

strength of a state depend far less upon the form of its institutions than upon the character of its men. Not long ago a writer in the London Times touched upon this thought in the following words:

"That which raises a country, that which strengthens a country, and that which dignifies a country—that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the hearts of millions, and bows down the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne, crown and sceptre of a nation—this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of character, the true heraldry of man."

Men of character are not only the conscience of society, but in every well-governed nation they are its best motive power, for in the main, it is moral qualities and moral strength that rule the world. Napoleon said that even in war the moral is to the physical as ten is to one. The strength, the industry and the standard of civilization of all countries depend upon the distinctive character of their people, and the very foundations of their civil security rest upon this personal quality in their citizens. John Stuart Mill truly observes that, "even despotism does not produce its worst effects so long as individuality exists under it; and whatever crushes individuality is despotism, by whatever name it is called." In a nation such as ours, where law, liberty and opportunity are the foundation principles upon which public institutions rest, it is the individual who is paramount. His moral character, intellectual outlook, and unselfish interest in the state determine its condition.

Good citizenship demands that the individual shall endeavor to make the most of himself. Assuming that he strives to develop a moral character and that he has an adequate appreciation of the privileges resulting from the application of the principles of liberty and law to his national institutions, it is only reasonable that he should seek to inform himself as to the meaning and purpose of those things which are fundamental in the government of the community in which he resides. For example, a cursory reading of history is sufficient to impress upon one's mind how frequently the meaning of the terms liberty and law have been misunderstood and the principles for which they stand misapplied. It is said to be the primary virtue of every highly-civilized people that they love liberty and they love law, but law and liberty cannot rationally become the objects of their affection unless they first become the objects of their knowledge. The same studies properly directed will lead to a knowledge of both. Neither alone can be known because neither exists without the other.