

old. Here is true progression, a progression only attainable by the full expression of the faculties of each individual in their own peculiar way. This creative power of the human mind is one of its greatest attributes. Upon it society is dependent for progression. For every truth, every principle that has blessed the race at some time originated in the mind of a single man.

In three ways is the mind of the individual effected: by what he does for himself, by what others do for him, and by what he does for others. Faith in one's self, hope from others' help, and charity for all mankind—these are the true graces of human character. To be well made, the individual must be self-made. What you are yourself, not what you have acquired from others, forms the foundation of your character. It is the message of God to your soul which, when uttered by your lips, the world stoops to hear. Association, like the constant intermingling of pebbles, but produces symmetry and smooths the rough exterior of man. Education forms not, only reveals the hidden treasures of the mind. Genius must be an inherent quality. To the mountain peaks of greatness there are no pathways—he who would reach the summit must clamber over rocks and scale the rugged crags, relying alone upon the sheer, unyielding, irresistible power of the manhood within him.

In the proper education of its citizens every state has a remedy for its ills. Crime is but the result of misdirected energy. Every person possesses capabilities for usefulness. Every life, like a block of marble, has within it a likeness of Divinity, only awaiting some hand to clear away the rubbish and lo! an angel stands revealed. Here is the mission of society, to surround its members with those conditions best fitted to bring out a full expression of their highest faculties. The character of one age is the index of its successor. The generation of to-day was fashioned by the hands of yesterday, and the present has the power to mould the characters of to-morrow. In no other way can the true end of social existence be realized but by the aim of each individual, both to develop his own powers, and, as a member of society, to aid the development of every other member.

The highest human advancement can be attained only by assisting others. It is the turning of the souls' rays out, rather than in, that illustrates and reveals the divinity of man. The triumph of self-renunciation is the grandest paradox of history. "He who seeks to save his life shall lose it", can call forth all ages to attest its truth. By his willing sacrifice of life for principle, Christ became the inspiration of the world. Only by the subjection of himself did Launfal find the Holy Grail. Alexander and Cyrus, Caesar and Napoleon, are but the symbols of the old civilization, when the many were subservient to the few; Luther and Montfort, Washington, Howard and Garrison such are the immortal names of history. Future generations will cherish the memory of the poor priest who left home and friends and devoted his life to aiding the lepers, while many a man who has gained renown through party service will be buried in eternal oblivion.

The bitterest enemy to the expression of individualism is the tyranny of public opinion. Society lashes the individual with its resentment if he departs from the path of established custom, yet it is this very disregard of custom, this pursuit of personal investigation, that moves the world. When the current of opinion is flowing parallel with my inner life, conformity is strength, for to my own power is added the force of others' thoughts. But when a man deserts his heartfelt convictions and heeds the sentiment of the masses, his individuality dies within him and he becomes a lifeless block upon the path of progress. A great man cannot always follow with the multitude. There must come a time in the life of every individual when his conscience tells him the majority is wrong. "These are the times that try men's souls." A corpse can float upon the wave, but strength and manhood are required to stem the tide. Better to be an exile braving Siberia's storms for the cause of humanity than a plant minion fawning at the feet of place and power. He who faces opposition must often suffer calumny and abuse, yet this is the common record of all reformers whom the world calls great. The hands that sow are not the ones that reap. The present plants with toil and tears; the future gleans the harvest. By their own age, earth's greatest benefactors are despised, rebuked, rejected; by the next, their ashes are collected, and embalmed among the holiest relics of the past. Yet it is well that society is constituted as it is. Unless the dissenter has principles that will stand the crucial test of criticism, they are not worthy to exist.

Great souls are strengthened by a versatility. The raging storm but toughens the fibres of the oak. More expression of personal conviction is needed in society to-day. Men of thought and action are in demand—men of firm will and steady purpose that having principles, dare maintain them.

Then let it strike home to every heart that only by self-reliance, self-subjection, and loyalty to principle, can the individual attain unto the full measure of his powers. Let society rise to her mission of individualism, a mission to be effected only by the law of love. "I am my brother's keeper" must be the universal sentiment of man, if the world is to be lifted out of its vice and misery. When the voice of poverty shall be heard in the palaces of the rich, when the appeals of the dwellers in darkness shall awaken a response in more than an occasional heart, when the strength of the strong shall be used always for the assistance, never for the oppression of the weak—then will individualism attain its most perfect development, and the crowning fruits of the new civilization become a firm reality.

LIBERTY.

W. B. MILLARD, Ripon College, Beloit, Wis.

One of the first of the intangible things of life with which we become acquainted is law. Almost as soon as the child begins to recognize the objects which he can see and touch he learns to understand the mother's gentle precept. He very soon becomes aware that the rules of the nursery, and the "must" and "must not" of the parents are just as real as any of the material objects that appeal to the senses. The first time, too, that he puts his little hand against that which can burn the fact is indelibly impressed upon his childish mind that there is natural law as well as parental law, and that when the laws of heat are violated a burn is the result. As we grow older and begin to reason about these things our sense of the extent and scope of law expands. It increases as does the horizon to the traveller in ascending from the depths of a valley the peak of a lofty mountain. And as we stand upon the summit of our thought, viewing the landscape as it recedes into the hazy distance, and observe that not only the physical world, but also the mental, moral, social, political and spiritual worlds are governed by fixed, immutable laws, we begin to gain some conception as to the magnitude of the realm of law.

If there is anything that seems to act with utter disregard of all law it is the stray thought that darts into the mind, coming unexpected, uninvited, unwelcome, it may be apparently from nowhere, and having no cause for its appearance. But mental science tells us that the laws of thought are as clear cut and as definite as the laws of mathematics. No particle of matter ever gets so far away in space or exists for so long a time that it is released from the laws of physics and chemistry. There is no department of human activity that does not have its code. When we step into the parlor we come within the jurisdiction of the rules of etiquette. As we enter the counting room we find everything running smoothly along according to the laws of business. When we visit the shipping wharves we observe that the hurry and bustle going on about us is all directed by fixed rules. Our lofty court houses, gloomy jails and liveried policemen are forcible reminders of that most important branch of law which has for its aim the protection of society, known as the criminal law. Within the innermost consciousness of every man there is a still, small voice that tells him at certain times that what he is about to do is wrong. It tells him in language unmistakable that his contemplated conduct is in violation of the great principles of righteousness. Men call it conscience, but a better name is a Voice from Heaven. This divine voice affords us internal evidence of the most definite kind that there is moral law—law which in importance and authority transcends all other obligations known to mankind.

In short, observation, philosophy and intuition combine to impress upon us the fact that the domain of law must necessarily be as far reaching as space, and its period of operation as perpetual as time. No flight of imagination can place us beyond its reach. By no effort of the intellect can we conceive of a place, circumstance, condition or state of being, of any kind whatsoever, that is not subject to its own peculiar laws. Wherever we go, whatever we contemplate, we find ourselves surrounded by omnipresent, unchangeable, eternal law.

And how beneficent a thing is law! It gives us certainty or uncertainty. It gives to man that upon which he may de-