THE BIBLICAL ALLUSIONS IN THE POETRY
OF JAMES RUSSELL LOWELL

by

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Submitted to the Department of English and the Faculty of the Graduate School of the University of Kansas in partial fulfillment of the requirements for the degree of Master of Arts.

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Jan. 1, 1930
In this study I have considered only Lowell's poetry. Although there are many prose essays included in "The Biglow Papers" and these essays contain many Biblical allusions, I have excluded them from my exposition and have confined my examination to his poetry.

Lowell drew his quotations from so many books of the Bible that we know he must have had a thorough acquaintance with it. He quoted from twenty-six books of the Old Testament and from twenty-one books of the New Testament. Genesis was either his favorite book of the Old Testament, or the one he knew best, because he quoted from it more than from any of the others. Sixty-nine times he made allusions to it. Matthew, Luke, and John are his most frequently quoted books in the New Testament. He often used allusions that can be found in many different places in the Bible. In instances of this kind I have either chosen the one I thought
he most likely intended, or repeated several of the quotations, or at least indicated the other passages. For the most part Lowell quoted very accurately and usually his allusion is quite obvious. Many of his poems, however, contain Scriptural truths or terms or phrases which do not refer to particular texts. These general allusions I have placed under a separate title.

In the body of the book I have listed the allusions, poem by poem, according to the chronological arrangement of the poems in the Cambridge edition of Lowell's Complete Poetical Works. In the index I have arranged them according to the books of the Bible.

I have taken the Biblical passages from a copy of the Authorized Version of the Holy Bible printed in Oxford, England, in 1853. I have copied the words in their old spelling, as they are in this particular edition.
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INTRODUCTION

From the Paraphrases of Caedmon in the seventh century to the present time, the Bible has had a great influence upon English poetry. If the Biblical allusions were taken from the works of Spenser, Shakespeare, Milton, Tennyson, and Browning, much of the charm and the worth of their poetry would be gone. American authors up to the middle of the nineteenth century showed a like influence of the Bible. This is particularly true of the poetry of the New England states. The Puritan spirit shows strongly in their works. The influences of religious training and the study of the Bible are plainly seen in the poetry of Longfellow, Whittier, Bryant, and Lowell. "All the great New England writers were men of Puritan ancestry; and this fact enables us at once to account for their splendid moral fibre, the strength and nobility of their characters, the religious element
which is so prominent in their works, and their insistent-often, indeed, over-insistent-didacticism and preoccupation at all times with ethical themes."

It is not surprising, then, to find in the poetry of James Russell Lowell many Biblical quotations and allusions. Besides his having been born and reared in New England and his early manhood's being affected by the liberalizing spiritual movement which spread over New England at that time, there were other and more obvious reasons for Lowell's acquaintance with the Bible. Charles Lowell, his father, who was a learned and famous man and who had studied both at home and abroad, was a minister. He had in his library several thousand volumes, many of which were on theology. Much of his son's early training and early reading must have been religious, for "Jermy" was not only allowed but

1 Hudson, W. H., Lowell and His Poetry, p. 13.
encouraged to use his father's library freely. From his earliest days Lowell must have heard Bible stories and become familiar with Bible language because the Bible was as much a part of the training of the New England child of the first quarter of the nineteenth century as it was of Shakespeare in the sixteenth century. George Woodberry says, "In our own country here in New England it (the Bible) gave the mould of imagination to our ancestors for two whole centuries." 1

At the close of Lowell's college days he was much disturbed over the choice of his life work. For some time he considered going into the ministry, but he finally gave up that idea because, although he had very definite thoughts about religion, he knew that he was not orthodox in his belief. His religious

1Quoted from Bruce and Montgomery's The New World, p. 433.
creed was a practical, broad one, one by which he lived, but it was not one which he could preach from the pulpit, particularly in the nineteenth century. Had he lived in the twentieth century Lowell might have made a wonderful success as a minister, with his republican ideas and his concern with right living rather than with the literal interpretation of the Bible. But the fact that he considered the ministry for his life work tells us something of his knowledge of the Bible, and his familiarity with it.

The effect of this knowledge and familiarity can be found easily in his poetry. Out of the two hundred and ninety-nine poems in the complete collection of his poetry, ninety-two contain direct allusions to the Bible. Many of the other poems have indirect and general allusions. The words, "God", "heaven", "hell", are found many
times and often in poems that have no other Biblical references. Other names for God, as "Lord" and "Providence", occur often.

One might question whether Lowell used these allusions deliberately or unconsciously. There is no doubt in my mind that for the most part he used them unconsciously. The way he employs them would tell us this. His early poems contain many more allusions than do his later ones. In the first two hundred and twenty of the four hundred and forty pages of the Cambridge edition of Lowell's Complete Poetical Works, in which the poems are arranged chronologically, there are two hundred and twenty-nine allusions as compared to one hundred and seven in the last two hundred and twenty pages. His work as a professor and his years abroad, first as a student and later as a diplomat, widened his interests and his
contacts, and took him away from the New England provincialism of his earlier years. His active part in national affairs both during and after the Civil War, brought new and varied subject matter into his poetry. During these years, many of them filled with sorrow and all of them filled with demands of all kinds upon his strength and his time, his essential religion did not change. He had always a great love for humanity. His poetry during these years reflects his interests and his work. His themes and his figures are drawn from the busy world about him.

Because they come from all parts of the Bible shows, surely, that Lowell used his allusions unconsciously. Although he manifests a predilection for Genesis, Psalms,
Matthew, and Luke, his allusions are widely distributed through the Scriptures. This makes it clear that he must have known the Bible thoroughly and that a particular thought or occasion would spontaneously bring to his mind a certain Biblical reference. These quotations were always in what Coleridge calls "the twilight realms of consciousness" and were ready for use when an occasion suggested a need for them.

Many of Lowell's poems are didactic and ethical. One would naturally expect this of a New England poet of the nineteenth century. When he was twenty-two years old he set forth the duties of a poet very much as Tennyson did in his young manhood. Lowell says in his "Ode" of 1841,

"For he unmakes who doth not all put forth
The power given freely by our loving Father
to show the body's dross, the spirit's worth."

Although he did teach many lessons in his poetry, the reader will not find that he employed Biblical allusions in his didactic poems and left them out of his others. He seems to have had no set purpose in the way he used his Bible but sprinkled his allusions as they came to him. We find just as much use of them in his humorous verse as in his serious. In most of Lowell's early poetry, whether he was writing of nature, of patriotism, of sorrow, of something humorous, or re-telling legends and stories, he made many references to the Bible.

Lowell could hardly have helped being
influenced by the transcendental theories of the time, and that he was, is shown in his nature poems. Like Wordsworth, he was conscious of the spirituality of nature. In "Under the Willows" he expresses that spirituality in these words,

"I know that sunshine, through whatever rift
How shaped it matters not, upon my walls
Paints discs as perfect-rounded as its source,
And, like its antitype, the ray divine,
However finding entrance, perfect still,
Repeats the image unimpaired of God."
The Biblical allusions give tone and ethical value to Lowell's poetry. In his Bible phrasing and diction there is a suggestion of the familiar and the homely. His poems appeal to people who like to find moral teaching in their reading, particularly if this is given in the concrete.

His use of the Bible adds much charm to his poetry. It gives a general wealth of association. Each allusion is a challenge to the reader to enrich and broaden his horizon. The poems are filled with suggestiveness and atmosphere because of the Biblical quotations.

Lowell employs in various ways his material from the Scriptures. Sometimes he makes specific use of an incident in a literal way; at other times he uses his references figuratively. An example of each
of these ways is found in "Fragments of An Unfinished Poem". Line eighty-six, "The most astounding oracles since Balaam's donkey spoke", illustrates the first method. Line forty-five, "Sees in its treadmill's fruitless jog a heavenward Jacob's-ladder", illustrates the second. His figures are of many kinds, but usually the simile and the metaphor are given the preference.

