

PUBLIC OPINION.

WE WANT MEN AND WOMEN.—Bishop Westcott's speech, at the opening of the new Girls' Grammar School at Birmingham, is a pleasing contrast to some of the utilitarian utterances on which we commented last month. The Bishop has a profound belief in the virtue of scholarship; his most precious endowment in the whole work of life he has found to be "that absolute belief in the force of words which I gained through the strictest verbal criticism," in which he was indoctrinated by his old headmaster, Dr. Prince Lee. Words are things, and, in spite of the vulgar antithesis between words and things, the study of language is no less scientific than the study of gases or beetles. We may differ, and do differ, from the Bishop in assigning to this subject an educational pre-eminence, but the methods of study that he recommends are of universal import. Sympathy as the spring of the teacher's influence; service as the end of the scholar's; activity, not receptivity, of intellect as the ideal of true education—of which information (to quote Bishop Butler) is the least part—these should be the watchwords both of Classicists and Modernists, the only amulets that can keep the teacher untainted by the craze of examinations, unspotted from the world of pseudo-economists. "We do not want living encyclopædias or perfect machines, but men and women eager and fit to take part in social service."—*The Journal of Education*.

"THE INFLUENCE OF THE GREEK MIND IN MODERN LIFE."—A crowded meeting of ladies and gentlemen took place in the Egyptian Hall of the Mansion House last Saturday afternoon, when Professor Jebb, M.P., Regius Professor of Greek in the

University of Cambridge, delivered the annual address to the students of the London Society for the Extension of University Teaching.

Professor Jebb, in opening his address on "The Influence of the Greek Mind in Modern Life," said that the circumstances in the working of the society during the last few years rendered the choice of that subject an appropriate one. Large and constantly-increasing numbers of men and women of all classes and callings were beginning to apprehend the two-fold claim which entitled Greek to a prominent place in a liberal education. The first claim arose from its intrinsic power of satisfying mental and moral needs; and there was, in the second place, the historical claim arising from the relation of Greece to the literature and the life of subsequent ages. Imperfect though our knowledge was, did it not warrant the belief that no people had yet appeared upon the earth whose faculty for art, in the largest sense of the term, was at once so fine and so comprehensive as the Greek? It was from the classical literature of Greece, however, that the mind of the race was most fully known to us, and Macaulay said that thence had sprung all the noblest creations of the human intellect. The Greeks were the people with whom the very conception of artistic literature began, and in all the principal branches of poetry and of prose they achieved work so abounding with intellectual life and so excellent in form as to remain for after ages an inspiration and a standard. Greek influence had acted upon modern life and literature even more widely as a pervading and a quickening spirit than as an exemplar of form. The distinctive quality of its best literature was the faculty of rising from the earth into the clearest