### Tuesday, March 24, 1908

A GREAT HUMAN FORCE

tain ranges, a few level plains and a few deep valleys filled with water, all related to each other structur-

filled with water, all related to each other structur-ally, so we find that the drama of the ages consists of a few great acts, which all seem closely associated. For example, we who live here in British Columbia are simply the advance guard of a great racial move-

are simply the advance guard of a great racial move-ment which began a good many centuries ago some-where in Asia. It has taken our race about twenty-four centuries to cross the Caucasus mountains into Europe, cross the Atlantic to America, cross America to the Rocky Mountains, and cross that range to the shores of the Pacific, and all the long and inter-esting story of the rise and fall of dynasties and na-

tions, of glorious wars, of daring adventures of ex-periments in government, from the feudal system to

periments in government, from the readal system to socialism, are simply the details which show how this great movement has been carried on. We seem to be witnessing the beginning of a new racial move-ment, namely, among the people of Asia, who have been aroused from their long lethargy by the influence and example of the wonderful race mentioned above. Our historical theorem of Beat, is accounted

Our historical knowledge of Past is necessarily

limited at present. History almost may be said to begin with Greece and Rome, for although constant

additions are being made to our stores of knowledge of what took place at an earlier period, the best

scholars are only able to piece out fragmentary and incertain records of Egypt, the Mesopotamian Em-

pires, India and China, and nothing is known what-ever of civilizations which existed and perished so

long ago that only the slightest evidence is extant

to suggest that they might have been characterized to suggest that they might have been characterized by splendor of achievement. We are asked to be-lieve that man developed by evolution from lower types, but the fact remains that while there is plenty of proof of the existence of men of a low type in

prehistoric times, there are traces of civilization also

in prehistoric times, and it is not easy to say that the former are necessarily more ancient than the latter. It is just as well to be cautious about reaching the conclusion that mankind ten thousand or twenty

thousand years ago were any nearer the monkey-type than are the wise men of the Twentieth Century.

But this is a digression. We wish to deal with what

is ordinarily meant when people speak of history, and which is little else than the more or less accur-

ate story of a race of people to whom centuries ago the impulse to "go west" was imparted.

All students must regret that so little is known of the early history of what may be called the Anglo-Teutonic family. Herodotus, writing in the Fifth Cen-tury before Christ, tells us of a people whom he calls the Germanii, living in Northwest Persia, but his reference to them is very brief and conveys

pot much more than the fact that there was an

aggregation of lawless, unmanageable tribes, who were known to be in that locality. Apart from the

name there is little to identify them with the people, who about ten centuries later overthrew the Roman

who about ten centuries later overthrew the Roman Empire, but there are some proofs which seem rea-sonably convincing that a people who spoke a langu-age similar to that of the modern Germanic group, were making their slow and devastating way across Central Europe and Southern Russia just before and first after the testing of the Christian era. The force are the anothern Russia fust before and first after the testing of the Christian era. The force are the anothern Russia fust before, we find it assalling the borders of the Roman Empire, vanguishing all opposition, and finally capturing the Imperial City itself and turning aside the waters of the Tiber to dig in its bed a grave for one of its leaders. Then we lose almost everything like a connected account of its history. The Venerable Bede has told us something of that part of it which had settled in Britain, but speaking generally, we have very little accurate knowledge of what occurred in the four centuries between the breaking up of the empire of Attils and the founding of the greater

empire of Attila and the founding of the greater

empire of Charlemagne. From the latter period onward its record has been better preserved. The

next landmark in its development was the Crusades, which began two centuries after Charlemagne and

VICTORIA SEMI-WEEKLY COLONIST



, March 24, 1908

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Deums, so the Grecians had their altars. The difference between us is that, while they directed their prayers and thanks to one or more out\_of many deities, we direct ours to one. They had failed to As we are apt to look at the world physically as a collection of countries having few interests in common, so we are disposed sometimes to look upon recognize the great truth, which seems to us to call common, so we are disposed sometimes to look upon it historically as the scene of a great number of iso-lated incidents having little bearing upon each other. But just as on a little examination we find that the surface of the earth consists of a few great mounno demonstration, namely, that, if there is any

