

The Provincial Wesleyan.

from the same root; and, second, that in the Septuagint, or Greek translation of the Old Testament, the Hebrew word *YAZZEH*, sprinkle, is rendered *thammasati*, from the verb *thammas*, which signifies to "wonder," to "admire," and, therefore, according to our learned critic, the above text should read: "So he will cause many nations to rejoice in himself."

The above remarks are anything but respectful to Pedro-Baptista; while the criticism is evidently a bold attack upon the integrity of our venerable English translators. Some notice of this seemed necessary, and, therefore, an article bearing the signature of "Philologos" appeared in the *Wesleyan* of May 22nd, exposing the fallacy of Mr. Martell's reasoning, and vindicating the reading of our common English text.

"Philologos" shows that Mr. Martell is mistaken in saying that the Hebrew words for "sprinkle" and "sprinkle" are from the same root; or that the primary idea is that of "sparkling"; he proves that they are different words, being differently derived, and having different primary ideas; the word for "sprinkle" being *YAZZEH*; and the word for "sparkle" being *NATZEZ*; the one with *zayin*, *z*; and the other with *tzadi*, *tz*; two very different letters in the Hebrew alphabet.

Philologos also shows, that whatever be the sense of the Septuagint, yet the original was Hebrew; and the sentence—"So shall I sprinkle many nations," is a correct translation of the inspired original.

With this article, the Rev. Mr. Martell seems indignant, and is mightily offended; he vituperates the "style," the "spirit," and the production itself, because it is anonymous. Mr. Editor, I am not aware but questions of theology, and abstract criticism, can as honourably be discussed without the parties being known to the public as with; unless a person wishes to prove his argument by the supposed magical influence of his own name. As to the "style" of the article, surely there is nothing in the production of Philologos like that shown by the Rev. Mr. Martell, when he accuses Pedro-Baptista preachers and writers with "pedantry," "flippancy," "ostentation," and "ignorance," and as to "style," there is nothing like the bombast of the Rev. Mr. Martell in the following sentence: "I must confess I felt a little diffident about entering into the sprinkling magazine, lest I should get into controversy with you, by blowing up the citadel of Pedro-Baptista."

The second production of the Rev. Mr. Martell has just fallen into my hands; it is published in the *Christian Messenger* of July 23, page 239.

The Rev. Gentleman commences, speaking of Philologos,—The writer of that article appears to have misunderstood me; and I am afraid does not understand himself.

Perhaps so, Rev. Sir, and some people think you do not understand the subject about which you are writing; so there seems to be a trio of ignorance; let us then learn with each other.

Mr. Martell proceeds,—We happily live in an age when *new words* are not esteemed an argument.

True, Rev. Sir, and, therefore, Mr. Martell simply telling his hearers of his readers that the "primary idea" of "sprinkle" and "sprinkle" is the same, and that Isaiah 44:15 is not correctly translated, must not be received, because it wants proof.

Our critic now, however, is alluded to labours very much to prove that the Hebrew verb *YAZZEH* means to sprinkle; *I do deny*, pretended to deny; but what *I do deny* is, that it exclusively denotes sprinkling.

The words of Philologos were these:—"The Hebrew word *YAZZEH*, or *YAZZEH*, does properly signify to sprinkle; and that wherever else the same word is used in the Hebrew Bible, the idea of sprinkle is always intended."

Does the Rev. Mr. Martell deny this? Before he can do so with effect, he must set aside the proof that Philologos gave for the correctness of his assertion, for the Rev. Mr. Martell must not forget his own proposition, "that *new words* are not esteemed as argument," and therefore until his reader has something more than the mere denial of the Rev. Mr. Martell, he must understand that the text in question, and all other texts of the Old Testament where the word "sprinkle" occurs, are correctly translated "sprinkle," and that the Rev. Gentleman next makes a bold statement in which he seems to think he shall succeed in obliterating the obvious word "sprinkle" from the Old Testament by attempting to show that it is identical with "sprinkle."

