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The English Language as a
Means of Culture.

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Valuable

In performing the
duty assigned me I cannot ig-
nore the fact that I address an
audience whose presence on
this occasion evinces their in-
terest in all the great educa-
tional questions of the day.
It is in deference alike to the
assembly, the place, and the
purpose of the hour that I have
chosen for my topic the educat-
ing forces to be found in our ver-
nacular tongue. The English
language, fascinating in its

history, flexible in structure. forcible in utterance, opulent in synonyms and vast and valuable in its literature.

But before attempting to display as minutely as may be the wheels and levers of this marvelous Machine indulge me in saying that I make no comparison of its value as a mental gymnastic with that of any other instrument of education found in any curriculum on the round Earth. For from adolescence to age I have cherished a reverence which is beyond words for all the great

divisions of classified knowledge. I admit without reserve that their combined effect is essential to the rounded culture with which a public or professional man ought to begin his career. All science, philosophy and literature are the products of the human intellect and as instruments of discipline their natural reflex effect is to strengthen and sharpen the very faculties that gave them birth. How, without Mathematics, for example, could we develop to fullness the ideas of duration, space, force and number — ideas without which

thought is impossible. How
could we give to the powers of
observation, analysis and
induction their greatest breadth
and acuteness without the
natural sciences? How im-
portant to memory its grasp?
to Conception its vividness?
to imagination its range
and rapidity? to the entire
intellect the mastery of its en-
ergies without the study of
Language? Then too the pract-
ical values gained from these
are so closely interwoven in act-
ual life that no comparison can
be made which is unfavorable to

• either. Every idea that flits across the field of consciousness has, so to speak, a mathematical basis. We cannot open our eyes upon the visible world without having in every instance the extent and accuracy of the knowledge we gather determined by the principles of natural science. In all our waking hours, in all our lives domestic, social, intellectual and moral, civil or public, language answers the countless needs of intercourse. In the innumerable reverberations of sympathy and opinion it is the chief instrument, and skill in the handling of that

instrument is therefore of highest moment; but he who attains such skill without depth or compass in other knowledge becomes thereby a mere verbal juggler, is in fact little better than a sounding brass or a tinkling cymbal. No, all knowledge which is embraced with precision and fullness, any of the departments of human observation or reasoning is a genuine contribution to the means of human culture and the question so often asked whether in a well balanced curriculum this or that divi-

tion of study is not more essential to true discipline, is like asking whether sleep, food, or drink is more conducive to health, or whether the husband or the wife is more essential to matrimony. But before we can settle the value of our language as an intellectual gymnastic it is necessary to glance at least at the nature and order of the faculties of mind to be trained thereby.

The Mental Movements which thought develops in succession may I believe be divested of all metaphysical abstruseness and set forth in a clear, simple

and definite statement. With the questions respecting both the origin and the essence of the human mind which have of late agitated a certain school of thinkers I will not meddle. I see with too clear a vision the God appointed limits of human knowledge to sympathize with the futile endeavors of an occasional scientist, to pass beyond them. I utterly lack the peculiar credulity which accepts the hypothesis that thought is the material product of organized atoms. I gain no ray

• of real light from the theory that every desire is the subtle result of protoplasmic action, or that my affection for my wife has length breadth and thickness. My psychological creed is simple safe and perfectly defined. I sympathize with, nay I exult in all the researches of science carried with inflexible scrutiny in whatever direction to the utmost limits of human intelligence. I accept its conclusions gladly so long as they do not conflict with those primary convictions which God has implanted in the hu-

Man mind as the fundamen-
 tal conditions of all belief. Let
 the ~~psychologist~~ trace vitality
 back to the motion of a homoeo-
 nous Molecule, that motion is to
 me still an effect whose cause
 is like all causes forever veiled
 from human vision. ^{and due to God himself alone} If Kant's
 antinomies annihilate the ex-
 ternal world beyond the hope of
 logical refutation, my observa-
 tion inevitably restores it. I see
it. I feel it. I have an irresist-
 ible confidence in the veracity
 of my senses. I am not the per-
 petual victim of a perfidious
 Creator. If the fatalist prove

• with unanswerable logic that free moral agency is the figment of a disordered fancy, that man is a mere machine propelled by external forces only, then I am conscious of a liberty of choice in spite of fate. I still do as I please in a thousand instances with singular obstinacy. I still cling with instinctive pertinacity to the conviction that praise and blame are words of genuine import, and that society is protected and its progress secured by rewarding goodness and punishing crime. In fine through all the thick and thin

of those eccentric conjectures that violate our primary beliefs and upset axioms, I rest securely upon Consciousness - Consciousness that underlies all logic and is to me the voice of God.

