

near together as the lover and his sweetheart.

All these broad forces which enter into the natural furniture of the child's life must be considered; and yet if these were all, our problem would be far easier than it is. But from the other side, reaching directly into the soul and spirit, come other forces, not from the dust, nor from physical antecedents, but from the Eternal. Just as in our physical organism, each sense has its proper correlate—the eye, light; the ear, sound—so also here each inner *soul sense* has its spiritual correlate, in the presence and power of which its activity is challenged. The *will* is for the *good*; the *intellect* is for the *true*; and the *imagination* is for the *beautiful*. Let us not for a moment, however, suppose that any of these senses, or functional activities, create their object. They are only recipients of the same, opening the way for a reciprocal conjunction. The eye does not create Light, but is recipient of it, opening the way for vision. The will does not create the Good, but opens the way for its authentication in our life. The intellect does not create the True, but is that recipient form of our soul-life in which the *true* comes to pass. You demonstrate that the interior angles of a triangle equal two right angles. This is not true *because* you demonstrate it. Your demonstration is but the proper focalizing of the lenses through which this absolute truth of space may shine in upon the soul. You have caught in this way a glimpse of absolute truth whose source is divine and eternal.

There is, however, so far as these recipient faculties are concerned, a process of development—a process of activity—through which they are properly mediated to their correlate. The *Will* is mediated for the Good, through *virtue*, which is but strength

generated in the will to authenticate the Good in its every act. The process here, therefore, should be to develop this inward strength, by opening our life at every stage through the will for the inflowing inspiration of the Good. The process must be inward, and the restraint must always look toward an unselfing of the will in the presence of the Good. It will not do, as any one in a moment can see, to coax the child with candy, or frighten him with “bugaboos,” to lead him to righteousness, or deter him from sin. These things are but outward, increasing selfish appetencies, and no virtue can be developed or gained by such machinery.

The *Intellect* is mediated for the True through *thought*, which is but strength generated in the intellect to authenticate the True. The process here, therefore, should be to develop this inward strength. We do not study arithmetic that we may measure cords of wood simply, or find the distance of Venus from Mars—but to give to the mind power to grasp the True, to aid it so far as possible to open wide its windows that God's light may shine in upon the soul and illumine its interior, and fill its vision with the glory of truth, as a substance truly divine.

The *Imagination* is mediated for the Beautiful, through *art-genius*, which is but strength generated in the imagination to authenticate the Beautiful. Hence, every effort should be made to develop the power of the imagination by the presence of the beautiful, as this utters itself in “good manners,” the “minor morals;” in amusements in which our ideals are projected into acts—in all the varying forms in which the antetype is made to shine through the type, the *urbild* made to glow forth through the *bild*.

It is plain to be seen from this brief survey that the teacher has a