

# Our Hour with the Editor

## THE ROMAN EMPERORS

During the reign of Marcus Aurelius three distinguished soldiers came to the front in the outlying provinces. They were Clodius Albinus who commanded in Britain, Pescennius Niger who was at the head of the Syrian army, and Septimius Severus who governed the Danubian territories. Albinus was a representative of one of the great families of republican Rome. He not only won the favor of Marcus, but even retained the esteem of Commodus, little as that abominable tyrant was in the habit of recognizing merit in any one. During his reign the legions in Britain grew impatient with his atrocities and called upon Albinus to declare himself Emperor, but he resisted all appeals. Towards Pertinax he exhibited a dignified reserve, declining to recognize him as emperor; but when Pertinax was slain and Julianus had purchased the crown, his indignation knew no bounds. Again he was urged to accept the titles of Emperor, but he refused. He was called Lieutenant of the Senate and People. Niger was of obscure birth but great talents. He had been able to advance himself from the position of a common soldier to the command of the great Eastern army of the Empire, and was known to covet the throne. His soldiers esteemed him for his courage and generosity; the civilian population of Syria found in him a just and lenient governor. Hence when news of the murder of Pertinax was received, there was a great popular demand that he should assume the purple, a desire which the subject kings of Asia were in haste to endorse. Niger was naturally flattered by this, and he regarded his election to the throne as a certainty. Unfortunately for himself, he delayed action too long. The luxury of Antioch proved too strong for him, and he rested there in ill-advised ease instead of pushing forward to Rome.

Meanwhile Severus had not been idle. When he learned of the assassination of Pertinax, he called his troops together and made an impassioned appeal to them to restore Rome to her ancient freedom. He painted the deeds of the Praetorian Guards in vivid colors, and promised that if he were given imperial authority, he would redress all wrongs. To make assurance doubly sure, he promised each soldier a gift equal to about \$2,000 of our money. The troops were not proof against such arguments, which were in keeping with their desires, and Severus was hailed as Emperor and Augustus. This was in April, 193. Severus, having been acclaimed emperor, did not wait long to make his position good. He set out at the head of an army for Rome. He made a forced march, walking ahead of his soldiers, clad in full armor, the whole distance. He allowed himself little rest, nor did he permit his men to have any more than he asked for himself. As he advanced the cities hailed him as their deliverer. Julian heard of his approach with alarm, and when he learned that the fleet of the Adriatic had surrendered to him, he saw that the end of his reign was in sight. Nevertheless, he endeavored to prepare Rome to withstand the approaching army. He called upon the Guards to rally to his defence, and they responded, although with a very poor grace, for they much preferred the luxury in which they were in the habit of indulging to the stress of war. He put forth every effort which suggested itself to him, but it is said that the clumsy appearance of the motley force, which he was able to assemble, provoked the ridicule of the populace. He employed assassins to slay Severus, but that astute general foresaw the possibility of this and surrounded himself with a guard of six hundred men in armor, who never left his presence or laid aside their swords night or day, watching by relays but always sleeping fully armed. Detachments were sent out from Rome to stop him in the passes of the Apennines, but instead of resisting him, they enrolled themselves under his banner, and so Severus came to within seventy miles of Rome. There he halted. He had no mind to shed blood unless it was necessary; he had no desire to inflict injury upon the city in which he hoped to reign. Therefore he sent word to the Praetorians that if they would abandon Julian and give up the murderers of Pertinax, he would regard them as blameless. The Guards received the offer with joy and showed their way of appreciating it by hunting Julian to his death, slaying him in one of the rooms attached to the royal baths.

The first act of Severus, when once he had reached the vicinity of Rome, was to command the Praetorian Guards to assemble unarmored on a large plain before the city. They obeyed the command, and they were met and surrounded by a force of Illyrians armed with spears. Mounting a tribune, Severus addressed the thoroughly frightened Guards. He reproached them for their baseness, declared them unworthy of trust, and when by his powerful denunciation he had brought them to think that only death awaited them, he decreed that their rights as Guards were forever forfeited, that they never again should be permitted to bear arms, and that they should not come within a hundred miles of Rome on pain of death. While these proceedings were taking place, a detachment of the army of Severus had gone to the camp of the Praetorians and seized their arms and destroyed their defences. There was therefore nothing left for the disgraced force to do but to accept their fate with what grace they could muster.