Concerning the theories also which develop the human soul from the simplest form of life in the inconceivable past, I am similarly unreasonable. Go back as far as you please with the forms of life and there is special creation somewhere and the difficulty of special creation does not decrease merely to the extent of the distance back.

ward. Even though I have imperceptible changes through countless ages to help me, I cannot as yet satisfactorily derive from the animalcule powers which are capable of grasping endless duration and boundless space. I await with patience that complete museum collection which shall annihilate species and show in fossil perfection every link of the chain all the way from the monad to the man. I wait for the moment when I shall be able to conceive of that ape which under the influences of natural selection ^{slowly}

rose from all fours and maintaining his equilibrium as an uncertain biped put off his caudal appendage and put on a capacity to lay hold on the infinite.

But though the origin and essence of the human mind are enshrouded in darkness, its operations may be set forth in a clear and definite light. Now an antecedent reference to these operations is essential to show the relation of language to intellectual culture. Every genuine analysis of the facul.

ties of the human intellect reveals, in no uncertain light, the means and methods by which they are to be developed. For culture is gained only by systematizing and intensifying their natural processes. Subtle and rapid as thought is every analysis reveals a fixed order in the growth and activity of the powers that produce it. The eye and the ear open in infancy on a wide diversity of sights and sounds which beget at first sensations that are vague and feeble. Then as nature renders these sensations more and more vivid the dawning mind perceives

that they are the signs of an actual outer world, which is infinite in its variety and endless in its beauty. Next as the senses with growing strength give the forms of things and the inflections of sound in more definite outlines and nicer distinctions Conception holds them with a complete grasp and Memory wakes into life ^{Photographs} ~~daguerres-~~ types them in brighter pictures upon her tablets and as these increase in number and clearness judgment enters upon her office, assort them into classes and gradually molds

them into the forms of permanent knowledge. Meantime, imagination on expanded wing surveys the accumulated treasures of sense and judgment, makes her capricious selections, and combining them anew after an ideal of things unknown turns them to shapes and "gives to airy nothing a local habitation and a name."

Finally reason, the crowning glory of the human intellect, latest in action and maturity taking for her material the truths which her sisterhood of powers has gath-

ered bridges over the dim gulf
that separates the known from
the unknown world and re-
veals to the soul its relations
to the endless duration and
infinite power that lie beyond.

Now remembering
that Education, as I have
already said, is only the
systematic intensifying of
natural activities I affirm
without hesitation that if we
except the senses none of the
faculties which work in suc-
cession to elaborate thought
could ever get beyond the
crudest rudimentary action

without the help of language. Tho'
thought moves in steps whose
succession is invariable every
step becomes feeble and tottering
except as sustained and stim-
ulated by language. No act in
in the entire intellectual series
is possible unless memory presents
its materials. Now we are so
constituted that ideas on their
first acquisition are speedily
evanescent and feeble. Their
tendency is to vanish like breath
upon the surface of polished steel,
and their permanent retention
is possible only by innumerable
reiterations accomplished by means

of names. Thus all the way from
 the first dim and fading pictures
 to the final gathering of its vast
 and wonderful stores, ~~the~~ eye
 and the ear are the educators of
 Memory. Every idea gained from
 the outer world must be crown-
 ed with a name which serves to
 fasten retain restore and express
 it. Every Conception which Mem-
 ory presents to the eye of the mind
 borrows to no small extent its
 vivacity and vividness from
 the name it bears. Its Complete
 analysis which is the next step
 in the series were quite impossible
 except for the designation of its

properties by appropriate adjectives. Then the classification which follows in order would surely falter at its very threshold, except for the aid of generic terms. For generic terms bind so to speak the individuals of a class together and so bring the vast sum total of the knowledge they cover within our intellectual grasp. Moreover thinking goes on in judgments. Judgments are in fact the steps by which thought marches. But every affirmation of judgment is cast in the mold of a sentence, and the sentence thus formed fastens and furnishes the material for reasoning. Then