This Biblical embroidery that winds itself in and out through his poetry gives a particular loveliness and charm not found in the works of some of Lowell's contemporaries in England who were greater poets than he. For example, this particular kind of loveliness and charm is markedly absent in the classical poetry of Matthew Arnold or the pagan poetry of Algernon Swinburne. Poetry
influenced by the Bible has a certain tranquillity or repose in it. This is true of Lowell's poetry. A part of its charm, indeed, comes through its quietness and repose. The person who knows little about the Bible and cannot recognize an allusion when he sees one can still find much delight in Lowell's poetry, but the one who has a knowledge of the Bible finds a richness of charm and beauty there that the first person can never find.

The Bible, then, has added to Lowell's poetry charm, weight, and tone, and has given its style a dignity and homeliness indicative of the spirit not only of New England but of America in the nineteenth century. It has given to his poetry ethical and moral value and beauty and richness.
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POETRY OF JAMES RUSSELL LOWELL

"Irene"

Line 12: An Eden where the snake did never enter.

Genesis 3:1: Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the Garden?

II Corinthians 11:3: But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Lines 56-57: In-seeing sympathy is hers, which chasteneth
No less than loveth.

Hebrews 12:6: For whom the Lord loveth he chasteneth.

Revelation 3:19: As many as I love, I rebuke and chasten.

Line 59: To pour the balm of kind looks on the wound.

Jeremiah 8:22: Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?
Jeremiah 46:11: Go up into Gilead, and take balm,  
O virgin daughter of Egypt: in vain dost thou use many medicines;  
there is no healing for thee.

Jeremiah 51:8: Babylon is suddenly fallen and  
destroyed: wail for her; take balm for her pain, if so be she  
may be healed.

Lines 63-64: No jealousy, no Levite pride  
That passeth by upon the other side.

Luke 10:32: And in like manner a Levite also  
when he came to the place, and saw him, passed by on the other  
side.

"Ode"

Line 27: Behold the holy man! Behold the  
Seer!

I Samuel 9:9: Beforetime in Israel, when a man  
gave to enquire of God, thus he  
spoke, come, and let us go to the  
seer: for he that is now called  
a Prophet was beforetime called  
a Seer.

Line 30: The universal sorrow of mankind.  
Therefore the Lord God sent him  
forth from the garden of Eden,  
to till the ground from whence  
he was taken.
Line 32: The tree of wisdom grew with sturdy rind.

Genesis 2:9: And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Genesis 3:6: And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Line 99: There is still need of martyrs and apostles.

Luke 6:13: And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.

Lines 147-148: Who sees a brother in the evil-doer, and finds in Love the heart's-blood of his song.

Proverbs 25:21: If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink.

Line 154: Laying awhile its crown of thorns aside.

Mark 15:17: And they clothed him with purple, and platted a crown of thorns, and put it about his head.
Matthew 27:29: And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

John 19:5: Then came Jesus forth, wearing the crown of thorns, and the purple robe.

"A Requiem"

Lines 29-30: Thy body was a fetter That bound me to the flesh.

Romans 8:7, 8: (7) Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. (8) So then they that are in the flesh cannot please God.

Galatians 5:16: This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

"A Parable"

Line 33: But I looked for signs and wonders.

Isaiah 20:3: And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia.
Jeremiah 32: 20, 21: (20) Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day. (21) And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror.

Psalms 78: 43: How he had wrought his signs in Egypt, and his wonders in the field of Zion.

Psalms 105: 27: They shewed his signs among them, and wonders in the land of Hoon.

Daniel 6: 27: He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

Acts 7: 36: He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

Line 38: As I girt my loins to start.
Proverbs 31: 17: She girdeth her loins with strength, and strengtheneth her arms.
I Kings 18: 46: And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Job 38: 3: Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

II Kings 4: 29: Then he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way-------

Luke 12: 35: Let your loins be girded about, and your lights burning.

Ephesians 6: 14: Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

I Peter 1:13: Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

"Sonnet VI"

Line 14: Too long to have God's holy cause denied,

Joshua 24: 27: And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you lest ye deny your God,
Job 31: 28: This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

Isaiah 59: 13: In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

"Sonnet VII"

Line 14: Hearing the leaves and loving God's dear power.

Acts 8: 10: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

Ephesians 3: 7: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

II Chronicles 25: 8: But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

"Sonnet IX"

Line 5: Yet care I not where in Eternity We live and love.

Isaiah 57: 15: For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit . . . .
Well knowing that there is No backward step for those who feel the bliss Of Faith as their most lofty yearnings high.

I Peter 5: 9: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Romans 5: 2: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

(Other references: Galations 2: 20; II Corinthians 1: 24; Colossians 2:7.)

That they who love are but one step from Heaven.

Matthew 25: 34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world.

"Sonnet X"

But, if thou art to be another ray About the Sun of life.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

In him was life; and the life was the light of men.
"Sonnet XIV"

Line 12: Of serving truth, despised and crucified.

Isaiah 53: 3: He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Matthew 26: 2: Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Matthew 27: 22: Pilate said unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

"Sonnet XV"

Line 4: Whose divine thoughts are natural as breath.

II Peter 1: 4: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"Sonnet XVI"

Line 4: The sky-like spirit of God.

Genesis 1: 2: And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. ("Spirit of God" is repeated many times in the Bible.)
"Sonnet XVII"

Line 6: Of that life-giving Soul which men call fate.

Genesis 2: 7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

"L'Envoi"

Lines 30-31: Each the messiah of some central thought,
For the fulfilment and delight of Man.

John 1: 41: He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

John 4: 25: The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Line 57: The glorious claims of human brotherhood.

Matthew 23: 8: But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

I Peter 3: 8: Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

Line 114: Which tempts, with devilish subtleties of doubt.

Genesis 3: 1: Now the serpent was more subtil than any beast of the field which the Lord God had made.

James 3: 15: This wisdom descendeth not from above, but is earthly, sensual, devilish.
Lines 123-124: The high evangel to our country granted
Could make apostles, yes, with tongues of fire.

Acts 2: 3: And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Line 125: Of hearts half-darkened back again to clay!

Job 33: 6: Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

Job 10: 9: Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

Lines 141-142: Or, parted in the body, yet are one
In spirit and the love of holy things.

Ephesians 4: 4: There is one body, and one Spirit, even as ye are called in one hope of your calling.

Philippians 1: 27: Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

I Corinthians 5: 3: For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.

II Corinthians 5: 8: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
Colossians 2: 5:  For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

"A Legend of Brittany"

Part I, Stanza IV, Lines 1-2: The heart grows richer that its lot is poor, God blesses want with larger sympathies.

James 2: 5: Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Luke 6: 20: And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Part I, Stanza XIX, Lines 2-4: . . . Man could never be A hypocrite when first such maiden grace Smiled in upon his heart.

Romans 12: 9: Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Part II, Stanza III, Line 5: God's love and man's are the selfsame blood. Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God.
Part II, Stanza VI, Lines 1-2: He fell as doth the tempter ever fall, Even in the gaining of his loathesome end.

Luke 10: 18: And he said unto them, I beheld Satan as lightning fall from heaven.

Genesis 3: 14-15: And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Part II, Stanza VI, Lines 3-4: God doth not work as man works, but makes all The crooked paths of ill to goodness tend.

Isaiah 55: 8: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

Matthew 3: 3: The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.


Luke 10: 32: And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
Part II, Stanza VIII, Lines 1-4: Thou wilt not let her wash thy dainty feet With such salt things as tears, or with rude hair Dry them, soft Pharisee, that sit'st at meat With him who made her such, and speak'st him fair.

Luke 7: 36-38: (36) And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. (37) And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, (38) And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Part II, Stanza VIII, Lines 5-6: Leaving God's wandering lambs the while to bleat Unheeded, shivering in the pitiless air.

Ezekiel 34: 6: My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Matthew 18: 12: How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
Part II, Stanza XIII, Lines 5-8: And yet, though thou be pure, the world is foe
To purity, if born in such a shrine;
And, having trampled it for struggling thence,
Smiles to itself, and calls it Providence.

Matthew 7: 6: Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

"Prometheus"

Lines 116, 117: Wrong ever builds on quicksands, but the Right
To the firm centre lays its moveless base.

Matthew 7: 24-27: (24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. (25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. (26) And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
Line 200: A cup of bitterness the worst to taste.
Psalms 69: 21: They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
Mark 15: 23: And they gave him to drink wine mingled with myrrh: but he received it not.

