

Often a young man does not know where he will stop. He is tempted on, from one field of study to another. Now that course is best, other things being equal, which will leave him at liberty to go on to any extent. He may choose to go through a regular College training. He may be drawn, without this, to a professional life. He may become an amateur in scientific pursuits. In any of these events, he will be much advantaged by a previous introduction to the classical tongues. As an amateur student, he will be far more intelligent, and find himself in a much wider range of his favorite literature and companionship. As a professional man, it is indispensable that he be master of the classical technics of his profession. And the case is not infrequent, in which a taste of classical study leads directly to the acquisition of a "liberal education," which is, or should be, one most worthy of a "freeman"—a generous culture, such as our higher institutions aim to impart, as a means of wider influence and nobler achievement.

Classical studies are on the line of these higher attainments and results. Ought they not to be early fostered, with these ends in view?

These studies are very beneficial, very interesting and satisfactory in themselves. They would deserve a place in our schools, if none were to go beyond the school curriculum; but they should be encouraged, also, for their stimulus to further studies—for their use in the higher walks of life.—*California Teacher*.

3. ATHENS IN LONDON.

Mrs. Avramoite, an Athenian lady, has, in the Crystal Palace at Sydenham, a beautiful model of Athens in *papier mâché*, showing the architectural grandeur of the ancient citadel, on a scale of 1 to 1000. The following edifices are marked in the model with a numerical reference: Grotto of Pan, Pelasgic Wall, Cimonian Wall, Tomb of Talus, Theatre of Bacchus, Arch of Eumenus, Theatre of Herod (Odeon), the ancient Gate, Agrippa's Column, Pinacotheca, Propylæa, Venetian Tower, Temple of Victory, Parthenon, Erechtheium, Tomb of the French General Favier, who fought for the independence of Greece.

III. Papers on Literary Subjects.

1. THE STUDY OF THE ENGLISH CLASSICS.

The teacher requires not only a well-disciplined mind, but a vast fund of information, from which he can draw at all times for the purpose of illustrating whatever he may be teaching. This requires that the teacher should be constantly improving himself, if he would have his labours crowned with the noblest success. English literature offers a rich field for study and improvement, and some of the best models in the language are within the teacher's means. In our language may be found productions of rare merit in history, in poetry, in criticism, in the art of teaching,—indeed in all departments of knowledge,—and teachers will find an acquaintance with them of much value in their profession. By a critical perusal of such works the mind comes in contact with other minds, opinions are modified, new ideas received, thought developed, the taste cultivated, and the imagination disciplined. The mind can thus be kept active, expedients will be originated, and a tendency to a monotonous round of school duties prevented. This will be particularly the case in the departments of reading, grammar, history, and, to some extent, geography.

The teacher who is thoroughly versed in literature will have an important advantage in teaching reading. From the force of habit, he will more readily perceive the thought embodied in the lesson, he will more readily apprehend the meaning of the words employed, and will more keenly feel the power of those passages where the various emotions of the heart are described. Hence he will be more successful in his attempts to make the lesson understood, will have more skill in explaining the use of words, and will give his illustrations in reading with more power and effect. Under such a teacher, the reading-lesson would assume a new aspect. His culture would be the magician's wand that would transform the whole scene into a living, glowing picture of joy and enthusiasm. The child, while he will be still learning to read with accuracy and order, will be storing his mind with a variety of useful knowledge, and will be acquiring a love for good literature that will be of incalculable benefit through all subsequent years of existence. Such scenes have been realized, and there is room for still further improvement. The dull round of reading that is to be seen in so many of our schools, may be effectually broken up by proper culture and effort on the part of the teacher. But we must all remember that *self-improvement* is the foundation upon which the superstructure must be reared.

