

# The Dalhousie Gazette.

ORA ET LABORA.

VOL. XIX.

HALIFAX, N. S., MARCH 2, 1887.

No. 8.

## SCOTTISH LITERATURE.

(OSSIAN'S ADDRESS TO THE SUN).

"O thou that marchest forth on high,  
Round as my father's shield most bright!  
Whence comes thy ceaseless radiancy  
O glorious Sun, enduring light?  
In awful beauty thou dost rise,  
Then paling stars their faces hide:  
The wan cold moon forsakes the sky  
And shrouds her in the western tide:  
Then thou thyself goest forth alone,  
For no one dare stand by thy side!  
Rocks tumble down with age o'erthrown;  
Oaks fall from places where they grew:  
The Ocean ebbs and flows anon,  
And fades the pale moon from the view:  
But thou the same art ever known,  
Still in thy triumph marching on!  
When blackening tempests fiercely swarm,  
When thunders roar and lightnings fly,  
Thou laughest in beauty o'er the storm,  
With smiles sublime from the pure sky!

But me in vain dost thou regard:  
The night, dispelled from sea and shore,  
Still fills the eyes of thy lone bard:  
Thy lovely face I'll see no more!  
Though fair thy yellow hair may flow  
Upon the Orient cloudlet's breast,  
Or quivering radiance thou mayest show,  
All trembling at the opening West!  
But aged too, and weak and gray,  
Thou yet in solitude mayest go,  
And through a dim sky grope thy way,  
As blind as me, alas! and slow.  
Like all the rest thou too mayest fade,  
And hear the morning's call in vain;  
Mayest sleep in clouds, as lowly laid  
As chiefs who never rise again!  
The hunter, looking o'er the plain,  
Will gaze with rising chilling fears;  
Long, long his eyesight will he strain;  
At last, with frantic bursts of tears,  
Returning, groping, groaning—say,  
"Choice hound, no more the Sun appears  
Upon our moors or hills for aye!"

But even if so, be gay and glad  
While lasts thy strength in splendid noon!  
For age is cheerless, cold, and sad,  
As shines the faint and failing moon.  
Through broken clouds upon the heath,  
While mist falls thick o'er hills and vales,  
While blows the North with biting breath  
The traveller in mid-journey fails!"

—From the Kirk Record.

## AUF WIEDERSEHN.

There are no words in our cold English tongue  
Where hope and joy are kin alike to pain.  
Farewell we say, and the sad heart is wrung—  
Only farewell: there is no *wiedersehn*.

No wish expressed, no joyous hope that when  
The voyage is ended o'er the dang'rous main,  
The desert crossed, the trial done—that then  
We who have parted thus, may meet again.

Not so farewell the German sailor cries;  
Not so good by sad sweetheart unto swain,  
I go to come—he is not dead who dies:  
Good-by, sweet love,—but till we meet again.

*Auf wiedersehn*—a hundred thoughts in one;  
The double joy that recompenses pain;  
There is a rising as a setting sun:  
Good-by, sweet love, good-by—*auf wiedersehn*

*Auf wiedersehn*—Good-by, but not for aye;  
Thou still shall be my one sweet song's refrain.  
Though thou dost go, thus ever shalt thou stay:  
Good-by, sweet love, good-by—*auf wiedersehn*.

*Auf wiedersehn*—good-by, good-by; and when  
Hope hath in trust the wicked absence slain,  
I will be with you every hour; till then,  
Good-by, sweet love, good-by—*auf wiedersehn*.  
—From St. John's Messenger.

"A sacred burden is the life ye bear,  
"Look on it, lift it, bear it solemnly,  
"Stand up and walk beneath it steadfastly,  
"Fail not for sorrow, falter not for sin,  
"But onward, upward, 'till the goal ye win."  
—F. A. Kemble.

## HAMLET'S DEFECT OF WILL.

(By GEO. B. McLEOD).

Hamlet, the King of Denmark, is dead; his brother, Claudius, is in possession of the throne, and has married the Queen. To young Hamlet, whose heart is almost bursting with grief for the death of one parent, and the unnatural conduct of the other, the ghost of his father appears to acquaint him with the circumstances of his death, to point out Claudius as the murderer, and to conjure him by all that is human and divine to "revenge his foul and most unnatural murder." This terrible revelation appals Hamlet, and almost drives him to distraction. The sepulchral tones of the ghost are ringing in his ears, and catching up the accents he exclaims:

"Remember thee!

Yea from the table of my memory  
I'll wipe away all trivial fond records  
All saws of books, all forms, all pressures past  
That youth and observation copied there;  
And thy commandment all alone shall live  
Within the book and volume of my brain  
Unmixed with baser matter"

Hamlet's work is before him. He has sworn to 'sweep' to his revenge; but oppressed with grief and responsibility he piteously exclaims:

"The time is out of joint; O cursed spite  
That ever I was born to set it right."

From this point of his history, on to the close of his life, Hamlet's conduct is veiled in mystery. He is evidently no coward, yet he cannot bring himself into action. He is constantly striving to keep the purpose of his life in view, but never able to accomplish that purpose. He spends his time in soliloquising, contemplating suicide, ever reminding himself of his duty of revenge, doubting the truth of the revelation from the dead, drifting along upon the tide of circumstances, and only finds occasion to accomplish his work in an event altogether beyond the sphere of his will. All this seems baffling and mysterious. Proteus himself could not assume more forms than this complex character does, as the critics try "to pluck out the heart of his mystery." "The obscurity itself," says Dowden, "is a vital part of the work of art, which deals not with a problem but

with a life; and in that life, the history of a soul which moved through shadowy borderlands, between the night and day, there is much to elude and baffle enquiry."

