

THE WORLD'S
PRESS IS SAYING

Estimates

important, and probably
ature of the week, was
the militia estimates un-
vision of Col. Hon. E.
But thanks to the fore-
minister in having an
the main items as well
policy printed in ad-
information of the mili-
te was more intelligent
and of corresponding
vice, than in almost any
The chief criticism
lon side were Mr. Mac-
Carvell, who, on the
th it the expenditure in a
mewhat superficial man-
ual to drill 40,000 can-
year was viewed by a
members on the opposition
od deal of misgivings
objections came rather
knowledge of the situa-
details of the project
in which it will be car-
is every reason to
annual credit cam-
made, will become one
of events of the year, and
forward to with keen an-
the youth of the country
than that, the parents
the boys will en-
and invigorating out-
the expense of the dis-
that the drill and dis-
they will receive, there
preparation for the up-
all do much for the up-
boys both mentally and
is safe to say that af-
nce of the summer there
voice raised against the
the House next session.

Naval Question

importance in the political
the past week was the
Navy question, which
the House of Commons
ering through the cloud
personality which char-
marked the discussion,
unmistakable outline
policy with regard
been or will be aban-
of its organization,
influence are left, but
es are to be discarded.
ent government did not
er with any definite
so far as we know,
policy at the present
parties stand upon
ground, that it is time
to provide some of the
has for years gone
present being purchased
taxes of other man-
Hazen, in the capacity
naval affairs, goes al-
ly to London, to con-
Admiralty, where there
ough consideration of
ween Canada and the
and a single end-
policy which will ensure
ation with the Admir-
maximum of efficiency in
Canada.

Whatever conclusion or
ed at will be submitted
for approval, and later
balance of the Canadian

Money Abroad

White, minister of fin-
ance of common, in the
on the bank act, re-
ar misapprehension, as
by which the big Can-
erate in the New York
erican markets. The
the street, hearing
banks have branch-
Chicago and other
border, naturally sup-
banks do business on
as they do in Canada;
disception.
nte out that the Can-
New York state, do not
business there in the ord-
they do not take de-
confine themselves to
loaning out reserves
Interest, much lower
Canada, in order that
be available at any
should arise for
Canada. In normal
of interest obtainable
or 2-1 1/2 per cent., on
of their reserves, is
than the prevailing
five, or six, or seven
this is to have a con-
serve, which would
all the funds were
can investments. A
w York is actually
in liquidated at an
is always available
is of the hour in Can-
banks have agen-
in London to be
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ge. Very large sums
constantly being placed
it in London. If it
change operations that
ve to be brought over
of gold, whereas, un-
custom credit in-
these banks—Ottawa Free

Building Permits

Man., April 12.—The
for the season reached
mark today, the pre-
announced being the
to the Sterling Bank
age for the Free Press.

on Protest

April 12.—The time
of the trial of the
protest against Hon.
M. P. for Norfolk was
months.

From Ireland

April 13.—The board
today shows 21,000
Ireland last year, out
o Canada.

THE STORY OF FRANCE

The Merovingian dynasty continued for two hundred and forty-one years after the death of Clovis. Twenty-eight kings reigned during that period. Not all of these ruled over the whole region which Clovis had reduced to his sway. Indeed Clovis himself made the mistake of dividing his dominions between his four sons, although to preserve some sort of a semblance of unity he decreed that Paris itself should be open to each of the several rulers without asking permission of Childbert, in whose special kingdom it was situated. Clovis, of Soissons, was able three years before his death to unite the four kingdoms; but he portioned them again among his four sons, one of whom dying, his surviving brothers made a new division into three parts. One was called Austrasia, and was situated along the Rhine; one was Neustria, and lay on the sea coast; the third was Burgundy, which extended between the other two. The southern part of the country was not included in these distributions, but each of the kings of the north occupied parts of it by mutual consent, the people themselves asserting, more or less successfully, independence of either of them. It is well to keep the names Austrasia and Neustria in mind, for while they may not appear often in this series of articles, they are frequently met with in literature, especially in the old romances.

