

stitution of some foreign system in whole or in part in this country. It seems to me that the advocates of such a scheme have forgotten this is America and not England, or France, or Germany. Whether our system is better or worse than theirs is not now the question, nor is that necessarily of any consequence. If, for example, the English system were the best in the world, that would only mean that it was the best for England. To adopt a ready-made system might seem to be a very easy way out of our difficulties, but it would be a very foolish way. This does not mean that we cannot learn from the older countries, but whatever we learn must be made our own, digested and assimilated, before it can be of any use to us. The "working out of our own salvation" may be slow and painful, but it is the only way. President Dwight's words may well be pondered: "The end which we have in view is not to be accomplished by a sudden and entire breaking away from what has been established, or by

imitation of what is done by others who may be under conditions and influences quite different from our own."

(3) There must be on the part of all of us a willingness to acknowledge facts however unpleasant. A fact cannot be looked out of countenance, neither can it be gotten rid of. If, then, either college men or school men find by careful, searching inquiry that there is something wrong in their own system and that its removal would benefit them and others, let them remove it. "Is it I?" is a much better way of getting at a trouble than by looking to see if there is not something the matter with the other man. It is not only more likely to right this particular wrong, but it puts one in the proper frame of mind for improvement in general. In this work we may well take Lowell's words for our motto: "It is a man who is sacred, it is his duties and opportunities, not his rights, that now-a-days needs reinforcement: it is honour, justice, culture, that makes liberty invaluable."—*The Academy.*

### "PATRIOTISM AND POLITICS."

IN conclusion, I shall presume to suggest, with all deference, a brief outline of what appear to me the most efficient means to preserve purity of elections and to perpetuate our political independence. Many partial remedies may be named. The main purpose of these remedies is to foster and preserve what may be called a public conscience. In the individual man, conscience is that inner light which directs him in the knowledge and choice of good and evil, that practical judgment which pronounces over every one of his acts, that it is right or wrong, moral or immoral. Now, this light and judg-

ment which directs man in the ordinary personal affairs of life, must be his guide also in the affairs of his political life; for he is answerable to God for his political, as well as his personal, life. The individual conscience is an enlightenment and a guide; and it is itself illumined and directed by the great maxims of natural law and the conclusions which the mind is constantly deducting from those maxims. Now, is there not a set of maxims and opinions that fulfil the office of guides to the masses in their political life? The means which I propose are:

First, the enactment of strict and