

ing with Emily, but makes the poem the means of unfolding to us the grand purposes of the Divine mind in relation to human suffering :

Distress and desolation spread
Through human hearts and pleasure dead—
Dead—but to rise again on earth
A second and yet nobler birth
Dire overthrow and yet how high
The re-ascent in sanctity.

The poem has no definite ending, but passes off, as it were, into the illimitable, carrying our thoughts with it up to calm heights of eternal sunshine.

I have said nothing of "The Excursion," nor in a short article upon Wordsworth's characteristics is there much need. It embodies the same principles as have been referred to. Wordsworth has himself informed us that it was after the composition of "The Prelude" that the idea of this still greater work occurred to him. He concluded to compose a philosophical poem containing views of man, nature and society, to be called "The Recluse." The Recluse was probably the personage introduced in "The Excursion" as the Solitary—a man driven into the despair of bereavement by the death of his wife and children, roused again into feverish excitement by the breaking out of the French Revolution, led to wild excesses during its progress, and finally hunted back by the deeper despair caused by its bloody and terrible failure into a lonely nook among the mountains, where a misanthrope and sceptic, disbelieving God and doubting man, he consumed the weary days in absolute loneliness. The subject of "The Excursion" is the contrast between this lonely embittered and miserable man and the impersonation of Christian philosophy, cheerfulness and wisdom, called the Wanderer. No doubt the poet's purpose was to reconcile the Solitary to the universe and bring him back to God and man. This, however, he never completed. Throughout this poem every page breathes the atmosphere of