

rigidly obeyed. There are thousands of Englishmen who, in the spirit of John Hampden would do this, for they have learned that only at the cost of eternal vigilance can the social order be maintained and with it their rights and liberties. How many of us, resting in the self assurance of ignorance would consider Samuel Clemens' action a foolish waste of time and money, even if we did not go further and suggest that it was inspired by officiousness?

The more carefully the human problem is studied the more clearly it will appear that man's safety, or, if you prefer the term, salvation, is involved with that of his fellow men to an extent heretofore little appreciated. It is veritably true that only by saving others can we hope to save ourselves. Though matters are not as bad as some pessimists would have us believe the social organism is certainly menaced to-day by the arrogance of ignorance, which fails to realize that power can only be safely entrusted to the fit; by the ignoble ambition of the plutocrat who cannot comprehend that wealth is a trust to be administered by its holder for the public good; by the debasing influence of the professional politician, who sees in office only an opportunity to feather his own nest. We realize the danger. Where lies the remedy?

In an enlightened public opinion you reply. If by this you merely mean that a certain number of individuals shall hold correct ideas and enunciate them, that is not likely to produce the effect. What is needed is not only the ideas of individuals but a public mind and a public will, having as necessary concomitants recognized ideals and efficient functionaries to direct the thoughts and dominate the actions of the community as a whole; active in our churches, in our schools, in our homes. We as individuals may help to build it—may be instrumental in making it operative but when made, or ill-made, it for weal or woe exercises rule over us. Is this not apparent in our social condition today? What is the character of this public mind that is moulding and fostering the souls of our children? Do we not need in the religious, social, and commercial worlds, a vigorous Mr. Orthodoxy—a Mr. Orthodoxy to whom we can offer loyal service, and does it not devolve upon us to do our part towards calling him into action?

And if this holds good with regard to Mr. Orthodoxy, the public mind and public will in the matters of correct thought, it applies with equal force to Madame Fashion—the Public Mind and the Public Will in the matter of correct appearance. It would no doubt be profitable did space permit, to enquire at some length into the part external coverings, whether of clothes, or assumed character, play in the great drama of human development. We grow so accustomed to treating ourselves and our outer appearance as one and indivisible that we scarcely ever pause to think of them separately. Yet as Carlyle puts it, "Nevertheless there is something great in the moment when a man first strips himself of adventitious wrappings and sees indeed that he is naked" and, as Swift has it, "a forked-straddling animal with bandy legs, yet also a spirit and unutterable mystery of mysteries." At the same time while realizing the greater importance of spirit it does not do to ignore these wrappings of ours—to disdain the ladder upon which we climb. Fashion and