With reference to the particular phase of Hamlet's character, of which this essay treats, there is much diversity of opinion. Is his will defective, or is it not? Where are we to find the explanation of his conduct? Hudson thinks he finds it in the assumption that Hamlet, though understanding the situation, is by no means master of it. Hudson's Hamlet is a man of extraordinary will power, ready and eager to execute his father's "dread command," but kept out of action simply because immediate action under the circumstances would be a "crime and a blunder." He is continually advancing towards, and recoiling from, his work, according as his passion for revenge, or his better judgment gains a slight ascendancy. The former cries out for immediate action; the latter bids him refrain from the avenging stroke, until he is in a position to vindicate himself to the world as the righteous avenger of an implacable foe, who has stolen the "precious diadem." Were he to murder the King at once, who among the Danes would believe in his assertion that Claudius is the murderer of his father,—especially, as he can produce no proof to that effect, but merely assert that a ghost has made the revelation. Immediate action then is not to be thought of. He can act only when he can produce incontestable proof of the King's guilt, and when all will acknowledge the justness of his punishment. Thus Hamlet's hands are tied. His whole life is a struggle between prudence on the one hand, and revenge on the other; and only when Providence has enabled him to "surmount the difficulties of his situation" can he "sweep" to his revenge.

Such is a brief statement of Hudson's view of this phase of Hamlet's character; but to my mind, as little as I know of Shakespeare and Shakespeare's art, the conception is a poor one, and not what the dramatist intended. On one occasion, Hamlet comes upon his uncle in the attitude of prayer. His first impulse is to strike him on the spot. A moment's reflection, however,

changes his mind; his father was sent out of the world "with all his crimes broad blown," and grimly Hamlet resolves, not

"To take him in the purging of his soul,  
When he is fit and seasoned for his passage."

and so his impulsive ardor gives way to a deeper and more horrible revenge.

Referring to this scene Hudson says: "All through his frame his blood is boiling; still his reason tells him that such a hit will be a fatal miss, and will irretrievably lose him his cause; \* \* so mighty is the impulse of revenge within him, that even his iron strength of will can hardly withstand it; and to brace his judgment against his passion, he has summoned up a counterpoising passion," and that "counterpoising passion" is "his inexpressible hatred of the King."

Such an explanation may be possible, but it seems very far-fetched. If Hamlet is not master of the situation, if he must refrain from action until he can give to the people of Denmark indubitable proof of the King's guilt, is it not strange that nowhere in his soliloquies does he make the slightest reference to it? On the contrary he is ever accusing himself of inactivity and lack of energy.

"It cannot be  
But I am pigeon-livered, and lack gall  
To make oppression bitter, or ere this  
I should have fatted all the region kites  
With this slave's offal."

The re-appearance of the ghost renders him painfully conscious of the fact that he has wasted time in the mere indulgence of passion without action. If he is not restrained from action through any infirmity of will, why that passionate, self-reproachful appeal to his ghostly father?

"Do you not come your tardy son to chide,  
That lapsed in time and passion lets go by  
The important acting of your dread command?"

Hudson finds a reason for this in the fierce agonizing conflict between Hamlet's feelings and his judgment. At times his feelings of revenge are so strong that he reproaches himself with inactivity and delay. He feels like "throwing consequences to the winds," and rushing into action; but his judgment restrains him.

If this is Hamlet's character, how is it possible for his purpose ever to become blunted, since he is continually "nursing his wrath" and waiting his time? His feelings must necessarily grow stronger every day, and his determination to execute the deed must keep pace with them. Where then is the significance of the ghost's reply:

"This visitation  
Is but to whet thy almost blunted purpose."

There is another objection to this view. If the dramatist intended to delineate such a character, would he not have given more prominence to the cause of Hamlet's delay? Is it possible to suppose that Shakespeare, starting with Hudson's conception of the character, would have created a hero possessing the same characteristics as those of the intellectual sensitive, imaginative Hamlet, whom he has created? Evidently Shakespeare had some other object in view when he began this wonderful creation. It was, says Goethe, "to depict a great deed laid upon a soul unequal to the performance of it."

Hamlet is a young man, whose life has been spent in a University. He has seen nothing of the practical part of life. He is a scholar, a philosopher, a thinker, a man of tremendous intellect; but he has not learned in the hard school of experience to plan and to execute, to act with promptitude and decision. He possesses great will power; but it is overbalanced by a redundancy of thought. He has the "will to do and the soul to dare," when forced to act upon the spur of the moment; but let thought once get ahead of action, and the deed evaporates in philosophy. For him, everything assumes a speculative interest. His natural disposition and mental training lead him to regard matters from every stand point, and he invariably looks upon the darkest side. Everything around him seems to be going wrong. He rises from the particular to the general. Not only the Court of Denmark, but the whole world, to his mind, is a system of wrong and injustice; "things rank and gross in nature possess it merely." In his mother's fall he loses faith in womanhood; she is but one of a class: "Frailty, thy name is woman." All this preys upon his mind, and his heart is filled with world-weariness and sorrow.

