Miscellaneous.

WORDSWORTH'S POETRY-ITS RELI-GIOUS TONE.

From an article in the North British Review entitled "Worsdworth—The Man life dramatically. In fact, no poed of then not be afraid to carry that minisand the Poet," we extract the closing modern times has had in him so much try into places where they can make view entitled "Worsdworth-The Man paragraphs:

The question has often been asked how far Wordsworth was a religious poet; that he was a religious man no one doubts. In his earlier poems, especially, as in "Tintern Abbey," and others, men have pointed to passages. and said, "These are pantheistic in their tendency." The supposition that Wordsworth ever maintained a pantheistic philosophy, ever held a deliberate the-ory of the divine Being as impersonal, is contradicted both by many an express declaration of his own, and by what is known of his life. The truth seems to be that, during that period of his life when his feelings about nature were most vivid, and most imaginatively expressed in verse, he felt the presence in all nature of a vast life, a moving spirit, which he did not, at least in his verse, identify with the living personal God of whom conscience and the Bible witness. His earlier poetry generally stops short of such distinct personality. But whether he so stopped short because nature does not in itself, and from its unaided resources, suggest more, or whether he stopped short because he was merely describing his own experience, and that experience was defective. this we do not venture to determine. In Wordsworth's treatment of human nature, the same question meets us in another form. In the "Prelude" and other poems of the first epoch, it cannot be denied that the self-restorative power of the soul seems to be asserted, and the sufficingness of nature to console the wounded spirit is implied, in a way which Wordsworth, if distinctly questioned, would, perhaps at any time, certainly in his later years, have been the first to disavow. That he was himself

poems it stood thus :--The old man, noting this, resumed and said. My friend! enough to sorrow you have given The purposes of wisdom ask no more; Be wise and cheerful, and no longer read

conscious of this defect may be gathered

from the change he made in the reflec-

tions with which the story of Margaret,

was written among the last years of last

century, at Racedown or Alfoxden. Through all the early editions of his

The form of things with an unworthy eye." In the one-volume edition of his works. which appeared somewhere about the year 1845, we, for the first time, read the following addition, inserted after the third line of the above:-

"Nor more would she have craved as due to Who, in her worst distress, had ofttimes felt The unbounded might of prayer; and learned with soul

Fixed on the Cross, that consolation springs From sources deeper far than deepest pain, For the meek Sufferer. Why then should we

The form of things with an unworthy eye? A little farther on, the "Wanderer" proceeds to say that once as he passed that way, the ruined cottage conveyed to his heart-

"So still an image of tranquillity, So calm and still, and looked so beautiful Amid the uneasy thoughts which filled

That what we feel of sorrow and despair From ruin and from change, and all the grief The passing shadows of Being leave behind, Appeared an idle dream that could not live Where meditation was."

Instead of the last line and a half, the later additions have the following:-"Appeared an idle dream, that could main

tain, Nowhere, dominion o'er the enlightened spirit Whose meditative sympathies repose Upon the breast of faith."

To say, that as years increased Wordsworth's faith in the vital Christian love and service of God to be the ruling truths grew more confirmed and deep, that in himself were fulfilled his own words-

"Peace settles where the intellect is meek The faith heaven strengthens where He moulds

the creed.' is only to say that he was growingly a a good man. This growth many a line tre as the Ban de la Roche, in which of his later poems, besides incidental for fifty years Oberlin exercised his notices in his letters and other memo- pains taking ministry, and by the courranda of his nephew's biography clearly exhibit. No doubt, the wish will at times arise, that the unequalled power of spiritualizing nature, and of origina and amenity, which were a homely ting tender and solemn views of human reflection of his own? I say, if not oftener and more unreservedly turned on the great truths of Christian faith. At the same time, when such a regret does arise, it is but fair that it should be sidered as developing all the influences rather those which he felt able as an arthat he had been adverse to frequent New Zealand and South Africa; if faith, not because he did not duly feel plished men have gone to peril their them, but because he felt them too lives for their country (God bless them!) deeply to venture on too free handling in the fore-front of the hottest battle of them. Above all, if he has not, any | what ails our Christian young men of the good work he has done. What that sake of the ministry of Christ-for the work is cannot be better described than sake of the priceless blessings which in the words in which the greatest pure-Ty religious poet of the age dedicated to now spiritual waste, some famished dis-wordsworth his Oxford lectures on poetry: "Ut animos, ad sanctiora erige-primitive age, opulent women of rank, ret," to "raise men's minds to holier constrained by the love of Christ, were thoughts" both of nature and of man. seen bestowing their riches to endow This is the tendency of every line he hospitals, and then laying aside their his whips, with his nails, with his spear, wrote. Taking the commonest sights soft and easy life that they might spend of earth, and the lowliest facts of life, their days and nights in ministering to loathsome sufferers, would it be a great

