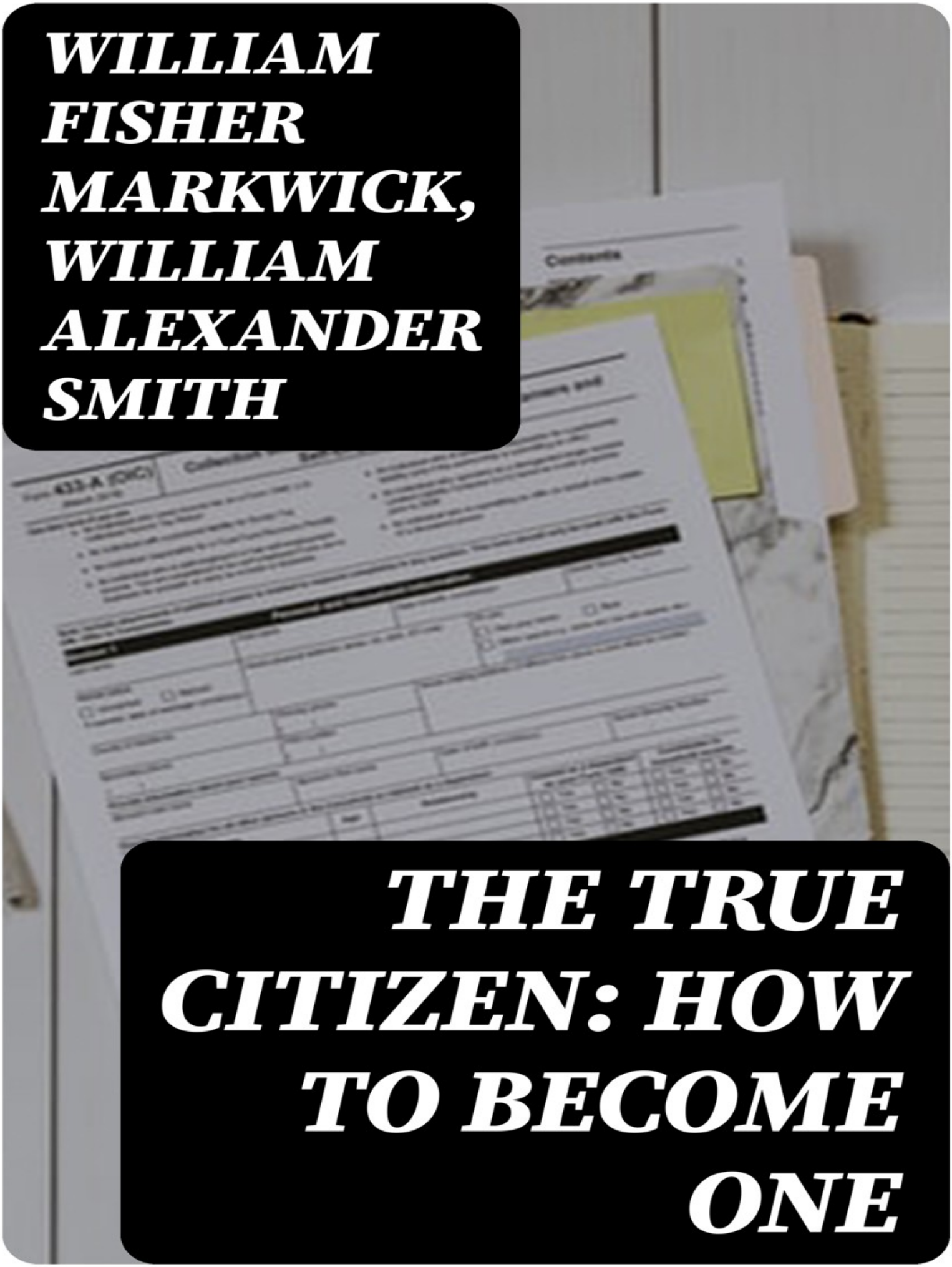

WILLIAM FISHER MARKWICK, WILLIAM ALEXANDER SMITH

THE TRUE CITIZEN: HOW TO BECOME ONE

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PREFACE.

