

Poems in Wartime

From Volume III., The Works of Whittier: Anti-Slavery Poems and Songs of Labor and Reform

John Greenleaf Whittier

Project Gutenberg EBook, Poems in Wartime, by Whittier
Volume III., The Works of Whittier: Anti-Slavery, Labor and Reform
#23 in our series by John Greenleaf Whittier

Copyright laws are changing all over the world. Be sure to check the copyright laws for your country before downloading or redistributing this or any other Project Gutenberg eBook.

This header should be the first thing seen when viewing this Project Gutenberg file. Please do not remove it. Do not change or edit the header without written permission.

Please read the "legal small print," and other information about the eBook and Project Gutenberg at the bottom of this file. Included is important information about your specific rights and restrictions in how the file may be used. You can also find out about how to make a donation to Project Gutenberg, and how to get involved.

****Welcome To The World of Free Plain Vanilla Electronic Texts****

****EBooks Readable By Both Humans and By Computers, Since 1971****

*******These EBooks Were Prepared By Thousands of Volunteers*******

Title: Poems in Wartime
From Volume III., The Works of Whittier: Anti-Slavery
Poems and Songs of Labor and Reform

Author: John Greenleaf Whittier

Release Date: December 2005 [EBook #9578]
[Yes, we are more than one year ahead of schedule]
[This file was first posted on October 15, 2003]

Edition: 10

Language: English

Character set encoding: ASCII

***** START OF THE PROJECT GUTENBERG EBOOK, POEMS WARTIME *****

Livros Grátis

<http://www.livrosgratis.com.br>

Milhares de livros grátis para download.

This eBook was produced by David Widger [widger@cecomet.net]

ANTI-SLAVERY POEMS
SONGS OF LABOR AND REFORM

BY
JOHN GREENLEAF WHITTIER

CONTENTS:

IN WAR TIME.
TO SAMUEL E. SEWALL AND HARRIET W. SEWALL
THY WILL BE DONE
A WORD FOR THE HOUR
"EIN FESTE BURG IST UNSER GOTT"
TO JOHN C. FREMONT
THE WATCHERS
TO ENGLISHMEN
MITHRIDATES AT CHIOS
AT PORT ROYAL
ASTRAEA AT THE CAPITOL
THE BATTLE AUTUMN OF 1862
OF ST. HELENA'S ISLAND, S. C.
THE PROCLAMATION
ANNIVERSARY POEM
BARBARA FRIETCHIE
HAT THE BIRDS SAID
THE MANTLE OF ST. JOHN DE MATRA
LADS DEO!
HYMN FOR THE CELEBRATION OF EMANCIPATION
AT NEWBURYPORT

IN WAR TIME.

TO SAMUEL E. SEWALL AND HARRIET W. SEWALL, OF MELROSE.

These lines to my old friends stood as dedication in the volume which contained a collection of pieces under the general title of In War Time. The group belonging distinctly under that title I have retained here; the other pieces in the volume are distributed among the appropriate divisions.

OLOR ISCANUS queries: "Why should we
Vex at the land's ridiculous miserie?"
So on his Usk banks, in the blood-red dawn
Of England's civil strife, did careless Vaughan

Bemoan his times. O friends of many years!
Though faith and trust are stronger than our fears,
And the signs promise peace with liberty,
Not thus we trifle with our country's tears
And sweat of agony. The future's gain
Is certain as God's truth; but, meanwhile, pain
Is bitter and tears are salt: our voices take
A sober tone; our very household songs
Are heavy with a nation's griefs and wrongs;
And innocent mirth is chastened for the sake
Of the brave hearts that nevermore shall beat,
The eyes that smile no more, the unreturning
feet!
1863

THY WILL BE DONE.

WE see not, know not; all our way
Is night,--with Thee alone is day
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from Thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain,
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,

Our hearts shall breathe the old refrain,
Thy will be done!
1861.

A WORD FOR THE HOUR.

THE firmament breaks up. In black eclipse
Light after light goes out. One evil star,
Luridly glaring through the smoke of war,
As in the dream of the Apocalypse,
Drags others down. Let us not weakly weep
Nor rashly threaten. Give us grace to keep
Our faith and patience; wherefore should we leap
On one hand into fratricidal fight,
Or, on the other, yield eternal right,
Frame lies of law, and good and ill confound?
What fear we? Safe on freedom's vantage-ground
Our feet are planted: let us there remain
In unvengeful calm, no means untried
Which truth can sanction, no just claim denied,
The sad spectators of a suicide!
They break the links of Union: shall we light
The fires of hell to weld anew the chain
On that red anvil where each blow is pain?
Draw we not even now a freer breath,
As from our shoulders falls a load of death
Loathsome as that the Tuscan's victim bore
When keen with life to a dead horror bound?
Why take we up the accursed thing again?
Pity, forgive, but urge them back no more
Who, drunk with passion, flaunt disunion's rag
With its vile reptile-blazon. Let us press
The golden cluster on our brave old flag
In closer union, and, if numbering less,
Brighter shall shine the stars which still remain.
16th First mo., 1861.

"EIN FESTE BURG IST UNSER GOTT."

LUTHER'S HYMN.

WE wait beneath the furnace-blast
The pangs of transformation;
Not painlessly doth God recast
And mould anew the nation.
Hot burns the fire
Where wrongs expire;
Nor spares the hand
That from the land
Uproots the ancient evil.

The hand-breadth cloud the sages feared
Its bloody rain is dropping;
The poison plant the fathers spared

All else is overtopping.
East, West, South, North,
It curses the earth;
All justice dies,
And fraud and lies
Live only in its shadow.

What gives the wheat-field blades of steel?
What points the rebel cannon?
What sets the roaring rabble's heel
On the old star-spangled pennon?
What breaks the oath
Of the men o' the South?
What whets the knife
For the Union's life?--
Hark to the answer: Slavery!

Then waste no blows on lesser foes
In strife unworthy freemen.
God lifts to-day the veil, and shows
The features of the demon
O North and South,
Its victims both,
Can ye not cry,
"Let slavery die!"
And union find in freedom?

What though the cast-out spirit tear
The nation in his going?
We who have shared the guilt must share
The pang of his o'erthrowing!
Whate'er the loss,
Whate'er the cross,
Shall they complain

Of present pain
Who trust in God's hereafter?

For who that leans on His right arm
Was ever yet forsaken?
What righteous cause can suffer harm
If He its part has taken?
Though wild and loud,
And dark the cloud,
Behind its folds
His hand upholds
The calm sky of to-morrow!

Above the maddening cry for blood,
Above the wild war-drumming,
Let Freedom's voice be heard, with good
The evil overcoming.
Give prayer and purse
To stay the Curse
Whose wrong we share,
Whose shame we bear,
Whose end shall gladden Heaven!

In vain the bells of war shall ring

Of triumphs and revenges,
While still is spared the evil thing
That severs and estranges.
But blest the ear
That yet shall hear
The jubilant bell
That rings the knell
Of Slavery forever!

Then let the selfish lip be dumb,
And hushed the breath of sighing;
Before the joy of peace must come
The pains of purifying.
God give us grace
Each in his place
To bear his lot,
And, murmuring not,
Endure and wait and labor!
1861.

TO JOHN C. FREMONT.

On the 31st of August, 1861, General Fremont, then in charge of the Western Department, issued a proclamation which contained a clause, famous as the first announcement of emancipation: "The property," it declared, "real and personal, of all persons in the State of Missouri, who shall take up arms against the United States, or who shall be directly proven to have taken active part with their enemies in the field, is declared to be confiscated to the public use; and their slaves, if any they have, are hereby declared free men." Mr. Lincoln regarded the proclamation as premature and countermanded it, after vainly endeavoring to persuade Fremont of his own motion to revoke it.

