not have been more unintelligible to the furnace-tenders, whose presence they soon forgot entirely. Kirby drew out a newspaper from his pocket and read aloud some article, which they discussed eagerly. At every sentence, Wolfe listened more and more like a dumb, hopeless animal, with a duller, more stolid look creeping over his face, glancing now and then at Mitchell, marking acutely every smallest sign of refinement, then back to himself, seeing as in a mirror his filthy body, his more stained soul.

Never! He had no words for such a thought, but he knew now, in all the sharpness of the bitter certainty, that between them there was a great gulf never to be passed. Never!

The bell of the mills rang for midnight. Sunday morning had dawned. Whatever

hidden message lay in the tolling bells floated past these men unknown. Yet it was there. Veiled in the solemn music ushering the risen Saviour was a key-note to solve the darkest secrets of a world gone wrong,—even this social riddle which the brain of the grimy puddler grappled with madly to-night.

The men began to withdraw the metal from the caldrons. The mills were deserted on Sundays, except by the hands who fed the fires, and those who had no lodgings and slept usually on the ash-heaps. The three strangers sat still during the next hour, watching the men cover the furnaces, laughing now and then at some jest of Kirby's.

“Do you know,” said Mitchell, “I like this view of the works better than when the glare was fiercest? These heavy shadows and the amphitheatre of smothered fires are ghostly, unreal. One could fancy these red smouldering lights to be the half-shut eyes of wild beasts, and the spectral figures their victims in the den.”

Kirby laughed. “You are fanciful. Come, let us get out of the den. The spectral figures, as you call them, are a little too real for me to fancy a close proximity in the darkness,—unarmed, too.”

The others rose, buttoning their overcoats, and lighting cigars.

“Raining, still,” said Doctor May, “and hard. Where did we leave the coach, Mitchell?”

“At the other side of the works.—Kirby, what's that?”

Mitchell started back, half-frightened, as, suddenly turning a corner, the white figure of a woman faced him in the darkness,—a woman, white, of giant proportions, crouching on the ground, her arms flung out in some wild gesture of warning.

“Stop! Make that fire burn there!” cried Kirby, stopping short. The flame burst out, flashing the gaunt figure into bold relief. Mitchell drew a long breath.

“I thought it was alive,” he said, going up curiously. The others followed.

“Not marble, eh?” asked Kirby, touching it. One of the lower overseers stopped.

“Korl, Sir.” “Who did it?”

“Can't say. Some of the hands; chipped it out in off-hours.”

“Chipped to some purpose, I should say. What a flesh-tint the stuff has! Do you see, Mitchell?”

“I see.”

He had stepped aside where the light fell boldest on the figure, looking at it in silence. There was not one line of beauty or grace in it: a nude woman's form, muscular, grown coarse with labor, the powerful limbs instinct with some one poignant longing. One idea: there it was in the tense, rigid muscles, the clutching hands, the wild, eager face, like that of a starving wolf's. Kirby and Doctor May walked around it, critical, curious. Mitchell stood aloof, silent. The figure touched him strangely.

“Not badly done,” said Doctor May, “Where did the fellow learn that sweep of the muscles in the arm and hand? Look at them! They are groping, do you see?— clutching: the peculiar action of a man dying of thirst.”

“They have ample facilities for studying anatomy,” sneered Kirby, glancing at the half-naked figures.

“Look,” continued the Doctor, “at this bony wrist, and the strained sinews of the instep! A working-woman,—the very type of her class.”

“God forbid!” muttered Mitchell.

“Why?” demanded May, “What does the fellow intend by the figure? I cannot catch the meaning.”

“Ask him,” said the other, dryly, “There he stands,”—pointing to Wolfe, who stood with a group of men, leaning on his ash-rake.

The Doctor beckoned him with the affable smile which kind-hearted men put on, when talking to these people.

“Mr. Mitchell has picked you out as the man who did this,—I’m sure I don’t know why. But what did you mean by it?”

“She be hungry.”

Wolfe’s eyes answered Mitchell, not the Doctor.

“Oh-h! But what a mistake you have made, my fine fellow! You have given no sign of starvation to the body. It is strong,—terribly strong. It has the mad, half-despairing gesture of drowning.”

Wolfe stammered, glanced appealingly at Mitchell, who saw the soul of the thing, he knew. But the cool, probing eyes were turned on himself now,—mocking, cruel, relentless.

“Not hungry for meat,” the furnace-tender said at last. “What then? Whiskey?” jeered Kirby, with a coarse laugh. Wolfe was silent a moment, thinking.

“I dunno,” he said, with a bewildered look. “It mebbe. Summat to make her live, I think,—like you. Whiskey ull do it, in a way.”

The young man laughed again. Mitchell flashed a look of disgust somewhere,—not at Wolfe.

“May,” he broke out impatiently, “are you blind? Look at that woman’s face! It asks questions of God, and says, ‘I have a right to know,’ Good God, how hungry it is!”

They looked a moment; then May turned to the mill-owner:—

“Have you many such hands as this? What are you going to do with them? Keep them at puddling iron?”

Kirby shrugged his shoulders. Mitchell’s look had irritated him.

“Ce n’est pas mon affaire. I have no fancy for nursing infant geniuses. I suppose there are some stray gleams of mind and soul among these wretches. The Lord will take care of his own; or else they can work out their own salvation. I have heard you call our American system a ladder which any man can scale. Do you doubt it? Or perhaps you want to banish all social ladders, and put us all on a flat table-land,—eh, May?”

The Doctor looked vexed, puzzled. Some terrible problem lay hid in this woman's face, and troubled these men. Kirby waited for an answer, and, receiving none, went on, warming with his subject.

"I tell you, there's something wrong that no talk of 'Liberte' or 'Egalite' will do away. If I had the making of men, these men who do the lowest part of the world's work should be machines,—nothing more,—hands. It would be kindness. God help them! What are taste, reason, to creatures who must live such lives as that?" He pointed to Deborah, sleeping on the ash-heap. "So many nerves to sting them to pain. What if God had put your brain, with all its agony of touch, into your fingers, and bid you work and strike with that?"

"You think you could govern the world better?" laughed the Doctor. "I do not think at all."

"That is true philosophy. Drift with the stream, because you cannot dive deep enough to find bottom, eh?"

"Exactly," rejoined Kirby. "I do not think. I wash my hands of all social problems,—slavery, caste, white or black. My duty to my operatives has a narrow limit,—the pay-hour on Saturday night. Outside of that, if they cut korl, or cut each other's throats, (the more popular amusement of the two,) I am not responsible."

The Doctor sighed,—a good honest sigh, from the depths of his stomach. "God help us! Who is responsible?"

"Not I, I tell you," said Kirby, testily. "What has the man who pays them money to do with their souls' concerns, more than the grocer or butcher who takes it?"

"And yet," said Mitchell's cynical voice, "look at her! How hungry she is!"

Kirby tapped his boot with his cane. No one spoke. Only the dumb face of the rough image looking into their faces with the awful question, "What shall we do to be saved?" Only Wolfe's face, with its heavy weight of brain, its weak, uncertain mouth, its desperate eyes, out of which looked the soul of his class,—only Wolfe's face turned towards Kirby's. Mitchell laughed,—a cool, musical laugh.

"Money has spoken!" he said, seating himself lightly on a stone with the air of an amused spectator at a play. "Are you answered?"—turning to Wolfe his clear, magnetic face.

Bright and deep and cold as Arctic air, the soul of the man lay tranquil beneath. He looked at the furnace-tender as he had looked at a rare mosaic in the morning; only the man was the more amusing study of the two.

"Are you answered? Why, May, look at him! 'De profundis clamavi.' Or, to quote in English, 'Hungry and thirsty, his soul faints in him.' And so Money sends back its answer into the depths through you, Kirby! Very clear the answer, too!—I think

I remember reading the same words somewhere: washing your hands in Eau de Cologne, and saying, 'I am innocent of the blood of this man. See ye to it!'"

Kirby flushed angrily.

"You quote Scripture freely."

"Do I not quote correctly? I think I remember another line, which may amend my meaning? 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.' Deist? Bless you, man, I was raised on the milk of the Word. Now, Doctor, the pocket of the world having uttered its voice, what has the heart to say? You are a philanthropist, in a small Way,—n'est ce pas? Here, boy, this gentleman can show you how to cut korl better,—or your destiny. Go on, May!"

"I think a mocking devil possesses you to-night," rejoined the Doctor, seriously. He went to Wolfe and put his hand kindly on his arm. Something of a vague idea possessed the Doctor's brain that much good was to be done here by a friendly word or two: a latent genius to be warmed into life by a waited-for sunbeam. Here it was: he had brought it. So he went on complacently:

"Do you know, boy, you have it in you to be a great sculptor, a great man? do you understand?" (talking down to the capacity of his hearer: it is a way people have with children, and men like Wolfe.)—"to live a better, stronger life than I, or Mr. Kirby here? A man may make himself anything he chooses. God has given you stronger powers than many men,—me, for instance."

May stopped, heated, glowing with his own magnanimity. And it was magnanimous. The puddler had drunk in every word, looking through the Doctor's flurry, and generous heat, and self-approval, into his will, with those slow, absorbing eyes of his.

"Make yourself what you will. It is your right. 'I know," quietly. "Will you help me?"

Mitchell laughed again. The Doctor turned now, in a passion,—

"You know, Mitchell, I have not the means. You know, if I had, it is in my heart to take this boy and educate him for"—

"The glory of God, and the glory of John May."

May did not speak for a moment; then, controlled, he said,—

"Why should one be raised, when myriads are left?—I have not the money, boy," to Wolfe, shortly.

"Money?" He said it over slowly, as one repeats the guessed answer to a riddle, doubtfully. "That is it? Money?"

"Yes, money,—that is it," said Mitchell, rising, and drawing his furred coat about him. "You've found the cure for all the world's diseases.—Come, May, find your good-humor, and come home. This damp wind chills my very bones. Come and preach your Saint-Simonian doctrines' to-morrow to Kirby's hands. Let them have a clear idea of the rights of the soul, and I'll venture next week they'll strike for higher wages. That will be the end of it."

"Will you send the coach-driver to this side of the mills?" asked Kirby, turning to Wolfe.

He spoke kindly: it was his habit to do so. Deborah, seeing the puddler go, crept after him. The three men waited outside. Doctor May walked up and down, chafed. Suddenly he stopped.

“Go back, Mitchell! You say the pocket and the heart of the world speak without meaning to these people. What has its head to say? Taste, culture, refinement? Go!”

Mitchell was leaning against a brick wall. He turned his head indolently, and looked into the mills. There hung about the place a thick, unclean odor. The slightest motion of his hand marked that he perceived it, and his insufferable disgust. That was all. May said nothing, only quickened his angry tramp.

“Besides,” added Mitchell, giving a corollary to his answer, “it would be of no use. I am not one of them.”

“You do not mean”—said May, facing him.

“Yes, I mean just that. Reform is born of need, not pity. No vital movement of the people’s has worked down, for good or evil; fermented, instead, carried up the heaving, cloggy mass. Think back through history, and you will know it. What will this lowest deep—thieves, Magdalens, negroes—do with the light filtered through ponderous Church creeds, Baconian theories, Goethe schemes? Some day, out of their bitter need will be thrown up their own light-bringer,—their Jean Paul, their Cromwell, their Messiah.”

“Bah!” was the Doctor’s inward criticism. However, in practice, he adopted the theory; for, when, night and morning, afterwards, he prayed that power might be given these degraded souls to rise, he glowed at heart, recognizing an accomplished duty.

Wolfe and the woman had stood in the shadow of the works as the coach drove off. The Doctor had held out his hand in a frank, generous way, telling him to “take care of himself, and to remember it was his right to rise.” Mitchell had simply touched his hat, as to an equal, with a quiet look of thorough recognition. Kirby had thrown Deborah some money, which she found, and clutched eagerly enough. They were gone now, all of them. The man sat down on the cinder-road, looking up into the murky sky.

“T be late, Hugh. Wunnot hur come?”

He shook his head doggedly, and the woman crouched out of his sight against the wall. Do you remember rare moments when a sudden light flashed over yourself, your world, God? when you stood on a mountain-peak, seeing your life as it might have been, as it is? one quick instant, when custom lost its force and everyday usage? when your friend, wife, brother, stood in a new light? your soul was bared, and the grave,—a foretaste of the nakedness of the Judgment-Day? So it came before him, his life, that night. The slow tides of pain he had borne gathered themselves up and surged against his soul. His squalid daily life, the brutal coarseness eating into his brain, as the ashes into his skin: before, these things had been a dull aching into his consciousness; to-night, they were reality. He gripped the filthy red shirt that clung, stiff with soot, about him, and tore it savagely from his arm. The flesh beneath was muddy with grease and ashes,—and the heart beneath that! And the soul? God knows.

Then flashed before his vivid poetic sense the man who had left him,—the pure face, the delicate, sinewy limbs, in harmony with all he knew of beauty or truth. In his cloudy fancy he had pictured a Something like this. He had found it in this Mitchell, even when he idly scoffed at his pain: a Man all-knowing, all-seeing, crowned by Nature, reigning,—the keen glance of his eye falling like a sceptre on other men. And yet his instinct taught him that he too—He! He looked at himself with sudden loathing, sick, wrung his hands With a cry, and then was silent. With all the phantoms of his heated, ignorant fancy, Wolfe had not been vague in his ambitions. They were practical, slowly built up before him out of his knowledge of what he could do. Through years he had day by day made this hope a real thing to himself,—a clear, projected figure of himself, as he might become.

Able to speak, to know what was best, to raise these men and women working at his side up with him: sometimes he forgot this defined hope in the frantic anguish to escape, only to escape,—out of the wet, the pain, the ashes, somewhere, anywhere,—only for one moment of free air on a hill-side, to lie down and let his sick soul throb itself out in the sunshine. But to-night he panted for life. The savage strength of his nature was roused; his cry was fierce to God for justice.

“Look at me!” he said to Deborah, with a low, bitter laugh, striking his puny chest savagely. “What am I worth, Deb? Is it my fault that I am no better? My fault? My fault?”

He stopped, stung with a sudden remorse, seeing her hunchback shape writhing with sobs. For Deborah was crying thankless tears, according to the fashion of women.

“God forgi’ me, woman! Things go harder Wi’ you nor me. It’s a worse share.”

He got up and helped her to rise; and they went doggedly down the muddy street, side by side.

“It’s all wrong,” he muttered, slowly,—“all wrong! I dunnot understan’. But it’ll end some day.”

“Come home, Hugh!” she said, coaxingly; for he had stopped, looking around bewildered.

“Home,—and back to the mill!” He went on saying this over to himself, as if he would mutter down every pain in this dull despair.

She followed him through the fog, her blue lips chattering with cold. They reached the cellar at last. Old Wolfe had been drinking since she went out, and had crept nearer the door. The girl Janey slept heavily in the corner. He went up to her, touching softly the worn white arm with his fingers. Some bitterer thought stung him, as he stood there. He wiped the drops from his forehead, and went into the room beyond, livid, trembling. A hope, trifling, perhaps, but very dear, had died just then out of the poor puddler’s life, as he looked at the sleeping, innocent girl,—some plan

for the future, in which she had borne a part. He gave it up that moment, then and forever. Only a trifle, perhaps, to us: his face grew a shade paler,—that was all. But, somehow, the man's soul, as God and the angels looked down on it, never was the same afterwards.

Deborah followed him into the inner room. She carried a candle, which she placed on the floor, closing the door after her. She had seen the look on his face, as he turned away: her own grew deadly. Yet, as she came up to him, her eyes glowed. He was seated on an old chest, quiet, holding his face in his hands.

“Hugh!” she said, softly. He did not speak.

“Hugh, did hur hear what the man said,—him with the clear voice? Did hur hear? Money, money,—that it wud do all?”

He pushed her away,—gently, but he was worn out; her rasping tone fretted him.

“Hugh!”

The candle flared a pale yellow light over the cobwebbed brick walls, and the woman standing there. He looked at her. She was young, in deadly earnest; her faded eyes, and wet, ragged figure caught from their frantic eagerness a power akin to beauty.

“Hugh, it is true! Money ull do it! Oh, Hugh, boy, listen till me! He said it true!

It is money!”

“I know. Go back! I do not want you here.”

“Hugh, it is t' last time. I'll never worrit hur again.”

There were tears in her voice now, but she choked them back:

“Hear till me only to-night! If one of t' witch people wud come, them we heard oft' home, and gif hur all hur wants, what then? Say, Hugh!”

“What do you mean?” “I mean money.”

Her whisper shrilled through his brain.

“If one oft' witch dwarfs wud come from t' lane moors to-night, and gif hur money, to go out,—OUT, I say,—out, lad, where t' sun shines, and t' heath grows, and t' ladies walk in silken gownds, and God stays all t' time,—where t'man lives that talked to us to-night, Hugh knows,—Hugh could walk there like a king!”

He thought the woman mad, tried to check her, but she went on, fierce in her eager haste.

“If I were t' witch dwarf, if I had t' money, wud hur thank me? Wud hur take me out o' this place wid hur and Janey? I wud not come into the gran' house hur wud build, to vex hur wid t' hunch,—only at night, when t' shadows were dark, stand far off to see hur.”

Mad? Yes! Are many of us mad in this way? “Poor Deb! poor Deb!” he said, soothingly.

“It is here,” she said, suddenly, jerking into his hand a small roll. “I took it! I did it! Me, me!—not hur! I shall be hanged, I shall be burnt in hell, if anybody knows I took it! Out of his pocket, as he leaned against t' bricks. Hur knows?”

She thrust it into his hand, and then, her errand done, began to gather chips together to make a fire, choking down hysteric sobs.

“Has it come to this?”

That was all he said. The Welsh Wolfe blood was honest. The roll was a small green pocket-book containing one or two gold pieces, and a check for an incredible amount, as it seemed to the poor puddler. He laid it down, hiding his face again in his hands.

“Hugh, don’t be angry wud me! It’s only poor Deb,—hur knows?” He took the long skinny fingers kindly in his.

“Angry? God help me, no! Let me sleep. I am tired.”

He threw himself heavily down on the wooden bench, stunned with pain and weariness. She brought some old rags to cover him.

It was late on Sunday evening before he awoke. I tell God’s truth, when I say he had then no thought of keeping this money. Deborah had hid it in his pocket. He found it there. She watched him eagerly, as he took it out.

“I must gif it to him,” he said, reading her face.

“Hur knows,” she said with a bitter sigh of disappointment. “But it is hur right to keep it.”

His right! The word struck him. Doctor May had used the same. He washed himself, and went out to find this man Mitchell. His right! Why did this chance word cling to him so obstinately? Do you hear the fierce devils whisper in his ear, as he went slowly down the darkening street?

The evening came on, slow and calm. He seated himself at the end of an alley leading into one of the larger streets. His brain was clear to-night, keen, intent, mastering. It would not start back, cowardly, from any hellish temptation, but meet it face to face. Therefore the great temptation of his life came to him veiled by no sophistry, but bold, defiant, owning its own vile name, trusting to one bold blow for victory.

He did not deceive himself. Theft! That was it. At first the word sickened him; then he grappled with it. Sitting there on a broken cart-wheel, the fading day, the noisy groups, the church-bells’ tolling passed before him like a panorama, while the sharp struggle went on within. This money! He took it out, and looked at it. If he gave it back, what then? He was going to be cool about it.

People going by to church saw only a sickly mill-boy watching them quietly at the alley’s mouth. They did not know that he was mad, or they would not have gone by so quietly: mad with hunger; stretching out his hands to the world, that had given so much to them, for leave to live the life God meant him to live. His soul within him was smothering to death; he wanted so much, thought so much, and knew—nothing. There was nothing of which he was certain, except the mill and things there. Of God and heaven he had heard so little, that they were to him what fairy-land is to a child: something real, but not here; very far off. His brain, greedy, dwarfed, full of

thwarted energy and unused powers, questioned these men and women going by, coldly, bitterly, that night. Was it not his right to live as they,—a pure life, a good, true-hearted life, full of beauty and kind words? He only wanted to know how to use the strength within him. His heart warmed, as he thought of it. He suffered himself to think of it longer. If he took the money?

Then he saw himself as he might be, strong, helpful, kindly. The night crept on, as this one image slowly evolved itself from the crowd of other thoughts and stood triumphant. He looked at it. As he might be! What wonder, if it blinded him to delirium,—the madness that underlies all revolution, all progress, and all fall?

You laugh at the shallow temptation? You see the error underlying its argument so clearly,—that to him a true life was one of full development rather than self-restraint? that he was deaf to the higher tone in a cry of voluntary suffering for truth's sake than in the fullest flow of spontaneous harmony? I do not plead his cause. I only want to show you the mote in my brother's eye: then you can see clearly to take it out.

The money,—there it lay on his knee, a little blotted slip of paper, nothing in itself; used to raise him out of the pit, something straight from God's hand. A thief! Well, what was it to be a thief? He met the question at last, face to face, wiping the clammy drops of sweat from his forehead. God made this money—the fresh air, too—for his children's use. He never made the difference between poor and rich. The Something who looked down on him that moment through the cool gray sky had a kindly face, he knew,—loved his children alike. Oh, he knew that!

There were times when the soft floods of color in the crimson and purple flames, or the clear depth of amber in the water below the bridge, had somehow given him a glimpse of another world than this,—of an infinite depth of beauty and of quiet somewhere,—somewhere, a depth of quiet and rest and love. Looking up now, it became strangely real. The sun had sunk quite below the hills, but his last rays struck upward, touching the zenith. The fog had risen, and the town and river were steeped in its thick, gray damp; but overhead, the sun-touched smoke-clouds opened like a cleft ocean,—shifting, rolling seas of crimson mist, waves of billowy silver veined with blood-scarlet, inner depths unfathomable of glancing light. Wolfe's artist-eye grew drunk with color. The gates of that other world! Fading, flashing before him now! What, in that world of Beauty, Content, and Right, were the petty laws, the mine and thine, of mill-owners and mill hands?

A consciousness of power stirred within him. He stood up. A man,—he thought, stretching out his hands,—free to work, to live, to love! Free! His right! He folded the scrap of paper in his hand. As his nervous fingers took it in, limp and blotted, so his soul took in the mean temptation, lapped it in fancied rights, in dreams of improved existences, drifting and endless as the cloud-seas of color. Clutching it, as if

the tightness of his hold would strengthen his sense of possession, he went aimlessly down the street. It was his watch at the mill. He need not go, need never go again, thank God!—shaking off the thought with unspeakable loathing.

Shall I go over the history of the hours of that night? how the man wandered from one to another of his old haunts, with a half-consciousness of bidding them farewell,—lanes and alleys and back-yards where the mill-hands lodged,—noting, with a new eagerness, the filth and drunkenness, the pig-pens, the ash-heaps covered with potato-skins, the bloated, pimpled women at the doors, with a new disgust, a new sense of sudden triumph, and, under all, a new, vague dread, unknown before, smothered down, kept under, but still there? It left him but once during the night, when, for the second time in his life, he entered a church. It was a sombre Gothic pile, where the stained light lost itself in far-retreating arches; built to meet the requirements and sympathies of a far other class than Wolfe's. Yet it touched, moved him uncontrollably. The distances, the shadows, the still, marble figures, the mass of silent kneeling worshippers, the mysterious music, thrilled, lifted his soul with a wonderful pain. Wolfe forgot himself, forgot the new life he was going to live, the mean terror gnawing underneath. The voice of the speaker strengthened the charm; it was clear, feeling, full, strong. An old man, who had lived much, suffered much; whose brain was keenly alive, dominant; whose heart was summer-warm with charity. He taught it to-night. He held up Humanity in its grand total; showed the great world-cancer to his people. Who could show it better? He was a Christian reformer; he had studied the age thoroughly; his outlook at man had been free, world-wide, over all time. His faith stood sublime upon the Rock of Ages; his fiery zeal guided vast schemes by which the Gospel was to be preached to all nations. How did he preach it to-night? In burning, light-laden words he painted Jesus, the incarnate Life, Love, the universal Man: words that became reality in the lives of these people,—that lived again in beautiful words and actions, trifling, but heroic. Sin, as he defined it, was a real foe to them; their trials, temptations, were his. His words passed far over the furnace-tender's grasp, toned to suit another class of culture; they sounded in his ears a very pleasant song in an unknown tongue. He meant to cure this world-cancer with a steady eye that had never glared with hunger, and a hand that neither poverty nor strychnine-whiskey had taught to shake. In this morbid, distorted heart of the Welsh puddler he had failed.

