

à la mort et au ciel qui la fait accepter et qui seul peut la récompenser dignement.

M. Manseau fut inhumé au cimetière de la Côte-des-Neiges, où il repose en attendant la résurrection : *Resurrectionem expectans*.

Ombre chérie ! si ton âme bienheureuse entend les harmonies des sphères éternelles et s'enivre au torrent de l'éternelle félicité ; si, dans cette terre des vivants, comme de grandes âmes généreuses et sensibles aiment à le croire, les objets de nos affections ne deviennent point étrangers à notre intelligence au moment où elle se débarrasse de son enveloppe mortelle, oh ! reviens parmi nous. Répands sur ton épouse affligée et sur tes enfants chéris, ces orphelins prématurés de tes paternelles tendresses, sur tes frères, sur ta sœur bien-aimée et sur les amis qui te pleurent, le baume du courage et de la consolation ! La nuit, quand tout dort, excepté la douleur inconsolable qui baigne sa froide couche de larmes amères, plane sur ces têtes chères et secoue sur elles une rosée bien-faisante qui les avertisse de ta présence, et leur donne la force, en les remplissant de la présence du ciel, d'achever sans défaillance leur terrestre pèlerinage !

R. I. P.

L.-A. BRUNET.

LANGUAGE.

(Paper read by Mr. J. W. TOWNLY, at the Convention of the Roman Catholic Teachers, held in the Jacques Cartier Normal School, Montreal, on Friday, January 27th, 1888.)

In selecting a subject for the present paper, I came to the conclusion that one of those on the curriculum of the course of instruction adopted by all boards of education, and especially by that of the Roman Catholic Commissioners of Montreal, would be a suitable one. With this end in view, I have therefore chosen Language, which, I think, I am at liberty

to call the most practical subject of instruction in our schools.

In these times of rapid advancement in every department of science and art, we find that human genius is exerting itself to still further facilitate the means of intercourse between man and his fellow-man. Electricity, in its varied appliances, is achieving wonders, and its recent application to the faithfully recording of human speech in the lately perfected phonograph, fills us with admiration at the triumphs of science at the present day, and with wonder at the possibilities of the future. The philologist, whose connection with Language is still more intimate than that of the electrician, is not satisfied with examining the divers tongues by which human thought is expressed ; he feels he has not done enough when he has deciphered the hieroglyphics of the temples on the Nile, or the cuneiform inscriptions on the relics of Nineveh and Babylon ; he seeks another field of enterprise, and, after comparisons and generalisations, tries to achieve one more victory, and from the languages of the civilized world endeavors to formulate a new and common language, with a view of bringing the commercial nations of the earth into more intimate relation ; for which end he introduces Volapük of which we have lately heard a little.

Language is the utterance of articulate sounds for the purpose of expressing thought, and is a characteristic faculty of man. Though common to all degrees of culture, it presents much variety, which is still more to be seen the further we remove from civilization. It is the province of the philologist to investigate this variety, as well as the changes which take place in language. He deals with the words of a language as the botanist does with flowers, and, analyzing component parts, traces similarities in sorts and stems, showing what is common, and what is peculiar to each, thereby bringing to light certain laws which govern the life of Language. During the present century the science of philology has done much in enabling scientific men to classify all known languages, and to give to each language its particular place in this classification. A great amount of labor has been undergone in this work of arranging languages in a