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EDITORIAL COMMENTS.

AS man's actions should be guided by Reason, so Reason has certainly, till quite recently, directed man to do things with a view to the relation of the parts to the whole, of the things of smaller importance to those of the greater, of the beauty of detail to the beauty of the finished work. This law of proportion, this law of order and of the subordination of what is less to what is greater is the indication of the presence of Reason in any work of man. Where order and the sense of proportion is lacking, work loses its reasonableness, loses its character of permanence, and loses its attraction for mankind.

In the governments of nations may be seen what is meant by the sense of order and proportion. The Grecian States fell before the power of Macedonia because there was no sense of proportion, no order or system in the means taken for defence—nothing was in harmony, all was individual effort. On the other hand, the Roman power lasted for many centuries and when it died transmitted its genius to the Papacy. Why is it that there is this stability in one

and not in the other? It is because Law, System and Order were unrecognized by the Greek but were the ground-work of the Roman idea. The Greek was opposed to Law since he conceived that it warped individual liberty; the Roman was opposed to Liberty since he conceived it to be but another word for lawlessness. On this account Greece has left its mark upon the world through individual genius—in which indeed due regard was shown to proportion and harmony—but has left but little impress upon history as a governed community because in its methods there was too little order and too little harmony. Rome has left little originality, little individual work, but has influenced the world (and perhaps will influence it till the end of time) through its perfect organization, through its subordination of the individual to the elevation of the community.

The efforts of modern peoples have perhaps been directed towards the reconciliation of these two principles—the principal of Law and the principle of Liberty. If this is the aim of modern civilization, it is the noblest one that can be conceived. There is nothing indeed irreconcilable in them; both emanate from the Same Source; both are the heritage of the human race; both are qualities of mind, one tending to freedom of thought, the other to the control of that thought within reasonable bounds.

Yet, in an imperfect state of development, the principal of Law is by far the more important because the mind is too untrained to make it advisable to indulge in a great deal of freedom in thought or action. This will account for the good office which the Romish Church performed in the Middle Ages, when it controlled the affairs of half-barbarous Europe. When a community is not fully developed, when its habits are rude and its reason but half awake, its thought and action must be curbed, or dire will be the results. So it is with the individual. Law is a necessity in childhood but when the child begins to ask the why and wherefore, then should the Law relax gradually till the time arrives when Reason may exercise full sway and become a Law unto itself—this is Freedom.

At school a child is placed under great restraint; in the University a young man is given certain liberties within clearly defined limits. Certain regulations are to be observed, a certain amount of work is required but apart from that the student is free. So much for Law as regards the authorities of the University.