

Our Canadian summer is all too short. It is well to use it while it lasts, for the open air rest and refreshment for which human nature periodically craves. One thing our islands need, besides the preservation of a number of them for public use: the creation of a large Sanatorium, where those who cannot afford even a tent, still less a hotel bill, might come and get, for little or nothing, the fresh air that they, too, need and long for. Who will take the initiative in such a philanthropic movement?

FIDELIS.

NOTE ON SHAKESPEARE'S "TEMPEST."

In the elaborate article on the drama in the new edition of the Encyclopedia Britannica *Masks* are thus described:—"The Mask was a more elastic kind of composition, mixing in various proportions its constituent elements of declamation and dialogue, music and dancing, decoration and scenery. In its least elaborate literary form—which of course externally was the most elaborate—it closely approached to pageant; in other instances the distinctness of the characters and the fullness of the action introduced into its scheme brought it nearer to the regular drama. A frequent ornament of Queen Elizabeth's progresses, it was cultivated with increased assiduity in the reign of James I., and in that of his successor outshone, by the favour it enjoyed with court and nobility, the attractions of the regular drama itself." The writer observes that, "while most of the later Elizabethan dramatists contributed to this species, Shakespeare only incidentally in the course of his dramas expended upon it the resources of his fancy." The two plays in which the resources of Shakespeare's fancy appears to be so expended are the "Midsummer Night's Dream," and "The Tempest." Both appear to have been written in honour of marriages, the affianced pair being in the "Midsummer Night's Dream" Theseus and Hippolyta, in "The Tempest" Ferdinand and Miranda. The pageant presented before Ferdinand and Miranda corresponds to the burlesque performed before Theseus and Hippolyta. In both plays there is more of incident, show, declamation and dialogue than there is of character; neither greatly demands the skill of the professional actor, and therefore both might well be performed, as *Masks* commonly were, by amateurs. It can hardly be doubted that the "Midsummer Night's Dream" was performed in the presence of "the fair vestal throned by the west," while Elizabeth is also apparently wooed to the marriage from which she coyly shrank in the passage beginning "Thrice blessed they that master so their blood." All allow that "The Tempest" was written not later than 1613. Malone says that he had ascertained from some old records that it was acted in the beginning of that year by the King's players before Prince Charles, the Princess Elizabeth and the Prince Palatine. Frederic, the young Elector Palatine, afterwards the unfortunate king of Bohemia, had come over to claim his bride, Elizabeth, the charming and popular daughter of James I., to whom he was married on February 14, 1613. If Malone is right, there can be little doubt that the affianced pair are represented by Ferdinand and Miranda. The language of the mythological personages in the pageant, and the "donations" which they "estate on" the lovers, seem suitable to a royal wedding, while in the descriptions of their domains there are touches appropriate to England. It would be going too far to say that in the character of Prospero there was a direct allusion to James I. But James was the father of the bride. Prospero is a learned Prince "in the liberal arts without a parallel," as the King thought he was; and James, if he witnessed the performance, would hardly fail to be tickled by Ferdinand's exclamation:

Let me live here for ever;
So rare a wondered father and a wife
Make this place Paradise.

He would be pretty sure, too, to see in the conspiracy of Stephano, Trinculo and Caliban a caricature of the conspiracies against himself in the early part of his reign, perhaps of the Opposition in the House of Commons.

The notion that Prospero is Shakespeare himself, who here breaks his wand and takes leave of his art, seems improbable. Shakespeare is not autobiographical, nor is such a conceit in his style. "The Tempest" may be his latest play, but there is apparently no reason for supposing that he felt his powers gone or had resolved to write no more when his life, at a not very advanced age, comes (if Ward's story of the drinking-bout is true) suddenly to an end.

G. S.

An amusing cablegraphic error in all the dailies is the changing of "Tid Bits"—"choice pieces"—the name of a weekly eclectic paper, to "Tid-Bits"—which is utterly meaningless. A rival paper is called *Rare-Bits*. The secret of their popularity is that they are calculated for occasional or momentary reading *pour passer le temps*.

THE CHURCHES.

CONFLICT in the old world with political and social progress does not interfere with the efforts of Roman Catholicism on this continent. Monsignor Capel has been eloquent, insidious, witty and polite, as occasion required, and his mission is said to have been successful in securing well-to-do converts for his church. Now it is rumoured that Canada is to be favoured with the presence of a native Cardinal Archbishop. The honour, it is said, is to be conferred upon Archbishop Taschereau, of Quebec, who is at present in Rome. People are not so easily frightened as they were in 1851, when all England was agitated over the elevation of Dr. Wiseman. French Canadians will be proud of their Cardinal, adherents of the Church of Rome will be gratified with this mark of distinction, and people generally will regard the affair with indifference.