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This book, intended as a supplementary reader for pupils in the seventh and eighth grades of school, has been prepared with a view to meeting a real need of the times. While there are a large number of text-books, and several readers, dealing with citizenship from the political point of view, the higher aspects of citizenship—the moral and ethical—have been seriously overlooked.

The authors of this work have searched in vain for something which would serve as an aid to the joint development of the natural faculties and the moral instincts, so as to produce a well-rounded manhood, upon which a higher type of citizenship might be built. The development of character appears, to us, to be of far greater importance, in the preparation of the youth for the discharge of the duties of public life, than is mere political instruction; for only by introducing loftier ethical standards can the grade and quality of our citizenship be raised.

It is universally conceded that ethics and civics should go hand in hand; and yet pupils pass through our schools by the thousand, without having their attention definitely called to this important subject; and only an honest desire to aid in improving this state of affairs, has led to the preparation of these pages.

The plan of the book is simple in the extreme. It consists of thirty-nine chapters,—one for each week of the school year;—to eachof which has been prefixed five memory gems; one for each school day. Especial care has been taken to use only such language as will be perfectly intelligible to the pupils for whom it is intended.

The largest possible use has been made of anecdote and incident, so as to quicken the interest and hold the attention to the end. These anecdotes have been selected from every available quarter, and no claim of originality is made concerning them or their use.

Into each of those chapters which have to do directly with the development of the natural faculties, or the moral powers, a "special illustration" has been introduced; this being clearly marked off by the insertion of its title in bold-faced type. To these special illustrations a brief bibliography has been added, in order that a fuller study of the character presented may be readily pursued where deemed desirable. It is hoped that these special illustrations will not only serve to increase the general interest; but that, by thus bringing the pupil into direct contact with these greater minds, ambitions and aspirations may be aroused which shall prove helpful in the later life.

A careful presentation of each separate theme by the teacher, will not only increase the interest in the work of the schoolroom; but, by developing a higher type of citizenship, will be a real service to our nation.

THE AUTHORS.

I.

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EDUCATION OF THE NATURAL FACULTIES.

MEMORY GEMS.

Every man stamps his value on himself.—Schiller

No capital earns such interest as personal culture.—President Eliot

The end and aim of all education is the development of character.
—Francis W. Parker

One of the best effects of thorough intellectual training is a
knowledge of our own capacities.—Alexander Bain

Education is a growth toward intellectual and moral perfection.
—Nicholas Murray Butler

Education begins in the home, is continued through the public school and college, and finds inviting and ever-widening opportunities and possibilities throughout the entire course of life. The mere acquisition of knowledge, or the simple development of the intellect alone, may be of little value. Many who have received such imperfect or one-sided education, have proved to be but ciphers in the world; while, again, intellectual giants have sometimes been found to be but intellectual demons. Indeed, some of the worst

characters in history have been men of scholarly ability and of rare academic attainments.

The true education embraces the symmetrical development of mind, body and heart. An old and wise writer has said, "Cultivate the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity,—it may be a monster. It is only by wisely training all of them together that the complete man may be found."

To cultivate anything—be it a plant, an animal, or a mind—is to make it grow. Nothing admits of culture but that which has a principle of life capable of being expanded. He, therefore, who does what he can to unfold all his powers and capacities, especially his nobler ones, so as to become a well-proportioned, vigorous, excellent, happy being, practices self-culture, and secures a true education.

It is a commonplace remark that "a man's faculties are strengthened by use, and weakened by disuse." To change the form of statement, they grow when they are fed and nourished, and decay when they are not fed and nourished. Moreover, every faculty demands appropriate food. What nourishes one will not always nourish another. Accordingly, one part of man's nature may grow while another withers; and one part may be fed and strengthened at the expense of another.

In Hawthorne's beautiful allegory, the "Great Stone Face," you remember how the man Ernest, by daily and admiring contemplation of the face, its dignity, its serenity, its benevolence, came, all unconsciously to himself, to possess

the same qualities, and to be transformed by them, until at last he stood revealed to his neighbors as the long promised one, who should be like the Great Stone Face. So in every human life, the unrealized self is the unseen but all-powerful force that brings into subjection the will, guides the conduct, and determines the character.

