# EDGAR ALLAN POE: ONE HUNDRED YEARS AFTER. 1809-1909

EDGAR ALLAN POE FROM AN UNPUBLISHED PORTRAIT

NO. 9 FRONT STREET, BALTIMORE, WHERE EDGAR ALLAN POE WAS BORN

VIRGINIA CLEM, THE CHILD WIFE OF EDGAR ALLAN POE

"SARAH HELEN WHITMAN, THE 'ONE WOMAN' IN POE'S LIFE

ELIZABETH E. POE

**Miss Elisabeth Ellicott Poe, who has written this article, is one of the nearest relatives now living in America of America's greatest poetic genius. Strangely, she is the only other member of the Poe family who has depended upon the pen for a livelihood, although she has a younger sister, Mrs. Lylia Wilson, who is beginning to write with considerable success. Miss Poe is of the Baltimore branch of the family and is a direct second cousin of the poet.**

**Much of the material here used has never before been published, and is more authoritative than that obtained from any other source. In the perusal of this very interesting story one thing will be noted by the careful reader, and that is the singular internal construction of the story which suggests the mental peculiarities of Miss Poe's distinguished ancestor.**

I once asked Mark Twain to give his opinion of the genius of Edgar Allan Poe. "Why," rejoined the Wizard of Wit, "Poe is remembered after a hundred years. That is fame enough for any man and testifies the height and depth of his genius. If the creations of a man's mind, art, poetry, letters, science outlive a century, then they are good for the millentum."

On January 19, 1909, the sum of Edgar Allan Poe's existence living and dead will round out its century mark. It will be the 100th anniversary of his birth and the literary world has prepared a festival of Poe lovers who will gather around noted to the altar of this man's genius.

The most elaborate celebration of the birth of Edgar Allan Poe will occur at the University of Virginia, Charlottesville his alma mater, and for four days, proud of Poe's distinction in the world of letters, will do honor to his memory, not merely for his sake, but in gratitude to him for spreading wide her reputation as an educational institution. The celebration will not be merely local, but national, and even international in its character.

The university has always taken deep pride in the fact that Edgar Allan Poe was a student within its walls, distinguishing himself by marked proficiency in Latin and French and in Italian translation; well known to the librarian as a free user of his books, with discriminating taste in the selections made; and noted among the students for athletic prowess and gift of narration.

No. 13 West Range, the room designated by a little bronze tablet as the "small home of a great poet," will be used as a museum. This museum will be kept open from January 16 to the 23, inclusive. In this, through the energetic efforts of Professor James A. Harrison, author of the Virginia edition of Poe's works, have been placed not only all of the mementoes of Poe available in the university, but also such as may be borrowed for this interesting occasion.

POE'S GRAVE IN WESTMINSTER CHURCHYARD BALTIMORE

On Monday evening, January 18, the Raven Society, the underground society of the university, named for the most celebrated poem of the school's most famous poet, will have charge of the local exercises. This programme will include musical rendition of some of Poe's poems, an organ interpretation of "The Raven," illustrated recitations from his best known works and a short address from a distinguished Virginia speaker.

The next morning international tributes to the genius of Poe will be given. There will be an address in French by Dr. Alcee Fortier, of New Orleans, on Poe's influence on French literature, and an address in English by Professor George Edward, recently of Munich, on Poe's influence upon German literature.

A contemplated souvenir of the occasion is a beautifully printed Fest-Schrift. This will contain nine letters hitherto unpublished in full and an introduction prepared by Professor Harrison. A number of distinguished men and women have been invited to the exercise and the event will be notable in the history of American letters. It is said that a monument to Poe will be placed in the library at West Point Academy, where Poe was once a student.

And so, extolled by sage and bard, Poe will have his day at last. His wonderful genius so ill appreciated at the time of his death, is recognized at last. His fame brightens every day. He is acknowledged as the father of the modern short story, the creator of the bizarre and terrible in imaginative literature. Hundreds of Poe lovers have formed a Poe cult and fame is his. Among the dilettantes of literature imitation of Poe is a favorite pastime.