Hamlet is not only intellectual, he is a man of great depth of feeling, of strong and tender passions. "All the strength which he possesses," says Dowden, "would have become organized and available, had his world been one of honesty, of happiness, of human love;" but Hamlet was not to enjoy such a world as that. The ideal world of this noble soul was to pass away for one that was "weary, stale, flat, and unprofitable."

This is the person who is called upon by his father's ghost to revenge an "unnatural murder." No ruder shock could be offered to his moral and refined feelings than that which he receives upon the intimation of his uncle's daring treachery. In his mind there rises a vivid picture of a particular wrong, and under the impulse of the moment, he declares himself ready to "sweep" to his revenge, "with wings as swift as meditation, or the thoughts of love." Soon, however, the philosophical element in him shows itself. He falls into his habit of reflection, and as he contemplates the general depravity and corruption that surrounds him, he loses sight of his particular work, his energy is sapped, and action is lost in meditation. At times he is seized with a sudden impulse to act; but a moment's reflection overcomes his decision, and his will is crippled by excess of thought. He doubts the word of the ghost, and must have clearer proof; but even when the King's guilt is confirmed by means of the play, Hamlet is no nearer the execution of his purpose than before. He gives an admirable description of himself when he says:—

"Thus conscience does make cowards of us all;  
And thus the native hue of resolution  
Is sicklied o'er with the pale cast of thought,  
And enterprises of great pith and moment  
With this regard their currents turn awry,  
And lose the name of action."

When forced to act from impulse or necessity, he displays a vigor of action that argues strength of will. The murder of Polonius, his prompt and vigorous action in sending Rosencrantz and Guildenstern to their fate, his action with the pirates, are all proofs of this; but let him stay a moment to reflect upon the event and action becomes impossible.

"Now could I do it pat, now he is praying  
And now I'll do it. And so he goes to heaven.  
And so am I revenged. That would be scanned."

and in that "scanning," in that thinking, Hamlet's action ends, and the King is spared a little longer.

This reflex action of the mind, this excess of thought, which weakens the will, is the cause of Hamlet's inaction; and so he drifts aimlessly along, absorbed in dreamy speculations of philosophy, chiding himself for his lack of energy, but never able to accomplish his work. He has no definite plan of action; he seems to leave all to blind fate, conscious of his own intellectual superiority in discerning and defeating the plots of his enemies. The murder of Polonius is the turning point in the drama. The King sends Hamlet away to England with secret orders for his assassination. Hamlet, though suspecting treachery, offers no resistance, confident that he can "delve one yard below their mines, and blow them at the moon." He has not mistaken his own powers. Brought face to face with danger he acts promptly. Guildenstern and Rosencrantz are sent to "sudden death, not shriving-time allowed," and Hamlet is soon on his way back to Elsinore. The end of the drama is fast approaching. Hamlet, by the play of circumstances, is brought to that point where of necessity he must act. Claudius will soon know the fate of Rosencrantz and Guildenstern, and then Hamlet must pay the penalty with his life. He must act. His resolution is taken.

"It will be short; the interim is mine;  
And a man's life's not more than to say 'One.'"

Claudius tries to fortify his position by treachery and crime; but vengeance is at hand; and in that terrible scene, where Laertes lies slain, the Queen poisoned, Hamlet, in whom "there is not half an hour of life," does his work nobly and well. His father's death is revenged; his life's work is finished.

"O I die Horatio.  
The potent poison quite o'ercrows my spirit."

Poor Hamlet! Who has stood in imagination over his prostrate form as his noble spirit bursts its earthly prison, without offering "the tribute

of a sigh;" nay more, a tear? Who has not felt the appropriateness of the lines:

"O Death, the poor man's dearest friend  
The kindest and the best."

as Hamlet—noble Hamlet! to whom the world was so cruel and unkind—finds rest from "the heartaches and the thousand natural shocks that flesh is heir to," in the silence of the grave! "Now cracks a noble heart;"—a heart that has bitterly felt

"The oppressors wrong, the proud man's contumely  
The pangs of disprised love, the law's delay."

No more bitterness of soul, no more self-upbraidings, no more longings after the indefinite and the undefined! Thy life's work is accomplished, Hamlet!

"Good night, sweet prince,  
And flights of angels sing thee to thy rest."

AMONG THE COLLEGES.

MICHIGAN UNIVERSITY has a Young Ladies Athletic Club.—*Ex.*

THE Adelpian announces an increased gift of \$60,000 from Mr. Pratt for their new building.

YALE, Princeton, Harvard, and Cornell each have a daily paper.

AMERICA has 470 universities and colleges, with 65,522 students.

A BEQUEST of \$75,000 to found a chair of Darwinian Philosophy has been made to the University of Jena by Herr Paul Ritter.

THE Inter-collegiate Y. M. C. A. has determined to publish a newspaper called the *Inter-collegiate*. Mr. Wishard is its editor.

THE resolution authorizing Yale College to be hereafter named Yale University, was passed by the Senate at Hartford, a few weeks ago.

CORNELL is to have a number of lectures this term on practical business subjects. Mayor Hewitt and Professor Graham Bell are on the list of lecturers.