too prophetic, to admit of his looking at of the prophet. In the world of nature, to a revealer of things hidden, an interpreter of new and unsuspected relations, the opener of a new sease in men; in the moral world, the teacher of truths hitherto neglected, or unobserved, the awakener of the consciousness to the solemnities that encompass life, deepening our reverence for the essential soul, time to that which is permanent and not cease to fulfil, as long as the English language lasts. What earth's faroff lonely mountains do for the plains through literature for society; sending purifying winds of feeling, to those who least dream from what quarter they come. The more thoughtful of each generation will draw nearer and observe him more closely, will ascend his imaginative beights, and sit under the shadow of his profound meditations, and, in proportion as they drink in his spirit,

FIELDS FOR WEALTHY MINISTERS.

will become purer and nobler men.

We do not mean those exclusively to whom the term wealthy would be applied at the Exchange, but those also who have, independent of a pastoral salary, the means for a comfortable support. We copy below as appropriate to the above heading, an extract from the annual address to the New York Episcopal Convention, (Diocesian,) by the Bishop, Horatio Potter, D. D. The in the "Excursion," closes. This story topic has often been the serious thought of many hearts, and is here well outspoken. We congratulate the New York Diocese on the possession of "sevral estimable clergymen" who, in the manner stated," minister faithfully and efficiently;" and we are happy to say that our own church has its share of men of like consecration, some of whom we could name in our immediate vicinity. But, as the Bishop earnestly inquires, "What should hinder the in- equally with its deadly, hideous weight crease of their number?"

Wo are indobted to the Christian Times for the copy of the address from curse does come to an utter end in the

which we here quote: But there is one thing more which we greatly need in order to reach the desired efficiency in Church work in such a Diocese as this, or indeed, in any other part of the Lord's vineyard, and that is a large number of the faithful, earnest men in the ministry, who, from their condition in life and from their spirit of devotion, shall be able and willing to serve their Divine Master in its frauds and sins and woes, be sent off places offering little pecuniary support, into the wilderness of non-existence, to in places where there are souls to be be heard from nevermore! God speed saved, but where, even with the mis- the hour! sionary stipend, there is a scanty provision.

At this moment there are several es-

timable clergymen in the Diocese who minister faithfully and efficiently, and who annually bestow upon the church more than they receive from it. But what should hinder the increase of their number? Where are all the young men of property who have taken the principle of their lives-young men who have the education, and manners, and knowledge of life, and the talents too, which, with God's blessing, would ena-ble them to "adorn" the ministry as well as the " Doctrine of Christ:" who. if not in so remote and rugged a theatesy and polish of his manners, as well as by the fervor of his devotion, raised a rude, Godless people to habits of piety life, had, for the sake of other men, been such places, which we scarcely have in our Diocese, yet in remote, secluded places, those young men might carry the influence of a beautiful Christian life, might dispense a free Gospel, and tempered by remembering, as he him maintain in steadfast strength and self urges, that "his works, as well as wide spread influence those blessed minthose of other poets, should not be con- istrations, which otherwise such neighborhoods could have little or no hope of which his own heart recognized, but enjoying. If the most cultivated and richly endowed men have gone to make tist, to display to advantage." At an their homes and to find their graves in other time he assured a correspondent India and China, among the savages of mention of the mysteries of Christian some of our richest and most accommore than the greatest of former poets, property, that they should be unable to done all that our hearts desire, let us make the sacrifice of a little wordly not on that account fail to appreciate ease, luxury, social gratification, for the athways by which the mind may nathing for some of our Christian young sorrow for sin, or the thorns of our holy irally pass upward to an ampler ether, men of wealth to give themselves with diviner air, this is his peculiar func their riches to the ministry of Christ.

no foreign land." If he was not univer- God forbid that such thoughts should sal in the sense in which Shakespeare ever come to be regarded as utopian or was, and Goethe aimed to be, it was be impossible in His church! God send cause he was smitten with too deep an the grace of his Holy Spirit into the enthusiasm for those truths by which he hearts of our young men of property was possessed. His eye was too intense, and education, that they may turn their thoughts to the ministry of Christ, and full proof of the everlasting truth that "it is more blessed to give than to receive."

