

CIVIC READER FOR NEW AMERICANS

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Civic Reader for New Americans by Various

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VARIOUS

**CIVIC READER FOR
NEW AMERICANS**

A CIVIC READER

FOR

NEW AMERICANS



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1908

"I have written in the thought that our country is a land which was reserved until the new birth of Europe; that it was peopled by men and women who crossed the seas in faith; that its foundations have been laid deep in a divine order; that the nation has been trusted with liberty. A trust carries with it grave duties; the enlargement of liberty and justice is in the victory of the people over the forces of evil. So I bid God-speed to all teachers of those who are to receive the trust of citizenship."—HORACE E. SCUDDER (in "*A History of the United States*").

CIVIC CREED.*

God hath made of one blood all nations of men, and we are his children — brothers and sisters all. We are citizens of these United States, and we believe that our flag stands for self-sacrifice for the good of all the people. We want, therefore, to be true citizens of our great country, and to show our love for her by our works.

Our country does not ask us to die for her welfare; she asks us to live for her, and so to live and so to act that her government may be pure, her officers honest, and every corner of her territory a place fit to grow the best men and women who shall rule over her.

* Slightly altered from the "Civic Creed," as written by Miss MARY MCDOWELL for the young people of the University Settlement, Chicago, Ill.



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FOREWORD.

The "Civic Reader for New Americans" has been written by men and women of Boston who have unusual comprehension of the difficulties which characterize the work of our Public Evening Schools. Any collection of chapters by different writers can never have quite the same continuity of purpose and consistency of detail which are possible in the work of a single hand. In spite of occasional repetitions, however, it has seemed best to let these papers stand, for the most part, as they have been written. They represent the public-spirited interest of specialists who have presented, as far as may be attempted in a few pages, some of the essentials in theory and in fact for our newly arrived fellow-citizens.

The committee in charge of this issue of the "Reader" hopes that the chapters may prove to be of true educational value in the classes for adult foreigners of the Boston Evening Schools. The committee also earnestly hopes to have from both teachers and pupils such criticism and suggestion as may encourage them in the future to enlarge the little book, to remodel it in such ways as experience may prove to be desirable, and then to reprint it in binding more durable than was justifiable for this experimental effort.

Any communications in regard to the "Civic Reader" may be addressed to Mr. Charles M. Lamprey, Director of Evening and Vacation Schools, Boston, Mass., or to Miss Bertha Hazard, 100 Tyler street, Boston.

MEYER BLOOMFIELD, *Chairman.*

BERTHA HAZARD.

CHARLES M. LAMPREY.

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PART II.

SELECTIONS CONCERNING CIVIC AND NATIONAL LIFE.

CHAPTER I.

THE CITY OF BOSTON: ITS PAST; HOW IT GREW.

In the year 1630 there lived on what we now call Beacon Hill an Englishman named William Blackstone. The hill was called Trimountain then, because it had three peaks; but there was no golden dome on the highest of those peaks, there was no city spreading over the hill and round about its base, there was even no house except Mr. Blackstone's, either on the hill or in any of that region close around it, which the Indians called Shawmut, but which we to-day call Boston.

No one lived with Mr. Blackstone, but he had one hundred and eighty-six books in his house to keep him company. Perhaps this is one reason why he was content to live alone on the sunny western slope of Trimountain, instead of with the other settlers in Plymouth or Salem, or even with the three or four families who had founded Charlestown, just across the Charles river. When we look at our Public Library, and think what a blessing it is to the people of Boston, it is pleasant to remember that there has been a library in Boston ever since the first house was built.

But, although Mr. Blackstone liked to live alone, he was a good neighbor. In the summer of 1630 more colonists came to the little settlement of Charlestown, and soon Mr. Blackstone heard that they were ill, and that some were dying, because they could not find good water in Charlestown.

Now, there was "a very excellent spring" in the eastern part of Shawmut, and Mr. Blackstone persuaded Governor Winthrop, the head of the new colony, to bring his people

across the river to settle. Soon there was a town on the river-shore, and the settlers called it Boston, after the town in England from which many of them had come.

These emigrants had come to America that they might be free to worship God in the way they thought right. They were called Puritans, because they wished to purify the worship in the church, and to leave out certain customs and ceremonies which seemed to them wrong. In England, at that time, every one had to worship God in the way the King thought best; but the Puritans believed that the King's way was a wrong way, and that to obey him would be to disobey God. Many of them, therefore, came to America.

The Puritans who settled Boston were members of a large band of colonists, called the Massachusetts Colony. Massachusetts was the Indian name of the country in which they wished to settle. This company had a charter, or permit, from King Charles I., giving them leave to make laws and choose officers for the governing of the colony. One of the first laws they made was that only members of the Puritan church should be allowed to vote or to own land in the town. And because William Blackstone, who had also come to America to be free, would not join their church, they would not let him help them make their laws, although they owed the site of their town to his kindness and wisdom. So he sold his land to his neighbors and went southward alone.

You see these people still had much to learn about freedom. Their idea of being free was to be separated from everyone who did not believe as they did. But we are learning that no man or nation can be free until all are free, and that we must work out our freedom by living together, not by living apart. That is why to-day, in Boston, a man no longer has to be a Puritan in order to vote; but Catholics, Protestants, and Jews all have a chance to make this city in which they live a better, freer place.

William Blackstone went away because he could not be a free man, or voter, in Boston; but a part of the land he sold