He says, "I shall give Genesis's definition of the word in question, than whom there is not a better authority in the world."—*YAZZEH*—First—to keep for joy—to rejoice. Secondly—speaking of *YAZZEH*, to keep forth, that is, to speak—to utter—to speak—to cause to exist—to rejoice. This is a variation from Genesis's *YAZZEH*.

If I did not think it possible for the Rev. Mr. Martell to possess a different edition of Genesis, I should consider the above assertion as reckless in the extreme.

A copy of Genesis's words lies before me, and under the word *YAZZEH*, he says, it means—1. to keep for joy. 2. Of liquids—to speak, to utter, to be sprinkled on or upon anything—Lev. vi. 27; 2 Kings ix. 33; Isaiah lxiii. 5. *YAZZEH*—1. To cause to exist, to make to exist. 2. To sprinkle, water, blood—Exodus xxii. 21; Lev. vi. ix. xiv. 7; v. 17.

The reader will please observe the discrepancy under the first head is the insertion of "liquids," viz:—"the primary idea of that of sprinkling," this sentence is *remotely found at all!* Under the 2nd head, the text referred to by Genesis where the word *YAZZEH*, "sprinkle" occurs, are omitted by Mr. Martell; and Hiphil; 2. "to sprinkle, water—blood." With the texts there quoted are also altogether omitted by our Rev. Critic.

Now unless the Rev. Mr. Martell has an edition of Genesis different from the one before me, why has he altered his text; and omitted such an important part of his definition? Perhaps the Rev. Gentleman is afraid to come too closely in contact with the sprinkling magazine, lest himself should feel some of the effects of his own blast, when he blows upon the citadel of Pedro-Baptista.

Do not you think it a pity, Rev. Sir, but do not you blot out the word *YAZZEH* from the Bible? But ah, Sir, your efforts will be in vain, for it is obviously fixed there,—and that blessed book may be called "the sprinkling magazine," inasmuch as it teaches that people are to be admitted into the visible church by sprinkling with water; and into the family of God, by sprinkling the heart with the atoning blood.

The Rev. Gentleman then finds fault with the Hebrew of Philologos; he says, "my opponent then quotes what he terms the Hebrew sentence, viz:—"CHENJEZEHI GOIM RAODIM." Did you, Mr. Martell, or your Printer, make this "man of straw," in order to shoot him? Philologos did not write RAODIM as you have quoted; but RAVDIM, the word according to the Hebrew texts being marked with a double Dugesh.

(Continued in our next.)

Statistics of Liberia.

The Missionary Magazine for July, among other statistics of Liberia, states the inhabitants at 300,000, among whom about 7,000 may be regarded as civilized. There are more than two thousand communicants in the Christian churches, more than 1,500 children in Sabbath schools, and 1,200 in day schools. Communicants in the Missions on the Gold Coast about 10,000. At least 400 at day schools in the same about 11,000.

Provincial Wesleyan

THURSDAY, SEPTEMBER 23, 1852.

We had thought we should be able to complete the Conference matter this week, but find we shall have to defer the concluding items until our next issue. The present extracts will repay a perusal. The references are to the pages of the *Wesleyan*, and worthy the men by whom they were so affectionately made.

Conference Intelligence.

(CONTINUED.)

SATURDAY, AUGUST 14.

SPECIAL COMMITTEE OF FINANCE.—The President was authorized to call a meeting of the members of Committees and such other friends as he may select, during the ensuing year, to take a comprehensive view of the various Connexional Funds, and to endeavor to devise such means of relieving them as may seem most expedient.

CONFERENCE OF 1853.—After an animated conversation in which Mr. Metheley, Dr. Alder, Mr. Bellford, Dr. Beaumont, Mr. Osborne, Mr. Bralford, and other Ministers took part, it was decided, that the next Conference should be held at Bradford, the friends at Birmingham having kindly consented, if the Conference should think it desirable, to forego their claim for the Conference next year, in favour of Bradford.

