

meet with those who consider the so-called advancement of our own century to be but a seeming advancement after all, the activity of the social wave nearest to us and on which we may be said to be afloat. Be this as it may, one thing is certain, that if true civilization be a harmony, the equipoise, so to speak, of human rights, we look for it in vain in the history of the nations. Even among the citizens, who took rank as God's own people, in the city which witnessed the prowess of David and reflected the wisdom of Solomon, their highest civilization was deeply scarred with rebellion and wayward idol-worship. In Sparta courage and patriotism reached its culminating point, but only amid the cruel persecution of the Helots, and under a system which had no frown for the most contemptible prolicide. Nor was civilization less unmixed in Athens at the time when the statesmanship of Pericles crowned her queen of the Ægean, and Phidias adorned her streets with the perfection of sculpture; at the time when Æschylus hallowed her theatre with a sublimity of thought and diction all but inspired, and Socrates her marketplace with a philosophy all but Christian. And if we do not find the true civilization in the city which perpetuated Pericles' nickname, voted the disgrace of Phidias, and prepared the hemlock-cup of Socrates, it is hardly worth our while to look for it among the Romans in the city of Augustus whose social record is to be found so plainly written in the satires of Horace. And who can say that there is more of a harmony in the civilization of modern times? We hardly find it in Italy, whose cities are the training schools of the highest art and, at the same time, the hotbeds of the direst poverty; nor in France, where civilization seems but an etiquette to disguise the revolutionary spirit of the

people; nor even in Britain, which, while being the patron of the industrial arts and all that tends to improve the physical condition of man, is periodically disturbed by seditions, at least in one section of her realm. We are even at a loss to find the civilization which is a harmony on the American continent, where there is to be experienced a freedom elsewhere unknown, and yet where that very freedom seems to throw society into the industrial torrent of money-making, which threatens with its maddening sweep the foundations of morality, and seeks to sink the man in the millionaire. If there be a civilization which is a harmony and which it is possible for society to attain to; and if this civilization be but the co-relation of social forces, as all human experience is said to be, it is surely one of the most interesting of investigations to enquire what these social forces are, and to ask whether their co-ordination is ever likely to produce a civilization which is a harmony.

Of the many systems of education which men have discussed there is one over which all educationists are agreed; and that is the system which recognizes the physical, intellectual and the moral faculties of man as the basis of its operations. The educational progress of to-day can only take rank as a true process in as far as the three great elements of man's nature have been subjected to the developing influence of *impartial* methods, to a process of training which tends towards the full development of all of these elements at one and the same time. The great principle of education is as old as the hills; and if the education of the present time is an improvement on what preceded it, it is only so inasmuch as we have come to recognize nature's methods, in this as in other respects, to be the best methods, and