

THE CITIZEN
READER
AUSTRALIAN
EDITION



H. O. ARNOLD-FORSTER

This edition published 2026
by Living Book Press
Copyright © Living Book Press, 2026

ISBN: 978-1-76153-948-0 (hardcover)
978-1-76153-927-5 (softcover)

First published in 1906.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any other form or means – electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner and the publisher or as provided by Australian law.



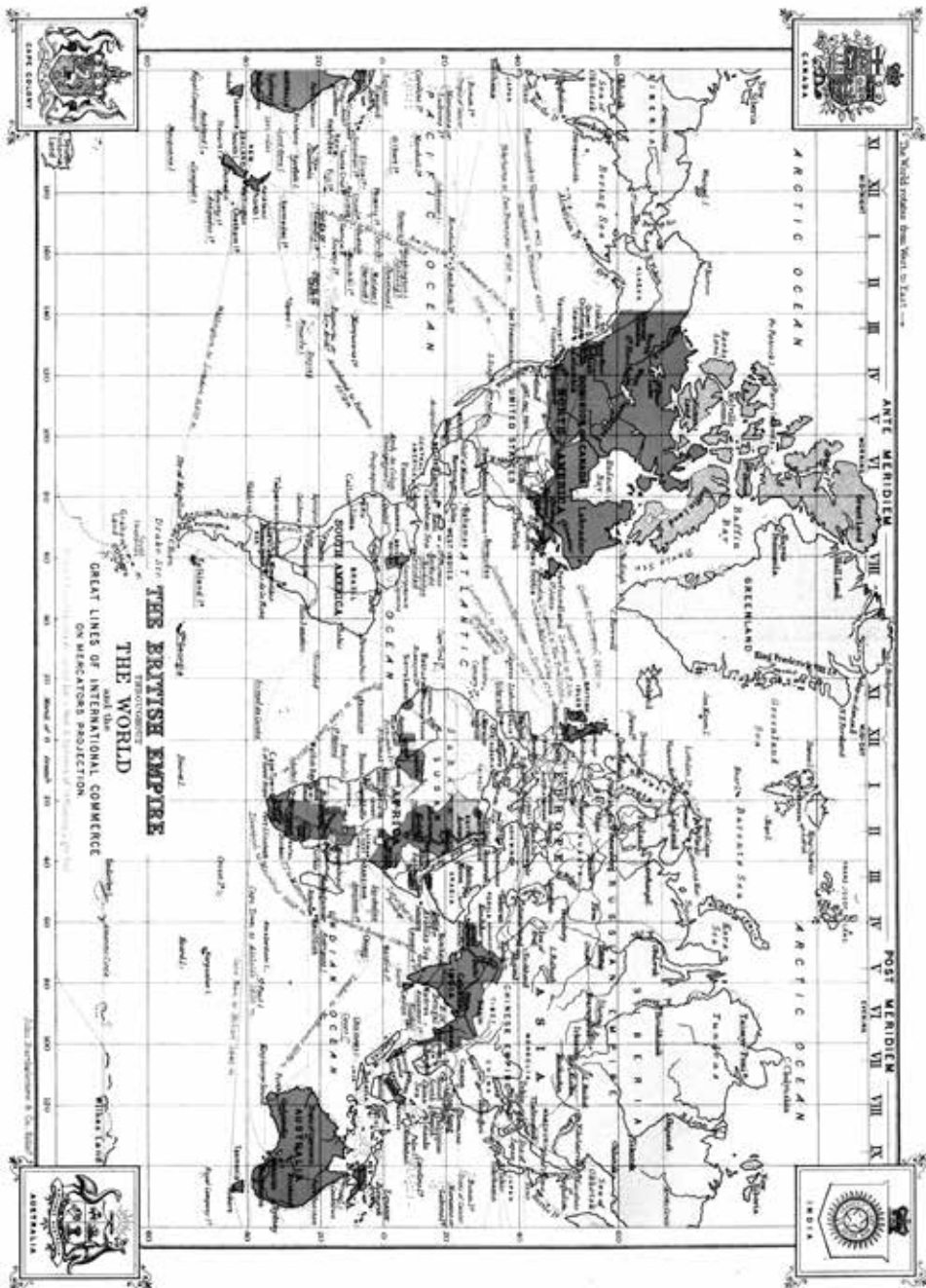
A catalogue record for this
book is available from the
National Library of Australia

THE CITIZEN READER AUSTRALIAN EDITION

by

H. O. ARNOLD-FORSTER





THE BRITISH EMPIRE THROUGHOUT THE WORLD
 AND THE GREAT LINES OF INTERNATIONAL
 COMMERCE ON MERCATORS PROJECTION.
 JOHN BARTHOLOMEW & CO. EDIN.