The Merovingian kings were unlearned savages, although professing Christianity. The following incident will illustrate their natures. In 524 Clodomir, son of Clovis, king of Orleans, died, leaving three sons, who lived, with their grandmother Clothilde, of whom we read last Sunday. Childbert, king of Paris, uncle of the lads, sent a message to Clothilde of Orleans asking him to come to Paris to decide what should be their fate, which he suggested should either be death or reduction to the rank of commoners. He then caused word to be given out that the children were to be placed upon their father's throne. When Clothilde reached Paris a message was sent to Clothilde that the boys were required by their uncles in order that they might be invested with power. She, unsuspecting of treachery, sent them with a retinue of servants, but they no sooner reached the palace of Childbert than they were seized and placed in close confinement. A messenger was then despatched to Clothilde bearing a sword and a pair of shears, asking her which she should choose for her grandsons. The significance of the shears was that the Merovingian monarchs wore their hair long, and to cut it meant degradation from royal rank. The sword meant death. Clothilde in sudden passion chose the sword. On the return of the messenger the lads were brought before their uncles, and immediately Clothilde seized one of them and stabbed him to death with his hunting knife. The other clung to the feet of Childbert and pleaded for mercy. Childbert interceded for him, but Clothilde exclaimed: "Thrust him away or thou diest in his stead," whereupon Childbert pushed the lad from him. Clothilde stabbed him also. The ages of these boys were ten and seven. The third lad was rescued by some gallant men. His name was Clodoald. He was shorn and took refuge in a monastery. Before his death he founded a monastery later known as St. Cloud, which is a corruption of his name. The campaign of Theodoric, another of the sons of Clovis, against the Thuringians was taken in revenge for atrocities committed by these people. The reference to this matter is made only that readers may know something of the character of the people of Europe fourteen centuries ago, and perhaps be able therefrom to form some estimate of the change wrought by Christian civilization. We quote Gregory of Tours, who says that Theodoric in addressing the Franks said of the Thuringians: "After having hung children up to the branches of trees by the sinews of their thighs, they tied two hundred young girls to the necks of horses, each girl being tied to two horses, which, being goaded with sharp sticks in different directions, tore the poor souls to pieces; others they laid in the ruts of the roads with stakes driven through them, and drove laden carts over them, leaving their mangled remains to be eaten by dogs." These and other atrocities were laid at the doors of the Thuringians. As for the Franks themselves, they were almost equally cruel. Treachery and murder were rife. Polygamy was common. Nearly all the kings had several wives and concubines, and the women themselves were as lax as the men.

It is told of Clothilde, of whom mention has been made above, that his wife had a sister of whom she was very fond. When the young girl reached marriageable age, the queen asked her husband to find for her sister a husband of wealth and talent worthy of her beauty. Clothilde set out to the maiden's home, and when he saw her was enamored with her and forthwith married her. Returning, he said to his wife that he could find no one more worthy of her sister than himself. To this the queen replied: "Whatever seemeth good in my lord's eyes, that let him do; only let me abide in my lord's grace." Childeric, son of Clothilde, had several wives when he married the daughter of the king of Spain. Later she complained that she was not treated with the dignity becoming her rank, and he caused her to be strangled in bed by a slave. Instances of this kind were numerous. Indeed the whole land seemed to have been given over to covetousness, hatred and fear. Only the Church pre-

served any recognition of the distinction between right and wrong; and often its conduct was such as could not be reconciled with modern ideas of right and wrong.

There were notable exceptions among the Merovingian monarchs. Theodobert, king of Austrasia, seems to have been a man of high type. Gregory of Tours says he was full of greatness and goodness, ruling with justice and honoring the bishops. He helped the poor and relieved the churches of many burdens. Gontran of Burgundy, who reigned thirty-three years, although often infamously cruel and sometimes displaying criminal weakness, gave his country peace during his whole life. A treaty between him and Childbert of Metz, drawn up in 587, exhibits an appreciation of the rights of the people in striking contrast to general practices of the day. Concerned in the execution of this treaty was Queen Brunehaut, of whom and her great rival, Queen Fredegonde, something will be told in the next article.

