

"He who has been instructed thus far in lovely things, and who has learned to see the beautiful in due order and succession, when he comes towards the end will suddenly perceive a nature of wondrous beauty; a nature which in the first place is everlasting, not growing and decaying, or waxing and waning; in the next place, not fair in one point of view and foul in another, or fair to some and foul to others—but beauty absolute and simple, which, without diminution and without increase or change, is imparted to the ever growing and perishing beauties of all other things. He who under the influence of true love, rising upwards from these, begins to see that beauty, is not far from the end. And the true order of ascent is to use the beauties of earth as steps along which he mounts upwards for the sake of that other beauty; going from one to two, and from two to all beautiful forms, and from beautiful forms to beautiful exercises, and from the performance of

beautiful exercises to the learning of beautiful ideas, until at last he arrives at the end of all learning—the Idea of Beauty itself—and knows what the essence of Beauty really is. This is the life which is truly worth living, when a man has attained to the contemplation of beauty absolute; a beauty which if you once beheld, you would see not to be after the measure of gold and garments and youthful beauty. . . . But what, if a man had eyes to behold the true beauty, the divine beauty, pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colours and vanities of human life? Do you not see, that in that communion only, beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities, and bringing forth and nourishing true virtue, to become the friend of God, and be immortal, if mortal man may?"\*

\* Jowett's translation.

## SHAKESPEARE AS AN EDUCATIONIST.

BY D. F. H.

CRITICS have found in the marvelous production of Shakespeare a rich mine of wit and wisdom; but few writers have ventured to inquire into the views of the great dramatist on questions which still puzzle philosophic minds. It would, no doubt, be an interesting exercise of literary ingenuity to ascertain exactly what the gifted genius who gave us "Hamlet" thought upon the perplexing topic of the Rights of Woman. We know that Tennyson has dealt with that subject in "The Princess," and that his conclusion is unfavourable to the development of anything like a rivalry

between the two sexes. He tells us that

"The woman's cause is man's: they rise or fall  
Together, dwarfed or godlike, bond or free."

The intelligent student of literature will find that Shakespeare's conclusions were not very different from those arrived at by our present Laureate. In the closing scene of "The Taming of the Shrew," he makes Katharrina give utterance to sentiments entirely opposed to the theory of absolute feminine independence. According to Shakespeare, if we may assume that his heroine is here speaking