What scholar does not know that the triplets into which the processes of reasoning have an irresistible tendency to run, compose the syllogism which can neither be commenced or completed except in words ^{and} sentences. Thus the syllogism, a form of language, is the indispensable instrument by which the intellect accomplishes its crowning act.

All the way from the feeblest efforts of the senses to the grandest triumphs of reason language is therefore an indispensable instrument, an instrument without whose subtle vi-

fatiguing forces thought would be
 doomed to inevitable stagnation.
None but the vague and mean-
 ingless perceptions of the brute,
 none but the dimmest memo-
 ries of a few sensible things
 with outlines forever dissolving,
 - none but rudimentary con-
 ceptions straggling and feeble.
No imaginations but a few dis-
 torted figures flitting like bats
 in the ~~darkness~~ ^{twilight}. No grand Mar-
 shalling of ideas into classes.
 No reason, No intuition, Not-
 ing but intellectual dearth and
 darkness without this God given
 instrument.

Now if in the attainment of culture we only systematize and perfect the methods of Nature in her spontaneous processes and if as we have seen these processes are carried on and quickened through the medium of language then I see not how we shall escape the conclusion that he who, other things being equal, gains the greatest breadth and proficiency in the knowledge of his Mother tongue, gains thereby in its immediate effects on his habits of thought a high degree of intellectual power.

Whoever attains to genuine scholarship in the tongue he speaks and genuine skill in using it will in equal measure give strength, acuteness and unerring rapidity to all the forms of thought.

Another illustration will further enforce this same conclusion. All our knowledge of things which lie beyond the range of the senses is gained through words. These words whether single or in groups are addressed to the imagination and the new ideas gleaned therefrom, are realized by means of an image which other things being equal, is definite

vivid and complete just in proportion to the fullness of our knowledge of the terms that convey it. Our knowledge of the thing signified is wholly determined by our antecedent familiarity with the sign. Now consider that the vast volume of our intellectual treasures flows to us through the channels of oral or written speech. The facts we gather from personal observation are comparatively limited and meagre. Our visual range even with the best of scientific helps is cramped and narrow. Our capacity to learn through signs rather than

through sense, the innumerable
 truths which dignify our common
 humanity is unbounded. All the
 teachings of holy writ, all the ut-
 terances of history, philosophy,
 poetry, and literature in gener-
 al, are bequeathed to us through
 words. Even the present achieve-
 ments of science, art, discovery,
 invention and industry are at-
 tainable only through the same
 source. How small and contract-
 ed our lives when bound by the
 visual line that "girds us round"
How large when language ex-
 tends that line until it includes
 the whole Earth and the inhabi-

tants thereof. How insignificant
 the teachings of personal experi-
 ence. How they expand into gran-
 deur when we can add to them
 the more instructive and striking
 experiences of all mankind. If
 stolidity then confines the sources
 of knowledge to the senses and a
 higher intelligence transcends
 the limits of sense and gathers
 untold intellectual treasures by
 means of language, how vital
 beyond expression is it that
 we should study that instru-
 ment with the last degree of
 accuracy and thoroughness.
And now come

