

An Hour with the Editor

AN INTERESTING THEORY.

In a recent article on this page doubts were expressed as to the accuracy of the explanation offered for the existence in Peru of the remains of a high civilization. The subject has recently been discussed at considerable length in the London Times, and while it cannot be said that any solution of the mystery has been reached, certain very interesting facts have been brought to light. Speaking of what he calls pre-Incan civilization, the writer in the Times says:

"Peru has long been a fascinating study to those who are interested in the problems of ante-historical times. Its bewildering resemblance to nearly every great nation of antiquity has frustrated every effort to arrive at any solution of its mysterious past, almost, in a sense, by its very embarrass of riches. For it presents analogies, among other races, to the Egyptians, Babylonians (Sumerians), Indian peoples, Polynesians and Malay tribes, Chinese, and even to the Jews."

The Times' writer then goes on to direct attention to the fact that it is only along the Pacific Coast of South America and in Central America that "traces are to be found of an ancient and magnificent civilization." In South America there are found remains of wonderful irrigation works, showing not only that a high degree of engineering skill had been attained by the people, but also that there was a large population to provide for. He speaks of "tremendous irrigation works constructed long before the Incas were ever heard of." He asks why a population of such magnitude and of such advancement could have been content to remain on the narrow strip of western coast if there were the boundless plains, which now lie east of the Andes, awaiting occupation, and he reaches the conclusion that these great fertile regions were then non-existent. He thus finds himself compelled to seek for the origin of pre-Incan civilization at a period sufficiently remote to permit of the formation of the plains of Brazil and Argentina in the interval which elapsed before the coming of the historical era.

He quotes a number of writers, whose researches appear to establish beyond question that a continent, now lost, once occupied the bed of the Mid-Atlantic. He thinks that this continent extended from the present African coast across to the West Indies and out some distance into the Pacific Ocean. The several islands which occur along the water zone referred to he regards as the summits of mountain chains, a lower part of which is what is called the Challenger Ridge, extending across the South Atlantic Ocean. At this time he thinks we are forced by geological evidence to believe that Brazil and Argentina were occupied by a great bay, and that a vast lake, or possibly a series of lakes covered the Continent of North America from Mexico as far north as the 60th parallel. At this time the Andes were not nearly as lofty as they now are. In support of his contention of a lost Atlantic continent he mentions the peculiar fauna and flora of Ascension Island and of Tristan d'Achuna.

Turning now to the Pacific he quotes St. George Mivart, who describing a little animal found in Bogota, South America, closely allied to the kangaroo, said: "It affords strong evidence that what we now know as South America and Australia must have been connected, and the Atlantic at least bridged by dry land, if even an Antarctic continent may not have existed, of which South America and Australia are divergent and diverse outgrowths." He then goes on to give the evidence available to prove the existence of a lost continent in the Pacific, and things he has it in the existence of what is called the Enterprise Ridge, lying at a comparatively shallow depth beneath the surface of the sea, and extending from the Galapagos Islands on the north to Easter Island on the south. At the western edge of the Enterprise Ridge is what is called the Tonga Trough, which is about 600 miles wide. West of this begins what he regards as the old Asiatic Continent, which included most of Polynesia, and Melanesia, being connected with Australia on the one hand and Asia on the other. There may, he thinks, have been connecting ridges across the Tonga Trough. Thus he reconstructs the surface of the globe with a continent extending from the shore of Africa to the middle of the Pacific, being narrower in the latitude of the West Indies and Central America than elsewhere. Between this continent and what he calls the Pacific Continent was the relatively narrow strip of water above referred to.

As would be expected the writer lays a good deal of stress upon Easter Island with its remarkable statues, and on this point he quotes Capt. Barclay, R.N., and with this extract his present argument closes. We quote it:

"I have already drawn attention to the isolated position of Easter Island. I do not think that this can always have been so, it being highly improbable that so small an island could, even if carefully cultivated, of which there is no trace, have supported the vast population of which there are so many evidences of their existence. Either it was of much greater size or was one of a group which have since disappeared. It may even have formed part of a submerged continent connected with South America in ancient

times. Long before the arrival of the Incas in South America a people existed there who have left monumental remains constructed with stones of huge size in a somewhat similar manner to the great platforms of Easter Island. For my own part, I believe that if ever a clue is found to the statue builders on Easter Island it will be through careful comparison with the Maya inscriptions. There is a strong resemblance between the recently explored and partly deciphered inscriptions of the Maya Peninsula."

