

attention to individual needs is one of the chief advantages enjoyed in private institutions; and there is, perhaps, no particular in which they can do the whole world of education a greater service than in making out the most effective methods of individual treatment. Many forms of individual need depend on physical and mental conditions which may be described as pathological. It is in such cases, especially that education should add to its tact, science. By extending the application of scientific knowledge to such cases, private schools may point the way which public schools will eventually follow.

There are many signs of growing interest in religious education. The Roman Catholic Church, after many years of effort in the building up of primary schools on the one hand and colleges and universities on the other, is now turning its attention to the establishment of high schools. It is not at all unlikely that a marked increase in such schools may be seen in the near future. Of course, the religious motive is dominant in this movement.

But the studies of the past decade in the psychology of adolescence have emphasized the significance of religious forces in the stage of development with which all secondary education has to do. It is to be expected that many high-school students will pass through times of great religious unrest, which will have an important bearing upon their whole intellectual and moral development. The attitude of secondary-school teachers toward such facts will undoubtedly command a large

amount of attention in the years that are just before us.

As the nature of the storm and stress period of youth comes to be better understood, the extreme delicacy of the problem of religious instruction in this period becomes more evident. Teachers in strictly denominational schools discover that their task is not so simple as the mere setting-forth of the doctrines they desire to inculcate. The formal acceptance of doctrines is found to count for little in real life, and particularly at this stage of life, while personal convictions are all-powerful. The teacher, accordingly, in a religious academy learns to be patient with callow skepticism and to let it run its course. He learns to let the young skeptic take devious paths of speculation, that he may approach the faith in his own way and arrive at settled confidence in his own time. Such a teacher is not inactive, to be sure, but puts in a timely word of caution, information, and sympathetic guidance; persuading the learner, when the occasion is opportune, that his new-recruited wisdom will become more wise when it falls into line with the best wisdom of his fellowmen, and steps out to music that has sounded the march of centuries.

The conscientious and scientific-minded teacher in the public high school cannot be unmindful of the fact that those under his instruction have the same sort of development to go through as those in private and church schools, and that at times the real life they are living from day to day is centered as much in their rising religious and philosophic doubt and aspir-