EX-PRESIDENT WHITE has presented to Cornell University his valuable historical library, consisting of about 30,000 volumes, and 10,000 pamphlets.

THE Berlin University has an attendance of 537 students, including 149 Americans. This is the highest number in the history of the institution.—*Ex.*

THE female students of Bryn Mawr have decided to wear the Oxford cap and gown.—*Ex.*

THE Yale football team are to receive miniature footballs of gold as trophies.

THE scholarships and fellowships given at Oxford amount to over \$500,000 annually.

ONE fifth of the students attending lectures at Cornell University have red heads.—*Ex.*

CO-EDUCATION was first introduced into the United States at the University of Michigan.

THERE are at present four foreign schools for the pursuance of classical studies in Athens. The American school has the largest number of students; seven, representing the colleges of Amherst, Columbia, Michigan, Beloit, Trinity and Yale.

COLLEGE NEWS.

LITERARY CLUB.—A meeting of this Society was held in the Library of the College on the evening of Friday, the 25th of February. Owing to the counter attraction in the political meeting held in the drill shed the attendance was not very large. After the President's opening address the minutes of last meeting were read and approved. An excellent paper on "The Lessons of Poetry," was then read by Miss Ritchie. This paper will be published in the next issue of the GAZETTE. After the reading short speeches were made by Mr. J. C. Shaw, President of the Society, and by Messrs. E. Fulton, Sutherland, Frazee, and Brown. The meeting then adjourned. The next meeting of the Society will be held shortly, when a critical discussion will take place as to the merits of the articles for the Waddell and MacNaughton prizes.

Y. M. C. A.—The meetings of this Association are held every Saturday evening in the College at 7.30 p. m. The following subjects have been chosen by the Devotional Committee as the topics for these meetings:

Date.	Topic.	References.
Ma. 5	The Lord Satisfies.	Ps. cvii : 9; Matt. v : 6; John vi : 35.
" 12	The hope set before us	Hebrews vi : 11-20.
" 19	Sources of weakness.	Joshua vii : 10-12; Mat. xvii : 14-20.
" 26	Word study on Love.	
Ap. 2	No Christian fruit except through vital union with Christ.	John xv : 1-8.
" 9	Victory through confidence in God.	1 Sam : 32-51; 1 John v : 4.

All students are cordially invited to attend the meetings.

# The Dalhousie Gazette.

HALIFAX, N. S., MARCH 2, 1887.

## EDITORS:

W. R. CAMPBELL, '87. R. J. McDONALD, '89.  
 WM. McDONALD, '88. T. J. CARTER, LAW, '87.  
 J. S. SUTHERLAND, '88. HECTOR McINNIS, LAW, '88.  
 A. M. MORRISON, '88, } Financial Editors.  
 E. H. ARMSTRONG, LAW, '88.

Twelve numbers of the GAZETTE are issued every Winter Session by the Students of Dalhousie College and University.

TERMS:  
 One collegiate year (in advance) ..... \$1 00  
 Single copies ..... 10

Payment to be made to E. H. ARMSTRONG, Box 422, Halifax, N. S. Other business communications to be made to A. M. MORRISON, Box 338, Halifax, N. S. All literary communications to be addressed to Editors "Dalhousie Gazette," Halifax, N. S. Anonymous communications will receive no attention.

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FOUR months of the college year have passed swiftly away, and the Sessional Examinations are rapidly approaching. The time has now come when the student, abandoning those enjoyments in which he has hitherto spent a considerable portion of his time, enters upon a course of hard study, which in many cases rather deserves the name of cramming. It is useless for us to call attention to the evils that result from cramming. They are sufficiently apparent, and are pretty well known even to those who indulge most in the practice. Cramming at this season of the year seems to almost all students a necessity. Class work has to be got up, and the back work has to be revised, and the consequence is that the student must cram. We would, however, urge fellow-students to consider that mere success at the Sessionals should not be that for which they strive. We will get but

little good from our University course if we are striving merely to make a good mark at the examinations. The aim of every student should be to develop the powers of his intellect, and broaden his nature, and not to fill his mind with undigested facts and figures which will be forgotten a week or so after the examinations for which they have been acquired, are over.

During the present Session things have gone on much as usual among the students of our University. By far the greater number of the students have carefully absented themselves from the exercises of the Gymnasium. The Literary Society too has been suffered to go down. Several meetings of the Society have indeed been held, but the attendance has not generally been encouraging. We would urge on the students the necessity of keeping up this Society. We do not think that an evening once a fortnight is too much to devote to friendly discussion, and the interchange of opinions.

Perhaps the small attendance of the students at the meetings of the Society may be owing to the nature of the subjects chosen for discussion. This winter these have been very wide and general in character, subjects in which but few of the students have any particular interest, and upon which very little else than vague generalities can be said. In choosing these subjects the Executive Committee have, we think, made a serious mistake. It would, in our opinion, be better to adopt the plan proposed by one of our Professors, and by making the subjects of narrower range give some scope for original thinking and study. In our University English literature is one of the principal subjects taught, forming a part of the course in both the first and second years. If the Executive Committee of the Literary Society were to select for discussion subjects connected with the works studied in these years, the first and second year students at any rate would likely attend the meetings of the Society, and take an interest in its prosperity. Thus, an audience would be obtained much larger than that which now attends the meetings of the Society.

