In Memoriam.

A Memorial of Zebina Eastman by His Family (d.1833)
A MEMORIAL OF
ZEBINA EASTMAN
BY
His Family.
ZEBINA EASTMAN.

THE old settlers of the Northwest, the Abolitionists and founders of the Republican party, and the old journalists and printers, were much moved with grief when it was announced in June, 1833, that ZEBINA EASTMAN was dead.

Zebina Eastman was born in North Amherst, Massachusetts, on September 8th, 1815—he died in the village of Maywood, June 14th, 1833, and so was not quite sixty-eight years of age at the time of his death. A very laborious and useful life was his, as will appear from the brief statement of his career contained in these pages. His father was Elijah Eastman, a farmer of Massachusetts, a man of strong convictions and of sterling character, somewhat of a Puritan, which was appropriate, as he was a direct descendant of the Pilgrim of that name, Roger Eastman, who came to this country from England in 1640 and settled in Salisbury, Massachusetts.

Zebina Eastman had the great misfortune, the greatest which can befall a child, to lose both his parents while he was but six years of age. The guardian of the orphan-boy was a most worthy and just man, but somewhat stern, and although he did all that seemed to him necessary to make the motherless lad happy, yet many wretched hours were passed before the ward went out into the world to try his fortune. With a thirst for reading and a passion for books, at a very early age his mind was developed far ahead of his years. One of the first books he owned was a life of the great American printer, Benjamin Franklin, which he bought with the pennies he had saved when about ten years of age from his earnings in his guardian's saw-mill. It is probable that the reading of this book turned his mind toward printing, from the example of that great man whose career has no doubt been the means of directing many an American youth to that pursuit. Largely self-taught and given much to meditation, at the age of fourteen years he determined to become a printer and journalist, and for that purpose en-
entered the printing office of Adams Bros., at Amherst. He developed such a taste for the work and displayed so great mechanical skill that he made rapid progress in his trade and received promotion in the office.

Through his position in the college printing office he was enabled to make some valuable acquaintances and friends. Among them was Isaac C. Pray, who afterward became distinguished as a writer and journalist connected with the New York Herald.

Having remained at his apprenticeship for eighteen months, he realized the need of a better education to prepare himself for his chosen profession. He therefore left the printing office and went to the Hadley (Mass.) Academy, and prepared for college. Among his fellow students in the Latin class were Joseph Hooker, late General Hooker, of the United States Army, and Bishop Harrington, of New York.

Inheriting a tendency toward pulmonary weakness—his family had suffered from consumption, both his parents, a sister and three brothers were victims of that terrible destroyer—his health failed while pursuing his studies and he was forced to abandon his desire for a collegiate education, so, returning to the printing office, he became connected with the Hartford Pearl, which his friend Isaac C. Pray was editing at Hartford, Connecticut.

When eighteen years of age he persuaded his guardian to advance to him the balance of his inheritance, amounting to about two thousand dollars, and with that as his capital went to Fayetteville, Vermont, and embarked in his first business venture of his own, which was the publication of a newspaper, together with Mr. J. A. Tenny, his senior in years and experience, which they called the Vermont Free Press. The first issue was dated June 7, 1834, when Mr. Eastman was not yet nineteen years of age, and stated that it was in the service of the cause of “learning, morals, good order and free institutions.” After six weeks’ trial, Mr. Eastman was deserted by his companion, and so became the sole editor and proprietor. He had the pluck, however, to keep it going till the following spring, the last number containing the significant request to the delinquent subscribers to pay. The capital which he had received from his guardian was before long exchanged for business experience. Remaining in Vermont two or three years longer, he engaged in newspaper correspondence and literary work.
While in Hartford young Eastman became acquainted with
Myron Holley, and there sprang up between the youth and the
early and well-known Abolitionist a friendly feeling. With Mr.
Holley he imbibed larger notions of the rights of man, and he soon
dismissed all ideas of a special literary career and determined to
enter on another field more in consonance with his natural feeling.
While in Vermont he had pondered much on the question of
slavery, and when, in November, 1837, Elijah P. Lovejoy had been
foully murdered by a pro-slavery mob at Alton, he made up his
mind to devote his life-work to the cause of human freedom. In
the same year, 1837, he emigrated to the West, and made his first
stop at Ann Arbor, Michigan, where he remained about twelve
months. In 1839 he came to Chicago, but only remained a short
time, when he went to Peoria, where he worked for a time on the
Peoria Register, then edited by Samuel H. Davis. On the advice
of Mr. Davis he subsequently went to Lowell, LaSalle County,
Illinois, and joined the veteran Abolitionist, Benjamin Lundy, in
publishing the Genius of Universal Emancipation. Mr. Lundy
dying soon after Mr. Eastman had joined him, the latter succeeded
to his paper.

The circumstances of his assuming the mantle of Mr. Lundy
were characteristic. Before leaving Vermont he had become af-
fianced to Miss Mary Jane Corning, of Burlington, daughter of
Captain Malachi Corning, a veteran of 1812, and he was now
saving his earnings that he might have the means wherewith he
would return East and consummate his happiness. While thus
working laboriously and enthusiastically, he left all his wages with
Lundy to keep in his iron safe. Mr. Lundy being suddenly taken
with a fatal illness died insolvent, and all the hard-earned money
of our young printer being mingled with his employer's funds,
was absorbed and used to pay Lundy's debts and funeral expenses,
and so he was left penniless.

