

christian stage of the refined Greeks and Romans who kept themselves aloof from the Pentecost of tongues, and missed its blessings. If we persist in educating our youth in the polished classic tongues alone, we restrain them from entering into that community of feeling and sentiment for which the steamship, the telegraph, the postal union, geographical exploration and missionary effort, are forming and developing as the richest moral possession of the present and the coming age. The people of India have been doubly won for England through the sense of kinship, awakened by the evidence from comparative philology that an Indo-European language means an Indo-European race. And though we cannot bring within such close limits of affinity other outlying races, we can yet study, read, understand and feel the thoughts of multitudes of foreign tribes and nations, and so realize better that they are our own flesh and blood.

4. The study of language is to be recommended because of the additions that the science has made to our positive knowledge. In the first place it has taught us really to understand the body of human speech objectively, or language in the concrete. Investigation into any foreign language or dialect, and even into our own, is now a new thing, a new method. Any new mode of expression is now seen to be just a special way in which the speaker or his community looks upon the world, one variety emphasizing subjective conceptions, the other objective impressions, one putting the world of action in the fore-front, the other mental and emotional moods; the one emphasizing the abstract, the other the concrete, and so on in endless variations. And this whole district of knowledge has been opened up simply because the science of

language has given us the hint to observe and compare. This could never have come from philology, as apart from comparative philology. Then the various idioms of the earth have been classified, and each group, family or dialect falls naturally into its own place. A basis is thus given for observation and further classification, and the study becomes full of life and interest, because it may be made intelligent and systematic. For the processes of linguistic change are seen to be subject to ascertainable and verifiable laws; and to this rule no dialect of mankind is or can be an exception. Moreover, these laws are valid and available for all purposes of working and teaching, and thus nothing is lacking to our science of adaptiveness, symmetry and dignity.

Nor is our knowledge of language on its subjective side, in its relations to the human spirit, of less intrinsic and ultimate value, even if it be as yet less positive and well-established. Language looked at as the act of speaking, and not as something spoken, brings us more closely into contact with the workings of men's minds than any other instrument of observation. And the philosophy of speech has followed closely in the footsteps of the science of language, bringing with it at least a new chapter in the philosophy of man. Language is thus a mighty tree of knowledge, spreading its branches abroad over all lands, and reaching upwards to the stars, which the Hebrew poet says. God himself calls by their names, and it strikes its roots deep down into the microcosm, the nature and spirit of man, who alone thinks and speaks, to whom the macrocosm was given that he might know it, interpret it and enjoy it. Relatively, indeed the value of the science for the knowledge of the world within us is far greater than it is for the knowledge of the greater world without us. It comes as a new