

finished work of art, not to be improved by alteration. The theory of indefinite progress, at every step of which the individual reacts upon the constitution of society, and with new demands of human nature, new methods are required, appears to have been hid from the greatest of the Greeks, or rejected by them. It seems then that though we hold fast to the belief that education is all in all, the belief is less energizing in its effect, because of the multiplicity of the data concerned, rendering uncertain the result of any special action, because also of the doubt cast by some scientific theories, as to the degree in which the ideas of men can alter the course of social development, a doubt which does not paralyze, but does at times clog the steps of reformers.

The spirit of democracy and of science is not only idealistic in its requirements, it is also intensely practical. It demands that something shall be done in the all-important years of education, the "almighty years" as they have been called, to prepare definitely and immediately, for the struggle for industrial supremacy between nation and nation, individual and individual. In that most impressionable period of life, it insists, our children should be moulded into the sharpest instruments for carving out their own success, in the vocation they will choose. Let us help them to run as hard as possible, seeing that this is a world in which, to apply (as it has been applied before) the expression of the Red Queen in "Alice through the Looking Glass," one must keep on running as hard as he can, in order to remain in the same place.

Out of the tangle of ideas aroused and agitated by these various modern powers, there emerge two most prominent and widely-embracing questions—the relation of the State to education, the relation of education to life. They are, of course, intimately connected, but the former is primarily a question of organization, the latter of subjects taught. The respective demands made by the democratic spirit, under the two aspects described as idealistic and practical, are set in opposition to each other. The interests, which are only to belong to leisure in life, ought to occupy only the hours of leisure in education, according to Herbert Spencer. The first business of education is to show how to live, "*primum vivere.*" It is the task of the educator to make of the child a human being, is the thesis