

## AN HOUR WITH THE EDITOR

## AGE OF THE EARTH

Many things appear to throw some light upon the probable date of the Glacial Period, but it is not by any means easy to reconcile the conclusions which they seem to warrant. Geology and mythology both contribute their quota of evidence, and the more it is examined, the more impossible seems the theory that mankind held intercourse with gods and demigods. Some of those myths do not appear to be very ancient. Similarly some of the deductions of geologists make some of the dates of the Glacial Period appear relatively very modern as compared with former estimates. Thus it is estimated that as recently as seven thousand years ago a great ice sheet covered all the central part of Canada and extended down into the Northern States. If this is correct then the Glacial Period was at its height in America at a time when Egypt had reached a high state of civilization and Babylon had a history extending over some thousands of years. It was pointed out in one of the papers of the "Makers of History" series that at a date which cannot be fixed with certainty but may have been twenty or more centuries before Christ there was a great interruption in the development of civilization. This may have been due to a climatic change. Our Coast Indians preserve traditions of a great winter, and so also do some of the Plains Indians. Longfellow has elaborated and localized one of them in his "Hiawatha," and the Gloscap legend of the Micmas seems to relate to such an event. If the theory of a series of Glacial Periods is correct there is nothing intrinsically improbable in the suggestion that seven or eight thousand years ago there may have been a period of prolonged cold over a great portion of the Northern Hemisphere, which caused the Polar ice fields to extend many degrees to the South. The various deluge legends are in keeping with this suggestion, which so far as we know, has not been heretofore advanced, for it seems beyond the range of possibility that these legends and those of the Indians above referred to can date from a period millions of years ago as some writers have thought. This theory would also serve to explain the existence in glacial deposits, of human remains, and fragments of pottery along with the bones of animals that have only become extinct within the historical period.

One of the favorite means of estimating the remoteness of the last Glacial Period in America is the rate of erosion done by Niagara Falls, that is the length of time required for the water to wear out the Gorge. There seems evidence to support the theory that the water of the Niagara river began to fall over the rocks in consequence of the breaking away of a great ice barrier, which permitted the waters of Lake Ontario to fall to their present level. Now we know the distance from Queenston to the Falls, and can determine the rate at which the Falls recede, we can, on the supposition that this rate has been approximately uniform, ascertain with something like accuracy how long ago the ice barrier mentioned gave way. The estimates of the period needed for the work referred to vary exceedingly. Sir Charles Lyell thought that the distance of the Falls from the Niagara Hall, New York State geologist, who accompanied Lyell, estimated that 35,000 years would be required; Desor, a French geologist, reached the conclusion that the process covered more than 3,000,000 years. Since the observations of Dr. Hall, the New York State geologists have made periodical measurements of the rate of recession of the Horseshoe Fall. These show an average rate of erosion amounting to about two and a half feet a year over forty-five years, and if this is accurate and conditions have been uniform since the work of erosion began, the ice barrier broke away about 7,000 years ago, which is well within the historical era as shown by the records of Ancient Egypt and Babylon and by the more or less trustworthy records of China. Observations as to the rate of recession of the Falls of St. Anthony near St. Paul indicate that a great ice barrier in that vicinity gave way about the same time. There is certainly nothing intrinsically improbable in the suggestion that Indian legends of an Ice Age, ending not more than seven thousand years ago, would have been preserved, and as we know that men had reached a considerable degree of advancement in Africa and Asia at least 10,000 years ago, the claim that men lived in America before the last Glacial Period appears wholly reasonable. Hence also it seems to follow that there may have been a Glacial Period in Europe at the same remote age. If we are compelled by the logic of facts to bring the last Ice Age much nearer our own times than it was at one time universally supposed to be, we strengthen the case of those who claim that geological eras are not so enormously long as has been suggested, and it is not necessary to speak of billions of years in connection with the age of the earth. It is evident that, when so much difficulty and uncertainty attach to the attempt to fix even approximately the date of the last great geological change, much greater obstacles present themselves when we endeavor to fix in years the remoteness and duration of other geological epochs. We saw in the preceding article that arguments based on mathematics and astronomical observations bear out the theory that about 150,000,000 years have passed since "earth was without form and void and darkness was upon the face of the deep." This is a brief period in comparison with what geologists a quarter of a century ago thought they had proved to be the age of the world.

