

growth in the general apprehensive power of the mind, in the working of the senses, in clearness of and discrimination between sense-impressions and in interpretation of them. For this there are needed prolonged experience, repetition, and power of retention. In short, a good percept is a growth, not a ready-made thing imposed by one mind on another. But the mind's activity is not restricted to the particular, the isolated and empirical. Through the combinations and permutations of its percepts, by means of abstraction, comparison, discrimination, classification, generalization, it moves forward to the formation of general notions or ideas of things and of their qualities. General ideas, or concepts as they are called, are not perfect at once; for a great number of us, many of them never become perfect at all; and from their very nature some of them are incapable of absolute accuracy. Their perfection depends upon the gradual perfecting of the processes of abstraction, comparison, etc., upon the perfection of the percepts out of which they rise, and upon a more and more enlightened experience, and a more and more accurate judgment. Concepts, too, are gradual growths; and the teacher's task is not to impose them ready-made on the mind of his pupil, but to stimulate, sustain, and direct him in improving their contents and the modes of activity by which they are formed. This he can only do by helping to provide a wider experience, and by encouraging his pupil's self-activity; not by discouraging and depreciating this activity by rejecting its results and substituting other ready-made results which are not the pupil's own, nor by prematurely demanding from his experience what his experience has not in it to give. Accuracy cannot be imposed by authority nor secured by compulsion and punishment. It is a growth, to be produced by

gradually inducing a clearer perception and deeper appreciation of its value. Premature indiscriminating insistence on it impedes or stops self-activity. If we can encourage and help the pupil to be progressively accurate up to, or nearly up to, the limits of his growing experience and knowledge, we shall, indeed, have no reason to be dissatisfied.

But, besides using its materials for the formation of general ideas, the mind uses them—its percepts and mental reproductions—for the construction of new mental pictures and combinations, and for the creation of ideals, that is, for imagination and idealization. In imagination—constructive imagination—the mind selects from the material already possessed or in process of acquisition such wholes or parts of wholes as it deems necessary for its purpose, and then combines these to produce the new result desired. The materials should be truly possessed and clearly visualized; there should be a distinct definite idea of the result to be produced; there should be sound judgment in selection, and knowledge of how to form the combination, together with experience of what is possible and harmonious in combination. It is hardly necessary to point out that the beginner cannot possess all, or any, of these qualifications in perfection. The materials will not be truly possessed and will be weakly visualized, and they will be too few or not very suitable; the resulting whole will lack definiteness: the judgment will be imperfect, and the knowledge and experience insufficient; while the rough models chosen to guide the construction will not always be the best for the purpose. In short, through lack of knowledge and experience, the child's imagination will be imperfect, often incongruous, sometimes impossible. Are we, therefore, to ignore his imagination or discour-