THE ROMAN EMPERORS.

IV.

Galba was upwards of seventy years of age when the Praetorian Guards called upon him to accept the crown on the deposition of Nero. He had been a successful soldier and had attained the consulship. When Caligula died Galba's popularity was such that he might easily have then taken the imperial office, but he subordinated his prospects to what he was willing to regard as the legitimate claims of Claudius. He was absent from Rome during the reign of Nero, but that ruler nevertheless aimed at putting him to death. The Gallic Guards would gladly have declared him Emperor, even during the lifetime of Nero, but Galba waited until the tyrant was dead, when he went to Rome and took the throne. He greatly disappointed his friends, becoming avaricious and severe. The troops stationed in Germany were incensed when they found they pay not forthcoming and learned that the money had been given to favorites of the Emperor. They called upon the Praetorian Guards to choose another ruler. Galba had sought to allay the discontent of the soldiers by adopting Piso as his son and successor; but this only served to incense Otho, who was the administrator of Lusitania and had been a devoted adherent of Galba. Otho stirred up the Guards to action, and six months after Galba had entered upon his high office he was slain as he was crossing the Forum. Galba was in no way connected with the family of Caesar, and his elevation to office marks a new departure in the history of Rome, namely the assertion by the soldiers of the absolute right to dispose of the crown, irrespective of claims by way of descent.

Learning of Galba's death, Otho marched to the Forum with a small band of soldiers, who proclaimed him Emperor, and it is an extraordinary comment upon the state of the popular mind in Rome that his course met with general approval, except in Germany. He began his reign with every good intention, but in the course of a few weeks found himself confronted by a serious rebellion that originated in Germany. For a time he was able to make a stout resistance, but finally met with a severe defeat, whereupon he stabbed himself, although he was by no means at the end of his military resources. His reign lasted only three months.

Vitellius was in command of the forces that advanced against Otho, and he advanced leisurely to Rome after he had learned of the Emperor's death. When he reached that city, he proceeded by virtue of his office of Pontifex Maximus to declare Nero a god. He had been a great favorite and a warm friend of that cruel monster. He was at this time fifty-four years of age, and his habits were such that he was almost continually in a state of drunkenness. He left the administration of affairs in the hands of one of his freedmen, and gave about as little attention to them as possible. Rebellion broke out in the provinces and the troops marched upon Rome. Meanwhile the soldiers serving in the East had declared their commander, Vespasian, Emperor, and an army from Pannonia marched into Italy to assert his right. After varying fortunes they stormed the Capitol and entered Rome. For days the city was given over to rapine and bloodshed, but at the approach of Primus, Vespasian's chief champion, order was restored. During these tumults Vitellius was in a state of maudlin intoxication, and being found wandering around his palace in a condition of stupid fear by some soldiers, they proceeded to beat him to death. This was in December 69. Thus in eighteen months Rome had had three emperors.

Vespasian was at this time 59 years of age. He was a man of humble origin, who had risen to high command by his merits alone. He had been sent by Nero to prosecute the war against the Jews, but was not a favorite of that emperor, for he had offended him by falling asleep while he was reciting one of his poems. Nevertheless Nero knew a good soldier when he saw him, and therefore entrusted him with command of an army. Although proclaimed Emperor and although his troops were waging active war to secure him in the title, Vespasian remained with his command until he had been informed of the death of Vitellius, when he left his son Titus in charge of the operations against the Jews and returned with all speed to Rome. He reached that city only to find everything in disorder, but his sound common sense speedily set things to rights. He held the soldiers in check with a firm hand. While charged with being somewhat avaricious, on the whole he showed himself to be a ruler of talent. He was so immensely superior to any of his predecessors since Augustus that the people were ready to look upon him as a deliverer. He was a simple, unostentatious man, very much inclined to a joke and of a kindly disposition. His character is very well shown by an anecdote told of him. During the illness which ended in his death, he rose to his feet. His physician protested, saying that such

an action would precipitate the end. To this Vespasian replied: "An emperor ought to die standing."

