

which the citizen mostly looks is just the standard recognized by the community; a community made up mainly of those fellow-citizens whose good opinion he respects and desires to have. He has everywhere round him an object lesson in the conduct of decent people towards each other and towards the community to which they belong. Without such conduct and the restraints which it imposes there could be no tolerable social life, and real freedom from interference would not be enjoyed. It is the instinctive sense of what to do and what not to do in daily life and behaviour that is the source of liberty and ease. And it is this instinctive sense of obligation that is the chief foundation of society. Its reality takes objective shape and displays itself in family life and in our other civic and social institutions. It is not limited to any one form, and it is capable of manifesting itself in new forms and of developing and changing old forms. Indeed, the civic community is more than a political fabric. It includes all the social institutions in and by which the individual life is influenced, such as are the family, the school, the church, the legislature and the executive. None of these can subsist in isolation from the rest; together they and other institutions of the kind form a single organic whole; the whole which is known as the nation. The spirit and habit of life which this organic entirety inspires and compels are what, for my present purpose, I mean by "*Sittlichkeit*." "*Sitte*" is the German for custom, and "*Sittlichkeit*" implies custom and a habit of mind and action. It also implies a little more. Fichte defines it in words which are worth quoting and which I will put into English: "What, to begin with," he says, "does '*Sitte*' signify, and in what sense do we use the word? It means for us, and means in every accurate reference we make to it, those principles of conduct which regulate people in their relations to each other, and which have become matter of habit and second nature at the stage of culture reached, and of which therefore we are not explicitly conscious. Principles, we call them, because we do not refer to the sort of conduct that is casual or is determined on casual grounds, but to the hidden and uniform ground of action which we assume to be present in the man whose action is not deflected and from which we can pretty