

The question may be asked, how is one to ascertain those principles of laws that have in the past and will in the future govern the actions of mankind. The answer is furnished in Bacon's philosophy—the inductive method—reasoning from particular facts to general principles. Therefore facts are the basis not only of historic laws but of all knowledge.

Before Smith compiled his geological map in 1815, he travelled over England on foot and accumulated an immense store of facts respecting the earth's formation. The law of gravitation was evolved from observation; the silent Newton was forever voyaging through strange seas of thought alone.

The reading by the student of historical works, in which he may take only a passing interest and then proceed to forget, is at best only introductory to the science of history. Reading is at the bottom of the ladder, facts of history are one thing; its philosophy another. The top of the ladder is the science of fortelling the course of human events—the greatest of mental achievements. The science of history turns the mirror of the past on the horoscope of the future.

The allied world in 1914 was totally unprepared for the terrible upheaval of primitive savagery, because they had not read the lessons of history. True some military and naval leaders of England watched its approach with ominous forebodings and the people of France with terror, but the great mass of the people of Great Britain and the United States had no conception that such a diabolical irruption was possible; the lesson of history was lost to them.

So little was any serious thought paid to the antecedents of the great struggle that Woodrow Wilson proclaimed the doctrine that the United States was too proud to fight, that there must be peace without victory, while up to the declaration of war, the English Parliament was intent upon reducing armaments. Lord Wolseley was placarded as an alarmist and an agitation was started to deprive him of his pension.

With the thin veneer of culture and civilization rubbed off, the Prussian is a degenerate off-spring of his ancestor of the stone age. It is a surprise at least to me, to learn from history that there were no warriors, no weapons of war, no wounds of war, no defensive works against foes, because there were no aggressive ones at this period. The great lake citizens of central Europe had no knowledge of war. When the knowledge of smelting ores was learned, men first commenced to make war and slay each other. Milton has said that iron and gold are the nerves of war.

It may be interesting to note that the personality of the leader of the Russian Revolution of 1917, and the leader of the French Revolution of 1795, are strikingly alike, history is never tired of repeating itself.

Lenin, like Robespierre, is an hereditary noble. Robespierre was 39 when he reached the height of his power, Lenin, 47. Lenin, like Robespierre, is personally honest—is devoid of all suspicion of self interest. They are alike in being rigid economists in personal expenditures. Both were alike in possessing extreme fanaticism. Lenin is ruthless in slaughtering all who oppose his theories of government; Robespierre when he condemned the Girondists to death declared—"there are periods in revolution when it is a crime to live." Robespierre aimed to destroy the ancient oppressors of the people; Lenin aimed to destroy capitalism and private rights of property. Both substitute greater evils than they sought to remove. Any Government by caste or class is antagonistic to the rights of the whole people and is fundamentally evil.

The old copy book heading—"Lives of great men all remind we can make our lives sublime," is an idealism to which we can all aim. A pre-occupation with our little every day work gives us the horizon of the ant, but a study of the past will raise us to new horizons, created in the shadows, beyond the dawn, still untouched by the rising sun of the future.

It may be asked has Christianity counted for nothing in this greatest conflict of the ages? Here again history comes and asserts to the contrary. The earliest records of the race show glimmerings of religious thought.

The rude inscriptions of the Paleolithic age give evidence of religious instincts as well as the rudiments of art and of social habits. Later the same period gives us the beginnings of our material advancement in inventions, discoveries, and leading finally to the accumulated stories of knowledge we now possess.

Perhaps the people of the stone age had some advantage over us moderns. Their hieroglyphics were religious rather than sectarian; they had no 300 sects wranglings over theological problems, having little or nothing to do with man's ultimate destiny.

However, any individual man may function mentally, evidence is undeniable that men in blocks are subject from year to year to the same mental processes, giving evidence of permanent law. Thus the suicides in London do not vary in number yearly much from 300. The number of murders are not only uniform but the instrument used varies but slightly from year to year. A generation ago, a historian having a taste for generalizing his facts announced that the number of marriages in England varied with the price of corn. The same proportion of letters are posted from year to year without being directed.

Until the Nova Scotia Legislature, a few years ago, made provision for the collecting and recording of vital statistics, probably few physicians had any idea of the extent that tuberculosis prevailed in Nova Scotia. It was statistics that showed the average death rate in Halifax