course of instruction not altogether frivolous. It is sometimes thought that there is an antagonism between the study of science and the study of language or literature; no opinion however could be more unfounded. Language, and even the niceties of language, may be studied in a thoroughly scientific way: and we must indeed study language with very close attention if we would place at the disposal of science such an instrument as it requires in the pursuit of its investigations and the exposition of its discoveries.

"Cognition" however, as Mr. Spencer says, "does not produce action." If we would influence conduct favourably we must stimulate the higher feelings with greater activity. What are the higher feelings? Surely those social sympathies of which we were speaking a few moments ago. Can these be affected by education? Undoubtedly they can, but on one condition—that educators of the right kind are forthcoming. We are what we are by virtue of the relations of mutual dependence which we sustain towards one another. There is a feeling shared by the most ordinary characters that every man stands more or less in need of his neighbour's sympathy and assistance, and speaking generally, men do not refuse one another those good offices which each knows he may at any moment require for himself. This is the point we have gained in modern society; but that such a measure of social development is still compatible with many and great evils is visible at a glance. Men who would not openly disoblige one another in small matters, will over-reach one another in business transactions, and in regard to the community at large, the State, will allow themselves to act with still less regard to equity. How can this be remedied, or rather—for this is the most practical question with which we have to deal—how can we aid, in the case of the rising generation, the somewhat slow process by which nature moulds men to social conditions? I answer by first of all trying to impress ourselves, and then trying to impress our children with a sense of the benefits which we and they owe to society, with the high and really inestimable advantages of the social state, by calling out their admiration for every beneficial course of conduct, every course of conduct that tends to strengthen the bonds of unity between man and man, and so to render social intercourse purer and happier, by representing the organized forces of society, such as national, local, and civic governments as beneficent in their nature, and as deserving of the cordial support of all good citizens; finally by showing an example of reasonableness, equity and good-will in our own dealings with our fellow-men. It should not be difficult to bring home to any average mind some sense of what we owe to those who have gone before us, and so to create a certain reverence, or, at the very least, a certain affectionate regard for the idea of humanity. When we think what strange forms human devotion has taken in times past—what strange forms it assumes even in our own day; when we think how much passion has been drawn forth by symbols and creeds which we can scarcely imagine to have ever had any significance, when we think of the fervour of loyalty that very unworthy persons and causes have excited; when we think of the patient cherishing by whole nations, generation after generation, of delusive faiths and ideals; when we see what a wealth of feeling, of enthusiasm mankind have lavished upon successive creations of their imagination, is it too much to hope that, some day, these streams of moral and social energy may be directed to thoroughly rational and worthy conceptions and objects?