Several important questions germane to our subject. By what method, in what order and to what extent, ought the English tongue to be studied and what are those available facts in it which, when thoroughly compassed, contribute both to liberal culture and to skill in its use? These questions must be answered with great brevity but with such directness and fullness as the occasion will justify. In the first place those principles which are salient to the student for the purpose proposed are comprised in its grammatical structure

its rhetorical forces, its verbal history and derivation, its literature and last but by no means least, its psychological revelations. And these divisions may perhaps be most profitably pursued in the order in which I have named them, and the extent of a rational system and a scholarly acquaintance with the tongue we speak ought to embrace them all. But before we proceed to offer a few modest suggestions on a philosophical method in the study of each, indulge me in a remark or two on the early lingual training

which ought to precede them. Nothing is better settled than that the power of correct expression is gained in that period of life which precedes all formal study of the principles involved therein. The habit of speech in the man is due largely to the system or the lack of it under which he learned to talk as a child. Scarcely can he escape rudeness and coarseness in the vernacular idiom if those around him open their mouths only to mutilate the queen's English. The habit of bungling utterance once formed is hard of eradication. On the other hand train up a

child in the way he should talk
 and when he is old he will not de-
 part from it. It were well there-
 fore if far more pains were taken
 to quicken and rectify the natu-
 ral processes by which he learns
 to speak even from the first lip
 to the formal study of the princi-
 ples he uses. And object lessons
 and Early composition and
 correct examples are prominent
 among the means to be employ-
 ed. But when we actually ap-
 proach the study of English
 grammar how barren the field
 that opens before us. The unvarying
 sands of the desert are more

fruitful and the dull leaden sky that stretches above them more attractive. The tyro encounters on its very threshold a host of technicalities that designate trifling distinctions and a cloud of numbered rules many of which find no basis in the actual facts of the language. In a vast majority of instances the student never scales the sterile mountain which the text book interposes to find the actual relations ~~of language~~ ^{the} it serves to conceal. For the text book treats it as though its words like those of the Latin

indicated their relations in the
 sentence by inflections and
 yet our language is in fact
 so destitute of inflections as
 to have been called by a prom-
 inent writer "the grammarless
 tongue". Save the apostrophic
 's the noun has no case and
 the verb shows only a trace
 of mode or person and number.
If we except the declinable pro-
 noun no preposition or transi-
 tive verb ever governed an ob-
 jective case, and aside from
 the present tense of the verb to be
 and the third, singular, present
 of all verbs, no nominative case

are governed the verb in person
 and number. Pity that the learner
 should have sung these rules
 from time immemorial when
 they must only a few exceptional
 instances and are consequently
 in their general application
 utterly meaningless. Pity that
 a language whose structure is
 so simple whose relations are
 revealed mainly by the position
 of its words and whose syntax
 is therefore brief and plain to
the last degree should be taught
 by such a method that compara-
 tively few can perceive with accu-
 racy and clearness the facts it sum-

bodies. No wonder that the study
 of English Grammar has ^{been} hith-
 erto in large measure barren of
 valuable results. No wonder
 that proficiency in it is not
 reckoned among the scholar-
 ly attainments. It is only
 when we shall bury out of
 sight the verbiage of the text
 books and study by a direct
 and exhaustive analysis the
 facts of its structure and its
 real relations, that we shall
 gather from this department
 of our language either power
 of thought or felicity of ex-
 pression.

My early studies

But when we leave
the domains of grammar
and delve among the rhetori-
cal forces of our vernacular
do we find ^{bring up} ~~find~~ ones that are incom-
parably purer and richer.
For not in the Latin with its
Majestic diction, nor in the
Greek with its perfect Euphony
do we find an instrument that
so touches the heart or fires the
passions as the homely direct
and forcible Saxon. Though
less Musical than the Italian,
less definite in structure than
the German, less Capable, it may
be, of uniform Elevation than the

Spanish, yet in its combination of all these qualities and in its vast and various resources to supply the demands of expression, it stands at the very head of living tongues. For it is, so to speak, a conglomerate wherein have been gathered and bound in one, the more available portions of other languages. So that in all the countless changes of condition in human life, in all the shades of thought, feeling and volition of which we are capable, we are able to select for each out of the a-

abundant stores thus furnished
 a precisely fitting vehicle of
 expression. If passion rises to
 an overflow it finds no lack of
 hard and scathing epithets
 with which to assail its objects.

If love or ^{sympathy} predom-
 inates, then a diction, soft, flow-
 ing, musical and inexhaustible,
 helps it to a ready utterance.

