

true morality. Where ignorance prevails, vice is supreme. I admit that there are educated criminals, but the statistics of every country show that the great majority of law-breakers are grossly ignorant. Take any educated community and place it side by side with an uneducated one, and all things else being equal, the former will show a far higher standard of morality. Since vice more than any other power obliterates sympathy, we can see that education by removing it draws men together. Along this line, one of its greatest lessons has been that the interests of men are all bound up together and that their sympathies should flow out to all as members one of another. Every true moralist feels a deep sympathy for those who are below him, and has much in common with those who are on his level. This is necessary before he can teach them. He must live his principles before them, teaching by example as well as by precept. There is no greater earthly power for the elevation of men than good example combined with love, and it is a well-known fact that moral reformers and teachers always have shown more interest in the masses than any other class. When we consider how many of the educated enter this work we

can see how much it means. The very fact that they read and study more widely and deeply than others necessitates their knowledge of these things, and every cause of moral reform forces itself upon their attention and claims and receives their support. While wealth and rank would alienate them, education brings them into sympathy with the masses, and leads them into the work of aiding and raising them.

Thus we see that the truths we learn tend to draw all men together. By developing our powers, education gives us more points of contact with men, and bring into prominence the finest qualities of the head and heart. It fits men to be leaders and instructors of others, and imparts that sympathy which, allied with love, is the great qualification for successful work. Therefore, as Lyman Beecher says: "The enemy of colleges is evidently and eminently the enemy of civilization, of republican institutions, of liberty and equality, and especially the enemy of the poor, who have far more to lose by their absence, and more to gain by their multiplication, than any other class of a republic possibly can have."

After Mr. Pidgeon had concluded, five minutes was allowed the leader on the affirmative, in which to reply