Eighteen centuries ago, the Master of this man tried reform in the streets of a city as crowded and vile as this, and did not fail. His disciple, showing Him to-night to cultured hearers, showing the clearness of the God-power acting through Him, shrank back from one coarse fact; that in birth and habit the man Christ

was thrown up from the lowest of the people: his flesh, their flesh; their blood, his blood; tempted like them, to brutalize day by day; to lie, to steal: the actual slime and want of their hourly life, and the wine-press he trod alone.

Yet, is there no meaning in this perpetually covered truth? If the son of the carpenter had stood in the church that night, as he stood with the fishermen and harlots by the sea of Galilee, before His Father and their Father, despised and rejected of men, without a place to lay His head, wounded for their iniquities, bruised for their transgressions, would not that hungry mill-boy at least, in the back seat, have “known the man”? That Jesus did not stand there.

Wolfe rose at last, and turned from the church down the street. He looked up; the night had come on foggy, damp; the golden mists had vanished, and the sky lay dull and ash-colored. He wandered again aimlessly down the street, idly wondering what had become of the cloud-sea of crimson and scarlet. The trial-day of this man's life was over, and he had lost the victory. What followed was mere drifting circumstance,—a quicker walking over the path,—that was all. Do you want to hear the end of it? You wish me to make a tragic story out of it? Why, in the police-reports of the morning paper you can find a dozen such tragedies: hints of shipwrecks unlike any that ever befell on the high seas; hints that here a power was lost to heaven,—that there a soul went down where no tide can ebb or flow. Commonplace enough the hints are,—jocose sometimes, done up in rhyme.

Doctor May a month after the night I have told you of, was reading to his wife at breakfast from this fourth column of the morning-paper: an unusual thing,—these police-reports not being, in general, choice reading for ladies; but it was only one item he read.

“Oh, my dear! You remember that man I told you of, that we saw at Kirby's mill?—that was arrested for robbing Mitchell? Here he is; just listen:—’Circuit Court. Judge Day. Hugh Wolfe, operative in Kirby & John's Loudon Mills. Charge, grand larceny. Sentence, nineteen years hard labor in penitentiary. Scoundrel! Serves him right! After all our kindness that night! Picking Mitchell's pocket at the very time!”

His wife said something about the ingratitude of that kind of people, and then they began to talk of something else.

Nineteen years! How easy that was to read! What a simple word for Judge Day to utter! Nineteen years! Half a lifetime!

Hugh Wolfe sat on the window-ledge of his cell, looking out. His ankles were ironed. Not usual in such cases; but he had made two desperate efforts to escape. “Well,” as Haley, the jailer, said, “small blame to him! Nineteen years' imprisonment was not a pleasant thing to look forward to.” Haley was very good-natured about it, though Wolfe had fought him savagely.

“When he was first caught,” the jailer said afterwards, in telling the story, “before the trial, the fellow was cut down at once,—laid there on that pallet like a dead man, with his hands over his eyes. Never saw a man so cut down in my life. Time of the trial, too, came the queerest dodge of any customer I ever had. Would choose no lawyer. Judge gave him one, of course. Gibson it was. He tried to prove the fellow crazy; but it wouldn't go. Thing was plain as daylight: money found on him. 'T was a hard sentence,—all the law allows; but it was for 'xample's sake. These mill-hands are gettin' unbearable. When the sentence was read,

he just looked up, and said the money was his by rights, and that all the world had gone wrong. That night, after the trial, a gentleman came to see him here, name of Mitchell,—him as he stole from. Talked to him for an hour. Thought he came for curiosity, like. After he was gone, thought Wolfe was remarkable quiet, and went into his cell. Found him very low; bed all bloody. Doctor said he had been bleeding at the lungs. He was as weak as a cat; yet if ye'll b'lieve me, he tried to get a-past me and get out. I just carried him like a baby, and threw him on the pallet. Three days after, he tried it again: that time reached the wall. Lord help you! he fought like a tiger,—giv' some terrible blows. Fightin' for life, you see; for he can't live long, shut up in the stone crib down yonder. Got a death-cough now. 'T took two of us to bring him down that day; so I just put the irons on his feet. There he sits, in there. Goin' to-morrow, with a batch more of 'em. That woman, hunchback, tried with him,—you remember?—she's only got three years. 'Complice. But she's a woman, you know. He's been quiet ever since I put on irons: giv' up, I suppose. Looks white, sick-lookin'. It acts different on 'em, bein' sentenced. Most of 'em gets reckless, devilish-like. Some prays awful, and sings them vile songs of the mills, all in a breath. That woman, now, she's desper't'. Been beggin' to see Hugh, as she calls him, for three days. I'm a-goin' to let her in. She don't go with him. Here she is in this next cell. I'm a-goin' now to let her in."

He let her in. Wolfe did not see her. She crept into a corner of the cell, and stood watching him. He was scratching the iron bars of the window with a piece of tin which he had picked up, with an idle, uncertain, vacant stare, just as a child or idiot would do.

"Tryin' to get out, old boy?" laughed Haley. "Them irons will need a crow-bar beside your tin, before you can open 'em."

Wolfe laughed, too, in a senseless way. "I think I'll get out," he said.

"I believe his brain's touched," said Haley, when he came out.

The puddler scraped away with the tin for half an hour. Still Deborah did not speak. At last she ventured nearer, and touched his arm.

"Blood?" she said, looking at some spots on his coat with a shudder.

He looked up at her, "Why, Deb!" he said, smiling,—such a bright, boyish smile, that it went to poor Deborah's heart directly, and she sobbed and cried out loud.

"Oh, Hugh, lad! Hugh! dunnot look at me, when it wur my fault! To think I brought hur to it! And I loved hur so! Oh lad, I dud!"

The confession, even in this wretch, came with the woman's blush through the sharp cry.

He did not seem to hear her,—scraping away diligently at the bars with the bit of tin.

Was he going mad? She peered closely into his face. Something she saw there made her draw suddenly back,—something which Haley had not seen, that lay beneath the pinched, vacant look it had caught since the trial, or the curious gray shadow that rested on it. That gray shadow,—yes, she knew what that meant. She had often seen it creeping over women's faces for months, who died at last of slow hunger or

consumption. That meant death, distant, lingering: but this—Whatever it was the woman saw, or thought she saw, used as she was to crime and misery, seemed to make her sick with a new horror. Forgetting her fear of him, she caught his shoulders, and looked keenly, steadily, into his eyes.

“Hugh!” she cried, in a desperate whisper,—“oh, boy, not that! for God’s sake, not that!”

The vacant laugh went off his face, and he answered her in a muttered word or two that drove her away. Yet the words were kindly enough. Sitting there on his pallet, she cried silently a hopeless sort of tears, but did not speak again. The man looked up furtively at her now and then. Whatever his own trouble was, her distress vexed him with a momentary sting.

It was market-day. The narrow window of the jail looked down directly on the carts and wagons drawn up in a long line, where they had unloaded. He could see, too, and hear distinctly the clink of money as it changed hands, the busy crowd of whites and blacks shoving, pushing one another, and the chaffering and swearing at the stalls. Somehow, the sound, more than anything else had done, wakened him up,—made the whole real to him. He was done with the world and the business of it. He let the tin fall, and looked out, pressing his face close to the rusty bars. How they crowded and pushed! And he,—he should never walk that pavement again! There came Neff Sanders, one of the feeders at the mill, with a basket on his arm. Sure enough, Nyeff was married the other week. He whistled, hoping he would look up; but he did not. He wondered if Neff remembered he was there,—if any of the boys thought of him up there, and thought that he never was to go down that old cinder-road again. Never again! He had not quite understood it before; but now he did. Not for days or years, but never!—that was it.

How clear the light fell on that stall in front of the market! and how like a picture it was, the dark-green heaps of corn, and the crimson beets, and golden melons! There was another with game: how the light flickered on that pheasant’s breast, with the purplish blood dripping over the brown feathers! He could see the red shining of the drops, it was so near. In one minute he could be down there. It was just a step. So easy, as it seemed, so natural to go! Yet it could never be—not in all the thousands of years to come—that he should put his foot on that street again! He thought of himself with a sorrowful pity, as of some one else. There was a dog down in the market, walking after his master with such a stately, grave look!—only a dog, yet he could go backwards and forwards just as he pleased: he had good luck! Why, the very vilest cur, yelping there in the gutter, had not lived his life, had been free to act out whatever thought God had put into his brain; while he—No, he would not think of that! He

tried to put the thought away, and to listen to a dispute between a countryman and a woman about some meat; but it would come back. He, what had he done to bear this?

Then came the sudden picture of what might have been, and now. He knew what it was to be in the penitentiary, how it went with men there. He knew how in these long years he should slowly die, but not until soul and body had become corrupt and rotten,—how, when he came out, if he lived to come, even the lowest of the mill-hands would jeer him,—how his hands would be weak, and his brain senseless and stupid. He believed he was almost that now. He put his hand to his head, with a puzzled, weary look. It ached, his head, with thinking. He tried to quiet himself. It was only right, perhaps; he had done wrong. But was there right or wrong for such as he? What was right? And who had ever taught him? He thrust the whole matter away. A dark, cold quiet crept through his brain. It was all wrong; but let it be! It was nothing to him more than the others. Let it be!

The door grated, as Haley opened it.

“Come, my woman! Must lock up for t’ night. Come, stir yerself!” She went up and took Hugh’s hand.

“Good-night, Deb,” he said, carelessly.

She had not hoped he would say more; but the tired pain on her mouth just then was bitterer than death. She took his passive hand and kissed it.

“Hur’ll never see Deb again!” she ventured, her lips growing colder and more bloodless.

What did she say that for? Did he not know it? Yet he would not be impatient with poor old Deb. She had trouble of her own, as well as he.

“No, never again,” he said, trying to be cheerful.

She stood just a moment, looking at him. Do you laugh at her, standing there, with her hunchback, her rags, her bleared, withered face, and the great despised love tugging at her heart?

“Come, you!” called Haley, impatiently. She did not move.

“Hugh!” she whispered.

It was to be her last word. What was it? “Hugh, boy, not THAT!”

He did not answer. She wrung her hands, trying to be silent, looking in his face in an agony of entreaty. He smiled again, kindly.

“It is best, Deb. I cannot bear to be hurted any more. “Hur knows,” she said, humbly.

“Tell my father good-bye; and—and kiss little Janey.”

She nodded, saying nothing, looked in his face again, and went out of the door.

As she went, she staggered.

“Drinkin’ to-day?” broke out Haley, pushing her before him. “Where the Devil did you get it? Here, in with ye!” and he shoved her into her cell, next to Wolfe’s, and shut the door.

Along the wall of her cell there was a crack low down by the floor, through which she could see the light from Wolfe’s. She had discovered it days before. She hurried in now, and, kneeling down by it, listened, hoping to hear some sound. Nothing but the rasping of the tin on the bars. He was at his old amusement again. Something in the noise jarred on her ear, for she shivered as she heard it. Hugh rasped away at the bars. A dull old bit of tin, not fit to cut korn with.

He looked out of the window again. People were leaving the market now. A tall mulatto girl, following her mistress, her basket on her head, crossed the street just below, and looked up. She was laughing; but, when she caught sight of the haggard face peering out through the bars, suddenly grew grave, and hurried by. A free, firm step, a clear-cut olive face, with a scarlet turban tied on one side, dark, shining eyes, and on the head the basket poised, filled with fruit and flowers, under which the scarlet turban and bright eyes looked out half-shadowed. The picture caught his eye. It was good to see a face like that. He would try to-morrow, and cut one like it. To-morrow! He threw down the tin, trembling, and covered his face with his hands. When he looked up again, the daylight was gone.

Deborah, crouching near by on the other side of the wall, heard no noise. He sat on the side of the low pallet, thinking. Whatever was the mystery which the woman had seen on his face, it came out now slowly, in the dark there, and became fixed,—a something never seen on his face before. The evening was darkening fast. The market had been over for an hour; the rumbling of the carts over the pavement grew more infrequent: he listened to each, as it passed, because he thought it was to be for the last time. For the same reason, it was, I suppose, that he strained his eyes to catch a glimpse of each passer-by, wondering who they were, what kind of homes they were going to, if they had children,—listening eagerly to every chance word in the street, as if—(God be merciful to the man! what strange fancy was this?)—as if he never should hear human voices again.

It was quite dark at last. The street was a lonely one. The last passenger, he thought, was gone. No,—there was a quick step: Joe Hill, lighting the lamps.

Joe was a good old chap; never passed a fellow without some joke or other. He remembered once seeing the place where he lived with his wife. “Granny Hill” the boys called her. Bedridden she Was; but so kind as Joe was to her! kept the room so clean!—and the old woman, when he was there, was laughing at some of “t’ lad’s

foolishness." The step was far down the street; but he could see him place the ladder, run up, and light the gas. A longing seized him to be spoken to once more.

"Joe!" he called, out of the grating. "Good-bye, Joe!"

The old man stopped a moment, listening uncertainly; then hurried on. The prisoner thrust his hand out of the window, and called again, louder; but Joe was too far down the street. It was a little thing; but it hurt him,—this disappointment.

"Good-bye, Joe!" he called, sorrowfully enough.

"Be quiet!" said one of the jailers, passing the door, striking on it with his club. Oh, that was the last, was it?

There was an inexpressible bitterness on his face, as he lay down on the bed, taking the bit of tin, which he had rasped to a tolerable degree of sharpness, in his hand,—to play with, it may be. He bared his arms, looking intently at their corded veins and sinews. Deborah, listening in the next cell, heard a slight clicking sound, often repeated. She shut her lips tightly, that she might not scream; the cold drops of sweat broke over her, in her dumb agony.

"Hur knows best," she muttered at last, fiercely clutching the boards where she lay.

If she could have seen Wolfe, there was nothing about him to frighten her. He lay quite still, his arms outstretched, looking at the pearly stream of moonlight coming into the window. I think in that one hour that came then he lived back over all the years that had gone before. I think that all the low, vile life, all his wrongs, all his starved hopes, came then, and stung him with a farewell poison that made him sick unto death. He made neither moan nor cry, only turned his worn face now and then to the pure light, that seemed so far off, as one that said, "How long, O Lord? how long?"

The hour was over at last. The moon, passing over her nightly path, slowly came nearer, and threw the light across his bed on his feet. He watched it steadily, as it crept up, inch by inch, slowly. It seemed to him to carry with it a great silence. He had been so hot and tired there always in the mills! The years had been so fierce and cruel! There was coming now quiet and coolness and sleep. His tense limbs relaxed, and settled in a calm languor. The blood ran fainter and slow from his heart. He did not think now with a savage anger of what might be and was not; he was conscious only of deep stillness creeping over him. At first he saw a sea of faces: the millmen,—women he had known, drunken and bloated,—Janey's timid and pitiful-poor old Debs: then they floated together like a mist, and faded away, leaving only the clear, pearly moonlight.

Whether, as the pure light crept up the stretched-out figure, it brought with it calm and peace, who shall say? His dumb soul was alone with God in judgment. A

Voice may have spoken for it from far-off Calvary, "Father, forgive them, for they know not what they do!" Who dare say? Fainter and fainter the heart rose and fell, slower and slower the moon floated from behind a cloud, until, when at last its full tide of white splendor swept over the cell, it seemed to wrap and fold into a deeper stillness the dead figure that never should move again. Silence deeper than the Night! Nothing that moved, save the black, nauseous stream of blood dripping slowly from the pallet to the floor!

There was outcry and crowd enough in the cell the next day. The coroner and his jury, the local editors, Kirby himself, and boys with their hands thrust knowingly into their pockets and heads on one side, jammed into the corners. Coming and going all day. Only one woman. She came late, and outstayed them all. A Quaker, or Friend, as they call themselves. I think this woman Was known by that name in heaven. A homely body, coarsely dressed in gray and white. Deborah (for Haley had let her in) took notice of her. She watched them all—sitting on the end of the pallet, holding his head in her arms with the ferocity of a watch-dog, if any of them touched the body. There was no meekness, no sorrow, in her face; the stuff out of which murderers are made, instead. All the time Haley and the woman were laying straight the limbs and cleaning the cell, Deborah sat still, keenly watching the Quaker's face. Of all the crowd there that day, this woman alone had not spoken to her,—only once or twice had put some cordial to her lips. After they all were gone, the woman, in the same still, gentle way, brought a vase of wood-leaves and berries, and placed it by the pallet, then opened the narrow window. The fresh air blew in, and swept the woody fragrance over the dead face, Deborah looked up with a quick wonder.

"Did hur know my boy wud like it? Did hur know Hugh?" "I know Hugh now."

The white fingers passed in a slow, pitiful way over the dead, worn face. There was a heavy shadow in the quiet eyes.

"Did hur know where they'll bury Hugh?" said Deborah in a shrill tone, catching her arm.

This had been the question hanging on her lips all day.

"In t' town-yard? Under t' mud and ash? T' lad'll smother, woman! He wur born in t' lane moor, where t' air is frick and strong. Take hur out, for God's sake, take hur out where t' air blows!"

The Quaker hesitated, but only for a moment. She put her strong arm around Deborah and led her to the window.

"Thee sees the hills, friend, over the river? Thee sees how the light lies warm there, and the winds of God blow all the day? I live there,—where the blue smoke is, by the

trees. Look at me," She turned Deborah's face to her own, clear and earnest, "Thee will believe me? I will take Hugh and bury him there to-morrow."

Deborah did not doubt her. As the evening wore on, she leaned against the iron bars, looking at the hills that rose far off, through the thick sodden clouds, like a bright, unattainable calm. As she looked, a shadow of their solemn repose fell on her face; its fierce discontent faded into a pitiful, humble quiet. Slow, solemn tears gathered in her eyes: the poor weak eyes turned so hopelessly to the place where Hugh was to rest, the grave heights looking higher and brighter and more solemn than ever before. The Quaker watched her keenly. She came to her at last, and touched her arm.

"When thee comes back," she said, in a low, sorrowful tone, like one who speaks from a strong heart deeply moved with remorse or pity, "thee shall begin thy life again,—there on the hills. I came too late; but not for thee,—by God's help, it may be."

Not too late. Three years after, the Quaker began her work. I end my story here. At evening-time it was light. There is no need to tire you with the long years of sunshine, and fresh air, and slow, patient Christ-love, needed to make healthy and hopeful this impure body and soul. There is a homely pine house, on one of these hills, whose windows overlook broad, wooded slopes and clover-crimsoned meadows,—nched into the very place where the light is warmest, the air freest. It is the Friends' meeting-house. Once a week they sit there, in their grave, earnest way, waiting for the Spirit of Love to speak, opening their simple hearts to receive His words. There is a woman, old, deformed, who takes a humble place among them: waiting like them: in her gray dress, her worn face, pure and meek, turned now and then to the sky. A woman much loved by these silent, restful people; more silent than they, more humble, more loving. Waiting: with her eyes turned to hills higher and purer than these on which she lives, dim and far off now, but to be reached some day. There may be in her heart some latent hope to meet there the love denied her here,—that she shall find him whom she lost, and that then she will not be all-unworthy. Who blames her? Something is lost in the passage of every soul from one eternity to the other,—something pure and beautiful, which might have been and was not: a hope, a talent, a love, over which the soul mourns, like Esau deprived of his birthright. What blame to the meek Quaker, if she took her lost hope to make the hills of heaven more fair?

Nothing remains to tell that the poor Welsh puddler once lived, but this figure of the mill-woman cut in korl. I have it here in a corner of my library. I keep it hid behind a curtain,—it is such a rough, ungainly thing. Yet there are about it

touches, grand sweeps of outline, that show a master's hand. Sometimes,—to-night, for instance,—the curtain is accidentally drawn back, and I see a bare arm stretched out imploringly in the darkness, and an eager, wolfish face watching mine: a wan, woful face, through which the spirit of the dead korl-cutter looks out, with its thwarted life, its mighty hunger, its unfinished work. Its pale, vague lips seem to tremble with a terrible question. "Is this the End?" they say,—"nothing beyond? no more?" Why, you tell me you have seen that look in the eyes of dumb brutes,— horses dying under the lash. I know.

The deep of the night is passing while I write. The gas-light wakens from the shadows here and there the objects which lie scattered through the room: only faintly, though; for they belong to the open sunlight. As I glance at them, they each recall some task or pleasure of the coming day. A half-moulded child's head; Aphrodite; a bough of forest-leaves; music; work; homely fragments, in which lie the secrets of all eternal truth and beauty. Prophetic all! Only this dumb, woful face seems to belong to and end with the night. I turn to look at it. Has the power of its desperate need commanded the darkness away? While the room is yet steeped in heavy shadow, a cool, gray light suddenly touches its head like a blessing hand, and its groping arm points through the broken cloud to the far East, where, in the flickering, nebulous crimson, God has set the promise of the Dawn.

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Author Introduction-Louisa May Alcott (1832-1888)

Best known today for her young adult novel *Little Women* (1869), Louisa May Alcott also published a novel on women and labor; short stories on nurses and hospitals, racism, and the abuses of slavery; and a number of sensation novels with such lurid subjects as suicide and drug addiction. Born in Germantown, Pennsylvania, but raised mainly in Boston and Concord, Alcott benefited from her father's views on progressive education as well as friendships with such local celebrities as Emerson and Thoreau.

Figure 1. Louisa May Alcott



In 1843, Amos Bronson Alcott (1799– 1888) founded Fruitlands, a utopian community near Concord that banned meat and money, and he brought his wife and four daughters to live there. Its idealism foundered in its practice within a year's time. Because he had invested his own funds, the Alcott's subsequently suffered financial hardship for years. Abigail May Alcott (1800–1877) tried earning money through social work before running an employment agency. Amos held paid "conversations" on intellectual subjects. Alcott was

determined to contribute her fair share through paid work then generally open to women, work such as sewing, teaching, and writing. In 1852, she placed a paid piece in *The Olive Branch*. Two years later, she published *Fabled Flowers*, a collection of children's stories. And in 1860, she published her short story "A Modern Cinderella" in the prestigious *Atlantic Monthly*.

A long-fervent abolitionist—likely due to her maternal uncle Samuel May (1797–1871) who was an important abolitionist in Boston—Alcott diverted her efforts from writing to supporting the Civil War. She did what most women with similar intent were then allowed to do: work in a hospital treating wounded soldiers. Starting in 1862, Alcott worked at the Union Hotel Hospital as a member of the nursing corps, where she treated amputees and the dying. Early in the next year, she caught typhoid pneumonia. As with much medical practice in those days, its treatment was as bad—if not worse—than the disease. She was treated with mercury and suffered the aftereffects, including fatigue and neuralgia, for the rest of her life. She gave up nursing and returned to writing.

She drew from her nursing experiences in *Hospital Sketches* (1863) and she continued to contribute to the war effort by writing about the abuses of slavery. Using the pseudonym of A. M. Barnard, she wrote sensational pieces in the Gothic mode—stories that were not attributed to Alcott until the 1980s through the work of Madeleine Stowe. After the war ended, Alcott worked as editor for *Mercury Museum*, a children's magazine. At the urging of Thomas Niles, an editor at Robert Brothers, Alcott also began writing her novel *Little Women*. Based on her childhood, the novel depicted the early literary efforts and reading interests of four sisters, the death of one (probably inspired by Elizabeth Sewall Alcott, who died at the age of twenty-two in 1858, weakened by scarlet fever), and their opportunities in and through marriage. Reflecting the struggles she herself faced in poverty and the professional restrictions placed on women at that time, Alcott's character Jo sought and gained independence and the ability to make significant contributions to society through her own writing and marriage to Professor Bhaer who eventually ran a co-educational school with Jo's help.