God at all, there must be only one. The altar to which reference is made above seems to have been a solitary recognition of this great and all-important truth. This may be regarded as expression of the consummation of philosophical thought. consummation of philosophical thought. Science has erected many an altar to the unknown, but it has less courage than philosophy, and has not given it a name. Perhaps courage is not the correct word to use in this connection, for science ought always to hesitate before declaring its conclusions, and still more so before writing "finis" to its exam-ination into any department of physics. Apparently there must always to head the science of the science o there must always be a point at which Science must pause and say: "I do not know." On all the paths, which she has trodden with uncertain steps, she has built her altars to the unknown. Some of she has built her altars to the unknown. Some of them were abandoned long ago to be replaced by new ones further along the journey. Yet all her paths seem to be tending in the same direction. The early tendency of scientific research was to suggest a lack of unity in material things and the forces that act upon them. Science claimed at one time to have discovered so-called elements in numbers outrivalling the meter and a size of the same direction of the same direction. the gods and goddesses of Grecian mythology, and forces nearly as many. The number of elementary substances seemed likely to be indefinitely extended and the Universe was represented as the result of contending forces. But new ideas now obtain. We are beginning to see that matter in its various forms may only present a diversity of manifestations of the same substance, and we seem almost compelled to concede that there may not be many forces in nature, but only one, exhibiting itself under a variety of conditions. It is even suggested that matter and force may not be separate entities, although this is at present little more than a guess. The unknown is being simplified, but rendered more marvellous. For example, when we looked upon a lump of iron as a compact, inert mass, it did not seem a very wonderful thing; but when science suggests to us that this mass is composed of countless myriads of minute particles in a state of inconceivably rapid motion, it becomes vasily more marvellous, and yet when we see that motion and solidity may be the same, the whole scheme of creation appears more simple. Let us make the illustration more specific. There is in England a stream of water which descends from a great height in a small pipe, and is used for driving machinery. From this pipe straight branch extends upwards, and through this the water is allowed to escape. It goes up with great velocity, and the stream of moving water is as rigid as a bar of steel. It cannot be cut with the sharpest sword, not be broken by the strongest blow a man can give with a club. A sword-blade has been broken against it. Water in rapid motion is solid; so also is water from which a certain proportion of its heat has been taken; but solid ice and a solid column of water differ in fragibility. A rod of solid ice would be broken by contact with the rod of mov-ing water just as it would be by contact with a rod of We have drifted away a little from the point,

steel. We have drifted away a little from the point, which is that science, while in one way simplifying the structure of the Universe, is rendering it more maryellous. The tendency of its investigations is towards an all pervading and incomprehensible Un-known. This Driv Thus we'see that philosophy and science are like-ly to come to the same conclusion, and as the final consummation of their researches to unite in the erection of an altar to the Unknown God. Will this entity ever be identified with God as revealed to mankind in Jesus Christ? Possibly not exceen by mankind in Jesus Christ? Possibly not, except by irresistible inference. "God is a spirit and they that worship him must worship him in spirit and in truth"; but it may be that the Unknown God of Philosophy, the Unknowable of Science and the God made known to men spiritually may one day be seen by the unanswerable laws of reason to constitute a great Trinity in Unity.

