

strength. Tancred, though a great warrior, is a man of love. In the Battle of Life we are assailed by enemies within and without. The exterior enemies are represented by the armies of Asia and Africa, by unlucky battles, by the loss of friends and many personal afflictions. Internal impediments are the impure love and enticements of Armida which win the hearts of Tancred and Rinaldo; the enchantments of Ismen signify the false persuasions of men; the flowers, the fountains, the music, and the nymphs in the garden of Armida shew us the baneful delights which win our hearts by appealing to the senses under the pretense of good. Jerusalem, the strong city, placed in a rough and hilly country, signifies the earthly happiness for which we all strive; just as the path of virtue is an arduous one, so it requires much toil, great constancy and carefulness on the army's part to capture the city. The angels who help the Christians figure the divine assistance which God vouchsafes to those He loves and who ask His help. The Hermit and the Wise Man shew us how with the help of God's grace correct notions on justice, temperance, contempt of death and mortal pleasures are instilled into our minds. The Wise Man was a Pagan by birth, yet on his conversion to Christianity he yielded to the judgments of his superior and trusted not to his own wisdom. So with Philosophy which of old amongst the Egyptians and Greeks was presumptuous and proud in her assertions, yet by St. Thomas and other holy doctors she was made the handmaid of religion. Godfrey is the most pious of all the heroes; thus he is not deceived by the allurements of Armida, nor discouraged by adversity. Rinaldo excels in bravery. When his anger was aroused nothing was too difficult for him to accomplish; yet he brought many evils upon himself by allowing his wrath to rule his reason. Hence on his return, when his prowess was guided by the understanding, he scaled the walls and fought his way into the Holy City. His repentance and reconciliation with

Godfrey point out that obedience is necessary, and requires our passions to be subject to Reason. And Godfrey's moderation proves that Reason should dominate anger not imperiously but courteously; that the Ireful virtue should be tempered with justice; because as Plato says the head is the seat of Reason, and the right hand the instrument of wrath, the latter in subjection to the former.

In the end the powers of darkness are overthrown. Rinaldo and the other heroes return to the path of justice and obedience; they are now guided by the higher faculty of their souls, and their passions instead of producing evil are made the instruments of good deeds. Then the wood is easily disenchanted, the enemy worsted, and the Holy City captured. But Godfrey, a true Christian, after thus winning temporal felicity, made it a means to reach eternal life. He fought to win not an earthly but a heavenly Jerusalem. The thanksgivings of the army and Godfrey teach us that true success coming from above, we should be grateful for it; that we should patiently suffer in trouble and adversity for they are part of our imperfect nature; that we should consecrate our lives to God and be firm in our hope of heavenly reward; that in the end it will be well with those who have a true conception of this life, viz. :—that it is a means and not an end.

We have dwelt only on the most important features of this Allegory of Life, which might be extended almost into a treatise on moral philosophy. The student is referred to the poem itself and to Tasso's account of its allegorical sense, both of which are extremely interesting and instructive. It is to be hoped that some English poet, mindful of Tasso's exquisite sweetness and simplicity, will endeavor, in the near future, to give us a translation more worthy of the original than those we possess at present.

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