CONTENTS

PREFACE TO THE ENGLISH EDITION	1
PREFACE TO THE AUSTRALIAN EDITION.....	3
INTRODUCTION.....	5
1. WHAT IS MEANT BY BEING A GOOD CITIZEN	7
2. PATRIOTISM.....	16
3. HOW THE COUNTRY IS GOVERNED.....	26
4. THE KING, HIS REPRESENTATIVES, AND THE PARLIAMENTS OF AUSTRALIA.....	38
5. HOW THE LAWS ARE CARRIED OUT.....	49
6. OUR LITTLE PARLIAMENTS.....	59
7. LAW AND JUSTICE.....	68
8. PART 1. THE TRIAL.....	74
8. PART 2. THE AUTHORITY OF THE LAW.....	87
9. BRITAIN'S NAVY AND ARMY.....	90
10. AUSTRALIA'S DEFENCE FORCES.....	102
11. A SOLDIER'S TRAINING, AND WHAT IT DOES.....	107
12. BRITAIN AND HER COLONIES.....	115
13. THE FLAG. – PART I.....	120
14. THE FLAG.—PART II.....	133
15. TAXATION.....	141
16. OUR DUTY TOWARDS FOREIGN COUNTRIES.—PART I.....	152
17. OUR DUTY TOWARDS FOREIGN COUNTRIES — PART II. ...	157
18. OUR DUTY TOWARDS FOREIGN COUNTRIES — PART III..	162
19. EDUCATION.....	167
20. THRIFT.....	178
21. FREEDOM.....	185
22. HOW OUR FREEDOM WAS WON.....	193
23. WATCHWORDS OF ENGLISH LIBERTY.....	200

PREFACE TO THE ENGLISH EDITION

THIS *Citizen Reader* seems to me a successful attempt to fill a gap in school books which I am surprised has not been filled before. There is no doubt that the enormous majority of school children will have public as well as private duties to perform—the boys, in most cases, by direct action, and the girls by indirect but powerful influence. They will be called upon not only to lead an upright life and to do what they rightly can to help those who are bound to them by family ties, but it will also be their duty to serve their country as patriotic citizens; and the fulfilment of this duty will be greatly aided by some knowledge of the institutions of their country.

The object of this book is to describe, in language which a child can understand, the principles and purpose of our institutions and the machinery of our administration, and also to tell children what ought to be the principles which should actuate them as patriotic citizens.

The last aim is without doubt a difficult one. It is not easy to fulfil it without affronting prejudices or indeed honest convictions. But I think any unbiassed reader will admit that there is little, if anything, in this book which will not be accepted by men of all creeds and parties.

It is well known that our English educational system is almost alone in the refusal of Government either to prescribe or to authorise school books. There is much to be said for and against this course, but on the other hand, the Education Code, by permitting the use of a variety of Readers in our elementary schools, gives ample opportunity for the introduction of works such as this. Already much has been done by the issue of specially prepared books to instruct children with regard to history, science, and other branches of learning. Why should not a similar effort be made to instruct them in the duties of citizenship? I need not dwell upon what must be apparent

to all—namely, that there is a special fitness in the appearance of a book of this kind at a time when we have just added millions to the citizens who have the right of electing representatives.

I can therefore commend *The Citizen Reader* to the consideration of those who are interested in education, as a fair and, in my opinion, not unsuccessful attempt to supply a deficiency which has remained too long unfilled.

W. E. FORSTER

London, 1885.

PREFACE TO THE AUSTRALIAN EDITION

THOUGH educational authorities in Australia cannot be accused of neglecting the claims of history as a subject of instruction, yet it (like several other subjects, indeed) has but lately been regarded from the standpoint of practical application. The courses of English history in primary and grammar schools used to consist of outlines of the main incidents in the nation's life; and the memorising of those outlines consumed hundreds of hours of the child's time, with little result except a "pass" on the day of examination and a distaste for the reading of history.

