

tion ; when labor has been economized to the highest degree ; when education has been so systematized that a preparation for the more essential activities may be made with comparative rapidity ; and when, consequently, there is a great increase of spare time ; then will the beautiful, both in art and Nature, rightly fill a large space in the minds of all"—an idea which is remarkably like Rousseau's, that if you give a child no education up to the age of twelve you will then find him able and eager to learn. Mr. Spencer's own views on development should have saved him from the mistake—if you sedulously neglect the exercise of any faculty, it will assuredly dwindle out of use. Dr. Bain would not have us ignore art and poetry ; but, when dealing with literature, he pushes the subject-matter into the background. Speaking of purely imaginative literature, he says : "This kind of imagination is to be viewed, in the first instance, as a source of pleasure, an ingredient in the satisfaction of life. In addition to our enjoyments gained from contact with realities, we crave for the contribution that comes from ideality. Now, ideality is a different thing for different ages : fairy-tales and extravagances for the young, the poetry of Milton for the old. There is nothing educative in the first instance ; we are not aiming at instruction, but drinking in emotion. The gratifying of children with the literature of imagination is a matter for the parent, as much as giving them country walks or holiday treats." Later on he adds : "When we come to fictions of a lofty order, as the work of the great poet, . . . we imbibe into our recollections the highest strokes of human genius. Here, then, fiction is an element in our education"—a statement which seems to me to give away the whole case. How far this education should be given in schools is a question, he

says, for consideration. But, surely, if this kind of literature is of such striking power as Dr. Bain describes it to be in the very same chapter from which I have quoted, schools cannot afford to ignore it ; they should enlist its service and turn it to educational use, and not leave it to the random attention of parents—noting, by the way, that, though instruction and education are closely related, they are not synonymous. In short, even as Dr. Bain puts it, the question evidently reduces itself to this—shall we use a child's spontaneous activities and natural delights as a means of education, or shall we push them aside and adopt other arbitrary, and mainly adult modes and means of exercise ? Shall we assign one department of material and mode of educational activity to the home and another distinct department to the school, or shall we strive to bring the home and the school into as close an organic union as possible ?

But, before proceeding further with the consideration of such questions, let me, for a brief space, describe what seems to me the psychological aspect of the case. Excuse me if I go into some rather elementary details. The mind, in the first instance, gets its material through the senses. When the mind becomes conscious of, and takes account of, what the senses present, it is said to have a presentation or sense-impression. When, besides being conscious of a sense-impression, or mass of sense-impressions, it interprets, and gives a definite meaning to, this state of consciousness and refers it to something outside itself, the mind is said to form a percept. As Professor Sully puts it, perception is mental activity employed about sense-impressions with a view to knowledge. It is evident that neither sense-impressions nor percepts can be accurate and perfect from the very beginning. There must be a gradual