The teachings of science, philos-
 ophy and learning go forth in
 the statelier and more definite
 phraseology supplied from the
 Latin. Compare a page from
 Dugald Stewart with a page
 from Anthony Trollope and to

the discriminating ear, they
 are different languages agree-
 ing in no particular save the
 single one of grammatical
 structure. If then the verbal
 riches of our vernacular are so
 great as to furnish every de-
 partment of feeling and
 thought and research, a pecul-
 iar phraseology of its own, is
 it not manifest that the study
 of its rhetoric should be so pur-
 sued as to reveal to the stu-
 dent the origin of this phraseol-
 ogy, the reason of its fitness
 and the sources of its strength.
What fires of mere magniloquence

would be quenched. What oceans
 of sonorous bombast would
 be dried up forever and
 what a refreshing silence would
 follow the roar of verbal thunder
 all round the heavens, if the stu-
 dent could learn and reduce
 to practice the fact that the
 language he speaks is not an
 end, but an instrument whose
 only genuine purpose is the
 simple and fitting expression
 of valuable thought.

Every mental state, Every
 feeling, passion, emotion or desire
 in all the varying degrees of its
 intensity from calmness to ^{vicious} ~~active~~

~~city~~ finds in our wonderful
 tongue precisely the verbal quali-
 ties through which it can utter
 itself with the utmost force and
 felicity. English rhetoric there-
 fore as a science is the classified
 forces of words and sentences
 which set forth with natural fit-
 ness and highest effect every
 possible feeling and conviction
 of the human soul. And rhetoric
 as an art is simply the apply-
 ing of such knowledge to aid
 each state or feeling in its natural
 effort to select in language the
 means of the most effective ex-
 pression. Thus were this build.

ing in which we have gathered to
 burst, by accident, into flames
 the vivid perception and terror
 of the moment would naturally
 reveal themselves in the cry of
 fire! But conflagration, a
 synonym of wider import, has
 less intensity and is therefore suit-
 able to a calmer feeling. Short-
 words which crowd their meaning
 into a syllable or two, have a nat-
 ural intensity which makes them
 the fitting vehicles of earnestness,
 passion, and power. Thrust-
cut, burn, scathe, are far super-
 ior in forcibleness to their Latin
 equivalents, impellere, incidere in-

under a more officious, and it is
 in conformity with the superior
 terseness of brevity in words that
 the stronger passion, the darker wickedness
 and the blacker guilt are
 thrust through with the dagger
 stroke of a single syllable; but as
 the intensity of passion and
 guilt subsides, words of increasing
 length mark its milder forms.

Thus take the different degrees of
 lie, falsehood, untruth, prevarication,
 equivocation, exaggeration, or follow in words a single
 passion from its greatest density
 to its mildest dilution thus:
 rage, fury, anger, vexation, resentment.

ment disapprobation dissatisfac-
 tion. Next here lies one of the many
 felicities of our Mother Tongue
 namely that the vast number of
 its shorter Saxon words give
 to it a wonderful vividness of
 expression. (swearing)

Glance now at another
 element which contributes
 largely to its capacity for forei-
 ble utterance. I allude to the
 power in many a word to
 suggest by a similarity of
 sound the sense it conveys
 to the ear, so that both the
 sound and the signification
 unite to deepen the impression

Many of us remember with what
 a zest we used to repeat when
 boys those lines of Virgil which in
 their effect on the ear imitate the
 very events they describe. Thus
 the galloping of horses is both
 depicted and reproduced by
 the dactyls, "Quadrupedante
 patrem sonitu quatit ungue-
 la campum"; And the storm
 of a battle is set forth with
 striking emphasis by a felic-
 itous union of sound and sense,
 "Clamorque virum clangor-
 que turbarum". Now our own
 speech is crowded to overflow-
 ing with words of a similar char.

acter, words which are the rich legacy of our Saxon forefathers. They are forever dropping from our tongues, constantly chosen with a subtle recognition of the verbal potency which springs from the double effect of kinship between Melody and Meaning.

