

from being either deaf or dumb. This circumstance, and the loneliness of mind which was a necessary consequence of his inability to communicate with the persons whom he was thrown amongst at Tabreez, led me to put some questions to him in writing, with the view of drawing him into conversation; but I found great difficulty in comprehending his answers, in consequence of the peculiarity of his voice and enunciation. With the assistance of his pupils, however, who spoke with great rapidity on their fingers, and appeared to have no difficulty in understanding what he said, I succeeded in engaging him in such conversation as could be so carried on. I found his intelligence and his information vastly greater than I had anticipated. He had evidently the greatest avidity for information; but was restrained from pressing his inquiries, apparently by his modesty, and the fear of being considered obtrusive or troublesome. Finding him well read and deeply interested in the Scriptures, I directed his attention to the many incidental allusions in the Bible to circumstances connected with oriental habits and modes of life, which had become intelligible to me only after I had been for some time in the East. I remember he was particularly interested in something I had said in illustration of the importance attaching to the fact that 'Jacob digged a well.' I had explained to him, that in arid countries, where cultivation could only be carried on by means of irrigation, the land was of no value unless when water could be brought to irrigate it; and that in Persia the theory of the law still is, that he who digs a well in the desert is entitled to the land which it will irrigate. He came to me more than once for fuller information upon this subject, and was greatly delighted with some illustrations of Scripture which I pointed out to him in 'Morier's Second Journey to Persia.' I refer to these circumstances because I believe that they relate to the first steps of that inquiry which he prosecuted so assiduously and successfully during the remainder of his life, and to which he constantly recurred almost every time I met him afterwards, either in Asia or in England."—*May 30, 1856.*

THE IDEALISTIC SCHOOL.

It is not often in these latter days that a metaphysical question is forced on the notice of the public. The muse of abstract thought,—the genius that asserts as her special province the region of "being and knowing,"—has been dozing for at