THE STORY OF EGYPT'S DOWNFALL

As Egypt was the oldest and greatest of the nations of the ancient world, so it was that she was the last to succumb before the all-conquering army of the barbarians from the north-west, the Persians under Cyrus, and Cyrus' son, who rushing down from their strongholds swept away one kingdom after another. Proud Egypt, isolated by the very fear that her grandeur had inspired, nature herself in the great desert seeming to set an unbreakable seal upon that country, bowed her head at last, and saw through the tears of humiliation and defeat, a stranger sitting upon the throne of the Pharaohs. It is true that before Cyrus' time, the Assyrian kings had held a nominal power in the valley of the Nile, but it was Cyrus, or rather Cyrus' son, who entered upon proud possession of that country which for so many years had been the envy and admiration of the world.

A hundred years after Egypt's downfall, her people, looking back in sad retrospection, claimed that never in all her history had the country shown such progress and prosperity as under the rule of Amasis, the last but one of the Pharaohs who held sway prior to the coming of the Persians; "never had the valley been more flourishing or happier; never had the river shown itself more beneficent to the soil, nor the soil more fertile to mankind, and the inhabited towns might be reckoned as 20,000 in number." New temples were built, new palaces and countless splendid monuments, besides a general work of restoration going constantly on. In this connection a little story might be told. Amasis was very fond of a special kind of monument, an obelisk of rose granite, which stone had to be brought all the way from Elephantine, where it was quarried. One which he had erected at Sais was the largest of all these obelisks and it was this one that so amazed Herodotus when he saw it. "Tradition states that it took two thousand boatmen three years to convey it down the first cataract. It measured nearly thirty feet high in the interior, twenty-four feet in depth and twelve feet in breadth, even when hollowed out to contain the emblem of the god it still weighed nearly 500,000 kilograms." This great obelisk never reached the exact spot for which it was intended, for when the workmen had brought it a certain distance within the temple, the stone in being lowered plinned one of the young overseers beneath it and crushed him to death. So there it was permitted to remain, for generations, after generation, and the many thousands who came there to see it, must have paused a moment to give a thought to him whose tomb it had proved to be, the nameless young man whose bones lay beneath it.

Besides beautifying and strengthening his cities, Amasis gathered about him a strong army, so that while Cyrus had met with such unqualified success in all of his wars, Babylon herself having just surrendered almost without striking a blow, he hesitated about making too sudden an attack upon Egypt. He was just preparing for this final and greatest coup, when quietly and mysteriously the Persian conqueror disappeared. There are so many and such conflicting tales regarding his death that one is at a loss to choose which is the least incredible, and as this is not a story of Cyrus we shall say no more about it. It remained therefor for Cyrus' son to carry out his father's intentions.

Cambyses was the name of this son, and he inherited much of his father's courage and sagacity. But though he possessed a formidable army and a large fleet furnished him by his allies the Phoenicians, the desert and the marshes of the Delta lay between him and the Egyptian goal, and they were almost impassable to one not familiar with the country, and not on friendly terms with the Arab tribes. If Egypt had not had her own internal troubles just then, the oncoming army might have been defeated on the frontier. But in the first place, Amasis, the brave, skilful and kindly ruler suddenly died, and that fact alone was enough to instil a demoralizing fear into the hearts of a superstitious people. Then rain fell in the Thebaid, and storms occur there only once or twice in a century, and in the old days were always believed to foretell some terrible national disaster. Psammethichus III, though he seems not to have lacked courage, had none of his father's strength of personality nor skill as a general. To add to all this, the mercenaries began to desert from the

