

ation surrender that liberty to any power whatever. There is another cause which greatly tended to the decay of ancient nations, which introduced many crimes, caused a weakening of the manly character, and a falling off of the fortitude and industry which distinguished the early period of history. There was the institution of slavery—that institution which led the Romans to neglect the true interests of the empire, resulting in crime, which led them to leave the cultivation of the land to slaves—those lands which at an earlier period received cultivation from the hands of freemen. But happily those changes are not felt by this country; so far as our dominions are concerned, we have got rid of that curse. In an early period we find that the church spoke out strongly against the maintenance of slavery; and at a later period we have practically improved upon it, and those who carry on occupations of various kinds, whether agricultural, commercial or manufacturing in our dominions, are free from the curse of personal slavery. We have, therefore, a recognition of those mutual obligations upon which the ancient nations divided themselves, and which, as may be pointed out in the history of nations, cannot affect our personal safety. There are also other sources of decline—from the consequences of political events, from the calamities of war, from struggles long continued, from other objects of national interest, and other motives, the effect of which no person can perceive, and upon which no man would ever be entitled to your confidence, or the confidence of a nation, if he pretended to prophesy. These are subjects connected with the future, the knowledge of which is not given to man. Events may come to pass and contradict and overrule all his anticipations; but upon that subject you and your successors have a duty to perform as well as hopes to realise. It behoves you to maintain the liberty of this country, to maintain the Christianity of this country, and my belief is, that by cultivating your minds, by extending as much as possible your researches, whether in science, whether in literature, you will contribute to that end, you will strengthen the religious and political institutions of the country.

III. DEVELOPMENT OF THE INTELLECTUAL QUALITIES AND MORAL FEELINGS.

(From a Speech at Manchester, in 1856, by the Right Honorable Viscount Palmerston.)

The intellectual qualities as well as the moral feelings of our nature are scattered broadcast over the face of the earth. We find them everywhere, in the lowest classes as in the highest. Their development depends on the opportunities which are offered for their culture, and it is to the literary and scientific institutions that we are indebted for the facilities which are so advantageously presented. In this country, fortunately, the road to wealth and to honors is open to all. Some of those among us who have filled the most distinguished situations have sprung from the humblest position, and have raised themselves by their talent and good conduct. Man is endowed with a double nature—the moral and the intellectual. Both contribute to his pleasure and happiness; his moral enjoyments are independent of external support. They begin with his home, and constitute his domestic attachments; extending a little further, they assume the character of friendship; in a wider range they become love of country and of patriotism, and with a still further development they take the shape of benevolence and philanthropy. Those pleasures are within the reach of every man; but while no man needs assistance to enable him to enjoy that happiness which consists in the exercise of his affections, his intellectual qualities do require assistance for their development. It is true that knowledge is power, and assuredly those who afford to all classes the means of acquiring that knowledge, even to a limited amount, contribute not merely to their advancement in life