The manuscripts Mrs. Clemm hawked about newspaper shops, glad to sell for $2 or $3, brings thousands of dollars at auction. The grave of Poe is the shrine and Mecca of literary pilgrims. From the four corners of the globe they come, following the leadership of Tennyson, who said the only thing he wanted to see in America was the grave of Edgar Allan Poe. One learned British peer traveled to America to stand at Poe's grave in Westminster churchyard, Baltimore, Md. The fame of Poe is founded upon rock. The singular beauty of his creations withstand analysis and competition. He is the American man of letters, America's poet. Like Shakespeare, the English voice, he is as timely in one century as another. The destiny of misfortune, however, has followed his memory. Traduced and repelled in life, a rabble of hackmen and critics have tried to blacken the white lily of remembrance after his death.

Even the birthplace of Poe is disputed. He is the prey of sharks who devour him; of Judas Iscariots who would betray him for 30 pieces of silver; of Boswells and Simple Simons all unfit and unready for their self-appointed tasks.

But in this mire of biographers, the work of the man shines out giving them effectual answer. That is true. That, the work, is unsurpassed and the handicraft of a master. The seeing eye looks on it and calls it good.

The malevolent spirit of destiny, which keeps watch and ward over the ways of human genius, was the tutelary angel of Edgar Allan Poe from the cradle to the grave. Everywhere he turned there was the iron decree which, while separating him from the mass, rendered him miserably unhappy. Never was man more blessed (?) with biographers who were in the majority of cases self-appointed, than Edgar Allen Poe. And each with hardly an exception has been guilty of minor or major mis-statements. From Griswold to Harrison, they either make the odd statement that the place of birth or lineage is immaterial to the poet make up or say with an hidden air of apology that Poe's grandfather was a Virginia wheelwright who ground out the very wheels that Edgar is credited with carrying in his head.

Now, with our friend Bobby Burns it does not matter over much about the "rank" and even less about the guinea stamp. "A man's a man for a' that." But no one will deny, least of all in these days of Daughters of the American Revolution and feverish search into the graves and secrets of our forefathers, the virtue of having ancestors who from the common ground of the people performed some act that elevated them to a post above their fellows, for that is how the primitive titles and names were earned—by sheer merit.

The name Poe, which is an American corruption of De La Poer, is an old Italian one, antedating the name of the River Po, which followed the ancient spelling of the family for which it was named. The family, like other Anglo-Norman settlers in Ireland, passed through Normandy from Italy and thence through England and Wales into Ireland where for a long period they retained hereditary Italian traits. Descendants of the family were found in Ireland as early as 1327, but now the name was in Gaelic form—Poer.

Where was Edgar Poe born? I have been shown the house in Norfolk, Va., where he is supposed to have come into the world. Bostonians have assured me with an awful emphasis, that his first worldly home was in their quaint town. As a matter of fact Maryland, not Virginia or Massachusetts, can justly claim "the weird poet of the night" as her own.

In January, 1809, the Hopkins theatrical company, of which the poet's parents were members, was filling an engagement at the Holliday-Street Theater, Baltimore, a famous playhouse, where the best talent of the 19th century performed and which was the first theater in the United States to be lighted by gas. On the evening of the 19th of the month, Edgar Allan, the second child of David and Elizabeth Poe, was born in a boarding-house at Number 9 Front street, two doors from the old shot tower. The place was kept by a Mrs. Beers, who afterwards asserted that she had to provide clothes for the little stranger. The place is now utilized as a German drinking saloon. This spot where the lovers of "The Raven" and "The Bells" should worship and revere is now desecrated by the clinking of beer glasses and the hilarity of their devotees. Boston says Poe was born in that city on that eventful night which meant much for American literature. But the "Hub of the Universe" must grant that many a poet has never breathed the combined fragrance of cod and salt air from her classic Back Bay.

The infant Edgar was seen by relatives of the Poe family when he was but a day and a half old, and on such occasions grandmothers and aunts are not apt to be mistaken. There is every proof of his Baltimore birth. The Baltimore Sun, in comment upon his death, says, "Mr. Poe, we believe, is a native of this city (Baltimore)." There seems to be no question of it during his lifetime; it was only when his fame was assured that other cities, awakening to a realization of his merits, demanded a share of the spoils. The world knows the history of his life until his tragic death. He was not so much a victim of drink as a victim of circumstances. Old friends and neighbors, mother-in-law teachers, boyhood and college mates, have refuted this fabrication. There is a legend in our family that stimulant in the lightest form would excite him and act almost instantly on his nerves. A cup of coffee has been known to have had the effect of liquor.

