

society, the obligations for mutual service and protection that run through the mass of different classes and professions. Already from the men who are giving the most and the best service to the world, we hear less of independence, personal rights and freedom, and more of what they owe to their generation.

They are forming a new order of nobility whose patent of lordship depends upon the accuracy with which they perceive and the faithfulness with which they discharge their obligations. They are giving a new accent and meaning to the phrase "*Noblesse oblige*," showing that they only are of the nobility who willingly acknowledge that they are bound.

#### CONSTANTINE AND THE CHRISTIAN RELIGION.

In reading the history of Rome we are struck by the changes in the national life. None of these are more interesting than the rise of Christianity. And no character is more worthy of our attention than Constantine. The Christian faith seemed to have slumbered for centuries, apparently waiting for some one who possessed the ability and courage to nourish it in opposition to Paganism: to place it upon a more equal footing with the old established religion. Such was Constantine's mission. Coming to the throne along the dangerous pathway of war, he acquired that stern discipline that is so essential in combatting an established custom or belief.

He was decidedly Roman; cruel, persevering and possessing a far-penetrating eye. He emerges from the struggle for empire leading his last rival, Lucinius, to adorn his triumphal progress to Rome. Both Christianity and Paganism counted him their champion. We do not attempt to say what was his belief. His political sagacity alone would determine his choice. He was too great a statesman to approve of the rotten and superstitious system of Paganism. For years thought and strength had come from the Christians. Even amid the upheaving of political and social customs the new religion persistently maintained its existence. With the aid of army, nobility and wealth Paganism could not keep it down. Constantine saw that this dogged determination and rigid principle would eventually conquer. That was a critical moment for Christianity. Constantine could have cast the strength of his army into the scale against it, thus making persecution still more bitter, or he could enlist in its cause. He chose the latter course, but refrained from a very vigorous persecution against Paganism. He instituted a toleration that delights and at the same time surprises us. The Christian party had nothing to complain of. Henceforth it looked upon him as its protector. His power and superior ability secured the submission of other leaders. Newly erected public buildings were by his direction dedicated to the new faith.

But this was not the only reason why the national religion went down. He took away its power. For years its main strength was the superstition and awe which had hung around its temples, deities, and even Rome herself. The city that had stood before her enemies for so many years and had witnessed the rise and fall of so many usurpers, was the resting place of the Emperors. Their images were looked upon with much reverence, and around their names had gathered the misty halo of superstitious awe. Citizens in Rome though themselves in the very presence of God. They looked upon their deities with too much awe to question their real worth. To insinuate that they were not all-powerful was a crime, expiated only by death. To take away those influences was to strip Paganism of half its power. It could not stand before the cold, impartial scrutiny of sound sense and enlightened judgment. Constantine, when he made Constantinople the capital of the Roman world, inflicted a fatal wound upon the

religion of his country. Turning away from idolatrous Rome, the Christian advocates went to Constantinople as their haven. There, under the protection of their ruler, they could nourish their faith. It gained strength rapidly and when the dark days of persecution again came, it was a power not to be conquered. It was one of the elements of Roman civilization that were to baffle the barbarian Northmen and wild Arabs. We make our laws in accordance with it. It is our consolation and guidance. Constantine, the first emperor who offered it protection, deserves our respect. This alone should make his name immortal.

#### OUR FOE.

Great and strong our foe behold!  
 Can those forms to whiskey bound,  
 Have the power our strength to hold,  
 And spread woe and misery round?  
 Must we the valiant and the strong,  
 With hearts and homes so bright,  
 Watch our foe gathering strong,  
 To vanquish virtue and the right?  
 Will they be victors in the fight,  
 And our grand cause fall so soon?  
 But if they claim the fight,  
 What then shall be their doom?  
 They'll fill the air with shrieks of woe;  
 They'll crowd a million prison cells;  
 Then they'll reap as now they sow;  
 Then they'll throng the road to hell.  
 Their hands of voting men  
 The deeds of mud'ers approve;  
 And name the place and when  
 Saloonists shall with safety rove.  
 Temperance men brave and loyal,  
 Let us beat them by our voting!  
 Of all duties 'tis most moral,  
 Vote according to your living.

#### THE JOURNEY.

Jack an Jill  
 Went up the hill  
 To fetch a pail of water.  
 Jack fell down,  
 And broke his crown,  
 And Jill came tumbling after.

Often have we heard the comparison of life to a drama. "The world is the stage, each appears performing his part, disappears and is forgotten ere the last sound of his footsteps have died away." And if the man who wrote that made him self famous why can't we, by comparing life to the journey of Jack and Jill? Our text is a good one,—far better than the stage. Therefore our comparison may go down to posterity, known not on account of beauty or keen wit, but only as understanding and rightly interpreting life.

Life is a grand subject. Philosophers have striven in vain to fathom the mystery of the slender cord that separates us from the unknowable hereafter. Centuries have been spent by the wisest men upon the world's records, to pierce this impenetrable veil. Yet research has not been wholly lost. Some time ago several of the most learned physicians of the country, of whom our city and University should be justly proud, viewed at the deathbed of an unfortunate victim, by the aid of a powerful instrument, the form of his soul as it forsook its earthly habitation and ascended to heaven. Furthermore, the studies of the old philosophers have been re-