

rival cities. Neither of the displays could compete with the Toronto Industrial, and it seems a pity that foolish rivalry should make two ordinary shows where there might be one magnificent one. In business and private buildings the "Twin Cities" far surpass Toronto, although this is not the case with regard to churches and public institutions.

After having seen the Great West, the writer is satisfied that his own part of the world is a pleasanter place

to live in, and our Dakota cousins would gladly exchange a few of their spare acres of fertile prairie for some of our sheltering forest, which, besides its beauty to the eye, is, as one who has felt the prairie wind can testify, a very desirable protection; but for a person who feels that opportunities for advancement are scarce in the older countries, there are certainly far more chances in the west, and that country has its beauties and its advantages too.

LANGUAGE AND LINGUISTIC METHOD IN THE SCHOOL.*

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Lecture II.—The Distinction between Discipline and Training—Language as Substance of Thought—Method.

IN my first lecture I have indicated the threefold claim of language to a supreme place in education: first, as a formal or abstract study, that is to say, as the logical and historical analysis of words, forms, and sentences; secondly, as a real study conveying the substance of thought, and, thirdly, as literature in which are presented to us the forms of the ideal in Art.

I mean now to speak first of Language as a Real Study, as conveying the substance of thought, but before doing so I must make a few preliminary remarks.

I have said that formal study disciplines the intelligence more than the study of the real. Why is it that the study of the formal specially disciplines? For two reasons: first, because the spontaneous effort demanded of the pupil is greater than in other

kinds of study; and, secondly, because the formal is only another name for the abstract, and as the abstract is removed to a certain distance, so to speak, from the substance or matter from which it is abstracted, dealing with the abstract is a purer exercise of the intellectual processes, simply as such, than the concrete or real possibly can be. Occupation with the abstract thus tends to give power to our intellectual processes—a power which, inasmuch as these processes are always the same, is of universal application. The exercise approaches in its character the exercise of mind simply as mind. For example, in mathematics, instruction in practical mensuration doubtless trains and disciplines the mind, but the abstract study of geometry, just because it is formal or abstract, disciplines the mind more effectually.

The logical study of language I shall henceforth, for shortness, call by the traditional name, grammar. It stands, as we have seen, midway

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