## SAYINGS OF IYIYASU

A correspondent has very kindly sent a translation of the Precepts of Iyiyasu, as they are preserved in the shrine of the great Shogun at Nikko. Iyiyasu was, as was mentioned in last Sunday's article on the Makers of History, the real founder of the Empire of Japan, although for many centuries before his time the country had an emperor and maintained a distinct national existence. The precepts are as follows:

Life is like unto a long journey with a heavy load; let thy steps be slow and steady, that thou stumblest not. Persuade thyself that inconvenience and imperfection are the natural lot of mortals, and there will be no room for discontent neither for despair. When ambitious desires arise in thy heart, recall the days of extremity that hast passed through. Forbearance is the root of quietness and assurance forever.

Look upon wrath as thine enemy. If thou knowest only what it is to conquer, and knowest not what it is to be defeated, woe unto thee. It will fare ill with thee. Find fault with thyself rather than others.

Better these precepts are interesting because they give an insight into the Japanese mind, for we may assume that they have played some part in forming the national character of the people to whom they were addressed. It will be noted that they take no account of a deity or of any human obligations to such a Being. They resemble the teachings of Confucius in this respect, for that great teacher neither affirmed nor denied the existence of a God; he seemed to feel that humanity would accomplish the best results possible to it by following a course of action that was

derived from human experience alone. While there is much wisdom in the above precepts, they are absolutely lacking in anything of the nature of what we call religion. Herein lies one great difference between the Aryan and Turanian peoples. The former seem to have had from the earliest ages of the conception of a divine order of things. It was not as pronounced as the Semitic conception, nevertheless a theistic idea lay at the basis of their sense of personal responsibility. On the other hand the Turanians do not appear to have entertained the idea of a God to whom mankind owed a duty. It would not be accurate to claim that they had no conception of Deity at all, but it may be said that this conception had little or no influence upon their lives. The great Asiatic warriors, such as Genghis, Timur, Kublai and others, had perfectly open minds as to all religious subjects. They were tolerant of all religious teachings, as China is tolerant today, for the assaults that have from time to time been made upon Christian missionaries are not the outcome of religious antipathy on the part of the government, but are purely local and very often personal in their origin. It is worth investigating how much of what we call modern civilization is due to the existence of a religion which recognizes a God, who is imminent in the affairs of men. Those who try every thing by the utilitarian test might endeavor to see how it affects this aspect of human development. The wisdom of Confucius and of Iyiyasu would also seem to be based upon a similar basis among those who looked upon it as a sufficient guide. The theistic nations have given the law in these latter days to the non-theistic nations. Their triumphs in all lines of human endeavor make for the uplifting of humanity. Under the non-theistic teaching of Oriental sages a high type of morality has been developed in the case of individuals, but the mass of the people under its influence seem incapable of progress either morally, intellectually or materially. They are much as their ancestors were twenty centuries ago, whereas it can be claimed with certainty that there has been a general uplifting of the masses of the theistic nations. The lesson of the matter appears to be that of itself philosophy is insufficient for the promotion of the welfare of mankind, because there is a side to his nature that is neither physical nor mental, but is wholly spiritual and therefore he must have some impetus which appeals to it, for after all it is the spirit that is the man.

## MAKERS OF HISTORY

XXIX.