Having thus disposed of the Guards, Severus entered the Eternal City. His first official act was to celebrate the obsequies of Pertinax with becoming splendor, and this be-

ing done, he rested for thirty days, and then took steps to make good his position against his rivals. In this he was successful, although four years passed before he had overcome the opposition of Albinus and Niger. He first advanced against Niger, being careful at first to profess that he was only seeking to restore peace to the Empire. Niger did not surrender without a struggle; but his resistance was in vain. Severus defeated him in two battles, and the Eastern troops realized that they were no match for the soldiers from Europe. He then set out to overthrow Albinus; but first he professed a desire to treat with him, sending him an embassy for that purpose, the envoys being instructed to hand Albinus a letter and at the same time stab him to the heart. The plot was discovered and frustrated, whereupon Albinus advanced from Britain into Gaul. A terrific battle took place near Lyons now stands. It was fiercely fought, and for a time the issue was doubtful. Indeed victory seemed ready to crown Albinus, when Severus plunged into the thick of the fight, and by his own personal valor so inspired his troops that they were able to win the day. Both Niger and Albinus were taken prisoners after the battles in which their armies met their fate and were slain mercilessly.

## INDIVIDUALITY

In a recent sketch of the career of Mr. David Lloyd George by a very friendly critic, it is stated that he is not a man of wide reading. His convictions are very strong and the personal force which he brings to bear upon their advocacy is overpowering. The individuality of the man is dominating. There is an old Latin maxim that may be freely translated as meaning that a wide acquaintance with literature has a refining influence and renders men less determined upon having their own way. The student of books acquires the habit of looking at both sides of a question, an admirable quality no doubt, but one that does not assist in the development of that individuality which ensures success in leadership. Fortunately we all cannot be leaders, and therefore it is not necessary that we should all develop the qualities of leadership. It would be well for the community if more of us developed the ability to look upon both sides.

The career of Mr. Lloyd George is a remarkable illustration of the triumph of individualism. A man, who in a little over twenty years could rise from the humble position of an obscure and penniless lawyer in a Welsh village to the post of Chancellor of the Exchequer in the greatest nation of the world, without any extraneous aids, is a remarkable personality, as all must admit, no matter what they may think of his opinions. The secret of this amazing success is to be found in devotion to one idea, which has broadened out as the years have passed and the sphere of his work has widened. If his reading had been wide, if he had been a student of literature rather than of men, it is more than likely that the poetic side of his character, which he shares in common with so many Welshmen, would have gained the upper hand, and he might have become a dreamer of dreams and not the forceful politician he is.

His case is taken as an example, not as a model. What is true in respect to him will be found to have been true in respect to most self-made men. They permitted themselves to become absorbed in a single idea and made all other considerations subordinate thereto. Singleness of purpose is one of the most effective forces in life. This is not to say that one should devote himself to any single subject. More than one man of science has given his mind exclusively to the investigation of things physical, and has thereby lost contact with things spiritual. Yet it seems that without such devotion great discoveries, if not impossible, certainly are unlikely. Two remarkable illustrations of individuality in the world of action are furnished by Alexander of Macedon and the first Napoleon. They furnish extraordinary instances of men absorbed by a single idea. This idea was the aggrandizement of self, the bending of other individuals to their will. No considerations whatever diverted these men from their objects. Promises, moral obligations, considerations of what was due to others, human suffering, the death of thousands did not restrain them. The merciless treatment of Josephine by Napoleon showed that all the finer instincts of his nature were dwarfed by his overbearing ambition. The destruction of Persepolis by Alexander in order to obtain the favor of Thais, an Athenian woman to whom he had taken a fancy, shows how completely the man, who sighed for new worlds to conquer, was slave to his baser passions. Self was the dominant note in the lives of both these men, whom historians have been pleased to style Great. If Alexander and Napoleon had been men whose sympathies had been broadened by a study of mankind in its wider aspects, the history of the world would have been very different. As it was, they furnished an example of individualism carried to an extreme, and the world was so much the worse for them both.

