Mr. Schurz had not been long at Madrid before he concluded that our Government was wrong in representing to European nations that the war was one for union only. There were but two ways in which in his judgment a rupture with foreign powers could be avoided- the one was a decisive military success, the other some evidence on the part of the Administration that the war was to end in the destruction of slavery. If the conflict was waged on this high moral plain Mr. Schurz believed the sympathy of the masses in Europe would be so strong with the North that interference in favor of the South would be impossible. All of this he wrote to Mr. Seward in September of '61 but he received no reply to his letter other than a formal acknowledgment.

After a little time Mr. Schurz wrote to Mr. Lincoln saying that he wanted to come to Washington and personally represent to the administration what he conceived to be the true nature of public opin ion in Europe. Mr. Lincoln wrote Mr. Schurz to come and he left Madrid, arrivingin Washington some time in February (?) 1862. He went at once to the White House, where he was received by the President, who listened attentively to his arguments, the same he had made by letter to Mr. Seward. When he had finished his presentation of the case, Mr. Lincoln said:

"I believe you are right; we must make it an anti-slavery struggle, but the country is not up to that yet. The country must be educated to the emancipation idea. What can we do to bring them in line?"

"I will go to New York, Mr. Schurz said, " and talk with some of my friends there and we will organize a meeting at which we will advance this idea."

"That's it; that is the very thing," Mr. Lincoln replied. You must make a speech at this meeting. Go home and prepare it. Wh When you have got it outlined bring it to me and I will see what you are going to say."

Mr. Schurz went to New York and there organized the Emanci-

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pation Club (?) and arranged that on March 6 a meeting should be held at Cooper Union at which he should deliver a speech on "Emancipation as a Peace Measure."

When his speech was ready he obyed Mr. Lincoln's order and took it to him to read. "That is exactly the thing to say," the President declared after reading it, "and remember you may hear from me on the same day."

On March 6 the speech was delivered, as had been arranged, before an audience which packed Cooper Union. Sure enough Mr. Schurz did hear from Lincoln, for after the lecture there was read from the platform the President's message to Congress recommending Compensated Emancipation. The meeting was a great success. Mr. Schurz said that at the end there was a kind of feeling abroad which impels an audience to end off by singing "Old Hundred."

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"My most serious problem is how can I give my children the advantages of the poor man"s" ~~said~~ heard a rich man ~~to me.~~ say once. This thought in one form or another will certainly come to every reflective father and mother who reads Carl Schurz's reminiscences of his childhood. How shall I inspire my child with the love of honor and country this child learned in a peasant's family and a peasant's village - how shall I teach him to read and think and discuss as this young German learned to read and think and discuss in a humble cottage and in a circle of hard-working men and women - how shall I awaken in ~~them~~ him a passion for music, for sports, for nature; - the ambition for knowledge and the self-sacrifice to secure it at any price. The whole simple beautiful story is a new version of the old truth that outer and material things have little to do with the inner awakening, that a child has a fair chance for its soul only when brought up in an atmosphere of realities and verities. - ~~than you can make a college fit for a young man or woman from endowments and equipment and highly paid sophisticated faculties.~~

And the modern system of education employed by the rich and well-to-do and secured often at infinite self-sacrifice even by those of very moderate means obscures rather than brings into light the realities and verities. It is a training of the outer rather than the inner man. And how can it be otherwise for it is primarily a stuffing and polishing process. It produces the facile tongue - the easy address, the ready mind - the self-complacency which goes with facility and savor faire but it rarely gives us the passion for truth - the ardent idealism - the power of reflection, the love of the beautiful for beauty's sake which ~~xxxrxx~~ young Schurz found in the village of Liblar . Coleridge tells somewhere of a man who knew fourteen languages and could not speak a word of sense in any one of them. Our present educational ~~aim~~ plan at the fourteen languages but it puts little emphasis on the "word of sense". It all comes down to the fact

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that we concern ourselves much more with material than the spiritual elements in educating our children.

No material provision however ample and intelligent can aline itself; no amount of "opportunities", or "advantages" however unusual, are sufficent. Indeed in the very multiplying of material advantages the spirit of the child is more often than not smothered and distorted . Too many masters, too many toys, too many tasks, the poor little head and heart has neither strength nor time for brooding and dreaming in the forest and field as young Schurz had. He has no long evenings for sitting around a family table or before a fairreading and talking, no spur to find things to do and to find things to thinkabout. Its attention continually distracted - its imagination burdened - its sense of pleasure overfed - what time, what strength is there for the child of the very rich brought up in the usual way to develop? College life in many of our great institutions is becoming as over-burdened with subjects and pleasures as the child's life is. The democracy and simplicity and calm which are of such infinite importance at the period a young man or young woman is usually taking the college course are giving away to class distinctions founded on money-spending to luxury and elaboration of quarters and to the excitements of the sporting nights and the automobile. The moderation, the spirit of equality, the atmosphere which invites to study and to reflection so strong in the old world universities we are in danger of swamping it temporarily by mere multiplication, equipment and the foolish tolerance of luxury in quarters and in diversions. We cannot manufacture, buy, or hire, any educational substitute for the family circle, the forest, the field, the natural simple life of old-fashioned work and play. We cannot make a great college with anything but study, reflection, aspiration. How am I going to get these things for my children - these things which are in reach of the poor if they will take them but which the elaborate machinery of life we are creating is snatching from the hands of the rich and the well-to-do. It is the most serious educational problem which the thoughtful father and mother has to face to-day.

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