

ism became more and more extreme in its claims the protest grew louder and more earnest. Individualism had gone too far. In the effort of forming its fullest flower, it had torn itself up by the roots. History did mean something after all, and the environment was discovered to be a thing of three dimensions, not of two only. Reflections succeeded to controversy. Meanwhile, the new sciences of nature had themselves been studying embryology and heredity. These words took on new meaning. The individual was seen to be a product as well as a producer. Product of what? Of all that man had thought and done, and of his own infinitesimal self. But if this were true, then what of education? Obviously, the defenders of the new must shift their ground and retreat from the untenable position of Rousseau to the impregnable fortress, Gliedganzes of Froebel, of Hegel and of all philosophical teachers of evolution. This change has been made, and as the century closes the soundest educational philosophy the world over teaches that the individual alone is nothing, but that the individual as a member of society and of a race is everything. Selfhood, which can only be attained by entering into the life history and the experience of the race, is now put in the high place which was about to be rashly filled by selfishness. True individualism, which would enrich the life of each with the possessions of all is well nigh supreme, and sham individualism, which would set every man's hand against his fellow, is disposed of, let us hope, forever. Education rests securely upon the continuous history of man's civilization, and looks to the nature of each individual for guidance in the best methods of conducting him to his inheritance, but not for knowledge of what that inheritance is.

"Every conception of this nineteenth century, educational as well as other, has been cross fertilized by the doctrine of evolution. In whichever direction we turn we meet that doctrine or some one of its manifestations. The course of evolution in the race and in the individual furnishes us with the clew to the natural order and the real relationship of studies. It warns us against the artificial, the bizarre, and points us to the fundamental and the real. Only educational scholarship can protect the scholars against educational dilettantism."