THY error, Fremont, simply was to act
A brave man's part, without the statesman's tact,
And, taking counsel but of common sense,
To strike at cause as well as consequence.
Oh, never yet since Roland wound his horn
At Roncesvalles, has a blast been blown
Far-heard, wide-echoed, startling as thine own,
Heard from the van of freedom's hope forlorn
It had been safer, doubtless, for the time,
To flatter treason, and avoid offence
To that Dark Power whose underlying crime
Heaves upward its perpetual turbulence.
But if thine be the fate of all who break
The ground for truth's seed, or forerun their years
Till lost in distance, or with stout hearts make
A lane for freedom through the level spears,
Still take thou courage! God has spoken through thee,
Irrevocable, the mighty words, Be free!
The land shakes with them, and the slave's dull ear
Turns from the rice-swamp stealthily to hear.
Who would recall them now must first arrest
The winds that blow down from the free Northwest,
Ruffling the Gulf; or like a scroll roll back
The Mississippi to its upper springs.

Such words fulfil their prophecy, and lack
But the full time to harden into things.
1861.

THE WATCHERS.

BESIDE a stricken field I stood;
On the torn turf, on grass and wood,
Hung heavily the dew of blood.

Still in their fresh mounds lay the slain,
But all the air was quick with pain
And gusty sighs and tearful rain.

Two angels, each with drooping head
And folded wings and noiseless tread,
Watched by that valley of the dead.

The one, with forehead saintly bland
And lips of blessing, not command,
Leaned, weeping, on her olive wand.

The other's brows were scarred and knit,
His restless eyes were watch-fires lit,
His hands for battle-gauntlets fit.

"How long!"--I knew the voice of Peace,--
"Is there no respite? no release?
When shall the hopeless quarrel cease?"

"O Lord, how long!! One human soul
Is more than any parchment scroll,
Or any flag thy winds unroll.

"What price was Ellsworth's, young and brave?
How weigh the gift that Lyon gave,
Or count the cost of Winthrop's grave?"

"O brother! if thine eye can see,
Tell how and when the end shall be,
What hope remains for thee and me."

Then Freedom sternly said: "I shun
No strife nor pang beneath the sun,
When human rights are staked and won.

"I knelt with Ziska's hunted flock,
I watched in Toussaint's cell of rock,
I walked with Sidney to the block.

"The moor of Marston felt my tread,
Through Jersey snows the march I led,
My voice Magenta's charges sped.

"But now, through weary day and night,
I watch a vague and aimless fight

For leave to strike one blow aright.

"On either side my foe they own
One guards through love his ghastly throne,
And one through fear to reverence grown.

"Why wait we longer, mocked, betrayed,
By open foes, or those afraid
To speed thy coming through my aid?

"Why watch to see who win or fall?
I shake the dust against them all,
I leave them to their senseless brawl."

"Nay," Peace implored: "yet longer wait;
The doom is near, the stake is great
God knoweth if it be too late.

"Still wait and watch; the way prepare
Where I with folded wings of prayer
May follow, weaponless and bare."

"Too late!" the stern, sad voice replied,
"Too late!" its mournful echo sighed,
In low lament the answer died.

A rustling as of wings in flight,
An upward gleam of lessening white,
So passed the vision, sound and sight.

But round me, like a silver bell
Rung down the listening sky to tell
Of holy help, a sweet voice fell.

"Still hope and trust," it sang; "the rod
Must fall, the wine-press must be trod,
But all is possible with God!"
1862.

TO ENGLISHMEN.

Written when, in the stress of our terrible war, the English ruling class, with few exceptions, were either coldly indifferent or hostile to the party of freedom. Their attitude was illustrated by caricatures of America, among which was one of a slaveholder and cowhide, with the motto, "Haven't I a right to wallop my nigger?"

You flung your taunt across the wave
We bore it as became us,
Well knowing that the fettered slave
Left friendly lips no option save
To pity or to blame us.

You scoffed our plea. "Mere lack of will,
Not lack of power," you told us
We showed our free-state records; still
You mocked, confounding good and ill,

Slave-haters and slaveholders.

We struck at Slavery; to the verge
Of power and means we checked it;
Lo!--presto, change! its claims you urge,
Send greetings to it o'er the surge,
And comfort and protect it.

But yesterday you scarce could shake,
In slave-abhorring rigor,
Our Northern palms for conscience' sake
To-day you clasp the hands that ache
With "walloping the nigger!"

O Englishmen!--in hope and creed,
In blood and tongue our brothers!
We too are heirs of Runnymede;
And Shakespeare's fame and Cromwell's deed
Are not alone our mother's.

"Thicker than water," in one rill
Through centuries of story
Our Saxon blood has flowed, and still
We share with you its good and ill,
The shadow and the glory.

Joint heirs and kinfolk, leagues of wave
Nor length of years can part us
Your right is ours to shrine and grave,
The common freehold of the brave,
The gift of saints and martyrs.

Our very sins and follies teach
Our kindred frail and human
We carp at faults with bitter speech,
The while, for one unshared by each,
We have a score in common.

We bowed the heart, if not the knee,
To England's Queen, God bless her
We praised you when your slaves went free
We seek to unchain ours. Will ye
Join hands with the oppressor?

And is it Christian England cheers
The bruiser, not the bruised?
And must she run, despite the tears
And prayers of eighteen hundred years,
Amuck in Slavery's crusade?

Oh, black disgrace! Oh, shame and loss
Too deep for tongue to phrase on
Tear from your flag its holy cross,
And in your van of battle toss
The pirate's skull-bone blazon!
1862.

MITHRIDATES AT CHIOS.

It is recorded that the Chians, when subjugated by Mithridates of Cappadocia, were delivered up to their own slaves, to be carried away captive to Colchis. Athenxus considers this a just punishment for their wickedness in first introducing the slave-trade into Greece. From this ancient villany of the Chians the proverb arose, "The Chian hath bought himself a master."

KNOW'ST thou, O slave-cursed land
How, when the Chian's cup of guilt
Was full to overflow, there came
God's justice in the sword of flame
That, red with slaughter to its hilt,
Blazed in the Cappadocian victor's hand?

The heavens are still and far;
But, not unheard of awful Jove,
The sighing of the island slave
Was answered, when the AEgean wave
The keels of Mithridates clove,
And the vines shrivelled in the breath of war.

"Robbers of Chios! hark,"
The victor cried, "to Heaven's decree!
Pluck your last cluster from the vine,
Drain your last cup of Chian wine;
Slaves of your slaves, your doom shall be,
In Colchian mines by Phasis rolling dark."

Then rose the long lament
From the hoar sea-god's dusky caves
The priestess rent her hair and cried,
"Woe! woe! The gods are sleepless-eyed!"
And, chained and scourged, the slaves of slaves,
The lords of Chios into exile went.

"The gods at last pay well,"
So Hellas sang her taunting song,
"The fisher in his net is caught,
The Chian hath his master bought;"
And isle from isle, with laughter long,
Took up and sped the mocking parable.

Once more the slow, dumb years
Bring their avenging cycle round,
And, more than Hellas taught of old,
Our wiser lesson shall be told,
Of slaves uprising, freedom-crowned,
To break, not wield, the scourge wet with their
blood and tears.
1868.

AT PORT ROYAL.

In November, 1861, a Union force under Commodore Dupont and General Sherman captured Port Royal, and from this point as a basis of operations, the neighboring islands between Charleston and Savannah were taken possession of. The early occupation of this district, where the negro population was greatly in excess of the white, gave an opportunity which was at once seized upon, of practically emancipating the slaves and of beginning that work of civilization which was accepted as the grave responsibility of those who had labored for freedom.

THE tent-lights glimmer on the land,
The ship-lights on the sea;
The night-wind smooths with drifting sand
Our track on lone Tybee.

At last our grating keels outslide,
Our good boats forward swing;
And while we ride the land-locked tide,
Our negroes row and sing.