Every young man, starting out in life, would do well to consider what his object is to be. If he aims at success, and that seems to be the goal towards which the faces of most men are turned, he must cultivate individuality. He must concentrate his mind as much as possible upon a single aim, and to this everything else must be subordinated. If this is done, success will not be difficult. The question is if success is worth the price, which men who do this pay for it. A distinguished quality of English

public and business men is that, as a rule, they have a diversity of interests. Thus their outlook is wide, and if few of them have careers that are meteoric, there is an element of stability about them that is admirable. Everyone must have noticed how in the United States men rise suddenly to prominence in the world of politics or of fame, and then disappear. The case of the late E. H. Harriman was one of these. Here was a man who became among the most eminent in the nation in his own particular line of work. He devoted to it every ounce of energy in his make-up. He had only one aim, and to this all other considerations were subordinated. He was vastly successful when the thread of his life snapped under the strain, and while he left many millions to his heirs, his own career, after he became absorbed in his ambition, was really not worth living. Mr. J. P. Morgan, on the other hand, furnishes an illustration of how devotion to other interests than mere success develops a well-rounded manhood. There are at least two Mr. Morgans, just as it is said there are four Lloyd Georges, in the latter case the poet, the statesman, the keen debater, and the demagogue, making up a wonderful composite type.

If our object in life is not merely success but happiness, the wider we make our horizon the better, and this we can do by study and by an acquaintance with the best literature. We may never have the populace waiting to hear what we have to say on any great question; we may never lead battle-stained veterans to victory after victory; we may indeed live out our lives, as thousands upon thousands of other men live out their lives, feeling that if we have done our duty by our families and our friends, if we have made the world just a little better during the time we have been in it because we were in it, we have done all that could reasonably be expected of us. We can develop an individuality that is in harmony with such a life, for we can have our own ideas of duty, our own ideas of what we ourselves ought to be. This sort of individuality every one can possess, and it will tend to the promotion not only of our own happiness, but that of others as well.

## THINGS NOT GENERALLY KNOWN.

Perhaps the caption of this article is not very well chosen, for the things that will be spoken of herein are fairly generally known, but are not very often thought about. For example: A person very well informed on many subjects expressed surprise that when the Canadian Pacific sends out a coasting steamer from England, her departure is generally so timed that she will be down by the Straits of Magellan during our winter here. When told that when it was winter here, it was summer there, he said he knew that, of course, as a matter of geography but he had never thought about it as a matter of fact. In the course of a short time we shall probably receive news from the expeditions that are racing for the South Pole. We shall not understand some of the things likely to be told if we forget that it is summer on the Antarctic Continent when it is winter in the north, that when the days are short here they are long there and so on.

You have seen the new moon hundreds of times. Very frequently as soon as the twilight had grown dim, you have seen a pale thread-like crescent in the West. You know that is the moon. Did you ever stop to think where the moon was the day before or for several days previously? Probably not. The moon was over in the western sky, but nearer the sun in apparent position than when you saw the crescent. You could not see the moon, not because it was lost in the glare of the sun, but because its illuminated side was turned away from us. Possibly if you could get high enough up in the atmosphere so that the rays of the sun would not be diffused as they are at the surface of the earth, you might be able to discern a dark round disc not very far in apparent position from the sun. Sometimes the moon in passing from the north to the south side of the sun passes across the whole or a part of the face of that luminary. Then we have a whole or a partial eclipse.

In front of the library window at which this is written there is a telephone pole. The morning sun is shining on one side of it, but as we are looking at it from the north we only see a thin silvery streak along the east side of it; the remainder is in shadow. Now if in imagination we draw a circle on the pole, the diameter of which is equal to the diameter of the pole, we will have a disc the eastern edge of which will be a silvery streak resembling somewhat the crescent moon, and the remainder will be shaded. It will be a representation of the old moon in the young moon's arms. The actual phenomena of the new moon is due to a precisely similar cause, only the sun is to the west of the moon and not to the right as in the case of the telephone pole just now. Now, if we should walk around the pole on the east side, it is evident that as we did so we would see more and more of the pole reflecting the bright sunlight and less of it would be in shadow until we reached a point directly in line with the sun, when half the circumference of the pole would be illuminated. As we passed further around less and less of the pole would be illuminated, until at length we would only have a thin thread of light as we have from our present point of view, only that whereas the thread now is to our left, then it would be towards our right. If in the place of the pole there was a sphere we would have an actual crescent, just as in the case of the moon. What happened as we

walked around the pole is what happens as in the case of the moon, only the moon passes around us and directions are reversed. The horns of the crescent moon always point away from the sun. Therefore when you are drawing a crescent make the horns point to the left. A crescent moon is a growing or waxing moon. A waning moon is not a "crescent."

