

The New Citizenship.

A man is something more than a machine. He is more than the industrial order itself. He is a citizen. That is the "big idea" that is looming before us to-day. The root of all our problems is in personality. If a place has poor citizens in it—that is poor in character—it is worse than land poor. It does not have the first requisite of a community. Our chief problem is the quality of our citizenship. Grow men, and the world will not have much to say about what else we grow or did not grow.

This is the day of new things. One of the new visions is that of new citizenship. The great war has compelled a redefining of values, a restatement of ideals. Patriotism and life have new meanings. Let us try to get a glimpse of some of these.

In the first place the value of an individual life is being better recognized. When our men were first called up for military service the authorities discovered that many were physically unfit for national duty. The figures relating to the unfit in the United States were startling. Uncle Sam started at once on a campaign of education: first to cure as much disease as possible and, second, to educate in the art of prevention. One dollar spent on education is worth a thousand spent on reform. If we spent the thousand on education in the proper way of living we would not need to spend very much on reform. Witness, for example, the days of the bar-room with its concomitant town jail. Without the bar, many of the jails can be closed.

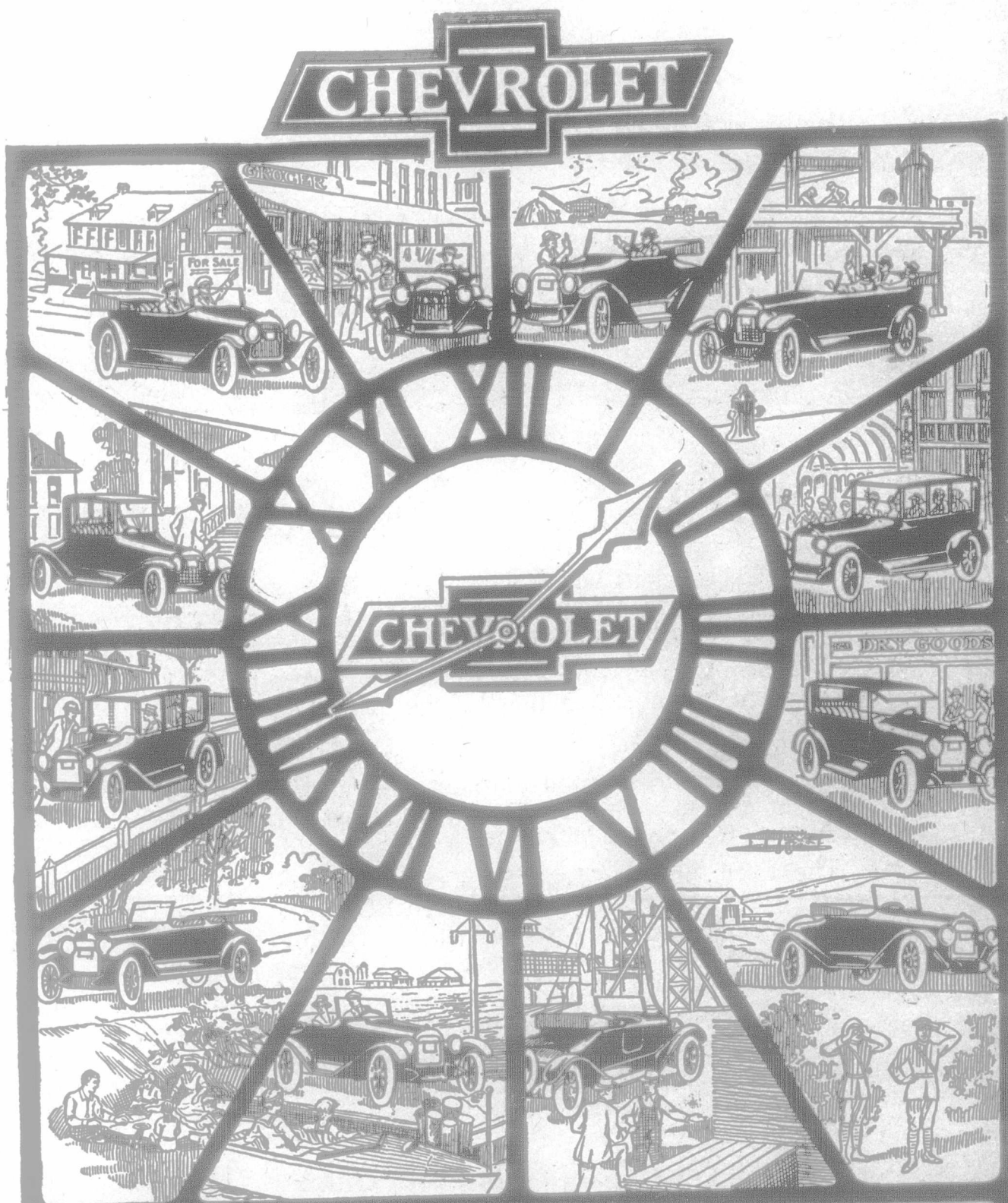
The new citizenship then takes account of the individual. It believes in the divinity and infinite worth of every man. The best culture of all is not agriculture but soul-culture. The war drafts have been made the occasion of checking up the conditions of individuals. Having had the lesson brought home to us in this way it is to be hoped that it will not be forgotten, but that in future days the value of the individual will be one of the chief tenets of our political faith. He must be well born, well brought up, and well educated.

But the new citizenship does not rest in individualism. The individual is a part of a larger whole, that whole is the community. The community, followed out to its logical conclusions, is the whole world.

The war has emphasized in a practical way the solidarity of the race. We can not live to ourselves. All our acts are social. The health of the body depends very vitally upon the health of the members. They must maintain their health together. They must grow together. There is no such thing as educating an individual apart from society. Both individualism and collectivism have been emphasized by this war. No one can ignore either aspect of the case.

That means that every citizen should be as much interested in his community as he is in his own progress. To help himself by ignoring the community is the worst kind of selfishness. The day is coming when our conscience about stealing will not simply cover the "trash" that we call money or goods, but will cover such things as time, influence, service, and good will. The reason some people have good homes and luxuries is because they have helped themselves while their neighbors were carrying on community services which all should have shared in.

An illustration or two will make this thought clearer. Those who have read the history of the United States know how they held and maintained a policy of isolation for a century or more. "This country for ourselves" was the motto. Circumstances placed them, partly against their own wishes, in the struggle for world liberty when they undertook the Spanish-American war. We all know how long they hung back in deference to this same policy from entering the present war. They thought long over it. The mind-your-own affairs doctrine weighed strong. At last they saw that the effort to save themselves was contrary to the law of the world. Justice and freedom for which they had fought at the nation's birth were eternal principles. So the final and unalterable resolve to strike for the freedom of the world was made. This is one of the greatest of modern miracles. Here is a nation, puissant and free, taking up its cross and going out to establish justice in the world. Citizenship must take on a new meaning in the presence of such movements. Let it be known too that such movements get their first inspiration from the life of the One who came not to



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