

them in evidence that Flavel and the Schoolmen were wholly in the right in holding that souls are not "derived through parental traduction."

My friend had much to show me: he had made an interesting series of water-color sketches of the old castles of the neighborhood, and a very elaborate set of drawings of what are known as the Runic obelisks of Ross: he had made some first attempts, too, in oil-painting; but though his drawing was, as usual, correct, there was a deadness and want of transparency about his coloring, which characterized all his after attempts in the same department, and which was, I suspect, the result of some such deficiency in his perceptions of the harmonies of color as that which, in another department of sense, made me so insensible to the harmonies of sound. His drawings of the obelisks were of singular interest. Not only have the thirty years which have since elapsed exerted their dilapidating effect on all the originals from which he drew, but one of the number—the most entire of the group at that time—has been since almost wholly destroyed; and so, what he was then able to do there can be no such opportunity of doing again. Further, his representations of the sculptured ornaments, instead of being (what those of artists too often are) mere picturesque approximations, were true in every curve and line. He told me he had spent a fortnight in tracing out the involved mathematical figures—curves, circles, and right lines,—on which the intricate fretwork of one of the obelisks was formed, and in making separate drawings of each compartment, before commencing his draught of the entire stone. And, looking with the eye of a stone-cutter at his preliminary sketches, from the first meagre lines that formed the groundwork of some involved and difficult knot, to the elaborate knot itself, I saw that, with such a series of drawings before me, I myself could learn to cut Runic obelisks, in all the integrity of the complex ancient style, in less than a fortnight. My friend had formed some striking and original views regarding the theology represented by symbol on these ancient stones,—at that time regarded as Runic, but now held to be rather of