During the reign of Vespasian the last remnant of Jewish independence was destroyed. It was in the year 70 that Titus was able to overcome the stubborn resistance of Jerusalem. The story of this siege has already been told on this page, and it need not be repeated in this connection. Suffice it to say that there is nothing in the history of warfare which exhibits a more wonderful example of heroic, though hopeless, courage than was shown by the Jews in defence of their beloved city. Josephus estimates that the lives lost in the conflict, that terminated in the great victory of Titus, numbered nearly a million and a half. The result was that the city was utterly destroyed; it is said that a ploughshare was run over the site of Temple. This is easy to believe, because to the Jews the Temple was a most holy place, the very centre not only of their aspirations but of their nationality and its complete obliteration was doubtless determined on as a wise act of policy.

Vespasian was greatly regretted when death claimed him. He was not a brilliant ruler; but he was safe, steady and on the whole reasonable. His ten years of power enabled Rome to recover from the dreadful conditions into which she had been precipitated by the oppression of his predecessors.

UNIVERSAL RELIGION

It has not been customary of recent years to look to Germany for the exposition of religion as a spiritual force. The analytical minds of German investigators seem to have been more inclined to detect defects in accepted religious beliefs than to seek to emphasize their importance. Therefore when we find Professor Rudolf Eucken, of Jena, addressing an English audience on the essential importance of Spiritual life, our attention is at once challenged.

Professor Eucken tells us that religion cannot be based upon any single activity of the human mind, but is a product of man's whole nature with a deeper origin than his mind. There is, he says, a power in man that is higher than intellectual or the natural, by which we are to understand the physical, and this higher power he terms the Spiritual Life. The very essence of religion is that it shall satisfy the requirements of this Spiritual Life. With man's physical and intellectual nature, the Spiritual Life combines to form what the Professor calls the "total-life," and he tells us:

"But it must not be forgotten that such a total-life is not a fact of the mere individual, but signifies a spiritual power which must which gives a reconsolidation to life within a new province of reality. The result of this is the possession of a new kind of world and of life. Such a new life lies beyond the domains of nature and intellect."

In continuing the presentation of his case, Professor Eucken directs attention to the fact that in forming our intellectual conclusions we work on a plane different from our simple physical life. What he calls "the Domain of Culture" is higher than that of physical development, but it is lower than the Spiritual Life. There is something beyond the physical and intellectual planes of being, but it sense that it relates to another time or another place, but is beyond the intellectual, just as the intellectual is beyond the physical. We quote further:

"The problem of truth must avoid two dangers. We find the danger of intellectualism and dogmatism on the one hand, and the danger of Pragmatism on the other hand. Intellectualism threatens to reduce everything to facts of thought, and when it appears within the domain of religion as dogmatism it threatens to place the clothing of religion above the substance of religion. A grave danger to religion has arisen from the side of Pragmatism as it has been propounded in our day by the late Professor William James and his followers. Pragmatism turns the whole of spiritual activity into a mere means for the earthly welfare of man. It draws the Spiritual down to the level of man, instead of raising man to the level of the Spiritual. The deeper meaning of truth is not to be found within either of these two realms. Truth is not a mere form; neither is it, on the other hand, the result of the activities of the mere individual. Truth must mean an independent spiritual world which comes to expression within the realms of Knowledge; Beauty, and Moral Goodness."

