

# An Hour with the Editor

## GIVING AND RECEIVING

What "it is more blessed to give than to receive" is one of those sayings that we all use without taking the trouble to think what it means. If we say to a man that it is better for him to give away what he has than to receive more, he will be very likely to set you down as a dreamer, a mere idealist, for he will tell you, and rightly so, that there could be no giving without receiving, for how can a man give what he has not? Of course the expression is true in a limited sense. The pleasure of giving is greater than the pleasure of receiving. We gratify ourselves when we give to others, and their happiness becomes ours. But this is only a minor phase of the question, for the principle has a very wide application, affecting as it does not simply cases of isolated gifts, but the whole character of one's life.

There are two classes of individuals, those who live for themselves alone and those who live for others as well as for themselves. The former think of everything as it will affect them; a dominant thought of the latter is how what they can do will affect others. Both classes seem necessary. That the latter are more blessed than the former does not imply that the former are not blessed at all. Altruism is better than selfishness, but without a certain degree of selfishness altruism would work in a barren field. The combination of the two qualities is better than either alone. A man who can surround himself with some of the varied agencies whereby society is shaped and controlled, and can also so employ those agencies that all who come within the sphere of his influence, is made better or happier, comes very near to occupying an ideal position. Unfortunately such people are in the minority. Success in accumulation is likely to beget a desire for greater accumulation, and the demands of self frequently blind our eyes to what is due to others. Yet most of us are fortunate enough to know some, at least, who possess not only the ability to accumulate wealth or influence, but know how and are ready to employ them for the benefit of others. Such men, having had the experience of both, will bear evidence to the truth of the statement that it is more blessed to give than to receive, they will readily admit that there is greater pleasure in using their power for the good of others than there was in acquiring that power.

But there are other things besides wealth and influence that one can possess and can give to others. It is not easy to define it in a word. It might be called sympathy, if it were not that sympathy is often used in a sense implying a species of superiority on the part of the sympathizer, a species of condescension, albeit a kindly condescension. There are persons, whose lives are wholly self-centred. To themselves they are the centre of the Universe. They judge everything from the manner in which it affects them. A story is told of a little boy, who was doing something that he was told he ought not to do, and as he was in the act there came a terrific flash of lightning and deafening thunder. The little fellow looked up to the sky and said, "You need not make so much fuss about it." To the little fellow the thunder storm was sent because he had been naughty. Some people never get over this notion. Everything is to be judged as it affects them. Everything that happens relates to them in some way. Their thoughts always centre inwards, never expand outwards. Their own sorrow, if they have one, is the only sorrow in the world. They seek for happiness, but never find happiness because it is not to be found by seeking. They dread the future because they fear it may in some way be hurtful, and yet their experience ought to tell them that our worst troubles are the things that never happen. Even death, when it comes to others, is regarded as to some extent a visitation upon themselves. On the other hand, there is the nature that looks outward always; that thinks about what others have a right to expect, of what will be of advantage to others, a disposition that looks upon self as only a part of things and by no means the centre of everything. To one of this nature the pleasure of giving is great indeed, not merely the giving of things, for that is of minor moment one way or the other and must be limited in its scope, but the giving of thoughts, of kind words, of encouragement, of gentle counsel, of forbearance, of appreciation and of sympathy in a broad sense of the term. This sort of giving brings with it its own blessing. Best of all, it keeps the heart young, and so that the heart is young one can afford to smile at the haste of the years in passing.

This is the sort of giving that brings with it the greater blessing, and it is in every way compatible with business enterprise and reasonable thrift. To think about one's self too much is an error of the first magnitude, for self is a greedy monster. No matter how much it is fed, it is never satisfied. Its cry is always "give, give." Its hunger is eternal. To enjoy the blessing of giving, give yourself. If you can afford to give material gifts, so much the better; but in the strife of competition the great majority of people are unable to do what they would like to do in that way; but everybody can give something of themselves, to others, and if they do they will find it like bread cast upon the waters.