Despite her poor health, Alcott continued to publish novels, even as she cared for her adopted niece and, eventually, her ailing father who died two days before she did.

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Figure 1. "Louisa May Alcott," George Kendall Warren, Wikimedia, Public Domain.

The Brothers (1863) By Louisa May Alcott

Doctor Franck came in as I sat sewing up the rents in an old shirt, that Tom might go tidily to his grave. New shirts were needed for the living, and there was no wife or mother to “dress him handsome when he went to meet the Lord,” as one woman said, describing the fine funeral she had pinched herself to give her son.

“Miss Dane, I’m in a quandary,” began the Doctor, with that expression of countenance which says as plainly as words, “I want to ask a favor, but I wish you’d save me the trouble.”

“Can I help you out of it?”

“Faith! I don’t like to propose it, but you certainly can, if you please.”

“Then give it a name, I beg.”

“You see a Reb has just been brought in crazy with typhoid; a bad case every way; a drunken, rascally little captain somebody took the trouble to capture, but whom nobody wants to take the trouble to cure. The wards are full, the ladies worked to death, and willing to be for our own boys, but rather slow to risk their lives for a Reb. Now you’ve had the fever, you like queer patients, your mate will see to your ward for a while, and I will find you a good attendant. The fellow won’t last long, I fancy; but he can’t die without some sort of care, you know. I’ve put him in the fourth story of the west wing, away from the rest. It is airy, quiet, and comfortable there. I’m on that ward, and will do my best for you in every way. Now, then, will you go?”

“Of course I will, out of perversity, if not common charity; for some of these people think that because I’m an abolitionist I am also a heathen, and I should rather like to show them, that, though I cannot quite love my enemies, I am willing to take care of them.”

“Very good; I thought you’d go; and speaking of abolition reminds me that you can have a contraband for servant, if you like. It is that fine mulatto fellow who was found burying his Rebel master after the fight, and, being badly cut over the head, our boys brought him along. Will you have him?”

“By all means,—for I’ll stand to my guns on that point, as on the other; these black boys are far more faithful and handy than some of the white scamps given me to serve, instead of being served by. But is this man well enough?”

“Yes, for that sort of work, and I think you’ll like him. He must have been a handsome fellow before he got his face slashed; not much darker than myself; his master’s son, I dare say, and the white blood makes him rather high and haughty about some things. He was in a bad way when he came in, but vowed he’d die in the street rather than turn in with the black fellows below; so I put him up in the west wing, to be out of the way, and he’s seen to the captain all the morning. “When can you go up?”

“As soon as Tom is laid out, Skinner moved, Haywood washed, Marble dressed, Charley rubbed, Downs taken up, Upham laid down, and the whole forty fed.”

We both laughed, though the Doctor was on his way to the dead-house and I held a shroud on my lap. But in a hospital one learns that cheerfulness is one’s salvation; for, in an atmosphere of suffering and death, heaviness of heart would soon paralyze usefulness of hand, if the blessed gift of smiles had been denied us.

In an hour I took possession of my new charge, finding a dissipated-looking boy of nineteen or twenty raving in the solitary little room, with no one near him but the contraband in the room adjoining. Feeling decidedly more interest in the black man than in the white, yet remembering the Doctor’s hint of his being “high and haughty,” I glanced furtively at him as I scattered chloride of lime about the room to purify the air, and settled matters to suit myself. I had seen many contrabands, but never one so attractive as this. All colored men are called “boys,” even if their heads are white; this boy was five-and-twenty at least, strong-limbed and manly, and had the look of one who never had been cowed by abuse or worn with oppressive labor. He sat on his bed doing nothing; no book, no pipe, no pen or paper anywhere appeared, yet anything less indolent or listless than his attitude and expression I never saw. Erect he sat, with a hand on either knee, and eyes fixed on the bare wall opposite, so rapt in some absorbing thought as to be unconscious of my presence, though the door stood wide open and my movements were by no means noiseless. His face was half averted, but I instantly approved the Doctor’s taste, for the profile which I saw possessed all the attributes of comeliness belonging to his mixed race. He was more quadroon than mulatto, with Saxon features, Spanish complexion darkened by exposure, color in lips and cheek, waving hair, and an eye full of the passionate melancholy which in such men always seems to utter a mute protest against the broken law that doomed them at their birth. What could he be thinking of? The sick boy cursed and raved, I rustled to and fro, steps passed the door, bells rang, and the steady rumble of army-wagons came up from the street, still he never stirred. I had seen colored people in what they call “the black sulks,” when, for days, they neither smiled nor spoke, and scarcely ate. But this was something more than that; for the man was not dully brooding over some small grievance; he seemed to see an all-absorbing fact or fancy recorded on the wall, which was a blank to me. I wondered if it were some deep wrong or sorrow, kept alive by memory and impotent regret; if he mourned for the dead master to whom he had been faithful to the end; or if the liberty now his were robbed of half its sweetness by the knowledge that some one near and dear to him still languished in the hell from which he had escaped. My heart quite warmed to him at that idea; I wanted to know and comfort him; and, following the impulse of the moment, I went in and touched him on the shoulder.

In an instant the man vanished and the slave appeared. Freedom was too new a boon to have wrought its blessed changes yet, and as he started up, with his hand at his temple and an obsequious “Yes, Ma’am,” any romance that had gathered round him fled away, leaving the saddest of all sad facts in living guise before me. Not only did the manhood seem to die out of him, but the comeliness that first attracted me; for, as he

turned, I saw the ghastly wound that had laid open cheek and forehead. Being partly healed, it was no longer bandaged, but held together with strips of that transparent plaster which I never see without a shiver and swift recollections of the scenes with which it is associated in my mind. Part of his black hair had been shorn away, and one eye was nearly closed; pain so distorted, and the cruel sabre-cut so marred that portion of his face, that, when I saw it, I felt as if a fine medal had been suddenly reversed, showing me a far more striking type of human suffering and wrong than Michel Angelo's bronze prisoner. By one of those inexplicable processes that often teach us how little we understand ourselves, my purpose was suddenly changed, and though I went in to offer comfort as a friend, I merely gave an order as a mistress.

"Will you open these windows? this man needs more air."

He obeyed at once, and, as he slowly urged up the unruly sash, the handsome profile was again turned toward me, and again I was possessed by my first impression so strongly that I involuntarily said,—

"Thank you, Sir."

Perhaps it was fancy, but I thought that in the look of mingled surprise and something like reproach which he gave me there was also a trace of grateful pleasure. But he said, in that tone of spiritless humility these poor souls learn so soon,—

"I a'n't a white man, Ma'am, I'm a contraband."

"Yes, I know it; but a contraband is a free man, and I heartily congratulate you."

He liked that; his face shone, he squared his shoulders, lifted his head, and looked me full in the eye with a brisk—

"Thank ye, Ma'am; anything more to do fer yer?"

"Doctor Franck thought you would help me with this man, as there are many patients and few nurses or attendants. Have you had the fever?"

"No, Ma'am."

"They should have thought of that when they put him here; wounds and fevers should not be together. I'll try to get you moved."

He laughed a sudden laugh,—if he had been a white man, I should have called it scornful; as he was a few shades darker than myself, I suppose it must be considered an insolent, or at least an unmannerly one.

"It don't matter, Ma'am. I'd rather be up here with the fever than down with those niggers; and there a'n't no other place fer me."

Poor fellow! that was true. No ward in all the hospital would take him in to lie side by side with the most miserable white wreck there. Like the bat in Æsop's fable, he belonged to neither race; and the pride of one, the helplessness of the other, kept him hovering alone in the twilight a great sin has brought to overshadow the whole land.

"You shall stay, then; for I would far rather have you than my lazy Jack. But are you well and strong enough?"

"I guess I'll do, Ma'am."

He spoke with a passive sort of acquiescence,—as if it did not much matter, if he were not able, and no one would particularly rejoice, if he were.

"Yes, I think you will. By what name shall I call you?"

“Bob, Ma’am.”

Every woman has her pet whim; one of mine was to teach the men self-respect by treating them respectfully. Tom, Dick, and Harry would pass, when lads rejoiced in those familiar abbreviations; but to address men often old enough to be my father in that style did not suit my old-fashioned ideas of propriety. This “Bob” would never do; I should have found it as easy to call the chaplain “Gus” as my tragical-looking contraband by a title so strongly associated with the tail of a kite.

“What is your other name?” I asked. “I like to call my attendants by their last names rather than by their first.”

“I’ve got no other, Ma’am; we have our masters’ names, or do without. Mine’s dead, and I won’t have anything of his about me.”

“Well, I’ll call you Robert, then, and you may fill this pitcher for me, if you will be so kind.”

He went; but, through all the tame obedience years of servitude had taught him, I could see that the proud spirit his father gave him was not yet subdued, for the look and gesture with which he repudiated his master’s name were a more effective declaration of independence than any Fourth-of-July orator could have prepared.

We spent a curious week together. Robert seldom left his room, except upon my errands; and I was a prisoner all day, often all night, by the bedside of the Rebel. The fever burned itself rapidly away, for there seemed little vitality to feed it in the feeble frame of this old young man, whose life had been none of the most righteous, judging from the revelations made by his unconscious lips; since more than once Robert authoritatively silenced him, when my gentler hushings were of no avail, and blasphemous wanderings or ribald camp-songs made my cheeks burn and Robert’s face assume an aspect of disgust. The captain was a gentleman in the world’s eye, but the contraband was the gentleman in mine;—I was a fanatic, and that accounts for such depravity of taste, I hope. I never asked Robert of himself, feeling that somewhere there was a spot still too sore to bear the lightest touch; but, from his language, manner, and intelligence, I inferred that his color had procured for him the few advantages within the reach of a quick-witted, kindly treated slave. Silent, grave, and thoughtful, but most serviceable, was my contraband; glad of the books I brought him, faithful in the performance of the duties I assigned to him, grateful for the friendliness I could not but feel and show toward him. Often I longed to ask what purpose was so visibly altering his aspect with such daily deepening gloom. But I never dared, and no one else had either time or desire to pry into the past of this specimen of one branch of the chivalrous “F.F.Vs.”

On the seventh night, Dr. Franck suggested that it would be well for some one, besides the general watchman of the ward, to be with the captain, as it might be his last. Although the greater part of the two preceding nights had been spent there, of course I offered to remain,—for there is a strange fascination in these scenes, which renders one careless of fatigue and unconscious of fear until the crisis is passed.

“Give him water as long as he can drink, and if he drops into a natural sleep, it may save him. I’ll look in at midnight, when some change will probably take place. Nothing but sleep or a miracle will keep him now. Good night.”

Away went the Doctor; and, devouring a whole mouthful of gapes, I lowered the lamp, wet the captain’s head, and sat down on a hard stool to begin my watch. The captain lay with his hot, haggard face turned

toward me, filling the air with his poisonous breath, and feebly muttering, with lips and tongue so parched that the sanest speech would have been difficult to understand. Robert was stretched on his bed in the inner room, the door of which stood ajar, that a fresh draught from his open window might carry the fever-fumes away through mine. I could just see a long, dark figure, with the lighter outline of a face, and, having little else to do just then, I fell to thinking of this curious contraband, who evidently prized his freedom highly, yet seemed in no haste to enjoy it. Doctor Franck had offered to send him on to safer quarters, but he had said, "No, thank yer, Sir, not yet," and then had gone away to fall into one of those black moods of his, which began to disturb me, because I had no power to lighten them. As I sat listening to the clocks from the steeples all about us, I amused myself with planning Robert's future, as I often did my own, and had dealt out to him a generous hand of trumps wherewith to play this game of life which hitherto had gone so cruelly against him, when a harsh, choked voice called,—

"Lucy!"

It was the captain, and some new terror seemed to have gifted him with momentary strength.

"Yes, here's Lucy," I answered, hoping that by following the fancy I might quiet him,—for his face was damp with the clammy moisture, and his frame shaken with the nervous tremor that so often precedes death. His dull eye fixed upon me, dilating with a bewildered look of incredulity and wrath, till he broke out fiercely,—

"That's a lie! she's dead,—and so's Bob, damn him!"

Finding speech a failure, I began to sing the quiet tune that had often soothed delirium like this; but hardly had the line,

"See gentle patience smile on pain,"

passed my lips, when he clutched me by the wrist, whispering like one in mortal fear,—

"Hush! she used to sing that way to Bob, but she never would to me. I swore I'd whip the Devil out of her, and I did; but you know before she cut her throat she said she'd haunt me, and there she is!"

He pointed behind me with an aspect of such pale dismay, that I involuntarily glanced over my shoulder and started as if I had seen a veritable ghost; for, peering from the gloom of that inner room, I saw a shadowy face, with dark hair all about it, and a glimpse of scarlet at the throat. An instant showed me that it was only Robert leaning from his bed's-foot, wrapped in a gray army-blanket, with his red shirt just visible above it, and his long hair disordered by sleep. But what a strange expression was on his face! The unmarred side was toward me, fixed and motionless as when I first observed it,—less absorbed now, but more intent. His eye glittered, his lips were apart like one who listened with every sense, and his whole aspect reminded me of a hound to which some wind had brought the scent of unsuspected prey.

"Do you know him, Robert? Does he mean you?"

"Lord, no, Ma'am; they all own half a dozen Bobs: but hearin' my name woke me; that's all."

He spoke quite naturally, and lay down again, while I returned to my charge, thinking that this paroxysm was probably his last. But by another hour I perceived a hopeful change, for the tremor had subsided, the cold dew was gone, his breathing was more regular, and Sleep, the healer, had descended to save or take him gently away. Doctor Franck looked in at midnight, bade me keep all cool and quiet, and not fail to administer a certain draught as soon as the captain woke. Very much relieved, I laid my head on my arms,

uncomfortably folded on the little table, and fancied I was about to perform one of the feats which practice renders possible,—“sleeping with one eye open,” as we say: a half-and-half doze, for all senses sleep but that of hearing; the faintest murmur, sigh, or motion will break it, and give one back one’s wits much brightened by the brief permission to “stand at ease.” On this night, the experiment was a failure, for previous vigils, confinement, and much care had rendered naps a dangerous indulgence. Having roused half a dozen times in an hour to find all quiet, I dropped my heavy head on my arms, and, drowsily resolving to look up again in fifteen minutes, fell fast asleep.

The striking of a deep-voiced clock woke me with a start. “That is one,” thought I, but, to my dismay, two more strokes followed; and in remorseful haste I sprang up to see what harm my long oblivion had done. A strong hand put me back into my seat, and held me there. It was Robert. The instant my eye met his my heart began to beat, and all along my nerves tingled that electric flash which foretells a danger that we cannot see. He was very pale, his mouth grim, and both eyes full of sombre fire,—for even the wounded one was open now, all the more sinister for the deep scar above and below. But his touch was steady, his voice quiet, as he said,—

“Sit still, Ma’am; I won’t hurt yer, nor even scare yer, if I can help it, but yer waked too soon.”

“Let me go, Robert,—the, captain is stirring,—I must give him something.”

“No, Ma’am, yer can’t stir an inch. Look here!”

Holding me with one hand, with the other he took up the glass in which I had left the draught, and showed me it was empty.

“Has he taken it?” I asked, more and more bewildered.

“I flung it out o’ winder, Ma’am; he’ll have to do without.”

“But why, Robert? why did you do it?”

“Because I hate him!”

Impossible to doubt the truth of that; his whole face showed it, as he spoke through his set teeth, and launched a fiery glance at the unconscious captain. I could only hold my breath and stare blankly at him, wondering what mad act was coming next. I suppose I shook and turned white, as women have a foolish habit of doing when sudden danger daunts them; for Robert released my arm, sat down upon the bedside just in front of me, and said, with the ominous quietude that made me cold to see and hear,—

“Don’t yer be frightened, Ma’am: don’t try to run away, fer the door’s locked an’ the key in my pocket; don’t yer cry out, fer yer’d have to scream a long while, with my hand on yer mouth, before yer was heard. Be still, an’ I’ll tell yer what I’m goin’ to do.”

“Lord help us! he has taken the fever in some sudden, violent way, and is out of his head. I must humor him till some one comes”; in pursuance of which swift determination, I tried to say, quite composedly,—

“I will be still and hear you; but open the window. Why did you shut it?”

“I’m sorry I can’t do it, Ma’am; but yer’d jump out, or call, if I did, an’ I’m not ready yet. I shut it to make yer sleep, an’ heat would do it quicker ‘n anything else I could do.”

The captain moved, and feebly muttered, “Water!” Instinctively I rose, to give it to him, but the heavy hand came down upon my shoulder, and in the same decided tone Robert said,—

“The water went with the physic; let him call.”

“Do let me go to him! he’ll die without care!”

“I mean he shall;—don’t yer interfere, if yer please, Ma’am.”

In spite of his quiet tone and respectful manner, I saw murder in his eyes, and turned faint with fear; yet the fear excited me, and, hardly knowing what I did, I seized the hands that had seized me, crying,—

“No, no, you shall not kill him! it is base to hurt a helpless man. Why do you hate him? He is not your master?”

“He’s my brother.”

I felt that answer from head to foot, and seemed to fathom what was coming, with a prescience vague, but unmistakable. One appeal was left to me, and I made it.

“Robert, tell me what it means? Do not commit a crime and make me accessory to it. There is a better way of righting wrong than by violence;—let me help you find it.”

My voice trembled as I spoke, and I heard the frightened flutter of my heart; so did he, and if any little act of mine had ever won affection or respect from him, the memory of it served me then. He looked down, and seemed to put some question to himself; whatever it was, the answer was in my favor, for when his eyes rose again, they were gloomy, but not desperate.

“I *will* tell you, Ma’am; but mind, this makes no difference; the boy is mine. I’ll give the Lord a chance to take him fust; if He don’t, I shall.”

“Oh, no! remember, he is your brother.”

An unwise speech; I felt it as it passed my lips, for a black frown gathered on Robert’s face, and his strong hands closed with an ugly sort of grip. But he did not touch the poor soul gasping there behind him, and seemed content to let the slow suffocation of that stifling room end his frail life.

“I’m not like to forget that, Ma’am, when I’ve been thinkin’ of it all this week. I knew him when they fetched him in, an’ would ‘a’ done it long ‘fore this, but I wanted to ask where Lucy was; he knows,—he told to-night—an’ now he’s done for.”

“Who is Lucy?” I asked hurriedly, intent on keeping his mind busy with any thought but murder.

With one of the swift transitions of a mixed temperament like this, at my question Robert’s deep eyes filled, the clenched hands were spread before his face, and all I heard were the broken words,—

“My wife,—he took her”—

In that instant every thought of fear was swallowed up in burning indignation for the wrong, and a perfect passion of pity for the desperate man so tempted to avenge an injury for which there seemed no redress but this. He was no longer slave or contraband, no drop of black blood marred him in my sight, but an infinite compassion yearned to save, to help, to comfort him. Words seemed so powerless I offered none, only put my hand on his poor head, wounded, homeless, bowed down with grief for which I had no cure, and softly smoothed the long neglected hair, pitifully wondering the while where was the wife who must have loved this tender-hearted man so well.

The captain moaned again, and faintly whispered, “Air!” but I never stirred. God forgive me! just then I hated him as only a woman thinking of a sister woman’s wrong could hate. Robert looked up; his eyes were dry again, his mouth grim. I saw that, said, “Tell me more,” and he did,—for sympathy is a gift the poorest may give, the proudest stoop to receive.

“Yer see, Ma’am, his father,—I might say ours, if I warn’t ashamed of both of ’em,—his father died two years ago, an’ left us all to Marster Ned,—that’s him here, eighteen then. He always hated me, I looked so like old Marster: he don’t,—only the light skin an’ hair. Old Marster was kind to all of us, me ‘specially, an’ bought Lucy off the next plantation down there in South Car’lina, when he found I liked her. I married her, all I could, Ma’am; it warn’t much, but we was true to one another till Marster Ned come home a year after an’ made hell fur both of us. He sent my old mother to be used up in his rice-swamp in Georgy; he found me with my pretty Lucy, an’ though young Miss cried, an’ I prayed to him on my knees, an’ Lucy run away, he wouldn’t have no mercy; he brought her back, an’—took her, Ma’am.”

“Oh! what did you do?” I cried, hot with helpless pain and passion.

How the man’s outraged heart sent the blood flaming up into his face and deepened the tones of his impetuous voice, as he stretched his arm across the bed, saying, with a terribly expressive gesture,—

“I half murdered him, an’ to-night I’ll finish.”

“Yes, yes,—but go on now; what came next?”

He gave me a look that showed no white man could have felt a deeper degradation in remembering and confining these last acts of brotherly oppression.

“They whipped me till I couldn’t stand, an’ then they sold me further South. Yer thought I was a white man once;—look here!”

With a sudden wrench he tore the shirt from neck to waist, and on his strong brown shoulders showed me furrows deeply ploughed, wounds which, though healed, were ghastlier to me than any in that house. I could not speak to him, and, with the pathetic dignity a great grief lends the humblest sufferer, he ended his brief tragedy by simply saying,—

“That’s all, Ma’am. I’ve never seen her since, an’ now I never shall in this world,—maybe not in t’ other.”

“But, Robert, why think her dead? The captain was wandering when he said those sad things; perhaps he will retract them when he is sane. Don’t despair; don’t give up yet.”

“No, Ma’am, I guess he’s right; she was too proud to bear that long. It’s like her to kill herself. I told her to, if there was no other way; an’ she always minded me, Lucy did. My poor girl! Oh, it warn’t right! No, by God, it warn’t!”

As the memory of this bitter wrong, this double bereavement, burned in his sore heart, the devil that lurks in every strong man’s blood leaped up; he put his hand upon his brother’s throat, and, watching the white face before him, muttered low between his teeth,—

“I’m lettin’ him go too easy; there’s no pain in this; we a’n’t even yet. I wish he knew me. Marster Ned! it’s Bob; where’s Lucy?”

From the captain’s lips there came a long faint sigh, and nothing but a flutter of the eyelids showed that he still lived. A strange stillness filled the room as the elder brother held the younger’s life suspended in his hand, while wavering between a dim hope and a deadly hate. In the whirl of thoughts that went on in my brain, only one was clear enough to act upon. I must prevent murder, if I could,—but how? What could I do up there alone, locked in with a dying man and a lunatic?—for any mind yielded utterly to any unrighteous impulse is mad while the impulse rules it. Strength I had not, nor much courage, neither time nor wit for stratagem, and chance only could bring me help before it was too late. But one weapon I possessed,—a

tongue,—often a woman’s best defence; and sympathy, stronger than fear, gave me power to use it. What I said Heaven only knows, but surely Heaven helped me; words burned on my lips, tears streamed from my eyes, and some good angel prompted me to use the one name that had power to arrest my hearer’s hand and touch his heart. For at that moment I heartily believed that Lucy lived, and this earnest faith roused in him a like belief.

