

art alone can never satisfy a people. Tennyson is universally popular because his music is wedded to such true religious words, because the flower of his song is accompanied with the sweet fruit of a soul that like the noble Arthur "did follow Christ."

Since religion then is so important a factor in the writings of the poet, it is fitting that some time should be devoted to discussing the main elements of his theology, especially in a journal devoted to the "science of divine things."

In saying that Tennyson cannot be understood apart from his religious beliefs, I do not intend it as a general proposition that can be applied indiscriminately to every thinker and writer. There is a sense, indeed, in which each individual has some form of worship; but at present I am referring to the special Christian consciousness of Tennyson, and perhaps the meaning will appear more clearly if we compare him with such a poet as Goethe. Goethe's religion was culture, more especially a culture of self. He tells us that "the desire to raise the pyramid of my own existence scarcely ever quits me." And he hoped to raise this pyramid without the aid of divine power. He had no reverence for God or man, because in his self-sufficiency he had found no need of the intervention of God to satisfy his unspiritual desires. Goethe was a cold refined reasoner, a demigod perhaps; but he had few traces of religion, even if religion were only morality *without* a "tinge of emotion." Who could imagine Goethe praying? Now how different it is with Tennyson. He almost claims a peculiar knowledge of the influence of prayer. "More things are wrought by prayer than this world dreams of;" and in the "Passing of Arthur" he dwells on its influence. Then there is the Christian humiliation of the soul before its Maker as expressed in the beautiful invocation of "In Memoriam" ending with the words,

"Forgive them (his cries) where they fail in truth
"And in thy wisdom make me wise."

This resting on a higher power external to self, this finding of the insignificance of human life apart from God, this inability to raise his pyramid alone, and this faith upon a ruling God who causes the darkness of the world to end in light—these are religious conceptions not seen in all men, but they are so prominent in Tennyson that the most secular of critics cannot neglect