The world today is what it is because men have given themselves to it. Some of them gave their lives in defence of truth or for liberty or for some other great principle. Others have given their talents. When opportunities have presented themselves for their individual

aggrandizement, they have refused to take advantage of them, but have been content to make to the world a gift of their achievements. Professor Agassiz, the illustrious geologist, was once asked why he had not turned his great talents in the direction of money-getting, for he was one of those who by his discoveries enabled others to become wealthy. His reply was that he had no time to make money. When the British Association was in Victoria in 1898, one of the visitors said that he saw upon the street cars some of his inventions in electrical machinery. The person to whom he spoke said, "Then you must be a rich man." His reply was, "No, I am not rich. I did not even patent my inventions, but gave them to the world." There have been, and doubtless there are today, men in public life, who might have taken advantage of their positions to amass wealth, or whose talents, if directed to purely selfish purposes, would have put them in affluent circumstances, and yet who went, or are going, through life almost on the ragged edge of poverty. They are giving themselves to others in the broadest sense of the term. It is often said of such men that they love power for the sake of power; but in most cases this is an injustice, for they love power because of what they can do with it for the good of their country. Men and women give themselves often to the upbuilding of the race, to the alleviation of suffering, to works of mercy and good will. Florence Nightingale gave herself to the suffering soldiers in the Crimean war; the nation gave her all honor. Wherein do you think she was the more blessed, in what she gave or what she received?

## IRISH HISTORY

In references to Irish history mention is often made of the Pale, and as a rule it seems to be taken for granted that every one knows what is meant. Thus Theobald in his history frequently mentions it, but he nowhere tells what he means by it. Speaking generally, it means the part of Ireland which acknowledged English rule. The word itself means the same as limit. It came into use in Ireland in the reign of King John of England, who divided that part of Ireland, which acknowledged his sway, into twelve counties, namely, Dublin, Meath, Kildare, Louth, Carlow, Wick, Wexford, Waterford, Cork, Kerry, Tipperary, and Limerick. This would comprise rather more than a third of Ireland, being those counties forming the south, southeast and a part of the east of it. Later the Pale became very much restricted, and it is necessary, if one would understand what is meant by the term, to know the period in respect to which it is used. In the reign of Edward III. it included only Dublin, Carlow, Meath and Louth. Within the Pale the laws of England were administered as nearly as might be; outside of it, and to some extent within it, the Brehon Law prevailed.

A word may be said in passing as to the Brehon Law. This was the ancient system of Irish law. No one knows its origin, which is lost in the mists of antiquity. Edmund Spenser, the poet, who lived at one time in the Pale, thus describes it: "It is a rule of right unwritten, but delivered by tradition from one to another, in which oftentimes there appeareth great share of equity in determining the right between party and party, but in many things repugning quite both to God's law and man's." Spenser's chief criticism of the Brehon Law was that it permitted a murderer to compound with the relatives of his victim and by giving them what they deemed a proper recompense to go unpunished; but in this respect it was not in any way different from the fundamental laws of England and Continental Europe. The Mosaic law requiring a life for a life was doubtless intended to check the practice of murder, which had become common when it was so easy to escape punishment for it. The Brehon Law seems to have been reduced to a definite code previous to the time of St. Patrick, who is said to have made some changes in it, and while it is true that it was preserved chiefly in the memory of the judges, there are written statements of it dating from the Fourteenth Century.

The Brehon were hereditary judges. In the old Irish writings the word is spelled *Breitheamhuin*. These judges administered justice in the open air. They sat upon a few clouds of earth upon some convenient elevation, and promulgated their decrees in the presence of their whole clan. Their rude courts seem rather to have been courts of equity than of law, for while precedent governed them to some extent, they held themselves free to decide every dispute according to the very right of the matter. Another name for this remarkable and ancient monument of human wisdom and experience is the *Sanchus Nor*. This was undoubtedly in part reduced to writing in the Sixth Century, and the documents that are yet extant refer to a still older codification, which, it was alleged, was made by Cormac Mac Art, who was king of all Ireland in the Third Century. It may be added that the Brehon Law was, during the last century, compiled from all available sources and published.