Perhaps this needs a little amplification. What it means is that we should not apply the test of reason to spiritual things and expect to be able thereby to determine all questions relating to them. As the Apostle Paul said, there are things that are "spiritually discerned." Neither must we regard the spiritual forces simply as a convenient means of accomplishing results, such as the cure of disease and other objects attained by what are called psychic processes. Spiritual Life is to be lived, not merely utilized as a means to an end. In this recognition of the Spiritual Life as something which we can possess, just as we possess our intellectual life and our physical Universal Religion. This leads necessarily to the realization of the Divine, and herein we find the explanation of the universal belief of humanity in a Power superior to created things. But this belief must find expression in ideas, and these ideas must be understood by means of our intellectual life and be influenced to a greater or less degree by our physical life. Hence the diversity of religions, creeds and doctrines. We quote further:

"Such is the situation of the present. We discover radical transformations within all the provinces of life, and religion cannot possibly withdraw itself from these. We have to exercise an open and reverent criticism of the traditional forms, and the nucleus of religion will be able to develop the more on account of this. In this spirit, freedom will not lead to negation, but to an increase of depth. But this will happen only when we bring to full effect the new life that develops within religion. This will protect us against all harassing doubt, and will give us a secure foothold in the storms of the present. It is life and its creativeness alone that guarantees the truth of life."

Stories of the Classics

THE NIBELUNGENLIED

I.
As most people are aware this is the name of the great epic, of the German people, part of that ancient poetry which was the result of the founding of modern European civilization by those hordes of so-called barbarians, who in the early centuries of the Christian era overthrew the Roman Empire, and infusing new blood and new strength into a deteriorating people, swept away corruption and sterility, and established a new world and a new race.

Perhaps in our own day we can form some slight conception of the events which took place in that early dawn of authentic history. We have, happily, no such conditions existing among us today, as destroyed the morality and virility of the Roman nation. We ourselves are in the glad heyday and strength and hope of youth; but just as we today see the menace in the East and fear that it is only a question of time when a struggle must take place for supremacy in this country between the white and yellow races, so it was in those far-away days that, for many years before the devastating wars took place, the barbarians threatened the Romans from beyond their frontiers, every now and then pressing down from Northern Europe, and harrying the border-lands. In the latter case there was not the same racial difference as in our own. It was a struggle between a white people, and a white people. The admixture of the two races did not mean a nation of half-castes and degenerates. In the light of history, cruel as those barbarian wars were, they were necessary for the sake of expurgation and re-establishment.

Now let us turn to Genung, that authority on all matters pertaining to rhetoric and poetry, for a description of this marvellous epic which has furnished the theme for so many stories and dramas, and has been a source of inspiration to a great people. "With the material actually furnished by history, the gods and myths of a remoter age were naively blended. As the tradition grew old and was seen through a haze of years, successive generations shaped anew their ancestral heritage. All that is best in the epic traditions of the migration, winnowed by the centuries, and refined by the ideals, of a more polished age, is to be found in the Nibelungenlied. It is the voice of a vigorous and high-spirited people, speaking in the proud consciousness of its own substantial worth. Here beside the cruelties of a rude and martial time, are also the rugged virtues which Tacitus praised. Faithfulness, loyalty, integrity, are the ornaments of the primitive Teutonic character. Its adaptability and receptivity are also manifest. In contact with the higher civilization of Rome and the teachings of Christianity, the Germans assimilated the benefits of both with their own national traits. The Nibelungenlied marks the culmination of the great process which had made Rome a German empire, and had transformed the invading horde into a highly civilized people. Not only by reason of its splendid poetic and dramatic power, but also as a monument in the history of the human race, the Nibelungenlied takes rank among the great national epics of the world's literature. Thirteen centuries after Attila had carried terror to the gates of Rome, the poetry which had its rise in those great invasions was made the basis of a patriotic national revival, and upon it the Romantics proceeded to create the literature of a new time. Then it became the mission of the Nibelungenlied, after for more than two centuries utterly forgotten, to strengthen anew the hearts of a late generation, which lay prostrate before Napoleon, and to remind the German people of their ancient greatness. It acted as a national liberator. Not only was this epic monument their own but the heroes whom it celebrates were their ancestors, and in their veins still flowed the blood of the warriors who had vanquished the legions of Rome."