For dear the bondman holds his gifts
Of music and of song
The gold that kindly Nature sifts
Among his sands of wrong:

The power to make his toiling days
And poor home-comforts please;
The quaint relief of mirth that plays
With sorrow's minor keys.

Another glow than sunset's fire
Has filled the west with light,
Where field and garner, barn and byre,
Are blazing through the night.

The land is wild with fear and hate,
The rout runs mad and fast;
From hand to hand, from gate to gate
The flaming brand is passed.

The lurid glow falls strong across
Dark faces broad with smiles
Not theirs the terror, hate, and loss
That fire yon blazing piles.

With oar-strokes timing to their song,
They weave in simple lays
The pathos of remembered wrong,
The hope of better days,--

The triumph-note that Miriam sung,
The joy of uncaged birds
Softening with Afric's mellow tongue
Their broken Saxon words.

SONG OF THE NEGRO BOATMEN.

Oh, praise an' tanks! De Lord he come
To set de people free;

An' massa tink it day ob doom,
An' we ob jubilee.
De Lord dat heap de Red Sea waves
He jus' as 'trong as den;
He say de word: we las' night slaves;
To-day, de Lord's freemen.
De yam will grow, de cotton blow,

We'll hab de rice an' corn;
Oh nebber you fear, if nebber you hear
De driver blow his horn!

Ole massa on he trabbels gone;
He leaf de land behind
De Lord's breff blow him funder on,
Like corn-shuck in de wind.
We own de hoe, we own de plough,
We own de hands dat hold;
We sell de pig, we sell de cow,
But nebber chile be sold.
De yam will grow, de cotton blow,
We'll hab de rice an' corn;
Oh nebber you fear, if nebber you hear
De driver blow his horn!

We pray de Lord: he gib us signs
Dat some day we be free;
De norf-wind tell it to de pines,
De wild-duck to de sea;
We tink it when de church-bell ring,
We dream it in de dream;
De rice-bird mean it when he sing,
De eagle when be scream.
De yam will grow, de cotton blow,
We'll hab de rice an' corn
Oh nebber you fear, if nebber you hear
De driver blow his horn!

We know de promise nebber fail,
An' nebber lie de word;
So like de 'postles in de jail,
We waited for de Lord
An' now he open ebery door,
An' trow away de key;
He tink we lub him so before,
We hub him better free.
De yam will grow, de cotton blow,
He'll gib de rice an' corn;
Oh nebber you fear, if nebber you hear
De driver blow his horn!

So sing our dusky gondoliers;
And with a secret pain,
And smiles that seem akin to tears,
We hear the wild refrain.

We dare not share the negro's trust,
Nor yet his hope deny;
We only know that God is just,

And every wrong shall die.

Rude seems the song; each swarthy face,
Flame-lighted, ruder still
We start to think that hapless race
Must shape our good or ill;

That laws of changeless justice bind
Oppressor with oppressed;
And, close as sin and suffering joined,
We march to Fate abreast.

Sing on, poor hearts! your chant shall be
Our sign of blight or bloom,
The Vala-song of Liberty,
Or death-rune of our doom!
1862.

ASTRAEA AT THE CAPITOL.

ABOLITION OF SLAVERY IN THE DISTRICT OF COLUMBIA, 1862.

WHEN first I saw our banner wave
Above the nation's council-hall,
I heard beneath its marble wall
The clanking fetters of the slave!

In the foul market-place I stood,
And saw the Christian mother sold,
And childhood with its locks of gold,
Blue-eyed and fair with Saxon blood.

I shut my eyes, I held my breath,
And, smothering down the wrath and shame
That set my Northern blood aflame,
Stood silent,--where to speak was death.

Beside me gloomed the prison-cell
Where wasted one in slow decline
For uttering simple words of mine,
And loving freedom all too well.

The flag that floated from the dome
Flapped menace in the morning air;
I stood a perilled stranger where
The human broker made his home.

For crime was virtue: Gown and Sword
And Law their threefold sanction gave,
And to the quarry of the slave
Went hawking with our symbol-bird.

On the oppressor's side was power;
And yet I knew that every wrong,
However old, however strong,
But waited God's avenging hour.

I knew that truth would crush the lie,
Somehow, some time, the end would be;
Yet scarcely dared I hope to see
The triumph with my mortal eye.

But now I see it! In the sun
A free flag floats from yonder dome,
And at the nation's hearth and home
The justice long delayed is done.

Not as we hoped, in calm of prayer,
The message of deliverance comes,
But heralded by roll of drums
On waves of battle-troubled air!

Midst sounds that madden and appall,
The song that Bethlehem's shepherds knew!
The harp of David melting through
The demon-agonies of Saul!

Not as we hoped; but what are we?
Above our broken dreams and plans
God lays, with wiser hand than man's,
The corner-stones of liberty.

I cavil not with Him: the voice
That freedom's blessed gospel tells
Is sweet to me as silver bells,
Rejoicing! yea, I will rejoice!

Dear friends still toiling in the sun;
Ye dearer ones who, gone before,
Are watching from the eternal shore
The slow work by your hands begun,

Rejoice with me! The chastening rod
Blossoms with love; the furnace heat
Grows cool beneath His blessed feet
Whose form is as the Son of God!

Rejoice! Our Marah's bitter springs
Are sweetened; on our ground of grief
Rise day by day in strong relief
The prophecies of better things.

Rejoice in hope! The day and night
Are one with God, and one with them
Who see by faith the cloudy hem
Of Judgment fringed with Mercy's light
1862.

THE BATTLE AUTUMN OF 1862.

THE flags of war like storm-birds fly,
The charging trumpets blow;

Yet rolls no thunder in the sky,
No earthquake strives below.

And, calm and patient, Nature keeps
Her ancient promise well,
Though o'er her bloom and greenness sweeps
The battle's breath of hell.

And still she walks in golden hours
Through harvest-happy farms,
And still she wears her fruits and flowers
Like jewels on her arms.

What mean the gladness of the plain,
This joy of eve and morn,
The mirth that shakes the beard of grain
And yellow locks of corn?

Ah! eyes may well be full of tears,
And hearts with hate are hot;
But even-paced come round the years,
And Nature changes not.

She meets with smiles our bitter grief,
With songs our groans of pain;
She mocks with tint of flower and leaf
The war-field's crimson stain.

Still, in the cannon's pause, we hear
Her sweet thanksgiving-psalm;
Too near to God for doubt or fear,
She shares the eternal calm.

She knows the seed lies safe below
The fires that blast and burn;
For all the tears of blood we sow
She waits the rich return.

She sees with clearer eye than ours
The good of suffering born,--
The hearts that blossom like her flowers,
And ripen like her corn.

Oh, give to us, in times like these,
The vision of her eyes;
And make her fields and fruited trees
Our golden prophecies

Oh, give to us her finer ear
Above this stormy din,
We too would hear the bells of cheer
Ring peace and freedom in.
1862.

HYMN,

SUNG AT CHRISTMAS BY THE SCHOLARS OF ST. HELENA'S ISLAND, S. C.

OH, none in all the world before
Were ever glad as we!
We're free on Carolina's shore,
We're all at home and free.

Thou Friend and Helper of the poor,
Who suffered for our sake,
To open every prison door,
And every yoke to break!

Bend low Thy pitying face and mild,
And help us sing and pray;
The hand that blessed the little child,
Upon our foreheads lay.

We hear no more the driver's horn,
No more the whip we fear,
This holy day that saw Thee born
Was never half so dear.

The very oaks are greener clad,
The waters brighter smile;
Oh, never shone a day so glad
On sweet St. Helen's Isle.

We praise Thee in our songs to-day,
To Thee in prayer we call,
Make swift the feet and straight the way
Of freedom unto all.

Come once again, O blessed Lord!
Come walking on the sea!
And let the mainlands hear the word
That sets the islands free!
1863.