The reverence of the Irish for their ancient laws and their hostility to the innovations, which the English sought to impose upon them, made the assimilation of the two races impossible. The great difference between the two systems related to land tenure. In Ireland the individual ownership of land, the payment of rent, the obligations of feudalism, the law of primogeniture, and, in short, almost everything that distinguished the social or-

ganization of feudal countries were unknown. Hence when the English King came and dealt with the land as their own, giving it to whomsoever they chose, dispossessing families, which for uncounted generations had been free to come and go over it as they saw fit, using for their own purposes what was not being used by others, it is not surprising that a feeling of intense antagonism was raised, a feeling which even today has not passed away.

After the English occupation what was known as the Treaty of Windsor was agreed to, by which Roderick O'Connor, who was recognized as Ard Rhi, or chief ruler of Ireland, acknowledged himself to be the vassal of the English King, but it was stipulated that within the Pale the Brehon Law should be applicable to the Irish people. Thus there grew up two divisions of the inhabitants, the English immigrants and those who chose to accept English law, and the native Irish living according to their ancient customs. Only one result was to be expected, and it was not long in making itself manifest. The treaty was scarcely signed, when war broke out, and it continued almost without interruption for four hundred years. Chiefly responsible for this was that man, who had a very genius for mistakes, Prince, afterwards King John of England. At twelve years of age John was sent by his father to receive homage from the Irish lords, but their lack of what he chose to consider refinement led him to treat them so scornfully that the whole people became indignant and violent rebellion broke out.

## LEADERS OF HUMANITY

Lao-tze, a contemporary of Confucius, cannot be ranked with him in his influence upon the development of Chinese civilization, but his teachings supplemented those of the latter to such a degree that they had undoubtedly a formative influence of a very powerful kind upon Chinese philosophy. He taught the duality of man's nature, claiming that he emanated from the spiritual, rested temporarily in the material and finally returned to the spiritual. In his philosophy he was guided by reason alone, declining to admit that traditions or the teachings of those who had preceded him ought to influence his conclusions. From the contemplation of things as they are he sought to deduce how they had originated and to forecast what they would become. In the beginning there was, he taught, Silence and the Void, and these produced what he called Reason, which in its turn produced motion, and out of motion came the visible Universe animated by Reason. The difference between this and the language of the opening chapter of Genesis is not very great, for there we are told that in the beginning the earth was without form and void, and that the Spirit of God moved upon the face of the waters. In the Gospel of St. John we have the same idea, that all things were made by "The Word," and the writer of the Epistle to the Hebrews teaches the same thing. Thus we find Lao-tze teaching six hundred years before the Christian Era the fundamental doctrine upon which we base Christianity. That the Chinese race preferred the materialism of Confucius to the spiritualism of Lao-tze does not render the latter any the less a leader of humanity, especially as we have no means of ascertaining how wide his teachings extended at the time, or what may be possible in the future in the way of a revival of them.

Meng-tse, called Mencius by the Roman Catholic priests, lived about two centuries after Lao-tze, and he taught what seems to have been a combination of the teachings of Confucius and Lao-tze. He does not rank with either of them as a great leader, but his name may properly be mentioned in this series, as he was unquestionably one to whom millions of men at one time looked for guidance.

Before taking leave of the leaders of humanity which Asia produced, one other must be mentioned, who, in the profundity of his conceptions, may be ranked with Moses, the Guatama Buddha and Confucius. The reference is to Zoroaster. He is undoubtedly an historical character, although very great doubt exists as to when he lived. In this respect he occupies much the same position as Buddha, and the probable explanation of the great inconsistency in the matter of dates is that the Zoroaster of the Parsees, who lived about 550 years before Christ, was really the person who formulated the doctrines as they exist today, but that he was only one of several great teachers, although the latest of them. Aristotle said that Zoroaster lived 6,000 years before the Trojan war, and this would be somewhere about 10,000 years ago. Various other dates have been assigned to him, and there seems to be a general opinion among modern investigators that he may have been a contemporary of Moses.

