

teries and was a great educational force, did anything for the race. It is to teachers like Pythagoras, Socrates, Plato, and Aristotle that mankind owes the stupendous transition from barbaric or embryonic life to new principles, to spiritual reflection and ethical thought. But, however broad or cosmopolitan a reformer's ideal may be, the ever-changing conditions of society render new remedies necessary. So that while we must acknowledge our obligations to reformers and educationists of the past as each has done something towards elevating mankind from a state of slavery and social prescription to self-reliance and social freedom, and in maintaining the standards reached or in reaching out for loftier heights, the question for us is what should we do to meet the dangers confronting us.

While 't is true that nearly all reforms have met with the derision of the learned and ignorant alike, it is, nevertheless, true that no great movement in the history of mankind has ever taken place unless under the inspiration of some grand ideal. Even in fable Minos could not restrain the flight of a mortal, and the far-famed sons of Neptune piled Ossa on Olympus and Pelion on Ossa to reach the heavens which they would have accomplished had they not been cut off in their prime, and the launching of a great non-partisan paper on the world and carrying it from one country to another until it encircles the globe is not by any means a small idea, although it is not without favourable economic aspects. But what are the dangers existing or the dangers that threaten? In some cases, but not in all, the modern Trust is one—the modern Trust which stretches out its greedy arms through every public avenue, the assaults of Labour on Capital where municipal and national interests are threatened, the combinations of Capital where the natural rights of humanity seem jeopardized, the issue by half a dozen Governments instead of one and that under the most rigid inspection and safeguards for the public of charters to public corporations, the abuse of the Royal Prerogative at the behest of scheming and audacious coteries, political thugs who are unworthy of even the name of politicians, the alienation from the Crown of vast properties of unknown wealth to political partisans (not that I am attacking any particular party) and, in short, the worship of wealth, power and place by the human family, for, notwithstanding all we may say to the contrary, we really deceive ourselves when we assert that we hold in the highest honour those who find satisfaction in moral action. If Epicureanism added no new element to cosmopolitan life or to the education of Greece, its bond, at least, was friendship. But what does this materialistic age of confusion and despair offer save universal antagonism or universal apathy, instead of universal sympathy and an allegiance to a religion many regard as a system of philosophy, and many use as a political lever which they hawk in the marts to the highest bidder and accept the awards thus secured as symbols of personal merit, while the great leaders and their followers, loudly proclaiming their patriotism and purity, openly avow in private conversation that they have secured, by venal promises, a large section of the electorate, apparently ignorant that they are announcing their own corruption? What is to be gained by guiding children into spheres of morals and religion and teaching them high problems in ethics and theology if we make no practical provision for their future guidance that the exigencies of the times demand, when we see that after all the toil and struggle the awards of life are given to those who repudiate the very principles taught in the schools and universities? If our education is not to serve us in our relations with each other in practical life it is like water drawn from a well in sieves. In my day at this school, as at Rugby, Westminster and great schools in England, a Court of Honour existed