The advantage of an acquaintance with the classical literature of

our language will be very apparent in teaching grammar, particularly in the more advanced classes. It is of little use to learn the rules of grammar, and to be able to tell the different parts of speech and their relations to each other, unless the child acquires the habit of using language properly. The ability to use words accurately is one of the most striking characteristics of a scholar. The teacher should be a model in this respect. Where can he find better models for his own improvement than the English classics? In many of our public schools, classes may be found who are sufficiently advanced to study with profit some work like the *Seasons* or the *Task*, if they can be guided by a competent teacher. Such works should be studied with critical care, for the purpose of pointing out the style, tracing the learning allusions, perceiving the naturalness, the beauty or sublimity of the descriptions, developing the taste, entering into their spirit, and awakening a permanent love of good literature. Much might be done in this way towards developing a correct taste in the minds of many who will have no other advantages than the public schools. Teacher! might we not profitably spend more time in studying the English classics? The poet truly says:

"Seek to gain

Complete symmetrical development
That thou may'st minister in things of use
To all who seek the palace of thy mind."

A TEACHER, in *Conn. Com. School Jour.*

2. "ME" AND "I."

The Dean of Canterbury (Dr. Henry Alford), in a recent work—"The Queen's English"—takes rather strong ground in favour of certain colloquial terms, which are generally censured by the grammarians. Among others, he defends the phrase "It is me." Says the Dean:

"'It is me,' is an expression which every one uses. Grammarians (of the smaller order) protest; schoolmasters (of the lower kind) prohibit and chastise; but English men, women, and children go on saying it, and will go on saying it as long as the English language is spoken. Here is a phenomenon worth accounting for. 'Not at all,' say our censors; 'don't trouble yourselves about it; it is a mere vulgarism. Leave it off yourself, and try to persuade every one else to leave it off.' But, my good censors, I cannot. I did what I could. I wrote a letter inviting the chief of you to come to Canterbury and hear my third lecture. I wrote in some fear and trembling. All my adverbs were what I should call misplaced, that I might not offend him. But at last I was obliged to transgress, in spite of my good resolutions. I was promising to meet him at the station, and I was going to write—"If you see on the platform 'an old party in a shovel,' that will be I." But my pen refused to sanction (to *endorse*, I believe I ought to say, but I cannot), the construction. 'That will be me,' came from it, in spite, as I said, of my resolve of the best possible behaviour."

The Dean then quotes from Dr. Latham's "History of the English Language," page 586: "We may . . . call the word *me* a secondary nominative, inasmuch as such phrases as *it is me* = *it is I* are common. To call such expressions incorrect English is to assume the point. No one says that *c'est moi* is bad French, and *c'est je* is good. The fact is, that with us the whole question is a question of degree. Has or has not custom been sufficiently prevalent to have transferred the forms *me*, *ye*, and *you* from one case to another? Or perhaps we may say, is there any real custom at all in favour of *I* except so far as the grammarians have made one? It is clear that the French analogy is against it. It is also clear that a personal pronoun as a predicate may be in a different analogy from the personal pronoun as a subject."

In commenting upon the matter, the *London Reader* says, "With every respect for the dean and the doctor, this is surely beating about the bush. An Act of Parliament is said to override everything. In all languages, dead as well as living, idiom does the same. We cannot translate into German, for instance, the French *c'est moi* or the English *it is me*; we must use *ich*, not *mich*—*ich bin es*, *I am it*, not *es ist mich*. It is clearly an idiomatical expression to say *it is me*, which our mixed tongue has derived from our Norman ancestors; and, being such, it is too deeply rooted to be eradicated by grammarians of the smaller order, as the dean most aptly terms the cavaliers. Idiom is one thing and grammar another; but no man can snub the former with impunity in thinking to do honour to the latter."

We admit that there are certain tendencies in the English language which it is almost impossible to resist; and there are modes of expression to which habit gives authority. Theoretically, "thou," being the first person singular, is proper to use in addressing an individual, and yet we always use the first person plural instead. Even the members of the Society of Friends do not use "thou," but say "thee," a grosser violation of the grammatical