

Notes and Comments.

WHERE does Manitoba procure its supply of teachers? A few years ago a sufficient number, qualified in the eastern Provinces, could be counted on, but this is the case no longer. The Province must now make suitable provision for their instruction in its own schools, or deterioration may certainly be looked for. Winnipeg, Brandon, and the Portage are at present the main sources of the supply of candidates for the July examinations, though these schools as yet receive no legislative assistance as high schools. The time seems ripe for the establishment of three or four really good schools of this class in the Province with the special object of educating candidates for passing the entrance examination into the teaching profession.—*The Manitoban*.

IN the current number of the *Century* we are told by Professor William M. Sloane, the gifted editor of the *New Princeton Review*, that "change and bereavement, toil and anxiety, have in no way diminished or altered the [Mr. George Bancroft's] capacity for appreciation of what is best in life and mankind." The word *nor* should be substituted for *or*. A negative clause cannot be added to a negative clause by an affirmative term, the proper terms being *neither* and *nor*. Very fine illustrations of the correct use of negatives occur in the Bible, St. John vi. 24; Job xxxii. 9, and especially St. Luke xiv. 12. The King James' version is remarkably idiomatic in the use of negatives; the revised version is not. In English two negatives do not always make an affirmation. In Shakespeare's expression (II Henry iv. 2, 1) "No, nor I neither" an emphatic negation is the result of the two negatives *nor* and *neither*.—*Boston Beacon*.

IN *The Chautauquan* for February, Susan Hayes Ward has an article on "In-Door Employments for Women." She gives many practical and original suggestions, and thus concludes: "Any woman who is determined to become a bread-winner can do so successfully, if she turns her hand to the first thing that offers, no matter how humble, and does it with her might, following out with faithfulness George Herbert's rule of making drudgery divine. The worker is always in the line of promotion. It is not the idle woman who is called to a position of trust, but the one who has proved herself of worth in the place she now fills, for it is only from the best of to-day that we make a stepping-stone to a better to-morrow. Nor should we forget, in treating the subject of woman's home earnings, that a penny saved is a penny earned, and that the woman who 'looketh well to the ways of her household, and eateth not the bread of idleness,' who

administers her home affairs with prudence and economy, contributes as truly to the family exchequer as does the one who brings home each week a pocketful of wages."

THE new catalogue of Yale University presents clearly and fully the scope of study offered there, and enables one to make a comparison with that at Harvard. The requirements for admission do not greatly differ so far as classics and mathematics go, except that Harvard presents an option between one of the ancient languages and a rather severe equivalent in physical science, and a choice of modern history in place of ancient. But Harvard also requires a considerable amount of English and of physical science, which Yale does not demand at all before the second or third year in college. All the studies of the first two years at Yale are prescribed, and consist wholly of classics, mathematics, and one modern language in the Freshman year, and the same in the Sophomore year, with the addition of English. The elective system applies to eight hours a week out of fifteen, Junior year, and twelve hours out of fifteen, Senior year, in class-room exercises, the rest being prescribed, and consisting mainly of physical science and philosophy. The elective courses from which choice may be made are ninety-two in number, arranged in seven departments—Mental and Moral Science, Political Science and Law, History, Modern Languages, Ancient Languages and Linguistics, Natural and Physical Science, and Mathematics.

THE *London Schoolmaster* says that the first qualification of an inspector is that he should have a thorough practical acquaintance with the whole working of the kinds of schools he has to examine—that he ought to know by experience what it is to teach under the conditions imposed by the school regulations. The second qualification is that he should be well educated. He should be cultured and in his tastes catholic. Knowledge, of itself, is not culture; knowledge only becomes culture when it is assimilated by the mental tissues, just as food only becomes nutriment when it is assimilated by the bodily tissues. Many people speak as if possession of a university degree were an indisputable proof of culture. It proves the possession of a certain amount of knowledge, but it does not necessarily betoken anything more. Some graduates lack breadth of view, lack even learning in its true sense; while some men who are not graduates possess these qualities in large measure. An inspector's opinion on education should not be bounded by the four walls of a school; he should know the philosophy of the subject and its history, the methods of other countries and other times; he should remember that

education was ere code began and will be when the last code has passed away unwept, unhonoured and unsung. The third qualification is that he should be a gentleman—just and upright, gentle and considerate; that he should behave to his superiors without servility, and to his inferiors without arrogance; that he should be acquainted with the usages of good society, and be as much at home in the drawing-room as in the school, and behave with as much courtesy in the school as in the drawing-room.

THE address delivered by Prof. John Henry Wright at the opening of the eleventh academic year of Johns Hopkins University has been published in pamphlet form. It is extremely interesting and suggestive. Its subject is "The College in the University and Classical Philology in the College." It embraces an explanation of the purpose of the college attached to the university, which has this special characteristic that it was founded with a view to preparation for the university, and its students are expected to pass in uninterrupted progress from entrance in it to the highest stage of university work. With this end in view the plan of the college is meant to avoid rigidity on the one hand and on the other too great liberty of choice to those as yet incapable of choice, and too strict specialization of study by those who are as yet unfitted to decide on the general course they will pursue as on the particular studies of each year. In this college course Prof. Wright explains that much work will be devoted to "classical philology." But by this term is not meant merely the study of the classic languages, or even of the classical literature alone. The term "covers all that is included in the study of the life and thought of the Greeks and Romans as regards the man, society, politics, religion, art; it is the science of classical antiquity; it includes above all the languages and literatures of the ancients, since it is in these that the mind and soul of antiquity have most perfectly recorded themselves, and it is these that have wrought themselves most potently into the leaven of modern thought; it includes also institutions, without some clear insight into which it is impossible to appreciate the ancient world, or even the modern world which has arisen upon the ancient differing thus from history only in its point of view and in its method, and not at all in its subject matter; it includes equally the material products of ancient art, upon which even in their fragmentary condition the skilled imagination may charm back into ideal existence wonderful visions of external loveliness." Stated in this way it hardly seems that there is any room for debate as to "classical" studies in the college course.