He listened with the lowering look of one in whom brute instinct was sovereign for the time,—a look that makes the noblest countenance base. He was but a man,—a poor, untaught, outcast, outraged man. Life had few joys for him; the world offered him no honors, no success, no home, no love. What future would this crime mar? and why should he deny himself that sweet, yet bitter morsel called revenge? How many white men, with all New England’s freedom, culture, Christianity, would not have felt as he felt then? Should I have reproached him for a human anguish, a human longing for redress, all now left him from the ruin of his few poor hopes? Who had taught him that self-control, self-sacrifice, are attributes that make men masters of the earth and lift them nearer heaven? Should I have urged the beauty of forgiveness, the duty of devout submission? He had no religion, for he was no saintly “Uncle Tom,” and Slavery’s black shadow seemed to darken all the world to him and shut out God. Should I have warned him of penalties, of judgments, and the potency of law? What did he know of justice, or the mercy that should temper that stern virtue, when every law, human and divine, had been broken on his hearthstone? Should I have tried to touch him by appeals to filial duty, to brotherly love? How had his appeals been answered? What memories had father and brother stored up in his heart to plead for either now? No,—all these influences, these associations, would have proved worse than useless, had I been calm enough to try them. I was not; but instinct, subtler than reason, showed me the one safe clue by which to lead this troubled soul from the labyrinth in which it groped and nearly fell. When I paused, breathless, Robert turned to me, asking, as if human assurances could strengthen his faith in Divine Omnipotence,—

“Do you believe, if I let Marster Ned live, the Lord will give me back my Lucy?”

“As surely as there is a Lord, you will find her here or in the beautiful hereafter, where there is no black or white, no master and no slave.”

He took his hand from his brother’s throat, lifted his eyes from my face to the wintry sky beyond, as if searching for that blessed country, happier even than the happy North. Alas, it was the darkest hour before the dawn!—there was no star above, no light below but the pale glimmer of the lamp that showed the brother who had made him desolate. Like a blind man who believes there is a sun, yet cannot see it, he shook his head, let his arms drop nervelessly upon his knees, and sat there dumbly asking that question which many a soul whose faith is firmer fixed than his has asked in hours less dark than this,—“Where is God?” I saw the tide had turned, and strenuously tried to keep this rudderless life-boat from slipping back into the whirlpool wherein it had been so nearly lost.

“I have listened to you, Robert; now hear me, and heed what I say, because my heart is full of pity for you, full of hope for your future, and a desire to help you now. I want you to go away from here, from the temptation of this place, and the sad thoughts that haunt it. You have conquered yourself once, and I honor you for it, because, the harder the battle, the more glorious the victory; but it is safer to put a greater distance between you and this man. I will write you letters, give you money, and send you to good old Massachusetts

to begin your new life a freeman,—yes, and a happy man; for when the captain is himself again, I will learn where Lucy is, and move heaven and earth to find and give her back to you. Will you do this, Robert?”

Slowly, very slowly, the answer came; for the purpose of a week, perhaps a year, was hard to relinquish in an hour.

“Yes, Ma’am, I will.”

“Good! Now you are the man I thought you, and I’ll work for you with all my heart. You need sleep, my poor fellow; go, and try to forget. The captain is still alive, and as yet you are spared that sin. No, don’t look there; I’ll care for him. Come, Robert, for Lucy’s sake.”

Thank Heaven for the immortality of love! for when all other means of salvation failed, a spark of this vital fire softened the man’s iron will until a woman’s hand could bend it. He let me take from him the key, let me draw him gently away and lead him to the solitude which now was the most healing balm I could bestow. Once in his little room, he fell down on his bed and lay there as if spent with the sharpest conflict of his life. I slipped the bolt across his door, and unlocked my own, flung up the window, steadied myself with a breath of air, then rushed to Doctor Franck. He came; and till dawn we worked together, saving one brother’s life, and taking earnest thought how best to secure the other’s liberty. When the sun came up as blithely as if it shone only upon happy homes, the Doctor went to Robert. For an hour I heard the murmur of their voices; once I caught the sound of heavy sobs, and for a time a reverent hush, as if in the silence that good man were ministering to soul as well as sense. When he departed he took Robert with him, pausing to tell me he should get him off as soon as possible, but not before we met again.

Nothing more was seen of them all day; another surgeon came to see the captain, and another attendant came to fill the empty place. I tried to rest, but could not, with the thought of poor Lucy tugging at my heart, and was soon back at my post again, anxiously hoping that my contraband had not been too hastily spirited away. Just as night fell there came a tap, and opening, I saw Robert literally “clothed and in his right mind.” The Doctor had replaced the ragged suit with tidy garments, and no trace of that tempestuous night remained but deeper lines upon the forehead and the docile look of a repentant child. He did not cross the threshold, did not offer me his hand,—only took off his cap, saying, with a traitorous falter in his voice,—

“God bless you, Ma’am! I’m goin’.”

I put out both my hands, and held his fast.

“Good bye, Robert! Keep up good heart, and when I come home to Massachusetts we’ll meet in a happier place than this. Are you quite ready, quite comfortable for your journey?”

“Yes, Ma’am, yes; the Doctor’s fixed everything; I’m goin’ with a friend of his; my papers are all right, an’ I’m as happy as I can be till I find”—

He stopped there; then went on, with a glance into the room,—

“I’m glad I didn’t do it, an’ I thank yer, Ma’am, fer hinderin’ me,—thank yer hearty; but I’m afraid I hate him jest the same.”

Of course he did; and so did I; for these faulty hearts of ours cannot turn perfect in a night, but need frost and fire, wind and rain, to ripen and make them ready for the great harvest-home. Wishing to divert his mind, I put my poor mite into his hand, and, remembering the magic of a certain little book, I gave him mine, on whose dark cover whitely shone the Virgin Mother and the Child, the grand history of whose life

the book contained. The money went into Robert's pocket with a grateful murmur, the book into his bosom with a long look and a tremulous—

“I never saw *my* baby, Ma'am.”

I broke down then; and though my eyes were too dim to see, I felt the touch of lips upon my hands, heard the sound of departing feet, and knew my contraband was gone.

When one feels an intense dislike, the less one says about the subject of it the better; therefore I shall merely record that the captain lived,—in time was exchanged; and that, whoever the other party was, I am convinced the Government got the best of the bargain. But long before this occurred, I had fulfilled my promise to Robert; for as soon as my patient recovered strength of memory enough to make his answer trustworthy, I asked, without any circumlocution,—

“Captain Fairfax, where is Lucy?”

And too feeble to be angry, surprised, or insincere, he straightway answered,—

“Dead, Miss Dane.”

“And she killed herself, when you sold Bob?”

“How the Devil did you know that?” he muttered, with an expression half-remorseful, half-amazed; but I was satisfied, and said no more.

Of course, this went to Robert, waiting far away there in a lonely home,—waiting, working, hoping for his Lucy. It almost broke my heart to do it; but delay was weak, deceit was wicked; so I sent the heavy tidings, and very soon the answer came,—only three lines; but I felt that the sustaining power of the man's life was gone.

“I thought I'd never see her any more; I'm glad to know she's out of trouble. I thank yer, Ma'am; an' if they let us, I'll fight fer yer till I'm killed, which I hope will be 'fore long.”

Six months later he had his wish, and kept his word.

Every one knows the story of the attack on Fort Wagner; but we should not tire yet of recalling how our Fifty-Fourth, spent with three sleepless nights, a day's fast, and a march under the July sun, stormed the fort as night fell, facing death in many shapes, following their brave leaders through a fiery rain of shot and shell, fighting valiantly for “God and Governor Andrew,”—how the regiment that went into action seven hundred strong came out having had nearly half its number captured, killed, or wounded, leaving their young commander to be buried, like a chief of earlier times, with his body-guard around him, faithful to the death. Surely, the insult turns to honor, and the wide grave needs no monument but the heroism that consecrates it in our sight; surely, the hearts that held him nearest see through their tears a noble victory in the seeming sad defeat; and surely, God's benediction was bestowed, when this loyal soul answered, as Death called the roll, “Lord, here am I, with the brothers Thou hast given me!”

The future must show how well that fight was fought; for though Fort Wagner still defies us, public prejudice is down; and through the cannon-smoke of that black night the manhood of the colored race shines before many eyes that would not see, rings in many ears that would not hear, wins many hearts that would not hitherto believe.

When the news came that we were needed, there was none so glad as I to leave teaching contrabands, the new work I had taken up, and go to nurse “our boys,” as my dusky flock so proudly called the wounded

of the Fifty-Fourth. Feeling more satisfaction, as I assumed my big apron and turned up my cuffs, than if dressing for the President's levee, I fell to work on board the hospital-ship in Hilton-Head harbor. The scene was most familiar, and yet strange; for only dark faces looked up at me from the pallets so thickly laid along the floor, and I missed the sharp accent of my Yankee boys in the slower, softer voices calling cheerily to one another, or answering my questions with a stout, "We'll never give it up, Ma'am, till the last Reb's dead," or, "If our people's free, we can afford to die."

Passing from bed to bed, intent on making one pair of hands do the work of three, at least, I gradually washed, fed, and bandaged my way down the long line of sable heroes, and coming to the very last, found that he was my contraband. So old, so worn, so deathly weak and wan, I never should have known him but for the deep scar on his cheek. That side lay uppermost, and caught my eye at once; but even then I doubted, such an awful change had come upon him, when, turning to the ticket just above his head, I saw the name, "Robert Dane." That both assured and touched me, for, remembering that he had no name, I knew that he had taken mine. I longed for him to speak to me, to tell how he had fared since I lost sight of him, and let me perform some little service for him in return for many he had done for me; but he seemed asleep; and as I stood reliving that strange night again, a bright lad, who lay next him softly waving an old fan across both beds, looked up and said,—

"I guess you know him, Ma'am?"

"You are right. Do you?"

"As much as any one was able to, Ma'am."

"Why do you say 'was,' as if the man were dead and gone?"

"I s'pose because I know he'll have to go. He's got a bad jab in the breast, an' is bleedin' inside, the Doctor says. He don't suffer any, only gets weaker 'n' weaker every minute. I've been fannin' him this long while, an' he's talked a little; but he don't know me now, so he's most gone, I guess."

There was so much sorrow and affection in the boy's face, that I remembered something, and asked, with redoubled interest,—

"Are you the one that brought him off? I was told about a boy who nearly lost his life in saving that of his mate."

I dare say the young fellow blushed, as any modest lad might have done; I could not see it, but I heard the chuckle of satisfaction that escaped him, as he glanced from his shattered arm and bandaged side to the pale figure opposite.

"Lord, Ma'am, that's nothin'; we boys always stan' by one another, an' I warn't goin' to leave him to be tormented any more by them cussed Rebs. He's been a slave once, though he don't look half so much like it as me, an' I was born in Boston."

He did not; for the speaker was as black as the ace of spades,—being a sturdy specimen, the knave of clubs would perhaps be a fitter representative,—but the dark freeman looked at the white slave with the pitiful, yet puzzled expression I have so often seen on the faces of our wisest men, when this tangled question of Slavery presents itself, asking to be cut or patiently undone.

"Tell me what you know of this man; for, even if he were awake, he is too weak to talk."

"I never saw him till I joined the regiment, an' no one 'peared to have got much out of him. He was a

shut-up sort of feller, an' didn't seem to care for anything but gettin' at the Rebs. Some say he was the fust man of us that enlisted; I know he fretted till we were off, an' when we pitched into old Wagner, he fought like the Devil."

"Were you with him when he was wounded? How was it?"

"Yes, Ma'am. There was somethin' queer about it; for he 'peared to know the chap that killed him, an' the chap knew him. I don't dare to ask, but I rather guess one owned the other some time,—for, when they clinched, the chap sung out, 'Bob!' an' Dane, 'Marster Ned!'—then they went at it."

I sat down suddenly, for the old anger and compassion struggled in my heart, and I both longed and feared to hear what was to follow.

"You see, when the Colonel—Lord keep an' send him back to us!—it a'n't certain yet, you know, Ma'am, though it's two days ago we lost him—well, when the Colonel shouted, 'Rush on, boys, rush on!' Dane tore away as if he was goin' to take the fort alone; I was next him, an' kept close as we went through the ditch an' up the wall. Hi! warn't that a rusher!" and the boy flung up his well arm with a whoop, as if the mere memory of that stirring moment came over him in a gust of irrepressible excitement.

"Were you afraid?" I said,—asking the question women often put, and receiving the answer they seldom fail to get.

"No, Ma'am!"—emphasis on the "Ma'am,"—"I never thought of anything but the damn' Rebs, that scalp, slash, an' cut our ears off, when they git us. I was bound to let daylight into one of 'em at least, an' I did. Hope he liked it!"

"It is evident that you did, and I don't blame you in the least. Now go on about Robert, for I should be at work."

"He was one of the fust up; I was just behind, an' though the whole thing happened in a minute, I remember how it was, for all I was yellin' an' knockin' round like mad. Just where we were, some sort of an officer was wavin' his sword an' cheerin' on his men; Dane saw him by a big flash that come by; he flung away his gun, give a leap, an' went at that feller as if he was Jeff, Beauregard, an' Lee, all in one. I scabbled after as quick as I could, but was only up in time to see him git the sword straight through him an' drop into the ditch. You needn't ask what I did next, Ma'am, for I don't quite know myself; all I'm clear about is, that I managed somehow to pitch that Reb into the fort as dead as Moses, git hold of Dane, an' bring him off. Poor old feller! we said we went in to live or die; he said he went in to die, an' he's done it."

I had been intently watching the excited speaker; but as he regretfully added those last words I turned again, and Robert's eyes met mine,—those melancholy eyes, so full of an intelligence that proved he had heard, remembered, and reflected with that preternatural power which often outlives all other faculties. He knew me, yet gave no greeting; was glad to see a woman's face, yet had no smile wherewith to welcome it; felt that he was dying, yet uttered no farewell. He was too far across the river to return or linger now; departing thought, strength, breath, were spent in one grateful look, one murmur of submission to the last pang he could ever feel. His lips moved, and, bending to them, a whisper chilled my cheek, as it shaped the broken words,—

"I would have done it,—but it's better so,—I'm satisfied."

Ah! well he might be,—for, as he turned his face from the shadow of the life that was, the sunshine of the

life to be touched it with a beautiful content, and in the drawing of a breath my contraband found wife and home, eternal liberty and God.

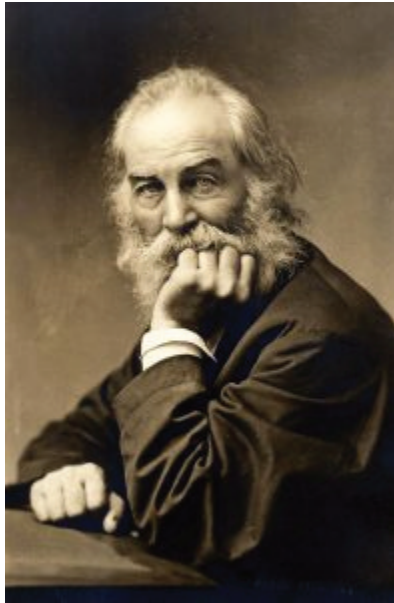
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The Atlantic Monthly, Volume 12, No. 73, November 1863, Louisa May Alcott, Public Domain

Author Introduction-Walt Whitman (1819 – 1892)

The second of nine children and born in 1819 to a Long Island farmer and carpenter, Walt Whitman is both the journeyman poet of American-ness and its champion. A journalist and newspaper editor throughout his life, Whitman worked as a law clerk, a schoolteacher, a printer, a civil servant, and a hospital aide, but he was always writing; from his teenage years until his death, his byline was on constant view. Contemporary reports suggest that Whitman was an industrious worker but that he was often accused of idleness because his habit of long midday walks contrasted sharply with nineteenth-century attitudes toward work. In “Song of Myself,” Whitman addressed these critics directly by writing, “I loafe and invite my soul,/ I lean and loafe at my ease observing a spear of summer grass” (4–5). For Whitman, too much industry dulled the ability to celebrate the ordinary. In the preface to the first edition of *Leaves of Grass* in 1855, Whitman expounds on his love for the common: “Other states indicate themselves in their deputies . . . but the genius of the United States is not best or most in its executives or legislators, nor in its ambassadors or authors or colleges or churches or parlors, nor even in its newspapers or inventors . . . but always most in the common people.” Whitman’s love for the common people that he encountered and observed in the urban centers of the north is expressed in all of his poetry; if his British contemporary Alfred Lord Tennyson is the national poet of mourning, then Whitman is the national poet of celebration.

Figure 1. Walt Whitman, 1869



Many readers feel confused and disoriented when reading Whitman for the first time. Without using the aid of rhyme and meter as a guide, Whitman's poetry may initially appear disjointed and meandering, but at the same time readers often take great comfort in the simplicity of the language, the clarity of the images, and the deep cadences, or rhythms, of the verse. Such contradictions are at the heart of Whitman's work. Much of Whitman's success and endurance as a poet comes from his ability to marry embedded cultural forms to the needs of a growing and rapidly modernizing nation. Whitman first came to wide public attention with the publication of the first edition of *Leaves of Grass* in 1855 when he was just twenty-five years old. Grand in scope if not in size, the first edition established Whitman as a poet who loved wordplay and common images; by the time of his death in 1892, Whitman had expanded the initial collection of just twelve poems over the course of six editions to one that ultimately included more than 400 poems. The selection included here largely samples Whitman's early poetry up through the Civil War. In the selections from *Song of Myself* and "Crossing Brooklyn Ferry," we see Whitman at his most iconic: sweeping views of everyday life that freely mingle high and low culture. Yet the poet of the common man did not spend all of his days gazing at his fellow Americans. In the final selection from Whitman, we see Whitman rising as a national poet with "O Captain! My Captain!" one of two poems on the death of Abraham Lincoln. An urban poet who lived almost his entire life in New York, New Jersey, and Washington, DC, the enduring appeal of his works testifies to his ability to connect the great and the common through language.

Source:

Writing the Nation: A Concise Introduction to American Literature 1865 to Present, Amy Berke, Robert Bleil, Jordan Cofer and Doug Davis, CC BY-SA

Image Credit:

Figure 1. “Walt Whitman, 1869,” G. Frank E. Pearsall, Wikimedia, Public Domain.

Beat! Beat! Drums! (1861) By Walt Whitman

1.

Beat! beat! drums!—Blow! bugles! blow!
Through the windows—through doors—burst like a force of ruthless men,
Into the solemn church, and scatter the congregation;
Into the school where the scholar is studying;
Leave not the bridegroom quiet—no happiness must he have now with his
bride;
Nor the peaceful farmer any peace, ploughing his field or gathering his
grain;
So fierce you whirr and pound, you drums—so shrill you bugles blow.

2.

Beat! beat! drums!—Blow! bugles! blow!
Over the traffic of cities—over the rumble of wheels in the streets:
Are beds prepared, for sleepers at night in the houses? No sleepers must
sleep in those beds;
No bargainers' bargains by day—no brokers or speculators—Would they
continue?
Would the talkers be talking? would the singer attempt to sing?
Would the lawyer rise in the court to state his case before the judge?
Then rattle quicker, heavier, drums—you bugles wilder blow.

3.

Beat! beat! drums!—Blow! bugles! blow!
Make no parley—stop for no expostulation;
Mind not the timid—mind not the weeper or prayer;
Mind not the old man beseeching the young man;
Let not the child's voice be heard, nor the mother's entreaties;

BEAT! BEAT! DRUMS! (1861) BY WALT WHITMAN

Make even the trestles to shake the dead, where they lie awaiting the
hearses,
So strong you thump, O terrible drums—so loud you bugles blow.

Source:

Poems by Walt Whitman, Walt Whitman, Public Domain

Vigil Strange I Kept on the Field One Night (1865) By Walt
Whitman

Vigil strange I kept on the field one night;
When you my son and my comrade dropt at my side that day,
One look I but gave which your dear eyes return'd with a look I shall never forget,
One touch of your hand to mine O boy, reach'd up as you lay on the ground,
Then onward I sped in the battle, the even-contested battle,
Till late in the night reliev'd to the place at last again I made my way,
Found you in death so cold dear comrade, found your body son of responding kisses, (never again on earth
responding,)
Bared your face in the starlight, curious the scene, cool blew the moderate nightwind,
Long there and then in vigil I stood, dimly around me the battle-field spreading,
Vigil wondrous and vigil sweet there in the fragrant silent night,
But not a tear fell, not even a long-drawn sigh, long, long I gazed,
Then on the earth partially reclining sat by your side leaning my chin in my hands,
Passing sweet hours, immortal and mystic hours with you dearest comrade—not a tear, not a word,
Vigil of silence, love and death, vigil for you my son and my soldier,
As onward silently stars aloft, eastward new ones upward stole,
Vigil final for you brave boy, (I could not save you, swift was your death,
I faithfully loved you and cared for you living, I think we shall surely meet again,)
Till at latest lingering of the night, indeed just as the dawn appear'd,
My comrade I wrapt in his blanket, envelop'd well his form,
Folded the blanket well, tucking it carefully over head and carefully under feet,
And there and then and bathed by the rising sun, my son in his grave, in his rude-dug grave I deposited,
Ending my vigil strange with that, vigil of night and battle-field dim,
Vigil for boy of responding kisses, (never again on earth responding,)

VIGIL STRANGE I KEPT ON THE FIELD ONE NIGHT (1865) BY WALT WHITMAN

Vigil for comrade swiftly slain, vigil I never forget, how as day brighten'd,
I rose from the chill ground and folded my soldier well in his blanket,
And buried him where he fell

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

A Sight in Camp (1862) By Walt Whitman

1.

A sight in camp in the daybreak grey and dim,
As from my tent I emerge so early, sleepless,
As slow I walk in the cool fresh air the path near by the hospital tent,
Three forms I see on stretchers lying, brought out there, untended lying;
Over each the blanket spread, ample brownish woollen blanket,
Grey and heavy blanket, folding, covering all.

2.

Curious, I halt, and silent stand; Then with light fingers I from the face of the nearest, the first, just lift the blanket; Who are you, elderly man, so gaunt and grim, with well-greayed hair, and flesh all sunken about the eyes? Who are you, my dear comrade?

Then to the second I step—And who are you, my child and darling?
Who are you, sweet boy, with cheeks yet blooming?

Then to the third—a face nor child nor old, very calm, as of beautiful yellow-white ivory: Young man, I think I know you—I think this face of yours is the face of the Christ Himself; Dead and divine and brother of all, and here again He lies.

Source:

Poems By Walt Whitman, Walt Whitman, Public Domain

The Wound-Dresser (1865) By Walt Whitman

I.

An old man bending I come among new faces,
Years looking backward resuming in answer to children,
Come tell us old man, as from young men and maidens that love me,
(Arous'd and angry, I'd thought to beat the alarum, and urge relentless war,
But soon my fingers fail'd me, my face droop'd and I resign'd myself,
To sit by the wounded and soothe them, or silently watch the dead;)
Years hence of these scenes, of these furious passions, these chances,
Of unsurpass'd heroes, (was one side so brave? the other was equally brave;)
Now be witness again, paint the mightiest armies of earth,
Of those armies so rapid so wondrous what saw you to tell us?
What stays with you latest and deepest? of curious panics,
Of hard-fought engagements or sieges tremendous what deepest remains?

II.

O maidens and young men I love and that love me,
What you ask of my days those the strangest and sudden your talking recalls,
Soldier alert I arrive after a long march cover'd with sweat and dust,
In the nick of time I come, plunge in the fight, loudly shout in the rush of successful charge,
Enter the captur'd works—yet lo, like a swift running river they fade,
Pass and are gone they fade—I dwell not on soldiers' perils or soldiers' joys,
(Both I remember well—many of the hardships, few the joys, yet I was content.)

But in silence, in dreams' projections,
While the world of gain and appearance and mirth goes on,
So soon what is over forgotten, and waves wash the imprints off the sand,
With hinged knees returning I enter the doors, (while for you up there,
Whoever you are, follow without noise and be of strong heart.)

Bearing the bandages, water and sponge,
Straight and swift to my wounded I go,
Where they lie on the ground after the battle brought in,
Where their priceless blood reddens the grass, the ground,
Or to the rows of the hospital tent, or under the roof'd hospital,
To the long rows of cots up and down each side I return,
To each and all one after another I draw near, not one do I miss,
An attendant follows holding a tray, he carries a refuse pail,
Soon to be fill'd with clotted rags and blood, emptied, and fill'd again.

