

appear that science, in both matter and method, is enthroned, and that the needs and demands of daily life are kept constantly in view. One of the most distinguished leaders of the new movement claims that the aim of education nowadays is "to give the power of doing an endless variety of things which, uneducated, he could not do." Another claims that hitherto education has been a luxury, not an instrument of utility, but that now, knowledge must exchange the cloister for the mill.

The reformer is apt to be an extremist, and the utilitarian trend of the new education is a striking instance in point. The pupil, from start to finish, is taught to think, to feel, and to act for himself. He learns that which is useful. He is an original investigator. He carries forward his exercises and experiments from the lowest grades to the highest. The laboratory method is supreme. Manual training begins with the drawing, moulding and stick-laying of the younger pupils, and reaches its completion in the work-shop with its intricate appliances. Great importance is attached to the study of Nature. Physics and chemistry hold a large place in the school curriculum. Such practical subjects as hygiene and civil government are emphasized. Even the study of the classics—when they are studied—is pursued in accordance with the inductive or laboratory method. Yet it is certainly true that there is a special linguistic discipline of the mind, which can never come through practical experiment, and that there is a discipline in mathematical reasoning and forms of thought which no laboratory will ever reveal to the sturdy seeker after truth. And it is no less true that these disciplinary processes are absolutely essential to the deepest intellectual development, even as knowledge of the classics in their purely classical capacity is necessary to the broadest culture. Again, any reform that deifies "the practical" at the expense of the ethical is dangerous to the extreme. It is a significant comment upon the money-making character of the age that the tendency of much of the new education is towards materialism and utilitarianism.

In the natural order of things the false must perish and the true survive. Our age is intensely practical, and our education must meet in the fullest measure the demands of this practical age. It must turn from dreams and mysteries, from vain and vague abstractions. Yet it must emphasize the ideal side of life: it must build for eternity. It is therefore a most encouraging sign of the times that nearly all of the ablest and most hopeful exponents of the new education are insisting upon the enshrinement of a moral ideal, not only as a safeguard against materialism, but as the indispensable complement of intellectual training, and an integral part of every true process of education. This ideal is neither vague nor visionary, but definite and practical. The fact and importance of character-building permeates and penetrates the system of that brilliant band of men and women who have interpreted and applied the principles of Herb-