Nothing daunted, Mr. Eastman, who was only the printer, wrote
the obituary notice and issued the paper as usual. This notice was
so well expressed and so pleased the family of Lundy and the sup-
porters of the paper, that Mr. Eastman was requested to continue
the publication of the Genius until permanent arrangements
could be made as to the future of the paper, which request was car-
ried out.
This obituary notice so well shows the zeal and ability of its writer, his devotion to his friend and his admiration for his unselfish and noble character, and may in many of its sentiments be so appropriately applied to himself, now that he has crossed the river which so long separated the two, that it is here given in full:

OBITUARY.

August 23, 1839.

It has become our painful duty to announce to the friends of humanity and to the patrons of this paper, the melancholy intelligence of the death of Benjamin Lundy, long the faithful and persevering editor of the Genius of Universal Emancipation. This distinguished philanthropist closed his earthly career on the night of the 22d of August, from the prevailing disease of the country, the bilious fever. He had been unable to attend to the duties of his office for two or three weeks previous, but no alarming appearances were observed until the day before his death.

Thus the world called upon to mourn the departure of one whose life had been devoted to benevolence and humanity,—one whose strength has been exhausted and who has literally worn himself out in the cause of the oppressed and enslaved in our land, which for eighteen years has been the sole and engrossing object of his pursuit, and for which he has toiled unceasingly and persevered with unwavering constancy to his end. Thousands of hearts which already beat with thankfulness for his sympathy will bleed with anguish for his departure—and unnumbered millions in the course of time will look back with joy to his earthly pilgrimage, and hail with blessings the name of the pioneer in the cause of their emancipation.

The philanthropists of this State have unusual cause for grief in this signal visitation. It was but lately that they were called upon to lament the fate of one who fell by the hand of violence and whose shroud is stained with blood—now another champion of liberty, permitted to labor for a season in this vineyard, by the inscrutable hand of God has been taken away—he has finished his task and delivered up the trust committed to his hands. * * * Honor to his name and labor, and rest to his departed spirit! When those who are called great on earth—heros whose cause has been marked with blood and misery—shall perish from the memory of man and fade from the pages of history or be remembered in the lapse of time as the presiding geniuses of the events of honor; then will his humble course of life be marked with beams of light imperishable,—his unassuming spirit shall meet with its just reward, and the form of him who lived for others' good, whose glory was not in the battle-field but whose empire was the human heart, shall be crowned with an un fading wreath by a world redeemed from bondage.

The Printer.

He did all the work on the paper, editing, type-setting, press-work, mailing, everything in fact from the top to the bottom! The
paper was only carried on in this way for a few months, and in October, 1839, he returned East to arrange for his wedding, which, however, he was unable for want of funds to bring about until June 29th, 1840.

Five children were born of this union, of which three died in infancy—the two surviving being a daughter, the wife of I. S. Bartlett, now residing in Wyoming, and a son, Sidney C. Eastman, a member of the Chicago bar; these two, together with his widow, constitute the surviving members of his family.

The youthful pair, immediately after their marriage, started for the West to return to Lowell. They remained in Chicago, however, four months, the bridegroom working in a printing office for ten dollars per week, that being the highest price then paid journeymen printers. Going back to Lowell he entered into partnership with Hooper Warren, of Henry, Ill., who was an earnest anti-slavery man, and they engaged in publishing the *Genius of Liberty* as the successor of the *Genius of Universal Emancipation*. In 1842, invited by several Abolitionists of Chicago, James H. Collins, Dr. C. V. Dyer, H. L. Fulton, S. D. Childs, Calvin DeWolf, N. Rositer, Rev. F. Bascomb, L. C. P. Freer, J. Johnston, and others, he removed to Chicago and started the *Western Citizen*, which became not only the leading anti-slavery organ of the Northwestern States, but also one of the leading papers of Chicago. He was assisted by his friend Hooper Warren, who remained with him during the larger portion of the life of the paper. In 1853 the name of the paper was changed to that of the *Free West*. He commenced the publication of a daily newspaper in 1852, called the *Chicago Daily Times*. It lasted about a year.

In 1850 Mr. Eastman was appointed delegate for Illinois to the World’s Peace Congress at Frankfort, Germany. This was an important epoch in his life. His philanthropic heart took in all reforms which he thought would benefit mankind. The question of Peace among men was at that time much discussed, and plans for the abolition of war and strife and the settlement of international disputes by arbitration were being promoted on both sides of the Atlantic. This convention was largely the results of the suggestions of Elihu Burritt, the “Learned Blacksmith,” as he has been called. It was attended by representatives from all countries. The United States was represented by President Hitchcock, of Amherst College,
Professor C. D. Cleveland, of Philadelphia, D. Bullard, of St. Louis, Rev. E. P. Hall, of Rhode Island, Elihu Burritt, of Connecticut, George Copway, an Ojibway Chief, D. Pennington and H. H. Garrett, colored men, and others. England had a large delegation, among whom were the eminent philanthropists Richard Cobden, Joseph Surge, John Burritt, D. Dick and Edward Fry, Emile Girardin, of Paris, was also there. Dr. Janb, ex-Prime Minister of Hesse Darmstadt, was the President of the Congress.

