

language itself, viewed not as a means of imparting or of acquiring knowledge, but as an object of study for its own sake, or in other words, that philology should be supplemented, illumined and rationalized by means of comparative philology, that having the thoughts of men in the words that convey them, we should learn and teach how words are the ever-growing index and mirror of thought; how sentences and words are built up as the organs of human expressiveness; how the elements of each language change with the needs of the community, and under the influences of causes whose operation may be observed by each student for himself, and the measure of whose effects may be estimated and verified in the most familiar phenomena of our daily intellectual life.

2. Again, the science of language is worthy of a place in general education, because of its wide reach and manifold associations. Since language is the necessary accompaniment and the faithful reflex of thought, the expressiveness of language is an obvious subject of observation and study in all the vast range of spoken or written utterance. The manifold exemplification of the naming faculty in the designations given by different races and communities to the various objects of earth and sea and sky, and in the terms for mental, moral and spiritual phenomena, with all their mysterious and eloquent self-revelation, makes our science an organ of investigation and imagination that ranges from heaven to earth and earth to heaven, and which sets forth for our admiration and intelligent study all the accumulated treasures of human observation and reflection which language has noted, catalogued and preserved. And a wholesome practical end of education is also subserved by the cultivation of the science of language.

By virtue of its absolute universality, it belongs to the circle of the historical sciences, and yet rests upon a foundation in the physical nature, and so, as far as the forms of speech are concerned, its methods are those of the natural sciences. Thus on the one side it has all the fixity and permanence of the laws of the material world, and on the other affords the charm and benefit of a study in the realm of free-will and intelligent action in which the history of the race has been evolved. Thus it mediates and holds the balance between the claims of the physical and the mental sciences to the advantage of both, and with unrivalled influences tending to symmetry of intellectual development, breadth of view, impartiality of judgment and love of truth.

3. A further benefit conferred by the popular study of linguistic science is a profounder practical sense of the truth of the oneness of mankind, with a stronger and growing stimulus to cosmopolitanism, toleration and charity. It cannot be said that linguistic research has reduced the manifold dialects of the world to a single or even to a few families of speech, but it has brought to us a knowledge of these various idioms, and with each added item of such knowledge comes a new impulse to community of feeling with all our brethren of mankind. When we study foreign idioms we cannot but be conscious of sharing the mental processes of the native speakers, and so to a certain extent we put ourselves in their places, look at the world from their points of view, sympathize with them in their limitations, or it may be in some matters imbibe their larger or truer conceptions. Comparative philology is thus the most Christian, because the most truly human of sciences. As long as we continue to look with exclusive favour on a few classic idioms and literatures, we are still in the pre-