

tice and Expediency, or Slavery considered with a View to its Rightful and Effectual Remedy, Abolition." He further identified himself with the little band of abolitionists by his anti-slavery poems. The first of these, in his collected works, dated 1832, is entitled "To William Lloyd Garrison," the second, "To Toussaint L'Ouverture," dated 1833, the third, in 1834, "The Slave-Ships," while the last of the series is on Garrison, lines inscribed to him at the end of his life, May 24th, 1879. For fifty years his muse sang the strains of freedom, often in unison with that of Longfellow and Lowell; but Whittier was, by his early adherence to and lifelong maintenance of these views, the poet of the abolitionists. These words are easily written and read, but they cover a moral history which is heroic.

The present generation knows comparatively little of what opprobrium attached itself to every one who allied himself with the early abolitionists. The story of the Lovejoy massacre at Alton, Ill., of the Boston mob which dragged Garrison through the streets till he was rescued by the police, of the mob at Concord which sought the life of Whittier himself, must be known before any idea can be formed of what was the hatred with which abolitionists were pursued. To take any part in their conventions meant social ostracism. It meant the closing of all doors of opportunity against the man. "For twenty years," said Mr. Whittier, "my name would have injured the circulation of any of the literary or political journals of the country." But he had put his hand to the plough, and he did not once look back. His own Quaker brethren looked somewhat askance at him, but he never faltered in his faithful attendance at all Quaker meetings near his home, only for a few years he ceased attending the yearly meeting at Newport; and surveying his career as an abolitionist, it has this great lesson for all ministers of religion. It shows him the model reformer. There are two aspects in which he shines conspicuous. First, in his moral courage. It took comparatively little of this to oppose slavery after Congress had passed the Fugitive Slave Law in 1850; but when Whittier began his lifelong crusade against the system, it did take moral courage to associate himself with Garrison and his band of abolitionists. He testified against the system when Northern pulpits, with rare exceptions, were silent. He had to put up with a great deal of furious and denunciatory anti-slavery zeal, which was thoroughly distasteful to himself. He had to sacrifice early and honorable ambitions as to literary work. He did it all cheerfully, unhesitatingly, and with a consecration which was entire. It were well if the Christian ministry should never forget in what plight their silence left the Christian religion, or what a noble tribute to the same religion is found in the moral courage of Whittier. All evils did not die with slavery. The reformer still has his vocation, and we cannot deny the faith by consenting to be tardy followers instead of leaders in true reform.

It is also characteristic of Whittier as a reformer that he founded his