Line 286: Pain's thorny crown for constancy and truth.
Matthew 27: 29: And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
John 19: 2: And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

"An Incident in a Railroad Car"

Stanza XXII, Lines 3-4: But surely shall be crowned at last with those Who live and speak for aye.
James 1: 12: Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

"Rhoeous"

Lines 1-2: God sends his teachers unto every age, To every clime, and every race of man.
Matthew 24: 14: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
Acts 14: 17: Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

"A Glance Behind the Curtain"

Lines 29-30: For Destiny is but the breath of God Still moving in us.

Job 32: 8: But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

Job 33: 4: The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Lines 96-98: . . . . . . . . . . And the Lord Will watch as kindly o'er the exodus Of us his servants now, as in old time.

Exodus 20: 2: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Line 99: We have no cloud or fire.

Exodus 13: 21: And the Lord went before them by day in a pillar of a cloud to lead the way; and by night in a pillar of fire, to give them light; to go by day and night.

Nehemiah 9: 19: Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud parted not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.
Line 100: . . . . . . And haply we
May not pass dry-shod through the
ocean stream.

Exodus 14: 21-22: And Moses stretched out his
hand over the sea; and the Lord
causèd the sea to go back by a strong
east wind all that night, and made
the sea dry land, and the waters were
divided. And the children of Israel
went into the midst of the sea upon
the dry ground: and the waters were
a wall unto them on their right hand,
and on their left.

Hebrews 11: 29: By faith they passed through the
Red Sea as by dry land: which the
Egyptians assaying to do were drowned.

Lines 5-6: Some mystic sentence, written by a hand,
Such as of old made pale the Assyrian
king.

Daniel 5: 5-6: In the same hour came forth fingers
of a man's hand, and wrote over against
the candlestick upon the plaster of the
wall of the king's palace: and the king
saw the part of the hand that wrote.
Then the king's countenance was changed,
and his thoughts troubled him, so that
the joints of his loins were loosed,
and his knees smote one against another.

Lines 116-117: Moreover, as I know that God brings
round
His purposes in ways undreamed by us.

Romans 11: 33: O the depth of the riches both of
the wisdom and knowledge of God! how
unsearchable are his judgments, and his
ways past finding out!
Ecclesiastes 3:11: He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

Isaiah 55:8: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

Lines 118-119: And makes the wicked but his instruments To hasten their own swift and sudden fall.

Psalms 75:10: Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Psalms 7:15: He made a pit, and digged it, and is fallen into the ditch which he made.

Line 126: And rear again our Zion's crumbled walls.

Nehemiah 2:17: Then said I unto them, Ye see the distress that we are in how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

Psalms 51:18: Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.
Lines 136-141: Believe me, 'tis the mass of men
He loves;
And, where there is most sorrow and
most want,
Where the high heart of man is
trodden down
The most, 'tis not because He hides
His face
From them in wrath, as purblind
teachers prate:
Not so: there most is He, for there
is He
Most needed.

Psalms 27: 9: Hide not thy face far from me.
Psalms 102: 2: Hide not thy face from me in the day
when I am in trouble.

Luke 6: 20: And he lifted up his eyes on his
disciples, and said, Blessed be ye
poor: for your's is the kingdom of
God.

Matthew 15: 32: And Jesus called his disciples unto
him, and said, I have compassion on
the multitude, because they continue
with me now three days, and have
nothing to eat: and I will not send
them away fasting, lest they faint
in the way.

Lines 260-261: That only freedom comes by grace
of God
And all that comes not by His grace
must fall.

I Corinthians 1: 4: I thank my God always on your be-
half, for the grace of God which is
given to you by Jesus Christ.

Titus 2: 11: For the grace of God that bringeth
salvation hath appeared to all men.
(The expression "grace of God" is found
many times in the New Testament.)
Lines 262-263: For men in earnest have no time to waste
   In patching fig-leaves for the naked truth.

Genesis 3: 7: And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves to-gether, and made themselves aprons.

Lines 266-268: . . . . . . . I perchance, Am one raised up by the Almighty arm
   To witness some great truth to all the world.

Job 40: 9: Hast thou an arm like God? or canst thou thunder with a voice like him?

Psalms 77: 15: Thou hast with thine arm redeemed thy people, The sons of Jacob and Joseph.

Psalms 89: 13: Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

Isaiah 40: 10: Behold, the Lord God will come with strong hand, and his arm shall rule for him . . . . . . .

"A Chippewa Legend"

Lines 91-93: (More sick at heart than Ruth, and all alone)
   After the harvest of the merciless wolf,
   Grim Boaz.

Ruth 2: 3: And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.
"Columbus"

Lines 34-37: Who weigh the God they not believe with gold, and find no spot in Judas, save that he, Driving a duller bargain than he ought, Saddled his guilt with too cheap precedent.

Matthew 26: 14-15: (14) Then one of the twelve, called Judas Iscariot, went into the chief priests, (15) And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

"An Incident of the Fire at Hamburg"

Lines 27-28: He could not fear, for surely God a pathway would unfold Through this red sea for faithful hearts, as once He did of old.

Hebrews 11: 29: By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

Exodus 14: 22: And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

Lines 35-36: "Sing now and make your voices heard in hymns of praise", cried he, "As did the Israelites of old, safe walking through the sea!"
Exodus 15: 1-18: (1) Then sang Moses and the
children of Israel this song
unto the Lord, and spake, saying,
I will sing unto the Lord, for
he hath triumphed gloriously. . . .
(18) The Lord shall reign for
ever and ever.

"To the Future"

Lines 1-2: O land of Promise! from what
Pisgah's height
Can I behold thy stretch of peace-
ful bowers?

Deuteronomy 3: 27: Get thee up into the top of
Pisgah, and lift up thine eyes
westward, and northward, and
southward, and eastward, and
behold it with thine eyes: for
thou shalt not go over this
Jordan.

Lines 60-62: . . . . . . Conquerors see
With horror in their hands the
accursed spear
That tore the meek One's side
on Calvary.

John 19: 34: But one of the soldiers with a
spear pierced his side, and
forthwith came there out blood
and water.

Luke 23: 33: And when they were come to the
place, which is called Calvary,
there they crucified him.

"The Search"

Stanza II, Line 2: For Christ, I said is King.
Luke 23: 2: And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

John 19: 14: And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

Stanza III, Line 8: His cheap food seemed as manna rare.

Exodus 16: 31: And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

Nehemiah 9: 15: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst.

Psalms 78: 24: And had rained down manna upon them to eat, and had given them of the corn of heaven.

John 6: 31: Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

"The Present Crisis"

Stanza V, Lines 3-4: Some great cause, God's new Messiah, offering each the bloom or blight, Parts the goats upon the left hand, and the sheep upon the right.

John 1: 41: He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.
Matthew 25: 31-33: (31) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: (32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: (33) And he shall set the sheep on his right hand, but the goats on the left.

Stanza VI, Line 5: Troops of beautiful, tall angels, to enshield her from all wrong.

Psalms 91: 11: For he shall give his angels charge over thee, to keep thee in all thy ways.

Stanza VII, Line 4: God's stern winnowers, from whose feet earth's chaff must fly.

Isaiah 41: 15-16: (15) Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. (16) Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

Stanza XI, Line 4: Doubting in his abject spirit, till his Lord is crucified.
Luke 22: 60-62: (60) And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. (61) And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. (62) And Peter went out, and wept bitterly.

Matthew 27: 35: And they crucified him . . . . .

Luke 23: 33: And when they were come to the place, which is called Calvary, there they crucified him.

Acts 2: 23, 36: (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Stanza XIII, Lines 1-2: By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back.

Luke 23: 33: And when they were come to the place, which is called Calvary, there they crucified him.

John 19: 17: And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

Stanza XIII, Line 5: Since the first man stood God-conquered with his face to heaven upturned.
Genesis 3: 23: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Stanza XIV, Line 2: On the morrow crouches Judas with the silver in his hand.

Matthew 27: 3: Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.

"An Indian-Summer Reverie"

Stanza IV, Lines 4-6: Wanders like gleaming Ruth; and as the sheaves Of wheat and barley wavered in the eye Of Boaz as the maiden's glow went by.