Something must be done to keep up the Literary Club, and we think that the change

suggested in this article will be found helpful. We call the attention of the Executive Committee of the Society to this matter, and hope that it will receive the attention its importance demands.

THE last issue of the Queen's College *Journal* contains a somewhat lengthy article on "Queens vs. Dalhousie," which in justice to our University should not be passed over in silence. In trying to prove that a B. A. course in Queens is more difficult than in Dalhousie, the writer takes as an example the philosophy class of Queens, which he compares with that of Dalhousie. In the former, he says: "This class includes Metaphysics, Ethics, Logic, and Political Economy; now in Dalhousie each of these forms a separate class, and the student is allowed to take only one each year." This to our mind would make the work at Dalhousie harder instead of easier. According to the statement of the writer, a Queens student completes his study of philosophy in one session, of one hour a day, under the instruction of one Professor, and has but one examination to pass at the end; while a Dalhousie student has, in order to complete his course in philosophy, to spend three years under the instruction of three separate Professors; attend four classes, and pass four examinations at the end. In other words the Queens student completes his philosophy course with five hours a week for one session, while the Dalhousie student spends eleven hours a week for one session in the same course. We leave any fair-minded reader to judge which course contains the most work.

The writer also claims that Queens, although having but a one-year course in Mathematics does as much work in that year as Dalhousie does in the two. If the writer had compared the calendars of the respective colleges, he would have seen that the work done in the first year in Dalhousie is about as extensive as that in Queens, while our second year Mathematics covers, not only the regular work of Queens, but the greater part of their honor work as well.

In Classics, the amount of work prescribed by each University is about the same, but while

a Queens student finishes his Classics in two years, a regular Dalhousie student is compelled to take both Latin and Greek for two years, and must also take one classical subject throughout the remainder of his course.

The writer, however, admits that, while Queens has but eleven examinations for a B. A. course, Dalhousie has twenty-two. He should have said twenty-four, which with five entrance examinations make twenty-nine in all. This, we think, should convince every reader that the standard of work in Dalhousie is not below that of Queens.

With regard to elective studies, in which the writer boasts that they have an advantage, we notice by comparing calendars that their fourth year contains seven elective courses, while Dalhousie has fourteen. He also claims an advantage for Queens on the ground that a student can take his subjects in any order he pleases, which, we think, is equivalent to saying, that a boy or young man on entering College knows better what he should study than the Professor who has spent almost a life-time in his profession.

We are ready to admit that the old building has long been a drawback to Dalhousie, but neither waiting rooms nor reading room are as bad as the writer would like to make out. In the latter are contained all the leading Canadian papers, while but a few yards from the College is the City Y. M. C. A. Reading Room, the finest in the Maritime Provinces.

The Library, although used as a class room, is only occupied at such hours as do not interfere with any student who wishes to obtain books, or to spend an hour or two in reading.

We intended to say a word about the different departments in Dalhousie, but we have already occupied too much space. We regret that occasion has arisen for this article. All we ask is fairness in the matter of representing the work done by any college, and to that we think we are justly entitled.

OUR thanks are due to Prof. MacGregor for several back numbers of the GAZETTE which were missing from the file of the paper.

WE heartily congratulate our talented and popular Professor, Dr. Weldon, on his election to represent Albert Co., New Brunswick, in the Dominion House of Commons. We think also that the electors of Albert County are to be congratulated on having obtained so worthy a representative. Dr. Weldon is a gentleman whose ability and sterling character are well known. The most cultured constituency in the Dominion might well be proud of having him as its representative in Parliament. We, on behalf of the students of this University, extend to Dr. Weldon our best wishes for his success in the political arena.

PROSPERO.

(WADDELL COMPETITION).

"The rarer action is  
In virtue than in vengeance;"

The truth of this sentiment none knew better than Shakespeare himself; for in his works he has indeed made virtue the rarer action. He does not portray ideal man. And thus he, the poet of Nature, plainly says to us that such a character is untrue to Nature. We mortals are possessed of such and such imperfections, and with a being that is above the like imperfections we can have no sympathy. A paragon may command our admiration, but can never awaken our personal feeling. Shakespeare's characters, accordingly, are always such as excite in us a personal interest. We are charmed by the sprightliness and vivacity of Rosalind; and we admire the energy and intellectual power of Richard III., notwithstanding our abhorrence of his crimes. To describe all the possibilities, capabilities and perfections of mankind centred in one grand character, may be a theme worthy of genius; but it is not a theme worthy of Shakespeare. His task is not to represent unreal man, but an infinitely more difficult one, to represent man as he actually is.

If, however, any one of Shakespeare's characters can be said to approach the ideal, it is Prospero. Though he may not impress us very strongly by either the might of his intellect, the

grace of his person, or the polish of his manner, yet we unmistakably feel his towering superiority. His words and actions convey a sense of power—of mastery both over himself and over the natural order of events; not wholly because he is a magician, but because of his superior knowledge. He is a magician only in virtue of his superior knowledge. Although suffering cruel injustice at the hands of his perfidious brother and the covetous Alonzo, he does not brood over his wrongs, and cherish up thoughts of a bloody revenge; nor does he, like Timon, turn and rail upon the world.

"Though with their high wrongs I am struck to the quick,  
Yet with my nobler reason 'gainst my fury  
Do I take part."

