

the good of mankind, for the sake of His mercy and goodwill to men, through His only Son, Immanuel, God with us."

Some observations from his "Interpretation of Nature," as applicable *mutatis mutandis*, to-day, as they were three hundred years ago: "With respect to augmentations and what may be called the new shores and tracts of philosophy, all from the side of religion is full of grovelling suspicion and impotent disdain. Thus, some in their simplicity fear that any deeper inquisition into Nature may penetrate perchance beyond the allowed and sanctioned limit of sobriety, improperly applying what is said of the secrets of God, many of which remain closed under the divine signet, to the secrets of nature which are guarded by no interdict. Others, with greater cunning, conceive that if men are ignorant of second causes, each particular may be more easily referred to the Word of God, which they think is of the highest interest to religion; though this is no other than seeking to flatter God with a lie. * * * From which it is sufficiently clear that in opinions of this kind there is much weakness, and not a little envy and bitterness. For natural philosophy is, next to the Divine word, the most certain enemy of superstition, and the most wholesome food of faith: and is, therefore, rightly considered the truest and loveliest handmaid of religion: the one displaying the will of God, the other His power. So that he was not wrong who said "Ye do err, not knowing the Scriptures, nor the power of God," joining in an intimate union, information of His will, and meditation on His power. But, though this is most certain, it still remains among the most effectual hindrances to natural philosophy, that all which is pronounced by blind zeal and superstition is considered out of the reach of dispute." Works, i. 424-5. B. Montagu's Ed.

Finally, here is a sentence taken almost *ad apturam* from the works of another celebrated contemporary of the poet—Thomas Hobbs of Malmesbury (1588-1679).

"Though I believe," he says in his *Answer to Archb. Bramhall*, (Works, iv. Sir W. Molesworth's Ed.) "the Omnipotence of God, and that He can do what He will, yet I dare not say *how* everything is done, because I cannot conceive nor comprehend either the Divine Substance, or the way of its operation. And I think it impiecy to speak concerning God anything of my own head, or upon the authority of philosophers or school-men, which I understand not, without warrant in the Scripture: and what I say of Omnipotence, I say of Ubiquity."

XII.

The Tempest, Shakespeare's farewell Drama.

It may be conceived that in several of the speeches of Prospero to Ariel, the poet indirectly gives some expression to his own feelings of gratification at the near prospect of final retirement to quiet and liberty at Stratford. In the words of the Epilogue

"Now my charms are all o'erthrown,
And what strength I have's my own,
Which is most faint"—

is there an indication of failing health? In the reply "I'll deliver all"—to Alonso's address "I long to hear the story of your life, which must take the ear strangely," have we a hint of a contemplated autobiography?

XIII.

The Purchase of New Place.

A dialogue in the March number of *Macmillan* (1864), supposed to take place at Stratford in 1579, between old Master Grunsey and Goodman Dodd, two