

that is so soon to be, will betake themselves to the study of society not from the standpoint of the individual as a microcosm in himself, which is *selfishness*, but from the standpoint of the individual as part of an organic whole, which is *righteousness*. The doctrine of the common possession of goods and benefits, and of individual responsibility for the common welfare, which the first apostles of Christianity believed in and lived according to, may be too altruistic for practical realization to-day; but surely, it is an ideal which the Christian teacher and the Christian disciple may alike honor and pay heed to. It is, as I have tried to make plain, the ideal which the social forces of the twentieth century, as well as those of the closing years of the nineteenth, will fast push to the front as the one for practical striving after and approximating to. But it must not be forgotten that along with many legitimate and self-restrained forces of social reform, whose influence for good the discerning will commend and only ignorance or stupidity seek to restrain, there are many other more or less lawless forces whose influence is wholly for social disruption, under the mistaken belief that out of terrible evil good may more speedily come. If you cannot see any loveliness in the social ideal that the honest reformer is endeavoring to put before you, you surely ought to be alarmed at the hideous travesty of social organization which the anarchist is everywhere threatening to impose upon our civilization. In every European city out-side of Britain, and in almost every American city, the bomb thrower and the dynamiter are actively prosecuting their infamous work; and even in Britain his baneful principles are by no means unknown. We, fortunately, live in a peaceful city where Christian influences are at their best, and in a peaceful country abounding in natural resources and blessed with an order-abiding, right-loving population; but as I have said before, even in this Christian city of Toronto, the policy of dynamite and violent disruption have again and again been publicly advocated.

To me it seems to be a terribly serious question, and one that people have to declare themselves on—either to be on the side of ostrich-like persistency in stupidly shutting one's eyes to danger in the fancy that the danger is thus averted, while in reality it is coming nearer and nearer; or else to be on the other side, and by making wise concessions in time, so save society from ruin.

Therefore, as educators, responsible for the instruction of the future members of our commonwealth, and charged by virtue of your official positions and your social status as highly intelligent men and women with the due ordering of that instruction so as to ensure the best results to the commonwealth, I appeal to you to lend your influence in making this education system of ours what, in all points, it ought to be, the best possible means of preparation of the youth of our country for the duties of citizenship—in harmony as absolute as possible with their future intellectual environment, and with an adaptation as perfect as possible to that high ideal of social organization which will dominate the century that is so soon to be.