

writer, and only in proportion to the fidelity and exactness with which they convey those conceptions do they fulfil their purpose. They have therefore a two-fold nature: a thought-soul and a vocally symbolic body. Without the animating thought a word is a dead carcase, a useless and unprofitable encumbrance; while the thought without the vocal or written sign which we call a word is an intangible and incomprehensible thing. It requires some kind of clothing or incorporation to make it visible and apprehensible, and thus capable of transmission from one mind to another.

This duplicate character of words was recognized by the wisdom-seeking Greeks of the olden time, and embodied by them in their grandly comprehensive word *λόγος* (*logos*), which, as Professor Blackie aptly observes, was "peculiarly the watchword of the Hellenic race." From this word (which in its inner fold represents *reason*,—pure, unexpressed and therefore *uncurrent*; and in its outward aspect, a word, oration, discourse, i. e. *reason current*, or in action,) we derive our word *logic*, the appropriate designation of the science which teaches the laws of thought by "an analysis of the process of the mind in reasoning," and aims at harmonizing thought with the truth of all existences in all their multifarious forms and relationships. It is this connection between words and reason which gives to human language its peculiar and inestimable value. It constitutes the one great barrier between the human race and the mere animal creation, which, as Professor Max Muller has well pointed out, "no one has yet ventured to touch." Between the speaking and logical (*λογικον*) and the speechless and unreasoning animal (*ἄλογον ζῶον*) there is an immense gulf fixed. "Man speaks," to use again the forcible words and unimpeachable authority of Max Muller, "and no brute has ever uttered a word. Language is our Rubicon, and no brute will ever dare to cross it. . . . Language is something more palpable than a fold of the brain or an angle of the skull. It admits of no cavilling, and no process of natural selection will ever distil significant words out of the notes of birds or the cries of beasts."

It is not, however, on the science of language in general, nor yet the general structure of our own mother-tongue, but upon the