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(Continued from page 3)

his daughter and his deacons, after being judicially robbed of the rest of his property and forced to accept a hated religion in place of his ancestral faith, is asked by the prosecutor, Portia, if he is contented, and he answers, "I am contented." Perhaps he was, since he had not been robbed of his life, as it seemed probable that at one time he would be; but he certainly was not conspicuously happy.

Unrest is the law of progress. The education which makes a man contented, or makes classes of people contented when they have not apprehended the best things is, in a degree, a failure. That education alone is successful which awakens in man a noble discontent with the undeveloped present, and an earnest longing for more perfect attainments. Stir the soul or the mind out of its lethargy and discontent is inevitable.

If you are looking for general contentment that is satisfied with things as they are, do not look for it among a people who have had free public education for many years, for you will not find it. And if you are educating all classes will make the humble classes contented to stay forever as they are, while other people rise in power and influence and comfort, you are sure to be disappointed, for education will never make a people contented.

Knowledge is as disturbing and disquieting to day as it was in the Garden of Eden.

And is not this as it should be? Ought not the larger vision to awaken the nobler longings and purposes? It has been the glory of our country, and I hope it may never cease to be, that men here may rise by merit above the social condition in which they were born. Our education is not intended to make grades and classes of society, from father to son, content with the station in which it has pleased Providence to place them. On the contrary it is intended to quicken the intellect and to stir the ambition of every child which it reaches, so that there may be continued movement from one grade of society to another, perpetual currents purifying and energizing society, as the winds and the waves keep the mighty ocean forever in action, and so more equable in temperature and purity.

Our education is intended to teach all men their rights and to awaken in all men a desire and a determination to secure their rights. In the effort to secure these rights, the people who are not content, because they have not yet attained to the best things possible, will be happy in their very discontent, if only they are advancing towards the things which they desire,—happy in the seeking—happy in their sense of progress—to be made supremely happy some time and some where, when they shall have attained to the highest and best.

You, ladies and gentlemen, are a part of the people. Never think of yourselves as persons above or apart from the people. You have had opportunities for education and development, greater than most of the people enjoy, and it is possible that you may be the leaven which is to be hidden in the mass until the whole is leavened. But the leaven must be hidden in the mass if the mass is to be leavened. It cannot be kept by itself as something too precious to mix with what it is designed to affect. The elevation of a people must always be the result of the elevation of individuals. The more individuals there are educated, the more the mass will be elevated. The educated man and woman must accept the burden which increased power lays upon them, and bear it bravely for the good of all. They must know what is truth and be ready to contend for it. The greatest thing in the world is love, and they must have large measure of this love—under the influence of which they shall work mightily for the lifting up of the lowly, and the enlightenment of those in darkness.

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