# **RELIGIOUS AND SOCIAL REFORMERS** (N. de Bertrand Lugrin.)

Martin Luther ..

which began two centuries after Unariemagne and extended over the greater part of two centuries. These remarkable wars paved the way for two things, one being the re-establishment of popular govern-ment, which had been lost under feudalism, and the other a period of adventure in lands beyond seas, which led after long delays to the discovery of Am-erica. The next sten in the western march of this There is one lesson that history teaches us that we are all of us the better for knowing. It is this, that no matter how troublous a state of things exists in the world, no matter what complicated conditions, moral, political, social, religious, threaten us there always arises from among the people a man to meet the times. It is the old Biblical truth brought out, if you will, that we are never tried beyond our strength, either as individuals or nations. No exigency can confront us so complicated, but that the way out may be shown to us. This is true of political as well as religious issues. This lesson is perhaps more of an inspiration than we are at first aware. The men who, in the past, have met with and grap-pled successfully with national difficulties were not always those who had been schooled in those attain-ments supposedly necessary to a clear understand-ing of the things at stake. In some instances they f the things at stake. In some instances they been men whose walks in life led away from, and not into, the arena where the great events were taking place. Birth, social standing, the influence of friends, have had nothing to do with their fitness for the problem awaiting their solution. Is there not an incentive in this to each and everyone to live the wisest life he can, to study surrounding conditions to the best of his ability, with the view to their amelioration, remembering that a time may arise when he may be the right man in the right place, the leader to lead the rest from the chaos of trouble and difficulties into the path of enlightenment and peace? The Sixteenth Century found the people of Ger-many ready, the times ripe for drastic reforms. The influence of Rome far from working for the better-ment of Christendom was working for its demorali-zation. The people awaited a teacher, a leader of utfolicit contrast and mettle to overcome their susufficient genius and mettle to overcome, their su-perstitious scruples, and to show them the way they were only too eager to seek, the way they way they religious reformation. Martin Luther, a humble miner's son, who as a lad had paid for his schooling by singing from house to house during the hours he could spare from his study; Martin Luther, the unpretentious, plodding student, the unknown reli-gious recluse, was suddenly to step aside from the path he had essayed to follow, and, departing into new fields, was by his genius, his fearlessness and his forceful eloquence, to cause the German people to rally round him, and to prepare to face and to conquer the difficulties that menaced them, and to es-tablish the greatest religious reform that the world tablish the greatest feligious reform that the world had ever seen. The most conspicuous feature about Martin Luth-er's character was his utter fearlessness. Even the most bitter of his antagonists cannot deny him this heroic quality. "So great was his faith in God that he feared nothing but to offend Him." No earthly power could bring Luther to humility, and when sin existed in high places, no less were the sin and the sinner denounced by him. We read of him as first attracting attention by his ninety-five articles which he wrote against the evil of selling indugences. The Church of Rome had adopted this unusual means of enriching her coffers, and Luther, who had so far preached Orthodox doctrine, and had found no fault with existing institutions, was moved to a state of great indignation, and he rebuked not only the agents of the Pope, but the Pope himself. He ap-pealed to the common sense of the people, he proved to them by the Scriptures that the papacy had no had ever se window and some a sign and a second and the second provide some second and got a with a second provide the

authority for issuing such an order and the people were eager to listen to him and to be convinced. He told them that the Pope had neither the right nor the power to forgive sins. "If the sinner be truly con-trite," he said, "God grants him complete forgive-ness. The Pope's absolutism has no value in and

SERVICE AN HOUR WITH THE EDITOR

We read of him again in public discussion with Doctor Eck, who, commissioned from Rome, challenged Luther to meet him and let them settle doclenged Luther to meet him and let them settle doc-trinal questions once and for all. In the great hall at Leipsic, before an audience of thousands of peo-ple the two met, Eck, the foremost ecclesiastical scholar, one of the greatest rhetoriticians in Europe, and Luther the unpretentious theologian. We are told that when Eck spoke he quoted such a mass of church authority, and his disputation was so scholarly that many thought that Luther would find his logic un-assailable. But it was not so. When the Reformer stood up to reply, throughout his speech using no-thing as his authority save the Word of God his eloquence overmastered the vast assembly and the victory of the contest was accorded to him.

When Luther began to attack the whole papal system the Pope who had heretofor refused to inter-fere with his teachings, issued a bull against the offender. Luther in retaliation burned the papal decree before an assembly of doctors, students and citizens at Wittenberg citizens at Wittenberg.