Now, however, our programmes of instruction include Australian history, the rights and duties of citizenship (civic and moral), and a conspectus of British history.

To supply satisfactorily the urgent need of teachers and pupils under the new requirements, particularly as regards the first two topics, is a matter of much importance; and it has given me great satisfaction to have a part, through this book, in an attempt to do so.

I trust that this adaptation of *The Citizen Reader* will merit such words of commendation as those bestowed by the Right Hon. W. E. Forster on the first English edition—a book which, issued in 1885, has passed through many editions in England and in Scotland, and has been reproduced for the schools of Japan.

Though portions of the English edition were inappropriate or inadequate for use in Australia, the merits of the book prevailed over those drawbacks and caused it to be used here, to some extent, by progressive teachers; and now that it has, I trust, been rendered intelligible, from cover to cover, to the Australian child, I am hopeful

that its suitability and value will be apparent to teachers generally, and that it will supply adequately the want that is felt in the schools.

On the illustrations, considerable care has been bestowed and expense incurred. It was felt that portraits of notable men, and views of public buildings, etc., in the various States, while helpful and interesting to the reader, would also aid in the promotion of a highly desirable unity of sentiment and pride of possession among the boys and girls of the new nation.

Several of the photographs in this book are from *Choice Views of Australia*, and are reproduced here by permission of the publishers of that work, the N.S.W. Bookstalls Co., and the photographers.

The many stimulating examples of heroic deeds from British history given in the original work have been retained, and also the references to great charters of British liberty; for, as Sir Henry Parkes finely said on a great occasion, "The crimson thread of kinship runs through us all."

2ND JANUARY, 1906.

C. R. L.

INTRODUCTION

THIS work is intended to instruct boys and girls in the Primary and Secondary Schools of Australia with regard to their rights, duties, and privileges as British citizens dwelling in Australia. It contains an account, in simple and popular language, of the principles of the legislative and administrative arrangements of the country, explains the meaning and value of our chief popular liberties, and describes the duties owed by British citizens to their country, their countrymen, and themselves.

“The life of a people grows; it is knit together and yet expanded, in joy and sorrow, in thought and action; it absorbs the thought of other nations into its own forms, and gives back the thought as new wealth to the world; it is a power and an organ in the great body of the nations. But there may come a check, an arrest; memories may be stifled, and love may be faint for the lack of them; or memories may shrink into withered relics—the soul of a people—whereby they know themselves to be one, may seem to be dying for want of common action. But who shall say, ‘The fountain of their life is dried up, they shall for ever cease to be a nation’? Who shall say it? Not he who feels the life of his people stirring within his own. Shall he say, ‘That way events are wending, I will not resist’? His very soul is resistance, and is as a seed of fire that may enkindle the souls of multitudes, and make a new pathway for events.”

— GEORGE ELIOT

“I, for one, fervently hope that our connection with the grand old State from which we sprang may long continue. I can conceive of no higher distinction for the young Australian Commonwealth than that of being affiliated to old England by some delicate but sufficiently binding ties, taking a noble, world-embracing course of progress under the same grand old flag.”

— SIR HENRY PARKES

CHAPTER I.
WHAT IS MEANT BY BEING
A GOOD CITIZEN

“I am a citizen of no mean city.”

I. THE COUNTRY WE BELONG TO

1. THE words taken as the motto of this chapter were used by **St. Paul**, and the city of which he spoke was **Tarsus**, in Asia Minor.

2. The words he uttered may certainly be repeated by every one of us; and if St. Paul were proud of being a citizen of Tarsus, we who live in Australia, or in any part of the great British Empire, may indeed say with pride that we too are “**citizens of no mean country.**”

3. Look at the map at the beginning of this book, and think what is meant by all those patches which you will see dotted over every part of it.

4. They mean that in every part of the world so marked there are countrymen of ours living and working; that in every continent and in every climate there are men and women who read the same **Bible** that we read, who enjoy the same books that we enjoy—**Shakespeare, Burns, Moore**; men and women who look back to the same history that we look back to, who speak our language, who use British law, and who are ready to share our dangers and to rejoice in our good fortune.

5. The chief authority—the source of all government—in this great Empire resides in the two little islands that make up the United Kingdom of Great Britain and Ireland, or **Britain**, as I shall fre-

quently call it. The people who now bear sway, in the name of its sovereign, over about a fourth of the land surface of the globe were either born in those islands, or their ancestors had their homes there.

