

through past scenes, and child-like conceptions.

"He was the elder, and a little man
Of forty inches, bound to shew no dread,
And I the girl that puppy-like now ran,
Now lagged behind my brother's larger
tread.

If he said 'Hush!' I tried to hold my
breath;
Wherever he said, 'Come!' I stepped in
faith."

Again, in Maggie's yearnings and strivings after light and knowledge, the beautiful things of the world, and the joys of life, amidst her cramped and gloomy surroundings, with her attempts at self-renunciation and religious devotion, while her soul struggled against the bondage to which she compelled it to submit, we see a transcript of "George Eliot's" own experiences. In Romola and Dorothea the same conflict between the inward impulse and outward fact which is the lot of every imaginative and impassioned nature, is described; and we may be sure that in all the three—Maggie, Romola, Dorothea—we have the true, that is, the ideal, character of "George Eliot" herself, depicted under different aspects, with different surroundings, and amidst different trials and temptations.

Mary Ann Evans—to drop for the present the name she chose to adopt, and give her that she received from her parents—was brought up in strict accordance with Evangelical views of religion, and at twelve years old she taught regularly in a Sunday School. She was for a time a pupil in a school for young ladies in Coventry, but those who remember how often in her works she speaks of the superficial and unsatisfying nature of school teaching—"shreds and patches of feeble literature and false history;" "the ends of long threads that snapped immediately"—will not suppose that her vivid intellect received much congenial aliment there. But genius,

we know, will find and assimilate the food it needs under all circumstances. Her mother, we are told, died when Mary Ann was little more than a child. She was the youngest of the family; her brothers and sisters were married and she and her father were living together alone when Mr. Evans removed from Griff to Foleshill, near Coventry. Here she was able to get books and to gratify her desire for "learning and wisdom such as great men had." Eager to grasp the keys of all the realms of thought and culture, she studied Latin and Greek under the Head Master of Coventry Grammar School, and French, Italian and German under an Italian Professor. She even, it is said, learned something of Hebrew. She had a passionatè love for music, and a fine musical ear, and she now obtained thorough teaching from the organist of St. Michael's Church, Coventry. We may read her estimate of him in her description of Rosamond Vincy's master, who, she says, "was one of those excellent musicians here and there to be found in our provinces worthy to compare with many a noted *Kapellmeister* in a country which offers more plentiful conditions of musical celebrity."

Every species of culture that came within her reach she aimed at mastering, and people of intelligence soon became interested in the quiet, sedate, studious girl, with pale, grave, earnest face, who was known to be a devoted daughter and a careful manager of her father's house. She gained the friendship of Mr. and Mrs. Charles Bray, then living at a place called Rosehill, near Coventry, and received from them sympathy and encouragement in her desire for knowledge, and in the more enlightened views of religion she had already begun to entertain. The Brays were intimately connected with some of the most advanced thinkers of the time,