THE PROCLAMATION.

President Lincoln's proclamation of emancipation was issued
January 1, 1863.

SAINT PATRICK, slave to Milcho of the herds
Of Ballymena, wakened with these words
"Arise, and flee
Out from the land of bondage, and be free!"

Glad as a soul in pain, who hears from heaven
The angels singing of his sins forgiven,
And, wondering, sees
His prison opening to their golden keys,

He rose a man who laid him down a slave,
Shook from his locks the ashes of the grave,
And outward trod

Into the glorious liberty of God.

He cast the symbols of his shame away;
And, passing where the sleeping Milcho lay,
Though back and limb
Smarted with wrong, he prayed, "God pardon
him!"

So went he forth; but in God's time he came
To light on Uilline's hills a holy flame;
And, dying, gave
The land a saint that lost him as a slave.

O dark, sad millions, patiently and dumb
Waiting for God, your hour at last has come,
And freedom's song
Breaks the long silence of your night of wrong!

Arise and flee! shake off the vile restraint
Of ages; but, like Ballymena's saint,
The oppressor spare,
Heap only on his head the coals of prayer.

Go forth, like him! like him return again,
To bless the land whereon in bitter pain
Ye toiled at first,
And heal with freedom what your slavery cursed.
1863.

ANNIVERSARY POEM.

Read before the Alumni of the Friends' Yearly Meeting School, at the
Annual Meeting at Newport, R. I., 15th 6th mo., 1863.

ONCE more, dear friends, you meet beneath
A clouded sky
Not yet the sword has found its sheath,
And on the sweet spring airs the breath
Of war floats by.

Yet trouble springs not from the ground,
Nor pain from chance;
The Eternal order circles round,
And wave and storm find mete and bound
In Providence.

Full long our feet the flowery ways
Of peace have trod,
Content with creed and garb and phrase:
A harder path in earlier days
Led up to God.

Too cheaply truths, once purchased dear,
Are made our own;
Too long the world has smiled to hear
Our boast of full corn in the ear

By others sown;

To see us stir the martyr fires
Of long ago,
And wrap our satisfied desires
In the singed mantles that our sires
Have dropped below.

But now the cross our worthies bore
On us is laid;
Profession's quiet sleep is o'er,
And in the scale of truth once more
Our faith is weighed.

The cry of innocent blood at last
Is calling down
An answer in the whirlwind-blast,
The thunder and the shadow cast
From Heaven's dark frown.

The land is red with judgments. Who
Stands guiltless forth?
Have we been faithful as we knew,
To God and to our brother true,
To Heaven and Earth.

How faint, through din of merchandise
And count of gain,
Have seemed to us the captive's cries!
How far away the tears and sighs
Of souls in pain!

This day the fearful reckoning comes
To each and all;
We hear amidst our peaceful homes
The summons of the conscript drums,
The bugle's call.

Our path is plain; the war-net draws
Round us in vain,
While, faithful to the Higher Cause,
We keep our fealty to the laws
Through patient pain.

The levelled gun, the battle-brand,
We may not take
But, calmly loyal, we can stand
And suffer with our suffering land
For conscience' sake.

Why ask for ease where all is pain?
Shall we alone
Be left to add our gain to gain,
When over Armageddon's plain
The trump is blown?

To suffer well is well to serve;
Safe in our Lord
The rigid lines of law shall curve

To spare us; from our heads shall swerve
Its smiting sword.

And light is mingled with the gloom,
And joy with grief;
Divinest compensations come,
Through thorns of judgment mercies bloom
In sweet relief.

Thanks for our privilege to bless,
By word and deed,
The widow in her keen distress,
The childless and the fatherless,
The hearts that bleed!

For fields of duty, opening wide,
Where all our powers
Are tasked the eager steps to guide
Of millions on a path untried
The slave is ours!

Ours by traditions dear and old,
Which make the race
Our wards to cherish and uphold,
And cast their freedom in the mould
Of Christian grace.

And we may tread the sick-bed floors
Where strong men pine,
And, down the groaning corridors,
Pour freely from our liberal stores
The oil and wine.

Who murmurs that in these dark days
His lot is cast?
God's hand within the shadow lays
The stones whereon His gates of praise
Shall rise at last.

Turn and o'erturn, O outstretched Hand
Nor stint, nor stay;
The years have never dropped their sand
On mortal issue vast and grand
As ours to-day.

Already, on the sable ground
Of man's despair
Is Freedom's glorious picture found,
With all its dusky hands unbound
Upraised in prayer.

Oh, small shall seem all sacrifice
And pain and loss,
When God shall wipe the weeping eyes,
For suffering give the victor's prize,
The crown for cross.

BARBARA FRIETCHIE.

This poem was written in strict conformity to the account of the incident as I had it from respectable and trustworthy sources. It has since been the subject of a good deal of conflicting testimony, and the story was probably incorrect in some of its details. It is admitted by all that Barbara Frietchie was no myth, but a worthy and highly esteemed gentlewoman, intensely loyal and a hater of the Slavery Rebellion, holding her Union flag sacred and keeping it with her Bible; that when the Confederates halted before her house, and entered her dooryard, she denounced them in vigorous language, shook her cane in their faces, and drove them out; and when General Burnside's troops followed close upon Jackson's, she waved her flag and cheered them. It is stated that May Qnantrell, a brave and loyal lady in another part of the city, did wave her flag in sight of the Confederates. It is possible that there has been a blending of the two incidents.

Up from the meadows rich with corn,
Clear in the cool September morn.

The clustered spires of Frederick stand
Green-walled by the hills of Maryland.

Round about them orchards sweep,
Apple and peach tree fruited deep,

Fair as the garden of the Lord
To the eyes of the famished rebel horde,

On that pleasant morn of the early fall
When Lee marched over the mountain-wall;

Over the mountains winding down,
Horse and foot, into Frederick town.

Forty flags with their silver stars,
Forty flags with their crimson bars,

Flapped in the morning wind: the sun
Of noon looked down, and saw not one.

Up rose old Barbara Frietchie then,
Bowed with her fourscore years and ten;

Bravest of all in Frederick town,
She took up the flag the men hauled down;

In her attic window the staff she set,
To show that one heart was loyal yet.

Up the street came the rebel tread,
Stonewall Jackson riding ahead.

Under his slouched hat left and right
He glanced; the old flag met his sight.

"Halt!"--the dust-brown ranks stood fast.
"Fire!"--out blazed the rifle-blast.

It shivered the window, pane and sash;
It rent the banner with seam and gash.

Quick, as it fell, from the broken staff
Dame Barbara snatched the silken scarf.

She leaned far out on the window-sill,
And shook it forth with a royal will.

"Shoot, if you must, this old gray head,
But spare your country's flag," she said.

A shade of sadness, a blush of shame,
Over the face of the leader came;

The nobler nature within him stirred
To life at that woman's deed and word.

"Who touches a hair of yon gray head
Dies like a dog! March on!" he said.

All day long through Frederick street
Sounded the tread of marching feet.

All day long that free flag tost
Over the heads of the rebel host.

Ever its torn folds rose and fell
On the loyal winds that loved it well;

And through the hill-gaps sunset light
Shone over it with a warm good-night.

Barbara Frietchie's work is o'er,
And the Rebel rides on his raids no more.

Honor to her! and let a tear
Fall, for her sake, on Stonewall's bier.

Over Barbara Frietchie's grave,
Flag of Freedom and Union, wave!

Peace and order and beauty draw
Round thy symbol of light and law;

And ever the stars above look down
On thy stars below in Frederick town!
1863.

WHAT THE BIRDS SAID.

THE birds against the April wind
Flew northward, singing as they flew;
They sang, "The land we leave behind
Has swords for corn-blades, blood for dew."