IRISH ADDRESS.—The answer to the Irish address was read by Mr. James, and adopted by the Conference.

CANADA.—The Address in answer to that of the Canadian Conference was read by Mr. Osborn, and cordially adopted.

INTRODUCTION OF JAMES MONTGOMERY, ESQ., TO THE CONFERENCE.—Dr. Hannah introduced Mr. Montgomery to the President as a venerable friend to whom they were under a great obligation, and one related to the Moravian Church.

The President, addressing the venerable poet, after alluding to the services he had rendered, by his character and writings, to the cause of religious truth and moral purity, and to the delight which his poetry had ministered to yourself, said: "We feel under great obligation to you, and to the religious body to which you are united, and beg to assure you of the kindest affection of the Conference."

Mr. Montgomery replied—My Christian friends, Fathers and Brethren in the Lord, I dare not waste one moment of your time, and I have very little to say, but that little will be of the greatest import. It is this:—"The Lord bless you and keep you! The Lord make his face shine upon you, and be gracious unto you!—The Lord lift up his countenance upon you, and give you peace!" in the name of Jesus. Amen.

Dr. Bunting expressed his sympathy with the President in his observations just made, and was most happy to see Mr. Montgomery among them, and find him able to visit them at his advanced time of life. It was a great pleasure to Mr. Montgomery, through the President of the respect and reverence with which they saw him among them to-day. On many occasions he had met him in former years, and now observed that he, still more than himself, (Dr. Bunting) had undergone the alteration of age; but they both knew who was the strength of their heart, and trusted that God would be their portion forever. He would express his warm and heartfelt concurrence in the sentiments of high respect for the venerable church to which Mr. Montgomery belonged. Methodism was under obligation to some venerable men connected with the Moravian Church. He trusted that Methodism would ever maintain the truth unimpaired and unswerving.

Dr. Beaumont could not look upon Mr. Montgomery without feeling the truth that Genesis combined with holiness, wisdom, and the ear of God. In him were combined genius with holiness, and he believed that he had not written a line which, dying, he would wish to blot. His writings were distinguished by a combination of purity, beauty, and truth. He thought that Mr. Montgomery's presence among them that morning was the most happy fellowship. As a body of ministers they made no large pretensions to scholarship and acquisitions of any kind; but they were the ministers of truth and holiness. While Mr. Montgomery wrote his sentiments of holiness and beauty, their business was to embody them into practical service. He would say:—My Lord cause his face to shine upon him and give him peace, and crown his life with honourable life with a happy and peaceful end.

Mr. Wm. M. Bunting, on being called upon, remarked that nothing could have been more unexpected than the summons which he now felt bound to obey. He had had this interview in his mind for many days past. They were thankful to the reverend and honoured individual now among them for acceding to their request. This had been a beautiful Conference by the blessing of God, and all that had occurred had served to enhance and illustrate the unanimity which prevailed among them. The public ministrations of the Conference had been remarkable for the union which had attended them. Next to this, no incident would tend so much to brighten and beautify the Conference of 1852, as the presence of their venerable friend. They happened to hold their Conference in his eightieth year. He might say in the presence of poetry, that in consequence of the pressure of business they had not been able to enjoy this interview sooner. Dr. Newton had expressed his regret that he was unable to remain and be present on the occasion. However, this happy meeting had now taken place, and they were gathered together, old and young, with one accord, to honour the venerable poet who was now before them; and even—to understand the allusion which the reader should be informed, that a sparrow had been chirping above the house—even, he might add, the sparrow had found a home for herself, and contributed her note of triumph on the joyful occasion.