RITUALISM is a decidedly disturbing element in the Anglican communion. It is really wonderful to what length people will go in defence of Ritualistic practices, and with what fervent heat others oppose them. In Canada we have never yet reached the degree of excitement common enough in England, but here there are occasional ebullitions of intense zeal for the purity of worship, or for the beauty of worship, as respective partisans regard it. Down by the sea there has been for some time considerable sensitiveness on the subject of Ritualism. The rector of Christ Church, Fredericton, has by some been considered an offender, in that of late he has been manifesting altitudinarian proclivities. The vestry is agitated over the affair, but a majority are clearly of opinion that the rector should be sustained.

MONSIGNOR CAPEL has paid a visit to Winnipeg, where a crowded audience met in the Opera House to listen to his lecture on "Freedom of Intellect under Catholicism." As the same lecture has been repeatedly summarized, having been delivered in a number of cities in the United States, the novelty is in some degree lessened. The lecture was clever, plausible and adroit. The Hon. John Norquay presided at the distinguished divine's boundary award between reason and revelation. Mgr. Capel also preached controversial sermons in St. Mary's Church, and was presented with a congratulatory address.

WINNIPEG has had two church openings within a week or two of each other. The fine new English Church was opened by the Bishop of Saskatchewan, who preached impressive and appropriate discourses on the occasion. Last week the new edifice for the congregation of Knox Church, Presbyterian, was opened, the Rev. H. M. Parsons, Toronto, preached morning and evening, and the pastor, Rev. D. M. Gordon, in the afternoon. The building is a good specimen of ornate English gothic.

A FEW enthusiastic individuals are busying themselves in the endeavour to organize a new Presbyterian Publishing House and to start another paper in connection with that denomination. They are behind the age. The time is past for that kind of religio-commercial enterprise. They may not think so now, but they will be convinced of it when they have succeeded in losing their own money and that of people who have been induced, under glowing but impossible promises, to invest in a Quixotic enterprise.

THE nearest approach to the holy fair, made memorable by Burns, is the recreation camp of the present day. Under the guise of religion, immense crowds, by means of reduced fares and extensive advertising, are lured to the fashionable resorts run in the interest of pious stockholders. To their credit be it said, the bacchanalian orgies, prevalent in Burns' day, are absent, but in other respects it would be difficult to note much improvement. The heretical and orthodox are judiciously intermingled. Dr. Thomas, of Chicago, utters his scorn of theological dogma, and the strictly orthodox but sensational preacher of the Brooklyn Tabernacle orates from the same platform. The pilgrims to the camp, after paying their admission fee, can be entertained in cottage, tent or hotel for a liberal money consideration, and when the allotted time is over, and the last hadji has departed, the shareholders, who have no thought of making a gain of godliness, proceed to divide the spoils. Why, bless you, it is a "business transaction."

In the September number of the *Canadian Methodist Magazine*, Principal Grant, of Queen's University, has an able article on "Organic Union of Churches; How far should it go?" In his own characteristically liberal way he shows that recent unions effected among various branches of Presbyterianism and Methodism have awakened desires in more thoughtful minds for a wider and more comprehensive union of existing churches. He is of opinion that the Congregationalists and Presbyterians ought to unite, since there is really nothing to keep them apart. The doctrinal differences between Presbyterians and Methodists are more pronounced, but he thinks that a *modus vivendi* might be found by the exercise of mutual tolerance. An amalgamation with the Church of England would, at present, be still more difficult on account, among other things, of the dogma of apostolic succession. Still, even this, in the Principal's view, does not present an insuperable obstacle. There might be concessions on both sides. John Knox favoured a mild episcopacy when he appointed his superintendents. It is certain that for many reasons a closer union of the Protestant churches is eminently desirable. It would effect a wonderful economy of resources, enable the church to undertake more effective work among the destitute, advance the work of missions, and be more in line with the Saviour's prayer "That they all may be one." The conclusion to which the Principal comes is thus expressed:—

How can this thing be? It must come from God, but each of us can help to prepare the way and each of us is responsible for what he is able to do. We must talk it up, write it up, preach it up. We must work for it, make sacrifices for it, pray for it. The great thought will then take possession of the heart and mind of the Church, and the Church will say that the thing must be. And when it comes to that, those who are opposed had better stand out of the way.

ASTERISK.