

with a specific content, nor indeed can it be. The ideal man, *as a matter of content* rather than as a merely limiting conception, is an entirely different matter, and as this is the only kind of ideal from which anything can be deduced, it becomes the form in which the ideal man enters a theory of education.

Whatever value such a theory of education may have by way of inspiring and encouraging teachers and others to self-sacrificing devotion, it ought to be viewed with serious apprehension when it enters the realm of the actual practice of educating, for it has no facts on which to construct a safe theory of either teaching or learning, and it has nothing at all of value to say on the question of the subjects to be taught. In any case experimental psychology can contribute very little, if indeed anything, to such a theory of education.

On the other hand, experimental psychology is calculated to contribute much to a scientific theory of teaching and learning, since it is just the mental operations involved in both the teacher and the pupil that form the essential aspect of the psychologist's work.

But just here a rival appears under the name of Genetic Psychology, and sets up its claim to be regarded as the natural basis of the theory of education. It professes to investigate the development of mind from the infant to the adult; indeed in some cases it professes to begin even lower than the infant.

One need give no arguments to-day to prove that the genetic method is the best, most useful contribution of the idea of evolution to biological science. The study of the *development* of plants and animals has made biology what it is to-day. Surely such a method would prove equally useful in psychology! The answer to that suggestion may be put briefly. It is easily possible to study the development of plant and animal organisms. *Consciousness CANNOT be studied the same way.* Plants and animals can be observed and, so far as their structures are concerned, studied genetically, but consciousness is *never* observed either in child or adult life by anyone but him whose it is. Therefore, the first task in the study of child or animal consciousness must be the construction of what one may suppose to be the experience of such "lower" (!) forms on the basis of observed movements, sounds, etc. To construct the great complexity of the adult ex-

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