Click, Clatter clang, bump boom, battle, hiss hurry scurry scamper, rain, rout, roar, ring rasp rattle, whiz, whip, whistle thump and thunder, are hasty examples.

This boundless wealth of suggestive diction is displayed to its highest advantage in our better poetry. Burton for

distance invokes its aid to express the emotion of sublimity which a sight of the ocean awakens.

"Roll on thou deep & dark blue ocean roll
 Ten thousand fleets sweep over thee in vain".
^{For along} and the same great poet in
 a remarkable stanza wherein he
 laments the superior music of the
 Italian and laments the lack of
 melody in his own English proves
 by the very ripple of his rhythm
 the possession of the quality he
 denies furnishing at the same
 time a striking sample of its
 suggestiveness. to boot.
 "I love the language that soft pastoral Latine

That melts like liquid music in the mouth
 And sounds as if it should be writ on satin
 With syllables that breathe of the sweet south
 And gentle liquids gliding all so pat in
 That not a single accent seems uncouth
 Like our harsh northern whistling ^{cultural} grunting,
 Which we're obliged to hiss and spit & sputter at.

✕ Turning from this hasty
 view of the remarkable rhetorical
 forces of the English tongue let us
 give a rapid and cursory glance
 at its history and literature.

And first he who studies the ver-
 bal history of a language from
 germ to fruitage, studies with
 a minuteness and a fullness
 which no other means can give,

the history of the people who speak
 it. All other history in truth fails
 in totality and completeness, fails to
 reveal those radical facts that lie
 at the basis of national charac-
 ter. The narration of the doings
 of kings and warriors of battle
 and bloodshed of victorious or
 discomfited armies, there are
 but an insignificant fraction
 in the grand whole of human
 history. We want the history
 of those primitive throes by
 which a nation is ushered into
 life. We want the history of its
 sacrifices, sufferings, vicissi-
 tudes and growth. We want

a history of the struggles ~~by which~~
 early and late by which it toiled
 painfully up towards goodness
 beauty and truth. We want its
 inner life revealed through its
 manners and customs its wor-
 ship and its faith. We want the
 origin of those impulses under
 which it rose from the slough of
 mere animalism and reaching
 heavenward, laid hold on im-
 mortality and God. We want
 the annals of its progress from
 dawn to midday in Education,
 Culture, Learning, Science, Art,
 invention and industry.

For there and nothing

less constitute the annals of hu-
 manity. And king and cabi-
 net, triumph or defeat in
 war or diplomacy are the mere
 husk of history that serves to
 cover and conceal the real ker-
 nel that lies beneath. Now all the
 elements whose aggregate go as
 I have said to make up a na-
 tion's chronicles, by a law sure
 as that of gravity find permanent
 lodgement in its speech. We are
 so made that all the marked
 events whether of our inner or
 our outer life seek for immediate
 utterance. Every strong emotion
 or passion, every vivid idea or

fancy, every yearning of the human heart for its idols, every treasure gained or lost, and every great experience of joy or sorrow, hope fear, suffering or sacrifice, rushes inevitably tongueward and clothes itself in words, and in this manner whatever is impressive, instructive, ennobling or grand, is garnered up to be held so long as the language is spoken.

Just as the fossil forms of animal and vegetable life enclod by the solid rock in ages far remote await the blow of the hammer to bring them into light, so the thoughts, feelings and beliefs which

the words we utter, caught in their
 infancy and have carried for
 centuries, await a similar treat-
 ment before they will yield the
 values they conceal. Even the
 commonest phraseology be-
 sides its ordinary meaning is
 rife with suggestions of the past.
And thus innumerable gems
 of poetry, the redundant fancies
 of our early sires, the religious
 creeds of olden time, and frag-
 ments of Scandinavian My-
 thology are offered to our daily
 inspection. For example the
 term wife which as French tells
 us is closely related to weave

web, woof indicates an opinion
 of our simple minded ancestors
 that the prime business of the part-
 ner of his joys was to practice the
 art which produced the garments
 he wore. ^{as another example} Then a scrap of early
 theology is given in the Divisions
 of Purley. The word heaven which
 is only another form of the part-
 iciples heaved discloses the ancient
 belief that the place of final rest
 was directly overhead while hull
 which was of similar origin with
 the word hole was assigned by
 verbal necessity to a vast cavity
 in the earth beneath. As another
 instance it is clear that our