army, and it was some of these troops who met the advancing Persians and led them across the desert and the marshlands. There was only one great battle and that took place before Pelusium. Both sides fought desperately all day long, but toward evening the Egyptian forces showed signs of weakening. The Persians pressed their advantage and Pharaoh and his army incontinently fled and shut themselves within the White Wall. It was only a few days until Memphis herself capitulated. History tells us that Cambyses, having taken Psammethichus prisoner and wishing to test his endurance put him to a severe trial. We will let this little incident bring the story to a close. "Cambyses therefor in view of the whole court called out the dethroned Pharaoh and let him behold his daughter and the daughters of his nobles pass before him, half-naked, with jars on their shoulders and go down to the river and fetch water like common slaves; his son and two thousand young men of the same age with ropes round their necks also, defiled before him on their way to die—yet he never for a moment lost his royal imperturbability. But when one of his former companions in pleasure passed, begging for alms and clothed in rags, Psammethichus broke out weeping—'Son of Cyrus,' he cried, 'the misfortunes of my house are too unparalleled to weep over, but not the affliction of my friend. When a man on the verge of old age, falls from luxury into extreme poverty, one may well lament his fate.' The remark so pleased Cambyses that he granted a release to Pharaoh and his son, which release in the case of the son came too late, and in the case of the father was only a reprieve, for Psammethichus, having been found out in a conspiracy some months later against the Persian conqueror's life, he too met his death in a most terrible manner.

BEING GOOD

If you asked any of your acquaintances if he tried to be good, the chances are that he would evade answering. He might lose his temper; he might tell you not to be absurd. The idea of goodness has long been associated with what is called goody-goodness. A long face, a solemn voice, an observance of certain forms and ceremonies, an affected dislike for what most people regard as pleasure, such things as these are popularly supposed to be the outward and visible signs of inward goodness. But are they? Here is a young girl. Her eyes are bright with the brightness of youth and innocence; her dress is neat and dainty; her smile is pleasant, and the street seems cheerier as she passes. She is being good; although if you asked her if she was trying to be so, she would think you were silly. Next passes a serious business man. Perhaps he is on his way to his bank to arrange to carry on his affairs and meet the payroll, which means comfort and happiness in many homes. He is being good; although if you asked him if he tried to be so, he would probably tell you that he has not time for such things. The other evening a man and woman came into a street car, and with them was a very tired little boy. They took their seats and so that the woman might not be crowded, the man sat in a very uncomfortable position half in the aisle with the little boy asleep in a position that must have tired the arm that held him. When the time came to leave the car, he was all gentleness and consideration for his wife and boy. It probably did not enter his mind that he was being good; he probably thought he was only being decent. Here is a tired shop girl. It has been a hard day—and shop girls must have many hard days; she has been patient and obliging under circumstances that were often hard to bear. She had no time to think of being good; she only did her daily task well, but that was being good. Here is a mother. She has had a difficult day, trying hard to do much with little. She has been good, for she has made a home, and a home is the basis of our whole social life. The point aimed at is that many people are being good without ever thinking about it at all. There were never any good old days when people were better than they are now. There may have been days when people were more sanctimonious, but sanctimoniousness is usually very uncharitable. It is often the very acme of selfishness.

The world is steadily growing better. The process may be slow, but it is constant. Down on the Esquimaux Road there is a pile of gravel. A few weeks ago city workmen came along and cleared it off the sidewalk; now the planks are nearly all covered. Probably if you stood by the pile for an hour, you would see no movement, but it is moving; else how shall we explain that possibly a cubic yard has got upon the planks. Unless it is removed the gravel heap will continue to move until its sides have reached what engineers call "an angle of repose." Motion may be invisible, but it may be going on just the same. We may not be able to detect wherein 1912 is better than 1911; but any school history will show you that it is much better than 1912. There has been a steady betterment, and this means that the average of mankind has been growing better, which in its turn implies that there has been great individual improvement. Any one may not be better than his grandfather was, but all of us together are better than all our grandfathers were. Some one may ask if we can prove this. Nothing is easier. Go into the asylums, the hospitals, the houses for the indigent, the slums, and you will find proof

of it on every hand. It is not so long ago that demented people could be met with on the streets and roads, a sport for children or a menace to everyone. It is not so long ago that a hospital was looked upon as a sort of prison to which certain people were sent as if for punishment for being sick. Then hospitals became a luxury for the rich. Now a community would be despised if it did not provide free attendance and hospital comforts for the needy. But there is no need to multiply illustrations. There are yet plague spots in the social fabric; there probably are quite as great depths of vice today as ever there were; the case of the very poor may seem even more hopeless than it was in days of greater equality, but there has been great progress towards social betterment, and this necessarily implies individual betterment.