Readers, who have followed this series of papers thus far, have had presented to them an outline of the history of Europe, Asia and Africa from the earliest date which we have any record down to what may be called the beginning of the modern period. They have seen how the nations of antiquity rose and fell, and how the foundations were laid of the nations, which today are in control of the greater part of the old world. The story of how the English conquered Britain, the Franks became supreme in France and the Teutons in Germany, of how the Russians became paramount in Russia, of how the great Turanian races established empires in Asia and of the manner in which the Semitic races spread over Northern Africa has briefly been told. We have seen also how the Crusades stimulated human activity and led to the discovery of the New World, and how the Renaissance, which was a great step forward, led to the discovery of the New World. It is necessary now to devote a little attention to a movement which was intellectual rather than racial or national, and while associated with it are many great names, cannot be attributed to any one individual. The reference is to the Renaissance, to the age of the great masters of the modern period. The word means "new birth." John Addington Symonds describes it as "the attainment of self-conscious freedom by the human spirit manifested in the European races." For twelve centuries or more after Christ human intelligence stood still. The philosophy of Aristotle was the standard of thought, and in Christian Europe the Holy Scriptures were the test of all truth, material as well as spiritual. The characteristic feature of Aristotelian philosophy may be said to have been reason without experiment. This great man seems to have covered the whole field of human knowledge as it had developed in Ancient Greece. His reasoning, from very imperfect data forced to conclusions, which the discoveries of modern science have since confirmed, but except in his treatise on Animals, the scope of his observations was very limited. His followers centuries after his death were even less observant of natural phenomena than he, and they built up a school of thought, resting chiefly upon Aristotle's teachings, the slow and tedious process of wrestling Nature's secrets from her by the slow processes of experiment. In the seclusion of Monasteries men thought, dreamed and speculated, everything in short except experimented. We read in accounts of the disputations of those days one in which the issue was as to the number of angels, who could dance on the point of a needle, and similar absurdities. Pious men became disinterested in the study of the Holy Scriptures and thought that they discovered in them the final word upon all subjects of human investigation. The story of Galileo's recantation of his theory that the earth moves seems to us today to disclose a profundity of ignorance on the part of the ecclesiastical authorities, which is amazing, but until we can place ourselves as spectators, not of us, can in the view point of the Inquisition, while we may condemn the acts that compelled the recantation, we are not in a position to question the motives which inspired them. Herein lies the weakness of the age of those who prefer to that act and others of a similar character as proof of a conflict between religion and science. They do not see that the fact that the thinkers of the Renaissance were antagonizing the learning and the religious convictions which were the product of centuries. We are scarcely more tolerant today of the Apostles of a social science than were the inquisitors of the Fifteenth Century. The representatives of what was then the "New Thought."

No two writers are quite in accord as to when the Renaissance began, and this is perhaps in some measure due to the fact that all do not agree as to what ought to be embraced in that term. Pasquale Villari says it began with Petrarch, whose poetic genius seemed to catch the first glimpse of the dawn of intellectual freedom, and to have reached its culmination in Leonardo da Vinci, artist, engineer and man of affairs, of whom it has been said that he foreshadowed the greatest discoveries of science with a prophetic power which seemed supernatural. Petrarch's life extended over the greater part of the Fourteenth Century; Leonardo's covered the closing quarter of the Fifteenth Century and the first half of the sixteenth. Some writers attribute this great intellectual revival to the dispersion through more western lands of the scholars who made Constantinople their home and who fled from that city after its capture by the Turks in 1453. Others are inclined to attribute it to the influence of the Crusades, and the enlargement of European ideas in consequence of the contact of the people of Western Europe and Western Asia. But dates are really not very material in this connection, nor for that matter are names. The Renaissance was a revolutionary movement in human thought. It found expression in Italy in literature, painting, architecture and in poetry. In the names above mentioned, those of Michael Angelo and Titian will suggest themselves. Its influence was felt in the religious world and to it were due such men as Savonarola, Loyola, Luther, Cranmer, Calvin, Knox, and others. It inspired men with a desire for adventure and that wonderful galaxy of adventurers at the head

of whom were Columbus, Vasco di Gama and the gentlemen adventurers of "Queen Bee" reign. The result. It awakened the spirit of political liberty and all Western Europe felt its reviving touch. It inspired a spirit of scientific research and gave the world such names as Copernicus, Galileo and Bruno. It encouraged the spirit of invention and the printing press was given to the world by Gutenberg and Caxton. All these names, and many others that might be mentioned were those of men, who in their several roles played an important part in the making of history. As we look back to the very extraordinary period in the history of mankind now under consideration the thought suggests itself that it is hardly exalted by any of the ordinary causes which govern the actions of men. The awakening was not gradual but sudden. Some of the achievements of the great geniuses who then arose have never been equaled with all the progress the world has since made. It was not local, for its influence affected many nations. It was not confined to one kind of human activity. There was never before nor has there been since, in all human history, a period comparable to it. There is little wonder therefore that some writers venture to suggest that the Renaissance was in the nature of a new inspiration to humanity, that the lamp of intellectual freedom was lighted by a spark from the Supreme Source of all knowledge.

## Famous Frenchmen of the Eighteenth Century

XIII.

(N. de Bertrand Logrin.)