Mr. Osborne said, he must have a very dull head, and a very cold heart, who could look on this scene without deep interest and emotion.—He felicitated himself, and congratulated the President and the Conference, on being permitted to welcome among them, that day, a gentleman, whose name has been long connected in his mind, and in the minds of the Christian public, with some of the purest, noblest sentiments

which their nature was susceptible. When he heard, late last night, that their distinguished visitor might be expected that day, he had been led to reflect upon the long acquaintance which he had with him before he had any opportunity of seeing his face in the flesh. Many years ago, he had familiarized himself with the scenes which Mr. Montgomery had depicted, and the sentiments—the exquisite and noble sentiments—to which he had given utterance. He considered his acquaintance with them one of the choicest mercies of a life which had been crowned with mercy—and now, having been called to take a part in the management of one of the largest Missionary Societies in Christendom, he was glad to have the opportunity of expressing his thanks to Mr. Montgomery for his services to the cause of Missions in general. That gentleman had led all Missionary Societies under great obligation by his literary services. He had directed public attention to the missionary labours of that section of the church to which he himself belonged; and had done much to arouse and stimulate public curiosity in reference to them. His poetic labours had contributed to make the subject known to men who were not within the pale of the Christian church; so that now, owing to his labours, and those of other literary men, the Moravian Mission had become interesting to all, and were admired even by the ungodly. (Hear.) As connected with one of the great family of Missionary Societies, he (Mr. Osborn) gladly acknowledged their obligation to that gentleman, nor could he divest himself of the impression that, as Methodists, they owed to Mr. Montgomery a special recognition of his services on behalf of the Wesleyan Missionary Society on several occasions, some of them of great importance to the Society. He would gratefully remember to the day of his death, that they were indebted to him for many years. (Hear.) Nor could he forget that they as Methodists, owed a great debt of gratitude to the church of the United Brethren, who had preserved the fundamental doctrine of justification by faith alone, when it had become obsolete in many quarters. Those who had read Mr. Wesley's First and Second Journals could not forget the interviews which he had at Herrnhut and elsewhere with several distinguished and excellent members of that communion.—The sentiments enunciated by Christian David, Peter Boehler, and other—Hear, hear—sunk deep into the heart of their venerated Founder, and were still influencing the ministry of the Methodists. He trusted they would continue to be influenced by them in all time coming.—(Hear, hear)—and concluded by observing, that often as he thought of the services of Mr. Montgomery he had been acknowledging, it could never be repaid. (Hear.)

INTERVIEW WITH THE MASTERS AND SCHOLARS OF WESLEY COLLEGE.—The Governor, Masters, and Scholars of Wesley College, walked in procession, habited in academic costume, from the College to Carver Street Chapel, where, in accordance with previous arrangements, they arrived at one o'clock.

After they had taken their seats in front of the altar, the President rose, and alluding to the presence of his young friends, gave to Mr. Montgomery his own thoughts to stay for the present or retire. Mr. Montgomery kindly remained for a considerable time.

Rev. S. D. Waddy rose, (the scholars also rising), and said, Sir,—It affords me great gratification to present to my honoured fathers and brethren, a young gentleman of whom I have charge, they are most of them the sons of your own people, those whom you esteem and in whom you confide, they are all of them the sons of those who give their confidence to your system, and who enter their greatest earthly treasure to its guidance. In this institution we have endeavoured to realize Mr. Wesley's notion in the original plan of Kingswood school, his intentions were never carried out, not because of the expense, but because of the impracticable, but because they were before the age. Every man who attempts some great and noble object must expect to suffer disappointment; as to some of its parts, he must be content to leave it to a succeeding age to be carried out more perfectly.

This idea was to afford the sons of his people a shelter from the persecution with which they were everywhere surrounded, to secure for them sound religious instruction, then greatly neglected in all schools, combined with an amount of learning which, except in colleges or schools where there was but little piety, they had small chance of attaining. Mr. Wesley was a scholar, his grammars in so many languages, though now superseded, bear witness to the depth and extent of his attainments, so also do his treatises on logic and natural philosophy, which prove how eminently he was qualified to write for and promote the education of the people. I believe that our school is not behind any in its arrangements for secular instruction, but it is also an asylum for those who could not escape the persecution which, though varied in its character, still exists in large schools against all who bear the name of "Methodists." We follow the footsteps of our Founder; we are "the friends of all," "the enemies of none."