"The early life of Washington is singularly transparent as to the creation and influence of the ideal. We see how one quality after another was added, until the character became complete. Manly strength, athletic power and skill, appear first; then, courtesy and refined manners; then, careful and exact business habits; then, military qualities; then, devotion to public service."

Steadily, but rapidly, the transforming work went on, until the man was complete; the ideal was realized. Henceforth, the character, the man, appears under all the forms of occupation and office. Legislator, commander, president; the man is in them all, though he is none of them.

Half the blunders of humanity come from not knowing one's self. If we overrate our abilities, we attempt more than we can accomplish; if we underrate our abilities we fail to accomplish much that we attempt. In both cases the life loses just so much from its sum of power.

He who might wield the golden scepter of the pen, never gets beyond the plow; or perhaps he who ought to be a shoemaker attempts the artistic career of an Apelles. When a life-work presents itself we ought to be able from our self-knowledge to say, "I am, or am not, fitted to be useful in that sphere."

Sydney Smith represents the various parts in life by holes of different shapes upon a table—some circular, some triangular, some square, some oblong—and the persons acting these parts, by bits of wood of similar shapes, and he says, "we generally find that the triangular person has gotten into the square hole, the oblong into the triangular, and a square fellow has squeezed into the round hole."

A fundamental need is to find out the elements of power within us, and how they can be trained to good service and yoked to the chariot of influence. We need to know exactly for what work or sphere we are best fitted, so that when opportunities for service open before us, we may invest our mental capital with success and profit.

Self-knowledge must not be confused with self-conceit; for it implies no immodesty or egotism. Even if the faithful study of one's self reveals a high order of natural gifts, it is not needful to imitate the son of the Emerald Isle who always lifted his hat and made an obsequious bow when he spoke of himself or mentioned his own name. George Eliot hits off pompous self-conceit happily when she likens its possessor to "a cock that thinks the sun rises in the morning to hear him crow."

Margaret Fuller wrote: "I now know all the people in America worth knowing, and I have found no intellect comparable with my own." Even if she did not overrate herself, such self-estimate implied no little boldness in expression. We also read in Greek history, how, when the commanders of the allied fleets gave in, by request, a list of the names of those who had shown the highest valor and skill at the battle of Salamis, each put his own name first,

graciously according to Themistocles, the real hero of the day, the second rank.

Not a few come to know themselves only through failures and disappointments. Strangers to their own defects—perhaps also to their own powers—they see how they might have succeeded only when success is finally forfeited. Their eyes open too late. A Southern orator tells of a little colored lad who very much wished to have a kitten from a newborn litter, and whose mistress promised that, as soon as they wer old enough, he should take one. Too impatient to wait, he slyly carried one off to his hut. Its eyes were not open, and, in disgust, he drowned it. But, subsequently finding the kitten lying in the pail dead, but with open eyes, he exclaimed, "Umph! When you's alive, you's blind. Now you's dead, you see!" It will be a real calamity to us if our eyes only open when it is too late to make our life of any use.

All true life-power has a basis of high *moral integrity*. Far higher in the scale than any life of impulse, passion, or even opinion, is the life regulated by principle. The end of life is something more than pleasure. Man is not a piece of vitalized sponge, to absorb all into himself. The essentials of happiness are something to love, something to hope for, something to do—affection, aspiration, action.

We must also educate our dispositions. Some one has said: "Disposition is a lens through which men and things are seen. A fiery temper, like a red glass, gives to all objects a lurid glare; a melancholic temper, like a blue lens, imparts its own hue; through the green spectacles of jealousy every one else becomes an object of distrust and dislike; and he who looks through the black glass of malice, finds others

wearing the aspect of his own malevolence. Only the cheerful and charitable soul sees through a clear and colorless medium, whose transparency shows the world as it is."

Disposition has also its concave and convex lenses, which magnify some things and minify others. The self-satisfied man sees every one's faults in giant proportions; and every one's virtues, but his own, dwarfed into insignificance. To the fretful man others seem fretful; to the envious man, envious; and so with the well-disposed, gentle, and generous; sunshine prevails over shadows. The world is different to different observers, largely because they have different media through which they look at it.

