death, and all the horror of the final act. He (the lecturer) admitted that the play was a failure at first, but he thought it could be shown that this was not what Shakespeare intended. He had never mentioned that Hamlet was any other than a soliloquy, he dwelt on some faults in his nature, which hindered this part of the play. He observed, Hamlet was a beautiful, noble, most moral nature, without the strength of nerves, which was his hero, and he sank beneath a burden which he could neither bear nor cast off. Hamlet was a splendid failure, but why? He was not a failure in all kinds of action. He was capable of impulsive action, and of scheming when he was sent to England he counterfeited the plot against his life—but he failed in the highest kind of action. In the union of intelligence with will. He had not the stuff in him to carry him through to the end. Though ran away with him—when he ought to have been acting he went on thinking. His words, "Conscience does make cowards of us all," apply to himself. In Act IV, Scene 4, there was a soliloquy (not included in the first quarto), in which Hamlet reproaches himself. His intellectual defect was that he lacked the power to control thought. On the emotional side Hamlet had acute moral sensibility. He was grieved at his mother's re-marriage, and at her ingratitude to his father's memory. His sense of duty remained with him to the end. He had aesthetic feeling, a sense of esthetic, and of the fitness of things, though it was hard to understand his admiration for the lines from "Aeneas's Tale to Dido," which were bimastic in Paris. His tenderness had been much exaggerated. He could be, and often was, very cruel. Fortinbras was something of an imbecile, but he was an old man, who had done good service to the State, and Hamlet did not show him common courtesy. Hamlet's language to Fortinbras—"You are a brave man. I have loved her truly, in spite of all—"in the churchyard scene. Hamlet's violent excitability he exaggerated. He was not a vain man, but he did not lack the power to control thought; but he did not lack it to—of "eating hot blood, and doing bitter business," but heavily, and his sword, and then he did—of making his "deeds bloody" but he calmly consented to be shipped to England. There was always a reaction after his grand resolutions. His fundamental defect was lack of force in the core of his being— that force which makes for self-control and repels a man to do his duty. There was something in the earlier part of the play to indicate that Hamlet relied on Providence. He lacked strong faith, but he had strong faith, he had strong faith. He is not mentioned by his words to the King, "I see a churl that sees your purposes, and again I can no longer do what slave that shapes our ends." He felt then that he was an instrument in the hands of Providence, and in that belief he acted. The last lecture of the season will be given to-morrow in the Queen's Hall.