I onward go, I stop,
With hinged knees and steady hand to dress wounds,
I am firm with each, the pangs are sharp yet unavoidable,
One turns to me his appealing eyes—poor boy! I never knew you,
Yet I think I could not refuse this moment to die for you, if that would save you.

III.

On, on I go, (open doors of time! open hospital doors!)
The crush'd head I dress, (poor crazed hand tear not the bandage away.)
The neck of the cavalry-man with the bullet through and through I examine,
Hard the breathing rattles, quite glazed already the eye, yet life struggles hard,
(Come sweet death! be persuaded O beautiful death!
In mercy come quickly.)

From the stump of the arm, the amputated hand,
I undo the clotted lint, remove the slough, wash off the matter and blood,
Back on his pillow the soldier bends with curv'd neck and side falling head,
His eyes are closed, his face is pale, he dares not look on the bloody stump,
And has not yet look'd on it.

I dress a wound in the side, deep, deep,
But a day or two more, for see the frame all wasted and sinking,
And the yellow-blue countenance see.

I dress the perforated shoulder, the foot with the bullet-wound,
Cleanse the one with a gnawing and putrid gangrene, so sickening, so offensive,
While the attendant stands behind aside me holding the tray and pail.

I am faithful, I do not give out,
The fractur'd thigh, the knee, the wound in the abdomen,
These and more I dress with impassive hand, (yet deep in my breast a fire, a burning flame.)

IV.

Thus in silence in dreams' projections,
Returning, resuming, I thread my way through the hospitals,
The hurt and wounded I pacify with soothing hand,

THE WOUND-DRESSER (1865) BY WALT WHITMAN

I sit by the restless all the dark night, some are so young,
Some suffer so much, I recall the experience sweet and sad,
(Many a soldier's loving arms about this neck have cross'd and rested,
Many a soldier's kiss dwells on these bearded lips.)

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Reconciliation (1867) By Walt Whitman

Word over all, beautiful as the sky!
Beautiful that war, and all its deeds of carnage, must in time be utterly lost;
That the hands of the sisters Death and Night, incessantly softly wash again, and ever again, this soil'd world:
. . . For my enemy is dead—a man divine as myself is dead;
I look where he lies, white-faced and still, in the coffin—I draw near;
I bend down and touch lightly with my lips the white face in the coffin.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

When I Heard the Learn'd Astronomer (1867) By Walt Whitman

When I heard the learn'd astronomer,
When the proofs, the figures, were ranged in columns before me,
When I was shown the charts and diagrams, to add, divide, and measure them,
When I sitting heard the astronomer where he lectured with much
 applause in the lecture-room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to time,
Look'd up in perfect silence at the stars.

Source:

Leaves of Grass, Walt Whitman, Public Domain

One's-Self I Sing (1867) By Walt Whitman

One's-self I sing, a simple separate person,
Yet utter the word Democratic, the word En-Masse.

Of physiology from top to toe I sing,
Not physiognomy alone nor brain alone is worthy for the Muse, I say
the Form complete is worthier far,
The Female equally with the Male I sing.

Of Life immense in passion, pulse, and power,
Cheerful, for freest action form'd under the laws divine,
The Modern Man I sing.

Source:

Leaves of Grass, Walt Whitman, Public Domain

Song of Myself (1892) By Walt Whitman

1

I celebrate myself, and sing myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you.

I loafe and invite my soul,

I lean and loafe at my ease observing a spear of summer grass.

My tongue, every atom of my blood, form'd from this soil, this air,
Born here of parents born here from parents the same, and their parents the same,
I, now thirty-seven years old in perfect health begin,
Hoping to cease not till death.

Creeds and schools in abeyance,

Retiring back a while sufficed at what they are, but never forgotten,
I harbor for good or bad, I permit to speak at every hazard,
Nature without check with original energy.

2

Houses and rooms are full of perfumes, the shelves are crowded with perfumes,
I breathe the fragrance myself and know it and like it,
The distillation would intoxicate me also, but I shall not let it.

The atmosphere is not a perfume, it has no taste of the distillation, it is odorless,
It is for my mouth forever, I am in love with it,
I will go to the bank by the wood and become undisguised and naked,
I am mad for it to be in contact with me.

The smoke of my own breath,

Echoes, ripples, buzz'd whispers, love-root, silk-thread, crotch and vine,
My respiration and inspiration, the beating of my heart, the passing of blood and air through my lungs,
The sniff of green leaves and dry leaves, and of the shore and dark-color'd sea- rocks, and of hay in the barn,

The sound of the belch'd words of my voice loos'd to the eddies of the wind, A few light kisses, a few embraces, a reaching around of arms,
The play of shine and shade on the trees as the supple boughs wag,
The delight alone or in the rush of the streets, or along the fields and hill-sides,
The feeling of health, the full-noon trill, the song of me rising from bed and meeting the sun.

Have you reckon'd a thousand acres much? have you reckon'd the earth much?
Have you practis'd so long to learn to read?
Have you felt so proud to get at the meaning of poems?

Stop this day and night with me and you shall possess the origin of all poems,
You shall possess the good of the earth and sun, (there are millions of suns left,)
You shall no longer take things at second or third hand, nor look through the eyes of the dead, nor feed on the spectres in books,
You shall not look through my eyes either, nor take things from me,
You shall listen to all sides and filter them from your self.

3

I have heard what the talkers were talking, the talk of the beginning and the end,
But I do not talk of the beginning or the end.

There was never any more inception than there is now,
Nor any more youth or age than there is now,
And will never be any more perfection than there is now,
Nor any more heaven or hell than there is now.

Urge and urge and urge,
Always the procreant urge of the world.

Out of the dimness opposite equals advance, always substance and increase, always sex,
Always a knit of identity, always distinction, always a breed of life.

To elaborate is no avail, learn'd and unlearn'd feel that it is so.

Sure as the most certain sure, plumb in the uprights, well entretied, braced in the beams,
Stout as a horse, affectionate, haughty, electrical,
I and this mystery here we stand.

Clear and sweet is my soul, and clear and sweet is all that is not my soul.

Lack one lacks both, and the unseen is proved by the seen,
Till that becomes unseen and receives proof in its turn.

Showing the best and dividing it from the worst age vexes age,
Knowing the perfect fitness and equanimity of things, while they discuss I am silent, and go bathe and admire myself.

Welcome is every organ and attribute of me, and of any man hearty and clean,
Not an inch nor a particle of an inch is vile, and none shall be less familiar than the rest.

I am satisfied—I see, dance, laugh, sing;
As the hugging and loving bed-fellow sleeps at my side through the night, and withdraws at the peep of the

day with stealthy tread,
 Leaving me baskets cover'd with white towels swelling the house with their plenty,
 Shall I postpone my acceptance and realization and scream at my eyes,
 That they turn from gazing after and down the road,
 And forthwith cipher and show me to a cent,
 Exactly the value of one and exactly the value of two, and which is ahead?

4

Trippers and askers surround me,
 People I meet, the effect upon me of my early life or the ward and city I live in, or the nation,
 The latest dates, discoveries, inventions, societies, authors old and new,
 My dinner, dress, associates, looks, compliments, dues,
 The real or fancied indifference of some man or woman I love,
 The sickness of one of my folks or of myself, or ill-doing or loss or lack of money, or depressions or
 exaltations,
 Battles, the horrors of fratricidal war, the fever of doubtful news, the fitful events;
 These come to me days and nights and go from me again,
 But they are not the Me myself.

Apart from the pulling and hauling stands what I am,
 Stands amused, complacent, compassionating, idle, unitary,
 Looks down, is erect, or bends an arm on an impalpable certain rest,
 Looking with side-curved head curious what will come next,
 Both in and out of the game and watching and wondering at it.

Backward I see in my own days where I sweated through fog with linguists and contenders,
 I have no mockings or arguments, I witness and wait.

5

I believe in you my soul, the other I am must not abase itself to you,
 And you must not be abased to the other.

Loafe with me on the grass, loose the stop from your throat,
 Not words, not music or rhyme I want, not custom or lecture, not even the best,
 Only the lull I like, the hum of your valved voice.

I mind how once we lay such a transparent summer morning,
 How you settled your head athwart my hips and gently turn'd over upon me,
 And parted the shirt from my bosom-bone, and plunged your tongue to my bare-stript heart,
 And reach'd till you felt my beard, and reach'd till you held my feet.

Swiftly arose and spread around me the peace and knowledge that pass all the argument of the earth,
 And I know that the hand of God is the promise of my own,
 And I know that the spirit of God is the brother of my own,
 And that all the men ever born are also my brothers, and the women my sisters and lovers,
 And that a kelson of the creation is love,

And limitless are leaves stiff or drooping in the fields,
And brown ants in the little wells beneath them,
And mossy scabs of the worm fence, heap'd stones, elder, mullein and poke-weed.

6

A child said What is the grass? fetching it to me with full hands;
How could I answer the child? I do not know what it is any more than he.
I guess it must be the flag of my disposition, out of hopeful green stuff woven.
Or I guess it is the handkerchief of the Lord,
A scented gift and remembrancer designedly dropt,
Bearing the owner's name someway in the corners, that we may see and remark, and say Whose?
Or I guess the grass is itself a child, the produced babe of the vegetation.
Or I guess it is a uniform hieroglyphic,
And it means, Sprouting alike in broad zones and narrow zones,
Growing among black folks as among white,
Kanuck, Tuckahoe, Congressman, Cuff, I give them the same, I receive them the same.
And now it seems to me the beautiful uncut hair of graves.
Tenderly will I use you curling grass,
It may be you transpire from the breasts of young men,
It may be if I had known them I would have loved them,
It may be you are from old people, or from offspring taken soon out of their mothers' laps,
And here you are the mothers' laps.
This grass is very dark to be from the white heads of old mothers,
Darker than the colorless beards of old men,
Dark to come from under the faint red roofs of mouths.
O I perceive after all so many uttering tongues,
And I perceive they do not come from the roofs of mouths for nothing.
I wish I could translate the hints about the dead young men and women,
And the hints about old men and mothers, and the offspring taken soon out of their laps.
What do you think has become of the young and old men?
And what do you think has become of the women and children?
They are alive and well somewhere,
The smallest sprout shows there is really no death,
And if ever there was it led forward life, and does not wait at the end to arrest it,
And ceas'd the moment life appear'd.
All goes onward and outward, nothing collapses,
And to die is different from what any one supposed, and luckier.

7

Has any one supposed it lucky to be born?
I hasten to inform him or her it is just as lucky to die, and I know it.

I pass death with the dying and birth with the new-wash'd babe, and am not contain'd between my hat and boots,

And peruse manifold objects, no two alike and every one good,

The earth good and the stars good, and their adjuncts all good. I am not an earth nor an adjunct of an earth,

I am the mate and companion of people, all just as immortal and fathomless as myself,
(They do not know how immortal, but I know.)

Every kind for itself and its own, for me mine male and female,
For me those that have been boys and that love women,
For me the man that is proud and feels how it stings to be slighted,
For me the sweet-heart and the old maid, for me mothers and the mothers of mothers,
For me lips that have smiled, eyes that have shed tears,
For me children and the begetters of children.

Undrape! you are not guilty to me, nor stale nor discarded,
I see through the broadcloth and gingham whether or no,
And am around, tenacious, acquisitive, tireless, and cannot be shaken away.

8

The little one sleeps in its cradle,
I lift the gauze and look a long time, and silently brush away flies with my hand.

The youngster and the red-faced girl turn aside up the bushy hill,
I peeringly view them from the top.

The suicide sprawls on the bloody floor of the bedroom,
I witness the corpse with its dabbled hair, I note where the pistol has fallen.

The blab of the pave, tires of carts, sluff of boot-soles, talk of the promenaders,
The heavy omnibus, the driver with his interrogating thumb, the clank of the shod horses on the granite floor,

The snow-sleighs, clinking, shouted jokes, pelts of snow-balls,

The hurrahs for popular favorites, the fury of rous'd mobs,

The flap of the curtain'd litter, a sick man inside borne to the hospital,

The meeting of enemies, the sudden oath, the blows and fall,

The excited crowd, the policeman with his star quickly working his passage to the centre of the crowd,

The impassive stones that receive and return so many echoes,

What groans of over-fed or half-starv'd who fall sunstruck or in fits,

What exclamations of women taken suddenly who hurry home and give birth to babes,

What living and buried speech is always vibrating here, what howls restrain'd by decorum,

Arrests of criminals, slights, adulterous offers made, acceptances, rejections with convex lips,

I mind them or the show or resonance of them—I come and I depart.

9

The big doors of the country barn stand open and ready,

The dried grass of the harvest-time loads the slow-drawn wagon,

The clear light plays on the brown gray and green intertinged,
The armfuls are pack'd to the sagging mow.

I am there, I help, I came stretch'd atop of the load,
I felt its soft jolts, one leg reclined on the other,
I jump from the cross-beams and seize the clover and timothy,
And roll head over heels and tangle my hair full of wisps.

10

Alone far in the wilds and mountains I hunt,
Wandering amazed at my own lightness and glee,
In the late afternoon choosing a safe spot to pass the night,
Kindling a fire and broiling the fresh-kill'd game,
Falling asleep on the gather'd leaves with my dog and gun by my side.

The Yankee clipper is under her sky-sails, she cuts the sparkle and scud,
My eyes settle the land, I bend at her prow or shout joyously from the deck.

The boatmen and clam-diggers arose early and stopt for me,
I tuck'd my trowser-ends in my boots and went and had a good time;
You should have been with us that day round the chowder-kettle.

I saw the marriage of the trapper in the open air in the far west, the bride was a red girl,
Her father and his friends sat near cross-legged and dumbly smoking, they had moccasins to their feet and
large thick blankets hanging from their shoulders,
On a bank lounged the trapper, he was drest mostly in skins, his luxuriant beard and curls protected his neck,
he held his bride by the hand,
She had long eyelashes, her head was bare, her coarse straight locks descended upon her voluptuous limbs
and reach'd to her feet.

The runaway slave came to my house and stopt outside,
I heard his motions crackling the twigs of the woodpile,
Through the swung half-door of the kitchen I saw him limpsy and weak,
And went where he sat on a log and led him in and assured him,
And brought water and fill'd a tub for his sweated body and bruis'd feet,
And gave him a room that enter'd from my own, and gave him some coarse clean clothes,
And remember perfectly well his revolving eyes and his awkwardness,
And remember putting plasters on the galls of his neck and ankles;
He staid with me a week before he was recuperated and pass'd north,
I had him sit next me at table, my fire-lock lean'd in the corner.

11

Twenty-eight young men bathe by the shore,
Twenty-eight young men and all so friendly;
Twenty-eight years of womanly life and all so lonesome.

She owns the fine house by the rise of the bank,
She hides handsome and richly drest aft the blinds of the window.

Which of the young men does she like the best?

Ah the homeliest of them is beautiful to her.

Where are you off to, lady? for I see you,

You splash in the water there, yet stay stock still in your room.

Dancing and laughing along the beach came the twenty-ninth bather,

The rest did not see her, but she saw them and loved them.

The beards of the young men glisten'd with wet, it ran from their long hair,
Little streams pass'd all over their bodies.

An unseen hand also pass'd over their bodies,

It descended tremblingly from their temples and ribs.

The young men float on their backs, their white bellies bulge to the sun, they do not ask who seizes fast to them,

They do not know who puffs and declines with pendant and bending arch,

They do not think whom they souse with spray.

12

The butcher-boy puts off his killing-clothes, or sharpens his knife at the stall in the market,
I loiter enjoying his repartee and his shuffle and break-down.

Blacksmiths with grimed and hairy chests environ the anvil,

Each has his main-sledge, they are all out, there is a great heat in the fire.

From the cinder-strew'd threshold I follow their movements,

The lithe sheer of their waists plays even with their massive arms,

Overhand the hammers swing, overhand so slow, overhand so sure,

They do not hasten, each man hits in his place.

13

The negro holds firmly the reins of his four horses, the block swags underneath on its tied-over chain,
The negro that drives the long dray of the stone-yard, steady and tall he stands pois'd on one leg on the string-piece,

His blue shirt exposes his ample neck and breast and loosens over his hip-band,

His glance is calm and commanding, he tosses the slouch of his hat away from his forehead,

The sun falls on his crispy hair and mustache, falls on the black of his polish'd and perfect limbs.

I behold the picturesque giant and love him, and I do not stop there,

I go with the team also.

In me the caresser of life wherever moving, backward as well as forward sluing,

To niches aside and junior bending, not a person or object missing,

Absorbing all to myself and for this song.

Oxen that rattle the yoke and chain or halt in the leafy shade, what is that you express in your eyes?

It seems to me more than all the print I have read in my life.

My tread scares the wood-drake and wood-duck on my distant and day-long ramble,
They rise together, they slowly circle around.

I believe in those wing'd purposes,
And acknowledge red, yellow, white, playing within me,
And consider green and violet and the tufted crown intentional,
And do not call the tortoise unworthy because she is not something else,
And the jay in the woods never studied the gamut, yet trills pretty well to me,
And the look of the bay mare shames silliness out of me.

14

The wild gander leads his flock through the cool night,
Ya-honk he says, and sounds it down to me like an invitation,
The pert may suppose it meaningless, but I listening close,
Find its purpose and place up there toward the wintry sky.

The sharp-hoof'd moose of the north, the cat on the house-sill, the chickadee, the prairie-dog,
The litter of the grunting sow as they tug at her teats,
The brood of the turkey-hen and she with her half-spread wings,
I see in them and myself the same old law.

The press of my foot to the earth springs a hundred affections,
They scorn the best I can do to relate them.

I am enamour'd of growing out-doors,
Of men that live among cattle or taste of the ocean or woods,
Of the builders and steerers of ships and the wielders of axes and mauls, and the drivers of horses,
I can eat and sleep with them week in and week out.

What is commonest, cheapest, nearest, easiest, is Me,
Me going in for my chances, spending for vast returns,
Adorning myself to bestow myself on the first that will take me,
Not asking the sky to come down to my good will,
Scattering it freely forever.

15

The pure contralto sings in the organ loft,
The carpenter dresses his plank, the tongue of his foreplane whistles its wild ascending lisp,
The married and unmarried children ride home to their Thanksgiving dinner,
The pilot seizes the king-pin, he heaves down with a strong arm,
The mate stands braced in the whale-boat, lance and harpoon are ready,

The duck-shooter walks by silent and cautious stretches,
The deacons are ordain'd with cross'd hands at the altar,
The spinning-girl retreats and advances to the hum of the big wheel,
The farmer stops by the bars as he walks on a First-day loafe and looks at the oats and rye,
The lunatic is carried at last to the asylum a confirm'd case,

(He will never sleep any more as he did in the cot in his mother's bed-room;)

The jour printer with gray head and gaunt jaws works at his case,
 He turns his quid of tobacco while his eyes blurr with the manuscript;
 The malform'd limbs are tied to the surgeon's table,
 What is removed drops horribly in a pail;
 The quadroon girl is sold at the auction-stand, the drunkard nods by the bar- room stove,
 The machinist rolls up his sleeves, the policeman travels his beat, the gate-keeper marks who pass,
 The young fellow drives the express-wagon, (I love him, though I do not know him;)

The half-breed straps on his light boots to compete in the race,
 The western turkey-shooting draws old and young, some lean on their rifles, some sit on logs,
 Out from the crowd steps the marksman, takes his position, levels his piece;
 The groups of newly-come immigrants cover the wharf or levee,
 As the woolly-pates hoe in the sugar-field, the overseer views them from his saddle,
 The bugle calls in the ball-room, the gentlemen run for their partners, the dancers bow to each other,
 The youth lies awake in the cedar-roof'd garret and harks to the musical rain,
 The Wolverine sets traps on the creek that helps fill the Huron,
 The squaw wrapt in her yellow-hemm'd cloth is offering moccasins and bead- bags for sale,
 The connoisseur peers along the exhibition-gallery with half-shut eyes bent sideways,
 As the deck-hands make fast the steamboat the plank is thrown for the shore- going passengers,
 The young sister holds out the skein while the elder sister winds it off in a ball, and stops now and then for the knots,
 The one-year wife is recovering and happy having a week ago borne her first child,
 The clean-hair'd Yankee girl works with her sewing-machine or in the factory or mill,
 The paving-man leans on his two-handed rammer, the reporter's lead flies swiftly over the note-book, the sign-painter is lettering with blue and gold,
 The canal boy trots on the tow-path, the book-keeper counts at his desk, the shoemaker waxes his thread,
 The conductor beats time for the band and all the performers follow him,
 The child is baptized, the convert is making his first professions,
 The regatta is spread on the bay, the race is begun, (how the white sails sparkle!)
 The drover watching his drove sings out to them that would stray,
 The pedler sweats with his pack on his back, (the purchaser higgling about the odd cent;)

The bride unrumpled her white dress, the minute-hand of the clock moves slowly,
 The opium-eater reclines with rigid head and just-open'd lips,
 The prostitute draggles her shawl, her bonnet bobs on her tipsy and pimpled neck,
 The crowd laugh at her blackguard oaths, the men jeer and wink to each other,
 (Miserable! I do not laugh at your oaths nor jeer you;)

The President holding a cabinet council is surrounded by the great Secretaries,
 On the piazza walk three matrons stately and friendly with twined arms,
 The crew of the fish-smack pack repeated layers of halibut in the hold,

The Missourian crosses the plains toting his wares and his cattle,
As the fare-collector goes through the train he gives notice by the jingling of loose change,
The floor-men are laying the floor, the tanners are tanning the roof, the masons are calling for mortar,
In single file each shouldering his hod pass onward the laborers;
Seasons pursuing each other the indescribable crowd is gather'd, it is the fourth of Seventh-month, (what
salutes of cannon and small arms!)
Seasons pursuing each other the plougher ploughs, the mower mows, and the winter-grain falls in the
ground;
Off on the lakes the pike-fisher watches and waits by the hole in the frozen surface,
The stumps stand thick round the clearing, the squatter strikes deep with his axe,
Flatboatmen make fast towards dusk near the cotton-wood or pecan-trees,
Coon-seekers go through the regions of the Red river or through those drain'd by the Tennessee, or through
those of the Arkansas,
Torches shine in the dark that hangs on the Chattahoochee or Altamahaw,
Patriarchs sit at supper with sons and grandsons and great-grandsons around them,
In walls of adobie, in canvas tents, rest hunters and trappers after their day's sport,
The city sleeps and the country sleeps,
The living sleep for their time, the dead sleep for their time,
The old husband sleeps by his wife and the young husband sleeps by his wife;
And these tend inward to me, and I tend outward to them,
And such as it is to be of these more or less I am, And of these one and all I weave the song of myself.

16

I am of old and young, of the foolish as much as the wise,
Regardless of others, ever regardful of others,
Maternal as well as paternal, a child as well as a man,
Stuff'd with the stuff that is coarse and stuff'd with the stuff that is fine,
One of the Nation of many nations, the smallest the same and the largest the same,
A Southerner soon as a Northerner, a planter nonchalant and hospitable down by the Oconee I live,
A Yankee bound my own way ready for trade, my joints the limberest joints on earth and the sternest joints
on earth,
A Kentuckian walking the vale of the Elkhorn in my deer-skin leggings, a Louisianian or Georgian,
A boatman over lakes or bays or along coasts, a Hoosier, Badger, Buckeye;
At home on Kanadian snow-shoes or up in the bush, or with fishermen off Newfoundland,
At home in the fleet of ice-boats, sailing with the rest and tacking,
At home on the hills of Vermont or in the woods of Maine, or the Texan ranch,
Comrade of Californians, comrade of free North-Westerners, (loving their big proportions,)
Comrade of raftsmen and coalmen, comrade of all who shake hands and welcome to drink and meat,
A learner with the simplest, a teacher of the thoughtfulest,
A novice beginning yet experient of myriads of seasons,

Of every hue and caste am I, of every rank and religion,
 A farmer, mechanic, artist, gentleman, sailor, quaker,
 Prisoner, fancy-man, rowdy, lawyer, physician, priest.