What a sermon those few words contain. They display something much like the action of ideal man. But how rare this action is, we all know full well. Life consists not of one all-absorbing passion, but of a variety harmoniously or inharmoniously blended. Like a work of art it should be viewed as a whole; and, though it may have its dark as well as its bright side, we should contemplate it with some degree of pleasure. The melancholy Jacques affected to treat life as a farce. In his view, the world was merely a stage, a place for petty and unsubstantial pageantry. Nor could Hamlet see anything of the beauty of life. He could see in it the evil and the good, the lights and the shades, but not the picture as a whole; he could reason with the most penetrating subtlety about its hidden mysteries; but the knowledge he thus obtained afforded him no practical benefit.

In Prospero, however, all is different. Here we see character developed in the most exquisite harmony. Prospero knows by hard experience that there is trouble, injustice, and all sorts of difficulties in the world; that there is in his own nature also much that is evil. He accepts these as facts, disagreeable though they be, and endeavours to make the best of them. He does not waste his breath in vain speculation as to how things should be, and how he would act under conditions that are wholly impossible. There is no use, he thinks, of railing about the time being out of joint, and about his inability

to fix it. The best way is to take things as they are, and act accordingly.

But, while we see Prospero in his maturity, we must not forget that he has not been exempt from training. In this world, nothing that is worth the having can be got without some degree of effort. And so Prospero finds it. He is possessed of almost superhuman knowledge and power, but he has had to undergo a long and severe course of study to accomplish this end. Partly on account of his own errors he suffers punishment, which, however, is no unimportant factor in his training. Adversity, Shakespeare would seem to say, is not in itself an evil. As light cannot be known but by contrast with darkness, so prosperity cannot be fully appreciated without some knowledge of adversity.

"O benefit of ill! now I find true  
That better is by evil still made better;"

Prospero neglecting worldly ends lost his dukedom. He found it again, however, where he himself was lost. When his probation has come to an end, he realizes the value of it, and accordingly deems it best to think of each thing well. And when he is once more in possession of his dukedom, he will not forget the wholesome lesson he has been taught. He will see that the practical duties and minor details of life are not by any means to be neglected.

Not only, however, does Prospero recognize the value of his training, but he also endeavors to profit by it. He has acquired an abundance of wisdom by hard study, and a salutary knowledge of the iniquities of the world by most painful experience. And to give breadth and depth to character there is nothing better than knowledge and experience, which is shown most clearly in the development of Prospero's character. But after all he is not yet wholly free from the grosser passions, the "Caliban" of nature. He relishes passion all as sharply as others, although he has learned to keep it in subjection. In his action, Shakespeare seems to answer the question, "how are we to bear ourselves towards those that wrong us?" Prospero, while he neither forgets nor broods over his wrongs, determines that he will have his revenge. But what a noble revenge! In explanation of

his conduct towards Alonzo and Antonio, he says;—

"They being penitent,  
The sole drift of my purpose doth extend  
Not a frown further."

This is true revenge indeed; and stands out in pleasing contrast with the utter abandonment to ungovernable and suicidal fury shown by Timon, whose wrongs were even less.

But while Prospero has obtained an almost perfect self-possession, his keen impatience of deception and injustice occasionally betrays itself. In the midst of the vision which he exhibits to Ferdinand and Miranda, he suddenly remembers the foul conspiracy that has just been made against his life. The sudden recollection throws him into intense excitement. The spirits forthwith vanish; and from this his agitated mind is led into speculation. Even so, he concludes, will come the ultimate dissolution of material things. But this irritation does not last long. He takes a turn or two to still the beating of his mind, and quickly recovers himself. How different this from the action of Hamlet; yet how like Hamlet is that summary of the philosophy of being.

"We are such stuff  
As dreams are made on, and our little life  
Is rounded with a sleep."

When we contemplate the lofty and noble action of Prospero, we almost forget that he is only a creature of the imagination, that his enchanted island, like the fairy forest of Arden in "As You Like It," exists only in the realms of fancy. We see that, though a magician, he is totally distinct from the fabulous necromancers of vulgar imagination. We recognize in him the man of gigantic attainments; nor do we think of him as any the less real because of his mighty power. If there be anything of untruth about him, it is what might be called the unreality of ideality. To the extent that he is an ideal man, he may be regarded as unnatural; for the ideal in nature is seldom found. About his potent art we are apt, at first, to be rather sceptical. But after all how little there is of it in which we cannot literally believe. Ariel may be called imaginary power, the swiftness of thought personified, and under the

control of a master mind. He can run upon the "sharp wind of the North," or dive into the bowels of the earth at the mere will of his potent master. If we remember what developments have taken place in the world of science since the time of Shakespeare, we can realize the fact that many things which now appear easy and commonplace to us, would, to men of his day, appear no less wonderful than the magic power and fairy visions of Prospero. In him we see the development of the higher powers of man, which, we may suppose, are not yet developed to the full. The limit of man's achievements has not yet been reached.

But beyond our admiration of his noble character and mighty power, is, perhaps, our admiration of him as that one of all Shakespeare's creations with whom we most easily identify the poet himself. Not that we can take Prospero absolutely to represent Shakespeare—to do so would be unwarrantable; but that we accept him as the nearest approach to our conception of Shakespeare in his maturity and power. Shakespeare does not often betray himself, but to whom but himself can we apply such words as,

"Graves at my command  
Have wak'd their sleepers, op'd and let 'em forth  
By my so potent art."

