

the human faculties. A continuity of life runs through all human history and our education began before we were born. The principle of heredity extends not only to organic descent, but also to intellectual and moral development. Language, literature, law, and science constitute a veritable inheritance. Each generation may begin where its predecessor ended, but on the condition of some organizing effort to acquaint the young with the history and acquisitions of the past. This, however, even very crude peoples undertake and accomplish. Ideals of human life, consciously or unconsciously, are formed in the mind, and these become the educational types of different ages and nations. At last they are gathered in a conscious purpose. Institutions are then created to mould the young after the ideals, and thus education comes to be a social function.

To educate a child is to enable it to fulfil its life-plan and realize its destiny. Organized educational work involves the clear conception of an end to be attained, the conscious apprehension in clear-cut form of the child's nature and future. Every people advanced beyond the rudimentary condition of savagery has such an idea of the end to which education furnishes the means. "The national education," says Dr. Barnard, "is at once a cause and an effect of the national character; and accordingly the history of education affords the only ready and perfect key to the history of the human race and of each nation in it—an unfailing standard for estimating its advance or retreat upon the line of human progress.

2. Among the oriental nations the individual counts for nothing. His destination is a place in a complex, stationary, and completed social framework, and his education is shaped with the end of adjusting him to his place. In China the mind looks backward, never forward, and the type of culture may be called ancestral. Every human being is taught to be like his fathers, to reverence them as deities, and all personal spontaneity is rigorously repressed. The caste discipline of India is similar in its retrospective tendency, training every child, according to the one of four castes to which he belongs by birth, to take the place of his forefathers. Persian education is built upon the stability of the State, and service to the sovereign is the end of all endeavor. The ancient Hebrews moulded the young upon a theocratic pattern more elevated and noble than any other oriental conception, shaping the entire life for service to God, and thus placing the moral development above the intellectual.

3. The classical nations of antiquity regarded the State as the end of existence, the individual as a desirable object, but