I resist any thing better than my own diversity,
 Breathe the air but leave plenty after me,
 And am not stuck up, and am in my place.

(The moth and the fish-eggs are in their place,
 The bright suns I see and the dark suns I cannot see are in their place,
 The palpable is in its place and the impalpable is in its place.)

17

These are really the thoughts of all men in all ages and lands, they are not original with me,
 If they are not yours as much as mine they are nothing, or next to nothing,
 If they are not the riddle and the untying of the riddle they are nothing,
 If they are not just as close as they are distant they are nothing.

This is the grass that grows wherever the land is and the water is,
 This the common air that bathes the globe.

18

With music strong I come, with my cornets and my drums,
 I play not marches for accepted victors only, I play marches for conquer'd and slain persons.

Have you heard that it was good to gain the day?
 I also say it is good to fall, battles are lost in the same spirit in which they are won.

I beat and pound for the dead,
 I blow through my embouchures my loudest and gayest for them.

Vivas to those who have fail'd!
 And to those whose war-vessels sank in the sea!
 And to those themselves who sank in the sea!
 And to all generals that lost engagements, and all overcome heroes!
 And the numberless unknown heroes equal to the greatest heroes known!

19

This is the meal equally set, this the meat for natural hunger,
 It is for the wicked just same as the righteous, I make appointments with all,
 I will not have a single person slighted or left away,
 The kept-woman, sponger, thief, are hereby invited,
 The heavy-lipp'd slave is invited, the venerealee is invited;
 There shall be no difference between them and the rest.

This is the press of a bashful hand, this the float and odor of hair,
 This the touch of my lips to yours, this the murmur of yearning,
 This the far-off depth and height reflecting my own face,
 This the thoughtful merge of myself, and the outlet again.

Do you guess I have some intricate purpose?
Well I have, for the Fourth-month showers have, and the mica on the side of a rock has.

Do you take it I would astonish?
Does the daylight astonish? does the early redstart twittering through the woods?
Do I astonish more than they?

This hour I tell things in confidence,
I might not tell everybody, but I will tell you.

20

Who goes there? hankering, gross, mystical, nude;
How is it I extract strength from the beef I eat?

What is a man anyhow? what am I? what are you?

All I mark as my own you shall offset it with your own,
Else it were time lost listening to me.

I do not snivel that snivel the world over,
That months are vacuums and the ground but wallow and filth.

Whimpering and truckling fold with powders for invalids, conformity goes to the fourth-remov'd,
I wear my hat as I please indoors or out.

Why should I pray? why should I venerate and be ceremonious?

Having pried through the strata, analyzed to a hair, counsel'd with doctors and calculated close,
I find no sweeter fat than sticks to my own bones.

In all people I see myself, none more and not one a barley-corn less,
And the good or bad I say of myself I say of them.

I know I am solid and sound,
To me the converging objects of the universe perpetually flow,
All are written to me, and I must get what the writing means.

I know I am deathless,
I know this orbit of mine cannot be swept by a carpenter's compass,
I know I shall not pass like a child's carlacue cut with a burnt stick at night.

I know I am august,
I do not trouble my spirit to vindicate itself or be understood,
I see that the elementary laws never apologize,
(I reckon I behave no prouder than the level I plant my house by, after all.)

I exist as I am, that is enough,
If no other in the world be aware I sit content,
And if each and all be aware I sit content.

One world is aware and by far the largest to me, and that is myself,
And whether I come to my own to-day or in ten thousand or ten million years,
I can cheerfully take it now, or with equal cheerfulness I can wait.

My foothold is tenon'd and mortis'd in granite,

I laugh at what you call dissolution,
And I know the amplitude of time.

21

I am the poet of the Body and I am the poet of the Soul,
The pleasures of heaven are with me and the pains of hell are with me,
The first I graft and increase upon myself, the latter I translate into new tongue.

I am the poet of the woman the same as the man,
And I say it is as great to be a woman as to be a man,
And I say there is nothing greater than the mother of men.

I chant the chant of dilation or pride,
We have had ducking and deprecating about enough,
I show that size is only development.

Have you outstript the rest? are you the President?
It is a trifle, they will more than arrive there every one, and still pass on.

I am he that walks with the tender and growing night,
I call to the earth and sea half-held by the night.

Press close bare-bosom'd night—press close magnetic nourishing night!
Night of south winds—night of the large few stars!
Still nodding night—mad naked summer night.

Smile O voluptuous cool-breath'd earth!
Earth of the slumbering and liquid trees!
Earth of departed sunset—earth of the mountains misty-topt!
Earth of the vitreous pour of the full moon just tinged with blue!
Earth of shine and dark mottling the tide of the river!
Earth of the limpid gray of clouds brighter and clearer for my sake!
Far-swooping elbow'd earth—rich apple-blossom'd earth!
Smile, for your lover comes.

Prodigal, you have given me love—therefore I to you give love!
O unspeakable passionate love.

22

You sea! I resign myself to you also—I guess what you mean,
I behold from the beach your crooked fingers,
I believe you refuse to go back without feeling of me,
We must have a turn together, I undress, hurry me out of sight of the land,
Cushion me soft, rock me in billowy drowse,
Dash me with amorous wet, I can repay you.

Sea of stretch'd ground-swells,
Sea breathing broad and convulsive breaths,
Sea of the brine of life and of unshovell'd yet always-ready graves,

Howler and scooper of storms, capricious and dainty sea,
I am integral with you, I too am of one phase and of all phases.

Partaker of influx and efflux I, extoller of hate and conciliation,
Extoller of amies and those that sleep in each others' arms.

I am he attesting sympathy,
(Shall I make my list of things in the house and skip the house that supports them?)

I am not the poet of goodness only, I do not decline to be the poet of wickedness also.

What blurt is this about virtue and about vice?

Evil propels me and reform of evil propels me,
I stand indifferent, My gait is no fault-finder's or rejecter's gait,
I moisten the roots of all that has grown.

Did you fear some scrofula out of the unflagging pregnancy?
Did you guess the celestial laws are yet to be work'd over and rectified?

I find one side a balance and the antipedal side a balance,
Soft doctrine as steady help as stable doctrine,
Thoughts and deeds of the present our rouse and early start.

This minute that comes to me over the past decillions,
There is no better than it and now.

What behaved well in the past or behaves well to-day is not such wonder,
The wonder is always and always how there can be a mean man or an infidel.

23

Endless unfolding of words of ages!
And mine a word of the modern, the word En-Masse.

A word of the faith that never balks,
Here or henceforward it is all the same to me, I accept Time absolutely.

It alone is without flaw, it alone rounds and completes all,
That mystic baffling wonder alone completes all.

I accept Reality and dare not question it,
Materialism first and last imbuing.

Hurrah for positive science! long live exact demonstration!
Fetch stonecrop mixt with cedar and branches of lilac,
This is the lexicographer, this the chemist, this made a grammar of the old cartouches,
These mariners put the ship through dangerous unknown seas.
This is the geologist, this works with the scalper, and this is a mathematician.

Gentlemen, to you the first honors always!
Your facts are useful, and yet they are not my dwelling,
I but enter by them to an area of my dwelling.

Less the reminders of properties told my words,
And more the reminders they of life untold, and of freedom and extrication,

And make short account of neuters and geldings, and favor men and women fully equipt,
And beat the gong of revolt, and stop with fugitives and them that plot and conspire.

24

Walt Whitman, a kosmos, of Manhattan the son,
Turbulent, fleshy, sensual, eating, drinking and breeding,
No sentimentalist, no stander above men and women or apart from them,
No more modest than immodest.

Unscrew the locks from the doors!

Unscrew the doors themselves from their jambs!

Whoever degrades another degrades me,

And whatever is done or said returns at last to me.

Through me the afflatus surging and surging, through me the current and index.

I speak the pass-word primeval, I give the sign of democracy,

By God! I will accept nothing which all cannot have their counterpart of on the same terms.

Through me many long dumb voices,

Voices of the interminable generations of prisoners and slaves,

Voices of the diseas'd and despairing and of thieves and dwarfs,

Voices of cycles of preparation and accretion,

And of the threads that connect the stars, and of wombs and of the father-stuff,

And of the rights of them the others are down upon,

Of the deform'd, trivial, flat, foolish, despised,

Fog in the air, beetles rolling balls of dung.

Through me forbidden voices,

Voices of sexes and lusts, voices veil'd and I remove the veil,

Voices indecent by me clarified and transfigur'd.

I do not press my fingers across my mouth,

I keep as delicate around the bowels as around the head and heart,

Copulation is no more rank to me than death is.

I believe in the flesh and the appetites,

Seeing, hearing, feeling, are miracles, and each part and tag of me is a miracle.

Divine am I inside and out, and I make holy whatever I touch or am touch'd from,

The scent of these arm-pits aroma finer than prayer,

This head more than churches, bibles, and all the creeds.

If I worship one thing more than another it shall be the spread of my own body, or any part of it,
Translucent mould of me it shall be you! Shaded ledges and rests it shall be you!

Firm masculine colter it shall be you! Whatever goes to the tilth of me it shall be you!

You my rich blood! your milky stream pale strippings of my life!

Breast that presses against other breasts it shall be you!

My brain it shall be your occult convolutions!

Root of wash'd sweet-flag! timorous pond-snipe! nest of guarded duplicate eggs! it shall be you!
Mix'd tussled hay of head, beard, brawn, it shall be you!
Trickling sap of maple, fibre of manly wheat, it shall be you!
Sun so generous it shall be you!
Vapors lighting and shading my face it shall be you!
You sweaty brooks and dews it shall be you!
Winds whose soft-tickling genitals rub against me it shall be you!
Broad muscular fields, branches of live oak, loving lounge in my winding paths, it shall be you!
Hands I have taken, face I have kiss'd, mortal I have ever touch'd, it shall be you.

I dote on myself, there is that lot of me and all so luscious,
Each moment and whatever happens thrills me with joy,
I cannot tell how my ankles bend, nor whence the cause of my faintest wish,
Nor the cause of the friendship I emit, nor the cause of the friendship I take again.

That I walk up my stoop, I pause to consider if it really be,
A morning-glory at my window satisfies me more than the metaphysics of books.

To behold the day-break!
The little light fades the immense and diaphanous shadows,
The air tastes good to my palate.

Hefts of the moving world at innocent gambols silently rising freshly exuding,
Scooting obliquely high and low.

Something I cannot see puts upward libidinous prongs,
Seas of bright juice suffuse heaven.
The earth by the sky staid with, the daily close of their junction,
The heav'd challenge from the east that moment over my head,
The mocking taunt, See then whether you shall be master!

25

Dazzling and tremendous how quick the sun-rise would kill me,
If I could not now and always send sun-rise out of me.

We also ascend dazzling and tremendous as the sun,
We found our own O my soul in the calm and cool of the daybreak.

My voice goes after what my eyes cannot reach,
With the twirl of my tongue I encompass worlds and volumes of worlds.

Speech is the twin of my vision, it is unequal to measure itself,
It provokes me forever, it says sarcastically,
Walt you contain enough, why don't you let it out then?

Come now I will not be tantalized, you conceive too much of articulation,
Do you not know O speech how the buds beneath you are folded?
Waiting in gloom, protected by frost,
The dirt receding before my prophetic screams,

I underlying causes to balance them at last,
 My knowledge my live parts, it keeping tally with the meaning of all things,
 Happiness, (which whoever hears me let him or her set out in search of this day.)

My final merit I refuse you, I refuse putting from me what I really am,
 Encompass worlds, but never try to encompass me,
 I crowd your sleekest and best by simply looking toward you.

Writing and talk do not prove me,
 I carry the plenum of proof and every thing else in my face,
 With the hush of my lips I wholly confound the skeptic.

26

Now I will do nothing but listen,

To accrue what I hear into this song, to let sounds contribute toward it.

I hear bravuras of birds, bustle of growing wheat, gossip of flames, clack of sticks cooking my meals,
 I hear the sound I love, the sound of the human voice,
 I hear all sounds running together, combined, fused or following,
 Sounds of the city and sounds out of the city, sounds of the day and night,
 Talkative young ones to those that like them, the loud laugh of work-people at their meals,
 The angry base of disjointed friendship, the faint tones of the sick,
 The judge with hands tight to the desk, his pallid lips pronouncing a death-sentence,
 The heave'e'yo of stevedores unlading ships by the wharves, the refrain of the anchor-lifters,
 The ring of alarm-bells, the cry of fire, the whirr of swift-streaking engines and hose-carts with premonitory
 tinkles and color'd lights,
 The steam-whistle, the solid roll of the train of approaching cars,
 The slow march play'd at the head of the association marching two and two,
 (They go to guard some corpse, the flag-tops are draped with black muslin.)

I hear the violoncello, ('tis the young man's heart's complaint,
 I hear the key'd cornet, it glides quickly in through my ears,
 It shakes mad-sweet pangs through my belly and breast.

I hear the chorus, it is a grand opera,
 Ah this indeed is music—this suits me.

A tenor large and fresh as the creation fills me,
 The orbic flex of his mouth is pouring and filling me full.

I hear the train'd soprano (what work with hers is this?)
 The orchestra whirls me wider than Uranus flies,
 It wrenches such ardors from me I did not know I possess'd them,
 It sails me, I dab with bare feet, they are lick'd by the indolent waves,
 I am cut by bitter and angry hail, I lose my breath,
 Steep'd amid honey'd morphine, my windpipe throttled in fakes of death,

At length let up again to feel the puzzle of puzzles,
And that we call Being.

27

To be in any form, what is that?
(Round and round we go, all of us, and ever come back thither,)
If nothing lay more develop'd the quahaug in its callous shell were enough.

Mine is no callous shell,
I have instant conductors all over me whether I pass or stop,
They seize every object and lead it harmlessly through me.
I merely stir, press, feel with my fingers, and am happy,
To touch my person to some one else's is about as much as I can stand.

28

Is this then a touch? quivering me to a new identity,
Flames and ether making a rush for my veins,
Traacherous tip of me reaching and crowding to help them,
My flesh and blood playing out lightning to strike what is hardly different from myself,
On all sides prurient provokers stiffening my limbs,
Straining the udder of my heart for its withheld drip,
Behaving licentious toward me, taking no denial,
Depriving me of my best as for a purpose,
Unbuttoning my clothes, holding me by the bare waist,
Deluding my confusion with the calm of the sunlight and pasture-fields,
Immodestly sliding the fellow-senses away,
They bribed to swap off with touch and go and graze at the edges of me,
No consideration, no regard for my draining strength or my anger,
Fetching the rest of the herd around to enjoy them a while,
Then all uniting to stand on a headland and worry me.
The sentries desert every other part of me,
They have left me helpless to a red marauder,
They all come to the headland to witness and assist against me.

I am given up by traitors,
I talk wildly, I have lost my wits, I and nobody else am the greatest traitor,
I went myself first to the headland, my own hands carried me there.

You villain touch! what are you doing? my breath is tight in its throat,
Unclench your floodgates, you are too much for me.

29

Blind loving wrestling touch, sheath'd hooded sharp-tooth'd touch!
Did it make you ache so, leaving me?

Parting track'd by arriving, perpetual payment of perpetual loan,
Rich showering rain, and recompense richer afterward.

Sprouts take and accumulate, stand by the curb prolific and vital,
Landscapes projected masculine, full-sized and golden.

30

All truths wait in all things,
They neither hasten their own delivery nor resist it,
They do not need the obstetric forceps of the surgeon,
The insignificant is as big to me as any,
(What is less or more than a touch?)

Logic and sermons never convince,
The damp of the night drives deeper into my soul.

(Only what proves itself to every man and woman is so, Only what nobody denies is so.)

A minute and a drop of me settle my brain,
I believe the soggy clods shall become lovers and lamps,
And a compend of compends is the meat of a man or woman,
And a summit and flower there is the feeling they have for each other,
And they are to branch boundlessly out of that lesson until it becomes omnific,
And until one and all shall delight us, and we them.

31

I believe a leaf of grass is no less than the journey work of the stars,
And the pismire is equally perfect, and a grain of sand, and the egg of the wren,
And the tree-toad is a chef-d'oeuvre for the highest,
And the running blackberry would adorn the parlors of heaven,
And the narrowest hinge in my hand puts to scorn all machinery,
And the cow crunching with depress'd head surpasses any statue,
And a mouse is miracle enough to stagger sextillions of infidels.

I find I incorporate gneiss, coal, long-threaded moss, fruits, grains, esculent roots,
And am stucco'd with quadrupeds and birds all over,
And have distanced what is behind me for good reasons,
But call any thing back again when I desire it.

In vain the speeding or shyness,
In vain the plutonic rocks send their old heat against my approach,
In vain the mastodon retreats beneath its own powder'd bones,
In vain objects stand leagues off and assume manifold shapes,
In vain the ocean settling in hollows and the great monsters lying low,
In vain the buzzard houses herself with the sky,
In vain the snake slides through the creepers and logs,
In vain the elk takes to the inner passes of the woods,

In vain the razor-bill'd auk sails far north to Labrador,
I follow quickly, I ascend to the nest in the fissure of the cliff.

32

I think I could turn and live with animals, they are so placid and self-contain'd,
I stand and look at them long and long.

They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy over the whole earth.

So they show their relations to me and I accept them,
They bring me tokens of myself, they evince them plainly in their possession.

I wonder where they get those tokens,
Did I pass that way huge times ago and negligently drop them?

Myself moving forward then and now and forever,
Gathering and showing more always and with velocity,
Infinite and omnigenous, and the like of these among them,
Not too exclusive toward the reachers of my remembrancers,
Picking out here one that I love, and now go with him on brotherly terms.

A gigantic beauty of a stallion, fresh and responsive to my caresses,
Head high in the forehead, wide between the ears,
Limbs glossy and supple, tail dusting the ground,
Eyes full of sparkling wickedness, ears finely cut, flexibly moving.

His nostrils dilate as my heels embrace him,
His well-built limbs tremble with pleasure as we race around and return.

I but use you a minute, then I resign you, stallion,
Why do I need your paces when I myself out-gallop them?
Even as I stand or sit passing faster than you.

33

Space and Time! now I see it is true, what I guess'd at,
What I guess'd when I loaf'd on the grass,
What I guess'd while I lay alone in my bed,
And again as I walk'd the beach under the paling stars of the morning.

My ties and ballasts leave me, my elbows rest in sea-gaps,
I skirt sierras, my palms cover continents,
I am afoot with my vision.

By the city's quadrangular houses—in log huts, camping with lumber-men,
Along the ruts of the turnpike, along the dry gulch and rivulet bed,

Weeding my onion-patch or hosing rows of carrots and parsnips, crossing savannas, trailing in forests,
 Prospecting, gold-digging, girdling the trees of a new purchase,
 Scorch'd ankle-deep by the hot sand, hauling my boat down the shallow river,
 Where the panther walks to and fro on a limb overhead, where the buck turns furiously at the hunter,
 Where the rattlesnake suns his flabby length on a rock, where the otter is feeding on fish,
 Where the alligator in his tough pimples sleeps by the bayou,
 Where the black bear is searching for roots or honey, where the beaver pats the mud with his paddle-shaped
 tall;
 Over the growing sugar, over the yellow-flower'd cotton plant, over the rice in its low moist field,
 Over the sharp-peak'd farm house, with its scallop'd scum and slender shoots from the gutters,
 Over the western persimmon, over the long-leav'd corn, over the delicate blue-flower flax,
 Over the white and brown buckwheat, a hummer and buzzer there with the rest,
 Over the dusky green of the rye as it ripples and shades in the breeze;
 Scaling mountains, pulling myself cautiously up, holding on by low scragged limbs,
 Walking the path worn in the grass and beat through the leaves of the brush,
 Where the quail is whistling betwixt the woods and the wheat-lot,
 Where the bat flies in the Seventh-month eve, where the great goldbug drops through the dark,
 Where the brook puts out of the roots of the old tree and flows to the meadow,
 Where cattle stand and shake away flies with the tremulous shuddering of their hides,
 Where the cheese-cloth hangs in the kitchen, where andirons straddle the hearth-slab, where cobwebs fall
 in festoons from the rafters;
 Where trip-hammers crash, where the press is whirling its cylinders,
 Wherever the human heart beats with terrible throes under its ribs,
 Where the pear-shaped balloon is floating aloft, (floating in it myself and looking composedly down,)
 Where the life-car is drawn on the slip-noose, where the heat hatches pale-green eggs in the dented sand,
 Where the she-whale swims with her calf and never forsakes it,
 Where the steam-ship trails hind-ways its long pennant of smoke, Where the fin of the shark cuts like a
 black chip out of the water,
 Where the half-burn'd brig is riding on unknown currents,
 Where shells grow to her slimy deck, where the dead are corrupting below;
 Where the dense-starr'd flag is borne at the head of the regiments,
 Approaching Manhattan up by the long-stretching island,
 Under Niagara, the cataract falling like a veil over my countenance,
 Upon a door-step, upon the horse-block of hard wood outside,
 Upon the race-course, or enjoying picnics or jigs or a good game of base-ball,
 At he-festivals, with blackguard gibes, ironical license, bull-dances, drinking, laughter,
 At the cider-mill tasting the sweets of the brown mash, sucking the juice through a straw,
 At apple-peelings wanting kisses for all the red fruit I find,
 At musters, beach-parties, friendly bees, huskings, house-raising;

Where the mocking-bird sounds his delicious gurgles, cackles, screams, weeps, Where the hay-rick stands
in the barn-yard, where the dry-stalks are scatter'd, where the brood-cow waits in the hovel,
Where the bull advances to do his masculine work, where the stud to the mare, where the cock is treading
the hen,
Where the heifers browse, where geese nip their food with short jerks,
Where sun-down shadows lengthen over the limitless and lonesome prairie,
Where herds of buffalo make a crawling spread of the square miles far and near,
Where the humming-bird shimmers, where the neck of the long-lived swan is curving and winding,
Where the laughing-gull scoots by the shore, where she laughs her near-human laugh,
Where bee-hives range on a gray bench in the garden half hid by the high weeds,
Where band-neck'd partridges roost in a ring on the ground with their heads out,
Where burial coaches enter the arch'd gates of a cemetery,
Where winter wolves bark amid wastes of snow and icicled trees,
Where the yellow-crown'd heron comes to the edge of the marsh at night and feeds upon small crabs,
Where the splash of swimmers and divers cools the warm noon,
Where the katy-did works her chromatic reed on the walnut-tree over the well,
Through patches of citrons and cucumbers with silver-wired leaves,
Through the salt-lick or orange glade, or under conical firs,
Through the gymnasium, through the curtain'd saloon, through the office or public hall;
Pleas'd with the native and pleas'd with the foreign, pleas'd with the new and old,
Pleas'd with the homely woman as well as the handsome,
Pleas'd with the quakeress as she puts off her bonnet and talks melodiously,
Pleas'd with the tune of the choir of the whitewash'd church,
Pleas'd with the earnest words of the sweating Methodist preacher, impress'd seriously at the camp-meeting;
Looking in at the shop-windows of Broadway the whole forenoon, flattening the flesh of my nose on the thick
plate glass,
Wandering the same afternoon with my face turn'd up to the clouds, or down a lane or along the beach,
My right and left arms round the sides of two friends, and I in the middle;
Coming home with the silent and dark-cheek'd bush-boy, (behind me he rides at the drape of the day,)
Far from the settlements studying the print of animals' feet, or the moccasin print,
By the cot in the hospital reaching lemonade to a feverish patient,
Nigh the coffin'd corpse when all is still, examining with a candle;
Voyaging to every port to dicker and adventure,
Hurrying with the modern crowd as eager and fickle as any,
Hot toward one I hate, ready in my madness to knife him,
Solitary at midnight in my back yard, my thoughts gone from me a long while,
Walking the old hills of Judaea with the beautiful gentle God by my side,
Speeding through space, speeding through heaven and the stars,
Speeding amid the seven satellites and the broad ring, and the diameter of eighty thousand miles,

Speeding with tail'd meteors, throwing fire-balls like the rest,
 Carrying the crescent child that carries its own full mother in its belly,
 Storming, enjoying, planning, loving, cautioning,
 Backing and filling, appearing and disappearing,
 I tread day and night such roads.

