

**CALIBAN.**

CALIBAN was 'got by the devil himself upon the witch Sycorax, and so is not human but a 'demi-devil' (V. i. 272). It is important, in order to understand his character, to remember that, although he had flesh, blood and bones as we have, he is yet in his thoughts and feelings, a worthy representative of his sire. He 'needs must curse' and is in truth a devil incarnate. Before entering upon any detailed study of his life and motives, it will be necessary to give some account of the events which occurred previous to the opening of the play.

Sycorax had because of her sorceries been banished from Argier or Algiers—for some reason which Shakespeare does not tell us she was banished, not burned—and brought forth her son shortly after having been left by the sailors on a desert island. (I. 2. 261-271). We are told nothing of the last years of her life except that she was powerful in her witchcraft, that she could control the moon, and the ebb and flow of the sea, (V. 1. 269-70,) and that she had confined Ariel her servant, in a cloven tree, because he would not obey her 'earthly and abhorred commands', (I. 2. 272). For some time, however, she had been dead and Caliban was King, (I. 2. 332, I. 2. 343).

While Caliban was ruling the island Prospero the rightful Duke of Milan and Miranda his daughter, driven from Milan and let loose upon the sea in a crazy vessel, were cast upon its shores. Prospero had been more of a student than a statesman and had become deeply versed in magic. After his arrival he liberates Ariel and makes Caliban his servant. Both he and Miranda treat Caliban kindly, (I. 2. 334, 347). It is to be noted that Miranda overcame her repugnance, which was at first aroused even by looking upon the unlovely monster, (I. 2. 311), and herself at times superintended his education. In her own fanciful way (caused, it may be, by being left so much to herself) she pointed out to him the man in the moon with his dog and bush, (II. 2. 128). It is likely that on one of these occasions, when they were alone together, Caliban attempted to violate her honour, and would have succeeded but for the timely arrival and intervention of Prospero, (I. 2. 348-9).

From that time forth Prospero changed his plans and confined Caliban in a rock, only giving him liberty to do the necessary chores about the house, (I. 2. 362, 6). Whenever he was insubordinate and rebelled against the kind treatment which even after this Prospero bestowed upon him, spirits sent by Prospero himself compel him to do his master's bidding or to hasten him in his task, (II. 2. 1-17).

THE widow of Senator Zach. Chanderler has given \$1,000 to establish a scholarship in the Women's Medical College of Chicago, for the benefit of women who intend to become missionaries.

A DANDY, wishing to be witty, accosted an old rag-man as follows: "You take all sorts of trumpery in your cart, don't you?" "Yes, jump in, jump in!"

**COLLEGE SOCIETIES.**

**ALMA MATER SOCIETY.**

THE meeting of this society on Saturday evening last was one of more than usual interest. Owing to the fact that a great many members were out of the city the attendance was not as large as it would otherwise have been. Mr. Gandier occupied the chair in the absence of the President. After the business of the evening, which was chiefly routine, was concluded, Mr. T. Carr Anderson took the chair, and the society proceeded to debate the subject "Resolved, that high intellectual culture tends to diminish sympathy with the people." Mr. Gandier opened the debate for the affirmative in an able and eloquent speech. He said that by the term "people" we are to understand the common people or the great mass of the working people. The attainment of high intellectual culture implies not merely that a man receive a good education, but that he devote his whole life to the cultivation of his mind. Sympathy is a self-conscious feeling of unity, and must necessarily be strongest in those who have common interests. In attaining to high culture of the mind a man must separate himself from the common people and their interests, and the further a man extends his culture, the more he widens the gap between himself and the people. Mr. Gandier dilated on this point at some length.

In opposition, Mr. McKinnon, leader of the negative, maintained that intellectual culture implied more than mere booklore, and that true culture was the gaining of a knowledge of humanity, and a full insight into the ways of men. The better a man becomes acquainted with his fellow men, the better he is able to sympathize with them in their wants. Mr. McKinnon brought forward several instances of highly cultured philanthropists benefitting mankind inestimably. Instead of diminishing he claimed that high intellectual culture rather tended to increase man's sympathy with his fellow-men. Mr. Shanks, in supporting the affirmative advanced several practical instances in support of his arguments, referring more particularly to the successful work done by the Salvation Army in our own city, as an example of how a stronger bond of sympathy exists between people all of the lower classes, than between the lower and higher classes.

The other speakers were Messrs. W. Chambers, B.A., and J. McKinnon, both of whom advanced weighty arguments in favour of their respective sides. After the leaders had summed up their arguments, the chairman decided in favour of the affirmative.

We would take this opportunity of urging on all, more particularly the younger students, the advisability of a more regular attendance upon the meetings of the Alma Mater.

The attendance so far this season has been away below the average, but we sincerely trust that it will be much larger in future. All students should make it a point to cultivate their elocutionary abilities, as these will be found exceedingly useful in after life.