

wedged his charger in among the mass of grey-coated Russian cavalry on the hill at Balaklava, why didn't the Russians kill him? There were some three thousand of them, and he was all alone among them long enough to be killed half-a-dozen times. Tennyson tells us that he

“Sway'd his sabre and held his own
Like an Englishman there and then.”

And so too, we may presume, did Caius Marcius in Corioli. But there was more in it than that. The mere sight of a single man doing such a deed were enough to paralyze for a time the host opposed to him, and the account that Kinglake gives of the Balaklava case should be read by every student who finds a difficulty in the Corioli case.

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“A soldier even to Cato's wish.” This is only one of many passages in this play where persons and things are spoken of that did not exist until long after the speakers were dead. Annotators call this sort of thing *anachronism*, and the smaller fry among them rather pique themselves on knowing more than Shakespeare because they can point out his chronological blunders. Perhaps they are blunders due to ignorance or carelessness. If they are, they affect Shakespeare's greatness to about the same extent as the spots on the sun affect the blaze of his mid-day splendour. But it is just as well not to feel too sure about them being blunders. Shakespeare was probably in the way of hearing criticism of this kind himself, and in one famous passage he gets even with his critics by making one of his fools commit an anachronism and finish off by supplying the orthodox annotation to the effect that it is an anachronism. The passage appears in *King Lear*, and is worth looking for.

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When Coriolanus is taking leave of his family just before going into exile, it seems natural for the reader to ask, “Why didn't he take them with him?” This question was asked in our class, but I don't remember how they answered it. Perhaps it may be of some interest to some other students of the play.

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Some time ago there were some remarks in these notes on the subject of telling lies. They came up in connection with a question that had been asked about one of Portia's fibs; and the lies of Ophelia and Desdemona were dragged in to help to illustrate the matter. In reading the second scene of the third act of *Coriolanus* the same subject forces itself on the attention, and there is likely to be some lively discussion in the

class about the morality of the advice which Volumnia presses upon her son. Here are some notes which were handed in by one of our class while we were at this scene:

Macaulay says “Every man who has seen the world knows that nothing is so useless as a general maxim.” Can this be applied to the generally received opinion that God hates liars?

In Ian Maclaren's story, “A Master of Deceit,” did Jamie Soutar do right in giving up the struggle between heart and conscience and making the dying girl believe that her ungrateful mistress was kind? Was the author true to his Christian profession to write such a story?

What did St. Paul mean to teach in I Cor. ix. 19-23 which he sums up in the words “I am made all things to all men, that I might by all means save some?”

In the book of Judges Ehud is called “*the deliverer raised up by the Lord*.” He obtained access to Eglon, King of Moab, by a lie, and stabbed him.

Deborah and Barak sing a hymn of praise over Jael's treachery.

In the apocrypha Judith gains the confidence of Holofernes by a series of lies and kills him, for which she is praised by priests and people.

What is a “pious fraud?”

What is telling the “brutal truth?”

“The wisest, brightest, meanest of mankind” writes: The best composition and temperate is to have openness in fame and opinion; secrecy in habit; dissimulation in seasonable use; and a power to feign, if there be no remedy.

Would it be a wise way never to deceive or lie for one's own benefit; but if it would be a real benefit to one's neighbor, such as saving life or character, to do it with a clear conscience?

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It would certainly be an excellent thing if people would give up lying to benefit themselves. And if all the lying that was done was for the benefit of others, this world would be a much better place than it is. As to ‘brutal truth’ and a ‘pious fraud,’ there seems to be this curious difference—in the former it is the adjective element of the thing that most strikes us, in the latter it is the noun element.

Perhaps it would not do to say that all altruistic lying is praiseworthy, but if it were all of the quality of Desdemona's and Jamie Soutar's it would be hard to prevent good men and women from praising it. The kind of lying that Coriolanus' mother urges him to, and some of the other samples cited above, are more doubtful. Will some of the readers of the REVIEW be good enough to give us their opinion on the subject?

A. CAMERON.

Yarmouth, June, 1896.

Forests help agriculture by forming a wall of protection to growing crops.