When Charles V, came to the throne of the empire, another great event took place in Luther's life. He was summoned before the Diet at Worms. This He was summoned before the Diet at Worms. This episode has been the theme of picture and story so often that it has become familiar to most of us. We can see the dauntless man standing before his judges and accusers, and all the assembled powers of Ger-many, and he tells them simply and firmly: "Unless I be convinced by Scripture and reason. I neither can nor dare retract anything, for my conscience is a captive to God's word, and it is neither so a nor sicht

nor dare retract anything, for my conscience is a captive to God's word, and it is neither safe nor right to go against conscience. Here I take my stand. I cannot do otherwise. So help me God. Amen." If Luther had done nothing more than translate the Bible into German, thus establishing the national language and making private judgment possible for all, his name would have been held in the most grate-ful remembrance. This he accomplished during his enforced confinement by the Elector of Saxony. Once at liberty again he returned to Wittenberg, braving enforced confinement by the Elector of Saxony. Once at liberty again he returned to Wittenberg, braving the dangers that menaced him in order to quell the in-surrections that had arisen among the peasants and to subdue the unruly spirits that had acquired power in his absence. "At no period in his life was he greater than now in the stand he made against law-Restrict than how in the stand he made against law-lessness on the one hand and tyranny on the other. He vindicated his claim to be a Reformer in the highest sense by the wise and manly part which he acted in this great social crisis in the history of Germany

Luther's marriage has been the subject of much Luther's marriage has been the subject of much controversy. But whatever anxiety it may have caused his friends, and whatever satisfaction it may have afforded his enemies, there is no question about the happiness it brought into his life. He married Katherina von Bora, one of the nine nuns, who under the influence of his teaching had emancipated them-selves from their religious lives. His home life was ideal, and his devotion and tendernes to his wife selves from their religious lives. His home life was ideal, and his devotion and tenderness to his wife and children very beautiful. Unquestionably Luther was one of the greatest men that ever lived, one of the most powerful and able leaders of people the world has ever seen. Unquestionably also there are some of his acts that are open to more than one interpretation. But in the study of such men, in the study of all the heroes of history, the condition of the times they lived in must be taken into considera-tion. For what was questionable in his career the times are the excuse. The man that founded the Protestant Beformation in Generation. times are the excuse. The man that founded the Protestant Reformation in Germany does not need an apologist.