I visit the orchards of spheres and look at the product,
 And look at quintillions ripen'd and look at quintillions green.

I fly those flights of a fluid and swallowing soul,
 My course runs below the soundings of plummets.

I help myself to material and immaterial,
 No guard can shut me off, no law prevent me.

I anchor my ship for a little while only,
 My messengers continually cruise away or bring their returns to me.
 I go hunting polar furs and the seal, leaping chasms with a pike-pointed staff, clinging to topples of brittle
 and blue.

I ascend to the foretruck,
 I take my place late at night in the crow's-nest,
 We sail the arctic sea, it is plenty light enough,
 Through the clear atmosphere I stretch around on the wonderful beauty,
 The enormous masses of ice pass me and I pass them, the scenery is plain in all directions,
 The white-topt mountains show in the distance, I fling out my fancies toward them,
 We are approaching some great battle-field in which we are soon to be engaged,
 We pass the colossal outposts of the encampment, we pass with still feet and caution,
 Or we are entering by the suburbs some vast and ruin'd city,
 The blocks and fallen architecture more than all the living cities of the globe.

I am a free companion, I bivouac by invading watchfires,
 I turn the bridegroom out of bed and stay with the bride myself,
 I tighten her all night to my thighs and lips.

My voice is the wife's voice, the screech by the rail of the stairs,
 They fetch my man's body up dripping and drown'd.

I understand the large hearts of heroes,
 The courage of present times and all times,
 How the skipper saw the crowded and rudderless wreck of the steamship, and Death chasing it up and down
 the storm,
 How he knuckled tight and gave not back an inch, and was faithful of days and faithful of nights,
 And chalk'd in large letters on a board, Be of good cheer, we will not desert you;
 How he follow'd with them and tack'd with them three days and would not give it up,
 How he saved the drifting company at last,
 How the lank loose-gown'd women look'd when boated from the side of their prepared graves,

How the silent old-faced infants and the lifted sick, and the sharp-lipp'd unshaved men;
All this I swallow, it tastes good, I like it well, it becomes mine,
I am the man, I suffer'd, I was there.

The disdain and calmness of martyrs,
The mother of old, condemn'd for a witch, burnt with dry wood, her children gazing on,
The hounded slave that flags in the race, leans by the fence, blowing, cover'd with sweat,
The twinges that sting like needles his legs and neck, the murderous buckshot and the bullets,
All these I feel or am.

I am the hounded slave, I wince at the bite of the dogs,
Hell and despair are upon me, crack and again crack the marksmen,
I clutch the rails of the fence, my gore dribs, thinn'd with the ooze of my skin,
I fall on the weeds and stones,
The riders spur their unwilling horses, haul close,
Taunt my dizzy ears and beat me violently over the head with whip-stocks.

Agonies are one of my changes of garments,
I do not ask the wounded person how he feels,
I myself become the wounded person,
My hurts turn livid upon me as I lean on a cane and observe.

I am the mash'd fireman with breast-bone broken,
Tumbling walls buried me in their debris,
Heat and smoke I inspired, I heard the yelling shouts of my comrades,
I heard the distant click of their picks and shovels,
They have clear'd the beams away, they tenderly lift me forth.

I lie in the night air in my red shirt, the pervading hush is for my sake,
Painless after all I lie exhausted but not so unhappy,
White and beautiful are the faces around me, the heads are bared of their fire-caps,
The kneeling crowd fades with the light of the torches.

Distant and dead resuscitate,
They show as the dial or move as the hands of me, I am the clock myself.

I am an old artillerist, I tell of my fort's bombardment,
I am there again.

Again the long roll of the drummers,
Again the attacking cannon, mortars,
Again to my listening ears the cannon responsive.

I take part, I see and hear the whole,
The cries, curses, roar, the plaudits for well-aim'd shots,
The ambulanza slowly passing trailing its red drip,
Workmen searching after damages, making indispensable repairs,

The fall of grenades through the rent roof, the fan-shaped explosion,
The whizz of limbs, heads, stone, wood, iron, high in the air.

Again gurgles the mouth of my dying general, he furiously waves with his hand, He gasps through the clot
Mind not me—mind—the entrenchments.

34

Now I tell what I knew in Texas in my early youth,
(I tell not the fall of Alamo,
Not one escaped to tell the fall of Alamo,
The hundred and fifty are dumb yet at Alamo,)

'Tis the tale of the murder in cold blood of four hundred and twelve young men.

Retreating they had form'd in a hollow square with their baggage for breastworks,
Nine hundred lives out of the surrounding enemies, nine times their number, was the price they took in
advance,
Their colonel was wounded and their ammunition gone,
They treated for an honorable capitulation, receiv'd writing and seal, gave up their arms and march'd back
prisoners of war.

They were the glory of the race of rangers,
Matchless with horse, rifle, song, supper, courtship,
Large, turbulent, generous, handsome, proud, and affectionate,
Bearded, sunburnt, drest in the free costume of hunters,
Not a single one over thirty years of age.

The second First-day morning they were brought out in squads and massacred, it was beautiful early
summer,
The work commenced about five o'clock and was over by eight.

None obey'd the command to kneel,
Some made a mad and helpless rush, some stood stark and straight,
A few fell at once, shot in the temple or heart, the living and dead lay together,
The maim'd and mangled dug in the dirt, the new-comers saw them there,
Some half-kill'd attempted to crawl away,
These were despatch'd with bayonets or batter'd with the blunts of muskets,
A youth not seventeen years old seiz'd his assassin till two more came to release him,
The three were all torn and cover'd with the boy's blood.

At eleven o'clock began the burning of the bodies;
That is the tale of the murder of the four hundred and twelve young men.

35

Would you hear of an old-time sea-fight?
Would you learn who won by the light of the moon and stars?
List to the yarn, as my grandmother's father the sailor told it to me.

Our foe was no skulk in his ship I tell you, (said he,)

His was the surly English pluck, and there is no tougher or truer, and never was, and never will be;
Along the lower'd eve he came horribly raking us.

We closed with him, the yards entangled, the cannon touch'd,
My captain lash'd fast with his own hands.

We had receiv'd some eighteen pound shots under the water,
On our lower-gun-deck two large pieces had burst at the first fire, killing all around and blowing up
overhead.

Fighting at sun-down, fighting at dark,
Ten o'clock at night, the full moon well up, our leaks on the gain, and five feet of water reported,
The master-at-arms loosing the prisoners confined in the after-hold to give them a chance for themselves.

The transit to and from the magazine is now stopt by the sentinels,
They see so many strange faces they do not know whom to trust.
Our frigate takes fire,
The other asks if we demand quarter?
If our colors are struck and the fighting done?

Now I laugh content, for I hear the voice of my little captain,
We have not struck, he composedly cries, we have just begun our part of the fighting.

Only three guns are in use,
One is directed by the captain himself against the enemy's main-mast,
Two well serv'd with grape and canister silence his musketry and clear his decks.

The tops alone second the fire of this little battery, especially the main-top,
They hold out bravely during the whole of the action.

Not a moment's cease,
The leaks gain fast on the pumps, the fire eats toward the powder-magazine.

One of the pumps has been shot away, it is generally thought we are sinking.

Serene stands the little captain,
He is not hurried, his voice is neither high nor low,
His eyes give more light to us than our battle-lanterns.

Toward twelve there in the beams of the moon they surrender to us.

36

Stretch'd and still lies the midnight,
Two great hulls motionless on the breast of the darkness,
Our vessel riddled and slowly sinking, preparations to pass to the one we have conquer'd,
The captain on the quarter-deck coldly giving his orders through a countenance white as a sheet,
Near by the corpse of the child that serv'd in the cabin,
The dead face of an old salt with long white hair and carefully curl'd whiskers,
The flames spite of all that can be done flickering aloft and below,
The husky voices of the two or three officers yet fit for duty,
Formless stacks of bodies and bodies by themselves, dabs of flesh upon the masts and spars,

Cut of cordage, dangle of rigging, slight shock of the soothe of waves,
 Black and impassive guns, litter of powder-parcels, strong scent,
 A few large stars overhead, silent and mournful shining,
 Delicate sniffs of sea-breeze, smells of sedgy grass and fields by the shore, death- messages given in charge to survivors,
 The hiss of the surgeon's knife, the gnawing teeth of his saw,
 Wheeze, cluck, swash of falling blood, short wild scream, and long, dull, tapering groan,
 These so, these irretrievable.

37

You laggards there on guard! look to your arms!
 In at the conquer'd doors they crowd! I am possess'd!
 Embody all presences outlaw'd or suffering,
 See myself in prison shaped like another man,
 And feel the dull unintermitted pain.

For me the keepers of convicts shoulder their carbines and keep watch,
 It is I let out in the morning and barr'd at night.

Not a mutineer walks handcuff'd to jail but I am handcuff'd to him and walk by his side,
 (I am less the jolly one there, and more the silent one with sweat on my twitching lips.)

Not a youngster is taken for larceny but I go up too, and am tried and sentenced.

Not a cholera patient lies at the last gasp but I also lie at the last gasp,
 My face is ash-color'd, my sinews gnarl, away from me people retreat.

Askers embody themselves in me and I am embodied in them,
 I project my hat, sit shame-faced, and beg.

38

Enough! enough! enough!
 Somehow I have been stunn'd. Stand back!
 Give me a little time beyond my cuff'd head, slumbers, dreams, gaping,
 I discover myself on the verge of a usual mistake.

That I could forget the mockers and insults!
 That I could forget the trickling tears and the blows of the bludgeons and hammers!
 That I could look with a separate look on my own crucifixion and bloody crowning.

I remember now,
 I resume the overstaid fraction,
 The grave of rock multiplies what has been confided to it, or to any graves,
 Corpses rise, gashes heal, fastenings roll from me.

I troop forth replenish'd with supreme power, one of an average unending procession,
 Inland and sea-coast we go, and pass all boundary lines, Our swift ordinances on their way over the whole earth,

The blossoms we wear in our hats the growth of thousands of years. Eleves, I salute you! come forward!
Continue your annotations, continue your questionings.

39

The friendly and flowing savage, who is he?

Is he waiting for civilization, or past it and mastering it?

Is he some Southwesterner rais'd out-doors? is he Kanadian?

Is he from the Mississippi country? Iowa, Oregon, California?

The mountains? prairie-life, bush-life? or sailor from the sea?

Wherever he goes men and women accept and desire him,

They desire he should like them, touch them, speak to them, stay with them.

Behavior lawless as snow-flakes, words simple as grass, uncomb'd head, laughter, and naivete,
Slow-stepping feet, common features, common modes and emanations,

They descend in new forms from the tips of his fingers,

They are wafted with the odor of his body or breath, they fly out of the glance of his eyes.

40

Flaunt of the sunshine I need not your bask—lie over!

You light surfaces only, I force surfaces and depths also.

Earth! you seem to look for something at my hands,

Say, old top-knot, what do you want?

Man or woman, I might tell how I like you, but cannot,

And might tell what it is in me and what it is in you, but cannot,

And might tell that pining I have, that pulse of my nights and days.

Behold, I do not give lectures or a little charity,

When I give I give myself.

You there, impotent, loose in the knees,

Open your scarf'd chops till I blow grit within you,

Spread your palms and lift the flaps of your pockets,

I am not to be denied, I compel, I have stores plenty and to spare,

And any thing I have I bestow.

I do not ask who you are, that is not important to me,

You can do nothing and be nothing but what I will infold you.

To cotton-field drudge or cleaner of privies I lean,

On his right cheek I put the family kiss,

And in my soul I swear I never will deny him.

On women fit for conception I start bigger and nimbler babes.

(This day I am jetting the stuff of far more arrogant republics.)

To any one dying, thither I speed and twist the knob of the door.

Turn the bed-clothes toward the foot of the bed,

Let the physician and the priest go home.

I seize the descending man and raise him with resistless will,
 O despairer, here is my neck,
 By God, you shall not go down! hang your whole weight upon me.

I dilate you with tremendous breath, I buoy you up,
 Every room of the house do I fill with an arm'd force,
 Lovers of me, bafflers of graves.

Sleep—I and they keep guard all night,
 Not doubt, not decease shall dare to lay finger upon you,
 I have embraced you, and henceforth possess you to myself,
 And when you rise in the morning you will find what I tell you is so.

41

I am he bringing help for the sick as they pant on their backs,
 And for strong upright men I bring yet more needed help.

I heard what was said of the universe,
 Heard it and heard it of several thousand years;
 It is middling well as far as it goes—but is that all?

Magnifying and applying come I,
 Outbidding at the start the old cautious hucksters,
 Taking myself the exact dimensions of Jehovah,
 Lithographing Kronos, Zeus his son, and Hercules his grandson,
 Buying drafts of Osiris, Isis, Belus, Brahma, Buddha,
 In my portfolio placing Manito loose, Allah on a leaf, the crucifix engraved,
 With Odin and the hideous-faced Mexitli and every idol and image,
 Taking them all for what they are worth and not a cent more,
 Admitting they were alive and did the work of their days,
 (They bore mites as for unfledg'd birds who have now to rise and fly and sing for themselves.)
 Accepting the rough deific sketches to fill out better in myself, bestowing them freely on each man and
 woman I see,
 Discovering as much or more in a framer framing a house,
 Putting higher claims for him there with his roll'd-up sleeves driving the mallet and chisel,
 Not objecting to special revelations, considering a curl of smoke or a hair on the back of my hand just as
 curious as any revelation,
 Lads ahold of fire-engines and hook-and-ladder ropes no less to me than the gods of the antique wars,
 Minding their voices peal through the crash of destruction,
 Their brawny limbs passing safe over charr'd laths, their white foreheads whole and unhurt out of the flames;
 By the mechanic's wife with her babe at her nipple interceding for every person born,
 Three scythes at harvest whizzing in a row from three lusty angels with shirts bagg'd out at their waists,
 The snag-tooth'd hostler with red hair redeeming sins past and to come,
 Selling all he possesses, traveling on foot to fee lawyers for his brother and sit by him while he is tried for

forgery;

What was strewn in the amplest strewing the square rod about me, and not filling the square rod then,
The bull and the bug never worshipp'd half enough,
Dung and dirt more admirable than was dream'd,
The supernatural of no account, myself waiting my time to be one of the supremes,
The day getting ready for me when I shall do as much good as the best, and be as prodigious;
By my life-lumps! becoming already a creator,
Putting myself here and now to the ambush'd womb of the shadows.

42

A call in the midst of the crowd,
My own voice, orotund sweeping and final.

Come my children,
Come my boys and girls, my women, household and intimates,
Now the performer launches his nerve, he has pass'd his prelude on the reeds within.

Easily written loose-finger'd chords—I feel the thrum of your climax and close.

My head slues round on my neck,
Music rolls, but not from the organ,
Folks are around me, but they are no household of mine.

Ever the hard unsunk ground,
Ever the eaters and drinkers, ever the upward and downward sun, ever the air and the ceaseless tides,
Ever myself and my neighbors, refreshing, wicked, real,
Ever the old inexplicable query, ever that thorn'd thumb, that breath of itches and thirsts,
Ever the vexer's hoot! hoot! till we find where the sly one hides and bring him forth,
Ever love, ever the sobbing liquid of life,
Ever the bandage under the chin, ever the trestles of death.

Here and there with dimes on the eyes walking,
To feed the greed of the belly the brains liberally spooning,
Tickets buying, taking, selling, but in to the feast never once going,
Many sweating, ploughing, thrashing, and then the chaff for payment receiving,
A few idly owning, and they the wheat continually claiming.

This is the city and I am one of the citizens,
Whatever interests the rest interests me, politics, wars, markets, newspapers, schools,
The mayor and councils, banks, tariffs, steamships, factories, stocks, stores, real estate and personal estate.

The little plentiful manikins skipping around in collars and tail'd coats
I am aware who they are, (they are positively not worms or fleas,)
I acknowledge the duplicates of myself, the weakest and shallowest is deathless with me,
What I do and say the same waits for them,
Every thought that flounders in me the same flounders in them.

I know perfectly well my own egotism,

Know my omnivorous lines and must not write any less,
And would fetch you whoever you are flush with myself.

Not words of routine this song of mine,
But abruptly to question, to leap beyond yet nearer bring;
This printed and bound book—but the printer and the printing-office boy?
The well-taken photographs—but your wife or friend close and solid in your arms?
The black ship mail'd with iron, her mighty guns in her turrets—but the pluck of the captain and engineers?
In the houses the dishes and fare and furniture—but the host and hostess, and the look out of their eyes?
The sky up there—yet here or next door, or across the way?
The saints and sages in history—but you yourself?
Sermons, creeds, theology—but the fathomless human brain,
And what is reason? and what is love? and what is life?

43

I do not despise you priests, all time, the world over,
My faith is the greatest of faiths and the least of faiths,
Enclosing worship ancient and modern and all between ancient and modern,
Believing I shall come again upon the earth after five thousand years,
Waiting responses from oracles, honoring the gods, saluting the sun,
Making a fetich of the first rock or stump, powowing with sticks in the circle of obis,
Helping the llama or brahmin as he trims the lamps of the idols,
Dancing yet through the streets in a phallic procession, rapt and austere in the woods a gymnosophist,
Drinking mead from the skull-cap, to Shastas and Vedas admirant, minding the Koran,
Walking the teokallis, spotted with gore from the stone and knife, beating the serpent-skin drum,
Accepting the Gospels, accepting him that was crucified, knowing assuredly that he is divine,
To the mass kneeling or the puritan's prayer rising, or sitting patiently in a pew,
Ranting and frothing in my insane crisis, or waiting dead-like till my spirit arouses me,
Looking forth on pavement and land, or outside of pavement and land,
Belonging to the winders of the circuit of circuits.

One of that centripetal and centrifugal gang I turn and talk like man leaving charges before a journey.

Down-hearted doubters dull and excluded,
Frivolous, sullen, moping, angry, affected, dishearten'd, atheistical,
I know every one of you, I know the sea of torment, doubt, despair and unbelief.

How the flukes splash!
How they contort rapid as lightning, with spasms and spouts of blood!

Be at peace bloody flukes of doubters and sullen mopers,
I take my place among you as much as among any,
The past is the push of you, me, all, precisely the same,
And what is yet untried and afterward is for you, me, all, precisely the same.

I do not know what is untried and afterward,
But I know it will in its turn prove sufficient, and cannot fail.

Each who passes is consider'd, each who stops is consider'd, not single one can it fall.

It cannot fall the young man who died and was buried,
Nor the young woman who died and was put by his side,
Nor the little child that peep'd in at the door, and then drew back and was never seen again,
Nor the old man who has lived without purpose, and feels it with bitterness worse than gall,
Nor him in the poor house tubercled by rum and the bad disorder,
Nor the numberless slaughter'd and wreck'd, nor the brutish koboo call'd the ordure of humanity,
Nor the sacs merely floating with open mouths for food to slip in,
Nor any thing in the earth, or down in the oldest graves of the earth,
Nor any thing in the myriads of spheres, nor the myriads of myriads that inhabit them,
Nor the present, nor the least wisp that is known.

44

It is time to explain myself—let us stand up.

What is known I strip away,

I launch all men and women forward with me into the Unknown.

The clock indicates the moment—but what does eternity indicate?

We have thus far exhausted trillions of winters and summers,

There are trillions ahead, and trillions ahead of them.

Births have brought us richness and variety,

And other births will bring us richness and variety.

I do not call one greater and one smaller,

That which fills its period and place is equal to any.

Were mankind murderous or jealous upon you, my brother, my sister?

I am sorry for you, they are not murderous or jealous upon me,

All has been gentle with me, I keep no account with lamentation,

(What have I to do with lamentation?)

I am an acme of things accomplish'd, and I an encloser of things to be.

My feet strike an apex of the apices of the stairs,

On every step bunches of ages, and larger bunches between the steps,

All below duly travel'd, and still I mount and mount.

Rise after rise bow the phantoms behind me,

Afar down I see the huge first Nothing, I know I was even there,

I waited unseen and always, and slept through the lethargic mist,

And took my time, and took no hurt from the fetid carbon.

Long I was hugg'd close—long and long.

Immense have been the preparations for me,

Faithful and friendly the arms that have help'd me.

Cycles ferried my cradle, rowing and rowing like cheerful boatmen,
 For room to me stars kept aside in their own rings,
 They sent influences to look after what was to hold me.

Before I was born out of my mother generations guided me,
 My embryo has never been torpid, nothing could overlay it.

For it the nebula cohered to an orb,
 The long slow strata piled to rest it on,
 Vast vegetables gave it sustenance,
 Monstrous sauroids transported it in their mouths and deposited it with care.

All forces have been steadily employ'd to complete and delight me,
 Now on this spot I stand with my robust soul.

45

O span of youth! ever-push'd elasticity!
 O manhood, balanced, florid and full.

My lovers suffocate me,
 Crowding my lips, thick in the pores of my skin,
 Jostling me through streets and public halls, coming naked to me at night,
 Crying by day, Ahoy! from the rocks of the river, swinging and chirping over my head,
 Calling my name from flower-beds, vines, tangled underbrush,
 Lighting on every moment of my life,
 Bussing my body with soft balsamic busses,
 Noiselessly passing handfuls out of their hearts and giving them to be mine.

Old age superbly rising! O welcome, ineffable grace of dying days!

Every condition promulges not only itself, it promulges what grows after and out of itself,
 And the dark hush promulges as much as any.

I open my scuttle at night and see the far-sprinkled systems,
 And all I see multiplied as high as I can cipher edge but the rim of the farther systems.

Wider and wider they spread, expanding, always expanding,
 Outward and outward and forever outward.

My sun has his sun and round him obediently wheels,
 He joins with his partners a group of superior circuit,
 And greater sets follow, making specks of the greatest inside them.

There is no stoppage and never can be stoppage,
 If I, you, and the worlds, and all beneath or upon their surfaces, were this moment reduced back to a pallid
 float, it would not avail the long run,
 We should surely bring up again where we now stand,
 And surely go as much farther, and then farther and farther.

A few quadrillions of eras, a few octillions of cubic leagues, do not hazard the span or make it impatient,
 They are but parts, any thing is but a part.

See ever so far, there is limitless space outside of that, Count ever so much, there is limitless time around that. My rendezvous is appointed, it is certain,

The Lord will be there and wait till I come on perfect terms,
The great Camerado, the lover true for whom I pine will be there.

46

I know I have the best of time and space, and was never measured and never will be measured.

I tramp a perpetual journey, (come listen all!)
My signs are a rain-proof coat, good shoes, and a staff cut from the woods,
No friend of mine takes his ease in my chair,
I have no chair, no church, no philosophy,
I lead no man to a dinner-table, library, exchange,
But each man and each woman of you I lead upon a knoll,
My left hand hooking you round the waist,
My right hand pointing to landscapes of continents and the public road.

Not I, not any one else can travel that road for you,
You must travel it for yourself.

It is not far, it is within reach,
Perhaps you have been on it since you were born and did not know,
Perhaps it is everywhere on water and on land.

Shoulder your duds dear son, and I will mine, and let us hasten forth,
Wonderful cities and free nations we shall fetch as we go.

If you tire, give me both burdens, and rest the chuff of your hand on my hip,
And in due time you shall repay the same service to me,
For after we start we never lie by again.

This day before dawn I ascended a hill and look'd at the crowded heaven,
And I said to my spirit When we become the enfolders of those orbs, and the pleasure and knowledge of every thing in them, shall we be fill'd and satisfied then?
And my spirit said No, we but level that lift to pass and continue beyond.