Mr. Eastman wrote many interesting letters of his experiences on this trip, which were published in his own paper as well as in other newspapers of the day.

It was while attending this convention that Mr. Eastman made the acquaintance of Elihu Burritt, which deepened into a friendship which lasted for life. He was able to do his friend a good turn in after years. While Mr. Eastman was Consul at Bristol, under Lincoln and Johnson, he had the appointment of a Consular Agency at Birmingham, a position subordinate to the Consulate at Bristol, and he caused his friend Burritt, who was then living in London, in straitened circumstances, to be appointed to that place, which proved to be very remunerative.

In the somewhat celebrated contest for Congress between Elihu B. Washburne and Thompson Campbell in 1852, in the then First District of Illinois, extending from Galena to Waukegan, Mr. Eastman declined to support the distinctive Abolition candidate, but recommended the Free-Soilers to vote for Mr. Washburne, preferring him to Mr. Campbell, the then Congressman, who it was alleged had violated his pledges made two years previous.

Mr. Eastman, who was eminently practical in all his political methods, saw that it was time the Liberty party should accomplish something. They held the balance of power,—by voting for a candidate of their own nomination and an adherent of their party, their votes would be thrown away and Campbell, who once betrayed them by false pledges, would again be elected.

By interviewing Mr. Washburne, Mr. Eastman became satisfied that in many respects he was in harmony with the Liberty men, and at all events he was honest. So under the advice of Mr. Eastman the Liberty party votes were cast for Mr. Washburne, giving him the election. From that time on to the present Mr. Washburne rendered eminent services to his country and to humanity.
at large, and both continents recognize his worth. This event was the commencement of his public life, and was the means of creating a warm friendship between him and Mr. Eastman, only to be severed by death. Mr. Washburne has spoken of the aid rendered him by Mr. Eastman at that time as the occasion of whatever political success he had obtained in his after life.

In 1856 the Liberty party was practically merged in the Republican party, and a distinctive organ being no longer necessary, the *Free West* subscription list was transferred to the *Chicago Tribune*. Mr. Eastman had now become an important factor in the politics of the State. His ability, his intelligence, his probity of character, and his purity of purpose gave him a great influence among his old adherents, and no man did more than he to weld together the Liberty and Republican parties. He supported Mr. Lincoln for the United States Senate as against Mr. Douglas in 1858, and between him and Mr. Lincoln there existed the warmest friendship for many years. In view of his high character, as well as his capacity for public position, one of the first acts of Mr. Lincoln after his election to the Presidency was to appoint Mr. Eastman to the Consulate at Bristol, England, an office which the latter filled with satisfaction to every one for eight years.

In 1857 Mr. Eastman edited the *Chicago Magazine*. It went through five numbers and then stopped, for the very satisfactory cause—want of support. The few numbers that are now extant constitute valuable ante-fire memorials on account of the many local biographies, portraits, and sketches of public buildings of the day. It deserved a better fate, for the publication was a credit to the city.

From the time of the discontinuance of these publications till 1861, Mr. Eastman engaged in the lumber business, during which year he removed with his family to Bristol, England, and there remained till the fall of the year 1869.

During the time of the anti-slavery agitation in which Mr. Eastman filled so leading a role, the noble qualities of his nature were developed. His heart was always sympathetic for the suffering of others. A reader of history from his youth, and especially the history of the struggles of our forefathers for independence, his soul glowed with patriotic pride while still a New England lad, and the glaring inconsistency between the principles of freedom, which the
fathers of his country so nobly upheld by word and deed, and the cruelties of slavery filled him with amazement—there was no excuse for it and no sophistry could explain it away. Thus early convinced of the great iniquitous anomaly of slavery and shocked at the indifference with which the whole country regarded it, he made a solemn resolution that he for his part would be consistent, and that he would devote his entire energies to its destruction. The greater the difficulty and opposition the stronger grew his purpose! And well he kept his compact.

His method of attacking the evil was practical and wise. Agitation and the awakening of the slumbering conscience of the Nation by reason were his weapons. The wisdom of his plan can be measured by the results.

The following comment on his views and course was made in an editorial in the Inter Ocean of June 15, 1883:

MR. EASTMAN'S ANTI-SLAVERY WORK.

No man in the West was more closely associated with the anti-slavery agitation in Illinois than the Hon. Z. Eastman, who died at Maywood on Thursday. Mr. Eastman left Massachusetts in 1835, a pronounced anti-slavery man, and with such journalistic experience as fitted him for the work ready to his hand in Illinois. Lovejoy had just been killed by a mob at Alton, and in every part of the State the boast was heard that no Abolition paper could be published in Illinois. A few bold spirits in Chicago, among them the Rev. F. Bascom, Dr. C. V. Dyer, Philo Carpenter, Robert Freeman and Calvin DeWolf, had condemned the assault on Lovejoy, and were in communication with those who encouraged Benjamin Lundy to come to the State as the successor of Lovejoy. Soon after Lundy began the publication of his Genius of Universal Emancipation at Hennepin, Mr. Eastman became associated with him, and after the death of Lundy, Eastman continued the paper and became the head and front of the Liberty party movement in the State.