# NECROMANCY

## By the Rt. Rev. Bishop Cridge.

"Necromancy," a Greek compound term-necro dead, mantela, prophecy—is perhaps the only word in English which correctly defines the practice of seeking communication with the dead, a practice which, of old, had been so disfigured with horrid rites, that, before our time, it had in Christian lands become odious and obsolete; and when at length re-vived it was commended to the world under the softer name of spiritualism, a term which, seeing that there are good spirits and bad, and many other meanings of the term, is at once inaccurate and mis-leading. leading. There is no-such ambiguity about the term "necromancy." It simply denotes the thing as it is, neither more nor less; so that while truth requires, neither courtesy nor fairness forbids, the suggested change of appellation. The question then arises is necromancy sanctioned by the divine law? Can any of that great body of people variously termed Greek, Roman Catholic, Protestant, Lutheran, Hebrew and others, who all hold the Old Testament Scriptures as of authority in matters of faith, practice or favor necromancy and be in-nocent? To answer this question we need only out nocent? To answer this question we need only out of may passages, refer the reader to Deut. 18, where the heathen practices of seeking the unknown through supernatural powers and omens, and such like, are recited, and as an abomination to God, forbidden. The last in the list of such offences is in our auth-orized version translated "mecromancy," that is, pro-phecying by the dead; in the Donai (Roman) version, "that seeketh the truth from the dead": in the Sep. "that seeketh the truth from the dead"; in the Sep-tuagint one "that enquireth of the dead"; in the Sep-tuagint one "that seeketh the dead." The abomina-tion of the thing is not in the method but in the act itself. This act was the culminating point of King Saul's unhappy career, the final decisive proof of his alienation from God. allenation from God. But some of the Christian faith may say that this Old Testament law is done away in Christ. Rather it is confirmed. An apostle, warning Christians in his day of perils of idolatrous intercourse, says: "The things which the Gentiles sacrifice they sacrifice to devils and not to God," and he adds, "I would not that you should have fellowship with devils." And we can from Scripture produce proof by just induc-tion that the homage the necromancer pays to the we can from Scripture produce proof by just induc-tion that the homage the necromancer pays to the spirits of the dead they pay unconsciously not to the dead themselves but to devils who personate them. Our Lord warning his hearers to use wisely the op-portunities of the present life, lifts the veil which conceals the dead in their respective abodes of bliss and misery from human ken and reveals a whilom rich man in hell entreating that one might be sent from the dead to warn his brethren lest they also come to that "place of torment." The request was from the dead to warn his brethren lest they also come to that "place of torment." The request was refused on the ground that it was profitless and vain. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." In the very passage which we have quoted from the Old Testament God promises his people that they should not need to have recourse to unlawful arts to know the unknown, but that he would send them a prophet who would tell them all things, and that to him they must give heed on pain of being cut off from God's people. An apostle declares, and Christ-ians believe, that Jesus was that prophet, and the from Goa's people. An apostle declares, and Christ-lans believe, that Jesus was that prophet, and the above conclusion becomes inevitable that if the al-leged communications with the invisible world are real, they cannot be with the dead but with the evil spirits who personate them. spirits who personate them. The only escape from this conclusion is by denying the Scriptures; and of this as an example of such denials I will only add that at a conference with some of this school years ago, it was declared to me that Jesus himself was a medium; that is, he who opened the invisible world to view, and knew all things in heaven and earth and hell, is accused of seeking information from the dead. The recent accession of an eminent scientist to the

ranks of spiritualists or necromancers may indisputably give some color to the supernatural in their alleged manifestations, but of what service to them of such added proof; the more we think ourselves wise in such matters the devil is wiser; the more convinced we feel of the reality of such intercourse, the more, in the light of Scripture, may we be assured that we are taken captive by our adversary at his will. Is it not true, if we believe the Scriptures, that if men will be perverse, God often chooses their delu-sions, and, as perhaps in the case of Saul, permits forbidden things to happen.



An affable New York police officer who cultivated the acquaintance of the people who passed his corner regularly, says that he missed a German porter who was in the habit of stopping to speak to him every day. A few days later he reappeared and was asked where he had been. "Over in Jersey," he replied. "What part of Jersey?" "I don't know," replied the German. "Funny thing 'bout hem towns over in Jersey; they all have dif-ferent names."

ferent names."

The Fourth Estate repeats a good story told by "Bob" Davis, formerly of the Call and now on the editorial staff of Munsey's. While Davis was con-nected with a paper in a rough-and-ready Western town, a shabbily dressed stranger walked in one day and asked for some old clothes, although his own were fairly good. The staff contributed, and, to the surprise of every one, the stranger pulled out \$8 and paid for a year's subscription to the paper. Then, having donned the contributed clothing, he hastily departed. He had been gone but a little while when the sheriff came in looking for a horse thief. His description fitted the stranger to a nicety. "He was in here," said the foreman, "and went up the street when he left. If you hurry you will catch him." Davis was surprised. "H-l!" retorted the foreman, with freezing dignity, "you wouldn't have me go back on a subscriber, would you?"

In "Rambling Recollections," the recently issued book by Sir H. Drummond Wolff, many interesting anecdotes are found. Here are two of them—British Parliamentary stories, vouched for as true: At the time of an important division, a member made to be confined in a lunatic asylum. Every vote was necessary. Arrangements were therefore quired, and he was received by the whip of the party, who induced him to walk through the lobby by pre-ceding him with a stick of barley-sugar in his hand. Amongst other members connected with the House of Commons was an eminent barrister, who, unfor-tunately, was not very particular about the letter H. In one speech he more than once repeated his aston-ishment that the gentleman to whom he was replying "should harrogate" to himself certain qualities. The member, in his answer, described the distinguished lawyer as "the honorable member for Harrogate."

