

matter of fact, parents and school officials overlook the neglect to develop the character if the pupils have made proficiency in their studies. This may seem doubtful, but teachers are well aware of it. It is the old story; the "smart fellow" everywhere is popularly applauded.

The teachers of to-day, with few exceptions, are merely the advance guard of a nobler army that will in the future succeed them. As the years go by, there is a closer and closer relation seen between education and religion; the two great questions, the two great themes are education and religion. There will come a time when they will be merged, undoubtedly. The world feels that it is not ignorance it suffers from so much as from wickedness; the "coming teacher" is one who will address himself to a development of the "better self." The keynote of Christianity is that it is possible for a "new man" to be developed in each and all of the human race. And the kind of teacher the world wants in the schoolroom to-day is one who can influence the pupil to come under the reign of his better self.

Literature deals with this battle between the lower and the higher—that is, all really great literature. Take Othello, for example; we could not sympathize with this murderer as we do if we did not feel he had a noble nature to start with; and the interest is to see him struggle not to let his lower and baser nature get the supremacy. We look on helpless, hoping at every moment he will see how he's played on by villainous Iago. And no one returns from the play without considering the problem, how can it be certain that man will be under the influence of his noblest nature? It is the problem of all Christianity. Other religions consider other questions; but Christianity puts this forward as the chief thing in life.

The schoolroom must be looked at as far more than a place for perpetual chanting of tables; it is a place for exercising and developing the better selves of the pupils. The secret of the kindergarten, missed by so many, is that a natural expression of the child is provided; his nature has a field for operation. In the ordinary school an artificial course of procedure is followed, and a pupil may follow it and the teacher not know whether he is morally good or bad. Brandt, the terrible Indian chief, who led the attack on Wyoming, was a graduate of Oxford; and it was said of him that in the preparatory school and college he gave no sign of the wicked nature that was in him. The popularity of the kindergarten is an expression of the instinct of parents who feel that the higher nature is encouraged to grow, and that this is as it ought to be.

It will be many years before religion and education will unite. It will not be effected by giving catechetical instruction in religion in the schools; that is proper, and no child should be without it. What is meant is that the school, like the church, should aim at a development of the better self. The skilful teacher is he who can do this. We may lay the blame where we will, on the superintendents, on the board of education, on the course of study, but the bottom defect is that teaching is carried on, and is accepted where the vital aim is not a development of the better self of the pupils. Stripped of all verbiage the New Education aims at the "new man." Christianity at its inception was the New Religion of its time, it was so for 500 years—it aimed at a "new man." Those who believe in the New Education strive to awaken profound interest in all created things—hence nature study. The Great Teacher set the example when he said, "Behold the lilies."