

been an apparent conflict between education and knowledge. This may appear paradoxical, as the ordinary person regards education and knowledge as identical. There is, however, much difference between the two. Psychologists point out that in order to be educated, the emotions and the will must receive due attention, as well as the intellect. There has been too much prominence given to training in knowledge, and too little to the training of the emotions, and especially too little to the training of the will. Doubtless the enormous additions made during the present century to the sum total of human knowledge has had much to do with these conditions. The acquisition of knowledge has too often come to be regarded in our schools as the great aim and end of the student's life.

The growth of democracy, beneficial though it has been, has doubtless had its effect. Every one is anxious to get on in the world, and recognizes that knowledge is power. The modern system of written examinations tends to a wrong idea of education. Unfortunately character has no value in deciding whether or not a candidate is to pass an examination. The boy who fails in algebra may be debarred from matriculation, even though his principles are good. On the other hand, one who has not sufficient will power to abstain from the use of cigars may be admitted to the university by barely making one-third of the marks in each subject. Progress in character does not receive due recognition.

The opinion of Buckle cannot be accepted, that there has been no moral progress in the history of the race. A very slight consideration of the question will set aside this view. At the same time it must be conceded that growth in morals has been far less than

growth in knowledge; and this fact should have weight in shaping our future educational policy. Every day brings disclosures of intemperance, dishonesty, untruthfulness, and corruption. In the face of crimes brought to the public gaze, it is clear there is urgent need of better training in morality. Some of the functions at one time assumed by the Church are now performed by the State; and the ordinary citizen is accustomed to look to the school as the great agency of modern times for assistance in securing the moral as well as the intellectual development of his children. Sectarian schools are relics of former generations. "Secular" schools, in which a neutral attitude on the value of religion is assumed, cannot be thought of. The twentieth century will find national schools where due importance is attached to the essentials of Christianity even more popular than at present.

To secure better moral training, many earnest persons have urged the use of the Bible as a text-book. Without attempting to discuss the question at length, it may be stated that morality cannot be taught by a text-book, any more than football or swimming. The only way to obtain the best ethical training in our schools is to secure better teachers. That teacher is best advancing his pupils morally who is the best disciplinarian. The question as to how ethical training may be best given in our schools is a pedagogical and not a theological one. The demand for religious instruction has not come from educationists, although as a class they attach the highest importance to Christianity as a basis of morals. It should be known that a pupil learns every day morality as an art, and not as a science. If children are to become moral, their tastes and habits must be carefully guarded. It is the function of