

classification was the great work of every growing philosophy and science, and, for the immediate future, all our attention is to be turned towards the embryo and its development. All the sciences which deal with life are now striving to show how the stock has evolved. This idea has even come over into the realm of the soul to work its transformation there. The study of soul evolution is just beginning, but it is becoming already the master-key for every one who is striving to solve the problems of the human will, the emotions and feelings. The intellect was the beginning and end of the old philosophy. The heart is the beginning of the new. The study of childhood gives the dynamic force, where the intellectual methods failed to work.

We have almost lost one important step in psychology—the genesis. The records of the childhood of the soul are less tangible than those of the physical forms, as we find them in the rocks. For these we have to go to the customs and traditions of savage life. Every child is a little savage. He needs his myth and must be a fetich worshiper. In his heart he is a polytheist or a pantheist. He must have these traits of the savage if he is to live and grow to the full vigor of his possibilities. The child loves the birds and flowers, the sun and stars, and it was these which gave us our religion. We must catch and follow the traces of likes and dislikes in each child, and thus develop every germ of originality. Not to do this, not to be ever on the watch for the means by which we may further this development, is to dwarf some part of the child's being. The mother who endeavors to prevent her child from learning anything which he will ever have to unlearn, fails to understand the fundamental truth of education, that experience consists in laying aside smaller for larger ideas and truths.

This is an essential to any growth.

The will comes before the intellect. It belongs to and shapes the conscience. Before the will can acquire motive power there must be a full and proper development and training of the muscles. The larger muscles must be exercised before the small ones, to work out the order of nature. The small muscles, as those of the face and hand, are the especial organs of thought, and if intellectual training goes on before these muscles are duly developed in their natural course, we breed muscular incoherence. This is why free play is better, because larger and more free than any gymnastics. In France and Germany most careful attention is being given to the free field games, and we are even told that everything can be taught by games. Everywhere, spontaneous action points out the line of growth.

One of the great discoveries of the new philosophy is that every child passes through nascent periods, which ought to give the key to the plan of his education, physical, intellectual, and moral. The whole method and scope of school work has got to be reconstructed, if our practice is to harmonize with our new knowledge. At the proper periods we must graft the young soul all over with buds, which will ripen in later years. We must observe and study each child, and beware, first of all, of stunting or arresting the development of the physical organs, when they should have the first claim on the child's strength. There is the very greatest danger of stopping the full development of the physical organs of the body and the vital organs, by too great intellectual training, especially during the period of adolescence. The healthy flow of animal spirits should give zest and interest to all the work of childhood and youth. Without this spirit there can be no paying intellectual training. Indifference and cynicism is the blight of our