

issue of the Anglo-Saxon spirit, which is the personification of everything that is noble, liberal, and just. What better foundation could we have than the morality of Puritanism, the peaceable and law-abiding disposition of the Friends, the heroic, self-sacrificing spirit of the early colonists? And it is always the spirit of the race that is more important than its form of government. "Liberty, Equality and Fraternity"—these words have had magical power in France, but there the essence of them merely existed in the abstract, whereas in our own country we love and enjoy the concrete.

These people had hardly touched the shores of the new world until they sought to infuse the country with education, that source of all progress. To-day it is almost universal and is the chief fortification of our republic. Rome and Athens made no attempt to educate any but the upper classes. Plato taught that the industrial and producing classes needed no education whatever, and we all know the effect. Nothing can give life and stability to a nation but the enlightening influences of education and Christianity; and they must be free to all, otherwise the tendency, as in past ages, would be to approach class distinction with its direful results. The vitality of a nation depends upon the integrity of its manhood, and manhood only reaches its highest powers, its noblest aims when nourished by the life-giving principle of education. No country has made greater strides to develop an ideal manhood and raise the status of woman than our own. The poorest man or woman has opportunity to rise to a higher scale,—no, I may say, they are required to do so—and it is this very element that establishes our national character and banishes the moral weakness of a nation otherwise founded.

We need only look at our own magnificent institutions, our substantial progress, our prolific inventions, to see the ideals of our people. On one hand we banish superstition,