

culture is a commanding desideratum of our day.

It has been said that the twentieth century will be a sociological age. I sincerely trust that it may—and more especially so if the science of sociology be illumined by the Christly ideal.

Personally I have little faith in knowledge apart from wisdom. To know the evils that threaten modern life brings little power to cope with them. We have got to have a motor force in some way. Knowledge alone seems no more than moonlight—we may see by it, but it has no generating power—it does not move the deeps of being, nor quicken the soul to activity.

But let there be a fusion of knowledge with a whole soul faith in higher and divine things, then activity is started; forward movement begins; the good is reached after, the old and the bad are left behind and a new life opens. This is so on the physical plane, on the moral plane and it is so on the spiritual plane. And it is not less the case on the plane of our associated life as citizens. In this field as in others, one of the first requisites is the incentive power of a good ideal, a standard of excellence, a great end to work towards, a goal to be reached.

For this reason we have called our subject for this evening, "The Supremacy of Civic Culture." The ideal state like a star in the heavens, has shone brilliantly before the vision of the greatest minds of the race. It was so to the mind of the great Hebrew legislator, whose whole soul was filled with a most transcendent conception of a divine theocracy. It was so to the mind of the loftiest of Grecian thinkers, who constructed the classic Republic. It was so in differing degrees of light, to Sir Thomas Moore and Lord Bacon, and after another order it was so to our modern Bellamy. But above all it was so most divinely, universally and perfectly to the Christ mind. And through the Christ mind to St. John and to St. Augustine in their vision of the City of God.

That such visions are possible to man and that they have reformulations in the cycling periods of human history, is no faint evidence of future fruition.

But our world is still a very promiscuous workaday world, very, very material in its base, structure and interplay of natural influences; its subjective idealism seldom grows or rises to objective reality. White Chapel slums make a dark background to the west end of London, much as the east is to the west end of Fifth avenue of New York. The pauper and the prince are extremes all too indicative of the dislocation of modern society.

The difficulties of these antitheses confront us far more painfully in the city life than in the country life; and possibly we may find a most helpful inference from the contrast. The one is better than the other largely for the reason of the difference in respect to light, air, space and freedom: Darkness, congested conditions, foul air and the tyranny of crowded vice make it impossible for slum populations to get out of or above the vitiating forces of their daily life.

Swedenborg's doctrine of correspondences has a basis of truth that cannot well be gainsaid. Bad physical environments give both shape and color to the character of those who dwell therein. This same doctrine is equally interpretative of the phenomena of our civic life. The ignorances, indifference, the corruptions and the incompetencies of metropolitan life are neither more nor less than the concrete forms of spiritual deformities; they are the bad effect of bad causes.

On the assumption that such reasoning is sound, we may take it for granted that our efforts in the work of civic

culture will only be successful to the extent of our conformity to the principles, of what for our present purpose, we will call the science of life.

A sober estimate of modern science should make us grateful for its ministry, for science properly so called is increasingly opening the way for the effective treatment of many, if not of all, the abnormal conditions of our public life.

For the convenience of treatment we may confine our attention this evening to the ethics of civic culture, the educational requirements of civic culture, and to the patriotic inspiration of civic culture.

For our present purpose we may leave out the speculative theorists in regard to the origin, the nature and the authority of ethics. Our aim, as the aim of your League, is or should be above all things practical. We have to deal with objective realities, rather than with abstract ideas. We are members, units of a community. The associated life of our community is our first and supreme consideration. Under what conditions are we living as a people, right here in this metropolitan center of this intermountain region?

What metropolitan character are we building up for ourselves? What are the dominant forces of our city life? What manner of persons are we as parents, guardians, teachers, ministers and merchants? What is the silent trend and formative force of our private and public life, in relation to the child-life and youth-life of this city? These all are questions that reach deeply the moral principles of our citizenship; if we are wrong here we are wrong everywhere. Nothing on earth can be a substitute for the eternal verities. It is "righteousness that exalteth a nation," and moral principles alone can give strength and glory to a city.