It would ill become us, who have so greatly suffered from persecution, to quarrel with others because they hold not the same doctrines as ourselves; it would ill become us to let them see that we entertain feelings of enmity and revenge as to opinions, so long as they conform to our system of religious worship, learn without opposition the Conference Catechism—(hear, hear)—and submit to the instruction of your ministers in the doctrines of your church. Many of them, thus instructed, have of their own deliberate judgement chosen your Society as their own, and become Methodists, although their parents were of other sects of the church. These youths are very glad to see you, they wish to be drawn closer to your society; many have gone from among them to you, and are now labouring among you as accepted ministers; and many are filling important offices in your society; and many more will rise up, upon whom you may depend, intelligent, educated defenders of those principles which must always be liable to attack, men who enjoy religion and value it, having experienced its power. I would rather not longer trespass on your time. I would much rather that you, Sir, addressed a few words to them, and that our Fathers would speak, that I should further address you. The pupils have very hastily drawn up an address; they had not previously been acquainted with your intention to receive them; it is not therefore, worthy of the occasion, but such as it is I will read it to you.

The Rev. S. D. Waddy and the Collegians continued standing while the address was read. The President then called upon Dr. Hannah, the Ex-President.

Dr. Hannah said: I give in your name, and that of my assembled brethren, a cordial welcome to our young friends to the presence of this Conference. I am deeply impressed with the importance of youth, the youth of Methodism.—They will have to occupy the most important stations, fulfil the most important duties, and wield the most important influence; and I accordingly feel deeply impressed with the responsibility of their being brought up in the training facilities for secular attainments; also, on your opportunities of obtaining religious truth,—that

one essential, unflinching, eternal truth,—truth that will never pass away. Education is meant to form man, not only for this life, but for the life to come. I beseech you to accept the Lord Jesus Christ as your salvation, and take his word as your guide and director. It will guard you against superstition, scepticism, and infidelity. They say again you, how you will be secure in God's support, and blessing go with you during the whole course of your lives; may it fix your hearts in his love, so that you may do that which is right in his sight; and when you have fulfilled the duties he has given you below, may he receive you into the happy possession of the world to come.

The Rev. John Farrar, Secretary of the Conference, said—My mind is full of your address. So entirely is my attention engrossed by your venerable friend on your right, that I find difficulty in suitably addressing you. I have been carried back six-and-twenty years ago, when I was a minister in this town, and he was a regular hearer in this place of worship. I will remember the tears and doubts I felt when preaching before Mr. Montgomery, who joined us in our public services. I will remember his observing, "Words are a great liberty with our honoured friend,—at least I thought it so afterwards. We had introduced a prayer-meeting into Norfolk-street chapel, and I called upon him to engage in prayer. Never shall I forget the petition he offered, and the feelings it excited amongst all who heard it. I feel greatly obliged to Mr. Montgomery for the advice he has so often given me. He would graciously converse with me on the subject of my ministry. I will remember his observing, "Words are the leaves, thoughts are the fruits,"—(hear)—a principle which, I trust, I have never since forgotten. I am delighted at seeing to-day this association of noble angels with youth. It is pleasing to hope that it will not be lost on our young friends, that they will remember that they were introduced amidst venerable ministers, and that they were in the presence of the venerable friend on the platform of the Methodist Conference. I have often been struck with that saying of David's,—"Oh Lord, I will servant, and the son of thy handmaid." Here David adverts to a maternal influence to which he seems to have been peculiarly indebted. Many of our most eminent men have been thus indebted to maternal influence. Cowper said, he ought to Love God, if it were for his mother's sake. We hope that our young friends will be thus influenced, that they will love God not only for their parent's sake, and yet be influenced by those who love and watch over them. They are the children of many prayers; let not these prayers, tears, anxieties, void, be in vain. Your position is one of deep responsibility. Do not forget home; never plant a sting in the bosom of her that bore you, and her who nurtured you. Your position is more responsible than any other in the world. Any place is better than the place of an irreligious child, of converted, saved, sanctified parents; you had better come to the left hand of the Judge from any place rather than from under the roof of your parents. I hope you will devote all your energies to the acquisition of early piety, and consecrate your whole lives to God.

