

sion, as already shown. Christianity lays hold of floating terms and by reducing the tongue to writing, and creating a literature makes them permanent, and introduces changes in the social customs and characters of the tribe or people.

The languages of the world are divided into three great classes: The monosyllabic, of which the Chinese is the best representative; the agglutinative, represented by the peoples of Central Asia, the natives of Siberia, the Finns, the original inhabitants of Hindostan, and the American Indian race—all of these tribes and peoples living in the nomadic stage; and the flexible, belonging to the historic nations, which stand in the forefront of civilization. The structure and capabilities of a language depend entirely on the natural capacity of the people with whom it originated, and not upon the degree of culture. Barbarous tongues do not belong to savage races, as can be shewn by the structure of those spoken by the American Indian tribes. Constant warfare among native tribes, scarcity of food, internal troubles, and a nomadic life, have separated portions of tribes, and in a generation or two there are formed dialects. The adoption of prisoners of war has wrought changes, and made a mixed language, as in the case of the Blackfoot. On the American continent the great multiplication of languages and dialects arises from the breaking up and scattering of tribes. The configuration of a country begets dialects, as seen in Italy, and the English and Scotch shires. The dialects of the Cree language show the internal changes arising from separation. The letter *l* is incorporated in the dialect spoken at Moose Factory, while in other dialects the letters *n*, *y*, *th* or *r* are substituted for it. As an illustration of the influence of this dialectic change take the personal pronoun; *Nela*, *kela*, *wela* = I, thou, he, she, is the form in use at Moose Factory; *nená*, *kená*, *wená*, at Albany, Severn, and York Factory; *neya*, *keya*, *weya*, on the East Maine coast; *netha*, *ketha*, *wetha*, at English River; and *nera*, *kera*, *wera*, at Isle la Crosse. Although the Blackfeet, Bloods and Piegiens have been separated for a brief period on reservations, changes are taking place towards the formation of dialects. There is a continuity in language which nothing can destroy, and in the lowest languages there is seen order and wisdom. The main distinction between languages is to be found in the inner mechanism or grammar.

Grammar is interesting in showing the modes by which the human mind proceeded at remote periods, and by different races, in working out the great problem of articulate speech. Modifications are introduced for the purpose of conveying more clearly and briefly the ideas, and