## ROBESPIERRE AND SAINT-JUST

Robespierre's name has come down to us with the epithet of "the incorruptible" linked with it. To one who reads of the crimes committed by him, such a complimentary designation seems decidedly inconsistent; but it is claimed for him that he was never false to his own standards, and abided by whatever principle he held in spite of any opposition. He was not a bloodhound and that he was naturally averse to bloodshed and that his execution was reluctantly given. However true this may have been in his early life, when we are told, he resigned his position as a member of the criminal court rather than condemn a prisoner to death, it is impossible to believe that his later years brought with them a calumny to the sufferings of the country. In looking back with unprejudiced eyes over the history of those terrible days, we can easily perceive the truth of the old adage, "a little learning is a dangerous thing." The people had become imbued with fragments of the new school of philosophy, of which Rousseau, Voltaire, and other philosophers of the century had been the founders. But it is as impossible to grasp the uncontrolled, unstable intellect, to grasp the "fundamental meaning" of any philosophy, as it is for the body of a child to undertake the work of a man. So it was that the unhappy French people, led on by those who professed to be themselves the voice of the people, and who were really guided by their own ambition, on occasion required, became destroyers without the knowledge of the power to reconstruct.

The chief associate of Robespierre, during the latter part of his career was Saint-Just, an ardent revolutionist and a man of spotless morals, a man more over of whom others stood in great awe, and whose great dignity and nobility of character, and the sincerity of his convictions. He had first come into prominence during the trial of the king, for whose death he voted, making a speech so eloquently defending the stand he had taken that it won him instant recognition and fame. Some historians credit Saint-Just with a great influence over Robespierre, and hold him responsible for most of the extreme measures sanctioned by the famous Jacobins. We know for certain, however, that Saint-Just would take no part in the action against the Girondins, and that he even pleaded on their behalf thus endangering his own safety. It is quite probable that whatever blame has been given Robespierre for the excesses of the Revolution, the blame should be shared by Saint-Just. Robespierre decided to introduce his new philosophy he inaugurated festivals in honor of the Supreme Being. During the days when these were taking place he asked to have the privilege of presiding over the Convention. The privilege was naturally granted. It is just a question whether he did not imagine that the people would prefer to do homage to the tangible rather than the intangible and perceive in himself a substitute worthy of their deepest reverence. However we behold him on the occasion of the first festival seated in a lofty pulpit in a pagoda that had been erected in the centre of the Tuilleries. He was clad in a distinguishing costume and decorated with the most gorgeous ornaments. The new of his attire, the inconsistency of the position, did not seem to have any effect upon the assembled crowds. When he spoke to the people they listened to him as to one inspired, as unquestioning of his authority to dictate to them in spiritual matters, as they had been regarding his leadership in affairs of state. These are painted in circles of black, yellow, and white, representing the all-seeing eyes of this mythological creature. A tall portion of narrow strips is fastened to the middle of the face of bamboo. By a mechanical contrivance, the curved pieces of bamboo, forming the eyes are made to revolve by the wind, while the kite is being flown.

Seen in the air, with serpentine-like motion, its huge, glaring eyes, swiftly twirling in their sockets, the effect is said to be astonishingly realistic, producing quite an awe-inspiring scene, to the Chinese mind, at least. While being flown, a cord is attached to three or more points of its length, in order to keep it under control. In a strong wind, several men are required to hold the reel.—The World To-Day.

## A Bootblack's Kindness

Jim and Bill were two horses hitched to a yellow moving van. All the morning they had gone back and forth patiently, with only a rest now and then, but Jim was beginning to feel rebellious. He was tired, and it was getting hotter and hotter. He was not by nature such a meek horse as was Bill, but then, too, he had not been a city horse as long as Bill had been. Bill knew the only way to do was to go on and he was just over his surprise and anger, the driver had it all to say.

By the time Jim had made up his mind to be stubborn the driver stopped to take on an additional load. Right there, on the curbstone, sat a little black dog. On the pavement lay his torn cap, and he let the people go by unnoticed as he rubbed an apple on his jacket to make it shiny. A sweet lady had given it to him, and he was just over his surprise and anger, the driver had it all to say.

The little bootblack understood. There was not much time to think—he wondered how he would feel if he were that horse, and quick as a flash he broke the axle in two and put one place in front of Jim's mouth and the other in Bill's. It was delicious. Jim forgot about being stubborn as they started on, and Bill forgot his aching bones, while the little ragged bootblack ran away, calling after a man with dusty shoes: "Have a shine, mister!"—N. C. Guardian.

## WITH THE POETS

In life's small things be resolute and great To keep thy muscle trained; knowest thou when Fate Thy measure takes, or when she'll say to thee, "I find thee worthy; do this deed for me?"