The President called on Dr. Alder, who was in the Chair, to call upon the Conference. He did so.

Dr. Alder expressed his great satisfaction on having been called to take part in the interesting proceedings of that day. While listening to the sentiments which had been expressed by the friends who preceded him, a few thoughts passed through his mind, which he would endeavour to carry with him as much as possible. The first was, that the close union which existed between true believers in Christ Jesus was connected far less with modes, names, forms, and ceremonies, than with faith and a common Saviour and Redeemer. Their venerable friend Mr. Montgomery, belonged to another section of the Church Catholic; but he enjoyed with them, and they with him, upon the basis of the precious connection with the fellowship of saints. They were all taught, by this interview, that piety was immutable, for although those who had long, and ably, and successfully defended it were passing away,—and few had more usefully done so than their venerable friend, who was hastening to his everlasting rest,—they had a pledge in the young persons who appeared before them that it would never be forsaken or defended; they would be true to it, and guard the truth which the Fathers before them had so faithfully professed. Another thought was, that Christian truth was paramount,—it connected with all that was holy and sublime in the Godhead, and also with all that was precious, interesting, and important in human salvation, there was no truth like it in the world. He wished to impress the minds of our young friends, that this truth was not only a medium of communication, but it was also an instrument of power. The Rev. Doctor then delivered these thoughts in most eloquent and powerful language, and concluded an address of unusual pathos and ability with an earnest appeal to the young persons admitted to the Conference.

Dr. Bunting said, I assure my young friends of the interest I feel in them. I am convinced, that everything requisite is provided for their literary improvement. They have great advantages and great responsibilities attached to a residence at Wesley College. Secular learning may be perfect, but it is the custom now a days to decay religious instruction, and to say that they are not to be satisfied with it, if it does not believe it is at all sufficient. The Gospel is the power of God to salvation; it sanctifies all else, makes it useful and practical. I trust our youth will regard this institution, and its education there, as a providential means, as I am sure it is, of making them wise and good men.

Mr. Montgomery now rose to leave. The President turned to him and said, I assure you in the name of the Conference, our prayers go for you, and we have been greatly gratified by your presence here.

Mr. Montgomery then said, with much emotion, My heart's desire and prayer to God for you, is that you and all belonging to you may be saved.

Mr. Montgomery shook hands with the Ministers on the platform, and was conducted from the chapel by the Ex-President.

The President then called on the Rev. J. Manser, Head Master of the College, who said—I trust we now fourteen years connected with Wesley College, and I am sure that during that time would lead me to echo the sentiments of Dr. Bunting. I do not think you educate the whole man unless you educate all—body, soul and spirit. If we leave this highest part, if only spirit is neglected, we may make them learned; but we have only educated the natural part; and, therefore, when they go into the world, amidst its sorrows and temptations the spiritual part is more directly assailed, and has never been fortified, and cannot stand against these assaults. When I first became connected with the establishment to which I belong, I had but one wish—to see carried out the principles enunciated by Mr. Waddy and named in our prospectus.

In our public schools, Eton, Harrow, Rugby, without any wish to discourage the freedom of mind, still the spiritual element is not developed, and their system, therefore, is incomplete. I am convinced that whoever either of the learned or useful is studied, we must assured that these great principles rightly studied will produce

those effects in greater perfection than if thus unassisted. I feel it to be a privilege to address these few remarks to you. I will try to convey to the principles I have heard to-day, in conjunction with my friend Mr. Waddy, and I trust the founders of this institution will not regret the part they have taken in it, and that it will be a blessing to that branch of the Church with which it is connected. I must finish with thanking you for giving me this opportunity of meeting and addressing you.

