

any other man. Much of this spirit is due to the influence of men qualified to be leaders and to understand political questions, but who say, "I don't care for politics, it makes no difference to me who rules," and who perhaps do not take the trouble even to cast their votes.

It is often said "politics are so corrupt and disgusting that I can not endure to have anything to do with them." This excuse might be allowed if you would refuse to swallow food because your throat is sore, to bury a corpse because the effluvia is nauseating, to fight a fire which is likely to burn your house because the heat and smoke are uncomfortable.

Again some are afraid of the malign attacks of their adversaries or of the temptations of public life. These excuses are as cowardly as the former. If one's reputation is good for anything he can make no better use of it than to offer it upon the altar of his country. That man whose purity of character cannot be exposed for the public welfare is likely to do but little good for himself or the community in which he lives. Even if his character is put in jeopardy it is incomparably small in the balance against the health of the nation. The excuses commonly advanced for inaction but go to confirm and add weight to the opinion that our situation is desperate, and if that is indeed true there is no hope for us unless our honest and competent citizens will arouse themselves as one man to action.

But some may say "all students can not become law makers and magistrates; our attainments and energies are needed to serve our country in other callings. We can not all become professional politicians." We do not want them to become professional politicians. Professional politicians could not be if our society were not permeated with ignorance and corruption, but there is no good reason why any college bred man with an ordinary degree of intelligence and common sense should not have a clear idea of the political issues and party principles of the day. Any such man's mere vote and opinion has great influence and he has no right to withhold the one or to conceal the other. Then again a man's ability to be useful in any calling depends largely upon the welfare of the state and the prosperity of himself and his fellow citizens. Therefore if he is devoted to his profession, he should all the more be devoted to the state, and its interests should on no account be neglected because with it is associated everything relating to our present life.

Another fallacy very misleading and more dangerous because of its