

schools; nor, although the omission may seem to some a grave one, do I think it necessary in this preliminary discussion of general principles to do so. When we have once apprehended the situation rightly, and defined with clearness the limits of the State's obligation, there is not likely to be much practical difficulty in the matter. There may remain some points to adjust and settle, some misgiving to allay, some arrogance to check, some encroachment stoutly to withstand. But if we are persuaded that the state cannot wholly ignore the development of the highest faculties of our youth, all minor debate will gradually disappear, and every department of national life will feel the growing force of a Christian inspiration. The vast majority of our public school teachers are quite competent to set forth the leading facts of Divine

revelation. If they were not, their competence to teach some other subjects might reasonably be called in question. But whatever the faults of instruction, the Bible may be safely left to take care of itself. The voice of Psalmist and Prophet, most of all the voice of Him of Nazareth, will find an intelligent response even from children; and while their elders, perhaps, are timidly afraid lest some theological bias should be given to their training, their less sophisticated minds will grasp the sublime yet simple truths which Holy Scripture unfolds before them, and thus secure to each succeeding generation the permanence of that religious conviction which fears God and works righteousness, and the highest fulfilment of all educational processes, the building up of manhood according to Jesus Christ.

THE PLACE OF ART EDUCATION IN GENERAL EDUCATION.*

BY JOHN S. CLARK.

ONE of the greatest gains made during the half century now closing the clearer insight of men into the meaning and the implications of evolution. There was a time when the newly discovered facts of the past history of the earth and its creatures, seen dimly and without much relation to other facts, staggered all but the most courageous minds with the vastness and ominousness of the problems they involved; but, as years have gone by, men have come to see the same gigantic and enigmatic facts in clearer mental perspective and under

brighter light. Now the philosophy of evolution, as Dr. John Fiske and others clearly proclaimed it years ago, and as Henry Drummond has lately so admirably reaffirmed it in his work on the *Ascent of Man*, is the common possession of most thoughtful people.

This evolutionary history of the world of man is only the scientific, detailed tracing out of the means and ways by which there has been brought about the stupendous fact of man's place in the scale of creation, which keen philosophic speculation had long ago made him conscious of, even while unable to understand or account for it. The theologian of three centuries ago meditated in the older Hebrew phrase :

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