The Lundy and Eastman platform differed materially from that of Garrison and Gerrit Smith in the East. Garrison favored immediate emancipation of slaves, and Gerrit Smith argued that slavery being unconstitutional should be treated as any other great wrong. Lundy was a Quaker, and, while less cautious than the Eastern Abolitionists, he was none the less earnest or courageous. He took his stand on the doctrines of the Declaration of Independence as to the equality of men before the law, and he claimed that the restoration of these doctrines would accomplish the gradual and peaceful abolition of slavery.

The Illinois anti-slavery men, as represented by Mr. Eastman, held that as the existing political parties had failed to administer the government on the principles of the Declaration of Independence, that a genuine Liberty party should be formed, pledged to administer the government under a proper interpretation.
of the Constitution. This scheme of a political organization delivered from
National apostasy and pledged to carry out the idea of the founders of the Re-
public had taken possession of Eastman’s mind before he came to Illinois. He
advocated the formation of such a party while associated with Lundy on the
Genius of Emancipation, and afterward as editor of the Genius of Liberty he
advocated the continuation of the Liberty party formed in 1830.

In 1842 a committee from the anti-slavery circle in Chicago prevailed upon
Mr. Eastman to come to this city and establish a new organ for the Liberty party
in the Northwest. The result was the Western Citizen, a paper that as truly
represented the spirit of the anti-slavery agitation interest in the Northwest as
did the Liberator of Garrison voice the radical sentiment of New England.

It is important to remember that this Liberty party movement was essentially
a Northwestern movement, and in view of what came after it is most important
to remember just what Mr. Eastman’s platform was. In the first number of the
Western Citizen he said: “In political affairs our object is simply to carry out
the principles of the Declaration of Independence. We wish to save this Na-
tion from the evils and curse of slavery, and from the political degeneracy which
has fallen upon us through the influence of a departure from the first principles
of liberty.” We shall endeavor to establish these truths by presenting
them clearly, forcibly, and fearlessly, and in a spirit of meekness and kindness.

On their accomplishment we see no reason why our government should be over-
turned—our Constitution trampled under foot—or the Union dissolved; or why
the church organizations should be destroyed or the ministry annihilated. We
wish it to be distinctly understood that our course is reformatory, and not de-
structive.”

This was the keynote of the campaign inaugurated in 1842, and which extend-
ed over the period of two decades. The same spirit prevailed in the first Con-
vention of the Liberty party held in Chicago, for in that convention it was
declared: “That freedom or slavery is the great question of this age and coun-
try—one which must be met, discussed, and settled on fair, just and consistent
principles before prosperity can again be expected to smile on our land.” After
that convention the Chicago and Illinois Abolitionists became the leaders and
representatives of the Western anti-slavery movement. Their powers of organ-
ization were seen in the successful operation of the underground railroad and in
the rapid growth of their party in voting strength and influence. Beginning
with one hundred and forty-five votes in 1842, the Liberty party had ten thou-
sand in 1850, and was strong enough to break down the power of the Democrats.
Four years later it was strong enough to control the State and give impetus to
the new party that in 1860 made Lincoln President.

It is only by keeping what grew out of the organization of the Liberty party
in Illinois steadily in mind that any fair estimate of the character and work of
Mr. Eastman can be made. He began at the beginning. He gave impulse to
fair-minded agitation of the slavery question. He formulated the sentiment
that is the end prevailed over both partisans and bigots. He was closely iden-
tified with all that was accomplished. He stood by his guns through all sorts of
privations and embarrassments, and never forget the cause in any trouble of the individual. He was from first to last a devoted Nationalist, a man of peace, a political adviser, with heart too full of kindness to be bitter himself or encourage bitterness in others.

He was to the Northwest what Garrison, Gerrit Smith, Greeley and John Brown all were to the East. He was animated by a spirit more like that of Whittier than like any of the New England Abolitionists. While he lacked something of the hot-headed factionism of Garrison, he had as much discretion and practical foresight as Greeley, and was as courageous as either. His association with men like Lincoln, Douglas and Washburne was closer than that of Garrison with Chase and Hale, and when the end came and the victory was won he fell into the quiet ways of an old man's life, satisfied in his own mind that in his young days he had "built better than he knew." Looking back upon the accomplished results of the work he had begun in 1836, it is clear that the present generation owes a debt of gratitude to Mr. Eastman and his associates which has not been fully acknowledged.

And well and truly did he keep the promise contained in his "Introductory." In season and out of season, early and late he worked to that end. His paper, although of great influence, was not a money-making machine. It was with the utmost difficulty that he was able to keep it going. He did not go into it to make money—it was an unpopular cause from the start until near the finish. The people of Chicago received the paper and its editor coldly—open hostility was frequently offered. He was styled the Black Abolitionist, frequently prefixed with a curse. Threats were often made of destroying his press and office a la Lovejoy, and a reward was offered in the Southern States for the production of his body there. Without social recognition or encouragement, backed by but a handful of adherents, it was a long, hard struggle for existence. The circulation was large, but the long list of delinquent subscribers tells a tale. In those days editors were not able to collect in advance from their subscribers as they have since learned to do. The Abolitionist was, indeed, a fanatic for who but a fanatic would go through long years of abuse, neglect and poverty for no possible personal benefit?