Why We Are Proud of Our Country

6. I hope you are all proud of this vast British Empire to which you belong, but I trust you do not think that I wish you to be proud of it only because it is big. That would be a great mistake. It would be just as sensible to say that a man was a good man simply because he was a big one, as to say that a country was to be admired because it covered a great many square miles. You know that what makes a man great and honourable is what he does, and not what he looks like.

7. Some of the weakest and smallest men have yet been the noblest and the most useful. St. Paul himself, whose words we read just now, was a man who had no great strength; he tells us, indeed, that he was “in bodily presence weak, and in speech contemptible.” It is the spirit and mind of a man that give him his power; and so it is with our own, or with any other country: it will be truly great and honourable only if it does things which in themselves are honourable and worthy. If a country does wrong, and uses its power to injure others unjustly, then, however big and strong the country may be, however victorious in war, however prosperous in peace, there will be no reason to be proud of it.

Our Country Is What We Make It

8. But I have been talking to you about the country doing right and wrong, and I think it is time you should ask me what I mean by “the Country,” and how it is that I can speak about it as if I were speaking of a man or a woman?

9. When we speak of a country doing right and wrong, we mean that the people who live in it, and who decide how it shall be governed, have chosen the good way or the bad way. Who is it, then,

that makes Australia (which is more particularly *our* Country, and has been given freedom of action in very many directions by the Mother-country) do right or wrong? Who is it that makes it a country to be proud of or a country to be ashamed of? Think for yourselves a moment, and you will see that it is you, and I, and all of us who take any part in governing the Country, who decide the matter. And remember that all of you, when you grow up, will have votes, and will help to send members to Parliament, so that you will really and truly help to govern the Country.

10. But giving votes for members of Parliament is not by any means the only way in which you will be able to make a difference. If you care about doing it, you will always find plenty of ways in which you can set to work.

11. You will see now that it is no good talking about the greatness of the Country, or pretending to be proud of it, unless we who live in the Country really do something to make it great, and of which we, and those who come after us, have a right to be proud.

II. HOW TO BECOME A GOOD CITIZEN

1. I am going to try in this book to explain to you what are the ways in which this Country is governed, and to show you how our laws are made, and why we should obey them; to point out the best ways in which you can serve the Country, and how you can become really good and useful citizens.

2. It is perhaps hard to understand at first how there can be any difference between being a *good citizen* and being a *good man or woman*. And in one sense, it is true, there is no difference; for a bad man or a bad woman will never be a really good citizen. But while I want you not to forget this, I want you to give your special attention to those things which people have to do for the sake of others, quite apart from their own family and friends, in order that the

Country may be wisely and justly governed, and may be respected and honoured by foreign nations.

Private Duties

3. You will easily see what I mean if I give you an example. Suppose you or I were to be living, like Robinson Crusoe, alone on an island. Although we were quite alone, we should still be just as much bound to try to do right, as far as we were able, as if we lived in a busy town.

4. We should not be cruel to animals, we should try to keep our body in health, so that our mind might be clear and healthy too; and you may be sure there are other ways also in which we should find opportunities of choosing the right or the wrong way. But if we were asked to do the duties of *a good citizen*, I certainly think we should be puzzled how to set about them.

5. And so, too, in our own families there are hundreds of ways in which we may do our duty or avoid doing it. But whether we do it or not will depend upon how we have been taught by our parents, how much we love those who are near to us, and will have very little to do with our duties as citizens.

6. But when we come to live in a great and busy country like this, where there are millions of people all working in different ways and for different ends, when we have to act in such a way that we shall do no injustice to others nor suffer injustice ourselves, then we must begin directly to think about what I will call *public duty*, and we must make up our minds how we should behave so that not only we in our own homes shall be happy and prosperous, but that all our fellow countrymen, rich and poor, high and low, may be happy and prosperous too. To learn how to do this is to learn how to become *a good citizen*.

The Common Rule

7. But though the things we may have to do as citizens are different from what we have to do as private people among our own family and friends, there is no difference in the rules which ought to guide us in the one case and in the other, and that is why it is worth while to begin thinking about these questions while we are young and still at school.