SOUTHERN WOMEN.

Just here let me say a word in behalf of these Southern women. There is a disposition on the part of the Northern apart from accident and circumstance, public, forming their opinion from the making men feel more truly, more tenderly, more profoundly, lifting the ness, of furious scorn and hatred, which thoughts upward through the shows of have been chronicled in the reports of army correspondents and in the sensaeternal,—this is the office which he will tion items of the newspapers, to regard them as little short of demons in female shape. All this is naturally working a corresponding dislike and ill-feeling and the cities, that Wordsworth has among the masses North. To such I done and will do for literature, and would say:—These Southern sisters are not demons, but made of the same flesh down great rivers of higher truth, fresh and blood, and passions and affections as yourselves. The difference between you is purely one of circumstances and training, of locality-above all, of education and institutions. It is as true that institutions are second nature as that habit is.

The peculiar faults of Southern women they share with their Northern FIRMARY says: "I direct all the patients of our Insti-sisters, only in a vastly enhanced desisters, only in a vastly enhanced degree; and besides these, they have others, born of and nurtured by that terrible slavery system under whose terrible slavery system under whose The Rev. C. LARUE, an eminent elergyman of the black shadow they live and die. Their M. E. Church, now stationed at Halsey street, Newark. idleness, their lack of neatness and order, their dependence, their quick and sometimes cruel passions, their unreason, their contempt of inferiors, their vanity and arrogance, their ignorance, their lightness and superficiality, are all the outgrowth of its diabolical influences. They are, in fact, no more idle, thriftless, passionate, or supercilions, than Northern women would be in similar circumstances. It is too much the habit among the unreflecting, in judging of the South ern masses in their hostile attitude toward their lawful Government, to give less weight than it deserves to the necessary and inevitable tendency upon the mind and character of such an institution as African slavery; and to let the blame be of a personal and revengeful nature, which should fall most heavily on the sin_itself, the dire crime against God and society, against himself and his fellowmen, which the individual is all his life taught is no crime but a positive good. This slavery is woman's peculiar curse, bearing almost on the white women of the dominant class as upon the black slave women. South, as it surely will, I shall hail, as one of the grandest results of its extinction, next to the justice due the oppressed people of color, the emancipation of the white women of that fair land, all of them, slaveholders and non-slaveholders, from an influence too withering and deadly for language to depict. Oh. when shall that scapegoat, slavery, with its failures and losses and shortcomings,

But with all their faults, they have many and shining virtues. Though the ideal of a Southern woman commonly received at the North and abroad is not true to the life, being neither so perfect nor so imperfect as their eulogists, on the one hand, and their detractors, on the other, would fain make it to be, there is yet much, very much, to elicit both love and admiration in her charac-

The Southern female mind is precocious, brilliant, impressible, ardent, impulsive, fanciful. The quickness of parts of many girls of fifteen is astonishing. I used often to think, what splendid women they would make, with the training and facilities of our Northern home and school education. But, as it was, they went under a cloud at seventeen, marrying early, and either sinking into the inanition of plantation life, or having minds dissipated in a vain and frivolous round of idle and selfish gayeties. I compare their intellects to a rich tropical plant, which blossoms gorgeously and early, but rarely fruitens. The Southern women are, for the most part, a capable but undeveloped race of beings. With their precocity, like the exuberance of their vegetation, and with their quick impassioned feelings, like their storm-freighted air, always bearing latent lightning in its bosom, they might become a something rich, rare and admirable; but, never bringing thought up to the point of reflection; never learning self-control, nor the necessity of holding passion in abeyance, never getting beyond the degrading influence of intercourse with a race whose stolidity and servility, the inevitable result on their condition, on the other hand, are both the cause and effect of the habit of irresponsible power and selfish disregard of right fostered in the ruling class, on the other-what could be expected of them but to become splendid abortions? - Continental Month-

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