

for an education, but the means to procure it were wanting. Luckily, the young man who worked for us on the farm in the summer eked out his small income by making ladies' shoes and slippers in the winter, and I learned enough of him to earn a sum sufficient to carry me through a term of six months in the Haverhill Academy. Later I ventured upon another expedient for raising money and kept a district school in the adjoining town of Amesbury, thereby enabling me to have another Academy term.

After this he received an invitation to take charge of the Hartford (Conn.) "*Review*" in the place of the famous George D. Prentice. He was unwilling to lose the chance of doing something more in accordance with his tastes, and though he felt his unfitness accepted it and remained nearly two years, when he was called home by the illness of his father, who died soon after. He then took charge of the farm--and worked to make both ends meet, and, aided by his mother's and sister's thrift and economy, in some measure succeeded.

His return to the farm may have been helpful rather than otherwise to his poetical genius. The leisure and the close association with nature gave him opportunity to employ the educating processes whose command he had acquired by his trip to the outer world.

In April, 1834, according to the Life of Whittier by W. Sloane Kennedy, the first Anti-Slavery Society was organized in Haverhill, with John G. Whittier, Corresponding-Secretary. At one time he was assailed in the streets with clubs and stones and would unquestionably have been killed had he not obtained refuge in the house of a man named Kent, who, although he was not an abolitionist himself, barred his door and told the mob they should have Whittier only over his dead body. He had become, in 1836, Secretary of the American Anti-Slavery Society, and in 1838 he came to Philadelphia to edit a newspaper in the anti-slavery interest,

the "*Pennsylvania Freeman*." The office of the "*Freeman*" was robbed at the time Pennsylvania Hall was burned, and afterwards Whittier returned to Massachusetts, fixing his home at Amesbury, whither also his mother and other members of the family removed. Whittier's verses were the first beacon to many in the anti-slavery campaign. The Northern States were stirred to frenzy by his superb appeals. They responded with almost grasping eagerness. Perhaps he was less the poet of war than Lowell. War was hateful to his Quaker spirit, but not so hateful as slavery, and thus it is that, although he said no word of bloodshed, the soldiers of the North found no more inspiring singer than the man of peace.

In the half century after he settled his home in Amesbury, about 1842, was given mostly to writing. The records of his busy days is chiefly shown in the list of his published books. He recognized his poetic gift to be as much a spiritual gift as that of preaching or of tongues, and every line he wrote was to emancipate and elevate mankind. It is such lives as his that make us know that Christ's religion is true, for great and good as was the writer, greater, deeper and lovely was the man himself.

Never since the days of Fox, Penn, and Barclay has there been one who more completely voiced in his writings, and presented in his example, the ideal Friend. Living for the brotherhood of man he never forgot the Fatherhood of God, and this enabled him to so order his days that in the end peace crowned all. He dies leaving no descendant to bear his name, so it will stand alone its own monument, to which men can point as to the saints of old inasmuch as he tried faithfully to follow the Master he so loved, and of whom he so reverently says :

"Oh Lord and Master of us all !
 Whate'er our name or sign,
 We own thy sway, we hear thy call,
 We test our lives by thine.