

change being absorbed into the general soul from which it came? If so, there can be no recognition of friends on the other shore. This doctrine is dismissed as being directly at variance with the teachings of Love. It

"Is faith as vague as all unsweet :
Eternal form shall still divide
The eternal soul from all beside ;
And I shall know him when we meet."

Then his thoughts take a broader range to discuss the question of universal salvation. Within the breast of each of us, and implanted there by a God of Love, there lives

"The wish that of the living whole
No life may fail beyond the grave."

But how bitterly is it mocked by the facts of Nature ! "Out of fifty seeds she often brings but one to bear," and not only single lives but whole orders have become extinct, as is proved from the fossils of "scarp'd cliff and quarried stone. And shall man, too, "her last work, who seemed so fair, be blown about the desert dust or sealed within the iron hills?" It would almost appear so ; but still the wish that is prompted by love cannot give way even to the force of facts so plain. This is the culmination of the struggle, and in the darkness and agitation of his soul, he is obliged to lay its burden "on the great world's altar stairs that slope thro' darkness up to God," and taking refuge in faith is satisfied that all will be found well when the veil is lifted and the shadows flee away.

Having reached the mountain top of faith he descends no more into the valley of doubt, content to live in that delightful calm above the clouds. As a result of his temperament and this intellectual conflict with the powers of suggestion, strong trust in God was, perhaps, the mightiest inspiration by which Tennyson was possessed. Somebody has said that "poetry is faith." If so, it follows that the poet who exercises the greatest faith will be able to proclaim to the world a message