## Improving the World

Do you wish the world were better Let me tell you what to do: Set a watch upon your actions, Keep them always straight and true; Rely on your own strength and motives, Let your thoughts be clear and high; You shall have a little Eden Of the sphere you occupy. Do you wish the world were happy? Then remember day by day That the world is made of men, As you pass along the way; For the pleasures of the many May be oftentimes traced to one. As the hand that plants the acorn Shelters armies from the sun.

## The Shadow

A poet woke from troubled dreams, and said To that great mother of all sleepers, Night: "Why dost thou hang so softly round my bed, 'Is it the world between us and the Light?'" Then he arose and at the window stood, Until the dim night faded fast away; Till night deserted with her silent brood, And left him gazing in the eyes of Day.

And all at once the birds began to sing, And men stood up to buy and sell—to fight, To kill—to love and hate—in short, to wring From out the sun their portion of delight.

While still the sun hung high aloft the skies, The poet, watching, listening, from his height, Repeated softly, half in sad surprise, "It is the world between us and the Light!"

## In God We Trust

Thou Who for ages past, within Thy hand, Mighty and great, Hast held the life and welfare of our land, Upon Thy throne dost rule—our King, Holy and just, Hear Thou the pledge that we Thy people bring: In God we trust.

From dawn of spring till end of winter night, Thy love we see; Seed-time and harvest, fruit and blossom bright, All sent by Thee. For grain withereth, fields lie brown and bare, The sickle rust, Without Thy sun, Thy rain, and all Thy care, For which we trust.

Thy marvels and Thy mercies without end Have worked a spell Too great for human hearts to comprehend, Or lips to tell: So while we work for Thee with songs of peace Or just sword-thrust, Still shall our courage and our faith increase, And still we trust.

Thou Who by Thine immortal power and care, All things can do, Hear this our proclamation and our prayer, And keep us true, Beneath the rainbow, or the stormcloud gray, Let come what must, For life, for love, and for Eternal Day, In God we trust.

## An Ode of Empire

Under a night of dim and alien stars, With homeless hearts and angry tears I cried: "Is this the land of immemorial pride? Or sainted chivalry and heroic wars? Of happy vales and glooms of witchery? My farborn boyhood's land of dream and song? Of manhood's faith and sternest loyalty, Britannia the just and strong?" O heart defrauded, what is here to cherish? And what to hope amid this wide disgrace Where hunger stalks and where the faithful perish? While aullen slaggards crowd the market-place! Britannia's sons across the seas are calling, Joyous and strong from many a fruitful plain; On heedless ears their love and cheer are ringing, Their birthright bartered for a cold disdain. But they of British sires were born, And they shall answer scorn for scorn; Nor long shall fools their youth deride, Sons of the proud are born to pride."

## III.

A rousing wind among the wintry trees Aided ancient murmuring and the huddling night Thrilled with the fear of whispered mysteries; When lo, around me fell the olden light And rank on rank I saw them marching by, With cloudless brow and dreadless eye, The heroes of my eager youth, Druid and saint and kings of chivalry; "Pierce plunderers of the uncharted sea, Unknown alike to fear and ruth, Warriors and minstrels and the lords of truth, All memory's roster of idolatry, And not from guarded graves they came, But from the lands where honor leads, Where still, they serve and by their fame Urge humble hearts to mighty deeds, And through that vision at their side My brothers marched with fearless stride And voiced with that heroic throng The choral music of prophetic song."

## IV.

Fool, to be wroth with but a needless day, To heed its spawn or have their scorn in mind, The dead are all imperial and the living are not; Not isolated and to no shore confined, Once more my soul puts out to ports of daring With all the lordly comrades of my choice, The soaring spirit is master of our faring, The sea's wide freedom bids our hearts rejoice, Far as the day spans our adventure urges A dateless voyage through the reach of time, The past goes down behind oblivion's surge, The future rises with a dawn sublime, Fronting the world with calm and level vision, New sons of empire, heirs to all its pride, Small tasks that are answer to a dull derision, Serving and building where their fathers died, There is the strength and not the boastful seeming, There is the deed and not the foolish dreaming, The past goes down behind oblivion's surge, And there the empire that shall save the ages.

—From the Prodigal and Other Poems, by Peter McArthur.

Brothers  
FURNISHERS  
VICTORIA, B.C.

## FURNITURE

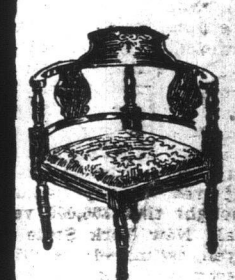
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