

evident that the unity of man may be traced to ages the most remote. Languages which had apparently dropped into eternal silence have again become vocal, and disclosed the doings, thoughts and aspirations of men who sank to rest five thousand years ago. In the light of these facts who shall deny that the history of language, like the discoveries of science and the speculations of philosophy, are eminently fitted to strengthen the intellect, expand the sympathies, and elevate the moral nature of man?

The inference to which the foregoing considerations legitimately lead will have already suggested itself to you. The notion that man must be regarded solely as an instrument for the discharge of a particular office has been shown to be incompatible with the true dignity of human life. In addition to this narrow and limited side of man's existence, there is a more comprehensive and universal aspect under which he must be viewed. He is not only a member of the state, who has a peculiar work to perform; there is also a side of his nature which belongs to him simply as a member of the human race. The various appliances of life appeal either to the particular or the universal side of his nature; practical life more to the former, theoretical more to the latter. Both are indispensable for the education of man's complex nature, for the evolution of those intellectual, moral and spiritual qualities which it is the aim of human existence to raise to their highest excellence. In view of this wide and comprehensive view of human thought and action, there is no distinction of persons; and nothing would more tend to the higher elevation of the individual, and the quickened advance of the race, than the participation of all men in liberal as well as technical education. I see no prospect of a speedy fulfilment of this desirable object. Until there is some readjustment of the relations of capital and labour, or until the right of every member of the State, whatever his rank or condition may be, to the advantages of the highest existing education is recognized, we must content ourselves with an approximation to the ideal of society I have attempted

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