

cal ; the land of eternity, theologically and practically, seems as well known to him as all terrestrial concerns. He shows this in his beautiful *Dream of Gerontius*, after reading which one cannot fail to place him among England's noblest poets ; nor would one change this opinion after listening to his widely known hymn—only a few lines—*Lead, Kindly Light*, justly called "one of the poetical gems of our language." Bulwer Lytton rather oddly defines the difference between talent and genius as existing in the heart rather than in the mind. We might find the same difference between Newman and Faber ; both had genius, but one suffers through the intellect, and thus with his strong, logical intelligence consoles, strengthens, convinces the minds of those who cannot, like Dr. Pusey, halt half way ; he leads them from fear and doubt and darkness to the haven of rest, where he himself is sheltered. Faber, on the contrary, speaks to the heart ; he himself, when wavering between Anglicanism and Catholicism, found a vent for the love that welled in his heart towards the Saviour and Lover of all men by his kindly devotion to the poor of his parish, and by the religious poetry that his pen almost unconsciously wrote. The personal fascination that Father Faber had for all with whom he came in contact seems to be in all his books. His poetry and his prose devotional treatises are read and loved everywhere. It was the divine sunshine dwelling always in his heart that gave the magnetic charm to his manner. The same irresistible charm is felt in his books. How will it be in the future ? Will his books be still read ? or will they be classed among the things on upper shelves that have had their day ? Idle questions. The St. Bernardine of the nineteenth century cannot cease to be needed. It is safe to say that years hence every line he has written will be lovingly perused, and will still be potent to cheer, arouse, and urge the Christian soul : for no one can read these beautiful things and remain a mere Sunday church-going Christian ; one longs to be all for all as Father Faber was ; one yearns to lure all the world to the "easy ways of divine love," to grasp the relation between "the Creator and the creature," to see life from "the foot of the Cross," to do and to be "all for Jesus" ; in a word, to give love for love, life for life, as Father Faber did. Doubtless the respectable, humility-scorning class of Christians, who seek a circuitous