

for himself—a wife should yield unquestioning obedience to her husband, for he is “her lord, her king, her governor.” To the husband is assigned the duty of protection. As Katharrina tells one of her female friends, her husband

“Commits his body
To painful labour both by sea and land,
To watch the night in storms, the day in cold,
While thou liest warm at home secure and
safe ;
And craves no other tribute at thy hands,
But love, fair looks, and true obedience,—
Too little payment for so great a debt.”

Katharrina admits that she had at first striven herself

“To bandy word for word, and frown for frown ;”

but she has learned the folly of such antagonism, for she adds in words which the advocates of wifely lovingness may quote effectually :

“I see our lances are but straws,
Our strength as weak, our weakness past
compare ;
That seeming to be most, which we least are,
Then vail your stomachs, for it is no boot,
And place your hands below your husband’s
foot.”

Of course the late John Stuart Mill would not agree with this ; but Mrs. Lynn-Linton, and many other living writers of eminence, would probably assent to Shakespeare’s view.

Now let us see whether any definite opinions on the question of education are to be found in the works of the immortal poet, who, as Dr. Johnson puts it,

“Exhausted worlds, and then imagined
new.”

It must be confessed that a dramatic framework helps to conceal the author’s individuality. Many persons refuse to accept anything in Shakespeare’s plays as the expression of his own opinions. But this is pressing the impersonal view of the drama much too far. When his characters are at their best, Shakespeare makes

them give utterance to his own thoughts, as may be seen from the universal truth of such noble passages as the following :—

“All the world’s a stage,
And all the men and women merely players,
And one man in his time acts many parts.”

“To-morrow and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time ;
And all our yesterdays have lighted fools
The way to dusty death.”

“Conscience doth make cowards of us all.”

Who can doubt that words such as these welled from the very depths of Shakespeare’s soul? Jacques or Macbeth, or Hamlet, is here but a conduit-pipe for conveying the poet’s own philosophy to mankind.

This being so, let us turn now to the passages in which this great teacher—for surely he is that quite as much as if he were a professional metaphysician—refers to the training of the mind. “Love’s Labour Lost” is in itself a dramatic illustration of the folly of attempting to promote culture at the expense of the natural affections. The picture of Ferdinand, King of Navarre, binding himself and his courtiers by an edict to live for three years entirely devoted to study, and without even gazing at a woman’s face, is deeply interesting, and might well be compared with its counterpart—the picture of the female University in Tennyson’s “Princess.” There is a delicate humour in the dramatist’s treatment of the subject, which we miss in the Laureate’s somewhat laboured poem. The courtiers, Longaville and Biron, are evidently a little bored by their royal master’s asceticism. Longaville says :

“’Tis but a three years’ fast
The mind shall banquet though the body
pine :
Fat paunches have lean pates ; and dainty
bits
Make rich the ribs, but bankrupt quite the
wits.”