You are also asking me questions and I hear you,
I answer that I cannot answer, you must find out for yourself.

Sit a while dear son,
Here are biscuits to eat and here is milk to drink,
But as soon as you sleep and renew yourself in sweet clothes, I kiss you with a good-by kiss and open the gate for your egress hence.

Long enough have you dream'd contemptible dreams,
Now I wash the gum from your eyes,
You must habit yourself to the dazzle of the light and of every moment of your life.

Long have you timidly waded holding a plank by the shore,

Now I will you to be a bold swimmer,
To jump off in the midst of the sea, rise again, nod to me, shout, and laughingly dash with your hair.

47

I am the teacher of athletes,
He that by me spreads a wider breast than my own proves the width of my own,
He most honors my style who learns under it to destroy the teacher.

The boy I love, the same becomes a man not through derived power, but in his own right,
Wicked rather than virtuous out of conformity or fear,
Fond of his sweetheart, relishing well his steak,
Unrequited love or a slight cutting him worse than sharp steel cuts,
First-rate to ride, to fight, to hit the bull's eye, to sail a skiff, to sing a song or play on the banjo,
Preferring scars and the beard and faces pitted with small-pox over all latherers,
And those well-tann'd to those that keep out of the sun.

I teach straying from me, yet who can stray from me?
I follow you whoever you are from the present hour,
My words itch at your ears till you understand them.

I do not say these things for a dollar or to fill up the time while I wait for a boat,
(It is you talking just as much as myself, I act as the tongue of you,
Tied in your mouth, in mine it begins to be loosen'd.)

I swear I will never again mention love or death inside a house,
And I swear I will never translate myself at all, only to him or her who privately stays with me in the open air.

If you would understand me go to the heights or water-shore,
The nearest gnat is an explanation, and a drop or motion of waves key, The maul, the oar, the hand-saw,
second my words.

No shutter'd room or school can commune with me,
But rougns and little children better than they.

The young mechanic is closest to me, he knows me well,
The woodman that takes his axe and jug with him shall take me with him all day, The farm-boy ploughing
in the field feels good at the sound of my voice,
In vessels that sail my words sail, I go with fishermen and seamen and love them.

The soldier camp'd or upon the march is mine,
On the night ere the pending battle many seek me, and I do not fail them,
On that solemn night (it may be their last) those that know me seek me.

My face rubs to the hunter's face when he lies down alone in his blanket,
The driver thinking of me does not mind the jolt of his wagon,
The young mother and old mother comprehend me,
The girl and the wife rest the needle a moment and forget where they are,
They and all would resume what I have told them.

48

I have said that the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing, not God, is greater to one than one's self is,
And whoever walks a furlong without sympathy walks to his own funeral drest in his shroud,
And I or you pocketless of a dime may purchase the pick of the earth,
And to glance with an eye or show a bean in its pod confounds the learning of all times,
And there is no trade or employment but the young man following it may become a hero,
And there is no object so soft but it makes a hub for the wheel'd universe,
And I say to any man or woman, Let your soul stand cool and composed before a million universes.

And I say to mankind, Be not curious about God,
For I who am curious about each am not curious about God,
(No array of terms can say how much I am at peace about God and about death.)

I hear and behold God in every object, yet understand God not in the least,
Nor do I understand who there can be more wonderful than myself.

Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four, and each moment then,
In the faces of men and women I see God, and in my own face in the glass,
I find letters from God dropt in the street, and every one is sign'd by God's name,
And I leave them where they are, for I know that wheresoe'er I go,
Others will punctually come for ever and ever.

49

And as to you Death, and you bitter hug of mortality, it is idle to try to alarm me.
To his work without flinching the accoucheur comes,
I see the elder-hand pressing receiving supporting,
I recline by the sills of the exquisite flexible doors,
And mark the outlet, and mark the relief and escape.

And as to you Corpse I think you are good manure, but that does not offend me,
I smell the white roses sweet-scented and growing,
I reach to the leafy lips, I reach to the polish'd breasts of melons.

And as to you Life I reckon you are the leavings of many deaths,
(No doubt I have died myself ten thousand times before.)

I hear you whispering there O stars of heaven,
O suns—O grass of graves—O perpetual transfers and promotions,
If you do not say any thing how can I say any thing?

Of the turbid pool that lies in the autumn forest,
Of the moon that descends the steeps of the sougning twilight,
Toss, sparkles of day and dusk—toss on the black stems that decay in the muck,
Toss to the moaning gibberish of the dry limbs.

I ascend from the moon, I ascend from the night,
 I perceive that the ghastly glimmer is noonday sunbeams reflected,
 And debouch to the steady and central from the offspring great or small.

50

There is that in me—I do not know what it is—but I know it is in me.

Wrench'd and sweaty—calm and cool then my body becomes,
 I sleep—I sleep long.

I do not know it—it is without name—it is a word unsaid,
 It is not in any dictionary, utterance, symbol.

Something it swings on more than the earth I swing on,
 To it the creation is the friend whose embracing awakes me.

Perhaps I might tell more. Outlines! I plead for my brothers and sisters.

Do you see O my brothers and sisters?

It is not chaos or death—it is form, union, plan—it is eternal life—it is Happiness.

51

The past and present wilt—I have fill'd them, emptied them.
 And proceed to fill my next fold of the future.

Listener up there! what have you to confide to me?

Look in my face while I snuff the sidle of evening,
 (Talk honestly, no one else hears you, and I stay only a minute longer.)

Do I contradict myself?

Very well then I contradict myself,
 (I am large, I contain multitudes.)

I concentrate toward them that are nigh, I wait on the door-slab.

Who has done his day's work? who will soonest be through with his supper?

Who wishes to walk with me?

Will you speak before I am gone? will you prove already too late?

52

The spotted hawk swoops by and accuses me, he complains of my gab and my loitering.

I too am not a bit tamed, I too am untranslatable,

I sound my barbaric yawp over the roofs of the world.

The last scud of day holds back for me,

It flings my likeness after the rest and true as any on the shadow'd wilds,
 It coaxes me to the vapor and the dusk.

I depart as air, I shake my white locks at the runaway sun,

I effuse my flesh in eddies, and drift it in lacy jags.

I bequeath myself to the dirt to grow from the grass I love,

If you want me again look for me under your boot-soles.

You will hardly know who I am or what I mean,

But I shall be good health to you nevertheless,
And filter and fibre your blood.

Failing to fetch me at first keep encouraged,
Missing me one place search another,
I stop somewhere waiting for you

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The Dalliance of the Eagles (ca.1891-1892) By Walt Whitman

Skirting the river road, (my forenoon walk, my rest,)
Skyward in air a sudden muffled sound, the dalliance of the eagles,
The rushing amorous contact high in space together,
The clinching interlocking claws, a living, fierce, gyrating wheel,
Four beating wings, two beaks, a swirling mass tight grappling,
In tumbling turning clustering loops, straight downward falling,
Till o'er the river pois'd, the twain yet one, a moment's lull,
A motionless still balance in the air, then parting, talons loosing,
Upward again on slow-firm pinions slanting, their separate diverse flight,
She hers, he his, pursuing.

Source:

Leaves of Grass, Walt Whitman, Public Domain

To the Garden the World (ca.1891-1892) By Walt Whitman

To the garden the world anew ascending,
Potent mates, daughters, sons, preluding,
The love, the life of their bodies, meaning and being,
Curious here behold my resurrection after slumber,
The revolving cycles in their wide sweep having brought me again,
Amorous, mature, all beautiful to me, all wondrous,
My limbs and the quivering fire that ever plays through them, for
reasons, most wondrous,
Existing I peer and penetrate still,
Content with the present, content with the past,
By my side or back of me Eve following,
Or in front, and I following her just the same.

Source:

Leaves of Grass, Walt Whitman, Public Domain

Once I Pass'd Through a Populous City (ca.1891-1892) By Walt
Whitman

Once I pass'd through a populous city imprinting my brain for future
use with its shows, architecture, customs, traditions,
Yet now of all that city I remember only a woman I casually met
there who detain'd me for love of me,
Day by day and night by night we were together—all else has long
been forgotten by me,
I remember I say only that woman who passionately clung to me,
Again we wander, we love, we separate again,
Again she holds me by the hand, I must not go,
I see her close beside me with silent lips sad and tremulous.

Source:

Leaves of Grass, Walt Whitman, Public Domain

In Paths Untrodden (ca.1891-1892) By Walt Whitman

In paths untrodden,
In the growth by margins of pond-waters,
Escaped from the life that exhibits itself,
From all the standards hitherto publish'd, from the pleasures,
profits, conformities,
Which too long I was offering to feed my soul,
Clear to me now standards not yet publish'd, clear to me that my soul,
That the soul of the man I speak for rejoices in comrades,
Here by myself away from the clank of the world,
Tallying and talk'd to here by tongues aromatic,
No longer abash'd, (for in this secluded spot I can respond as I
would not dare elsewhere,)
Strong upon me the life that does not exhibit itself, yet contains
all the rest,
Resolv'd to sing no songs to-day but those of manly attachment,
Projecting them along that substantial life,
Bequeathing hence types of athletic love,
Afternoon this delicious Ninth-month in my forty-first year,
I proceed for all who are or have been young men,
To tell the secret my nights and days,
To celebrate the need of comrades.

Source:

Leaves of Grass, Walt Whitman, Public Domain

Here the Frailest Leaves of Me (ca.1891-1892) By Walt Whitman

Here the frailest leaves of me and yet my strongest lasting,
Here I shade and hide my thoughts, I myself do not expose them,
And yet they expose me more than all my other poems.

Source:

Leaves of Grass, Walt Whitman, Public Domain

City of Orgies (ca.1891-1892) By Walt Whitman

City of orgies, walks and joys,
City whom that I have lived and sung in your midst will one day make
Not the pageants of you, not your shifting tableaux, your
spectacles, repay me,
Not the interminable rows of your houses, nor the ships at the wharves,
Nor the processions in the streets, nor the bright windows with
goods in them,
Nor to converse with learn'd persons, or bear my share in the soiree
or feast;
Not those, but as I pass O Manhattan, your frequent and swift flash
of eyes offering me love,
Offering response to my own—these repay me,
Lovers, continual lovers, only repay me.

Source:

Leaves of Grass, Walt Whitman, Public Domain

Author Introduction-Emily Dickinson (1830-1886)

Born into an influential and socially prominent New England family in 1830, Emily Dickinson benefited from a level of education and mobility that most of her contemporaries, female and male, could not comprehend. The middle child of Edward Dickinson and Emily Norcross, Dickinson, along with her older brother Austin and younger sister Lavinia, received both an extensive formal education and the informal education that came by way of countless visitors to the family homestead during Edward Dickinson's political career. Contrary to popular depictions of her life, Dickinson did travel outside of Amherst but ultimately chose to remain at home in the close company of family and friends. An intensely private person, Dickinson exerted almost singular control over the distribution of her poetry during her lifetime. That control, coupled with early portrayals of her as reclusive, has led many readers to assume that Dickinson was a fragile and timid figure whose formal, mysterious, concise, and clever poetry revealed the mind of a writer trapped in the rigid gender confines of the nineteenth century. More recent scholarship demonstrates not only the fallacy of Dickinson's depiction as the ghostly "Belle of Amherst," but also reveals the technical complexity of her poetry that predates the Modernism of T. S. Eliot, Ezra Pound, William Carlos Williams, and Marianne Moore by almost three-quarters of a century. In the selections that follow, Dickinson's poetry displays both her technical proficiency and her embrace of techniques that were new to the nineteenth century. Like her contemporary Walt Whitman, Dickinson used poetry to show her readers familiar landscapes from a fresh perspective.

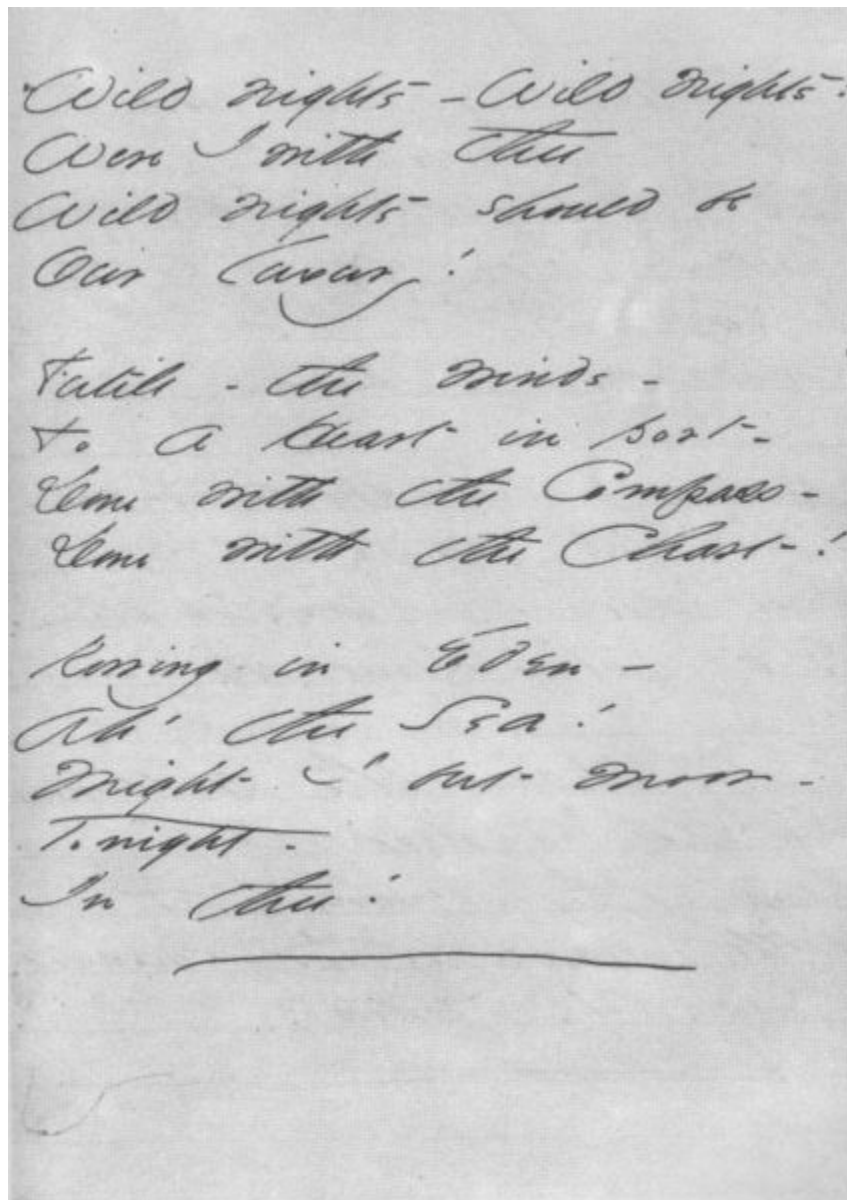
Figure 1. Emily Dickinson



The selections that follow, from Dickinson's most prolific years (1861-1865), illustrate the poet's mastery of the lyric—a short poem that often expresses a single theme such as the speaker's mood or feeling. "I taste a liquor never brewed—"... celebrates the poet's relationship to the natural world in both its wordplay (note the use of liquor in line one to indicate both an alcoholic beverage in the first stanza and a rich nectar in the third) and its natural imagery. Here, as in many of her poems, Dickinson's vibrant language demonstrates a vital spark in contrast to her reclusive image. . . . "The Soul selects her own Society —," shows Dickinson using well-known images of power and authority to celebrate the independence of the soul in the face of

expectations. In both of these first two poems, readers will note the celebrations of the individual will that engages fully with life without becoming either intoxicated or enslaved. . . . “Because I could not stop for Death –,” one of the most famous poems in the Dickinson canon, forms an important bookend to “The Soul” in that both poems show Dickinson’s precise control over the speaker’s relationship to not only the natural world but also the divine. While death cannot be avoided, neither is it to be feared; the speaker of this poem reminds readers that the omnipresence of death does not mean that death is immanent. This idea of death as always present and potential comes full circle in . . . “My Life had stood – a Loaded Gun –.” Here Dickinson plays with our preconceptions not only of death, but also of energy which appears always to be waiting for someone to unleash it. Considered carefully, these four poems demonstrate the range of Dickinson’s reach as a poet. In these lyrics, mortality and desire combine in precise lyrics that awaken both our imagination and our awareness of the natural world.

Figure 2. *Wild Nights*, Manuscript



Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Image Credit:

Figure 1. “Emily Dickinson,” Unknown Author of Derivative Work, Wikimedia, Public Domain.

Figure 2. “*Wild Nights, Manuscript*,” Emily Dickinson, Wikimedia, Public Domain.

I'm Nobody, Who Are You? (ca. 1858-1865) By Emily Dickinson

I'm nobody! Who are you?
Are you nobody, too?
Then there 's a pair of us — don't tell!
They 'd banish us, you know.
 How dreary to be somebody!
How public, like a frog
To tell your name the livelong day
To an admiring bog!

Source:

Poems by Emily Dickinson Three Series, Emily Dickinson, Public Domain

Tell All the Truth (ca. 1858-1865) By Emily Dickinson

Tell all the Truth but tell it slant—
Success in Circuit lies
Too bright for our infirm Delight
The Truth's superb surprise
 As Lightning to the Children eased
With explanation kind
The Truth must dazzle gradually
Or every man be blind —

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Come Slowly, Eden! (ca. 1858-1865) By Emily Dickinson

APOTHEOSIS.

 Come slowly, Eden!
Lips unused to thee,
Bashful, sip thy jasmines,
As the fainting bee,
 Reaching late his flower,
Round her chamber hums,
Counts his nectars — enters,
And is lost in balms!

Source:

Poems by Emily Dickinson Three Series, Emily Dickinson, Public Domain

There's A Certain Slant of Light (ca 1858-1865) By Emily
Dickinson

There's a certain slant of light,
On winter afternoons,
That oppresses, like the weight
Of cathedral tunes.

Heavenly hurt it gives us;
We can find no scar,
But internal difference
Where the meanings are.

None may teach it anything,
'T is the seal, despair, —
An imperial affliction
Sent us of the air.

When it comes, the landscape listens,
Shadows hold their breath;
When it goes, 't is like the distance
On the look of death.

Source:

Poems by Emily Dickinson Three Series, Emily Dickinson, Public Domain

I Know That He Exists (ca. 1858-1865) By Emily Dickinson

I know that he exists
Somewhere, in silence.
He has hid his rare life
From our gross eyes.
 'T is an instant's play,
'T is a fond ambush,
Just to make bliss
Earn her own surprise!
 But should the play
Prove piercing earnest,
Should the glee glaze
In death's stiff stare,
 Would not the fun
Look too expensive?
Would not the jest
Have crawled too far?

Source:

Poems by Emily Dickinson Series 2, Emily Dickinson, Public Domain

The Brain is Wider Than the Sky (ca.1858-1865) By Emily
Dickinson

The Brain — is wider than the Sky
— For — put them side by side —
The one the other will contain
With ease — and You — beside —
 The Brain is deeper than the sea
— For — hold them — Blue to
Blue — The one the other will
absorb — As Sponges —
Buckets — do —
 The Brain is just the weight of God —
For — Heft them — Pound for Pound
— And they will differ — if they do —
As Syllable from Sound —

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

After Great Pain, a Formal Feeling Comes (ca.1858-1865) By Emily
Dickinson

After great pain, a formal feeling comes —
The Nerves sit ceremonious, like Tombs —
The stiff Heart questions was it He, that
bore, And Yesterday, or Centuries before?
 The Feet, mechanical, go round
— A Wooden Way
Of Ground, or Air, or Ought
— Regardless grown,
A Quartz contentment, like a stone —
 This is the Hour of Lead
— Remembered, if outlived,
As Freezing persons, recollect the Snow —
First — Chill — then Stupor — then the letting go —

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Success is Counted Sweetest (ca.1858-1865) By Emily Dickinson

[Published in “A Masque of Poets” at the request of “H.H.,” the author’s fellow-townswoman and friend.]

Success is counted sweetest
By those who ne’er succeed.
To comprehend a nectar
Requires sorest need.
Not one of all the purple host
Who took the flag to-day
Can tell the definition,
So clear, of victory,
As he, defeated, dying,
On whose forbidden ear
The distant strains of triumph
Break, agonized and clear!

Source:

Poems Series 1, Emily Dickinson, Public Domain

Some Keep the Sabbath Going to Church (ca.1858-1865) By Emily
Dickinson

Some keep the Sabbath going to Church —
I keep it, staying at Home —
With a Bobolink for a Chorister —
And an Orchard, for a Dome —
 Some keep the Sabbath in Surplice —
I just wear my Wings —
And instead of tolling the Bell, for Church,
Our little Sexton — sings.
 God preaches, a noted Clergyman —
And the sermon is never long,
So instead of getting to Heaven, at last —
I'm going, all along.

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

God is a Distant (ca.1858-1865) By Emily Dickinson

God is a distant — stately Lover —
Woos, as He states us — by His Son —
Verily, a Vicarious Courtship —
“Miles”, and “Priscilla”, were such an One —
 But, lest the Soul — like fair “Priscilla”
Choose the Envoy — and spurn the Groom —
Vouches, with hyperbolic archness —
“Miles”, and “John Alden” were Synonym —

Source:

Poems Series 1, Emily Dickinson, Public Domain

This is My Letter (ca.1858-1865) By Emily Dickinson

This is my letter to the World
That never wrote to Me —
The simple News that Nature told—
With tender Majesty
 Her Message is committed
To Hands I cannot see —
For love of Her — Sweet — countrymen —
Judge tenderly — of Me

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

I Died for Beauty (ca.1858-1865) By Emily Dickinson

I died for beauty, but was scarce
Adjusted in the tomb,
When one who died for truth was lain
In an adjoining room.

 He questioned softly why I failed?
“For beauty,” I replied.
“And I for truth, — the two are one;
We brethren are,” he said.

 And so, as kinsmen met a night,
We talked between the rooms,
Until the moss had reached our lips,
And covered up our names.

Source:

Poems by Emily Dickinson Three Series, Emily Dickinson, Public Domain

Death and Life (ca.1858-1865) By Emily Dickinson

DEATH AND LIFE.

Apparently with no surprise
To any happy flower,
The frost beheads it at its play
In accidental power.
The blond assassin passes on,
The sun proceeds unmoved
To measure off another day
For an approving God.

Source:

Poems by Emily Dickinson Three Series, Emily Dickinson, Public Domain

Wild Nights (ca.1858-1865) By Emily Dickinson

Wild Nights — Wild Nights!

Were I with thee

Wild Nights should be

Our luxury!

 Futile — the Winds —

To a Heart in port —

Done with the Compass —

Done with the Chart!

Rowing in Eden —

Ah, the Sea!

Might I but moor — Tonight —

In Thee!

Source:

Becoming America, Wendy Kurant, ed., CC-BY-SA

Much Madness Is Divinest Sense (ca. 1858-1865) By Emily
Dickinson

Much madness is divinest sense
To a discerning eye;
Much sense the starkest madness.
'T is the majority
In this, as all, prevails.
Assent, and you are sane;
Demur, — you're straightway dangerous,
And handled with a chain.

Source:

Poems by Emily Dickinson Three Series, Emily Dickinson, Public Domain

The Soul Selects Her Own Society (ca. 1858-1865) By Emily
Dickinson

EXCLUSION.

The soul selects her own society,
Then shuts the door;
On her divine majority
Obtrude no more.

Unmoved, she notes the chariot's pausing
At her low gate;
Unmoved, an emperor is kneeling
Upon her mat.

I've known her from an ample nation
Choose one;
Then close the valves of her attention
Like stone.

Source:

Poems: Three Series, Complete, Emily Dickinson, Public Domain

This is where you can add appendices or other back matter.