Cheerful tempers manufacture solace and joy out of very unpromising material. They are the magic alchemists who extract sweet essences out of bitter herbs, like the old colored woman in the smoky hut, who was "glad of anything to make a smoke with," and, though she had but two teeth, thanked God they were "*opposite each other!*"

Goodness outranks even uprightness, because the good man aims to do good to others. Uprightness is the beauty of integrity; goodness is the loveliness of benevolence. The good man visits the hut of misery, the hovel of poverty, leaving in a gentle and delicate way, a few comforts for the table or wardrobe, dainties for the fevered palate of the sick, or such other helps as the case may call for, as far as his means and circumstances will allow.

A true education should cover all these points, and many others also; but it must never be allowed to destroy the pupil's individuality. It must teach that a person can be

himself, and study all the models he pleases. Webster studied the orations of Cicero so thoroughly that he could repeat most of them by heart; but they did not destroy or compromise his individuality, because he did not try to be Cicero. It has been said that Michael Angelo, who was the most original of ancient or modern artists, was more familiar with the model statues and paintings of the world than any other man. He studied the excellences of all the great works of art, not to copy or imitate them, but to develop his powers. "As the food he consumed became bone and muscle by assimilation; so, by mental assimilation, the knowledge he acquired by art-models entered into the very composition of his mind."

The more thoroughly a man's nature is developed under the influences of a good education, the more justly does he claim the liberty of thought and action, and a suitable field whereon to think and act. The materials of useful and honorable life—of life aiming at great and noble ends—are within him. He feels it, he knows it to be so; and a denial uttered by ten thousand voices would not check the ardor of his pursuit, or induce him to surrender one atom of his claim. His claim involves a right. He is as conscious of it as of his existence. His mind has acquired the power of observing, reasoning, reflecting, judging, and acting; and he feels that, like a pendulum, the action of his mind is capable of giving activity, force, and value, to a large body of well-compacted machinery, of which he is a part.

It is the mind that acts as the universal pendulum; and if its liberty of action be circumscribed, and its vibrations consequently fall short of the mark, then its power will be

crippled, and the life, as a whole will be imperfect and incomplete.

II.

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OBSERVATION.

MEMORY GEMS.

We get out of Nature what we carry to her.—Katherine Hagar

Fools learn nothing from wise men, but wise men learn much from fools.
—Lavater

The non-observant man goes through the forest and sees no firewood.
—Russian Proverb

Some men will learn more in a country stage-ride than others in a tour
of Europe.—Dr. Johnson

The world is full of thoughts, and you will find them strewed
everywhere in your path.—Elihu Burritt

All conscious life begins in observation. We say of a baby, "See how he *notices!*" By this statement we really call attention to the fact that the child is beginning to be interested in things separate from and outside of himself. Up to this time he has *seen* but not *observed*, for to observe is to "see with attention"; to "notice with care"; to see with the mind as well as with the eye. There are many persons who see almost everything but observe almost nothing. They are forever fluttering over the surface of things, but put forth no real effort to secure and preserve the ideas they ought to gather from the scenes through which they pass.

Every boy and girl in the land, possessing a good pair of eyes, has the means for acquiring a vast store of knowledge. As the child, long before he can talk, obtains a pretty good idea of the little world that lies within his vision; so may all bright, active boys and girls obtain, by correct habits of observation, a knowledge that will the better fit them for the active duties of manhood and womanhood.

The active, observing eye is the sign of intelligence; while the vacant, listless stare of indifference betokens an empty brain. The eyes are placed in an elevated position that they may better observe all that comes within their range. These highways to the soul should always stand wide open, ready to carry inward all such impressions as will add to our knowledge.

No object the eye ever beholds, no sound, however slight, caught by the ear, or anything once passing the turnstile of any of the senses, is ever again let go. The eye is a perpetual camera, imprinting upon the sensitive mental plates, and packing away in the brain for future use, every

face, every plant and flower, every scene upon the street, in fact, everything which comes within its range. It should, therefore, be easy to discern that since mere seeing may create false impressions in the mind, and that only by careful observation can we gather for future use such impressions as are thoroughly reliable, we cannot well overestimate the importance of its cultivation.