Dorothy Donnelly had an unfortunate experience recently in one of the cities of the Far West. One ber of the same organization, she attended a per-formance at one of the other theatres. The treasurer was unable to accommodate them with seats to-content of the same organization. She attended a per-formance at one of the other theatres. The treasurer was unable to accommodate them with seats to-source. Seated next to Miss Payne were a man and a moman. At the end of the first act Miss Donnelly, thinking that the man and women were not together, as they had not indulged in any conversation before desirous of siturian beside Miss Payne, leaned for ward, touched the man on the shoulder, and being desirous of siturian beside Miss Payne, leaned for ward, touched the man on the shoulder, and being desirous of siture beside Miss Payne, leaned for ward, touched the man on the shoulder, and being desirous of siture beside Miss Payne, leaned for ward, touched the man on the shoulder, and being desirous of siture beside Miss Payne, leaned for ward, touched the man on the shoulder, and being desirous of siture beside Miss Payne, leaned for ward, touched the man on the shoulder, and being desirous of siture beside Miss Payne, leaned for ward, touched the man on the shoulder, and being desirous of siture beside Miss Payne, leaned for ward, touched the man on the shoulder, and being desirous of siture beside Miss Payne were to the siture beside miss ward. The beside Miss Payne were to the siture beside miss desirous desirous beside miss besid Dorothy Donnelly had an unfortunate experience

fe's with me.

Prince Ufussov writes in his "Memoirs of a Roken, a very kindly man who liked to tell some-times of his presence of mind and his police ability as demonstrated on one occasion at his former post, he was once called upon to be present at the execu-tion of a Jewish criminal. The condemned man hung the required number of minutes, and was taken down from the gallows, when the physician was supposed to confirm his death. But it appeared that they had forgotten to cut off the Jew's long thick beard, thanks to which, although the noose had deprived the man of con-sciousness, it had not killed him.

# WITH THE POETS

The Star Dial When the moon was high I waited, Pale with evening's tints it shone When its gold came slow, belated, Still I kept my watch alone.

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When it sank, a golden wonder, From my window still I bent, Though the clouds hung thick with thunder Where our hilltop roadway went.

By the cypress tops I've counted Every golden star that passed; Weary hours they've shone and mounted, Each more tender than the last.

All my pillows hot with turning, All my weary maids asleep. Every star in heaven was burning For the tryst you did not keep.

Now the clouds have hushed their warning. Paleness creeps upon the sea; One star more, and then the morning— Share, oh, share that star with me!

Never fear that I shall chide thee For the wasted stars of night, So thine arms will come and hide me From the dawn's unwelcome light.

Though the moon a heav'n had given us, Every star a crown and throne, Till the morn apart had driven us— Let the last star be our own.

Ah! the cypress tops are sighing With the wind that brings the day; There my last pale treasure dying Ebbs in jeweled light away;

Ebbs like water bright, untasted; Black the cypress, bright the sea; Heav'n's whole treasury lies wasted And the dawn burns over me. —Willa Sibert Cather in McClure's Magazine.

The Prayer The Prayer Of them that sit within the Gate I ask no guerdon but a goal. When I put up my pray'r to Fate, Tis not for fame or lettered scroll. Hearken, O High Gods, what I ask: Give me some vain and splendid task.

Set out of reach some gleaming prize, Beyond the effort of my hands, Make hard the way and let my eyes Alone possess the sacred lands; O let your servant strive in vain, Give him to see but not attain!

Grant him to hold his stubborn way, Unchecked, along the great white road, With dreams to friend and pride as stay, And faith, the splendid spur, for goad; Send that he seek and never know, But eager and insatiate go.

So shall your servant better serve, Than if, content with mean desires, He let his feeble footsteps sweive Aside and caught at fatuous fires, Or grasped the prize and held it fast To know it pinchbeek at the last! —Austin Philips in St. James's Budget.