So close run was the paper for funds that many a time Mr. Eastman knew not where to obtain money to pay for the supply of paper for the next issue. But somehow or other it always came in the opportune moment, and the paper never failed to make its appearance. It was a life of faith. At a meeting of anti-slavery workers which was being held at Galesburg, Illinois, a prominent
Abolitionist, who was supposed to be somewhat jealous of the growing influence of the editor of the Western Citizen, made some unmerited criticism in a bitter and caustic manner. A friend, hearing the unjust attack, which was made in Mr. Eastman’s absence, and knowing the motive and seeing the injustice of the remarks, promptly answered the critic in a very decisive and effective way. Returning home, this friend scratched off his books an account which he had there against Mr. Eastman, and, in sending a receipt for the amount, sent also a check. The money came timely enough, for it was in one of those emergencies where it seemed as if the work had come to a standstill.

The anti-slavery question entered into all the phases of political and social life in those days. It was a question in the churches—the anti-slavery members holding that it should be a matter of religious principle, and it became a source of difference and the occasion of the establishing of new churches. It is said that the Second Presbyterian Church of Chicago was founded by a secession of members from the First Presbyterian Church, caused by a divergence arising out of the slavery question, the First Church having a decided leaning toward the Abolition doctrine.

The Underground Railway, so called,—that system of helping the escaping slave on his way in defiance of the edicts of slave-holding Congressmen,—received his cordial support. His doors were ever open to the trembling fugitive, and many were the blacks he assisted on their way northward. What are lawless laws to men who believe in human rights and the claims of manhood?

One night, as the family were retiring, a hesitating knock at the door disclosed a black woman who, trembling with terror, said she was an escaping slave and was pursued, and that her black friends would no longer shelter her; that she had been told to come to that house, for there lived a friend of the blacks who would take care of her. She was admitted and furnished with a bed. In the middle of the night she crept down stairs, and, knocking at the door of the chamber of Mr. and Mrs. Eastman, said she was afraid to remain in the room given her, that those who were following her would climb in the windows and take her away—could she sleep on the floor of their room, where she felt safe? The poor creature was allowed to have her way, and so was enabled to sleep. Has it not been said that the mere giving a cup of cold water to
the thirsty, when done with feelings of pure benevolence, will be 
not unrewarded? But it was not liberty alone that he believed 
should be bestowed upon the slave, but also education. He per-
sonally gave lessons in reading to a number of blacks,—John Jones, 
who became a leading man among his race in Chicago, was among 
the number.

The eight years’ residence in Bristol was a period of comparative 
rest and ease. President Lincoln, in appointing him to the place, 
remarked that he made no appointment the giving of which gave 
him so great satisfaction as that. It is almost unnecessary to state 
that Lincoln was a constant reader of the *Citizen*, and always had 
a warm regard for its editor.

During the first four years of his Consulship the war was raging 
over that very question of slavery which he had fought all his life. 
The people of England for some time had been receiving a wrong 
impression as to the merits of the struggle, and were bent in the 
wrong direction. True to his habits, he did not rest and suffer his 
case to be without an advocate. He gave a lecture on the subject 
soon after his arrival, and when later the Department of State 
adopted a policy dissuading its representatives from engaging in 
public discussions on political matters, Mr. Eastman obeyed in-
structions, but nevertheless, in indirect ways, let his light shine. 
Many a communication to the press, correcting some misstatement 
concerning the war question, was “inspired” by him. He studied 
carefully the duties of his office and made many suggestions to his 
Government concerning the commercial relations and the improve-
ment of many crude modes of procedure in the shipping interests 
of the United States. The functions of a Consul are frequently 
semi-judicial in their character and require not only the application 
of considerable investigation into the laws of both countries and in-
ternational law, but also of the exercise of a broad common sense 
and much tact. Complaints by seamen of oppression by their cap-
tains were frequently made to him, and in the face of that semi-
hospitable attitude which the one side usually display to the other, he 
was able to arbitrate so impartially between them that each was, as 
a rule, satisfied with his decisions. Mr. Eastman throughout his 
Consulship, which lasted eight years—from 1861 to 1869—enjoyed 
not only the approbation of the State Department, but also the 
good-will of all those with whom he was thrown in contact; cap-
tains, sailors, traveling Americans and English merchants. So well was he appreciated by the citizens that as he was about to leave Bristol in 1869 to return home his friends there requested to be informed of the date of his intended departure that they might tender him a farewell banquet. His modesty was so great that he shrank from any personal display, and, quietly neglecting to comply with the request, left without giving the desired notice.

During the war period American trade and shipping ran down to a very low ebb, and the Consuls for the United States for a few years had but little to do. Mr. Eastman's active, nervous temperament forbade him to remain quiet, and he spent much of his leisure time in reading and in delving around among the old antiquarian book shops which so abound in England and particularly in Bristol. He indulged his bent to the full and purchased many thousand volumes, not only for his private library, but also for the Department of Agriculture in Washington, which was just starting a library. He also developed a taste for paintings and purchased quite a collection by picking them up here and there, and obtained many of great value. The Chicago fire of 1871 was a great damage to him, and he lost in it many valuable books and pictures.

No longer engaged in the practical benevolence of the anti-slavery worker, in the comparative rest of the Consulate he saw much of the misery of England's poor, and pondered deeply on the state of society which was its cause. Beggars of every kind, color, age and degree tried their arts on the new Consul, as probably they do on all Consuls, but many instances of the worthy, suffering, unmerited misery came before him and called for his charity. He gave, and more than his income warranted; but from his youth he had learned the truth that it is more blessed to give than to receive. But he did more than to try to relieve the immediate physical wants of those who applied to him; he was always ready to listen to the tale of sorrow and give advice as well as assistance—the wandering prodigal, both male and female, was kindly counseled to return to sobriety and industry.

