

## A LIBERAL EDUCATION.

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*(Continued from last issue.)*

NOR is it merely along lines of material discovery and material invention that the influence of the completest culture is being felt. Alongside of that, and, perhaps, facilitated by that, have originated world-embracing plans for human betterment, or for highest human well-being. The rights of humanity are being considered with a view to their adoption as a part of the creed by which we live. Human brotherhood is writing itself in characters of living light and living heat on the hearts of earth's best. All this is finding expression in self-denying efforts for human good.

Again this really liberal education gives power among men. The slightest investigation would convince us that power has fallen, is falling, and will for ever fall into the hands of those who have brains that can think and hearts that can feel for the rest. They have developed their latent powers. They have utilized the grand heritage of truth bequeathed to them by the upward struggle of the ages. They know how to put the mind in the right attitude toward truth. Hence, power has fallen into their hands. This has been always so. It is, I think, more so to-day than at any preceding period of our world's history. Aristocracies of birth are crumbling to dust, or sinking into mental and physical imbecility; aristocracies of mere wealth are becoming a menace rather than a blessing to our civilization. Aristocracies of mere uncultured genius lack what might be called the element of reliability. They are strangely erratic. The world is beginning slowly but surely to recognize the aristocracy of

thought. The men who have the deepest insight and the most heroic courage ever rule the world. The world could get along without some of its crowned heads, some of its members of parliament, who are supposed to frame its laws; but the world could not without greatest hurt to itself part with one of its seers.

There is still another result of liberal education at which I would briefly glance. It is that it gives dignity to the essential nature of the individual, a kind of moral or spiritual, or inherent value against which we can weigh no equivalent. You can tell at a glance the thoroughly developed man. His breadth of view, his depth of insight, his nobility of purpose, his purity of motive, his equilibrium of nature, his complete self-control, his freedom from prejudice, his freedom from superstition, his toleration, his broad philanthropy, his patience, his self-denial, his hope, in one word, his developed manhood. All these shine out with a bright yet tender radiance which marks him as a man who has reached the mountain top of human development, whose brow is bathed in eternal light and whose heart is hallowed by eternal love. Liberal education, then, is most desirable. It develops our manhood. It, and it alone, can raise us to the highest standard of manhood possible to us. It, and it alone, can make us the greatest possible blessing to society. It, and it alone, can draw out of that curious body of latencies—the human mind—the good therein contained. It and it only can effectively correct the evil. It and it only can give the soundest judgment, the most varied