

A STANDARD OF VALUE.

In the investigation of this subject it is essential, in the first place, to explain certain collateral considerations. A preliminary, but, at the same time, a fundamental question, would be: "What is right"? A frequently heard judgment is: "For this is right," which would lead one to infer that accommodation does not apply. No account is taken of the difficulty. No regard is paid to the actor—the standard is clearcut and straight, without alternative, demanding specific choice at every stage. This life rule has been, in all ages, the inspiration of every noble deed; by it Martyrs have gone cheerfully to the arena or the stake; it has been the solace of the defeated and the comfort of those who have felt themselves out of harmony with the popular thought of their day. Granting such a view, it would be impossible to conclude otherwise than that "Might" is not to be the criterion. Ideas must hold sway through their own intrinsic worth,—not by virtue of the eminence of those who advocate their promulgation.

With such a conception of right, what will be the work of a citizen in state concerns? To answer this interrogation, it would be pertinent to inquire what "State" and "Citizen" mean. The State should be the voluntary union of complementary elements for Mutual culture; that is, it provides the field for individual and collective accomplishment. Though parasites do perform functions in the scheme of nature, a state unit must be the antithesis of such, for a citizen's part in state work, is, to produce his quota for the total return and to considerately consider the contributions of his colleagues.