Ruth 2: 3,5: (3) And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, . . . . . (5) Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

"The Growth of the Legend"

Lines 43-44: Light, sinewy, graceful, firm-set as the wing From Michael's white shoulder . . . .

Revelation 12: 7: And there was war in heaven: Michael and his angels fought against the dragon . . . . .
Line 52: Since the day of creation, the light and the din of manifold life . . . . .

Genesis 1: 1: In the beginning God created the heaven and the earth.

"Extreme Unction"

Stanza I, Line 4: This crumbling clay yield up its breath.

Job 33: 6: Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

Stanza IV, Line 6: "Bringest thou me my hundred fold?"

Mark 4: 20: And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

(Repeated in Matthew 13: 8, 23)

Stanza VI, Lines 1-2: Christ still was wandering o'er the earth Without a place to lay his head.

Matthew 8: 20: And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

(Repeated in Luke 9: 58)

Stanza VI, Line 4: He shared my cup and broke my bread.

Matthew 25: 35: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.
Stanza VII, Lines 3-4: And the great Maker did not scorn Out of himself to fashion me.

Job 35: 10: Where is God my maker?  
Job 36: 3: And will ascribe righteousness to my maker.

Psalms 95: 6: Let us kneel before the Lord our maker.

Stanza VII, Line 2: Am exiled back to brutish clod.  
Job 10: 9: Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

Psalms 104: 29: Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Stanza VIII, Line 4: A spark of the eternal God.  
Deuteronomy 33: 27: The eternal God is thy refuge, and underneath are the everlasting arms.

Stanza X, Lines 5-6: I hear the reapers singing go Into God's harvest.

Luke 10: 2: Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

"Ambrose"

Stanza I, Line 4: He shielded himself from the father of sin.

John 8: 44: Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
I John 3: 8: He that committeth sin is of the devil; for the devil sinneth from the beginning.

Stanza III, Line 2: Fenced round about with The Lord thus saith.

Jeremiah 45: 4: Thus shalt thou say unto him, The Lord saith thus . . . . . . . . .

The expression, "Thus saith the Lord" occurs more than two hundred times in the Old Testament.

Stanza III, Line 6: That the work of his fingers was divine.

Isaiah 29: 23: But when he seeth his children, the work of mine hands, in the midst of him . . . . . . . .

Ephesians 2: 10: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Stanza IV, Lines 1-2: Then Ambrose said, "All those shall die the eternal death who believe not as I."

Mark 16: 16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Stanza VII, Lines 5-6: And to each in his mercy hath God allowed His several pillar of fire and cloud.

Exodus 13: 21: And the Lord went before them by day in a pillar of a cloud, to lead them the way: and by night in a pillar of fire, to give them light; to go by day and night.

Stanza X, Line 6: Canst thou fit this sign to the Water of Life?
Revelation 21: 6: ... I will give unto him that is athirst of the fountain of the water of life freely.

Revelation 22: 1, 17: (1) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. (17) ... And whosoever will, let him take the water of life freely.

Stanza XI, Line 4: He had talked with an angel face to face.

Genesis 22: 15: And the angel of the Lord called unto Abraham out of heaven.

Genesis 31: 11: And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. (The angel of the Lord spoke to others, as, Balaam, and Elijah.)

I Corinthians 13: 12: For now we see through a glass darkly; but then face to face ... . . . . .

II John 12: ... . . . . but I trust to come unto you, and speak face to face, that our joy may be full.

"Above and Below"

Stanza I, Lines 5-6: While ye sit idle, do ye think The Lord's great work sits idle too?

Matthew 20: 6: And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
Stanza II, Line 2: In God's ripe fields the day is cried.
Matthew 9: 37: Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.
John 4: 35: . . . . Lift up your eyes, and look on the fields; for they are white already to harvest.

Stanza III, Line 1: The Lord wants reapers: oh, mount up.
Matthew 9: 37-38: (37) Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; (38) Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
Luke 10: 2: (Same as above.)
Revelation 14: 15: and another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Stanza III, Lines 1-2: . . . . . Oh mount up, Before night comes, and says, "Too late!"
John 9: 4: I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Stanza III, Line 4: The Master hungered while ye wait.
Matthew 25: 37: Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?
Stanza V, Lines 3-4: But what are thine eleventh hours
He counts with us for morning cheer.

Matthew 20: 6, 9:
(6) And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
(9) And when they came that were hired about the eleventh hour, they received every man a penny.

Stanza V, Lines 6-8: And when He giveth work to do,
The bruised reed is amply tough
To pierce the shield of error through.

Isaiah 42: 3:
A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.
(Repeated in Matthew 12: 20.)

Stanza VI, Lines 7-8: For meek Obedience, too, is Light,
And following that is finding Him.

John 7: 17:
If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John 8: 12:
Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 12: 46:
I am come a light into the world, that whosoever believeth on me should not abide in darkness.
"An Interview with Miles Standish"

Stanza XVII, Line 4: A John the Baptist crying.  
Matthew 3: 1, 3: (1) In those days came  
John the Baptist, preaching  
in the wilderness of Judaea.  
(3) For this is he that was  
spoken of by the prophet  
Esaia, saying, The voice of  
one crying in the wilderness.

"On the Capture of Fugitive Slaves near Washington"

Stanza X, Line 3: And signs to us are offered  
as erst to Pharaoh.  
Exodus 7: 3: And I will harden Pharaoh's  
heart, and multiply my signs  
and my wonders in the land  
of Egypt.

Stanza X, Lines 3-4: If we are blind, their exodus,  
like Israel's of yore,  
Through a Red Sea is doomed to  
be, whose surges are of gore.  
Hebrews 11: 29: By faith they passed through  
the Red sea as by dry land:  
which the Egyptians assaying  
to do were drowned.

Stanza XI, Lines 1-2: 'Tis ours to save our brethren,  
with peace and love to win  
Their darkened hearts from  
error, ere they harden it to sin.  
Isaiah 63: 17: 0 Lord, why hast thou made us  
to err from thy ways, and  
hardened our heart from thy fear?  
Mark 6: 52: For they considered not the  
miracle of the loaves: for  
their heart was hardened.
Stanza XI, Line 4: Ere long the Great Avenger
takes the work from out his hands.
I Thessalonians 4: 6: That no man go beyond and de-
fraud his brother in any matter:
because that the Lord is the
avenger of all such . . . . .
Romans 13: 4: ... For he is the minister
of God, a revenger to execute
wrath upon him that doeth evil.

"The Ghost-Seer"

Line 11: Where ye sell your God-given
lives.

Genesis 1: 27: And God created man in his own
image, in the image of God
created he him, male and female
created he them.

Lines 84-87: There walks Judas, he who sold
Yesterday his Lord for gold,
Sold God's presence in his heart
For a proud step in the mart.

Matthew 26: 14-15: (14) Then one of the twelve,
called Judas Iscariot, went
unto the chief priests, (15)
And said unto them, What will
ye give me, and I will deliver
him unto you? And they coven-
anted with him for thirty pieces
of silver.

Line 153: He must see his angel guide.
Psalms 91: 11: For he shall give his angels
charge over thee, to keep thee
in all thy ways.
"Studies for Two Heads"

Part II, Stanza II,
Lines 7-10: 'Tis likest to Bethesda's stream,
Forewarned through all its thrilling springs,
White with the angel's coming gleam,
And rippled with his fanning wings.

John 5: 2,4:
(2) Now there is at Jerusalem
by the sheep market a pool, which
is called in the Hebrew tongue
Bethesda, having five porches.
(4) For an angel went down at a
certain season into the pool, and
troubled the water: whosoever then
first after the troubling of the
water stepped in was made whole
of whatsoever disease he had.

"On the Death of a Friend's Child"

Line 15: 'Tis sorrow builds the shining
ladder up.

Genesis 28: 12:
And he dreamed, and behold a
ladder set upon the earth, and
the top of it reached to heaven:
and behold the angels of God
ascending and descending on it.

Line 21: But all God's angels come to us
disguised.

Psalms 104: 4:
Who makest his angels spirits;
his ministers a flaming fire.

Line 29: When Jesus touched the blind
man's lids with clay.

