

course than those moderns who place material welfare and progress above everything.

The perfection of truth in a society is represented by two developments—one religious, one educational, each the complement of the other. Religion without education easily drifts into superstition; education without religion lands in scepticism. What is the condition of religious truth in our country? Viewed through the most favorable glasses, it does not present a satisfactory aspect. The atheist with, "I don't believe;" the agnostic with, "I don't know;" and the indifferent with "I don't care" are ranged on one side and in large numbers; on the other is a small band of earnest and devoted workers, struggling against heavy and bitter odds. Between the two stands the liberal Catholic, who, with careless air, says: "It does not matter; both sides are equally right." On the American continent the spirit of indifference and liberalism is fearfully prevalent, and the strife should not be between Catholics and the various sects of Protestantism, as it so plainly is, but between belief and unbelief, for belief under any form is preferable to unbelief. First lead men to believe; then they may be brought to believe in the right lines. The issue then is between Christians and anti-Christians; of the ultimate result, there can be little doubt; will it come soon or late depends upon the energy and unity of Christian workers. A nation must first know the infinite good; then purge that knowledge of all error.

The condition of education is not more satisfactory. Macauley in his admirably written essay on the "Athenian Orators" says of the training given the citizens of Athens on their streets and in their public places:—"I know of no modern university which has so excellent a system of education." What education do our streets and public halls afford? What, but the ideas of the fanatic clothed in the coarse language of the demagogue? Our insinuations of learning in great part start from utility and inculcate selfishness. There is a want of high ideals and of broad views. Men clamour for such a training as will procure most dollars and the curriculum must be adapted to their desires. Stock in a great railroad, or shares in a promising mining speculation, find ready and eager purchasers at many points

above par; an educational institution is forced to close its doors because the profits are not realized in half-yearly 6% dividends.

Another serious defect in our education is the tendency towards specialism and consequent narrowmindedness, the developing of one branch of science to the absolute exclusion of all others. The mathematician is confined within his narrow sphere of figures and their combinations; Greek and Latin are the all of the classicist; for the physicist and the chemist the whole world is enclosed within the limits of a laboratory. If from a political standpoint no man is so much to be pitied as he who has never gone beyond his own city, with regard to education the same is undoubtedly true of him who has remained within the boundaries of a single science. "Know something about everything and everything about something" is a praiseworthy motto; modern education disregards the first part. The history of human progress gives no more striking lesson than that those who have made the deepest impression on the world have been men of almost universal knowledge. Such were Aristotle, Albert the Great, St. Thomas and Leibnitz; if modern times are sterile of genius, it is because the basis of our education is so narrow as to preclude a wide superstructure. What foundation have we laid of a national literature? Where are our scientists? Where our devotion to art of any nature? And yet these mark the civilization of a country. Place before the ordinary man the names of Ethiopia, Lapland and Senegambia. What do they represent to him? Little more than an unmeaning collection of syllables. But write opposite them the words Egypt, Greece, Rome. His eye brightens his features light up with intelligence. "I know *them*" he exclaims, though he has never set foot in either of the three. They are for him representatives of a noble enthusiasm for art, literature and science; their names are synonymous with greatness, goodness, power. Will the name of Canada be as Senegambia or as Greece in the future of the world? The shaping of the answer is left in the hands of true Canadians. What then must we do? We must aid in the development of philosophic, literary, scientific and artistic projects not as a mere matter of taste or