Belief is not goodness. It may conduce to goodness, and doubtless does in very many cases, but there is no virtue in believing any set of statements or in accepting any set of theories. Herein many people make a grievous error, and it is because they mistake belief for goodness that many people, professing to be Christians, bring discredit upon religion. Between a man who is very uncertain as to matters of belief and very active in doing good, and one who is absolutely orthodox and yet lives a selfish life, the former is much the best citizen of this world and will have much the best status in the next. You may remember, if you are familiar with the Gospels, and if you are not the loss is yours, and a very great loss it is, you may remember that when Jesus spoke of those who should inherit the Kingdom of the Father, He said they were those who ministered to those in need. Perhaps you recall His words: "For I was an-hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Then He went on to say what this meant: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." You will observe that there is nothing said here about believing anything. In a former article mention was made of the fact that in the whole Sermon on the Mount nothing is said about belief. This does not mean that right belief has not its great value, because, as we all know, our actions are influenced by our beliefs; but too much stress can easily be laid upon them. We are apt to be carried away by our reasoning. This is the explanation of the persecutions of so-called heretics and of the cruelties of the Inquisition. Men having exalted belief into the highest place, were carried along by the resistless force of their own logic to the performance of deeds that cannot be justified. Belief is of human origin; goodness is divine. It is our deeds that count. "Not every one that saith unto me 'Lord, Lord,' shall enter into the Kingdom of Heaven; but he that doeth the will of the Father, which is in Heaven."

THE GLACIAL PERIOD

It has been already stated that in this series of articles that the general opinion of geologists now is that there have been several glacial periods. Mention has been made in previous articles that there are many aboriginal traditions, which seem to refer to this epoch in the history of the earth. It is indeed contended that the Deluge traditions, including that of the Old Testament, belong to this class. When geologists placed the date of the disappearance of the continental glaciers, that is assuming there were such things, at millions of years ago, it seemed ridiculous to suggest that traditions of them could have been preserved; but later investigations show that there is not any necessity for assuming such a great antiquity. There are two natural processes at work on the continent of North America, which furnish an approximate measure of the time that has elapsed since the disappearance of glaciers from the latitude of Victoria. There are others, but these two have been systematically and carefully observed. They are the recession of the Falls of Niagara and the Falls of St. Anthony on the Mississippi. In many other places the same evidence would be available, if observations had been extended over a long enough period and the general geological conditions had been studied sufficiently to give a basis for calculation. At Niagara and at the Falls of St. Anthony there is evidence establishing the existence of a glacial terminal at a point below the falls. In the case of Niagara this terminal was at Queenstown, and a comparison of levels and investigation of geological formations warrant the assumption that, when the Falls first came into existence, they were situated there. It is assumed from the known facts that this was practically contemporary with the disappearance of the glacier. If this is the case, and we can find out how long it has taken the Falls to recede to their present position, we shall have an approximate idea of the date of the end of the Ice Age in this latitude. Fortunately there are accurate data from which conclusions can be drawn. The position of the Horseshoe Fall in 1842 is known, and the changes have been noted at several periods since that date. The recession of the cataract has averaged about five feet per annum. This is not due to the wearing away of the rocks by the friction of the water, for if this were the case, the rock would be worn away to a slope. The cliff over which the water falls is composed of several strata of

varying hardness. The lower strata are worn away by the action of the water, assisted by the action of frost, and the upper strata break off and fall into the abyss where the fragments are ground up by the incessant action of the torrent. Assuming the rate of recession to have been continuous, seven thousand years would be sufficient to enable the Falls to wear their way back from Queenstown to their present position.