8. The very same lessons of kindness, truth, honour, and obedience which you learn at home from **your parents**, at school from **your teachers**, and in church or chapel from **your clergymen, ministers, and priests**, have to be remembered and acted upon when you grow up, and become **voters, or taxpayers, soldiers, sailors, or jurymen**: in fact, in all the things which you may ever have to do for the good of your country and the welfare of your countrymen.

9. Just as at home it is sometimes your duty to deny yourself some amusement or advantage for the sake of your mother, sisters, or friends; or, again, as you may possibly have to suffer some pain or inconvenience for their good; so it often becomes the duty of men and women to deny themselves a great many advantages, to suffer loss or pain—not that their own friends and relations among whom they live may be the better, but that all the people of this country may gain, that the country may do what is just and right—that the country may help, and not injure, those who live in foreign countries.

How Lancashire did its Duty.

10. I will give you one or two examples of men and women doing their duty in this way as citizens, which will show you what I mean better than I can explain it to you.

11. In the year 1861 a great war broke out in the **United States of America**. It was one of those terrible wars which are called “civil wars”; that is to say, those who fought on either side belonged to the same nation, and were really one people.

12. The war began about a dispute between the **States in the North** and the **States in the South** as to their exact rights of interfering with each other in the making of laws. But before long it became quite clear that the real question which both sides were determined to settle was a very different one—it was the question whether there should be any more slaves in the United States or not.

13. The **Northern States** had given up slavery themselves, and they were determined that it should come to an end in the South too. The **Southerners**, who employed the slaves to cultivate their cotton plantations, were equally determined not to give up their right to buy and sell the negroes, and to make them work for them for nothing. But you will perhaps ask what had all this got to do with British citizens and their duties. I am coming to that; and when I have told you a little more, I think you will see that it has a great deal to do with them.

14. I said that the “Southerners” required their slaves to cultivate the cotton for them. The cotton, as you know, is a plant from the pod of which is taken the material which is spun into calico to make shirts and handkerchiefs and a hundred other things which we use every day.

15. At the time of the war in the United States, nearly all the cotton grown in the South was sent to **Lancashire**, and there spun and woven in the mills by English factory hands. No less than 800,000 people were employed in the various mills. But before the war had been going on long, it became clear that the cotton would be prevented from reaching Liverpool, for in order to conquer the Southern States, the Northern States ordered their ships to stop all vessels carrying cotton from the Southern harbours. What is called a *blockade* was declared, and the different ports were soon really blocked.

16. This all happened thousands of miles away from Britain, but its effect was very soon felt there. In Lancashire, the supply of cotton ran short, the mills were compelled to stop running, and



SLAVES ON A COTTON PLANTATION.

the thousands of people who were employed in them were thrown out of work. To be out of work was to be out of wages, and before long many were actually starving, while very many were supported by charity only. The distress increased even faster than the means of relief, and although nearly three million pounds were given by the Government, or subscribed by friends of the sufferers, the greatest misery prevailed.

17. It was plain to everybody that if the South were to be victorious, or if the North were made to give up the blockade, the cotton would soon begin to pour into Liverpool again, and there were many people in Britain at the time who did all they could to help the South, and to try to make Parliament take their part.

18. But in spite of their suffering, the working men of Lancashire would never consent to help the cause of slavery. They knew that across the Atlantic the Northerners were fighting in the cause of **freedom** and **justice** against the bullets of the enemy. They were

determined that they at least would not make the battle harder for the friends of right, and that, at any rate as far as they were concerned, their country should do its duty, even though they had to suffer for it.

19. And so, as good citizens, they put into practice the rule of right which they had learnt to be a just one in their own families and their own business, and they stood up all through the war for the cause of liberty. Lancashire would not join in the cry against the North, and thus the British Government was able to keep up its friendship with the United States, and to avoid the terrible consequences of a great war. This is an instance of how we can do our duty as citizens in big things, but I could give you plenty of examples of how needful it is to do it in small things too.

III. HOW WE CAN HELP THE COUNTRY.

1. Every time one of us is **courteous and civil to a foreigner**, he is doing his part as a good citizen, for he is helping to make his country liked and respected abroad. Every time a man walks to the polling place and **gives his vote honestly** for a member of Parliament, he is doing his part as a good citizen in helping to make the government of the country honest and fair.

