Whatever is red as a place.
Whatever is red as a place what conception! prowning did not lieve it. To him heaven was an piration. Browning would go so far to say that the very principle by whi a human being was to be distinguish from a brute was this principle of person a brute was this principle of person in the man's own soul. Even of stacles were to be welcomed to this development, for Browning wrote is "Robbi Ben Egra"— "Robbi Ben Egra"-Then, welcome each rebuff That turns caren's smoothness

rough; Each sting that bids nor sit, nor stand, but go! Be our joys three parts pain! Strive, and hold cheap the strain; Learn, nor account the pang; Dare, never grudge the three.

Browning had a great fondness for de-lineating character when the indivi-dual was passing through a spiritual crisis. The poet was interested in the development of the soul, and, as the individual passed through the crisis, his soul was advancing rapidly onwards.

Browning asked them to atruggle, because he believed that the development of the better part of a human being's life was conditioned by that struggle. They must remember that Browning accepted as a fact the existence of God. He did not, in his estimate of human character, rely upon the mare external and concrete evithe mere external and concrete evidence of a man's work. He turned rather to the inward life, and asked how much a man had suffered, and how much he had fought, and, even if it had been a lesing fight, he gave the man credit for having a heroic soul and a rich and full life. Browning believed that the most important results came that the most important results came indirectly. He had been severely cri-ticised because he seized on certain obticised because he seized on certain obsecure characters, and persisted in writing about them. He even ventured to write a poem in the highest praise of a grammarian. He buried that man on the mountain tops, "where meteors shoot, clouds form lightnings are leasened, stars come and go." Yet the grammarian was, Browning tells us in his last lines, "still leftier than the world suspects, living and dying." Why did the poet write in this strain? Mainly because the grammar an had a definite task in life, a definite objective. He put the whole force of his being into the attainment of that object, and it was because he did so that he secured all the indirect benefits that evidently followed from concentrated effort to attain an end. Browning when he said there was ne such thing as failure to the man who struggled earnestly was thinking of the development of the indirectal inward struggled earnestly was thinking of the development of the individual's inward development of the individual's inward life. If they did not win a prize in the fight, they were capable of taking another step on the ladder and grappling with more difficult problems. He said that even if they failed as individuals there would come a time of fulfilment. A matter of faith, it might be said. They had in the science of agriculture the mighty forces of nature cooperating with man's poor little efforts, and the result was very wonderful and miraculous indeed. Was that not fulfilment? Was it a matter of mere faith when Browning said that what we struggled for in a good way would one day be fulfilled by a powerful God?

Browning did not doubt the exist-ence of evil in the world absolutely. In 'The Ring and the Book' there was evil enough if thoy liked—the deepest depths of degradation. It was the individual soul they must think about again; it was the existence of evil in its relation to the individual evil in its relation to the individual