

into action whenever the principles which govern the life of man in association are disregarded. This truth is not sufficiently appreciated. Yet on a lower plane the lesson has been forced home to us. We realize that it is well worth our while to give our time and attention and to spend thousands of dollars on protecting our slums from being infected with contagious diseases, such as the small-pox. Why? Certainly not primarily because of our interest in the individuals who dwell there, for if this were so there are other ills they suffer from that would cause us at least equal concern. Is it not because they cannot be attacked without our participating in the danger; we are members of the same body. Cannot we carry this truth a little further and realize, not in a general way, but concretely that it applies to moral and spiritual as well as physical interests. If, for instance, our lives as individuals, more particularly in childhood are moulded and fashioned by the corporate mind and corporate will of the community, does it not behoove us to at least ask ourselves if we are individually concerned in the development and maintenance of such public mind and will? The great informing power or principle which is determining the lines along which social development shall run may be involved in mystery, and we may be no more able to explain its method of action than we can how the cells of the human body find expression as a personal being, but we surely are justified in assuming that, as in this last case each cell possesses to some extent the capacity of realizing or failing to realize and fulfil its proper function, and thus increasing or impairing the power of the man, so in a community, in a people, in the race each individual possesses the power of enhancing or retarding its development as a whole. For instance, associated with all organized groups of men there is a public conscience. It may lack in definiteness, but none the less it is a reality expressing itself in religious, political and social life. How is it formed? This at least we may venture that each individual plays a part in its formation. Do we sufficiently realize the extent of this responsibility. If a country is ill-governed, if crime is not treated as such, if morality is of a low order, if ignorance is permitted to take the helm, depend upon it the public conscience is at fault. You may plead that such evils are due to bad representatives, weak and incompetent officials, imperfect legislation, the indifference of the masses to the claims of wisdom, but this condition of affairs is only possible when public opinion permits the election of such representatives, the appointment of such officials, the imperfection of such statutes or the usurpation of ignorance, and the saddest feature of the case is that too often it obtains not because the majority of the community is ignorant or vicious, but because men fail to realize their responsibilities in this respect; are blind to the tremendous issues involved.

Some little time ago a hackman in New York overcharged Samuel Clemens (Mark Twain) fifty cents. Rather than submit to the extortion, he, at the cost of much valuable time, took the matter into court and was subject to annoyances that an amount one hundred times larger than that involved would not have repaid him for. He did this because he, for one, realized that it is a duty imperatively laid upon every good citizen to see that all laws and regulations are