

was commonplace. He found truly, "tongues in trees, books in the running brooks, sermons in stones and good in everything."

It was at this time that he sent his series of papers to the *Dial*; the articles which bore the signature of "Orpheus." They were looked upon with suspicion, however, and his "Orphic sayings" became a by-word, and sometimes a reproach. Dr. Channing loved Orpheus at the plough, but he cared little for him in the *Dial*. But Orpheus as a man or as a writer, was the same in heart, in feeling and in principle. He was sincere through it all. He was honest in purpose and faithful in all things.

In 1843 he withdrew from civil society, and, like Henry Thoreau, four years later, he refused to pay his taxes, and was cast into jail. A friend interceded and paid them for him, and he was released, though the act gave him pain and annoyance. Shortly before this happened he went to England and became acquainted with a number of friends of "The First Philosophy." He was warmly and hospitably received, and his advent among the disciples of this faith was the signal for meetings for the discussion of social, religious, philosophical and other questions. The assemblies took place principally at the "Alcott House," and those of you who have traced out the progress of Transcendentalism in New England, will not be surprised to hear of the curious and motley collection of people who assembled to see and hear the Concord Mystic. There were Communists, Alists, Syncretic Associationists, Pestalozzians, Hydropathic and Philosophical teachers, followers of the Malthusian doctrine, Health Unionists, Philansteries and Liberals. Whether there were any Conservatives, pure and simple, or merely Liberal-Conservatives, present, I do not know. The record is silent on this point.

The proceedings, it is said, were exceedingly interesting, and the *Dial* at the time printed a copious abstract of what was done. Papers on Formation, Transition and Reforma-