In our efforts for civic culture we must indeed emphasize moral training, and we must do it alike in the home, in school and in the forum. Let us clearly distinguish the difference between external accretion and the growth of life. We do not cultivate bricks or rocks, but we do by culture aid the growth of seeds.

The germinal potentialities are intently embedded in our youngest citizens, and on us rests the responsibility of the proper conditions for their development—of their development on the lines of truth, purity, honesty and growing kindness. Naturally our first efforts are in the home—around the altar of the family life.

Reverting to the doctrine of correspondences we may be assured that the parasites which attack the structure and health of our bodies are figurative of the insidious action of little faults, slight deviations from truth, wee indications of impurity, small thefts, and trifling cruelties, which, if allowed, soon acquire a vitiating dominancy, and alas too frequently overrun the entire organism of the spiritual nature. Little "white" lies may all too soon develop into black lies until the whole life is darkened by falsehood and duplicity.

If these moral parasites start in the home they spread rapidly to the school. The observant teacher soon finds out defective or improper home training. And since religion, technically at least, is excluded from the school, it becomes all the more urgent that in moral principles our youth are all the more carefully trained and strengthened. The home and school are intimately related and should be co-operative. Parents can greatly aid the teachers and where parents are wise they will do everything in their power to strengthen the love and respect of their children towards their teachers. This brightens, gladdens and greatly aids the teachers in their work and

makes success in goodness all the more possible for the children.

If I may be pardoned I should like to say here, though I may be mistaken, but I speak alike from experience and observation, that there is a serious defect on the part of parents, a lack of the due appreciation of the teachers' work and relationship to the family life of the pupils. There should be no family guest more welcome or more honored than the teacher. All forms of life require the warmth and the brightness of sunshine. Happy relationships are the sunshine of citizenship. The home life and the school days should have this sunshine in rich abundance.

From such a garden of civic culture, the young citizens will enter the open forum of the city fortified and qualified for their widening life and responsibilities; made strong in their first springtime; strong in truth, honor and generous conduct, they will be strong in their growing manhood. The honor of the city will be their honor. This is all a work of growth, a culture proper and not an accretion; it is growth alone that gains the strength for the resistance of the adverse, the falacious and impure. Development of citizenship with such a foundation of ethical principles is a citizenship that will stand firmly when the storms of evil gather.

At a measurement of the actual conditions of modern society and more especially so in the large and crowded cities, there is much to chill the warmest endeavors for improvement. Fortunately and to the credit of humanity there are born to the race souls whose reforming, philanthropic and educative enthusiasm cannot be crushed out. They are the saviors of the world. They raise the ensigns for the nations. They bear up the standards for higher good. They lift up higher the ideals of the city, the nation and for the world.

Their principles become ours and we live in the richer fruits of their labors. We reap what they have sown. It is the manifest destiny of creation to move forwards to more abundant beauty, power and goodness. The oldest known record of the earth was one of chaos and darkness if intelligences saw it then and see it now and if they have seen the ceaselessly evolving transformations to the present hour, how deepened must be their profound admiration of the wondrous wisdom of the divine order.

Are we not justified in supposing that the self same principles are embedded in the world of humanity? That is, principles of progress, that have to work their way from lower to higher forms, from tribal groups to patriarchal betterment and order; from patriarchal simplicity to national complexity. Then within the nation there grows the city life, the life in which we find ourselves, and the problems of the city life are those which now demand our thought.

Educated citizenship is the grand desideratum. It sometimes appears as though we expected citizenship to reach its best by allowing it to take care of itself, to grow up and spread in the manner of the wild fruits and the sage brush.

We educate for almost every earthly thing and for some few heavenly things, but how strangely we leave out educated citizenship. Do we this from folly, from ignorance or from culpable stupidity? One of the most instructive discoveries made by the satiric Gulliver was that of an island the inhabitants of which were a wry necked people. On reaching their metropolis, Gulliver noticed that all the streets and public squares were ankle deep in mud. On getting his explanation of wry necks, he found them to be a nation of astronomers, born to the study of the heavens. Their faces were all turned upwards; they saw the stars but could