

The utilitarian side of education, then, tends to make expert workmen, men and women well informed in the deeper aspects of the work they do: the cultural side of education tends to give these same workmen breadth of outlook on life and history from as many sides as possible; it tends to make men and women who are more or less interested in, and who can converse intelligently upon, topics other than those of the daily work. In other words, it tends to make people who can do more than "talk shop."

Now, in the training of teachers, so far as I understand the problem, it is too often assumed that the student is to get most, if not all, of his culture before he comes to his normal training, and, therefore, that the time he spends in the training institution shall be filled practically altogether with the kind of instruction which is supposed to be of immediate aid to him in the work of teaching. Recognizing fully the limitations of time in the year devoted to normal training, it is still true that this is a very lamentable error. Some tradesmen may get along with very little information beyond their own work—no professional man or woman can, and of all professions this may be said with greatest truth of teaching.

Consequently when we ask, Of what value is psychology to the teacher? we have in mind two distinguishable questions: First, of what value is it for general culture? Second, of what direct service is it in the work of teaching?

It is, however, not worth while attempting to classify the points mentioned below directly under these two questions for there is no place in all the round of human activity in which the highest culture and the purest utility stand more closely related than in the work of the teacher. We may proceed accordingly to the discussion of the question of the value of psychology to the teacher without making any sharp distinction between culture and utility in the points brought out.

Psychology is of value to the teacher *in the first place*, because it deals with those well-nigh universal and ever recurring problems of the soul, mind, ego, personality; of thought, knowledge, belief; of will, freedom, necessity, responsibility; of the aesthetic, the beautiful, the ugly, etc.

It is not the specific function of psychology to solve these problems nor to discuss the details of their history, but a course in psychology can hardly be given without coming close to the fundamental facts of experience on the basis of which these questions