

Thus far liberty-loving Canadians cheerfully own the voice divine.

But the scene changes. From the time that Camillus raises' to the Goddess Concord, a temple at the foot of the capitol, the Vox Populi becomes so faint that it is almost impossible to follow its utterances. The period of prosperity and foreign conquest that succeeded this happy union of Patricians and Plebeians brought wealth and ease. Romans became effeminate, luxurious, and corrupt in morals; so that from the death of Cato to the dissolution of the empire there does not appear to have been a single permanent reform effected by the voice of the people. The momentary success of the Gracchi hardly survived their death; and when the people, destitute of the sturdy virtue of their ancestors, accept the Dictator, Cæsar, the Vox Populi ceases to be the Vox Dei, and ere long Rome has become one of the four great empires that have been, but are not.

In the whole history of this wonderful nation, the reverent student hears the voice of God, and sees His hand preparing the world for the great central fact of all history; the culminating act of the grand drama of the universe, the crucifixion of the Son of God, and the establishment of the fifth universal monarchy, the Kingdom of Heaven. For all history, sacred and profane, in its broader sense, is a unit, and "through the ages one increasing purpose runs; and the thoughts of men are widened with the process of the suns"—widened as to be able to receive God's last stupendous revelation to man in Jesus Christ, whose coming manifests to all how intense is the interest of the infinite Creator in this speck of His Creation. "O earth, thou grain of sand on the shore of the universe of God; thou Bethlehem amongst the princely cities of the Heavens; thou art, and remainest, the loved one amongst ten thousand suns and worlds, the chosen of God."

W. C. V., '94.

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MAN has soared to such a height in power and knowledge, that he sometimes thinks he is above all law; that he is master of all things and is subject to nothing. A brief examination, however, reveals the vanity of such thoughts. Consider him in what way we choose, and we cannot fail to see that he is not free to do entirely as he wishes. In the first place he is subject to the desires and needs of his own body which are constantly making demands upon him. From his earliest existence he feels the cravings of hunger and thirst. These are no easy task-masters. They force the savage to brave the dangers of