

when, through the playfulness of the above analogies, you come to find that clue in the law of evolution, you will have no difficulty in distinguishing between the State as a commonwealth and the State as a nation, whose business is the "salus populi": while the nation is the personal organism that works for humanity, the "vox populi," the voice of humanity, that is, God's own voice.

Let me draw further on your patience by trying to make this plainer, even though you may not yet see why I should trouble you with the distinction at all. The Dreyfus affair is still in everybody's mouth, and will be for many a day to come. That a man, being innocent, should have suffered as poor Captain Dreyfus has suffered in these times of charity, temperance, and justice, has set the teeth of humanity on edge in every country in the civilized world, and possibly some of you may have not yet brought yourselves to see why the blame of such inhumanity should not be laid at the door of the French nation. There is always too much of this short-sightedness in a certain section of our press, but it never assumed a sillier perspective than when it saw in the boycotting of the Paris Exhibition a logical penalty for the last verdict pronounced on the victim of Devil's Island. The fact is, the French nation, which, like all other nations, cannot but work for humanity and morality, had no more to do with the inhumanity meted out to Captain Dreyfus, than have the English nation or we Canadians, as part of it, to do with the preliminaries of war at present seething in South Africa. When France lay prostrate at Emperor William's feet after the siege of Paris, the French nation saw its only safety, with imperialism

in flight, in the republic, while the republic or new commonwealth found its greatest strength in militarism, the readiest instrument of possible revenge; and it is this same militarism, seeking the perpetuation of its own aggrandisement, since revenge has become impossible, that is to be blamed for the innocent soldier's prosecution, and not the French nation, which in the nature of things cannot but work for humanity among the other of the greatest of all earthly moral organisms. When Socrates was forced to drink of the hemlock, was it the Grecian nation, struggling with the confederacy idea, or the Athenian commonwealth under the usurpation of faction, that had to bear the blame of the unrighteous verdict? When Cæsar lay bleeding at the base of Pompey's statue, was the crime laid to the charge of the Roman nation, or on the spirit of ambition that would have a new commonwealth? The nations of the world working for humanity and representing the "vox dei" in history, will give answer to these queries. But as for you, all you have to do in the meantime in order to find out of a certainty the relationship of the State and Education, is to take note of the relationship between the nation whose vocation is for humanity, and the commonwealth whose vocation is for the protection of the nation. And let me here beseech you, that, while making sure of your identification of the State as the one or the other, the nation or the commonwealth, you fortify yourself against the weakness of blaming either, for the dehumanizing effects which a neglect of education produces in our own or in any other land, when it is only some administrative force working for the perpetuation of its own aggrandisement like militarism