John 9: 6: When he had thus spoken, he
spat on the ground, and made
clay of the spittle, and he
anointed the eyes of the blind
man with the clay.
Stanza VII, Line 3: Bearing up the Ark is lightsome, golden as is hid within.
Joshua 3: 14: ... And the priests bearing the ark of the covenant before the people.

Stanza VII, Line 4: While we Levites share the offerings, richer by the people's sin.
I Chronicles 23: 28, 31: (28) Because their [Levites] office was to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God.
(31) And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord.

"A Parable"

Stanza I, Line 1: Said Christ our Lord, "I will go and see".
Luke 2: 11: For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Stanza II, Line 1: Then said the chief priests, and rulers, and kings,
Matthew 16: 21: From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders
and chief priests and scribes, and be killed, and be raised again the third day.

Stanza II, Line 2: Behold, now, the Giver of all good things.

James 1: 17: Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Stanza V, Line 4: The son of Mary heard bitter groans.

Matthew 2: 11: And when they were come into the house, they saw the young child with Mary his mother...

Stanza VIII, Line 2: Ye have fenced my sheep from their Father's fold.

Psalms 100: Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Stanza X, Lines 1-2: Our task is hard, with sword and flame
To hold thine earth forever the same.

Genesis 3: 24: So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

"Ode"

Stanza II, Line 6: . . . . . . . . . . . since God
The wine-press of the deluge trod.
Genesis 6: 17: And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

Isaiah 63: 3: I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Stanza V, Lines 3-4: And, bright as Noah saw it, yet For you the arcing rainbow glows.

Genesis 9: 13: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Stanza V, Lines 5-6: A sight in Paradise denied To unfallen Adam and his bride.

Genesis 2: 22: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

"Freedom"

Line 79: A pearl beneath the feet of Austrian swine.

Matthew 7: 6: Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

"Bibliolaters"

Lines 5-6: As if the Shepherd who from the outer cold Leads all his shivering lambs to one sure fold.
Isaiah 40: 11: He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

John 10: 16: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Line 10: But He therewith the ravening wolf can chase.

Matthew 7: 15: Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.

Line 23: by prophet ears from Hor and Sinai caught.

Numbers 20: 23: And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom.

Numbers 1: 1: And the Lord spake unto Moses in the wilderness of Sinai . . .

Line 25: Drew dry the springs of the All-knowner’s thought.

Matthew 10: 29-30: (29) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. (30) But the very hairs of your head are all numbered.

Line 31: And find’st not Sinai, ’tis thy soul is poor.

(Lowell refers or alludes often to Sinai. Sometimes he is thinking of the wilderness or the mount of Sinai, and sometimes, as in this instance, he is thinking of the revelation made to Moses. "Sinai" appears often in the Old Testament.)
Line 34: Intent on manna still and mortal ends.
Exodus 16: 35: And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

"To Lamartine"

Stanza XI, Line 6: Thy aim was higher, -thou hast climbed a Cross!
Mark 15: 30: Save thyself, and come down from the cross.

"To John Gorham Palfrey"

Line 43: O Mother State, how quenched thy Sinai's fires!
Numbers 28: 6: It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.
Deuteronomy 10: 4: ... .which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly ... .

"To W. L. Garrison"

Stanza IV, Lines 1-2: O Truth! O Freedom! how are ye still born
In the rude stable, in the manger murst!
Luke 2: 7: And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Stanza XI, Line 4: Ye earn the crown, and wear it not in vain.
James 1: 12: Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

"Elegy on the Death of Dr. Channing"

Stanza XV, Line 3: ... but God will lead The prodigal soul from want and sorrow home.

Luke 15: 22-24: (22) But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: (23) and bring the fatted calf, and kill it, and let us eat and make merry: (24) for this my son was dead, and is alive again; he was lost and is found.

"The Vision of Sir Launfal"

Prelude, Line 12: We Sinais climb and know it not.
Exodus 34: 4: ... and Moses rose up early in the morning, and went up into mount Sinai, as the Lord had commanded him.

Matthew 26: 27: And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.
(Other references: Mark 14: 23; Luke 22: 17; I Corinthians 11: 25)
Part II, Line 42: An image of Him who died on the tree.

Luke 23: 33: And when they were come to the place, which is called Calvary, there they crucified him.

(Repeated in John 19: 17, 18; Mark 15: 22-25; Matthew 27: 33-35)

Part II, Line 43: Thou hast had thy crown of thorns.

Matthew 27: 29: And when they had platted a crown of thorns, they put it upon his head.

(Repeated in Mark 15: 17; John 19: 2)

Part II, Lines 45-46: And to thy life were not denied
The wounds in the hands and feet and side.

Luke 23: 33: and when they were come to the place, which is called Calvary, there they crucified him.

John 19: 34: But one of the soldiers with a spear pierced his side.

Part II, Line 47: Mild Mary's Son, acknowledge me.

Matthew 2: 11: And when they were come into the house, they saw the young child with Mary his mother.

Part II, Lines 65-68: The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight,
As the pillar that stood by the Beautiful Gate.
Acts 3: 1-10: (1) Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. (2) And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. . . (10) And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

Part II, Lines 69-70: Himself the Gate whereby men can 

Enter the temple of God in man.

John 10: 7: Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep.

Part II, Lines 78-83: Thou hast spent thy life for the Holy Grail; Behold, it is here,—this cup which thou Didst fill at the streamlet for me but now; This crust is my body broken for thee, This water his blood that died on the tree; The Holy Supper is kept, indeed.

Matthew 26: 26-28: (26) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. (27) And he took the cup, and gave thanks, and gave
it of them, saying, Drink ye all of it; (28) For this is my blood of the new testament, which is shed for many for the remission of sins.

"Letter from Boston"

Line 110: Old Sinai burns unquenchably
         Upon his lips.
         ("Sinai"—see note on page 52.)

Lines 112-113: Hot-blazing soul from fierce Judea, Habakkuk, Ezra, or Hosea.
         Judea, a southern part of Palestine under Roman sway.

Line 134: A kind of maddened John the Baptist.
Matthew 3: 1: In those days came John the Baptist, preaching in the wilderness of Judaea.

Line 146: A Judith, there, turned quakeress.
Genesis 26: 34: And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite.

Line 173: Is laid to the Babylonian meretrix.
Revelation 14: 8: And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
Revelation 17: 5: And upon her forehead was a name written, mystery, Babylon the Great, the Mother of Harlots and abominations of the Earth.

Line 179: Pays God a seventh of the year. (No doubt Lowell is here referring to the commandment that we should keep the Sabbath holy (Exodus 20: 8), and to the statement (Genesis 2: 2), that God in creating the earth worked six days and rested the seventh.)

"A Fable for Critics"

Line 310: And threatened them all with the judgment to come.

Acts 24: 25: And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Line 485: As the climax of woe, would to have Job have presented. Job is the hero of the Book of Job in the Old Testament. He is an exemplar of great patience.

Line 803: Every word that he speaks has been fierily furnaced.

Daniel 3: 11: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.
Line 909: To the brain of the tough old Goliath of sin.
I Samuel 17: 4: And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

Line 921: Who have beaten your pruninghooks up into swords.
Joel 3: 10: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

Line 1018: Only, while she was kneading and shaping the clay.
Jeremiah 18: 6: O house of Israel, cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

Line 1086: To love one another you're too like by half.
John 15: 12: This is my commandment, That ye love one another, as I have loved you.

Line 1477: Such as prayed, smiting Agag on red Marston Moor.
I Samuel 15: 33: And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

Line 1481: About finding a happiness out of the Psalms.
Psalms is a book of lyrical writings of the Old Testament.
Line 1485: And has its own Sinais and thunder-ings still.
(See note on page 52.)

Line 1589: And rattle away till he's old as Methusalem.

Genesis 5: 27: And all the days of Methusalah were nine hundred sixty and nine years: and he died.

Line 1590: At the head of a march to the last new Jerusalem.

Revelation 21: 2: And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"The Unhappy Lot of Mr. Knott"

Part III, Line 72: Creatures of Sadducistic race.

Matthew 22: 23: The same day came to him the Sadducees, which say that there is no resurrection.
(Repeated Luke 20: 27.)

Line 161: Socrates, Fenelon, Job, Stow.