It is beyond question that childhood and early youth are the most favorable periods for the cultivation of this faculty. Not only is the mind then more free from care, and, therefore, more at leisure to observe, but it is also more easy to interest one's self in the common things, which, while they lie nearest to us, make up by far the greater portion of our lives. Experience also proves that a person is not a good observer at the age of twenty, in ninety-nine cases out of a hundred he will never become one. "The student," says Hugh Miller, "should learn to make a right use of his eyes; the commonest things are worth looking at; even the stones and weeds, and the most familiar animals. Then in early manhood he is prepared to study men and things in a way to make success easy and sure."

Houdin, the magician, spent a month in cultivating the observing powers of his son. Together they walked rapidly past the window of a large toy store. Then each would write down the things that he had seen. The boy soon became so expert that one glance at a show window would enable him to write down the names of forty different objects. The boy could easily outdo his father.

The power of observation in the American Indian would put many an educated white man to shame. Returning

home, an Indian discovered that his venison, which had been hanging up to dry, had been stolen. After careful observation he started to track the thief through the woods. Meeting a man on the route, he asked him if he had seen a little, old, white man, with a short gun, and with a small bob-tailed dog. The man told him he had met such a man, but was surprised to find that the Indian had not even seen the one he described. He asked the Indian how he could give such a minute description of a man whom he had never seen.

"I knew the thief was a little man," said the Indian, "because he rolled up a stone to stand on in order to reach the venison; I knew he was an old man by his short steps; I knew he was a white man by his turning out his toes in walking, which an Indian never does; I knew he had a short gun by the mark it left on the tree where he had stood it up; I knew the dog was small by his tracks and short steps, and that he had a bob-tail by the mark it left in the dust where he sat."

The poet Longfellow has also dwelt upon the power of observation in the early training of Hiawatha. You will perhaps recall the lines:

"Then the little Hiawatha
Learned of every bird its language,
Learned their names and all their secrets,
How they built their nests in summer,
Where they hid themselves in winter,
Talked with them whene'er he met them,
Called them 'Hiawatha's Chickens.'"

The most noted men of every land and age have acquired their fame by carrying into effect ideas suggested by or obtained from observation.

The head of a large commercial firm was once asked why he employed such an ignorant man for a buyer. He replied: "It is true that our buyer cannot spell correctly; but when anything comes within the range of his eyes, he sees all that there is to be seen. He buys over a million dollars' worth a year for us, and I cannot recall any instance when he failed to notice a defect in any line of goods or any feature that would be likely to render them unsalable." This man's highly developed power of observation was certainly of great value.

Careful observers become accurate thinkers. These are the men that are needed everywhere and by everybody. By observation the scholar gets more out of his books, the traveler more enjoyment from the beauties of nature, and the young person who is quick to read human character avoids companions that would be likely to lead him into the ways of vice and folly, and perhaps cause his life to become a total wreck.

JOHN JAMES AUDUBON.

In 1828 a wonderful book, "The Birds of America," by John James Audubon, was issued. It is a good illustration of what has been accomplished by beginning in one's youth to use the powers of observation. Audubon loved and studied birds. Even in his infancy, lying under the orange trees on his father's plantation in Louisiana, he listened to the

mocking bird's song, watching and observing every motion as it flitted from bough to bough. When he was older he began to sketch every bird that he saw, and soon showed so much talent that he was taken to France to be educated.

He entered cheerfully and earnestly upon his studies, and more than a year was devoted to mathematics; but whenever it was possible he rambled about the country, using his eyes and fingers, collecting more specimens, and sketching with such assiduity that when he left France, only seventeen years old, he had finished two hundred drawings of French birds. At this period he tells us that "it was not the desire of fame which prompted to this devotion; it was simply the enjoyment of nature."

A story is told of his lying on his back in the woods with some moss for his pillow, and looking through a telescopic microscope day after day to watch a pair of little birds while they made their nest. Their peculiar grey plumage harmonized with the color of the bark of the tree, so that it was impossible to see the birds except by the most careful observation. After three weeks of such patient labor, he felt that he had been amply rewarded for the toil and sacrifice by the results he had obtained.

