

When I consider the heavens the work of thy fingers, the moon and the stars, which thou hast ordained. What is *man* that thou art mindful of *him*?

But to-day in the light of evolutionary science, the thought takes a different accent:

When I considered the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? . . . Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet!

Whichever road we travel—the old path of ontological speculation, or the new path of scientific investigation—we come out upon the same intellectual hilltop, namely, the thought that man, as a physical being, is the consummate product of material creation while, as a spiritual being, he is the appointed master of material creation and the beginner of a new world of spiritual growth and spiritual creation.

The essential, distinguishing fact about him is his more direct relationship through his personal feelings and desires to the Divine, that is, to the eternal spiritual reality of the universe, than exists in the world of matter around him, which can only passively reflect the Divine.

I shall assume that we agree to start out from this standpoint in considering the question before us to-day. For, in order to think to any real purpose about the place of art education in general education, we should first obtain a clear idea of the relation of education itself to human development, and then the place which the arts of the race—literature, music, painting, sculpture, and architecture—hold in the development and training of spiritual man.

The first proposition that I have to offer you is one upon whose acceptance or rejection the general character of the whole scheme of public

education must logically depend. It is as follows:

PROPOSITION I—That the human soul is a self-acting spiritual entity, which is more completely a revelation of the divine spirit behind all which is, than is shown in the material world; and that this soul or spiritual entity, when properly developed, dominates man's physical powers, making them subservient to itself.

We hear much in these days about the human soul as having no demonstrable existence *per se*, but being merely the sum of the material forces of the universe, and as possessing only such powers as are induced in it by the play of these material forces upon the bodily organism. This standpoint is practically assumed by that portion of modern empirical psychology which has been aptly described as "psychology without a soul." Ribot in his work on *German psychology of to-day* accepts this phrase ("psychology without a soul") as fairly describing, in its negative aspect, that new psychology which confines itself to studying forms and conditions of mental action without any regard to the question of what the soul is or even whether there be a soul, and which treats psychic forces as merely differentiations from the material forces studied in physics, chemistry, and animal physiology.

Of course it cannot be claimed that the mind or the soul is independent of the physical organism. We cannot conceive of the human mind as being able to annul the laws of external matter. What I wish to claim is simply that the mind, being an entity in itself, has a certain power of control over that very material mechanism (the brain) whose conformation and functions condition it; and that it has also a certain original power of combining with and taking advantage of the forces of the material world so as to modify their actions and transform their applications.