

sentence, but the distinction drawn is worthy of notice. Our idea of the place of the public school is similar to that in the United States.

Shall we say then that education in this country should have politics for its end and aim? I answer yes. But what politics? Surely not party politics, electioneering, office-seeking politics, but politics in the higher, truer sense—the politics that mean patriotic statesmanship—that mean the duties and obligations of true citizenship.

What product do we seek from our public schools? I answer, good, intelligent, profitable citizens. The welfare of the State demands this. But what constitutes a citizen—a good citizen—in a free country?

I think there are three requisites necessary to make a good citizen.

1. In the first place it is necessary that he should be competent to cast his vote under free institutions. In this country we have free institutions, but it is our misfortune to have a host of incompetent voters. What are the requisites of a competent voter?

I answer, in the first place, sufficient intelligence. It is monstrous that a man ignorant of the issues before him should vote on those issues. It is monstrous that a man ignorant of the meaning of free institutions, ignorant of the essential facts in the political sphere in which he lives, and unable, it may be, to read and inform himself, should have a vote in determining the destinies of the nation.

2. Not only should a voter have sufficient intelligence, but to be a competent voter he must be free. The man whose will is not his own, who voluntarily or involuntarily submits to the dictation of another, has no right to cast a vote. He is not a free person. I care not whether the dominating power have an ecclesiastical or civil, an economic or a social origin; the man who in voting is not

expressing his own will should not be permitted to vote.

3. Further, I hold that to be constituted a true voter a man must not only be intelligent and free, but he must have a stake in the country, an interest in it and in its welfare. Property may furnish but a rough standard but it is better than none. A vast amount of work must be done by the church and the schools before universal suffrage ceases to be a menace to the stability of government.

When any doubtful person comes before a court to give testimony, the question is asked him, Do you know the nature of an oath?

I would have the question put to many a man when he comes forward to ask for his ballot, "Do you know the meaning of a vote?" and if he cannot answer the question intelligently, and tell why and wherefore he casts his vote, I would dismiss him as incompetent for this great right of citizenship.

Whittier's lines should be written over every polling booth:

Not lightly fall beyond recall,
The written scrolls a breath can float,
The crowning fact, the highest act
Of freedom is the freeman's vote.

A second requisite in a good citizen is that he be useful up to the measure of his capacities.

What are our national resources? Millions of acres of fertile land? Inexhaustible quantities of minerals and precious stones in the bowels of the earth? The coveted treasures of the finney deep? These in themselves would never make a nation great. They existed during all the centuries the savages roved over the land. The greatness of a nation is in her citizens. Her grandest resources are in their capacities. Athens was a great nation. She had but limited material resources. Her greatness was in the mental qualities of her citizens. Great Britain is not distinguished by