

to read, that is, having acquired the taste for reading and the habit of thinking about what is read. More and more is it our task to-day not to be content with having built schools, and gathered children into them, and compelled their attendance by law and relieved the parents from the payments of fees, but to widen the scope and deepen the grasp of the teaching given, leading the child to love knowledge, and forming in it wholesome tastes and high feelings. It is of one such kind of knowledge and one such group of feelings that I have undertaken to speak to-day—that which touches the relation to the community of the child who is to grow up into a governing citizen. But before we inquire how civic duty is to be taught, let us attempt to determine what civic duty means.

“The French are fortunate in possessing a word *civisme*, for which there is no precise English equivalent, since ‘patriotism,’ as we shall see presently, has received a slightly different sense. *Civisme* is taken to include all the qualities which make up the good citizen—the love of country and of liberty, respect for right and justice, attachment to the family and the community. This is perhaps not too wide an extension to give to civic duty, at least in a free country, where the love of liberty is no less essential than the respect for constituted order. Or we may describe it as one aspect or side—the domestic side—of the love of country, a virtue generally thought of as displaying itself in services rendered to, and sacrifices made for, one’s fatherland in struggles against external enemies, but which ought to be extended to cover the devotion to all that can subserve her inner welfare. To desire that the State we belong to shall be not only strong against other Powers, but also well and wisely governed, and therefore peaceful and

contented, to fit ourselves for rendering to her such service as our capacities permit, to be always ready to render this service, even to our own hurt and loss—this is a form of patriotism less romantic and striking than the expulsion of a tyrant, or such a self-chosen death as that of Publius Decius or Arnold von Winkelried; but it springs from the same feelings, and it goes as truly in its degree to build up the fabric of national greatness.

“This home side of patriotism, this sober and quiet sense of what a man owes to the community into which he is born, and which he helps to govern, has been found specially hard to maintain in modern times and in large countries. It suffers from three difficulties. One is the size of our modern States. In small city republics, like those of Greece and Rome, or of the Italian Middle Ages, every citizen felt that he counted for something, and that the fortunes of the community were his own. When a riot occurred half the citizens might swarm out into the streets. When a battle was fought the slaughter of a thousand men might mean ruin or the loss of independence. The individual associated himself heartily with all that befell the State, and could perceive the results of his own personal effort. Now, in a vast population like ours, the individual feels swallowed up and obliterated, so that his own action seems too small a unit in the sum of national action to be worth regarding. It is like the difference between giving a vote in a representative assembly, where you are one of 670, or perhaps of only 356 persons, and giving a vote at a general election, where you are one of six millions. Another difficulty springs from the peaceful life which Englishmen and Americans are fortunately now able to lead. There is nothing romantic about the methods