Job 1: 1: There was a man in the land of Uz, whose name was Job. . . . . . . . .

Line 249: Cambyses, Tasso, Tubal-Cain.

Genesis 4: 22: And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron.

"Fragments of An Unfinished Poem"

Line 2: And have some reason to surmise that I descend from Adam.
Genesis 2: 7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Line 18: Scot-free from Dan to Beersheba upon a simple vow.

Judges 20: 1: Then all the children of Israel went out, and the congregation was gathered as one man, from Dan even to Beersheba, with the land of Gilead, unto the Lord in Mizpeh.

Line 45: Sees in its treadmill's fruitless jog a heavenward Jacob's-ladder.

Genesis 28: 12: And he dreamed; and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

Lines 60-61: From Adam, empty-handed Youth hath always heard the hum Of Good Times Coming, and will hear until the last day come.

Genesis 2: 7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Line 86: The most astounding oracles since Balaam's donkey spoke.

Numbers 22: 28: And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?
Line 106: Brave Jeremiah, you are grand and terrible.
Jeremiah was a great Hebrew prophet. His preaching is recorded in the book of his name in the Old Testament.

Line 107: a sign
And wonder, but were never quite a popular divine.
Daniel 4: 2-3: (2) I thought it good to shew the signs and wonders that the high God hath wrought toward me. (3) How great are his signs! and how mighty are his wonders!

Line 148: The Romans had as little art as Noah in his ark.
Genesis 7: 7: And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

"An Oriental Apologue"

Stanza III, Line 7: They toiled not, neither did they spin.
Matthew 6: 28: And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

Stanza XXII, Line 7: Of God's own image in their brother men.
Genesis 1: 27: So God created man in his own image, in the image of God created he him; male and female created he them.

Stanza XXVI, Lines 7-8: 'twas Gabriel sent to reward my faith, I know him well.
Daniel 8: 16: And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Luke 1: 19: And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. Gabriel was an angel that brought comfort and sympathy to man. In Jewish tradition he was an archangel of judgment and death; in Christian tradition he was an archangel of mercy.

Stanza XXX, Line 3: But, finding that this kind of manna coldly Sat on their stomachs, . . . . .

Psalms 78: 24: And had rained down manna upon them to eat, and had given them of the corn of heaven.

"The Biglow Papers--First Series"
"The Two Gunners"

Line 6: Ther Sabbath-breakin' to spy out.
Exodus 20: 8: Remember the sabbath day, to keep it holy.

No. I "A Letter"

Stanza XX, Lines 5-6: Man hed ough' to put asunder Them thet God has noways jined.

Mark 10: 9: What therefore God hath joined together, let not man put asunder. (Repeated in Matthew 19: 6.)
Line 80: But when I jined I warn't so wise ez that air queen o'Sheby.

I Kings 10: 1: And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

No. III "What Mr. Robinson Thinks"

Stanza VI, Line 3: An' the angel thet writes all our sins in a book.

Revelation 20: 12: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

No. V "The Debate in the Sennit"

Stanza IV, Line 4: An' realises our Maker's orig'nal idee.

Psalms 95: 6: 0 come, let us worship and bow down: let us kneel before the Lord our maker.

Stanza XII, Line 4: Thet the last crumb of Edin on airth sha'n't be spiled.

Genesis 2: 8: And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

No. VI "The Pious Editor's Creed"

Stanza I, Line 4: In them infarnal Phayrisees.
Matthew 23: 13: But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Stanza V, Line 3: The bread comes back in many days.

Ecclesiastes 11: 1: Cast thy bread upon the waters: for thou shalt find it after many days.

Stanza XIII, Lines 5-6: This heth my faithful shepherd ben, In pasturs sweet heth led me.

Psalms 23: 1-2: (1) The Lord is my shepherd; I shall not want. (2) He maketh me to lie down in green pastures: he leadeth me beside the still waters.

No. VIII  "A Second Letter from B. Sawin, Esq."

Line 43: Canaan, a reg'lar Promised Land flowin' with rum and water.

Genesis 12: 5,7: (5) And Abram took Sarai his wife, and Lot his brother's son . . . . ; and they went forth to go into the land of Canaan . . . . (7) And the Lord appeared unto Abram, and said, Unto thy seed will I give this land . . .

Exodus 33: 3: Unto a land flowing with milk and honey . . . (In Line 43, Lowell parodies the phrase from Exodus 33: 3.)
"The Biglow Papers--Second Series"

No. I "Birdofredum Sawin, Esq. to Mr. Hosea Biglow"

Line 48: 'I warn't heartier food then though't wuz made out o' the tree o' knowledge.

Genesis 2: 9: And out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Line 94: ... a cross of stripe'd pigan' one o' Jacob's lambs.

Genesis 30: 40: And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

Line 95: 'I wuz Dannil in the lion's den, new an' enlarged edition.

Daniel 6: 16: Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

Lines 190-191: For Jacob warn't a suckemstance to Jeff at financierin'; He never'd thought o' borryin' from Esau like all nater.
Genesis 25: 33, 34: (33) And Jacob said, Swear to me this day; and he swear unto him: and he sold his birthright unto Jacob. (34) Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Line 192: An', stid o' wastin' pottage, he'd ha' eat it up an' owed it.

Line 204: Her thirds wuz part in cotton-land, part in the curse of Canaan.

Genesis 9: 25: And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

Line 206: With nothin' to feel riled about much later'n Eddam's fall.

Genesis 3: 23: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

No. II "Mason and Slidell: A Yankee Idyll"

Line 128: Hain't she the Ten Commandments in her pus?

Exodus 34: 28: And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.
Line 247: You'd thought he held by Gran'ther Adam's will.

Genesis 5: 1,2: (1) This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; (2) Male and female created he them, and called their name Adam, in the day when they were created.

Line 297: We want some more o' Gideon's sword, I jedge.

Judges 7: 14: And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for unto his hand hath God delivered Midian, and all the host.

Line 303: Pharo's lean kine hung on for seven long year.

Genesis 41: 27: And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

Lines 325-326: An' God wun't leave us yit to sink or swim, Ef we don't fail to du wuts right by Him.

Psalms 37: 28: For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

Line 344: Against the poorest child of Adam's kin.

Genesis 5: 1: This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.
Lines 35-36: Ham's seed wuz gin to us in chairge, an' shouldn't we be li'ble
In Kingdom Come, if we kep' back their priv'lege in the Bible?

Genesis 9: 18: And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

Kingdom Come is an expression that no doubt has Biblical basis. It probably came from the many references in the Gospels to "the kingdom of God come nigh unto you".

Line 39: All things wuz gin to man for's use, his service, an' delight.

Genesis 1: 29: And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Line 70: To lose the thread, because, ye see, he bellared like all Bashan.

Psalms 22: 12-13: (12) Many bulls have compassed me: strong bulls of Bashan have beset me round. (13) They gaped upon me with their mouths, as a ravening and a roaring lion.

Line 73: It growed and growed like Jonah's gourd, a kin' o' whirlin' ketched me.
Jonah 4: 6: And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

Line 112: Ez Pickens an' the rest on' em, an' older'n Noah's flood.

Genesis 7: 7: And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Line 170: Makes a man feel unannermous ez Jonah in the whale.

Jonah 1: 17: Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

No. V "Speech of Honourable Preserved Doe in Secret Caucus"

Line 10: It's a-follerin Moses 'thout losin' the flesh-pots.

Exodus 16: 3: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Line 66: 'Thout't wuz sunthin' ez pressin' ez Gabr'el's las' trump?
I Corinthians 15: 52: In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Line 135: But they won't never dare tu; you'll see 'em in Edom.

Genesis 32: 3: And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

No. VI "Sunthin' in the Pastoral Line"

Line 260: Nothin' from Adam's fall to Huldy's bonnet.

Genesis 3: 23: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Line 279: Sez gran'ther, "and let every man-child die".

Matthew 2: 16: Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Line 231: Up, Isr'el, to your tents an' grind the sword!

I Kings 12: 16: ... to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.
No. VII  "Latest Views of Mr. Biglow"

Lines 23-24:  Or that ther'd ben no Fall o' Man, 
If Adam'd on'y bit a sweetin'? 

