

of knowledge" may be as worthless as the accumulation of gold pieces in a miser's strong box, and the mere "development of power" may be as worthless as the development of power in a finished engine that stands unconnected with any sort of working machinery. The new ideal of education as training for creative activity includes both the effort after knowledge and the effort after power, and adds to these a purpose. That purpose is the active betterment of the world and the progressive elevation of human living.

And this view of education necessitates direct training, not only for creative thought, but also for skill in creating forth the best embodiments of such thought. It implies, not simply keeping the child's senses tickled with a succession of novel and pleasant impressions, which he may express or record in any fashion that comes easiest, but also in giving him such opportunity and such guidance in creative activities that he may gradually attain to self-command in these activities; that he may learn to respect positive standards of technical workmanship, and also learn to hold himself sturdily up toward them in his own endeavors.

Now I do not wish to be understood here as overlooking or as crushing out the element of the child's instinctive interest. I believe we ought to study very thoughtfully and very sympathetically the natural, instinctive interests and desires of the child, in planning and conducting educational work. But I believe that we should study these interests and desires, not just for the sake of following their indications of "the line of least resistance," but also and much more for the sake of *utilizing them as means whereby to lead the child out of his present animal self up to a still higher and better human self.* As grown-up men and women our-

selves, we simply must believe that our measures of life are, on the whole, juster and truer than the child's own measures of life; else life itself is a hopeless anti-climax, the dreariest of illusions. The child would naturally prefer to possess a juicy apple to-day rather than to possess

"The Lord Christ's heart and Shakespeare's brain"

next week; but that is no proof that good things to eat are truly more worth while than wisdom and righteousness. No. What we have to do is neither to impose our own wills arbitrarily and absolutely on the child's will, nor yet to fold our arms and indolently let him have his head in any direction and to any extent he likes. Ours should be the more difficult but much more honorable task of recognizing his feelings and impulses with ready sympathy; of bringing to bear upon those feelings and those impulses such spiritual influences as will combine with the influences of his natural environment; of developing right powers and habits and encouraging right activities, and of giving him all the direct positive practice and training that we can give in the typical creative activities, to the end that he may have, not only desire to create, but also power to create forth in terms of art; that, besides having good intentions, he may actually do good work.

The desirability of training a child's powers of appreciating and enjoying what is noble and beautiful in both the world of nature and the world of art, which embodies so much of men's best thought and experience, hardly needs argument. Whether regarded by itself, as providing the child with an elevating mode of occupying leisure hours, or regarded as a step toward positive creative activity on his own part, such training, if wisely conducted by tactful guidance rather than by prescription and rule, may and