

content of that best is added to from classical sources, now that the Christian and Greek ideals are being fused. What is best for any must be open to all, as democratic Christianity teaches. What is best for any is the full realization of all the human faculties, the Greek spirit insists. I need not conclude the syllogism. There is the spirit of science, which, having conquered in this century one department of existence after another, is now moving over the chaotic phenomena of education and strives to order them according to some plan. In no sphere is it more plain that what we see is produced by causes, over which intelligence ought to have control, in none probably, is it harder to ensure that the efficiency of the cause shall not be hindered by some incalculable factor.

By the philosophers it is seen not less clearly than it was by Plato that in music, that is in education in the strictest sense, is the stronghold of the city. The success of the State, said Plato, depends on this, that there should be no innovation in music and gymnastic, "the styles of music are never disturbed without affecting the most important political institutions." To the directness and simplicity of this application we look with some envy, in this age when the theory of education is apt to be that child of a philosophic system which does most to destroy its own father. To take the instance that first occurs, in the Spencerian doctrine of education, the Spencerian philosophy begins to totter. No theory can be so directly applied as was Plato's, in the complexity of present day conditions. The State could be regarded by the Greeks as gathering up into itself and expressing all forces of social influence, for the service of the State the individual primarily lived, the State had therefore a supreme right to stamp with its impress every individual character, of the State an ideal conception could be formed, not requiring change, not needing modification with every fresh development of time. There could be no question that the function of such an organization was to undertake the whole upbringing of the citizens, who should have no ideals that did not centre in it. But the city for which the modern child must be educated is the world, the organizations of which he is to become a member are manifold, he must submit to a hundred social influences that cannot be summed up in the State. Nor is it now possible to regard the State as a