

on the subject, the two principal points of which are : First, that female teachers may be employed for advanced and scientific teaching in the upper classes of the public schools for girls, and that German and religion may be taught in them by women ; Secondly, that for the preparation of these teachers the State may establish a University, or Institution, especially for them. The Empress is much interested in this question, and has sent the well-known Helena Langé over to England to study the system of the University education for women at Newnham. Among the many arguments urged by the supporters of this petition is the fact that, while the female teachers in the public schools teach the inferior classes for inferior pay, the upper classes, which they would be perfectly competent also to take if trained for the work, are taught by men who receive three times as much salary. They consider that a girl should be trained to be in moral as well as intellectual respects independent, and should be educated *for her own sake*—that is, not only to be an agreeable companion for man, but to be able to play her own part in the world, and this they believe is best taught by able women. They quote Goethe when he says that “the perfect woman is she who, having lost her husband, is both father and mother to her children,” and as all women do not marry, but still a large proportion of them have something to do with the education of children, therefore they need another kind of training than mere proficiency in brain-work. Men teachers do not understand the thoughts and dispositions of their girl pupils, and often develop the intellect at the expense of other qualities.—*The Schoolmaster.*

THE MINORITY OF THE MIND.—Just as full manhood is not attained till the powers are matured, and are as capable of action as they gravitate

towards it, so is it with the mind. While it lies dormant, or in a state of passive reception, it is puerile and helpless. But the moment it is aroused to interest—to the desire to know, to comprehend, then it has attained its majority, and taken to itself the full exercise of its powers. Life and its problems, lessons and their meaning, come before the mind in a new garb because the mind has itself become new—has been born again. It has, in fact, become scientific. The old ideas and fancies flee before the growing feeling of conviction ; a patient searching out of truth takes the place of desultory guessing. The question of Pilot is asked again, for the mind desires to know “What is truth ?” Again, with the attainment of its majority, the mind reacts on its owner’s character. For it has been well said that “the birth of science has a close connection with the birth of character.” And thus we are introduced to an important crisis in the history of a human being—a crisis, be it remembered, which almost invariably occurs during the school life. And since it is the part of the true teacher to instil into his pupil the desire to know, it falls to his lot to bring about, as it were, the birth of that pupil’s character. It is not necessary for us to describe how delicate, how solemn a duty this is ; it is sufficient to draw the attention of our readers to this undoubted psychological fact, to appraise them of its importance, to warn them against neglect or carelessness, and to point out their responsibility. We cannot all be highly successful or possess an equal number of talents. Some have few, some many, but even he who has but one must beware of hiding it away of use to nobody. We must all be up and doing. Surely the power of helping even one mind out of its minority is a high privilege ; surely the duty of moulding character of the coming generation brings its own reward.”—*The Private Schoolmaster.*