

more easily when it is based on a practical knowledge of the language.

This article, although lengthy, cannot give a complete idea of our method. This task we leave to our Review; the series of articles it will contain will render it instructive and useful to all who take an interest in the teaching of any branch, and give it their support. We will give all explanations asked, answer objections and criticisms, also publish them in our Review, if such be required. *De la discussion naît la lumière.*

Our Review in its first steps is pedagogical, but later will become more interesting to general readers of French. We are positive that our lessons and exercises will be profitable to all who will read them, beginners as well as advanced scholars, as it is our intention from the beginning to make use of the ordinary conversational phrases, which so often embarrass even persons well versed in the knowledge of French, but fail in acquiring facility to express themselves for want of practice.

Later on, when we have augmented the volume of our periodical, we will give a choice collection of literary articles. Pending that time, we propose lessons by means of epistolary correspondence, and a monthly competition. Our fee will be quite trifling, as our principal object is to bring this method before the public.

Those who wish to learn French will, we hope, see by the above, the advantage of our method, and will probably become interested in it. Let them study it, even alone, if they cannot do otherwise; and before long they will be surprised to find out how comparatively easy it will be for them to read and write in the French language. We say *read* and *write*, as it is necessary to hear it spoken and practice it ourselves, to be able to speak a foreign language fluently. The old saying is always true: *C'est en forgeant qu'on devient forgeron.*

La solitude est un tête-à-tête avec le passé.

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On a tout dit de certains amis quand on a vanté leur discrétion; les bêtes et les choses aussi sont discrètes.

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Un acte de vertu, un sacrifice ou de ses intérêts ou de soi-même, est le besoin d'une âme noble; l'amour-propre d'un cœur généreux est, en quelque sorte, l'égoïsme d'un grand caractère.