

teaching without so much futile misdirection of effort as has often been inevitable in the past. But the danger involved in this new enthusiasm for physiological psychology, or the study of "consciousness content-wise," is the danger lest it be supposed to cover the whole educational problem when it really covers only the lesser half of the problem. Educators today are in danger of overlooking that larger factor "consciousness function-wise" in the child, which, though it cannot be measured or weighed or tabulated in any sort of psychological statistics, has more weight in the determination and direction of mental activity than all physical and material factors combined. Practical education should not be suffered to fall into the mistaken, exclusive extreme into which it seems to be drifting; where circumstance and environment, acting automatically on the brain, are reckoned as all-effective, and the elements of personal effort and personal responsibility on the pupil's part are hardly recognized. This extreme is, of course, easily comprehensible as a reaction from the old-time formal teaching. But either extreme is bad. And as a safeguard against the current tendency to suppose that sense-contact with the things of the natural world may be trusted to solve the whole problem of right spiritual development, I feel that a firm stand should be made for the recognition of the individual soul with its self-activities, responding to but not derived from the material forces of nature, as of the first and greatest importance in educational psychology and in practical educational work.

My second proposition is:

PROPOSITION II.—That man, by virtue of this self-acting soul, becomes, in his highest estate, not only a transformer of the material conditions which surround him, but also an actual creator of new spiritual values of an altruistic character; hence his arts.

I can take time merely to suggest

in the briefest fashion how man is a transformer of the material conditions round about him, and how his activities are imbued with the altruistic character; how he, and he alone, in contrast to all other living creatures, sets to work with conscious and deliberate foresight to change those very material facts which, to a certain extent, experimentally condition his range and mode of inward life; and how his activities, crystallized into arts, have changed the face of the earth and the semblance of many of its creatures into something quite unlike their original estate, making both nature and her creations immensely more contributory to his own well-being.

Man's activities may be classified into two divisions, the useful arts and the fine arts.

The useful arts exercise his creative powers chiefly on but one plane of his existence, and that the lowest, namely, the physical. While they mark a nation's upward growth to a certain limited extent, they do not of themselves embody all of our race experience, nor even the best of our race experience.

The fine arts (poetry, music, painting, sculpture, and architecture) are the forms in which the higher life of man embodies itself. It is to these fine arts that we always have to look, in order to learn in what way and to what degree a people have climbed up above the level of mere animals, clever enough to secure good things to eat, effective shelters from the weather, and convenient coverings for their bodies.

In a certain sense it may be said that there is a large part of the best of our race experience which never gets embodied in any tangible material form at all, but acts for the creation of new conditions rather than new things; refining and elevating the quality of personal character and