

his effort is apt to be a lamentable failure. The reason of this is obvious. Both French and German contain sounds unlike anything in English; and these sounds are to be learned, not by written rules, but by imitation.

5. It is a mistake to suppose that the modern languages are not disciplinary. This mistake, far less common now than fifteen years ago, becomes obvious when the effect of language study upon the mind is duly considered. The study of language trains the attention, cultivates the

memory, and develops the judging and reasoning powers. In these particulars there is not much difference among the cultivated Indo-European family of languages. The thorough study of any of them gives substantially the same results. In addition to this, the study of languages, as soon as it reaches literature, brings to the mind a store of fact, thought, and feeling. Discipline passes over into culture. And in this particular, the modern languages, including the mother tongue, are without a rival.--
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THE TWO SCHOOLS.

AS soon as the human race achieved civilization it discovered two things—that some men had a power to lift others to higher regions of thought, and that it was essential to impart a knowledge of written language and computation. These two are not necessarily related, and in the early days they were wholly separate. Every nation had its “wise men;” there were those who, like Socrates and Plato, without fee or reward imparted their conclusions concerning the great problems that thrust themselves forward when men had leisure to think. But these men dealt with manuscripts, for the problems were too vast for one age to handle alone; the conclusions of preceding generations were sought. The idea of teaching writing and computation had a commercial basis; it was done to promote the usefulness of the individual. There was no attempt in the early days to make learning the alphabet and the digits result in an elevated or improved character or mode of life.

As time has gone on, it has been seen that the existence of a body of men who shall follow in the footsteps

of the philosophers, who shall present the problems of life to minds in a formative stage, and who shall be able to lift youth into the higher regions of thought, is absolutely necessary. It has cost the world a great expenditure of time and money to find this out, but it may be asserted that the civilized nations of the earth are determined to provide the means of enlightenment for the oncoming generations; and if there is close scrutiny given to the trend of thought it will be seen that more is meant than enlightenment—a good deal more. The advanced school aims at implanting right thinking and right living. There is another school that aims to follow the paths beaten out 2,000 years ago. The best example of this to-day on the earth is the Chinese nation; the arts of writing and computation are extensively taught, and yet human progress and happiness are stagnant. The true human foundation was discovered 3 000 years ago; the Semitic nation had the best conception of education as well as of religion: “To know wisdom and instruction, to perceive the words of understanding—to give to-