

approaches to truth. No one who has gone over the field with that zeal and devotion which a love of truth always inspires, but has found himself enriched by more elevated views of human life, attuned to higher reverence, and imbued with deeper and more comprehensive sympathy.

Hand-in-hand with the development of thought and civilization goes the improvement of language in definiteness, depth and luxuriance. The study of the language of a people is at the same time a study of the thoughts, feelings and motives that sway and govern it. For thought and language are so intimately connected as to be almost inseparable. Without the faculty of embodying our ideas in words, we should be unable to rise above the simple sights and sounds of nature to comprehensive views of human life. Thought is the soul, language the body; and both are essential to the evolution of the powers latent in human nature. As civilization increases, as thought becomes more and more definite, language becomes ever more precise and specific. Ideas that at first hung in a wavering, nebulous mist, settle into shape, and the symbols of those ideas also obtain greater clearness and definiteness. It is this symbolical power of speech which constitutes its essential value as an instrument of human progress. But, like all kinds of symbolism, language brings with it a peculiar danger. It is a characteristic of the symbol that, when it has once come into existence, it is exceedingly tenacious of life; so much so that it clings to existence even after the thing it represents has passed away. When this takes place it becomes a hindrance instead of an aid. Of all kinds of symbolism, language is peculiarly liable to this imperfection. Certain distinctions, of great importance at a given time, and expressing the highest intellectual advance then made, are embodied in words; and henceforth it is practically assumed that the ideas conveyed by those words are placed beyond the region of doubt and criticism. Even after it has become apparent to the few that those ideas are imperfect, and must give place to higher notions that embrace and transcend them, the majority cannot be made to

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