

tells us, and with prayers and tears sought after the truth, and came at length to see that it lay not in schools, colleges, pulpits, but in the teaching in a passive spirit of the great Father of Spirits. Wordsworth retired to the

“Mountains, to the sides
Of the deep rivers, and the lovely streams,
Wherever nature led.”

And he tells us that to this practice he owed

“A gift
Of aspect most sublime ; that blessed mood
In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened : that serene and blessed mood,
In which the affections gently lead us on,
Until the breath of this corporeal frame,
And even the motion of our human blood,
Almost suspended ; we are laid asleep
In body, and become a living soul.
While with an eye made quiet and the power
Of harmony, and the deep power of joy,
We see into the life of things.”

“This is perfect Quakerism ; the grand demand of which is, that you shall put down ‘this meddling intellect which mis-shapes the beauteous forms of things ;’ shall lay at rest the actions and motions of your own minds, and subdue the impatience of the body, till, as Wordsworth has most clearly stated it,—

‘The breath of this corporeal frame,’ etc.

It was this very doctrine of the non-necessity of human interference between us and all knowledge, of the all-sufficiency of this invisible and ‘great teacher,’ as Wordsworth calls them, which led George Fox and the Quakers to abandon all forms of worship, to strip divine service of all music, singing, formal prayers, written sermons, and to sit down in a perfect passive state of silence, to gather some of

‘All this mighty sum
Of things forever speaking,’

into

‘A heart
That watches and receives.’”

We have not space to pursue quotation ; nor are we careful to emphasize the identity, too minutely of the underlying principles and doctrines of poet and sectary. These are great principles common to many sects, while some differences might be here indicated, were that our purpose, and if Wordsworth were indeed an entire Quaker in his poetical theory and practice, he was counted a very correct Episcopalian in all relating to religious faith. This religious quietism was germinal in the man, before it was cultivated ; and it may exist in a man’s character let his church affiliation be what it may. But the exceeding value of this, to the modern student of literature, and of