Who of all man that have ever lived had such power of representation as Shakespeare? We might almost say that this speech is literally true of him. Has he not clothed the ghosts of the buried dead with forms so real and life-like that they appear and talk with us as though they were actually among us? But of his wondrous power what can adequately be said. Suffice it to say that we consider him as the prince of poets, and his creation, Prospero, one of the most sublime conceptions that lofty genius has given to the world.

#### REVIEWS.

FLEMING'S VOCABULARY OF PHILOSOPHY, revised by Prof. Henry Calderwood, LL. D. Published by Chas. Griffin & Co., London, 1887.

This book, which has just appeared, will be of more than ordinary interest to our readers, because of the following statement made by Dr. Calderwood in his preface:

"Throughout the laborious work of revision, verification, and selection of extracts, I have

been very ably supported by Mr. James Seth, M. A., whom I, with the consent of all concerned, appointed Assistant Editor. Mr. Seth was Baxter Scholar in this University (Edinburgh) in 1881; became Ferguson Scholar in 1882, in competition open to all the Scotch Universities; and was Assistant to my colleague, Prof. A. C. Fraser, Professor of Logic and Metaphysics. Mr. Seth undertook revision of all the logical terms, and, besides continuous work over the whole book, has contributed occasional articles, marked with his initials. Since beginning the duties of Assistant Editor, Mr. Seth has been appointed Professor of Mental Philosophy in Dalhousie College, Halifax, Nova Scotia."

The Vocabulary is a Dictionary of philosophical terms. Under each term are given its derivation and its definition. The variations in its usage that have occurred in the history of philosophy are traced, illustrative extracts being made from standard philosophical authors; and copious references to the literature of the subject are supplied to guide students in the use of a Library. In many cases the articles become short essays, presenting in a few words the pith and marrow of a controversy or the distinctive tenets of a school. As an illustration of the scope and character of the book we may select the following articles:—

AGNOSTICISM.—A philosophic theory, based on the relativity of human knowledge, which maintains that the Absolute Being, as the Unconditioned, cannot be in any sense known, or, as Herbert Spencer states it: "That the power which the Universe manifests to us is utterly inscrutable," (*First Principles* p. 46). The term is sometimes employed, in a wider sense, to describe a theory which denies the existence of the absolute as unknown. But this use of the term is inappropriate, for such a theory is not a logical deduction from the former, since we cannot reason from ignorance to non-existence, and what is implied is Gnosticism rather than Agnosticism.

The popular Agnosticism of the present day, both philosophic and scientific, in its historic associations rests on the relativity of human knowledge, favoring a suspension of judgment or scepticism as to the transcendent or supersensible. While the relativity of human knowledge is matter of agreement, thinkers differ according as they hold or deny the rational certainty of an intelligent First Cause, according as they recognize belief based on necessary principles of the reason, or admit the certainty only of that which is directly known as present to the mind.

Hamilton, while denying that the Infinite Being can by us be known, maintained that the existence must by us be believed (*Discussions* p. 15, Letter to Calderwood, *Metaph.*, II., app., p. 530). So it is with Mansel (*Limits of Religious Thought and Letters, Lectures and Reviews* pp. 157, 189). J. S. Mill, while declining assent to belief in an Infinite Being, specially insisted on the relativity of knowledge involving the impossibility of knowledge of the Absolute (*Examination of Hamilton* pp. 72-129). Herbert Spencer, pointing to the reconciliation of religion and science, opens the *First Principles* with special treatment of the Unknowable (pp. 1-123).

MATHEMATICS (*μαθηματική* [sc. ἐπιστήμη] τὰ πηθήματα), the science of spatial and quantitative relations.

Pythagoras and his followers found the ultimate explanation of things in their mathematical relations; and Spinoza applied the mathematical method of demonstration from Definitions and Axioms, to philosophy.

Various views have been held by philosophers as to the nature of mathematical truth. In general it is regarded as the type of universal and necessary truth. Kant, e.g., holds that it is one kind of *synthetic knowledge a priori*, and in the *Aesthetic* he seeks to answer the question: How is pure mathematics, as a science, possible? (cf. *Prolegomena*, secs. 6-13). With this may be contrasted the view of J. S. Mill, who, in his *Logic*, maintains the *hypothetical* character of mathematical truth. The assertions on which the reasonings of the science are founded do not, any more than in other sciences, exactly correspond with the fact; but we suppose that they do so for the sake of tracing the consequences which follow from this supposition. "The opinion of Dugald Stewart, respecting the foundations of geometry, is, I conceive, substantially correct: that it is built upon hypotheses; that it owes to this alone the peculiar certainty supposed to distinguish it; and that in any science whatever, by reasoning from a set of hypotheses, we may obtain a body of conclusions as certain as those of geometry, that is, as strictly in accordance with the hypotheses, and so irresistibly compelling assent on condition that those hypotheses are true. When, therefore, it is affirmed that the conclusions of geometry are necessary truths, the necessity consists in reality only in this, that they necessarily follow from the suppositions from which they are deduced." (*Logic* bk. II ch. V. sec. 1). Cf. *Logic*, bk. I., ch. VIII., sec. 6, where he says, that in the *Definitions* of geometry there is implied the *postulate* of the existence of things corresponding to them.—[J. S.]