Genesis 3: 17:  And unto Adam he said, because thou 
hast hearkened unto the voice of thy 
wife, and hast eaten of the tree of 
which I commanded thee, saying, Thou 
shalt not eat of it: cursed is the 
ground for thy sake; in sorrow shalt 
thou eat of it all the days of thy 
life.

Line 44:  When they wuz madder than all Bashan. 
Psalms 22: 12:  Many bulls have compassed me: strong 
bulls of Bashan have beset me round.

Lines 141-144:  Men ain't made angels in a day, 
No matter how you mould an' labor 'em, 
Nor 'riginal ones, I guess don't stay 
With Abe so of'n ez with Abraham. 

Genesis 18: 2:  And he (Abraham) lift up his eyes 
and looked, and lo, three men stood 
by him: and when he saw them, he ran 
to meet them from the tent door, and 
bowed himself toward the ground.

No. X  "Mr. Hosea Biglow to the Editor of the 
Atlantic Monthly"

Lines 149-150:  I'd sooner take my chance to stan' 
At Judgment where your meanest slave 
is. 

II Corinthians 5: 10:  For we must all appear before 
the judgment seat of Christ; that every 
one may receive the things done in his 
body, according to that he hath done, 
whether it be good or bad.
"Under the Willows"

Lines 84-85: I care not how men trace their ancestry,
To ape or Adam: let them please their whim.

Genesis 5: 1-2: (1) This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; (2) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

"Godminster Chimes"

Line 13: From Calvary shines the altar's gleam.
Luke 23: 33: And when they were come to the place, which is called Calvary, there they crucified him . . .

Line 17: And all the way from Calvary down.
Luke 23: 33: (Given above.)

Line 27: Lives ending at the Cross I trace.
John 19: 17: and he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

Lines 29-30: One Mary bathes the blessed feet
With ointment from her eyes.
Luke 7: 38: And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
Lines 31-32: With spikenard one, and both are sweet,
For both are sacrifice.

John 12: 3: Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Line 51: When Christ for all shall risen be.
Mark 16: 6: And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

Lines 53-54: That Pentecost when utterance clear
To all men shall be given.
Acts 2: 1,4: (1) And when the day of Pentecost was fully come, they were all with one accord in one place. (4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"An Invitation"

Line 20: The same that Father Adam knew.
Genesis 5: 2: Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Lines 78-80: As upon Adam, red like blood,
'I ween him and Eden's happy wood,
Glared the commissioned angel's shield.
Genesis 3: 24: So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

"After the Burial"

Line 1: Yes, faith is a goodly anchor.
Hebrews 6: 19: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.

Line 39: But not all the preaching since Adam.
Genesis 2: 7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

"What Rabbi Jehosha Said"

Line 3: Perfect as Michael and the rest.
Jude 1: 9: Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

"Gold Egg: A Dream-Fantasy"

Line 34: That bloomed, like Adam, from the mud.
Genesis 2: 7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Line 148: Not fresher that which Adam knew.

Genesis 2: 7: (Quoted above.)

"A Familiar Epistle to a Friend"

Line 71: I side with Moses 'gainst the masses.

Exodus 32: 19: And it came to pass, as soon as he came high unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and break them beneath the mount.

(LOWELL in the line quoted above is alluding to the specific instance of Moses' anger, but he uses "masses" to mean people in general, or the masses of people as one sees them.)

Line 177: Since Noah's keel, a subject seeks.

Genesis 6: 14: Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

"Ode Recited at the Harvard Commemoration"

Stanza V, Line 16: Whether from Baal's stone obscene.
I Kings 16: 32: And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

Stanza VI, Lines 18-19: Once more a shepherd of mankind indeed, Who loved his charge, but never loved to lead.

John 10: 14-15: (14) I am the good shepherd, and know my sheep, and am known of mine. (15) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Stanza VIII, Lines 1-2: We sit here in the Promised Land That flows with Freedom's honey and milk.

Exodus 3: 8: And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey . . . .

"The Cathedral"

Line 345: Bribed intercessor with the far-off Judge.

Hebrews 12: 23: To the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all . . . .

Line 395: . . . . nor dare trust The Rock of Ages to their chemic tests.
Psalms 18: 2: The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust . . . .
(Repeated in II Samuel 22: 3.)
(Lowell may be referring, too, to the hymn, "Rock of Ages").

Line 487: We can read Bethel on a pile of stones.

Genesis 35: 14-15: (14) And Jacob set up a pillar in the place where he talked with him, even a pillar of stone . . . .
(15) And Jacob called the name of the place where God spake with him, Bethel.

Line 525: Did God, then, wait for one in Bethlehem?

Micah 5: 2: But thou Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Matthew 2: 6: And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Line 553: How make him reverent of a King of kings?

Revelation 17: 14: These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
I Timothy 6: 15: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.

Line 358: ... How save the ark, Or holy of holies, unprofaned a day.

Exodus 26: 33: And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

Hebrews 9: 3: And after the second vail, the tabernacle which is called the Holiest of all.

Line 636: And old Judaea's gift of secret fire.

Exodus 13: 21: And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

Lines 650-651: The Cross, bold type of shame to homage turned, Of an unfinished life that sways the world.

Hebrews 12: 12: Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
"Ode for the Fourth of July 1876"

Part II, Stanza I, Line 35: Kindly with thoughts of Ruth and Bible-days benign.
Ruth 1: 16: And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

"Bankside"

Stanza IV, Line 8: Veiling with garlands Molech's bloody stone.
I Kings 11: 7: Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.
Leviticus 18: 21: And thou shalt not let any of thy seed pass through the fire to Molech . . . .

"With a Copy of Alcassin and Nicolete"

Line 12: Spring up in heartsease such as Eden knew.
Genesis 2: 8: and the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

"An Epistle to George William Curtis"

Line 178: Sees Paradise regained by all mankind.
Genesis 3: 24: So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Revelation 2: 7: He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

"The Black Preacher"

Lines 55-58: 'Whatsoever thy hand shall find thee to do,
That do with thy whole might, or thou shalt rue;
For no man is wealthy, or wise, or brave,
In that quencher of might-be's and would-be's, the grave.'

Ecclesiastes 9: 10: Whatsoever thy hand findest to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Line 59: Bid by the Bridegroom, 'to-morrow', ye said.

Luke 14: 16, 18, 20: (16) Then said he unto him, A certain man made a great supper, and bade many. (18) And they all with one consent began to make excuse . . . . . (20) And another said, I have married a wife, and therefore I cannot come.
Line 88: . . . the tenth verse of chapter nine.
Ecclesiastes 9: 10: (Quoted above.)

"Arcadia Rediviva"

Line 30: Although since Adam's day recited.
Genesis 2: 7: And the Lord God formed man of the
dust of the ground, and breathed into
his nostrils the breath of life; and
man became a living soul.

Lines 51-52: Who, when the plant of Eden dies,
is privileged once more to sow it?
Genesis 2: 8: And the Lord God planted a garden
eastward in Eden; and there he put the
man whom he had formed.

"On Burning Some Old Letters"

Line 76: In dream-Edens of our own.
Genesis 2: 8: (Given above.)

"A Christmas Carol"

Lines 1-2: "What means this glory round our
feet,"
The Magi mused, "more bright than morn?"
Luke 2: 8-9: (8) And there were in the same
country shepherds abiding in the field,
keeping watch over their flock by night.
(9) And, lo, the angel of the Lord came
upon them, and the glory of the Lord
shone round about them: and they were
sore afraid.
Lines 3-4: And voices chanted clear and sweet, "To-day the Prince of Peace is born!"

Luke 2: 10-11: (10) And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. (11) For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Line 5: "What means that star", the Shepherds said.

Matthew 2: 1-2: (1) Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. (2) Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Lines 7-8: And angels, answering overhead, Sang, "Peace on earth, good-will to men!"

Luke 2: 13-14: (13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, (14) Glory to God in the highest, and on earth peace, good will toward men.

Lines 15-16: That little children might be bold In perfect trust to come to Him.

Matthew 19: 14: But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Line 17-18: All round about our feet shall shine A light like that the wise men saw.
Luke 2: 9: And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

Line 24: Sing, "Peace on earth, good-will to men!"

