

of economic conditions. We live in a time of spiritual unrest, which in many subtle ways produces unrest in education. Education has constantly to readjust itself, in order to guard against new dangers which arise through the disintegration of older habits of thought and ways of life. The triumphant advance of applied science threatens to bring about social conditions in which, unless forethought is exercised, individual initiative may be unduly hampered by the pressure of great masses of capital controlled by corporations. Moreover, the decay of many old restraints and the weakening of some of the older forms of upholding traditions and authority have deprived many people of a sorely needed support in the trials of life, and there are signs of a great longing in many minds for the peace which definite and unfaltering conviction can give. Education is sensitive to these atmospheric changes in human thought and sentiment. All over the world there are marks of educational unrest.

Educators, therefore, are looking around in all directions for suggestions as to the best lines of further advance. It is significant that each nation is realizing, more fully than before, how much it may gain by studying the educational history and development of other nations. Students of education in Great Britain are keenly alive to the characteristic excellence of American, French, and German Schools. Germans are carefully following the course of educational development in France, Great Britain, and America. And in the recent parliamentary inquiry into French secondary education frequent reference was made to

German, to American, and to English experience. Education, indeed, is so intimately national a thing that no country can with advantage directly imitate the educational system of another country. Each nation must needs build up its own system in accordance with its own traditions and national needs. But the comparative study of educational systems is full of valuable suggestions and of stimulus. In this branch of the scientific study of education, the United States have been among the pioneers, largely through the labors of the late Dr. Barnard, of Dr. W. T. Harris, U. S. Commissioner of Education, and of President Nicholas Murray Butler, of Columbia University.

The strong points of the best tradition in English education are its conviction that physical training and close contact with nature are essential things in true culture; that it is a mistake to regard purely intellectual training as the sole work of a well-organized school system; that education does not come through books alone or words alone, but also through making things, through first-hand contact with stubborn materials, through the training of hand and eye, and through practice in the arts of home life; that it is expedient to cultivate many kinds of expression of the human spirit, and not to confine our training to the powers of verbal expression, but rather to encourage expression through art, through making things, through the exercise of judgment in practical affairs, and through practice in the work of organization and government. The fundamental belief of the best English educators has always been that the true fruit of a