His "Raven" was not written while in the madness of delirium tremens. No, delirium tremens does not have that effect; if it did, how many poets of nowadays would gladly indulge in fiery liquors in the efforts also to write a "Raven" or an equal masterpiece.

Addicted to the use of liquors he might have been, but he was not known as a drunkard at all during his life time. To be unfortunate is not to be evil. To my mind the quality of evil is never to be applied to the unfortunate. Their actions are beyond their volition. They, too, would be honorable but physical cravings deny them this privilege. Crime is a moral starvation that should be nourished and fed until the spirit reborn into life casts away the crust of crime and grasps the loaf of rectitude.

"The Bells," that haunting bit of word melody, was not the inspiration of Mrs. Whitman, but a Baltimore poem written in one of those periodical visits to Baltimore after the death of Virginia when, with an inborn love of the Maryland city, he would return to the joy-haunted retreats of youth and manhood. The house where this famous poem was written still stands, and a visit to it last week awoke many reminiscences from its occupants. Judge Gulles, who was Poe's host that memorable night when the wild resonant music of the sleigh bells awoke like music in the poet's heart, is dead. The room Poe quitted so quietly after the divine spark had left him is still utilized as a law office, and strange to say is occupied by the grandnephew of Judge Gulles, A. Parlett Lloyd, a pension attorney of Baltimore.

Near Hollingsford street, on Pratt, it was not difficult to locate the oyster shop of the Widow Meaghers where the prize story, "The Gold Bug," was written on the top of an oyster barrel for a desk, and the noise of outgoing and incoming customers powerless to disturb the divine flow of Poe's inspiration. True to tradition the place is still a groggery, but how surprised the present habitues would be if they knew who had preceded them in frequenting the quaint tavern. The circumstance of the drugging of Poe has ever been shrouded in mystery. No one could tell them but Poe himself and members of the Plug Ugly gang. They were members of a secret society, and their lips are therefore sealed.

The poet never regained consciousness long enough to relate the truth. The tales of besotted men have no value, for in all probability they were not thought of until after years had rendered any story plausible. Family traditions and records, however, have this authentic version of the finding of Poe on the night of October 3, 1849. My grandfather, first cousin of the poet, was passing down Baltimore street on the night of the 3d of October when he saw lying under the steps of the Baltimore Museum, corner of Baltimore and Calvert streets, a man in what he thought was a drunken stupor.

It was election night and his first thought was that it was some one overcome with indulgence of the day. Pity for the unfortunate caused him to bend over the man when, to his amazement, he saw it was his Cousin Edgar. Quickly sending a message to Neilson Poe, another cousin who lived near, he took a carriage and, placing the still unconscious poet in it, took him to the Washington University Hospital, now the church home on North Broadway. For over three days the doctors worked unavailingly to at least restore him to consciousness, but in vain. The case was diagnosed as drug poisoning and exposure combined with a weak heart proved fatal. On Sunday morning, October 7, as the angelus was ringing all over the city, his soul passed with the bells out into the surging sea of death. Followed to the end by his attending guardian, his last words have been reported, how urgently I cannot say, "Would to God someone would blow my damned brains out."

The following day a little funeral train went through the city of Baltimore. No one turned to look after it and yet it was the Monumental City's most gifted son going to his long rest. Not a bell tolled except those bells of fancy he had immortalized. Reaching Westminster Church yard, where his ancestors were buried, he was placed in an open grave in lot 27, by the side of David Poe, his grandfather, a Revolutionary patriot. The committal service was read by the Rev. W. D. Clemm, a distant relative of Virginia Clemm. Even in death the silence he claimed is denied him, for the noises of the city surge outside the gates, but they do not mar the peace of the grave.

In after years the monument provided by the family being destroyed, Miss Sarah S. Rice, principal of the Central Female High School, having her sympathies aroused by his neglected grave collected funds for a small monument under which he was reinterred in 1875 with imposing ceremonies, and forever laid at rest by the side of Virginia and Mrs. Clemm.

"Poor Edgar Allen Poe," the world says. How poor? The rewards and pleasures of genius lie in the soul of genius itself; what does it matter what the world thinks? It's after remorse is enough.

# THE EMMANUEL MOVEMENT; ITS LIMITATIONS, PERILS AND POSITIVE VALUES

(Mr. Eliot makes this statement concerning the Emmanuel Movement at The Oregonian's request. He has never connected himself organically with the movement, and writes, therefore, from an independent standpoint. He is apparently convinced of the truth of its underlying principles, but at the same time increasingly doubtful of its methods and present tendencies.)

