

be seen that it was not fulfilling its proper function. The application of this principle to education may not be quite so obvious, but it can hardly be less important. Creeds, conventions and traditions, by long use and familiarity, breed in the mind of man those egoistic affections and attachments, which, with their restricting influence upon perception and volition, bar the way to spiritual growth and understanding. In this way the vehicles, instruments, servants and friends, which man has created for his higher purposes and ends, tend to become his most formidable obstacles and his deadliest foes.

What is a true ideal? Can it exist apart from the vehicle through which it finds access to the human mind? This is a difficult metaphysical problem and it is not necessary to solve it here. But perhaps the best way of dealing with it, is to show that practically the same ideal may be found embodied in a great variety of different dresses and shapes. This is the province of comparative religion and philosophy; and already much excellent educational work has been done in its fields.

In the framing of ideals, and in order to make sure that they are really true and likely