

an advice which shows that he favors a high morality. But the motive he proposes as an incentive is the weak point in his system. This purging out of the old heaven is to be done not with a view to fulfilling divine injunctions, but as a necessary preliminary to the formation of the brotherhood of man. And indeed to advance the former motive would be incompatible with the idea of God that Mr. Tennyson entertains. To him the Redemption is a part of evolution and the notion of God himself merged into the idea of universal law.

Such, then, are the poet's ideas of intellectual and moral progress. His means of realizing them next command our attention. As law is the highest conception of the mind, so is obedience to it to be man's guiding star in his voyage to the millenium. The race must move on from precedent to precedent, but must never violate this sacred principle of obedience to laws. Any movement that savors of revolutions he abhors. In the whole history of the human race two forces are found to have been ever at work. These are conservatism and the spirit of revolt against antiquated ideas. Mr. Tennyson is always on the side of the former. The French Revolution was to him the work of madmen and his strictures upon it might apply with almost equal force to the American Revolution. It is true that for the last two centuries liberty and progress have gone forward in England proper by the slow making of precedents which the poet advocates. But he forgets that England too had her revolutions in the days of the Stuarts, and that in these did liberty and progress take their source. He also forgets that if England has progressed under the system of settled government he so much admires, other countries over which floats the British ensign, notably Ireland and India, may question the benefit they have derived from it as applied to them. There is much truth in what Mr. Tennyson puts forth, but he errs in unreservedly condemning all revolutionary movements. Did this hold, all the martyrs in the cause of freedom and progress would be shorn of their glory.

Even in the purely mental process of acquiring knowledge, how often in the history of the race have not revolts against set forms and old beliefs been the source

of wonderful progress? In fact, has not that intellectual activity so characteristic of our time had its origin in a spirit of revolt against the acceptance of any theory until it has been proven true. It is readily admitted that this principle is a dangerous one when not properly controlled, or when applied to lines of thought wherein no revolt can be tolerated because the matter considered is beyond the scope of human innovation. But the abuse of a principle in applying it to matters it does not cover, must not be taken as a proof of its inherent falsity. The wonderful advance the application of the principle under discussion has brought about in natural sciences may serve as a particular illustration of this truth.

Mr. Tennyson is nearer the truth when he makes obedience to law the *conditio sine qua non* of moral progress, but he errs in the standard of law he sets up. Rejecting the Christian idea of God as a being for the love of whom moral perfection should be sought after, the poet attempts to inculcate morality on the plea that its maintenance is essential to the interests of the race. This sounds very prettily in poetry, but in real life self-interest will in nine cases out of ten be the guiding principle of men, if the moral code is without a sanction. And wide-spread self-interest would prove fatal to the attainment of even that limited moral progress which Mr. Tennyson has set up, for it would destroy all possibility of universal concord and love.

In general, then, it may be stated that having eliminated from his idea of life its most essential feature, if it is to be a harmonious whole—religion—his ideas of moral and intellectual progress and his means of realizing these ideas are alike defective and utopian.

Mr. Browning, on the contrary, has admitted this element, though he has distorted it in the process, and consequently his good is in general nearer the truth than is that of Mr. Tennyson, although his means of attaining it are more faulty. Intellectual progress he makes to consist in the constant striving after unattainable ideals. Hence in proportion as an ideal is attainable it militates against true progress. Here we meet a radical difference of opinion between Mr. Tennyson and Mr. Browning. The pro-