BY WILLIAM G. ELIOT, JR.

THE Emmanuel movement, in the frequently quoted words of its authors, is "the union of the Church with the highest medical authority for the alleviation, prevention and cure of nervous disorders; for physical, mental and moral soundness." It differs from the several healing cults; first, in that it is not a cult, that is, it is not a separate religious system whose characteristic feature is healing. It is a movement within established organizations. Secondly, it gives precedence to the physician.

The writer believes that the Emmanuel Movement, though subject to serious practical limitations and exposed to grave perils, has positive significance and actual possibilities of good.

### Practical Limitations.

The practical limitations of the movement are incident to its fundamental terms. "A union of the highest medical authority with the Church" presupposes a degree of intelligence on the part of physicians and ministers which does not yet obtain except in extremely rare instances. Ministers as a class are without genuine scientific training—most of them are in fact drilled in unscientific habits of thinking. Physicians, on the other hand, as a class, taking the country over, are not by any means so scientifically-minded as they are sometimes given credit for being. In particular, physicians are untrained in normal psychology, and are inadequately equipped (except the specialists) in abnormal psychology and neurology. Under such conditions it is plain that any progress of the Emmanuel Movement will be bad in the degree that it is rapid, and good in just the degree that it waits upon the growing intelligence of both physicians and ministers.

Meanwhile many ministers will continue to say, "we have always believed in the principles of the Emmanuel Movement; it is nothing new," and many physicians will continue to say, "we have always practiced psychotherapy"; the fact being that neither minister nor physician, speaking generally, has applied psychotherapy in any genuinely scientific way or in accordance with any thorough knowledge of its principles.

Physicians as a class are responsible in no small measure for the rise of the healing cults. They have told people they were not sick, quite blindly refusing to perceive that "a man who thinks he's sick when he isn't sick is sick indeed." They have noted better than any one else can how frequently the healing cult fails, but have declined to institute rigid scientific inquiry into the causes why some healing cult, or even some quack, has succeeded after the physician has failed. Ministers, on the other hand, as a class are equally responsible for the rise and spread of the healing cults, because too often their sermons are remote from practical personal needs, and because they think in "a priori" ways, and inculcate the "principles" upon which the healing cults proceed.

From a practical point of view, then, the Emmanuel Movement is limited in its application and development by the conditions just indicated, if it would cleave faithfully to the justly severe terms it has laid down for itself.

But the movement is yet further limited by the fact that, all things being equal, long evolutionary processes indicate a normal division of labor between the physician and the minister. The physician's work is the care of the body as a physical organism; the minister's of the soul as a social being. The minister and physician may rightly co-operate, but they are reciprocally subordinate in their respective tasks. Now the physician, when he shall have learned how, will also have rightful precedence in the practice of psychotherapy, and will call in the minister, when the minister shall have learned how, only in those cases where the minister's special part is needed, namely, when spiritual counsel, moral re-education, or the experting of the emotional accounts is indicated. So that in a second way the movement should be practically limited by the physician's extension of his own normal domain in the direction of psychotherapy.

### The Perils of the Movement.

The perils to which the Emmanuel Movement is exposed are such as are incident to the neglect of its primary principles, or failure to keep within the limits which fidelity to those principles requires. And after speaking of such perils, I shall consider a second source of danger connected with any systematic undertaking of psychotherapy as an organized department of the church. The former are practical dangers; the latter moral.

The practical dangers are in the main due to the fatal tendency of undisciplined minds to be carried away by a priori methods of reasoning. Once convinced of some alleged "principle," any fact, or any number of facts, which appear to contravene this principle are gently and smilingly assumed out of existence. Such minds appear to be incapable of perceiving that all genuine principles have their origin in facts and are tested and shaped by and in the light of facts, and are always limited in their scope and application by the facts from which they are derived, and by all other facts. And so a minister who starts off flying the flag of the Emmanuel Movement, emboldened by a few successes and a crowded church, and succeeding perhaps in some case that a physician has mistakenly diagnosed as "organic," soon slips over the line of safe scientific ground into the uncertain footing of all a priori thinking. Between the work of such an one and that of the healing cults there is indeed no more difference than between tweedle-dee and tweedle-dum. His respect for physicians becomes a mere form, and he will essay to "treat" double pneumonia; he will exploit his "cures" and all such coincidences as lend themselves to his use; he will honestly find some convenient reason for his failures, usually the patient's fault rather than the fault of the "principles"; and only too soon will he be doing the same sort of good and the same sort of damage already being done by the healing cults, with the same good intentions and the same reckless heedlessness of harmful consequences, with the same publication of success and serene forgetting of failure. Thus, I say, in the first place, the Emmanuel Movement is perilous in a practical way wherever and whenever it jumps the track.