So we see that even the most unsentimental of us cannot afford to despise these old poems, which though they are composed of mythical legend and history inexplicably interwoven, have yet served the purpose of saving kingdoms and nations. When we read words like the above and realize their full meaning, does not life seem a more glorious and honourable privilege? You and I today can if we will make the pages of history shine, as did those heroes of the long

ago. Our influence does not end with life, nor had we our beginning when our little infant wail first sounded in the still chamber when our eyes beheld the light. The centuries that have gone have produced us, and we are to produce the centuries that shall be. (To be continued).

THE COMING OF THE KING

The following lines were written in the Sixteenth Century by an author, whose name has been forgotten. We are indebted to Mrs. W. J. Macdonald for a copy of them:

If that His Majesty, our Sovereign Lord,
Should of his own accord
Friendly himself invite
And say, "I'll be your guest tomorrow night,"
How should we stir ourselves, call and command
All hands to work. Let no man idle stand.

Set me fine Spanish tables in the hall,
See they be fitted all;
Let there be room to eat,
And orders taken, that there lack no meat.
See every scone and candlestick made bright,
That without tapers, they may give a light.

Look to the Presence: are the carpets spread?
The canopy o'er head?
The cushions on the chairs,
And all the candles lighted on the stairs?
Perfume the chambers, and in any case
Let each man give attendance in his place.

Thus, if the King were coming, would we do,
And 'twere good reason, too,
For 'tis a duteous thing
To show all honor to an earthly King;
And after all our travail, and our cost,
So we be pleased to think no labor lost.

But at the coming of the King of Heaven,
All's set at sixes and at seven;
We wallow in our sin.
Christ cannot find a chamber in the inn.
We entertain Him always like a stranger,
And, as at first, still lodge Him in a manger.

TRAGEDY WITH LARGE

The people didn't merely look at Prof. Branefog—they stared. He knew he was absent-minded at times, and he wondered whether he had rubbed his face with boot-polish instead of cold cream after he had shaved, or whether he had forgotten to change his dressing gown for his frock coat.

But a kind policeman put things right. "Are you aware, sir, that you are carrying a joint of beef in your arms?" he asked. "Goodness me!" said the professor. "I knew something was wrong. My wife told me to put her Sunday hat on the bed, to place this joint in the oven, and to take the baby and the dog out for a walk."

"You've not put the baby in the oven, surely?" said the law's guardian. "I put something in it," said Branefog; "but I don't know whether it was the baby or the dog."

With bated breath they hurried to the professor's house. Here, on the bed, lay the baby and the dog; but it was just as bad for Branefog. It was his wife's Sunday hat that was in the oven!

WOMAN'S VIEW

Colonel Falsom was reading the morning paper, when he exclaimed:

"What a terrible misfortune!"
"What is it—somebody got married?" his wife asked.

"No, but a married woman in a fit of rage threw a coffee-cup at her husband. The cup was shattered into fragments, and one of them cutting his jugular vein, he died on the spot. The reporter says the grief of the unfortunate woman was dreadful to witness. She was frantic with remorse, and made several attempts to end her life."

"Poor creature!" said Mrs. Falsom, with a sigh. "The broken cup must have belonged to her new china set."

One summer evening a miller was leaning over his garden gate, facing the road, enjoying his pipe, when a conceited young farmer happened to be passing. The miller, in a friendly tone, said:

"Good evening, George."
"I didn't speak!" said George, gruffly.
"Oh, said the miller, 'I thought you did, but it must have been your ears flapping.'"

"George," she asked, as they rounded the bend, "is your watch correct?"
"Yes," replied George, with a merry laugh. "It is keeping better time since I put your picture inside the case."

"Oh, you flatterer! How could that be?"
"Well, you see, when I placed your picture inside the case I added another jewel!"

A regiment of soldiers were at camp, and a young Scottish recruit was put on sentry outside the general's tent. In the morning the general rose, looked out of his tent, and said to the young man in a stern and loud voice:

"Who are you?"
The young man turned round smartly and said:
"Fine. Hoo's yerse!"