His power of observation gave him great happiness, from the time he rambled as a boy in the country in search of treasures of natural history, till, in his old age, he rose with the sun and went straightway to the woods near his home, enjoying still the beauties and wonders of Nature. His strength of purpose and unwearied energy, combined with his pure enthusiasm, made him successful in his work as a naturalist; but it was all dependent on the habit formed in

his boyhood,—this habit of close and careful observation; and he not only had this habit of using his eyes, but he looked at and studied things worth seeing, worth remembering.

This brief sketch of Audubon's boyhood shows the predominant traits of his character,—his power of observation, the training of the eye and hand, that made him in manhood "the most distinguished of American ornithologists," with so much scientific ardor and perseverance that no expedition seemed dangerous, or solitude inaccessible, when he was engaged in his favorite study.

He has left behind him, as the result of his labors, his great book on "The Birds of America," in ten volumes; and illustrated with four hundred and forty-eight colored plates of over one thousand species of birds, all drawn by his own hand, and each bird being represented in its natural size; also a "Biography of American Birds," in five large volumes, in which he describes their habits and customs. He was associated with Dr. Bachman of Philadelphia, in the preparation of a work on "The Quadrupeds of America," in six large volumes, the drawings for which were made by his two sons; and, later on, published his "Biography of American Quadrupeds," a work similar to the "Biography of the Birds." He died at what is known as "Audubon Park," on the Hudson, now within the limits of New York city, in 1851, at the age of seventy.

[Footnote: For fuller information concerning Audubon, consult "Life and Adventures of John J. Audubon," by Robert Buchanan (New York, 1869); Griswold's "Prose Writers of

America" (Philadelphia, 1847); Mrs. Horace St. John's "Audubon the Naturalist" (New York, 1856); Rev. C. C. Adams's "Journal of the Life and Labors of J. J. Audubon" (Boston, 1860), and "Audubon and his Journals," by M. R. Audubon (New York, 1897).]

III.

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OBEDIENCE.

MEMORY GEMS.

Love makes obedience easy.—T. Watson

The education of the will is the object of our existence.—Emerson

To learn obeying is the fundamental art of governing.—Carlyle

True obedience neither procrastinates nor questions.—Francis Quarles

If thou wouldst be obeyed as a father, be obedient as a son.
—William Penn

By obedience is meant submission to authority, and to proper restraint and control. It is the doing of that which we

are told to do; and the refraining from that which is forbidden. At its very best it may be defined as the habit of yielding willingly to command or restraint.

As observation forms the first step in the culture of the mind, so obedience forms the first step in the building of the character. It is as important to the life as is the foundation to the house. Thomas Carlyle has well said that "Obedience is our universal duty and destiny, wherein whosoever will not bend must break." It is impossible to escape from it altogether, and it is therefore wise to learn to obey as early in life as possible.

It does not take very long for a child to learn that it cannot do everything that it would like to do. The wishes of others must be regarded. These wishes spring from a knowledge of what is best. Children, with their limited experiences, cannot always foresee the consequences of their doings. For their own good they must not be allowed to do anything that would result in harm to themselves or to others. Some one must oversee and direct them until they can act intelligently. Obedience is one of the principal laws of the family. The harmony and peace of the entire household depend upon it.

True obedience does not argue nor dispute; neither does it delay nor murmur. It goes directly to work to fulfil the commands laid upon us, or to refrain from doing that which is forbidden. "Sir," said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing his orders, "I did not ask your opinion. I gave you my orders, and I expect them to be obeyed."

A story is told of a great captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," said he, "you are all mistaken. The best man in the field to-day was a soldier, who was just lifting his arm to strike an enemy, but when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking a blow. That perfect and ready obedience to the will of his general, is the noblest thing that has been done to-day."

The instant obedience of the child is as beautiful and as important as that of the soldier. The unhesitating obedience which springs from a loving confidence is beautifully illustrated in the following incident: A switchman in Prussia was stationed at the junction of two lines of railroad. His hand was on the lever for a train that was approaching. The engine was within a few seconds of reaching his signal box when, on turning his head, the switchman saw his little boy playing on the line of rails over which the train was to pass. "Lie down!" he shouted to the child; but, he himself, remained at his post. The train passed safely on its way. The father rushed forward, expecting to take up a corpse; but what was his joy on finding that the boy had obeyed his order so promptly that the whole train had passed over him without injury. The next day the king sent for the man and attached to his breast the medal for civil courage.

