

elements that are relatively uncertain guarantee progress and new mental life.

Having considered the process in its most simple terms, its application and significance in moral philosophy and in educational matters may be referred to very briefly. It is comparatively easy to see its scope and significance in morals. If there is no tension between the stable elements of one's experience and the relatively unstable, there is no growth. Morality implies that impulses have been consciously mediated; and mediation presupposes a tension. If this tension does not enter into consideration, neither the standard or ideal is observed on the one side, nor the present actual position of the Self on the other. One's conduct would be either a blind imitation of that of one's associates, or a lifeless obedience to the behests of authority. In either case as no true ideals are projected by the Self for its course of procedure, there is no attempt to foresee the probable consequences of a certain act, and of course no effort to refer them to the Self at the moment of action. But the existence of the tension under normal circumstances is a fact; and thus the probable consequences of an act, as foreseen by the consciousness of the agent, and referred by him to the norm which he has projected, furnish a stimulus on the one side to reconstruct the ideals held, and on the other effects a growth and enrichment in the character of the Self.

The bearings and significance of the principle in Education is of equal, if not greater importance. By taking strict account of its implications, one is enabled not only to see the true meaning of education, but also to observe the true stimulus or moving power of progress in these lines. One hears it repeated time and again with self-complacent assurance, that Education means the drawing out of the powers of the individual. The attempt to support and justify such a definition by drawing attention to the etymology of the word Education itself is not infrequent. But when one sees that the tendencies or impulses are always seeking expression in some manner, the business of the educator becomes defined in advance,—namely to select or load down some expressions of these tendencies in order to secure the ends worked out by and for man considered as a citizen or as a social being. In short it is not so much the drawing out of the tendencies that should receive emphasis, as the directing of them in proper lines.

Further by it one is able to explain specialization, or likes and dislikes in lines of activity. One likes what one can do; and one does what one likes. The sense of power and appreciation of one's skill is often lost to sight in considering springs to active progress in Education. The expression of impulses along lines of least resistance, when such expressions are not wholly relegated to habit, contributes it is conceded pleasure to the individual; but no less do the expressions that must inevitably encounter difficulties cause pleasure waves to arise as the necessity for conscious direction diminishes and effort