The Gold Hunters

The Gold Hunters Beyond the hills that are bare and brown, And far from the fields that are green and fair. There are muddled hordes that are digging down For the gold which they hope may be hidden there. And what do they know of the painters art, And what do they care for a woman's praise, Or the song that is born in a poet's heart, If at last the dirt they uncover pays.

In a land where the ashes are mountain high. And the wandering birds are bereft of song. Where the rivers are dry as the dust is dry. And the red trails over the hills are long. There are eager workers in shaft and slope Who possess one word as their common speech. Where the weak and strong share a common hope. And gold is the pitliess god of each.

In a land where never a rose has blown, And never a brook has gladly sung. There are men who pray, and one prayer alone By day and by night from their hearts is wrung: And they keep one faith, and one creed they share, Through the noisy night and the busy day, And each man dreams as he lingers there Of the glittering gains he may take away. —Chicago Record-Herald.

erica. The next step in the western march of this restless race was to the new world, and for three cen-turies if has been engaged in the subjugation of this continent, chiefly by the arts of peace, and now as it enters upon the fourth century it finds itself confronted with the prospective rivalry with a civilization, which was already ancient when the Germanii, of which was already ancient when the Germanii, of whom Herodotus speaks, were yet living in Persia and vexing the rulers of that land with their un-restrainable restlessness. Thus we see that what we commonly mean when we say history has to do chiefly with the events in the extraordinary development of this one section of the human family. We see also that this development has affected all the nations of the earth to a greater on less degree and has been the greatest formative influence in the progress of mankind. Even Christianity found in it its chief champion. We are apt to forget that this religion was at first merely a cult held by a small and uninfluential party of Jews, that it next became a political engine in the hands of Roman rulers, and that it was only when the barbarians of the north espoused it that it became in fact a great evange-lizing power, uplifting mankind to higher standards of personal life and higher ideals of human liberty.

# "THE UNKNOWN GOD"

One of the altars in Athens, at the time Paul visited that city, bore an inscription to "The Un-known God." Of all places in the world, Athens in the day of its eminence was the most devoted to philosophical speculation, and there seems to have been complete liberty of thought. Ancient Greece, was a popular belief, more or less sincere, but it does not seem to have called for any moral obligation. Indeed, to associate morality with the Grecian gods and goddesses would have been a suggestion too grotesque to be entertained. There were students who endeavored by reasoning to reach some satis-factory solution of the nature of man and his relation to the Universe. There were teachers who laid down rules of life which, if observed, would result in nobility of character. But it cannot be said with truth that there was a recognized religion in the sense that Christianity is recognized today. The altars of Athens, which were very numerous, bore tesctimony both to the divergence of thought among the people, and to their desire to express what they conceived to be the truth. It was not here the conceived to be the truth. It must not be supposconceived to be the truth. It must not be supposed that because an altar was erected to some special deity that the person responsible for it regarded that god or goddess as representative in the fullest sense of the drvine. As a rule these altars probably were erected in token of thankfulness or in the hope of propitiating the particular diviny whose name it bore. An altar to the god of war might be designed to express gratitude for victory or a desire to secure it; one to the god of the sea might be a thank-offer-ing for a prosperous voyage or an effort to gain the favor of the power which ruled the seas. As today we have our prayers for the sick, "for those in peril on the sea," our general thanksgivings and our Te

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- Think and

"Imagine yourself in my position," said Rohren; "The doctor told me the Jew would come back to life in five minutes. What was I to do? To hang him a second time I held to be impossible, and yet I had to execute the death sentence." "But what did you do, then?" I asked, and re-ceived the memorable answer: "I had him buried quickly before he regained con-valoueses"