He returned with his family to the United States in 1869, and in 1870 made his residence in Elgin, Illinois, where he remained about four years, when he removed to the village of Maywood, one of Chicago's suburbs, where he continued to live until he was taken to his final home.
The abolition of slavery was the fulfillment of the dream of the Abolitionists; the Emancipation Proclamation by one of their number was the consummation of all they had asked. Although many interesting questions remained to be answered, many experiments to be made, yet it was work for younger hands to do. Mr. Eastman took no active part in politics after his return from England, but he wrote much and on many topics. While in Elgin he wrote articles for the Elgin Gazette and Elgin Advocate, and made many addresses on reformatory topics. He wrote many essays and papers for the Chicago papers—Tribune, Times, Inter Ocean, Industrial Age, Advance, and others, to within a short time before his decease. A list of a few of the subjects discussed by him discloses the wide range of his reading and investigation. Sketches, essays, and biographical notices were published from his pen on Gerrit Smith, Elihu Burritt, Dr. C. V. Dyer, Lucretia Mott, Benjamin Lundy, Chatterton, Thomas Paine, Joseph Priestly, Sebastian Cabot. A series of lay sermons on religious topics for the Sunday Tribune, Governor Coles of Illinois, Wild-Cat Money of Michigan, Owen Lovejoy, Early Chicago History, Chicago Flood in 1849, Reminiscences of Early Lake Travel, Anti-Slavery Reminiscences in Chicago, Slave Hunt in Chicago, Underground Railway, Work, Burr, Thompson, the three abolitionists imprisoned in Missouri for assisting fugitive slaves, Hannah More, Improvements in Roads and Thoroughfares, Public Libraries, and many other topics.

About ten years ago Mr. Eastman devoted considerable study to the life and works of John Brown, and becoming deeply impressed with his character, gave lectures on that subject. He came to regard it as a duty to call attention to the true worth of that hero, and annually thereafter on the anniversary of his execution gave a lecture, which he wrote each time. It was sometimes difficult for him to get an audience which cared to hear anything on that topic, but he never failed to carry out his self-imposed task.

In 1874 Mr. Eastman started the project for a reunion of the old Abolitionists of the Northwest. Cordial co-operation was rendered by the co-workers in the vicinity, and invitations were sent over the country to the prominent survivors of that party. Letters and communications were received from every quarter, and the reunion was a great success. It lasted several days, and large audiences as-
A Memorial of Zebina Eastman by His Family (d.1833)

... seemed to hear the reminiscences of the fathers of the Republican party. Mr. Eastman was appointed secretary, and was the main worker of the gathering. He was requested by vote to prepare and publish in book form a history of the reunion, which should contain the various papers read on the occasion as well as others which were not delivered for want of time, and also sketches which were to be written to fill up the gaps. He made preparations for the work, laid out the plan and arranged for a publishing firm to issue the book, when the whole scheme was killed by the intervention of some parties who, apparently from unfriendly motives, induced the publishers to withdraw by warnings of failure. Mr. Eastman abandoned the work, and what would have proved a valuable addition to the history of the Northwest remains to-day uncompiled and unwritten.

Before the Chicago fire Mr. Eastman was in easy circumstances, but that great disaster seriously crippled him; the panic and hard times completed the ruin of his fortune, but did not bring him any visible pain or mortification. He bore his misfortune with philosophic calmness and was apparently undismayed at anything which befell him. He continued his course of life, writing much for the papers.

A fact should be here mentioned which is illustrative of the unselfish nature of Mr. Eastman's character. Some four years before his death he visited the county poor house at Jefferson, near Chicago, and learning that its inmates received no encouragement or missionary assistance from any source, took upon himself to do all in his power to lighten the burdens of their unhappy existence. Every Sunday when the weather permitted, he drove across country from Maywood to Jefferson, about ten miles, over a rough road to address those forlorn creatures on religious topics and to show them in many kindly ways that he was interested in them and wished to do them good. He carried them bundles of newspapers which he got from the leading newspaper offices in the city for that purpose, as well as spectacles for those whose eyesight was dim. There was sincere mourning in that asylum when Zebina Eastman died.

Mr. Eastman was a Christian in the broadest sense of the term—was a member of the Congregational Church from 1842, when with his wife he joined that body in Lowell, Illinois. Mr. and Mrs.
Eastman were among the founders of Plymouth Church of Chicago when it was organized in 1833. The following language employed by the Rev. G. W. Griffith in the discourse at the funeral in Maywood is an appropriate summary of the religious character of Mr. Eastman:

Mr. Eastman believed in the Christian religion. He had faith in God and showed it. His faith was his life; but his life and speech were a protest against the pseudo Christianity so prevalent at the present day. He hated a narrow view of religion and the practical effect of such view. His Bible conveyed to him the consciousness of freedom, a most precious word to his mind and heart. He read that God’s truth should liberate the human mind from error and superstition and ignorance, and His love animate the human heart in all the benevolent and unselfish sentiments of His Son Jesus Christ, and I think he read the word aright. He seemed to me to have the instinct and vision of a superior man of God, who stood upon a higher point of view and had a broader outlook of the revelation of God’s word and how it applied to human life. He saw an unfortunate race in bondage. He helped to bless it with the highest freedom.

