

tion ; and while it taught them to master the forces of nature it gave them no power over their own evil inclinations. It is not a failure if it be judged by what it undertook to achieve ; and it is worse than a failure if it claim to be a "preparation for complete living."

In this latter respect, the test of war was not needed to reveal the errors that education has fostered. These had long since borne their fruit in the internal troubles, the social unrest, the strife of classes which spread more and more widely in the very countries that proudly boasted of their educational progress. To the idea of self-activity, sound enough in itself, there was gradually added the idea of self-assertion. Individualism became the avowed object of education ; and from this, practically at least, there was but a step to downright egoism. To avert the consequence, men of discernment and good-will declared that the school should enlarge its scope, that it should impart a training in social activity, in service, in consecration to the common weal. This beyond question was a worthy aim, and so far as it has been realized, it deserves recognition. But the fact still remains that society is "divided into two opposing forces struggling against each other fiercely and without truce." It is still true that ability to gain and hold an advantage counts for more in the struggle than the desire to do justice or the willingness to give practical proof of the brotherhood of man.

At times, men have fought for principle or at least have come forth as champions of some ideal.