It is also reasonably certain that Zoroaster was in his early life a priest of the Fire Worshipers, and that he abandoned that cult and became a teacher of Monotheism. Zoroaster taught there is one Supreme God, who is "the creator of the earthly and spiritual life, the lord of the whole universe, at whose hands

are all the creatures." The desire of man, he said, should be for "immortality and wholeness." Purity in thought, word and deed should be the object of life. The object of these articles is not to analyze the teachings of any of these great leaders, but it is well to bear in mind in attempting to judge of the place of Zoroaster that he laid down principles, which we recognize today as fundamental. These may thus be summarized: A Supreme Deity, the dual nature of life, the limitation of the power of death, to our physical natures, the continual struggle in the universe of powers, one working for life and the other for its destruction, the duty of man is to obey the commandments of God, that death is the result of disobedience, that a divine spirit constantly strives with man and cannot be successfully resisted, that obedience to the will of God is rewarded by immortality, that man should pray to God and worship Him, that we owe all we have and are to God, that everlasting life is the reward of the good, and that punishment in another life awaits the evil.

It is difficult, and indeed quite impossible, for any one to estimate the influence upon mankind of such a teacher. That it extended to the Jews, from whom we have derived our theology, is absolutely certain, that it found its way into India and affected the development of Buddhism is likewise certain, and it is also known that it influenced the thought of the Grecian philosophers, whose teachings today are followed unconsciously by the Christian world.

## Stories of the Classics

(N. de Bertrand Luyon)

### ULYSSES AND CIRCE

#### The Longing of Circe

The rapid years drag by, and bring not here  
The man for whom I wait;  
All things fall on me: in my heart grows fear  
Lest I may miss my fate.

I weary of the heavy wealth and ease,  
Which all my life enfold;

The fountain's sleepy plash, the summer breeze  
That bears not heat nor cold.

With dull, unvaried men, my maids and I  
Plod through our daily tasks;  
Gather strange herbs, weave purple tapestry,  
Distil in magic flasks.

Most weary am I of these men who yield  
So quickly to my spell—

The beastly rout now wandering afield,  
With grunt and snarl and yell,

Ah, when, in place of tigers and of swine,  
Shall he confront me whom

My song cannot enslave, nor that bright wine  
Where rank enchantments fume?

Then with what utter gladness will I cast  
My sorceries away.

And kneel to him, my lord revealed at last,  
And serve him night and day!

—Cameron Mann.

Soon after Ulysses had left Troy, so the old story goes, his shipmates, overcome by curiosity, took advantage of the fact that their master slept, to open the huge leathern bags that King Æolus had given them, and forbidden them to unloose, whereupon raging tempests fell upon them, storms coming from the north, south, east, and west, for King Æolus had secreted the hurricanes in the leathern bags, that Ulysses, whom he favored, might be sure of a safe journey to Ithaca.

Therefore King Ulysses was separated from his comrades, for the ships scattered in all directions, and were driven ashore at an island called Laestrygonia, where a race of giants dwelt, and where Ulysses endured many and severe hardships. Escaping from this place, he embarked again to encounter once more the most fearful storms, and to be driven to land in the country of the one-eyed Cyclops. So when at last the ship, weather-beaten and leaking, found anchorage off the coast of a fair and peaceful country, the travel-weary mariners and their master were glad to land. For some days they rested quietly upon the beach, in the shelter of the grassy banks and the overhanging trees.

But Ulysses, adventure-loving and curious, could not remain inactive long, and, having sufficiently rested, he started one day to reconnoitre. He wandered at first through a thicket, but finally emerging to a spot where the trees grew less thickly, he perceived not far beyond the towers of a castle. Drawing nearer, Ulysses came upon a garden, through the bowers and arbors of which the palace shone fair and stately, its doors hospitably open.

But as Ulysses was about to enter the garden, a little golden-throated bird with purple wings flew out from a flowering bush, and made such a twittering and a fluttering, seemingly trying to drive him back, that Ulysses, always sagacious, and realizing that the gods took strange means sometimes to forewarn those whom they wished to keep out of danger, did just as the little bird seemed to desire, turned and went back to the beach to his waiting comrades.