He was in harmony with his warm friend Abraham Lincoln. In his purpose to liberate the slaves. In helping to solve this profound problem of human life he was inspired by the consciousness of being in harmony with his still greater Friend who, many centuries ago, stood up before a number of bigoted religious and proclaimed good tidings to the poor, release to the captive, recovery of eyesight to the blind, liberty to them that are bruised, and to proclaim the acceptable year of the Lord. Therefore he was in perfect sympathy with the purpose of the Divine man. He was an instrument to help unfold this revelation of the worth and dignity of the human soul, and to help liberate it from all of its environments. Some of us he has led up to his Mount of Vision. It was a dizzy height for us; but we were so exhilarated by the pure atmosphere, and so inspired by the beauty of the revelation that, with God’s help we will again look upon the scene and gain a better view and knowledge of human life and its divine redemption.

Spontaneous and sincere were the expressions of sympathy and regret for the decease of Mr. Eastman. Said a prominent Chicago banker who had known him for more than thirty years, on the day of his funeral, to a newspaper reporter: “He was one of the best men I ever met in my life—earnest, uncompromising, devoting himself to the cause of humanity without looking to the right or to the left.” Said another old citizen and co-worker who had known him from his first appearance in Chicago: “He was one of the most sincere and honest men in the world.” Another described him as a “Galilean without guile.”
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A summary of his character was written by Mr. Edward L. Stowell, a former neighbor, who had removed to Florida about the time Mr. Eastman had visited that State for his health, to a member of his family:

In our generation there are but few minor evils abroad in the land, or for that matter in the entire world, and it needs not a particularly valiant arm to encounter them, but where were the Davids who dared raise their slings against the Goliath Slavery? They were shamefully few in number, contending against a world, half of which was murderously hostile, and the other half indifferent spectators of the struggle. What inspired them: for their reward, if victorious, could not be of this world? On the background of history, however, their figures stand out surpassing in splendor any of the world's former heroes and martyrs. We may form some idea of the virulence of the social and political proscription that rested upon this handful of men when we recall the fact that years afterward, when the battle was nearly won, the great Lincoln, with a million armed men at his beck, hesitated before killing the serpent, and actually prepared the Emancipation Proclamation with the apology that it was issued simply as a war measure.

And yet he (Mr. Eastman) never relied on physical force to accomplish the social revolution. Much as he sympathized with the impatience of John Brown, he never would have counseled the methods adopted by that pioneer. He must be at or near the scene of action, shirking no duty or danger, but ever alive to the fullest Christian realization of the fact that 'Truth is mighty and must prevail.' However dark and devious the ways of error, and however broad the shadow she casts, Divine truth must penetrate the gloom and dawn upon all minds and hearts. The messenger must not arm himself with fire and the sword. His office is to expose himself rather than his adversary to danger; to win conquerors not by personal prowess, but as the standard-bearer of the banner of light. It was in the field of debate that Mr. Eastman struck the most telling blows against the 'leaning tower.' His arguments were cumulative and irresistible, and all who were not convinced were silenced. But it was in his understanding and conception of religion that many of us found most to admire in him. Fortunate are those whose spirits are as closely attuned to the higher life. Immovable as a rock is their foundation, while against it beat the capricious waves of craft, the bolder surges of sophistry and the roaring surf of indolence.

For several winters preceding his death Mr. Eastman had been a sufferer from acute bronchitis. In January, 1833, he visited Florida for relief from that disease and there obtained it, but another and more dangerous enemy to his health had been undermining his constitution. In the early days of June, shortly after his return from Florida, a latent inflammation of the bladder sud-
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...denly assumed an acute phase and after an illness of twelve days his strength failed and his worn-out body was unable longer to continue the contest. Medical skill and friendly care and attention could do no more for him and he calmly faced his future life, saying that the only regret he found in dying was in the thought of leaving his wife, with whom he had lived so long, and in the unfinished condition of certain historical work which he had undertaken. He died on the 14th day of June, 1883.

At a meeting of the Chicago Historical Society on September 18th, 1883, the Hon. Elihu B. Washburne read the following tribute:

The 14th day of June, 1883, at the village of Maywood, in the county of Cook, Zebina Eastman passed to his final rest at the age of sixty-eight years. An honorable and useful member of this society, I have been asked to say a word in respect of his memory. As a friend of more than thirty years, it is a pleasure for me to bear testimony in this presence to the high and noble character of Mr. Eastman and to the great services he rendered to humanity and to the cause of human freedom. Born among the hills of Western Massachusetts, and passing his early manhood amid the green mountains of Vermont, he early imbibed those holy principles to the vindication of which he devoted a long and busy life, illustrating in his sphere the noblest qualities which adorn the character of man. A resident of Illinois for nearly half a century, this State was the theatre of his action, as it came to be the theatre of his triumphs. It was here that he made himself felt in diffusing those grand doctrines which he sustained with so much ability and fearlessness and amid so much detraction and obloquy. In the pursuit of his purpose it could be truly said of him,

"No dangers daunted and no labors tired."

