

ation as in their athletic or social interests. And he is at liberty to help them as the teacher in the private school helps his students, except in the one point of the doctrinal content of the religious consciousness. To some, this exception seems to cover everything of capital importance. To others, it seems an altogether subordinate matter, or a matter that may better be treated apart from the ordinary school instruction, in a separate institution. It is well that free play is allowed under our system for the satisfaction of a wide range of tastes and convictions in this matter. A state monopoly is not desirable in any stage of our educational system; perhaps least of all at the secondary stage. The public schools must be undenominational for generations to come—probably as long as there are religious denominations. But private and denominational schools should be welcomed and recognized as having their own work to do.

We may hope, that fraternal relations between teachers of public and private schools will be more generally cultivated in the future than they have been in the past. Let me urge this upon you, brethren, as a sacred and patriotic duty. There are tendencies here which may work good or evil to the common-wealth. By wisdom and good will, we may be able to forestall the evil and secure the good.

Each of these great bodies of teachers needs the help of the other to stir it up to make its instruction more thoroughly educational, which means more true to life. In the religious aspect of secondary instruction the teachers in the two types of school are both work-

ing under limitation, but under different kinds of limitation. Subject always to such limitation, faithfully observed, all are responsible for keeping their students past the danger of permanent skepticism, of mere absence of confidence and conviction; and toward such faith as shall give to each his best hold on hope and love and righteousness. If the best that can be done in that direction is a tone of voice that gives courage, or a look that is all truthfulness, let the word and look be given. The opportunity has not been wholly lost.

So we may say in general: The demand that is growing into some sort of dominance in the concerns of private schools and public schools alike, is the demand that instruction shall strike the note of reality; that it shall find the real pupil and give him instruction that he may lay hold of without pretense and without precocity. Red blood is going to school; and the school is interested in things that send red blood bounding to young muscles and young brains.

And what will be the result to American scholarship? I think it will be this: That teachers who also have red blood will make more strenuous demand for real scholarship, and will get it. The need of improvement at this point is urged and should not be discounted. But one word is to be added: We must be willing to stop short of the highest possible scholarship in our American schools, if that last finish of scholarly excellence costs never so little of real vigor of American life. The life is more, even, than scholarship.

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