

understand far-off peoples, not merely the English nor merely the Boers, but also the Hottentots and Kaffirs—even the Fiji Islanders and the Patagonians. Substitute eye-mindedness for ear-mindedness, and how easy and how extensive becomes this matter of self-alienation! One extends the sphere of self-perception to all the world, using vicariously the senses of all the peoples of the world.

We must not fail to remember that in the place of immediate sense-perception which fills almost the entire life of the savage or illiterate civilized person there comes to be a vicarious sense-perception wherein the human being verifies the sense-perception of all the world through the little sphere of sense-perception in which he lives himself. It is the scientific power of a Humboldt, an Asa Gray, an Agassiz, a Huxley or a Herbert Spencer, who all performed prodigies of observation, mostly of this vicarious kind, for they have learned best how to perceive the world through the senses of all observers.

With this era of eye-mindedness we are entered on an era of discoveries. We may define our modern civilization since the discovery of America as a borderland civilization, and Shakespeare is the poet of the borderland. There is scarcely one of his plays that does not in one or more acts take its leading characters out of the civilization into the wild Utland (or outer land), as in "As You Like It" the forest of Arden becomes the chief resort; in "The Winter's Tale," the wilds of Bohemia; in "The Tempest," the far-off island in the still vexed Bermoothes; in "A Midsummer Night's Dream," a wood outside of Athens; in "Cymbeline," the rocky hills of South Wales. When Shakespeare was beginning to write,

Sir Walter Raleigh, Sir Francis Drake and the great mariners of England had begun their exploration of the borderland and their struggle with the Spanish for mastery of the new world. This age of discovery is, in a certain sense, too, a repetition of earlier ages in the unfolding of modern Europe. There was before it the era of the Crusaders, in which all Europe gathered itself together for a mighty struggle with western Asia on its eastern frontier. This was an external crusade. After it came the internal crusade, in which the European universities arose and a great struggle came to master the thoughts of Asia and of the classic periods of Greece and Rome. Here was self-alienation which ended in an enlargement of the mind of western Europe, until it was at home not only in its immediate environment and local history, but also at home in the great world movements of the preceding sixteen centuries. Through the internal crusade, which ended in the building up of the great systems of theology within the Christian Church through the mighty thought of such men as Thomas Aquinas, Albertus Magnus, Bonaventura and their compeers, the thought of Christendom overcame the attacks made upon its western or European idea by the Oriental thought which moved at the bottom of Asiatic civilization.

The Anglo-Saxon has continued to become more and more a cluster of nations that is active on the borderland of the world and with the industrial results of science and the application of the powers of nature to the subjugation of the elemental forces he has been joined gradually by the other nations one after the other, until at present the home-staying Germans have learned the lesson and have taken an advanced