A cheerful obedience is one of the strongest proofs of love. "Love is to obedience like wings to the bird, or sails to the ship. It is the agency that carries it forward to success.

When love cools, obedience slackens; and nothing is worthy of the name of love that leads to disobedience."

We remember the anecdote of a Roman commander, who forbade an engagement with the enemy, and the first transgressor was his own son. He accepted the challenge of the leader of the other host, slew and disrobed him, and then in triumph carried the spoils to his father's tent. But the Roman father refused to recognize the instinct which prompted this, as deserving the name of love.

Many of the restraints laid upon us result from the love of those in authority. If we were permitted to pursue our own inclinations, our health might be destroyed, our minds run to waste, and we should be apt to grow up slothful and selfish; a trouble to others and burdensome to ourselves. It is far easier to obey our parents and friends when we recall that we have experienced their goodness long enough to know that they wish to make us happy, even when their commands seem most severe. Let us, therefore, show our appreciation of their goodness by doing cheerfully what they require.

The will is supported, strengthened, and perfected by obedience. There are many who suppose that real strength of will is secured by giving it free play. But we really weaken it in that way. Obedience to a reasonable law is a source of moral strength and power. Obedience is not weakness bowing to strength, but is rather submission to an authority whose claims are already admitted. If a man is royal when he rules over nature, and yet more royal when he rules his brother man, is he not most royal when he so rules himself as to do the right even when it is distasteful?

A man who had declared his aversion for what he called the dry facts of political economy, was found one day knitting his brows over a book on that subject. When a friend expressed surprise, the man replied: "I am playing the schoolmaster with myself. I am reading this because I dislike it."

Difficulties are often really helpful. They enlarge our experience and incite us to do our best. "The head of Hercules," says Ruskin, "was always represented as covered with a lion's skin, with the claws joining under the chin, to show that when we had conquered our misfortunes they became a help to us."

One of the greatest hindrances to obedience is a false pride. The thought of living under the will and direction of another is exceedingly unpleasant, and where such a pride bears rule in the heart, a cheerful obedience is almost an impossibility. We often fail to obey simply because we are unwilling to acknowledge ourselves in the wrong.

Obedience is also hindered by ignorance. One of our commonest errors is that which teaches that authority is always pleasant, and submission always painful. The actual experiences of life prove that the place of command is usually a position of great anxiety, while the place of obedience is generally one of ease and freedom from care.

Indolence also opposes obedience. In our selfish love of ease we allow duties to go undone until the habit of disobedience becomes almost unnoticeable; but when we find ourselves compelled to resist it, we then discover that to break away from its power is one of the hardest tasks we can be called upon to perform.

THE CHARGE OF THE LIGHT BRIGADE.

A very striking example of prompt and unquestioning obedience is furnished us in that famous "Charge of the Light Brigade" at Balaclava, during the Crimean War, of which you have all doubtless heard. A series of engagements between the Russians on the one side, and the English and their allies on the other side, took place near this little town, on October 25, 1854. The Russians were for a time victorious, and at last threatened the English port of Balaclava itself. The attack was diverted by a brilliant charge of the Heavy Brigade, led by General Scarlett. Then, through a misunderstanding of the orders of Lord Raglan, the commander-in-chief, Lord Cardigan was directed to charge the Russian artillery at the northern extremity of the Balaclava valley with the Light Brigade, then under his command.

Lord Cardigan was an exceedingly unpopular officer, and greatly disliked by all his men, But no sooner was the order given than, with a battery in front of them, and one on either side, the Light Brigade hewed its way past these deadly engines of war and routed the enemy's cavalry. Of the six hundred and seventy horsemen who made the charge, only one hundred and ninety-eight returned. As an act of war it was madness. In the opinion of the most competent judges there was no good end to be gained by it. But as an act of soldierly obedience it was sublime. The deed has been immortalized by the poet Tennyson in the following verses:

I.

Half a league, half a league,