But alas! the rest were neither so wise nor so valiant as their leader, with the exception, perhaps, of Eurylochus, who was very distrustful and courageous; and so they concluded that half the Greeks should remain on shore with Ulysses, and that the rest should, with Eurylochus as their leader, go up the bank and through the thicket, and entreat hospitality at the castle.

Everything seemed to favor them, for though the little bird flew out in warning, only Eurylochus heeded it, and his objections were speedily overruled. The soldiers had been living on shell-fish for a long time, and their appetites craved a more satisfying fare, besides they had the reputation of being a particularly gluttonous company; therefore, when, overpowering the fragrance of the blossoms in the garden, the scent of steaming viands was borne to them, they threw discretion to the winds, and, always with the exception of Eurylochus, sped up the steps and into the very palace.

Once within its portals, a bevy of charming young girls attended them, and fairer than they, seemingly more fair than anything the wayfarers had ever seen before, was one who, clad in diaphanous draperies, her golden hair in clouds about her, showed them all the wonders of the palace, and invited them to dine in the luxuriant banquet hall, where every seat was a king's throne, and viands were served on golden and silver dishes.

But such gourmands did they make of themselves, and their manner towards the wondrous lady and her companions was so disrespectful, that perhaps they deserved the dreadful fate that befel them. At all events the queen of the palace, who was no other than Circe, upon the conclusion of the banquet turned them into pigs, and drove them out into the sty, again with the exception of Eurylochus, who had kept himself in hiding, and seen all that took place, and who made his escape rather marvelously and returned to the beach and reported the terrible news to Ulysses.

Then the King of Ithaca realized that he could not afford to keep out of danger any longer, but must hie him to help his poor comrades. In the garden where he met the little bird before he saw Mercury, the messenger of the gods, who explained to him that the same little bird had once been a king, a very passable sort of king, but vain of his rank, and all the royal appointments, and that the lions and tigers and bears in the woods were formerly wicked and cruel men, whom Circe had bewitched as a punishment for their many misdeeds. Then Mercury gave Ulysses a little white flower, which should preserve him from the spells of Circe.

The enchantress met Ulysses, with a glad welcome, for some poets would have us believe that she had been waiting for him for many years. Nevertheless she tried all of her sorceries upon him, but to no avail. The perfume of the little white flower kept Ulysses immune. More than this, so courageous was this King that he dared to defy even the blackest magic, and drawing his wonderful sword, he would have cut off Circe's head had she not consented to break all of her wicked spells and work no more evil.

So all of the pigs were turned into soldiers again, and the little bird that had so longed to help Ulysses was made a king once more, but the lions and other fierce beasts were left unchanged.

For a long time Ulysses abode with Circe upon the enchanted island, before he remembered Penelope, and once more set sail to try and find his way back to Ithaca.

## DAMNING EVIDENCE

"Madam," says the agent of the black hand, "we have a photograph of you and Count de Cayleigh riding in an automobile. Send ten thousand dollars to us or we will publish the picture."

"What care I?" haughtily says the lady. "The Count is a gentleman in every way; and, besides, he is going to marry my daughter. There can be no scandal connected with my riding with him."

"That's not the point. It was a 1908-model car. With a low moan, the unfortunate woman sank to the floor, after giving a feeble indication that on reviving from her faint she would write a check for the hush money."

## BOTH WANTED

"Ha!" shouted the rich man, peering cautiously over the stairway. "I want you!" "Well," chuckled the burglar, reaching for the silver. "I'm at your service, sir."—Columbian Jester.

## ONE EXPLANATION

"Is it true your student lodger is studying astronomy?"

"Well, I think he must be. He sleeps all day, but at night he is always out."—Flegende Blaetter.

Billie Burke, the actress, says that real blondes are scarce. This probably accounts for the number of "just as good" substitutes in the market.—Youngstown Telegram.

"Care for anything else, sir? A little something sweet?"

"Yes. You may bring that girl over there in the black hat."

The "Good Roads" Number of the Colonist Sunday Magazine which was to have been issued today will appear next Sunday