Saxon forefathers believed that
 the good things of life were dis-
 posed by a blind allotment.
That blessings were not rewards
 won by a struggle but prizes
 drawn at random. For did
 they not declare in the subtle kin-
 ship of their early words that
 drift drifted to the drift, that
 happiness happened to the happy
 and that every good we gain is
 the creature of luck rather than
 the crown of labor. With every word
 we utter thus freighted with events
 of the far past how easy to see
 that history in its fullness is to be
 found only in the etymology of

self knowledge be compelled to yield up systematically its treasures to the earnest student. I am of course aware that high authorities hold that the only effective method of self scrutiny is through the agency of consciousness. The Mind must inspect say they its own experiences at the very instant of their occurrence. But the critical inspection of self through consciousness is a difficult and painful task requiring for success the habit and assiduous practice of a life time. Self introspection unaided by outward helps is to the ordinary student scarcely an

available process. Turning the
Eyes inward upon the words of
Mind is an extremely perplexing
performance spiritually as well
as bodily and is indeed at first
as hard in figure as in fact. The
fleeting images fade out and
vanish even while we attempt
to scan them. Not so with the
countless forms of thought feel-
ing ^{and} Emotion wrapt up in words.
The concepts of sense the abstract
ideas derived therefrom the flitting
images of fancy the intuitions and
the innumerable shades of Em-
otion and desire have all transfus-
ed themselves into words always

ready for the scrutiny of the psychologist when they have held their abode for centuries. And in these materials for psychological investigation our English tongue is specially opulent. The vocabulary of passion from its slightest movement all the way up to its highest violence is well nigh boundless. Every diversity of love gratitude adoration of hate fear hope remorse despair has been petrified in its utterance. The endless resources of the language have furnished a synonym with clean cut outlines of meaning for every phase of feeling every effort of

will and every scintillation of
the intellect. The impulses of an-
ger have more than thirty words
in which to express their varying de-
grees of intensity and ten thousand
sentences serve to give them vent.
The other sensibilities are as
fully equipped and the terms
that designate the movements
of intelligence are supplied
in equal measure. And so the
entire phases of feeling, forces of
will and faculties of intellect
stand revealed in the tongue we
speak. A well devised and
perfect plan for studying
the words of mind as discls-

ed in the meaning of the words we use ought to revolutionize the method of instruction in mental philosophy. For the study of Shakespeare under a system that should elicit the facts completely would be more fruitful of self knowledge than all the metaphysical disquisitions from Porphyry back to Plato. The matter is superabundant but the system is a crying necessity. Oh, that some genius would arise to construct a system which should present ~~completely~~ classified and by successive steps the principles of

structure the rhetorical forces
the wealth of synonyms the
classic literature the full and
symmetrical history and the
mental revelations embraced
in our grand vernacular.
For such a system is one of
the educational wants of the
day.

If then, speech as we
have seen, is essential to
human intelligence - if it
be an indispensable aid to
thought whether in its cruder
efforts or its riper results -
if the very process by which

Our perceptions are made
clearer, facts classified and
new territory added ^{to} The
domains of ~~human~~ knowl-
edge, are carried on
by means of language
does it not justly claim
a high rank among the
means of culture's

And as our English tongue
is so simple yet strong
in its structure - so clear
precise and powerful in
its rhetoric - so minute
and full to overflowing
in ^{its} history - so grand be-

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your comparison in its literature, and affording such abundant resources for self scrutiny, with all these genuine values that await. The student, should it not arouse in us a full measure of scholarly interest? It is our language older by many centuries than the country whose hundredth anniversary we are approaching. It is our language associated with every sympathy we have exchanged every

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joy we have felt - Every
grief we have suffered
and the love we bear
it and the study we
give it, will return to
us a full ^{harvest} ~~measure~~ of
practical knowledge
and scholarly culture.