"O wild-birds, flying from the South,
What saw and heard ye, gazing down?"
"We saw the mortar's upturned mouth,
The sickened camp, the blazing town!

"Beneath the bivouac's starry lamps,
We saw your march-worn children die;
In shrouds of moss, in cypress swamps,
We saw your dead uncoffined lie.

"We heard the starving prisoner's sighs,
And saw, from line and trench, your sons
Follow our flight with home-sick eyes
Beyond the battery's smoking guns."

"And heard and saw ye only wrong
And pain," I cried, "O wing-worn flocks?"
"We heard," they sang, "the freedman's song,
The crash of Slavery's broken locks!

"We saw from new, uprising States
The treason-nursing mischief spurned,
As, crowding Freedom's ample gates,
The long estranged and lost returned.

"O'er dusky faces, seamed and old,
And hands horn-hard with unpaid toil,
With hope in every rustling fold,
We saw your star-dropt flag uncoil.

"And struggling up through sounds accursed,
A grateful murmur clomb the air;
A whisper scarcely heard at first,
It filled the listening heavens with prayer.

"And sweet and far, as from a star,
Replied a voice which shall not cease,
Till, drowning all the noise of war,
It sings the blessed song of peace!"

So to me, in a doubtful day
Of chill and slowly greening spring,
Low stooping from the cloudy gray,
The wild-birds sang or seemed to sing.

They vanished in the misty air,
The song went with them in their flight;
But lo! they left the sunset fair,
And in the evening there was light.
April, 1864.

THE MANTLE OF ST. JOHN DE MATHA.

A LEGEND OF "THE RED, WHITE, AND BLUE," A. D. 1154-1864.

A STRONG and mighty Angel,

Calm, terrible, and bright,
The cross in blended red and blue
Upon his mantle white.

Two captives by him kneeling,
Each on his broken chain,
Sang praise to God who raiseth
The dead to life again!

Dropping his cross-wrought mantle,
"Wear this," the Angel said;
"Take thou, O Freedom's priest, its sign,
The white, the blue, and red."

Then rose up John de Matha
In the strength the Lord Christ gave,
And begged through all the land of France
The ransom of the slave.

The gates of tower and castle
Before him open flew,
The drawbridge at his coming fell,
The door-bolt backward drew.

For all men owned his errand,
And paid his righteous tax;
And the hearts of lord and peasant
Were in his hands as wax.

At last, outbound from Tunis,
His bark her anchor weighed,
Freighted with seven-score Christian souls
Whose ransom he had paid.

But, torn by Paynim hatred,
Her sails in tatters hung;
And on the wild waves, rudderless,
A shattered hulk she swung.

"God save us!" cried the captain,
"For naught can man avail;
Oh, woe betide the ship that lacks
Her rudder and her sail!"

"Behind us are the Moormen;
At sea we sink or strand
There's death upon the water,
There's death upon the land!"

Then up spake John de Matha
"God's errands never fail!
Take thou the mantle which I wear,
And make of it a sail."

They raised the cross-wrought mantle,
The blue, the white, the red;
And straight before the wind off-shore
The ship of Freedom sped.

"God help us!" cried the seamen,
"For vain is mortal skill
The good ship on a stormy sea
Is drifting at its will."

Then up spake John de Matha
"My mariners, never fear
The Lord whose breath has filled her sail
May well our vessel steer!"

So on through storm and darkness
They drove for weary hours;
And lo! the third gray morning shone
On Ostia's friendly towers.

And on the walls the watchers
The ship of mercy knew,
They knew far off its holy cross,
The red, the white, and blue.

And the bells in all the steeples
Rang out in glad accord,
To welcome home to Christian soil
The ransomed of the Lord.

So runs the ancient legend
By bard and painter told;
And lo! the cycle rounds again,
The new is as the old!

With rudder foully broken,
And sails by traitors torn,
Our country on a midnight sea
Is waiting for the morn.

Before her, nameless terror;
Behind, the pirate foe;
The clouds are black above her,
The sea is white below.

The hope of all who suffer,
The dread of all who wrong,
She drifts in darkness and in storm,
How long, O Lord I how long?

But courage, O my mariners
Ye shall not suffer wreck,
While up to God the freedman's prayers
Are rising from your deck.

Is not your sail the banner
Which God hath blest anew,
The mantle that De Matha wore,
The red, the white, the blue?

Its hues are all of heaven,
The red of sunset's dye,
The whiteness of the moon-lit cloud,
The blue of morning's sky.

Wait cheerily, then, O mariners,
For daylight and for land;
The breath of God is in your sail,
Your rudder is His hand.

Sail on, sail on, deep-freighted
With blessings and with hopes;
The saints of old with shadowy hands
Are pulling at your ropes.

Behind ye holy martyrs
Uplift the palm and crown;
Before ye unborn ages send
Their benedictions down.

Take heart from John de Matha!--
God's errands never fail!
Sweep on through storm and darkness,
The thunder and the hail!

Sail on! The morning cometh,
The port ye yet shall win;
And all the bells of God shall ring
The good ship bravely in!
1865.

LAUS DEO!

On hearing the bells ring on the passage of the constitutional amendment abolishing slavery. The resolution was adopted by Congress, January 31, 1865. The ratification by the requisite number of states was announced December 18, 1865.

IT is done!
Clang of bell and roar of gun
Send the tidings up and down.
How the belfries rock and reel!
How the great guns, peal on peal,
Fling the joy from town to town!

Ring, O bells!
Every stroke exulting tells
Of the burial hour of crime.
Loud and long, that all may hear,
Ring for every listening ear
Of Eternity and Time!

Let us kneel
God's own voice is in that peal,
And this spot is holy ground.
Lord, forgive us! What are we,
That our eyes this glory see,
That our ears have heard the sound!

For the Lord

On the whirlwind is abroad;
In the earthquake He has spoken;
He has smitten with His thunder
The iron walls asunder,
And the gates of brass are broken.

Loud and long
Lift the old exulting song;
Sing with Miriam by the sea,
He has cast the mighty down;
Horse and rider sink and drown;
"He hath triumphed gloriously!"

Did we dare,
In our agony of prayer,
Ask for more than He has done?
When was ever His right hand
Over any time or land
Stretched as now beneath the sun?

How they pale,
Ancient myth and song and tale,
In this wonder of our days,
When the cruel rod of war
Blossoms white with righteous law,
And the wrath of man is praise!

Blotted out
All within and all about
Shall a fresher life begin;
Freer breathe the universe
As it rolls its heavy curse
On the dead and buried sin!

It is done!
In the circuit of the sun
Shall the sound thereof go forth.
It shall bid the sad rejoice,
It shall give the dumb a voice,
It shall belt with joy the earth!

Ring and swing,
Bells of joy! On morning's wing
Send the song of praise abroad!
With a sound of broken chains
Tell the nations that He reigns,
Who alone is Lord and God!
1865.

HYMN
FOR THE CELEBRATION OF EMANCIPATION AT NEWBURYPORT.

NOT unto us who did but seek
The word that burned within to speak,
Not unto us this day belong
The triumph and exultant song.

Upon us fell in early youth
The burden of unwelcome truth,
And left us, weak and frail and few,
The censor's painful work to do.

Thenceforth our life a fight became,
The air we breathed was hot with blame;
For not with gauged and softened tone
We made the bondman's cause our own.

We bore, as Freedom's hope forlorn,
The private hate, the public scorn;
Yet held through all the paths we trod
Our faith in man and trust in God.

We prayed and hoped; but still, with awe,
The coming of the sword we saw;
We heard the nearing steps of doom,
We saw the shade of things to come.

In grief which they alone can feel
Who from a mother's wrong appeal,
With blended lines of fear and hope
We cast our country's horoscope.

For still within her house of life
We marked the lurid sign of strife,
And, poisoning and imbittering all,
We saw the star of Wormwood fall.

