

the sin and sorrow of the world, there is a hopeful looking to a brighter era. The illustrious poet is determined that he shall not lag in the midst of the baggage in the conflict between righteousness and iniquity. It is not for him to take a camp-follower's place. He will be in the very forefront, where the fight is hottest.

He revels in the beauty of the world which God has made. He finds more joy in green fields and purling brooks than in the most magnificent creation of the human architect. The spirit of his life is that of a great master who seeks to reveal to his fellow-men how much of gladness may be found in the handiwork of God. He is, in no sense, a member of the Artificial School.

He delights in depicting the noblest spirits of his time. He is capable of appreciating the best that is to be found among his contemporaries. To him, man is the most wonderful object in the creation of God. His poems on individuals are among his very best productions. We do not consider him a genius of the type of Homer, Virgil, Dante, Shakspeare, or Milton, but we are sure he will long hold an honored place in American literature. Mr. W. M. Rossetti well says: "Yet Mr. Whittier, by elevated simplicity of mind, truthfulness of perception and feeling, an earnest desire after excellence, and a superiority to every sort of artifice, including the trick of magniloquence or obscurity, has often realized a genuine artistic success. The grace of sincerity hangs about all that he has done; in his early writings this is mostly a moral grace, but, as he proceeds and progresses, it becomes a grace of art likewise. His *antæ* continue to be *antæ*, but they acquire in their maturity a strong family likeness to the Charites."

We trust the subjoined extracts will lead many to read and study Whittier, and that they will find genuine pleasure in the exercise.