

guished as a part of the advance guard of humanity have been neglected and our poor mis-educated lives have been a lamentable failure. Let me reiterate it. Liberal education consists in the highest development of the individual. A man might go through a course at a University and secure a degree and yet leave that University weak in body, ignorant of the business of life, weak in moral principle, and weaker still in power of independent thought, and all that through a misguided attempt to secure them ; through a misconception as regards what constitutes a true education. Time was when to be ignorant of a quantity in Homer would have caused a man who regarded himself as educated to blush crimson. But that same man could not perhaps have solved the simplest problem in social science. To-day a man might be almost totally ignorant of Greek yet be regarded as liberally educated. Indeed, the knowledge of languages is useful only as it either introduces us to the ideas of great men who have registered their thoughts in other tongues than ours, or as the knowledge of languages gives us greater facility in the use of our own and thus becomes an aid to both thought and its expression. The mere parrot-like knowledge of all the languages of humanity apart from the securing the ideas therein expressed and apart from using such language as a vehicle of our own thought, emotion, and aspiration is anything but liberal education. Indeed, some tell us that the highest education has no necessary connection whatever with the mechanical art of recording and transmitting ideas. Be that as it may, no man can claim to be educated who is ignorant of himself, of the laws of nature, of his real relation to men, and to that ultimate reality which men call God. He ought also to know some method of solution of

the social problems which like slumbering volcanoes often terrify the heart and threaten the very life of civilized society. Perhaps we might provisionally define a liberal education as the acquisition, the evolution or development of a power of thought, a keenness of intellect, a depth and purity of feeling, and a nobility of purpose considerably in advance of the average of our times ; together with a reliable knowledge of all those sciences, material, mental, and moral, which bear directly on human life and destiny.

This broad and deep and pure and approximately complete development is the world's hope. Without it man is but the veriest shadow of what he might be. You can place on your hand two little seeds. Let one be the seed of the mighty oak tree, another the seed of the beautiful garden flower. You have on your hand in germ, in potentiality, in possibility, the mighty oak-tree and the beautiful garden flower. Throw them on the barren rock—no oak tree—no flower. Place them in unpropitious environment and you have a dwarf oak and a puny, sickly ill-developed flower. They scarcely give you a hint of what they might have been. Just so with man. Leave him completely uneducated and he is very near the lower animals. Educate his intellect and you have a fine, clear, cold, hard, selfish, thinking machine. He could blow open a safe, defraud a bank, or swindle a nation scientifically. He is a dangerous character. His one-sided culture makes him all the more dangerous. Or though a keen thinker he may be a man depraved in passions, appetites, and aspirations. He still needs the ethical element. Put him to the school of Christ ; generate the sentiments of heroism, fortitude, justice, enthusiasm, love, generosity, mercy, benevolence, spontaneous joyfulness, sympathy, friendship and