Deep as our love for her became
Our hate of all that wrought her shame,
And if, thereby, with tongue and pen
We erred,--we were but mortal men.

We hoped for peace; our eyes survey
The blood-red dawn of Freedom's day
We prayed for love to loose the chain;
'T is shorn by battle's axe in twain!

Nor skill nor strength nor zeal of ours
Has mined and heaved the hostile towers;
Not by our hands is turned the key
That sets the sighing captives free.

A redder sea than Egypt's wave
Is piled and parted for the slave;
A darker cloud moves on in light;
A fiercer fire is guide by night.

The praise, O Lord! is Thine alone,
In Thy own way Thy work is done!
Our poor gifts at Thy feet we cast,
To whom be glory, first and last!
1865.

AFTER THE WAR.

THE PEACE AUTUMN.

Written for the Essex County Agricultural Festival, 1865.

THANK God for rest, where none molest,
And none can make afraid;
For Peace that sits as Plenty's guest
Beneath the homestead shade!

Bring pike and gun, the sword's red scourge,
The negro's broken chains,
And beat them at the blacksmith's forge
To ploughshares for our plains.

Alike henceforth our hills of snow,
And vales where cotton flowers;
All streams that flow, all winds that blow,
Are Freedom's motive-powers.

Henceforth to Labor's chivalry
Be knightly honors paid;
For nobler than the sword's shall be
The sickle's accolade.

Build up an altar to the Lord,
O grateful hearts of ours
And shape it of the greenest sward
That ever drank the showers.

Lay all the bloom of gardens there,
And there the orchard fruits;
Bring golden grain from sun and air,
From earth her goodly roots.

There let our banners droop and flow,
The stars uprise and fall;
Our roll of martyrs, sad and slow,
Let sighing breezes call.

Their names let hands of horn and tan
And rough-shod feet applaud,
Who died to make the slave a man,
And link with toil reward.

There let the common heart keep time
To such an anthem sung
As never swelled on poet's rhyme,
Or thrilled on singer's tongue.

Song of our burden and relief,
Of peace and long annoy;
The passion of our mighty grief
And our exceeding joy!

A song of praise to Him who filled
The harvests sown in tears,
And gave each field a double yield
To feed our battle-years.

A song of faith that trusts the end
To match the good begun,
Nor doubts the power of Love to blend
The hearts of men as one!

TO THE THIRTY-NINTH CONGRESS.

The thirty-ninth congress was that which met in 1865 after the close of the war, when it was charged with the great question of reconstruction; the uppermost subject in men's minds was the standing of those who had recently been in arms against the Union and their relations to the freedmen.

O PEOPLE-CHOSEN! are ye not
Likewise the chosen of the Lord,
To do His will and speak His word?

From the loud thunder-storm of war
Not man alone hath called ye forth,
But He, the God of all the earth!

The torch of vengeance in your hands
He quenches; unto Him belongs
The solemn recompense of wrongs.

Enough of blood the land has seen,
And not by cell or gallows-stair
Shall ye the way of God prepare.

Say to the pardon-seekers: Keep
Your manhood, bend no suppliant knees,
Nor palter with unworthy pleas.

Above your voices sounds the wail
Of starving men; we shut in vain *
Our eyes to Pillow's ghastly stain. **

What words can drown that bitter cry?
What tears wash out the stain of death?
What oaths confirm your broken faith?

From you alone the guaranty
Of union, freedom, peace, we claim;
We urge no conqueror's terms of shame.

Alas! no victor's pride is ours;
We bend above our triumphs won
Like David o'er his rebel son.

Be men, not beggars. Cancel all
By one brave, generous action; trust

Your better instincts, and be just.

Make all men peers before the law,
Take hands from off the negro's throat,
Give black and white an equal vote.

Keep all your forfeit lives and lands,
But give the common law's redress
To labor's utter nakedness.

Revive the old heroic will;
Be in the right as brave and strong
As ye have proved yourselves in wrong.

Defeat shall then be victory,
Your loss the wealth of full amends,
And hate be love, and foes be friends.

Then buried be the dreadful past,
Its common slain be mourned, and let
All memories soften to regret.

Then shall the Union's mother-heart
Her lost and wandering ones recall,
Forgiving and restoring all,--

And Freedom break her marble trance
Above the Capitolian dome,
Stretch hands, and bid ye welcome home
November, 1865.

* Andersonville prison.

** The massacre of Negro troops at Fort Pillow.

THE HIVE AT GETTYSBURG.

IN the old Hebrew myth the lion's frame,
So terrible alive,
Bleached by the desert's sun and wind, became
The wandering wild bees' hive;
And he who, lone and naked-handed, tore
Those jaws of death apart,
In after time drew forth their honeyed store
To strengthen his strong heart.

Dead seemed the legend: but it only slept
To wake beneath our sky;
Just on the spot whence ravening Treason crept
Back to its lair to die,
Bleeding and torn from Freedom's mountain bounds,
A stained and shattered drum
Is now the hive where, on their flowery rounds,
The wild bees go and come.

Unchallenged by a ghostly sentinel,
They wander wide and far,
Along green hillsides, sown with shot and shell,
Through vales once choked with war.

The low reveille of their battle-drum
Disturbs no morning prayer;
With deeper peace in summer noons their hum
Fills all the drowsy air.

And Samson's riddle is our own to-day,
Of sweetness from the strong,
Of union, peace, and freedom plucked away
From the rent jaws of wrong.
From Treason's death we draw a purer life,
As, from the beast he slew,
A sweetness sweeter for his bitter strife
The old-time athlete drew!
1868.

HOWARD AT ATLANTA.

RIGHT in the track where Sherman
Ploughed his red furrow,
Out of the narrow cabin,
Up from the cellar's burrow,
Gathered the little black people,
With freedom newly dowered,
Where, beside their Northern teacher,
Stood the soldier, Howard.

He listened and heard the children
Of the poor and long-enslaved
Reading the words of Jesus,
Singing the songs of David.
Behold!--the dumb lips speaking,
The blind eyes seeing!
Bones of the Prophet's vision
Warmed into being!

Transformed he saw them passing
Their new life's portal
Almost it seemed the mortal
Put on the immortal.
No more with the beasts of burden,
No more with stone and clod,
But crowned with glory and honor
In the image of God!

There was the human chattel
Its manhood taking;
There, in each dark, bronze statue,
A soul was waking!
The man of many battles,
With tears his eyelids pressing,
Stretched over those dusky foreheads
His one-armed blessing.

And he said: "Who hears can never
Fear for or doubt you;
What shall I tell the children

Up North about you?"
Then ran round a whisper, a murmur,
Some answer devising:
And a little boy stood up: "General,
Tell 'em we're rising!"

O black boy of Atlanta!
But half was spoken
The slave's chain and the master's
Alike are broken.
The one curse of the races
Held both in tether
They are rising,--all are rising,
The black and white together!

O brave men and fair women!
Ill comes of hate and scorning
Shall the dark faces only
Be turned to mourning?--
Make Time your sole avenger,
All-healing, all-redressing;
Meet Fate half-way, and make it
A joy and blessing!
1869.

THE EMANCIPATION GROUP.

Moses Kimball, a citizen of Boston, presented to the city a duplicate of the Freedman's Memorial statue erected in Lincoln Square, Washington. The group, which stands in Park Square, represents the figure of a slave, from whose limbs the broken fetters have fallen, kneeling in gratitude at the feet of Lincoln. The group was designed by Thomas Ball, and was unveiled December 9, 1879. These verses were written for the occasion.

AMIDST thy sacred effigies
Of old renown give place,
O city, Freedom-loved! to his
Whose hand unchained a race.

Take the worn frame, that rested not
Save in a martyr's grave;
The care-lined face, that none forgot,
Bent to the kneeling slave.

