

not see the squalor and the filth at their feet. Alas though good government is the very rock on which our every good alone can rest securely, we bend our vision to everything save good government, and the essential requirements which go to make it so.

Let us not be deceived, eternal realities are never mocked, if we sow to indifference we shall reap confusion, but if we sow to the spirit and truth of things we shall from the goodness of these reap both truth and practical goodness.

We cannot do better than repeat our previous order of the home, the school and the forum. Educational civics should begin at home. Young citizens should grow up in an atmosphere of municipal intelligence. The Governor of the State, the Mayor of the city and the City Council should be honored for themselves and for their office. The city hall should be the very temple of civics, where the youth of the city may see with their growing knowledge the objective realities of what the home teaching has presented to them in the abstract. The mention of the names of the public officers should be in the very spirit of honor and of cordial commendation. If democracy has defects, its tendencies to level downwards and obliterate all appearance of official dignity may be considered a defect as needlessly foolish as a defect can well be.

The home library and literature may do much for civic culture. It is certain that the first books read at home have a life long influence for good or evil. The family newspaper and the magazines are factors of far reaching significance. Their ministry is a silent one, but it is none the less effective. There are few examples of American greatness, and none of American goodness, on the long lines of distinguished national power, where the first intensity of civic culture did not begin at home. This is as beautifully and naturally true as it is historically correct. Native land, native state, and native city, or it may be native log hut on the hillside, but these three, are the ascending circles of inborn loyalty of the subjective trinity of intellect, heart and soul; and the greatest of these is the soul life of sacrifice for public good.

Therefore, let fathers, mothers, brothers and sisters too, give each a loving share of helpful service for the growth of the citizenship of home. Let each with constant care and vigilance feed the altar light of civic freedom. Then shall the cities and the nation of such homes fill well their destinies for good. Napoleon's highest wish for France was that she might ever have loyal homes and training mothers. When the home is loyal, free and true the city will be great. The school and college hall will help to make it so.

Is it possible for our educational institutions to teach the citizens to guard his right of suffrage as the apple of his eye? If so they will have probed to the very center the source of national danger. The urgency of the question must perforce be granted by every lover of this phenomenal republic. None can gainsay the seriousness of our present crisis. From whence shall come the saving forces of the national life? From no one quarter of the globe, if not from the intelligent strength of the American people themselves. Well trained mind power, illumined by the principles of justice and freedom, is the only one sufficient power for the solution of the problems that confront the nation. Unrest throbs feverishly in the nation's heart. The economics of the commonwealth are growingly and threateningly eruptive. The Maine disaster is a dagger's stroke of the most serious aggravation.

Never since the Civil war have the American people had to face so supreme a trial and a test. An equal test to the

intelligence of the people to the integrity of the nation and to the moral courage of the executive government. Will this great Republic, can this great Republic stand the trial of its hour's danger? We sincerely trust and earnestly believe, that the passage through the darkening clouds will be with honor made and to a higher, and broader plane of national good and unity.

For the expression of this hope 'tis sufficient here to quote:

"Out of the shadow of the night
We'll move to higher light
And find daybreak everywhere,
When the war drums throb no longer
And the battle flags are furled,
In the Parliament of man,
The Federation of the world."

So great a hope and expectant issue may follow as fruitful sequences of civic culture. And it is at a pressure of national jeopardy when we best are able to see the commanding value of an educated citizenship, it is easy for us to overlook the practical relativity of our knowledge. There are many things we may know, but there are some things we must know. There are branches of knowledge we may or we may not teach; there are groups of principles we must teach.

It is a passingly strange phenomenon that among all the increasing sciences which clamor for recognition in the school and in the college curriculum the science of life is silently ignored, just as though we ought to know everything save and except how best to live.

Surely the finiteness of our being and consequent limitation of our knowledge might be expected to suggest to us the wisdom of emphasizing essential studies. Happily an improvement has begun, since Spencer and Bain have written their formulations of the science of education; and last year in this country a most scholarly and common sense symposium was held on the question, "Does American College Education Really Educate?" From a practical side of life, education is a means to an end; the end being the preparation for the duties and responsibilities of life. And as our civic duties make up a very considerable portion of our activities, the claims of civic culture are urgent.

