

thetically their ways, their movements, their instincts, their interchanges of meaning, had been regarded and noted down in his all-observant mind.

His presentments of the purely ideal beings—of fay and faery and phantom—with which the playful or fearful fancy of man has in all ages peopled the earth and the air, giving by the universality of that development of his instincts another token of his whence and his whither, his presentments of these will be instantly called to mind by us all as some of the most exquisite and most incomparable of his readings of the human heart.

§ 3. *The Poetry of Things Interpreted by Him.*

In one word—he has taught us—he has taught all who have put themselves in genial relations with him,—that there is nothing which is insignificant ; that there is nothing which is not capable of being lifted up into the sphere of charity ; that there is no human being, no right human relation ; no fond dreaming of the day or of the night, which may lightly be set down as common and of no account ; that there is no true natural accident or affection which is destitute of a savour of goodness—of an aroma of poetry—provided only we have a perception sufficiently delicate to detect it.

All this has been done by him with profound art, with perfect effect : in a spirit ever kindly ; without pretension, or affectation ; without strained exaggeration or undue burlesque. (Note V.)

§ 4. *The Lessons of Things Interpreted by Him.*

Furthermore : whilst discharging his function thus, as the great Interpreter of Life, embodying his intuitions in concrete forms, and setting them to act and react one on the other in every variety of relation, he threw off, during the process, with the exuberance and apparent informality of nature itself, lesson upon lesson of wisdom and of wit in its noblest sense, which have become with all the English-speaking portions of the world, heir-looms ; inalienable possessions, ever to be prized as principles and canons of motive and of conduct. (Note VI.)

§ 5. *A Hint Divinely Given: that such Lessons Should be Treasured.*

And that we have here, again, another fore-ordained element to be employed in the process of modern Christian civilization, a hint,—as in the case just now referred to, of an enlightened and rightly-supplied imagination,—is, I think, given us in the Sacred Literature which is the ultimate appeal of our religion—the divine prototype of the secular developments in the literary direction, which so strikingly distinguish Christianized, civilized man.

That sacred Literature is, as we know, not all dogma. There is a cosmogony there. There is History there, varied, extensive, unique. There is poetry there, as we have already seen, employed apparently because it is a vehicle of thought congenial to man, pleasure-yielding, refining,—poetry devotional, idyllic, dramatic. There, extatic rhapsodies of inspired bard and prophet are to be met with and studied. There, are initiative types, divine germs of most—may we not say of