Let man be free! The mighty word
He spake was not his own;
An impulse from the Highest stirred
These chiselled lips alone.

The cloudy sign, the fiery guide,
Along his pathway ran,
And Nature, through his voice, denied
The ownership of man.

We rest in peace where these sad eyes

Saw peril, strife, and pain;
His was the nation's sacrifice,
And ours the priceless gain.

O symbol of God's will on earth
As it is done above!
Bear witness to the cost and worth
Of justice and of love.

Stand in thy place and testify
To coming ages long,
That truth is stronger than a lie,
And righteousness than wrong.

THE JUBILEE SINGERS.

A number of students of Fisk University, under the direction of one of the officers, gave a series of concerts in the Northern States, for the purpose of establishing the college on a firmer financial foundation. Their hymns and songs, mostly in a minor key, touched the hearts of the people, and were received as peculiarly expressive of a race delivered from bondage.

VOICE of a people suffering long,
The pathos of their mournful song,
The sorrow of their night of wrong!

Their cry like that which Israel gave,
A prayer for one to guide and save,
Like Moses by the Red Sea's wave!

The stern accord her timbrel lent
To Miriam's note of triumph sent
O'er Egypt's sunken armament!

The tramp that startled camp and town,
And shook the walls of slavery down,
The spectral march of old John Brown!

The storm that swept through battle-days,
The triumph after long delays,
The bondmen giving God the praise!

Voice of a ransomed race, sing on
Till Freedom's every right is won,
And slavery's every wrong undone
1880.

GARRISON.

The earliest poem in this division was my youthful tribute to the great reformer when himself a young man he was first sounding his trumpet in Essex County. I close with the verses inscribed to him at the end of his

earthly career, May 24, 1879. My poetical service in the cause of freedom is thus almost synchronous with his life of devotion to the same cause.

THE storm and peril overpast,
The hounding hatred shamed and still,
Go, soul of freedom! take at last
The place which thou alone canst fill.

Confirm the lesson taught of old--
Life saved for self is lost, while they
Who lose it in His service hold
The lease of God's eternal day.

Not for thyself, but for the slave
Thy words of thunder shook the world;
No selfish griefs or hatred gave
The strength wherewith thy bolts were hurled.

From lips that Sinai's trumpet blew
We heard a tender under song;
Thy very wrath from pity grew,
From love of man thy hate of wrong.

Now past and present are as one;
The life below is life above;
Thy mortal years have but begun
Thy immortality of love.

With somewhat of thy lofty faith
We lay thy outworn garment by,
Give death but what belongs to death,
And life the life that cannot die!

Not for a soul like thine the calm
Of selfish ease and joys of sense;
But duty, more than crown or palm,
Its own exceeding recompense.

Go up and on thy day well done,
Its morning promise well fulfilled,
Arise to triumphs yet unwon,
To holier tasks that God has willed.

Go, leave behind thee all that mars
The work below of man for man;
With the white legions of the stars
Do service such as angels can.

Wherever wrong shall right deny
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free!

By John Greenleaf Whittier

*** This file should be named wit1910.txt or wit1910.zip ***

Corrected EDITIONS of our etexts get a new NUMBER, wit1911.txt
VERSIONS based on separate sources get new LETTER, wit1910a.txt

This eBook was produced by David Widger [widger@cecomet.net]

Project Gutenberg eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the US unless a copyright notice is included. Thus, we usually do not keep eBooks in compliance with any particular paper edition.

We are now trying to release all our eBooks one year in advance of the official release dates, leaving time for better editing. Please be encouraged to tell us about any error or corrections, even years after the official publication date.

Please note neither this listing nor its contents are final til midnight of the last day of the month of any such announcement. The official release date of all Project Gutenberg eBooks is at Midnight, Central Time, of the last day of the stated month. A preliminary version may often be posted for suggestion, comment and editing by those who wish to do so.

Most people start at our Web sites at:

<http://gutenberg.net> or

<http://promo.net/pg>

These Web sites include award-winning information about Project Gutenberg, including how to donate, how to help produce our new eBooks, and how to subscribe to our email newsletter (free!).

Those of you who want to download any eBook before announcement can get to them as follows, and just download by date. This is also a good way to get them instantly upon announcement, as the indexes our cataloguers produce obviously take a while after an announcement goes out in the Project Gutenberg Newsletter.

<http://www.ibiblio.org/gutenberg/etext03> or

<ftp://ftp.ibiblio.org/pub/docs/books/gutenberg/etext03>

Or /etext02, 01, 00, 99, 98, 97, 96, 95, 94, 93, 92, 91 or 90

Just search by the first five letters of the filename you want, as it appears in our Newsletters.

Information about Project Gutenberg (one page)

We produce about two million dollars for each hour we work. The time it takes us, a rather conservative estimate, is fifty hours to get any eBook selected, entered, proofread, edited, copyright searched and analyzed, the copyright letters written, etc. Our projected audience is one hundred million readers. If the value per text is nominally estimated at one dollar then we produce \$2 million dollars per hour in 2002 as we release over 100 new text

files per month: 1240 more eBooks in 2001 for a total of 4000+
We are already on our way to trying for 2000 more eBooks in 2002
If they reach just 1-2% of the world's population then the total
will reach over half a trillion eBooks given away by year's end.

The Goal of Project Gutenberg is to Give Away 1 Trillion eBooks!
This is ten thousand titles each to one hundred million readers,
which is only about 4% of the present number of computer users.

Here is the briefest record of our progress (* means estimated):

eBooks Year Month

1	1971	July
10	1991	January
100	1994	January
1000	1997	August
1500	1998	October
2000	1999	December
2500	2000	December
3000	2001	November
4000	2001	October/November
6000	2002	December*
9000	2003	November*
10000	2004	January*

The Project Gutenberg Literary Archive Foundation has been created
to secure a future for Project Gutenberg into the next millennium.

We need your donations more than ever!

As of February, 2002, contributions are being solicited from people
and organizations in: Alabama, Alaska, Arkansas, Connecticut,
Delaware, District of Columbia, Florida, Georgia, Hawaii, Illinois,
Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts,
Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, New
Hampshire, New Jersey, New Mexico, New York, North Carolina, Ohio,
Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South
Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West
Virginia, Wisconsin, and Wyoming.

We have filed in all 50 states now, but these are the only ones
that have responded.

As the requirements for other states are met, additions to this list
will be made and fund raising will begin in the additional states.
Please feel free to ask to check the status of your state.

In answer to various questions we have received on this:

We are constantly working on finishing the paperwork to legally
request donations in all 50 states. If your state is not listed and
you would like to know if we have added it since the list you have,
just ask.

While we cannot solicit donations from people in states where we are
not yet registered, we know of no prohibition against accepting
donations from donors in these states who approach us with an offer to

donate.

International donations are accepted, but we don't know ANYTHING about how to make them tax-deductible, or even if they CAN be made deductible, and don't have the staff to handle it even if there are ways.

Donations by check or money order may be sent to:

Project Gutenberg Literary Archive Foundation
PMB 113
1739 University Ave.
Oxford, MS 38655-4109

Contact us if you want to arrange for a wire transfer or payment method other than by check or money order.

The Project Gutenberg Literary Archive Foundation has been approved by the US Internal Revenue Service as a 501(c)(3) organization with EIN [Employee Identification Number] 64-622154. Donations are tax-deductible to the maximum extent permitted by law. As fund-raising requirements for other states are met, additions to this list will be made and fund-raising will begin in the additional states.

We need your donations more than ever!

You can get up to date donation information online at:

<http://www.gutenberg.net/donation.html>

If you can't reach Project Gutenberg,
you can always email directly to:

Michael S. Hart <hart@pobox.com>

Prof. Hart will answer or forward your message.

We would prefer to send you information by email.

