

rolling valley, with its farms, villages and towns, and its wide river. On the other side is the mountain range with its woods, its wild life, its ponds and springs and brooks. The fact that there is a private boarding school in such a situation makes for democracy. The little public school in the neighborhood is for the young children of the neighborhood; but this private school is for boys from all parts of the Nation. In the public school the child of the mountain meets and knows only the child of the mountain; but in the private school the boy from Ohio and the boy from New Jersey, the boy from Illinois and the boy from Massachusetts, become friends. Sectionalism is a foe to democracy. The man whose acquaintance is parochial may prove as dangerous to a democracy as the man who has always kept his life within the narrow circle of a little social group. In a private school West and East and South and North mingle as they seldom if ever are found mingling in a public school. Situated as it is, this private boarding school gives to these boys, a large proportion of whom are from city homes, the refreshing life of the mountains, woods and fields. It is an error to suppose that democracy means giving city privileges to people of the country; it means quite as truly giving country privileges to people of the city. Our public school system provides, and at present at least can provide, no such school as this for city boys. To confine schools to those of the public school system would be to deprive all the city children of this free land of the things that only such a private boarding school in the country can provide. Democracy is not a denial of privileges; it is the extension of privileges. The way to develop democracy in education is to make such a school available for boys from families of limited means. There are boys from families of limited means in this school. Undoubtedly provision for enlarging their number would be welcomed. Meantime, if you can afford to send your boy to such a school, and do not do so, you will be doing no other boy a benefit and may be denying your own boy his right. To send him there is not to shut him out of democratic rights; on the contrary, it is doing your share in making democracy rich, and every one who enables a boy to go to such a school who could not otherwise go there is also doing his share in enriching democracy.

Such an environment as that of this school is, moreover, an influence for the simplicity of democracy. It is a place where old clothes at times are needed and are the only fitting garb. It is a place where the smaller boys build huts in the woods and can spend afternoons like explorers. And with the taste of the primitive life the boys have, besides the benefit of organized athletics and swimming, a modern, filtered indoor swimming pool. Democracy as interpreted and applied in a school like this, enables boys to appreciate and use powers developed

through the wide range of men's experiences from those supplied by modern skill to those evoked by a wholesome response to the primal instincts. In this respect, as in others, democracy in a school of this sort is not restrictive but expanding, not impoverishing but enriching.

What the spirit of this school is may be discerned in the honors which the boys most highly prize. Besides the usual athletic and scholastic prizes awarded at the close of the school year there are, standing above them all in distinction, three cups. One of these is awarded by vote of the older boys and masters to that boy who has represented best "high ideals, manly sport, tenacity of purpose, earnest endeavor, clean living, fair play and true chivalry." Another cup is awarded to the boy who, without reference to any special performance, "makes the best response to his environment." The third of these cups is given to the boy "who has been most helpful to his fellow schoolmates in the solution of their own personal problems." These three cups, natural products of the spirit of the school, are not unworthy symbols of that democratic spirit that judges men not by the external power or authority or possession that they acquire, but by their character, their development, and their service. And it was characteristic of this spirit that one year the school letter that is awarded to the athletes who have upheld the honor of the school in its contests on the playing field was awarded to a boy whose physical limitations kept him off the teams, but failed to prevent him from going regularly to the practice, getting into the game whenever he could, and imbuing the school team with his own dauntless spirit.

It is inevitable that when a time of testing comes to democracy, as it has come in this war, such a school as this should reveal its character in its record at the front. Its Service Flag is of course blazoned with stars, and was among the first—so far as we know, was the first—to signify those who had paid the last full measure of devotion by stars of gold. The school's distinction in service may best be indicated by specific cases. The former head master of the school, whose name the school bears, on his recent retirement after many years of service, offered himself as a volunteer for the Belgian Relief Commission and served in Belgium until the war came to America, and even then stayed in Belgium and was in the last group of Americans serving the cause of Belgian relief to leave. Thereupon he offered himself as a volunteer in the service of the Y. M. C. A., and now is serving the Y in France. His three sons, graduates of the school, volunteered, were accepted, and have been in the service of their country. One enlisted as a private in the Regular army, one in the National Guard, and one first in the Ambulance Corps and later in the artillery. The present head master's son, who graduated from the school, though too young for the draft, enlisted while a fresh-