Resolutely and firmly, and yet modestly, he continued on in his work, but always in a Christian spirit. Profoundly interested in the cause of anti-slavery, deeply sympathizing with the oppressed, he was ever ready to give a helping hand to the down-trodden and the enslaved. His hatred of slavery was intense, and never did the flying fugitive appeal to him in vain.

He foresaw at an early period that the public could only be reached through the press. Educated in one of the best of all schools, the printing office, he naturally connected himself with the press as the most potent means of advancing his views on the subject of slavery. In 1840 he associated himself with Hooper Warren, one of the early anti-slavery men of the State, in publishing the Genius of Liberty, at Lowell. La Salle county, Illinois, a town which exists at the present time but a little more than in name. From 1842 to 1853 he edited and published at Chicago the Western Citizen, which in the latter year became the Free West, and which was merged into The Chicago Tribune in 1856. Between 1845 and 1854 he was also connected with the publication of the Daily News, the Liberty Tree, and the Daily Times and Citizen,
all strong abolition papers. In 1857 he edited the Chicago Magazine, and at
the time of his death he had just completed and made ready for the press a
history of the barbarous Black Code of Illinois, which was the most infamous
legislation that ever stained the escutcheon of a free State.

To Mr. Eastman is this society indebted for interesting papers read before it.
He was a vigorous writer, and well informed on all subjects upon which he
treated. The 1st of May, 1858, he read a paper on the “Regicides,” which was
well received. The 18th of April, 1852, he read a paper on “The Black Code
of Illinois,” and the 19th of December of the same year he read a portion of his
manuscript relating to the same subject. All of these papers were able and
interesting and formed a valuable contribution to history.

Thoroughly posted in regard to the political history of the State, and particu-
larly as connected with the development of the free-soil sentiment, to which
he had contributed so much, he wrote an interesting paper for the Chicago Times
on the formation of the Republican party, and showing that this great and
powerful organisation which swept the country and for so many years controlled
its destinies had its birth in Rockford, in this State, in June, 1854.

Among the pioneers of the anti-slavery cause in this country few men were
better known than Mr. Eastman. He was the friend and associate of the old
Quaker Abolitionist, Benjamin Lundy, who published an Abolition paper in
Kentucky more than half a century ago. He was well known to and highly
respected by such men as Salmon P. Chase, Gerrit Smith, Owen Lovejoy, Joshua
Giddings, Elihu Burritt, William Lloyd Garrison, John P. Hale, Walt Tal-
cott and others. His ability, his intelligence, his probity of character, and his
parity of purpose gave him great influence among those with whom he was
associated. At a later period he became the personal and political friend of
Abraham Lincoln, and I know of my own personal knowledge of the high
estee in which he was held by that great martyr to liberty. It was soon after
his first election that Mr. Lincoln testified to the appreciation in which he held
Mr. Eastman by giving him an honorable foreign appointment. How faithfully,
how conscientiously, how honestly he discharged all his duties is a matter of
honorable record in the State Department at Washington.

Mr. Eastman was in every sense a philanthropist, and his name and memory
should ever be held in esteem and respect. He devoted his life, his thought,
his energy to the good of the human race. He was always seeking opportu-
nities to do good and to be of assistance to others, particularly to the poor and
the lowly. It was not in the pomp of circumstances nor in the glare of the public
that he sought to be useful, but he was content to labor in more unfrequented
paths, only to be observed by the unpretending and the humble.

In private life Mr. Eastman was considerate and respected; he was a devoted
husband, a kind father, a good neighbor, a sincere friend, a patriotic citizen.
He had for some time been an invalid, but was ever full of courage and hope
and interested in the last in the matters to which he had devoted his life. He
labored on to the last. On his return from Florida last spring his friends saw
that the hand of disease had fastened itself upon him; his strength was decayed

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and his vigor wasted, but he still kept to his work in this city until he went to his rural home to die. I saw him the last day he was ever in the city. His haggard look, his thin visage, his emaciated form indicated but too plainly that the hand of death was already upon him. He spoke with interest of the work he had in hand and his hope of its accomplishment. Two days before he died I visited him at his home. His life was then fast abating away, but looking back to a well-spent life he faced death with that courage which belongs only to a consciousness of duty performed. In every walk of life Mr. Eastman was a man whose example and whose teachings are to be commended. Firm in purpose, unyielding in principle, with a heart full of charity, he was kind and considerate to all, and made us all to realize that the—

‘Actions of the just
Smell sweet and blossom in the dust.’

Mr. President, having thus briefly and imperfectly sketched my appreciation of our late fellow-member, I beg to ask that the following tribute to the memory of Zebina Eastman be spread on the records of the society:

In the death of Zebina Eastman, which took place the 14th day of June, 1885, at his home in Maywood, Cook county, Illinois, the Chicago Historical Society has lost one of its most honored, active and intelligent members.

An early pioneer in the cause of anti-slavery, Mr. Eastman spent nearly his whole life in aid of the emancipation of the black race and in laboring for the downtrodden and the enslaved.

Able, intelligent, honest, unselfish, pure of heart and of purpose, and of a Christian spirit, Mr. Eastman devoted himself to the good of the human race, leaving to the world the record of a noble and well-spent life, which this society desires to honor.

The various papers which Mr. Eastman has contributed to this society at different times shall be preserved in its archives as being of great historical interest and of exceptional value.

The Secretary of the society is requested to transmit a copy hereof to the widow of the deceased.

The resolutions were unanimously adopted.