****The Legal Small Print****

(Three Pages)

*****START**THE SMALL PRINT!**FOR PUBLIC DOMAIN EBOOKS**START*****

Why is this "Small Print!" statement here? You know: lawyers. They tell us you might sue us if there is something wrong with your copy of this eBook, even if you got it for free from someone other than us, and even if what's wrong is not our fault. So, among other things, this "Small Print!" statement disclaims most of our liability to you. It also tells you how you may distribute copies of this eBook if you want to.

***BEFORE!* YOU USE OR READ THIS EBOOK**

By using or reading any part of this PROJECT GUTENBERG-tm

eBook, you indicate that you understand, agree to and accept this "Small Print!" statement. If you do not, you can receive a refund of the money (if any) you paid for this eBook by sending a request within 30 days of receiving it to the person you got it from. If you received this eBook on a physical medium (such as a disk), you must return it with your request.

ABOUT PROJECT GUTENBERG-TM EBOOKS

This PROJECT GUTENBERG-tm eBook, like most PROJECT GUTENBERG-tm eBooks, is a "public domain" work distributed by Professor Michael S. Hart through the Project Gutenberg Association (the "Project"). Among other things, this means that no one owns a United States copyright on or for this work, so the Project (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth below, apply if you wish to copy and distribute this eBook under the "PROJECT GUTENBERG" trademark.

Please do not use the "PROJECT GUTENBERG" trademark to market any commercial products without permission.

To create these eBooks, the Project expends considerable efforts to identify, transcribe and proofread public domain works. Despite these efforts, the Project's eBooks and any medium they may be on may contain "Defects". Among other things, Defects may take the form of incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other eBook medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

LIMITED WARRANTY; DISCLAIMER OF DAMAGES

But for the "Right of Replacement or Refund" described below, [1] Michael Hart and the Foundation (and any other party you may receive this eBook from as a PROJECT GUTENBERG-tm eBook) disclaims all liability to you for damages, costs and expenses, including legal fees, and [2] YOU HAVE NO REMEDIES FOR NEGLIGENCE OR UNDER STRICT LIABILITY, OR FOR BREACH OF WARRANTY OR CONTRACT, INCLUDING BUT NOT LIMITED TO INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES, EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGES.

If you discover a Defect in this eBook within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending an explanatory note within that time to the person you received it from. If you received it on a physical medium, you must return it with your note, and such person may choose to alternatively give you a replacement copy. If you received it electronically, such person may choose to alternatively give you a second opportunity to receive it electronically.

THIS EBOOK IS OTHERWISE PROVIDED TO YOU "AS-IS". NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, ARE MADE TO YOU AS TO THE EBOOK OR ANY MEDIUM IT MAY BE ON, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE.

Some states do not allow disclaimers of implied warranties or

the exclusion or limitation of consequential damages, so the above disclaimers and exclusions may not apply to you, and you may have other legal rights.

INDEMNITY

You will indemnify and hold Michael Hart, the Foundation, and its trustees and agents, and any volunteers associated with the production and distribution of Project Gutenberg-tm texts harmless, from all liability, cost and expense, including legal fees, that arise directly or indirectly from any of the following that you do or cause: [1] distribution of this eBook, [2] alteration, modification, or addition to the eBook, or [3] any Defect.

DISTRIBUTION UNDER "PROJECT GUTENBERG-tm"

You may distribute copies of this eBook electronically, or by disk, book or any other medium if you either delete this "Small Print!" and all other references to Project Gutenberg, or:

- [1] Only give exact copies of it. Among other things, this requires that you do not remove, alter or modify the eBook or this "small print!" statement. You may however, if you wish, distribute this eBook in machine readable binary, compressed, mark-up, or proprietary form, including any form resulting from conversion by word processing or hypertext software, but only so long as *EITHER*:
 - [*] The eBook, when displayed, is clearly readable, and does *not* contain characters other than those intended by the author of the work, although tilde (~), asterisk (*) and underline (_) characters may be used to convey punctuation intended by the author, and additional characters may be used to indicate hypertext links; OR
 - [*] The eBook may be readily converted by the reader at no expense into plain ASCII, EBCDIC or equivalent form by the program that displays the eBook (as is the case, for instance, with most word processors); OR
 - [*] You provide, or agree to also provide on request at no additional cost, fee or expense, a copy of the eBook in its original plain ASCII form (or in EBCDIC or other equivalent proprietary form).
- [2] Honor the eBook refund and replacement provisions of this "Small Print!" statement.
- [3] Pay a trademark license fee to the Foundation of 20% of the gross profits you derive calculated using the method you already use to calculate your applicable taxes. If you don't derive profits, no royalty is due. Royalties are payable to "Project Gutenberg Literary Archive Foundation" the 60 days following each date you prepare (or were legally required to prepare) your annual (or equivalent periodic) tax return. Please contact us beforehand to

let us know your plans and to work out the details.

WHAT IF YOU *WANT* TO SEND MONEY EVEN IF YOU DON'T HAVE TO?

Project Gutenberg is dedicated to increasing the number of public domain and licensed works that can be freely distributed in machine readable form.

The Project gratefully accepts contributions of money, time, public domain materials, or royalty free copyright licenses. Money should be paid to the:

"Project Gutenberg Literary Archive Foundation."

If you are interested in contributing scanning equipment or software or other items, please contact Michael Hart at: hart@pobox.com

[Portions of this eBook's header and trailer may be reprinted only when distributed free of all fees. Copyright (C) 2001, 2002 by Michael S. Hart. Project Gutenberg is a TradeMark and may not be used in any sales of Project Gutenberg eBooks or other materials be they hardware or software or any other related product without express permission.]

*END THE SMALL PRINT! FOR PUBLIC DOMAIN EBOOKS*Ver.02/11/02*END*

Livros Grátis

(<http://www.livrosgratis.com.br>)

Milhares de Livros para Download:

[Baixar livros de Administração](#)

[Baixar livros de Agronomia](#)

[Baixar livros de Arquitetura](#)

[Baixar livros de Artes](#)

[Baixar livros de Astronomia](#)

[Baixar livros de Biologia Geral](#)

[Baixar livros de Ciência da Computação](#)

[Baixar livros de Ciência da Informação](#)

[Baixar livros de Ciência Política](#)

[Baixar livros de Ciências da Saúde](#)

[Baixar livros de Comunicação](#)

[Baixar livros do Conselho Nacional de Educação - CNE](#)

[Baixar livros de Defesa civil](#)

[Baixar livros de Direito](#)

[Baixar livros de Direitos humanos](#)

[Baixar livros de Economia](#)

[Baixar livros de Economia Doméstica](#)

[Baixar livros de Educação](#)

[Baixar livros de Educação - Trânsito](#)

[Baixar livros de Educação Física](#)

[Baixar livros de Engenharia Aeroespacial](#)

[Baixar livros de Farmácia](#)

[Baixar livros de Filosofia](#)

[Baixar livros de Física](#)

[Baixar livros de Geociências](#)

[Baixar livros de Geografia](#)

[Baixar livros de História](#)

[Baixar livros de Línguas](#)

[Baixar livros de Literatura](#)
[Baixar livros de Literatura de Cordel](#)
[Baixar livros de Literatura Infantil](#)
[Baixar livros de Matemática](#)
[Baixar livros de Medicina](#)
[Baixar livros de Medicina Veterinária](#)
[Baixar livros de Meio Ambiente](#)
[Baixar livros de Meteorologia](#)
[Baixar Monografias e TCC](#)
[Baixar livros Multidisciplinar](#)
[Baixar livros de Música](#)
[Baixar livros de Psicologia](#)
[Baixar livros de Química](#)
[Baixar livros de Saúde Coletiva](#)
[Baixar livros de Serviço Social](#)
[Baixar livros de Sociologia](#)
[Baixar livros de Teologia](#)
[Baixar livros de Trabalho](#)
[Baixar livros de Turismo](#)