Luke 2: 14: Glory to God in the highest, and on earth peace, good will toward men.

Line 28: "To-day the Prince of Peace is born!"

Luke 2: 11: For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Isaiah 9: 6: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Franciscus De Verulamio Sic Cogitavit"

Line 10: As Adam still wet with God's dew.

Genesis 2: 7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

"The Secret"

Line 7: Only one magic is that of the Master.

Matthew 23: 10: . . . for one is your Master, even Christ.
Ephesians 6: 9: ... knowing that he who is both their Master and yours is in heaven ... 

"Fitz Adam's Story"

Lines 449-452: A small, dry man he was, who wore a queue, 
And one white neckcloth all the week-days through,— On Monday white, by Saturday as dun As that worn homeward by the prodigal son.

Luke 15: 18: I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

Lines 475-476: He honored Moses, but, when gain he planned, Had his own notion of the Promised Land.

Numbers 27: 12: And the Lord said unto Moses, Get thee up into this mount Abarium, and see the land which I have given unto the children of Israel.

"The Flying Dutchman"

Line 39: Some statement of Balaam's impeaching.

Numbers 24: 10-11: (10) And Balak's anger was kindled against Balaam, and he smote his hands to-gether: and Balak said unto Balaam, I called
thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.
(11) Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

Line 40: Giving Eve a due sense of her crime.

Genesis 3: 6: And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Lines 43-44: With the Water of Life itself washing The life out of earth, sea, and sky.

Revelation 22: 17: ... And whosoever will, let him take the water of life freely.

"Credimus Jovem Require"

Lines 75-76: The devil's crook episcopal, Still borne before him since the Fall.

Revelation 12: 9: And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
Line 156: Instead of God in David's psalms, David, a king of Israel, wrote many of the lyrics in the book of psalms, one of the books of the Old Testament.

Line 186: From Moses and his burning bush. Exodus 3: 2: And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked; and, behold, the bush burned with fire, and the bush was not consumed.

"Tempora Mutantur"

Line 28: The Ten Commandments had a meaning, then.
Exodus 34: 28: And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.
Deuteronomy 4: 13: And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

"In the Half-Way House"

Stanza III, Line 1: We called it our Eden, that small patent-baker.
Genesis 2: 8: And the Lord God planted a garden eastward, in Eden; and there he put the man whom he had formed.
Stanza III, Line 4: Did Adam have duns and slip down a back-lane?

Genesis 2: 7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Stanza III, Line 5: Nay, after the Fall did the modiste keep coming?

Genesis 3: 23: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Stanza III, Line 6: With last styles of fig-leaf to Madam Eve's bower?

Genesis 3: 7: And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Stanza III, Line 7: Did Jubal, or whoever taught the girls thrumming.

Genesis 4: 21: And his brother's was Jubal: he was the father of all such as handle the harp and organ.

"At the Burns Centennial"

Stanza X, Line 8: As sure as my name's Noah!

Genesis 6: 8: But Noah found favor in the eyes of the Lord.

Noah built the ark to escape the flood. The story of the flood is found in Genesis.
Stanza XI, Lines 7-8: I once heard call from o'er me, 'Saul, Why persecutest thou me?'

Acts 9: 4: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Stanza XII, Line 5: Here David sighed; . . .

I Samuel 16: 13: Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.

David was the youngest son of Jesse of Bethlehem. In his youth he was a shepherd boy; later in his life he was king of Israel.

Stanza XIII, Lines 5-6: A cross stretched, ladder-like secure From earth to heaven's own portal.

Genesis 28: 12: And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Stanza XV, Lines 1-2: If not a sparrow fall, unless The Father sees and knows it.

Matthew 10: 29: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

"At the Commencement Dinner 1866"

Line 13: Some poor stick requesting, like Aaron's, to bud.
Numbers 17: 8: And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

Line 76: Their memory who saved us from all talking Hebrew.

Genesis 11: 7: Let us go down, and there confound their language, that they may not understand one another's speech.

Lines 77-78: A toast that to deluge with water is good, For in Scripture they come in just after the flood.

Genesis 10: 32: These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Lines 81-82: The builders of Babel, to whose zeal the lungs Of the children of men owe confusion of tongues.

Genesis 11: 9: Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of the earth.

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Line 3: The Ten Commandments will not budge.
Deuteronomy 4: 13: And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

"How I Consulted the Oracle of the Goldfishes"

Line 99: Not such as shook the knees of Saul.
I Samuel 28: 20: Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel . . . .

Line 152: Happy as Eden's primal fish.
Genesis 2: 10: And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

"St. Michael the Weigher"

Lines 7-8: Since old Adam's hopeless eyes Backward searched for Paradise.
Genesis 3: 23: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Line 27: Cups that lit Belshazzar's feast.
Daniel 5: 1: Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.
GENERAL ALLUSIONS

"Sonnet XVIII"

Line 14: Save in the forethought of the Eternal One.

"Sonnet XIX"

Lines 2-4: ... the poet's soul should look into the Endless Promise, nor should brook One prying doubt to shake his faith sublime.

"Sonnet XXI"

Line 2: Its winged seed dropped down from Paradise.

"L'Envoi"

Lines 10-12: In the benignness of that Providence Which shapes from out our elements awry The grace and order that we wonder at.

"A Legend of Brittany"

Part I, Stanza XIV, Line 8: And turned life's crowning bliss to deadly sin.
"A Glance Behind the Curtain"

Lines 132-133: No: when He moves His arm, it is to aid Whole peoples, heedless if a few be crushed. (The figure of God's moving his arm is Biblical.)

"The Search"

Stanza III, Line 3: Then came dear Love and shared with me his crust.


Stanza III, Line 14: But straightway I knew these footprints were the Lord's.

Stanza IV, Lines 13-14: I knelt and wept: my Christ no more I seek, His throne is with the outcast and the weak.

"Extreme Unction"

Stanza VII, Line 6: And Heaven's rich instincts in me grew.

"The Captive"

Stanza XII, Line 5: On the threshold stood an angel.
Stanza XIII, Line 1: Fairest seemed he of God's seraphs. (Seraphs are mentioned several times in the Bible.)

Stanza XIV, Line 3: As Eve heard the songs in Eden.

"On the Death of a Friend's Child"

Lines 24-26: And we behold the seraph's face beneath, All radiant with the glory and the calm Of having looked upon the front of God.

"The Changeling"

Stanza I, Line 4: To the Heavenly Father's knee.

"A Parable"

Stanza III, Line 2: Wherever the Son of Man should tread.

"On the Death of Charles Turner Torrey"

Stanza II, Lines 1-2: He strove among God's suffering poor One gleam of brotherhood to send.

"Elegy on the Death of Dr. Channing"

Line 60: And Eden ope her gates to Adam's seed.
"The Biglow Papers—Second Series"

No. III "Birdofredum Sawin, Esq., to Mr. Hosea Biglow"

Line 58: It's justifyin' Ham to spare a nigger when he's stuffy.

No. V "Speech of Honourable Preserved Doe in Secret Caucus"

Lines 7-8: Jes' lovin' the people is Canaan in view But it's Canaan paid quarterly t'hev 'em love you.

"What Rabbi Jehosha Said"

Lines 18-19: To burn with Seraphs, or to shine With cherubs, deathlessly divine.

"Two Scenes from the Life of Blondel"

Scene I, Line 39: That for the Cross make crashing room.

Scene II, Line 28: And just care for themselves. Well, God cares for the many.

"On Board the '76"

Line 15: The red cross flames aloft, Christ's pledge.

"Fitz Adam's Story"

Line 472: The psalms and prophets partners in his trade.
In Lowell's poems God is named two hundred and two times. He is also spoken of as Providence, Maker, One Soul, One Will, Eternal One, Heavenly Father, Father, Jehovah, All-father, Eternal Mind, and Eternal Judge.

Christ is named twelve times as Christ and nineteen times as Lord. Other names given to him are: King, Messiah, Jesus, Son of Man, Mild Mary's Son, Meek One, Sun of life, and Prince of Peace.

Heaven is mentioned fifty times, but Hell only six times.

The Devil's name appears only a few times. Satan and Lucifer are other names given him.
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