In the widest sense of the term, civic culture embraces several branches of study, such as ethics, economics, sociology and municipal and constitutional government. It is of course not much that can be done in school, until at least the high school is reached, but that which can be done should be done in continuation of the home training. In the university such studies, together with certain legal studies, should form an integral part of higher education.

In the next place we may notice the patriotic inspiration of civic culture. "Young Utah" is in the new age and in the new world seeking to form a society conformable to the ideas of justice, charity and freedom. There is much in any state of this great commonwealth to quicken to highest tension the ambitions and activities Young America. In Utah there are not a few of superior advantages of a very commanding value.

It is not in itself sufficient to have good laws, there must be executive ability backed by the enlightened enthusiasm of the citizens. Carl Shurz was clearly within the sagacity of practical polity when he said: "I would prefer to have the laws made by Lucifer and executed by Gabriel than have them made by Gabriel and executed by Lucifer." Let Plato's dictum have its due attention: "He who will not take an earnest and a constant part in the government of his own city, must be content to be governed by worse men than himself."

It should be our aim so to culture and improve our citizenship on earth that we fall not in the commonwealth of heaven.

OUR CUBAN LETTER.

Havana, Cuba, March 9, 1898.

It is beyond the power of pen to portray the change which the Red Cross has wrought among the suffering in Cuba. Not only in the capital has disease and starvation been checked in their wild career, but all over the island its beneficent arm has extended. A fortnight ago 60 tons of food was sent by boat from the Havana warehouses to Cienfuegos. Twenty-five tons will come this week direct from New York to Matanzas; also 25 tons to Santiago, a large amount to Cienfuegos and a fair proportion to other places. Already the destitute in 40 towns and villages are regularly in receipt of rations; and still the good work goes on, from province to province, as fast as lists can be made out and supplies dispatched under the regulations necessary to prevent frauds. Fully 14,000 people are being fed in Habana, 10,000 in Matanzas, 5,000 in Jaruco, and so on in like proportion; yet the demand is as great as ever, and should the supplies cease, even for one week, starvation and death would resume their awful carnival. Indefatigable Miss Barton, ably seconded by her aides, is working with tireless energy, going from town to town, investigating cases and establishing new stations for the distribution of relief; while her corps of physicians and nurses have their hearts and hands full with the cares of the sick. Let no one imagine that the tide of suffering is staid. All that has been accomplished is but as a drop in an ocean of misery. Day by day new walls come up from yet unvisited districts and fresh cases of appalling destitution are brought to light. For example: Yesterday I visited (in unofficial capacity, as I am not a member of the Red Cross) two villages in the province of Habana. The first little town, called Arroyo de Naranjo, is about 20 miles by railway from the capital—a most picturesque place, but now terribly poor. The 1,000 reconcentrados, detained within its borders by half as many soldiers, have as yet received no aid. The second village, Calabazar, is even smaller and poorer, but with 500 reconcentrados corralled within it, and a large number of Spanish soldiers to prey upon the impoverished country like grasshoppers on a Kansas field. Such harrowing tales that were told us—such pitiful sights as we saw! It was always the familiar story—of people driven by Weyler's orders from comfortable homes in the country to herd within the fortifications, where there was nothing to eat and no work to do. One middle-aged man, with tears streaming down his furrowed cheeks, said that his wife and four children had died of hunger and "miserie;" and his own fearfully swollen feet and emaciated frame told a pitiful tale of starvation. One young woman, with a puny baby in her arms and another tugging at her skirt, said that her husband owned a small plantation four leagues away. They were in comfortable circumstances, but it happened that her husband was ill with fever when the soldiers came and ordered them to instantly leave the place, preparing to fire the house at once. She begged for time to remove the sick man and collect some of their clothes; and the soldiers told her with oaths and jeers to be quick about it. She hastened to obey. The sick man was carried out and laid on the grass by the roadside; but when she ran back to bring away a few necessary articles, the house was already in flames and entrance was impossible.