But the moral perils of which I would now speak are even more serious. They are almost inevitable when any individual church undertakes to exploit the healing of disease in an organized and systematic way. Such perils are under the Emmanuel Movement less in amount, but not different in kind from those incident to the practice of the healing cults.

The tendency of all healing cults is to identify health and religion, or, at least, to make the one the measure of the other. It will be urged that this is not the intention. It is a fact, nevertheless, in my judgment, that this is the tendency. A man was asked: "Are you interested in a certain healing cult?" He replied: "I certainly ought to be. It cured me of a rupture." Now a man who is interested in religion because it cured him of a rupture, is interested for no better reason nor upon any higher ground than the interest of another man in Runaways Ready Relief or in Dr. Brown's Sanitarium. Sick people leave their former church connections, or disconnections, because they have been persuaded to try this or that healing cult, and upon trial have found it entirely or partly successful. If they fail to recover, however, they refuse to ally themselves with the healing cult; or if once under its spell, proceed to imagine themselves well when they are not (which is about as bad as the opposite), or to blame themselves or their supposed mental or moral delinquencies rather than any possible shortcoming in the system they have espoused.

It is always protested by the healing cults that physical health is not the main object—far from it; physical health only registers the state of the mind. But this contention that physical health is an inevitable register, an unavoidable consequence of a state of mind, is morally false. And yet it is one of the very perils to which the Emmanuel Movement, in common with the healing cults, is liable whenever its practice falls into ignorant or unwisely enthusiastic hands. It is precisely of a piece with the characteristic doctrine of ancient orthodox Judaism (not the Judaism of the prophets); namely, that material prosperity is an inevitable result of righteousness and vice versa. If a man was unfortunate in his worldly affairs, it was because he had done something wrong; if he was prosperous he might flatter himself according to the permanency of the prosperity that his life was as righteous as need be. Now, without doubt, certain virtues like diligence, courtesy, temperance and honesty are, on the whole, conducive to material prosperity. But it is not true at all to say that all prosperous men are good and all poor men bad.

And so of character and health. Unquestionably, right states and habits of mind are conducive to health, and vice versa; but it outrages all moral sense, as in the parallel case just cited, to maintain that all well people are so because they are virtuous, and that all sufficiently virtuous people will be inevitably well. The facts, facts on every hand which appeal to all normal moral sensibilities, are clearly against this. For most of us know well people, even people who have actually been made well by some healing cult, who are singularly selfish and self-centered, yet withal quite cheerfully so; and we know people of singular integrity, dignity, unselfishness and serenity who are lifelong invalids. Why do such thoroughly right-minded people continue to be ill? Shall we heed the answer of some perhaps far less worthy individual in whose case a "right attitude of mind" sufficed?

Why does the patient who faithfully tries some healing cult fail to recover? Because he has not held the right thought. What evidence have you that he did not hold the right thought? He failed to recover. Could any reasoning be more typically circular, or more characteristic of the liabilities incident to a priori ways of thinking. Were one cynically inclined he would suspect that the kind of mind capable of such pseudo-reasoning would be precisely the kind that is susceptible to the sort of disorders in which psychotherapy is indicated.

I repeat, the Emmanuel Movement is in danger of just such error and of attendant consequences whenever it is systematically exploited, i. e., when it becomes a definite and advertised department of church work, with clinics, treatments, etc. With the best of motives, and even in strict fidelity to its first principles of action, there is real danger of all the moral wrong and personal cruelty incident to the healing cults, wrongs and cruelties incident to any procedure that even unintentionally leads people to suppose that physical health is an inevitable outward sign of inward grace.

There are two kinds of religious men in the world. The one man says: "I glory in my religion. I ought to glory in it, because it cured me of a rupture." The other says, if need be: "I glory in my religion, even though, in loyalty to some religion, every religion made me serve, cause which my religion made me serve, I got a rupture. Nay, more. I glory in my religion because it empowers me to live and die triumphantly in spite of obstacles in the flesh which neither physician nor any other means can cure."