Sciousness." Porter Wright, who was a servant in the employ of Daniel Webster, says the great statesman's sense of humor was infinite. On one occasion a man pre-sented a bill to him for payment. "Why," said Webster, "I have paid the bill before. The neighbor assured him that he was mistaken. "All right, then; call again in the morning, and I will settle with you," returned Webster. As soon as the man was gone, Webster called his son Fletcher, and told him to look over his papers and see if he could not find a receipted bill. To the surprise of both, two receipted bills were found, showing that the bill had been paid twice. Webster put the receipts in his pocket and said nothing. In the morning the neighbor returned for the money. Webster took his seat under the old elm, and ordered Wright to bring out the decanter. Fill-ing the glass to the brim, he handed it to the man and told him to drink. Webster then began: "Mr. Blank, do you keep books?" The man assured him that he did not. "Then I would advise you to do so," said Webster, and pulling one of the receipts from his pocket handed it to him. The man was covered with con-fusion. "And while you are should it you had better set a

handed it to him. The han the fusion. "And while you are about it you had better get a bookkeeper who understands double entry!" at the same time handing him another receipt. "Now," said Webster, "I am going to pay this bill just once more, but I assure you, upon my word of honor, that I will not pay it the fourth time."

"Just Because" An omnibus was going along a crowded thorough-fare, with an immense railway van traveiling by its side, but just a little in its rear. As they passed a criven by a youth dressed to extremity, with button-hole and eyeglass, and with a chauffeur slitling be-side him with folded arms, and that contemptuous indifference in his face with which the professional ever regards the performances of the amateur. The driver of the omnibus pulled up short, and the motor car dashed across it, only to meet the full force of the van, which went through it as if it had been a box of matches. The youthful personage, with his chauffeur, was, of course, thrown out, but otherwise not seriously damaged.

of course, thrown out, but otherwise not seriously damaged. Then came the inevitable policeman, and the ques-tion whose fault it was. The omnibus driver, who had seen it all, was ap-pealed to by all parties. "Was it my fault?" inquired the youth. "Your fault! Why, certainly not," growled the 'bus driver. "Then whose fault was it?" continued the youth, greatly pleased, and naturally expecting the van-man to be denounced. "Well, it was your shuvver's." "But how could that be? He was doing nothing; how could that be his fault?" "Why, just because he was doin' nothiv, and lat-th' a baby like you drive!"

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The Word

The Word Today, whatever may annoy, The word for me is Joy, just simple Joy; The joy of life; The joy of children and of wife; The joy of non-day and the tried True joyousness of eventide; The joy of labor and of mirth; The joy of labor and of mirth; The joy of labor and sea, and earth-The countless joys that ever flow from Him Whose wast beneficence doth dim The lustrous light of day. And lavish gifts divine upon our way. Whate'er there be of Sorrow II put off till tomorrow. And when Tomorrow comes, why, then, Twil be Today and Joy again! —John Kendrick Bangs in the Atlantic Monthly, Penitenta

Penitenta

The goblet quaffed till but the lees remain-The fortune lost, its latest pittance spent-We clutch the skirt of virtue and would fain Be penitent.

Renouncing that which now we cannot win. Though longing still lurks furtively about, We term our fond propensities a sin. And starve them out.

Cowards and fools! The thing is meanly done; Driven to be apes of innocence by fears-Deeming the meed of manhood may be won By fast and tears.

Poor are the shivering souls we seek to save From perils of an unregenerate sense. Better than such a lapse may be a brave

-Arthur L. Salmon in St. James's Budget.

## The Peace of Love

The Peace of Love Once more, once more, our joys shall bloom for us Oh, my beloved—once more shall the spring Breathe in our hearts the pleasant murmuring Of love, unsorrowed, and the timorous, Iow song of joy unchecked. Oh, marvelous, Fair love, some time the tired years must bring Peace to regret and comfort to the sting For souls too weary to be mutinous. Oh, it were death had I not hope for that! Had I not trust that as the heart grows old The bitterness, the anger and the pain Must die before love dies. Ah, sweet, again Shall- joy rise up and happiness unfold— And peace brood soft, where deathless longing sat. Hermann Hagedorn, