

for him, and the story of his own day clarified.

To this end he must be inspired first and always with a clear, full conception of what democracy truly means, what it has signified and now signifies for the emancipation of man; what its cost in time, blood and sorrow that it might emerge from the matrix of humanity; how priceless is it as a heritage—the most priceless of heritages, and how valiantly, how loyally, how jealously should he, as co-partner in its beneficence, cherish its superb integrity.

He, born into democracy and therefore especially apt to deem it negligible, must be taught with persistent, untiring assiduity, by constant precept, warning, and eulogy, that its existence, its perpetuation, its development, is as necessary to the fulness of life as is the physical air he breathes.

The beauty of nature should most lovingly be shown to him, and he encouraged to venerate and to prize that beauty.

He should be taught that he and the race are inseparably a part of nature, and that his strength must come of her bounty.

His mind and heart should be opened to the inspiration of nature, his eye directed to the borderland of that infinite and unknown toward which she leads the thoughtful view, that he may know how great is man and yet how fragile, so will he see life in its momentous balance.

He should be taught that the full span of one's life is but a little time in which to accomplish a worthy purpose; and yet should he be shown what men have done, what man can do.

An art of expression should begin with childhood, and the lucid use of one's mother tongue should be typical of that art.

The sense of reality should be strengthened from the beginning, yet by no means at the cost of those lofty illusions we call patriotism, veneration, love.

He should be taught that high ideals make a people strong.

That decay comes when ideals wane.

He should be taught that civilization has a higher reach than the goal of material things, that its apex lies in the mind and the heart.

He should be taught common honesty, and that there is but one standard of honesty.

He should be taught to despise hypocrisy and cant.

This, in my view, is the fundamental of education, because it leads straight to manhood, because it makes for the moral and mental vigor of the race, because it leads toward a constantly expanding sense of humanity, because under its ægis a true art may flourish.

I am not of those who believe in lackadaisical methods. On the contrary, I advocate a vigorous, thorough, exact mental training which shall fit the mind to expand upon and grasp large things, and yet properly to perceive in their just relation the significance of small ones—to discriminate accurately as to quantity and quality—and thus to develop individual judgment, capacity, and independence.

But at the same time I am of those who believe that gentleness is a greater, surer power than force, and that sympathy is a safer power by far than is intellect. Therefore would I train the individual sympathies as carefully in all their delicate warmth and tenuity as I would develop the mind in alertness, poise, and security.

Nor I am of those who despise dreamers. For the world would be at the level of zero were it not for its dreamers gone and of to-day. He who dreamed of democracy far back in a world of absolutism was indeed heroic, and we of to-day awoken to the wonder of his dream.

How deep this dreamer saw into the heart of man!

So would I nurse the dreamer of dreams, for in him nature broods while the race slumbers.