In so far as the Emmanuel Movement follows some tendencies already manifest, it will incur the practical perils incident to all a priori ways of thinking and the moral dangers incident to any falsely or exaggeratedly utilitarian views of religion. Nothing should be allowed to obscure the truth that character is a higher consideration than physical health, that one is not the precise measure or register of the other, often far from it; and that the supreme and distinctive work of the church is character.

### Positive Values.

The writer believes that the Emmanuel movement has great positive value. If it adheres to its first principles, namely, scientific method and the precedence of physician, the name Emmanuel Movement should be kept and honored. If it flies the track, as may happen unless some tendencies already discernible are checked, the sooner the name Emmanuel Movement is dropped the better. Then its great idea would have to be worked out under some other name or no name at all. For the movement, whether by the name Emmanuel or not, will stand or fall by its true principles. Whatever positive significance it may have is independent of the name and well within the bounds of the practical limits that have been pointed out and of the perils incident to hasty, ignorant or systematic exploitation.

First of all, in any consideration of its positive values, we ought to call attention to the interest it has excited in all intelligent and alert physicians. They are studying as never before the valid claims of a genuinely scientific psychotherapy; they are coming as never before, I think, to a scientific analysis and appreciation of the moral and mental co-efficients in all nervous and so-called functional disorders, and of the relation thereto of moral counsel and re-education.

Moreover, for the minister who knows the principles and methods of psychotherapy and for any community wherein he may have any influence, the greatest significance lies not in those special and rare cases in which a physician would call in a minister to co-operate or in those cases in which he undertakes systematic clinics and treatments with a physician regularly retained for consultation, but rather in the increased efficacy of his preaching and pastoral offices. It is easy to underestimate this increased efficacy, for it can not be set forth statistically, nor by public testimonials. There will be no definitely organized body of the "cured." And yet somewhat far-reaching must be the effect in his work for any minister who, beginning with a good knowledge of the elements of anatomy, physiology, psychology, both normal and pathologic, is thus enabled the better to apply his more special thought. Especially will he be able to prevent many a time where he would fail to cure.

I am convinced that the principles of the Emmanuel movement are sound. I believe that a minister who is scientifically trained and who understands the methods of psychotherapy, could go apply these principles as to be of assistance in almost any illness, could add in many cases the one element that may make the difference between failure and success, and could in exceptional cases be intrusted by the physician exclusively in counseling a patient. These things I believe. But after pretty careful observation of some of the actual developments of the movement, I feel that these results can best be achieved without definite systematization within the church as a part of its organized life. Whatever values there are in the principles of the Emmanuel Movement, and they are considerable, they will be best realized without organization and exploitation if the dangers incident to the movement are to be avoided and higher considerations faithfully maintained.

Meantime nothing is to be gained in the study of this or any similar question by thoughtless partisanship either for or against. On the contrary, everything is to be gained by earnest and candid consideration and sober judgment.

### NEW UNITED STATES MINISTER TO ROUMANIA.

**Huntington Wilson.**

WASHINGTON, Jan. 10.—(Special.)—Huntington Wilson has just been appointed Minister to Roumania. He has been Assistant Secretary of State, and before that was secretary of the Legation at Tokio. He has a fine diplomatic record.

### WINTER.

I.

Old Winter comes forth with the vengeance of old,
And heeds not the high or low.
He wraps a white mantle 'round Mother Earth's breast
And calls on his winds to blow.
The sun is aloft, but scarce tempers the sting,
Or warms the cold ice king's breath,
And woe to the traveler out on the trail,
He's playing a game with death!
The sun goeth down; when the eventide comes,
The winds seem to moan and wail,
A calm only comes for a moment, and then
The shriek of a stronger gale.
The stars peeping out in the far purple West,
The moon adding lustrous light,
The wind shifting snow into billowy heaps—
Ah! Beauty is Queen of Night!

II.

Come on, oh ye North Wind whose cruel air chills
And wraps the horizon from plain to the hills,
And deadens the verdure and turns earth to stone.
Come on, oh ye Winter, thou stardest alone
As monarch of all, till thy season is o'er
And Spring comes again with the blessings of yore.

EMMA VESTI MILLER.