

great soul the faults of both were lost." In his type, the ideal, we may conceive the real.

The prestige which the espoused principles of a nation have in the world's progress is of vital significance in the estimation of national life. To a political, religious and social world ruled by caste and sect, the declaration that all men were created equal was a glittering absurdity. The discovery of the paradox therein contained has revolutionized the world and shaped the progress of the Nineteenth century. The spirit of western liberty breathes upon France and the French revolution prepares the way for the republic. The cry of "Liberty and Equality" nerves the sinewy frame of the slave of San Domingo; he springs into the full stature of a man and gives the commonwealth an impetus toward the Haytian republic. Democracies rise in Mexico, in South America, in Africa and in the islands of the sea. Greece throws off the yoke of Ottoman despotism and limits the imperial power. The wonder of to-day is Brazil, transformed in a night. Portugal waves between caste, power and equal rights. The masses of Europe, throbbing with the pulsations of liberty and sinews hardening and knotting for the struggle.

Wait for the dawn of a brighter day.
To snap the chain the moment when they may.

The world voices the one experimental assertion, now practically a demonstrated truth, all men are created equal—not in natural abilities, but in the inalienable rights of life, liberty, and the pursuits of happiness.

Superior to the revolutionary is the formative element in civilization. Frenzy and fanaticism may rebel and overthrow as Robespierre in the French revolution; but sagacity and statesmanship create and reform as the Puritan and the Cavalier, immortalizing their formative forces in the development of the United States. To this development the energies of both have contributed. The Puritan has been the tower of strength; the cavalier element when antagonistic, like friction in an electrical machine, has resisted and seemingly hindered but all the while power was being accumulated. The influence of the Cavalier may be less prominent on the formation of our republic, but because two parts of hydrogen unite with one of oxygen to form water, is oxygen, therefore, unnecessary? Our institutions are so deeply rooted in the perpetual that two centuries of unrestricted immigration have not perceptibly changed them. They appeal to the noblest qualities in all nationalities: immigrants assimilate with the type most congenial. Aided, therefore, from whatever sources, the energies of both Puritan and Cavalier will continue to be the vital forces in our national life. With such inherent energies stimulating its very fibre, public sentiment is not content merely to preserve, but seek reformation and perfection in continued development. One by one the elements discordant with perfect national unity are being eliminated. Significant is the sorrow at the untimely death of Georgia's son. The head lines read, "Henry W. Grady Dead," but back of the candid, loyal-hearted brother the North sees the New South. That New South, pausing over the grave of her brilliant, devoted son, beholds her resources, her possibilities, her privileges and duties—herself, as an important factor of our nation. The New South is wiser than the Old. She is discriminating as regards her highest good. The inspiration of northern industry courses through her veins. The hum of factories and whirr of machinery rise like a New England hymn. "There was a South of slavery and secession; that South is dead. There is a South of union and freedom; that South is living, breathing, growing every hour." North and South, universal education is elevating the masses; the dignity of labor is becoming more prevalent, loyalty and patriotism, which hold neither section in suspicion and estrangement, are supplanting intolerance. The result is inevitable.

What of the republic? The energies and virtues of the Puritan and the Cavalier are not dead. Dead! They are but straightened and strengthened by years of exertion and antagonism. They are wove and knit in the same fabric of our commonwealth. They permeate all the secret bonds of society; throb in every pulse of our national life, charging it with the tremendous meaning of an ideal republic. We, as a people, standing on the vantage ground of incomparable achievements, cannot but recognize that man in society, conscience in religion, strength and dignity in government, and the eternal permanence of individuality, emanated from the Puritan and the Cavalier; and that public opinion, conserving the wisdom and heeding the experience of the past, now moves forward in the path of reform, conscious that our national life must be perfected by interior development and progress.

INDIVIDUALISM IN SOCIETY.

MILFORD H. LYON, Iowa State University, Iowa City, Ia.

The development of society is directly dependent upon the advancement of its individual members. Slowly has the world accepted this vital truth. Slowly indeed has society learned the secret of its own existence, that government, religion, arts, sciences—all, are but agencies to build a man. Under the ancient theory of government the interests of the many were sacrificed to advance the interests of the few; individual welfare was subordinate to national greatness; the state was everything, the man nothing. True, the age of Pericles and the age of the Caesars produced illustrious men, but the masses were kept in ignorance. Hence, individual development was hindered, social progress was limited and their glorious civilization was doomed to decay. That the state is made for man, not man for the state, is the basis of modern social philosophy. The welfare of the individual must often be subjected to the weal of society but only that in the more perfect social condition thus attained the bounds of individualism may be extended. Lexington and Gettysburg proclaim the grand sacrifice of the citizen for the nation, but only that the priceless heritage of liberty might be transmitted to posterity.

It is on the recognition of the value of individualism that the new civilization can base its claims to perpetuity. When it dawned upon the world that it should not strive to make all men of one mind, but should allow the faculties of each to unfold themselves, that by diversity of characters, not by similarity is society benefitted, then began the true era of progression. Its results are already apparent; degradation has given away to development, empires have become republics, the divine right of kings has yielded to the divine rights of man. Under the old regime the current of thought flowed in a common stream. Here and there luxuriant vegetation lined its banks, but a vast desert extended far away on either side. Under the new dispensation, impelled by the mighty power of individualism, the current of thought is flowing in ten thousand channels, transforming the arid wastes to fertile fields, beauteous with flowers and rich with golden harvests. To such a civilization no boundaries can be applied—boundless as the universe are its possibilities. We look back across the centuries and vainly strive to discern the first beginning of man's evolution; future ages in turn will behold in us and our boasted culture but the crude and imperfect attainments of their semi-barbarous ancestry.

As social progress is proportionate to the growth of individual character, so the growth of character itself is proportionate to the cultivation of its two chief elements: personality, the likeness; individuality, the difference between men. Throughout all human life is a strain of similarity. Feelings and aspirations common to all mankind inspire every heart and make the whole world kin. These universal qualities form the nucleus of individual character and constitute its personality. Enveloping this inner life, as the veil of mist encircled the Grecian goddess, are the peculiar characteristics of the individual, the qualities which make you what you are as distinct from any other. Were it not for this individuality of being all life might have been centered in a single soul. Personality creates a bond of common feeling of mutual sympathy between man and man, and makes so ciety possible. Individuality produces differentiation in their character and makes society valuable. Personality draws men's attention to the same object; individuality from different directions. The cultivation of personality increases this common feeling among men, and strengthens the social ties; the cultivation of individuality brings out originality, opens up new fields of thought and widens societies' boundaries. In the proper development of the individual is included the cultivation of both these qualities.

It is within the seclusion of its own individuality that the soul retires to learn those lessons from itself which association cannot give. Here angelic messengers whisper truths unknown before, and the soul emerges from its secret dwelling to give the world the riches of its inner life, the riches of originality. It is not as a storehouse of knowledge that the mind of man attains its greatest usefulness, not as a factory where the old is merely changed in form, but as a fertile soil wherein is implanted the thought and experience of centuries, and out of the decomposition of this seed, nourished by original investigation, there springs into existence new thoughts and methods greater and grander than the