The President now himself spoke to the Collegians; I hope you will allow me to express the great pleasure I have in seeing you this day; if I had added a new, interesting and pleasing feature to the Conference. Your honoured parents know; we regard them highly for their religious principle and steadfastness. We entertain the hope that you will be the worthy sons of such honoured parents. We have great hopes of you; let them not be disappointed. We remember you in our prayers, we expect you will live to distinguish yourselves in the different stations of life. God may place you; may this be the case a time—(all is hushed), and the night is holy.—Like the calm still hour which precedes the break of day, comes this Saturday night, to remind us of the Sabbath rest. May we all awake to the light and beauty of the coming day, and may its evening sun cast no shadow of reproach on our hearts. Rest to thee, dear reader, and to thine in fellowship and love. MOLLY BAWN.

Cincinnati, Sept. 4, 1852.

(FOR THE PROVINCIAL WESLEYAN.)

MR. EDITOR.—I send you an extract of a letter just received from a highly esteemed medical friend, Dr. Dawson, of Birmingham, who, having been present during the late war in India, gives a very good sketch of the circumstances which led to the disturbance and the so far favourable result to the British, thinking it may be interesting to your general readers. Dr. D. having been a resident in India for more than thirty years, is quite familiar with the government, the language, manners, and customs of the people of that country; was practising his profession in the city of Rangoon before the war broke out, but was ordered with his friend the Rev. Eugene Kincaid, Baptist Missionary, and other foreigners living in the city, to leave immediately, while they were compelled to do, leaving all their valuable property to be sacrificed.

The President then gave out a hymn, and called on the Rev. Francis A. West who engaged in prayer.

To be concluded next week.

Cincinnati Correspondence.

DEAR FRIEND.—I have just finished with shivering terror "Hawthorne's Blithedale Romance," and a feeling as if I had been breathing the damp, sickly odours of a charnel house comes over me. English and American Reviews have placed him among our finest writers, and it is not my part to criticize his works, though I cannot resist noting down a woman's impression on them. He is a vivid sketcher, who like the sketcher of outlines, often suggests more to the imagination by a few rough touches, than the artist does in a more finished picture. I question not his power, nor even his motives, but the effect of his writings seems to me, to open up our minds as by the rick of a blackened wall, all that is hideous and repulsive in humanity, or in the awful mystery which enshrouds the other world. He gives us a glimpse, as it were, of a terrible *Satanic* existence underneath all the visible forms of the Universe, and turns the brightness and beauty of earth into demonic tragedy. If he speaks of beauty, it is associated with a demon's power, or a wild, passion-racked nature—if of morality, there is a skeleton accompaniment of hideous fanaticism or ridiculous bigotry—if of death, with a cool play of wit, or horrible fancy, which not only divests it of its sanctity, but gives it a horror which all the witch tales ever invented by wretched nurses or fanatic credes, are a pleasure compared with. Take for instance the death of Zenobia, that touching combination of glorious beauty and untamed soul,—that wreck of a proud nature which might have been one of the lights of God's universe.

Her wet garments swathed limbs of terrible inflexibility. She was the marble image of a death-gasp. Her arms had grown rigid in the agonizing struggle, and were bent before her with clenched hands; her knees, too, were bent, and—thank God for it—in the attitude of prayer. Ah, that rigidity! It is impossible to bear the terror of it. It seemed,—I must needs impart so much of my own miserable idea,—it seemed as if her body must take some position in the coffin, and that her skeleton would keep it in the grave; and that when Zenobia rose in the day of judgment, she would be in just such an attitude as this. One hope I had;—that she would, in mingled half with fear. She knelt as if in prayer. With the last, choking consciousness, her soul bubbling out from her lips, it said, "I thank God for it, in the attitude of prayer. Ah, that rigidity! It is impossible to bear the terror of it. 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