As a rule there is about 50 minutes between the hours of moon-rise on each day after full moon. We do not see the moon-rise until the satellite is at the full. But next month it will be noticed that the moon will rise for two or three days very nearly at the same hour. This is due to the fact that the moon revolves around the sun just as the earth does, only she moves in a spiral, or a series of loops, and the line followed by her is sometimes above and sometimes below the plane of the earth's orbit. She is therefore not always directly opposite the sun: when she is and the earth intervenes the moon is eclipsed, but when she is directly opposite the sun and not in eclipse, she rises for a few days in succession nearly at the same hour. This is called the Harvest Moon, and astronomically is the full moon nearest the autumnal equinox, which as you know is September 21st.

In a novel written by a well known author he speaks of taking refuge in a cave just before sunset, where he remained until the crescent moon rising enabled him to make his escape without being seen, as he would have been in the full glare of day. In a recent poem by a well known writer the crescent moon is spoken of as rising. Crescent moons do not rise. Crescent moons are always in the western sky immediately after sunset. After full moon the moon begins to assume a shape approximately a crescent, but in the summer long before it is actually crescent-shape the daylight has come, and the pale sickle of light may be sometimes seen following the sun across the sky.

You are perhaps aware that the same side of the moon is always turned towards the earth. This fact has suggested to some people the thought that, whereas the moon as viewed from the earth presents an exact circle, if we could see it from a point at right angles to our point of vision, the circle would be bent outwards slightly towards the earth. Hence it has been inferred that the part of the moon which we see would, if we were on the moon, appear like a vast mountain covering half its surface. This might explain the fact that no atmosphere, or at least no evidence of anything indicating more than an exceedingly rarified atmosphere, has been found on the moon. We know that as we ascend mountain on the earth the atmosphere becomes more rarified. There may be an abundant atmosphere on the other side of the moon, and if there are people in that region they would have to climb the mountain to see the earth, but the spectacle would be a glorious one and worth the effort.

When you look at the moon tonight endeavor to realize the fact that the disc is 2153 miles across. Therefore half the face of the moon represents an area not very much smaller than the useful part of Canada. The moon is not quite 240,000 miles away from us. Therefore if you could get up into the air about eighty times as far as it is from Victoria to Halifax and look down upon the Dominion, the whole of Canada would not look as big as the part of the moon which you could see to-night if you remained up until it rose. This seems a very astonishing thing; but it is not nearly so startling as the fact that the little black spot, which could be seen upon the sun not long ago if you looked at it through a piece of smoked glass, was a flaming cavern, so vast that the earth with the moon in its accustomed place could have been dropped into it without coming anyway near touching the sides.

## THE SIKHS

Something of Their History and Their Religion

The more one studies the different religions the more one is convinced that fundamentally they are all alike. Mohammedanism, Confucianism, Buddhism, Pantheism, and the rest. Is there not stimulus in this fact for endless thought and conjecture? Does it not give promise that some day in that dim by-and-by of which poets and philosophers dream, that the Oriental and the Caucasian and all races under the sun shall meet upon one common ground of ethical thought, that all sects and divisions shall be done away with, and that the doctrine that shall be preached shall be "Love God, and love thy neighbor as thyself"? After all, it is the only practical philosophy, the only practical religion. The only teaching the following of which brings about complete happiness. When this gracious time shall come about, and shall it not be only then, there shall be universal disarmament, the hungry shall be fed, and the poor clothed, and peace shall reign in all the whole wide world?

The history of the life of Guru Gobind Singh, who was the tenth and last Guru or prophet of the Sikhs, and who lived during the 17th Century, is a very interesting one. He was first of all a martial man, and his exploits were brave and daring, but in his life he followed the teaching of the first Guru, and was tolerant, gentle, pure in thought and in deed, and all of his undertakings had one end in view, the

furthering of the worship of the true God, the God whom the princess, the daughter of Sumat Sain, most beautifully described to her Brahman teacher, when she found him worshipping the Lingam, the stone which women used to invoke when they desired sons.