2. Every time a **mother** sends her child to school, she is doing her duty as a good citizen, for the law says that all children must be educated, and it is the part of a good citizen to obey the law. Moreover, **every boy or girl** who goes to school willingly and cheerfully is doing his or her duty as a good citizen, for of course it would be no good at all for the law to send children to school if the children themselves wasted their time and neglected their work when they got there.

3. So you will see that there are many ways, both great and small, in which we may all of us show that we are good citizens, and are willing to serve our country.

4. And lastly, there is one other and most important way in which

we may help our country, help our neighbours, and help ourselves, and that is to be careful in our own lives to live honestly and well; for no amount of good laws, no amount of famous victories, and no riches will make a country great if the people who live in it do not try themselves to be *true and just in all their dealings*—remembering that to rule oneself is the first step to being able to rule others.

Two Ways of Doing Our Duty.

5. These and all the other things which I shall have to mention to you are matters with which every one of you may at some time or another have to do when you grow up. Some of them, indeed, you have a good deal to do with now.

6. There will always be two ways of doing your duty as good citizens. The one way is to do it because you are obliged, and because you cannot help it. The other, and the better way, is to do it because you understand it, and because you feel that in doing it well you are helping at the same time your Country, your countrymen, and yourself. We very often have to do things during our lives of which we do not understand the reasons, but the more clearly we understand the work we have to do—depend upon it—the better the work will be done.

7. And now I must come to the real lessons I want you to learn in order that you may become good and useful citizens. There are some rules we must all learn, and some things we must all be able to do; but the most important thing of all is to learn what we have to learn and to do what we have to do in the proper spirit.

8. And that is why, before I tell you anything about laws and law-making, and voting, and other very important matters, I am going to give up a chapter to explaining to you what is meant by *Patriotism*, because if you understand that, you will see also how in all that we do as citizens we can serve our Country as well as ourselves.

CHAPTER II.

PATRIOTISM.

“Not once nor twice in our rough island story
The path of duty was the way to glory.” — *Tennyson*.

“One people, one destiny.” — *Sir Henry Parkes*.

IV. WHAT THE WORD MEANS.

1. PATRIOTISM comes from the Latin word *Patria*¹, and means love of one's country or of one's Fatherland. The words *patriotism* and *patriotic* are often misused and misunderstood, but, when properly and truly understood, they describe a great and worthy feeling which ought to fill the mind of every man and woman. It is right that all men and women should love the country in which they live, and on whose good fortune their own happiness depends. You all know that the first love which we have is for our own family and our own friends: we wish them to succeed, and we wish them to be happy; nay, more, we try to make them so.

2. And what is true of the small circle of our friends and relations is true also of the larger circles into which we are brought as we grow older. Boys and girls, when they go to school, are nearly always proud of their school, and are anxious for its credit and good name. A boy wishes his own school to be the best at cricket, at football, at examinations, in winning scholarships, in work, and in play; and you will see just the same thing among grown-up people. Each nation

1 *Pater* means father; *Patria*, fatherland.

of the British Empire—Australia, New Zealand, Canada, South Africa—each state or district that goes to form them, and even each township in them, will be proud of its own history and anxious to add to its own good fame.

3. If it be rightly understood and rightly acted upon, this feeling is a very good and a very helpful one, for a man who tries to do better than his neighbour must needs do well himself. A schoolboy who tries to keep up the credit of his school, a rifleman who longs to add to the fame of his corps, will always feel that much is expected of him by others, and, as a rule, a boy or a man will do more the more you expect of him.

4. And so it is with **patriotism** and the **love of country**: those who really love their country will be particularly careful not to do anything by which it may be dishonoured. On the other hand, they will always try with all their power to place their country before all others in every right and noble work; and so it comes about that they will often give up their lives and their fortunes, not that their own immediate friends and families may be the gainers, but in order that their country may be saved from danger, and that others may think well of it.

5. There are many instances in the long history of the British Empire in which countrymen of ours have given up life and wealth for their country, and we who are alive now owe much to what they have suffered and sacrificed.

THE TRUE PATRIOT.