The Vocabulary is a work which must be of very great utility, both to students of philosophy and to persons who, though they may possess no exact philosophical knowledge, have a strong interest in current discussions of philosophical problems. Such persons could enjoy the discussions which from time to time appear in the magazines, were they not continually meeting with terms once familiar, but now no longer sharply defined, which stop their progress and prevent any advance. To them the Vocabulary will be a great boon. But it will be of especial value to students, on account of its clear definitions, its succinct statements, and its copious references to philosophical literature.

STUDENTS of Browning will find much to interest and assist them in the little handbook "Outline Studies of Robert Browning's Poetry," published for the Chicago Browning Society, by Charles H. Kerr & Co. A complete classification of the entire works of the poet is made, arranged for the guidance of clubs and classes. In connection with this a sketch of the so-called "Browning Movement" is given, with a plan of the work, and the rules that govern the Chicago organization.—*Boston Transcript*.

The book is published in two editions, cloth at 50 cents, paper at 25 cents; either mailed on receipt of price by the publishers, Charles H. Kerr & Co., 175 Dearborn Street, Chicago.

STUDENTS of Lowell's poems will find a valuable help in "Outline Studies in James Russell Lowell." For sale by C. H. Kerr & Co., Chicago.

#### EXCHANGES.

THE *King's College Record* for January, maintains its usual creditable appearance. "The Freshman's Story" is well written and interesting, but reminds us somewhat of the ghost stories so often told. "Only a Tramp" is written in a careless and pleasing manner, which is in keeping with the subject.

THE *Pennsylvanian*, in its last issue, contains an exceedingly interesting article on "Williamsburg and its Historic College." The first church in Williamsburg, built in 1678, contains a bell made under the supervision of Queen Anne. It also has a communion set dated 1661, the gift of that Queen. The church contains the font in which Pocahontas was baptized. Its college, the second oldest in America, received a royal charter in 1693. The college having suffered much from fire, and being largely burdened with debt, has now no students. Its last class graduated four or five years ago. Its library contains seven thousand volumes.

THE *Vanderbilt Observer* contains a lengthy article on "George Elliot's Ethics and Religion," in which the writer places in a very clever light her position as a moralist and a teacher. Her moral teaching was theoretical rather than practical. With regard to her religious opinions the writer says: "She did not believe in individual immortality. All that is mortal, all that is individual, passes into eternal silence, but the atmosphere created by our existence passes into the immortality of the race." In her writings, however, individual salvation is entirely lost sight of. The race in the better days to come is so perfect, but we are to be forgotten. The *Observer* also contains a very interesting article on "Ruskin," and another on "The 'New South' Again."

We have also received the *Brummanian University Gazette*, *Varsity*, *Chironian*, *Presbyterian College Journal*, *Oberlin Review*, *Ancient Athenaeum*, *N. B. Journal of Education*, *College Times*, *Quoniam College Journal*, *Dartmouth*, and others.

**DALLUSIENSIA.**

*We wish our contemporaries to note that this column is not intended for the public, but belongs exclusively to the students at present attending College, who are alone expected to understand its contents.*

"WHO split the Conservative party in Cape Breton?"

THE way our Freshmen smile on the young ladies at the Rink is something alarming.

THE "fat rascal" was locked out the other night, and slept in a "golden bed" at the Queen's Hotel.

A FRESHMAN strayed away from the Rink a few evenings ago, and was not discovered by his anxious friends till after some hours diligent search.

A DIGNIFIED Soph and his chum appeared in full dress at the Park Street Social last week accompanied by their young lady friends.

A MEETING will be held shortly for the purpose of reconstructing the Misogynist order. As the old President has been expelled, the election of a new President and other important business will be taken up. Due notice will be given.

WHY does a certain Freshman now take a back seat in Chalmers Church? If he persists in this, we may possibly explain through this column.

WHO are the P. E. Islanders that have been so disgusted with the elections over there, that they are palming themselves off as Pictonians and Cape Bretonians.

*Robertus the Soph.,  
The misogynist Prof.  
Who lectures an hour  
At number 2 Bauer,  
On each Friday night,  
Is in a sad plight;  
His students have broken  
Their vows. He has spoken:  
Nil desperandum  
I'll certainly land 'em  
In DALHOUSIE GAZETTE.*

WHO are the Freshmen that have lately become enamoured with the red-ribbon lassies? Think we don't know?

The moonbeams glistened full and bright,  
As home from the party they tripped so light,  
The night winds sighed,  
And softly died  
As the Junior said "Good-night!"

Softly her small hand touched his sleeve,  
He pressed it gently, and took his leave;  
"Well," she began,  
"I know one man  
The misogynists have lost this Eve!"

**PERSONALS.**

G. A. LAIRD, B. A., '77, is one of the editors of the Manitoba College Journal.

WE have been favored with a flying visit from Dougald Stewart, B. A. Mr. Stewart, who has been studying medicine in New York, looks better than ever.

D. H. MCKENZIE, and W. B. Munro, have also returned from New York, where they were studying medicine.

**ACKNOWLEDGMENTS.**

Rev. L. H. Jordan, \$3; Jas. A. McGlashen, George Patterson, Jr., S. A. Morton, A. E. Chapman, Archibald Gunn, D. Maclellan, \$1 each.

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