"Oh great fool!" said the princess, "thou recognizest not Him whose glory filleth the three worlds. Thou worshippeth the stone at whose touch man's future bliss is forfeited. Thou committest sin to attain thine own object—such sin as other sins would be aghast at. O beast, fall at the feet of the great God! He is not a stone. He liveth in the water, in the dry land, in all things, and in all monarchs. He is in the sun, in the moon, in the sky. Wherever thou lookest, thou mayst fix thy gaze on Him. He is in the fire, in wind, and beneath the earth. In what place is He not? He is contained in everything. Were all the continents to become paper and the seven seas ink; were all the vegetables to be cut down and employed as pens; were Saraswati, the Goddess of Eloquence, to dictate and all beings to write for sixty ages, they could not describe God. Yet, O fool! thou supposest Him to be a stone!"

A great many of us have believed, having read but little of the true history of India, that these same Brahminical teachers, one of whom the princess so upbraided, stood as the highest human type of the Hindu religious teachings. This is a very great mistake, and only goes to show how smug and satisfied we are with our own little knowledge of our own little affairs. In the same way that we know next to nothing about the religion of the Chinese or the Japanese. We know next to nothing about Mahomedanism. We listen to a jest, perhaps, ill-timed enough no doubt, we hear a passing comment rich in exaggeration, and we are only too ready to accept jest and comment literally and to adopt them presently and give voice to them as the summing up of our opinion on some really serious question. We love to pose as knowing something about everything, and so we pass our own ignorance along. If instead of accepting some one else's opinion, we would look into matters sufficiently to form an opinion of our own, the benefit that we would be conferring upon ourselves, and the world at large, would be inestimable. The most of us have plenty of sound commonsense and good judgment, only we don't take the trouble to find it out, and so go through the world with a far worse opinion of ourselves than we deserve. Now in regard to the Brahmins, the Hindu priests of whom we have heard so many and such exaggerated tales, let us see what this same princess said of them, this princess who was a follower of Guru Nanak, "the worshipper of God the spirit."

"Why stretchest thou forth thy hand to grasp what thou pretendest to renounce? To one man thou preachest to renounce wealth, to another thou sayest that he is under the influence of malignant stars, and therefore he ought to pay thee for deliverance therefrom. It is in the hope of cheating people thou wanderest from door to door. Thou recitest the Vedas, the Shastars, and the Simritis, so that a double paise may fall to thee from some one. Thou praistest him who giveth thee anything and revilest him who refuseth. In this way thou hopest to obtain alms from all people. But thou reflectest not that praise and blame are every one's lot while alive, but affect not the dead. Thou canst not confer salvation on those who give thee alms, nor canst thou kill the son or father of him who giveth thee none. I only accept him as a Brahman who deemeth the givers and the refusers praise and blame the same!"

"Ever bow thy head to the great God whom the fourteen worlds fear, whom all recognize as the Creator and Destroyer, who hath no form or outline, whose dwelling, appearance and name are unknown. By what name shall I speak of Him since He cannot be spoken of? He hath no father, mother, or brother, no son or grandson. Unlike Ram Chandar or Krish He hath no male or female nurse. He needeth no army to give Him dignity. What he saith is true, and what He desireth He doeth. Some He regenerateth, and others He consigneth to perdition. He buildeth, fashioneth, createth, and again destroyeth. It is the great God I recognize as my Guru."

## ASSISTING THE JUDGE

A case was being tried in the West of England and at its termination the judge addressed the jury, and they retired for consultation. Hour after hour passed and no verdict was brought in.

The judge's dinner hour arrived and he became hungry and impatient.

Upon enquiry he learned that one obstinate jurymen was holding out against eleven. This was more than he could endure, so he ordered the 12 men to be brought before him. He told them that in his address to them he had so plainly stated the case and the law that the verdict ought to be unanimous, and the man who permitted his individual opinion to weigh against the judgment of 11 men of wisdom was unfit and disqualified ever again to act in the capacity of jurymen.

At the end of this excited harangue a little squeaky voice came from one of the jury. It said:

"Will Your Lordship allow me to say a word?"

Permission being given the owner of the voice added:

"May it please Your Lordship, I am the only man on your side!"