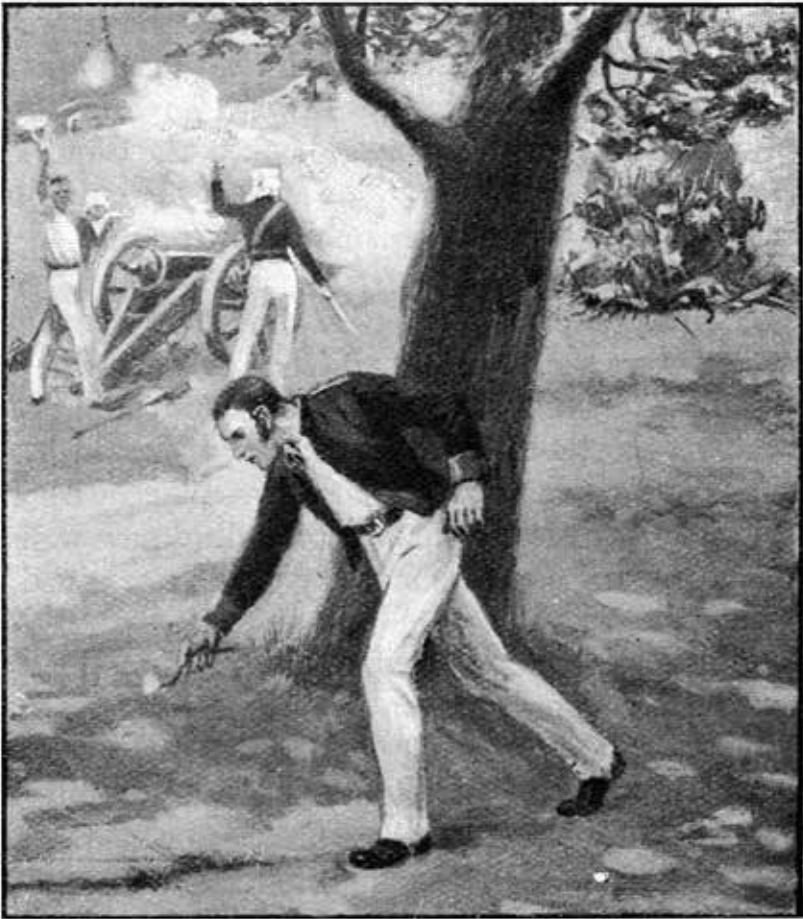
6. Every British citizen ought to remember one very important thing about the patriotism which has made the British Empire what it is. Those who love their country best are content to serve it without the hope of immediate reward, or even the encouragement of praise.

7. Sometimes it may be that the very act which is performed for the sake of one's country is done far away from any friendly eye,

with no certainty that friends at home will ever even know of it, and yet, for the sake of duty and love of country, the deed will be done.

The Magazine at Delhi.

8. There is a story of a brave action, done during the great mutiny in India, which will show you very clearly what I mean. It was at the time when the **Sepoys**, or native soldiers, in a great part of India had risen against their British rulers. In many places all the white people



WILLOUGHBY'S BRAVE DEED.

had been killed; in others they had been shut up and besieged in different forts and towns. There were very few British soldiers ready, and it seemed at one time as if every English-speaking man, woman, and child would be killed or driven out of India.

9. The great city of **Delhi**, in the north of India, was surrounded by Sepoys, and had they taken it, the danger would at once have increased tenfold, for at Delhi was the great magazine in which were kept the gunpowder, the arms, and the stores which the British Government had provided for the use of the army. If once the Sepoys had got possession of the powder and arms, they would doubtless have been able to beat our small armies and to gain a complete victory.

10. But into the magazine at Delhi the Sepoys never got, for in it were a handful of British soldiers who were determined that, if the sacrifice of their lives could prevent it, the danger of their fellow-countrymen should not be increased. The enemy surrounded the magazine. Lieutenant Willoughby and his brave comrades knew well that to defend it was impossible, but they were determined that it should not be taken.

11. A train of gunpowder was laid down to the magazine, and as the enemy began to swarm over the walls, Willoughby gave the signal to light the match. "A roar followed as if the earth were splitting asunder, and while all Delhi, from the bank of the Jumna to the Cashmere Gate, shook and trembled, the mighty magazine exploded, and for a time a dark cloud overhung the palace and the city. Hundreds of the mutineers were blown into the air, but none of the brave defenders escaped without injury."

12. Conductor Scully was so dreadfully wounded that for him escape was impossible. Willoughby and Forrest succeeded in reaching the Cashmere Gate. The latter escaped, and the former was murdered on the road to Meerut; but Buckley and another reached headquarters in safety.

13. Such is the story of the **Magazine of Delhi**. What I want