

that not everything in the child's inherited make-up is of the same value. I take it to be a part of the responsibility laid upon mature men to weigh the various elements of human nature as fairly as they can, and learn to put educational emphasis on the more worthy of those elements. In our lesser task of guiding the progressive development of plant and animal life, we have for a long time made some such selection. Man's effort has been, not simply to help the earth bring forth more flowers and fruit of precisely the same sorts as would grow without help, but to put his intellect and his will in co-operation with the powers outside him, so as to transform existing conditions of growth, to the end that still more beautiful flowers and even more delicious fruits may be brought into existence. Look at our greenhouses, our orchards, and our market gardens for the result. When the task set us is to help work out the Divine purpose in the higher development, not of vegetable or brute beasts, but of new human beings, there is not less but more need that we should consider deeply the animal nature of the child on the one hand, and his spiritual nature on the other, and how the former can best be utilized in the full development of the latter.

The supreme purpose of education, so far as that education lies within our control, should be the development of the child's capacity for unselfish creative activity and for spiritual enjoyment. The development of his other capacities should be treated with regard to the manner and degree of contributing toward this supreme end.

I intentionally use the term creation rather than expression when referring to the supreme form of human activity, because I believe we ought to keep in mind the thought that the highest activity goes beyond mere "expres-

sion" (*i. e.*, the mere statement of what is), and becomes "creation," that is to say, productive action: action productive of new things or new conditions. This is a point that I wish particularly to emphasize, the distinction between expression and creation.³

This idea of education as training for creative activity includes all that was best in our earlier notions of the purpose of education. It includes the acquirement of stores of knowledge; for, of course, it is only upon the basis of a knowledge of what *is* that man can proceed to make things or conditions better. It also includes the development of individual power, because, of course, the man who can command himself is the only one who can effectively command matter or force. But the mere "acquirement

³This is not a mere verbal distinction. Man's most valuable and lasting work in any direction is work not merely expressing or stating facts that he has become aware of, but actually creating forth new facts. The dramas of Shakespeare are not simply transcripts of things that the author knew to have actually happened to particular people. They are a new created world wherein human character and human life show themselves even more clearly and more truly than most of mankind ever see with their own unaided eyes in the thick of common happenings. The symphonies of Beethoven are not simply expressions of what the composer had heard from winds and birds and running water. They are the positive creations of a self active soul grasping the laws of harmony that are so faintly hinted at in nature, and embodying forth ideals of tone and rhythm that never had taken form without the composer's genius as a cause. The Parthenon with its sculptures was not simply a marble statement of the laws of gravity and of the religious and political opinions of the Athenian state—a material expression of existing facts. It was the bringing forth into visible and glorious existence of an entirely new creation; something that had not existed in the marble quarry but only in the constructive artistic imagination of man—imagination so strong, so clear, so high in its reach that it could and did command matter to its obedient service.