

these arts of man? Can you assume for their existence anything less than the existence in the mind of man of a creative power superior to the physical forces that surround him; a power which appropriates through the action of the senses these physical forces and transforms them for its own spiritual ends?

I desire to leave this point with emphasis on the fact that these arts of man are not mere incidents in his development; they are the sum of his existence, that "toward which the whole creation moves."

My next proposition is:

**PROPOSITION IV**—That every child is born heir to two world environments (the material world of nature and the spiritual world of man), and also the possessor of aptitudes for ever expanding creative activities of his own.

We have seen that man is surrounded by two great world environments. These two world environments act upon the child, each in its own way. The material world of nature, the world of cloud and rock, of multitudinous plant life and swarming animal life, makes constant appeal to the new human being, through his physical sensibilities and physical interests, as one who is the crowning product of its own marvelous cycles of evolutionary energy. On the other hand, the spiritual world of man, the world of the arts, makes constant appeal to the new human being, through his spiritual susceptibilities and spiritual interests, as one who is capable of all that the race is capable of, and, as a new being, has endless future possibilities of personal activity. The upward growth of this new human being we find dependent upon the relation or balance between his responses to the influences of these two world environments, and it is here that we, as educators, should take careful note of how these two environments affect the child. His animal nature obedient to the laws of natural evolution in the

physical world, is absorptive, selfish. It grasps. It appropriates for the good of self. This is nature's provision for the perpetuation of the race. His spiritual nature, on the other hand, obedient to the laws of spiritual life, is creative, altruistic. It gives. It makes for the good of others. This is the divine provision for the development of humanity. In so far, and in so far alone, as this spiritual response to, and utilization of, the influences of his spiritual environment predominate over his submission to the influences of his material environment, he grows toward that high human destiny which we can but faintly begin to forecast.

If it were true that children were only little animals, subject to nature's laws and possessing minds that work merely automatically under the outside stimuli of natural phenomena, it would be well enough to do, as many modern educators advocate,—simply surround the child with pleasing natural objects and trust their sensuous attractiveness will insure attention and observation, and that these will somehow of themselves evolve desire for what is truly best, and secure energetic action along right lines, toward high ends.

The unfortunate fact is, however, that, unless we make a strong appeal to children through the spiritual side of their nature, they are liable to respond only in terms of the animal. As most practical teachers know, we are likely to be brought up standing by the child's frankly materialistic measures of the universe. Those of you who have read the recent autobiography of Frances Power Cobbe will recall her experience when, returning to her country home for a visit, after several years of absence, she met a grown-up young man, who had been a pupil in the little village school organized and enthusiastically taught by herself.

"Well, Andrew," said Miss Cobbe, "how much do you remember of the lessons you learned at school?"