

Thy devotees stand with a sheaf of thorns  
 And ruined raiment, in the chilling blast,  
 Above the grave where dissolution reigns ;  
 And even then the witchery of thy spell  
 Is never lost, but leads the pilgrim on  
 Still trusting that in undiscovered realms,  
 And endless day, will come to full fruition  
 That which you promised here and still denied ;  
 That those pale flowers that waited for the sun,  
 And pined in sweet expectancy of spring,  
 Will bloom in rich perfection in that clime,  
 And wooing winds be redolent of joy !

Has that supremest thing we longed for most  
 Been realized ? Are not the lonely years  
 Made up of bitter memories which are hopes  
 That never came to life ? Is not old age  
 A statue sculptured with reverted face,  
 That, like Lot's wife, looks back on ruined joys ?

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## TWO BANDS OF DELIVERERS.

BY FREDERIC MAY HOLLAND, CONCORD, MASS.

WHILE Locke, Spinoza, Penn, Barclay, Harrington, Taylor, Milton, Williams, Browne, Chillingworth, Herbert, Burton, Bohme, Servetus, and Erasmus pleaded that religion is so holy as to be worthy of liberty, a series of less pious but not less useful writers suggested, more or less openly, that religion is not worth quarrelling about. This at least seems to have been the real opinion of Rabelais, Bruno, Shakespeare, Vanini, and Hobbes. Moliere put such daring language into the mouth of Don Juan, that the *Festin de Pierre* was banished from the stage, and was not printed without omissions before the present century. The clergy objected to *Tartuffe* also ; but this comedy soon became a favorite, and has been printed and acted in every civilized language. The first man in England to denounce persecution openly, on the ground that the Bible is not so true, nor the churches so useful, as to justify defense by violence, was Charles Blount, who should share with Locke and Milton the glory of abolishing the censorship of the press.

A much abler skeptic, Bayle, was driven by the despotism in France to Holland, where he published brilliant books, showing that conversion by force can make only hypocrites, that unbelief is not vicious, and that a man's chief duty is to seek truth boldly, and live up to his opinions. His "Dictionary" created such excitement in Paris, as well as in the Dutch cities, that crowds of ladies and gentlemen hustled each other for a glance at the gigantic volumes, which exposed the vices of Abraham, David and Elijah, while praises, hitherto unheard in Christendom, were given not only to Zoroaster, Zenobia, and Mohammed, but to Socrates and other famous skeptics. He was blamed for lack of reticence, but replied, "God has no need of artifice. Persecution had often been defended by asserting that God is wrath ; and this dogma had been justified by such facts as inheritance of vicious propensities, frequent triumph of temptation, and general ignorance of moral principles. If these sad facts prove anything, said Bayle, it is absence of any divine providence.