

of great power, in speech he was dumb, and often had no words for his deepest feelings.

There was little affection, and less friendship, between Beethoven and his brothers, but the ties of blood were sufficiently strong within him to make him eagerly undertake the charge of a nephew early left an orphan. This assumed responsibility was the source of untold trouble to him, and after a course of wholesale indulgence varied by arbitrary restriction, added to the not too good disposition of the boy, the handsome wayward lad developed into a thoroughly vicious young man, his youthful career culminating in early disgrace and imprisonment. Through it all, his uncle retained a deep affection for him. A long journey, undertaken in the depth of winter in the interests of this graceless nephew brought on inflammation of the lungs, and his already shattered constitution was not equal to the demand upon it. Dropsy succeeded the inflammation, and he lingered in misery until death released him on the 26th of March 1827.

A striking mark of outward homage from such a man was his request that the rites of the church might be administered to him. His tempestuous mind clouded finally to a fitting accompaniment, for during a terrific thunder and hail storm he breathed his last.

To his body was paid every honor all the music-lovers of Vienna could accord it; and tributes to his memory in the shape of requiems were given in many churches during the month after his death, together with a performance which included some of his greatest sacred works.

Formal religion Beethoven had none, his religious observances being on a par with his manners; but that he was really religious, striving honestly to fulfil all the duties imposed on him by humanity, God, and nature, was amply shewn in his daily life.

In a character sketch, compiled as it must be from various and sometimes contradictory sources, it is a difficult matter to shew the subject of it in a

purely fair light; but there can be no doubt that Beethoven, while the victim of an unbalanced disposition, was at heart pure; noble-minded, with many failings, but no vices.

His belief was summed up in a quotation from some inscriptions in the temple of Isis:—"I am that which is, which was, which shall be; no mortal hath my veil lifted." "He is One, self-existent, and to that One all things owe existence."

A noble character perverted by obstinacy and self-indulgence, passionate yet tender, jealous yet generous, he created his own misery in proportion to his capacity for happiness; and his deepest feelings, thrown back upon himself through his own conduct and general train of thought, seem to seek expression in his will, a portion of which we quote.

"Oh ye who consider or declare me to be hostile, obstinate or misanthropic, what injustice ye do me! ye know not the secret causes of that which to you wears such an appearance. But only consider that for the last six years I have been attacked by an incurable complaint, aggravated by the unskilful treatment of medical men, disappointed from year to year in the hope of relief, and at last obliged to submit to the endurance of an evil the cure of which may last perhaps for years, if it is practicable at all. Born with a lively, ardent disposition, susceptible to the diversions of society, I was forced at an early age to renounce them and to pass my life in seclusion. If I strove at any time to set myself above this, oh how cruelly was I driven back by the doubly painful experience of my defective hearing! And yet it was not possible for me to say to people "speak louder, bawl, for I am deaf." Ah! how could I proclaim the defect of a sense that I once possessed in the highest perfection—in a perfection in which few of my colleagues possess or ever did possess it! Indeed, I cannot. . . . Oh God, thou lookest down upon my misery; thou knowest that it is accompanied with love of my fellow-creatures and a disposition to do good. Oh men, when ye shall read this, think that ye have wronged me, and let the