

both national and international. This latter idea he has elegantly expressed in the following stanza of "Locksley Hall":

"Till the war-drum throbbed no longer, and the  
battle-flags were furled  
In the Parliament of man, the Federation of the  
world.  
There the common sense of most shall hold a fret-  
ful realm in awe,  
And kindly earth shall slumber wrapt in universal  
law."

Whilst we acknowledge that Tennyson is generally on the right side in his moral principles, we cannot admit so much for him in the expression of religious thought or in his ideas relating to matters purely spiritual. Though he shows no antagonism to revealed religion, yet, he gives ample evidence of the vagueness and indefiniteness of the future life as it appears to him. His intentions are certainly good, as shown in his great respect for religious opinions. He endeavors to combine the Redemption with the evolutionary theory, not through a desire to censure, but rather to conciliate all persons. All religions in his eyes are good, and come from God.

"Our little systems have their day,  
They have their day and cease to be,  
They are but broken bits of Thee,  
And Thou, O Lord, art more than they."

This statement in regard to religious opinions, as Catholics, we cannot admit as true, but, viewed from the Protestant standpoint by Tennyson, we accept it as the expression of Protestant opinion.

In speculation concerning the origin of the human soul Tennyson loses much merit, as he plunges into the depths of pantheism. To him the human soul is a portion of a great spirit diffused through the universe. By the act of creation a particular soul is withdrawn from the general mass and confined within the bounds of the body. Thus it is, he explains, that the first feelings of a child are to identify itself with everything it beholds. On growing older, and acquiring experience, it begins to feel itself a being separate and distinct from the great spiritual mass. On the posthumous state he is more orthodox, asserting his belief in a separate existence for the soul; but, here again,

doubt seizes upon his mind, this belief he denies, and drifts again into pantheism, contending that the general mass from which it came envelopes once more the human soul. What is this spiritual mass, this ocean of being? Is it God? If so, Tennyson must be classed, not amongst the disciples of the pantheist Spinoza, but as belonging to a different school of pantheists, that of Shelley and Malebranche. It is this jarring dissonance of Tennyson's ideas in matters pertaining to such principles of philosophy and religion, that show the unsettled and confused state of his mind. Though his ideas are thus confused, he shows great faith in a happy future, a future certain to be attained.

The great question of evil, Tennyson deals with in his "Two Voices," but purely on philosophical ground. He thus resembles Goethe, but with this exception, that while the German poet treated the enigma of life in a spirit of sportive banter, Tennyson has invested it with an air of grave solemnity. With regard to our spiritual future, we cannot look to Tennyson for any guidance. He merely produces in melodious verse the chaotic and confused notions of his age, the inconsistencies of which, instead of being preserved for posterity, should be consigned to oblivion. This age, for all, except those safely shielded by Catholic faith and Catholic philosophy, is one whose shattered ideas and confusion of principles are extremely dangerous. To Tennyson is due great credit, for having preserved his hope and faith in a happy future, especially when this hope and faith have been lost by so many others among the great poets and scientists of our age.

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Forty propositions taken from the posthumous works of Antonio Rosmini, the famous Italian philosopher, have been condemned by the Sacred Congregation of the Index. At present Rosmini's philosophy is taught in the University of Rome, and elementary text-books containing his principles are used in most of the common schools of Italy.