Observations at the Falls of St. Anthony extend over a longer period. Father Hennepin, who discovered these Falls in 1680, gave so accurate a description of them that the place where they were located at that time can be readily determined. In 1766 a Catholic missionary, Father Carver, visited the Falls and made a record of his observations as to their position. Between the time of the visits of these priests the Falls had receded 412 feet. During the next ninety years there was a recession of 600 feet. This works out at an average annual recession not greatly differing from that at Niagara, and makes the period that has elapsed since the disappearance of the glacier formerly covering the area about 8,000 years. This was the conclusion reached by Professor Winchell in 1856. More recently, the United States Geological Survey investigated the subject and reduced the period to about 7,000 years.

There seems, therefore, to be reason to believe that not much more than seven thousand years have elapsed since the end of the Ice Age in this latitude, a length of time quite consistent with the claim that the aboriginal people may preserve legends relating to it. It seems, therefore, as if we may conclude that the glacier which formed the great terminal moraine at Colwood, was in existence long after Egypt had attained a high degree of civilization, and when the great monarchies of Western Asia were contending for supremacy.

It is estimated that not more than a thousand years was necessary to permit of the recession of the continental ice-sheet from the face of the Prairie region of Canada as far north as the sixtieth parallel. North of that parallel, the recession would naturally be slower. If we accept it as established that this recession has been going on during the past 7,000 years, there is no reason for supposing it to have stopped. Indeed there is strong evidence that it is yet going on. The greater accessibility of north polar regions may be due in part to this. We recall a statement by one of the great geologists of the Victoria Era, we think it was Lyell, who said that the breaking away of the great northern ice barrier in the vicinity of Greenland in 1846 was one of the most significant events in the history of mankind. This recession has not necessarily been constant, that is it may not have been the same every year. We all know that the past winter has been an exceedingly mild one at the North, and it is established that the recession of the Alaska glaciers has been very marked indeed since the time they were first observed by Vancouver. These facts seem to justify the statement that we are now living in a period of gradual amelioration of the earth's climate.

There has been in recent years a disposition on the part of geologists to reduce greatly the length of the periods at one time thought necessary for the processes out of which have resulted existing conditions on the earth. The school which followed Lyell held that 500,000,000 years must have passed since the first appearance of life upon the globe. Darwin estimated a period of 305,662,400 years as necessary for certain erosions in England to take place, and he said this was "a mere trifle" of the time at the command of those who sought to establish the theory of evolution. George Darwin, an astronomer and mathematician, overturns this postulation of indefinite time by demonstrating that 50,000,000 years ago the earth revolved six or eight times more rapidly than now, and that the moon nearly touched its surface, revolving around it once in every three or four hours. If this is right, a vast tidal wave must have swept constantly around the globe, and the existence of life of any kind would have been impossible. Other astronomers find themselves unable to admit that more than 30,000,000 years have elapsed since the Sun began to radiate its heat to the planets. Several of the later geologists are of the opinion that, instead of millions of years being necessary to explain the phenomena of the Glacial Period, 25,000 years are quite sufficient, a duration of time more easily reconciled with the existence of pre-glacial man than the vast periods favored by writers fifty years ago. We shall conclude this series with a paper upon the evidence of the existence of man before the Ice Age.

He Was Particular

Dogs, like human beings, don't always like what is good for them. The other morning Mrs. Jones came to see her neighbor, Mrs. Smith. It was obvious that she was greatly upset about something. At last she spoke of her worries. "I'll have to get rid of Fido," she burst out. "He broke into the larder yesterday." "Dear me," said Mrs. Smith sympathetically. "Did he eat much?" Mrs. Jones tried hard to speak calmly while her eyes blazed with righteous wrath and burning indignation. "Every single thing," she replied, "except the dog biscuit!"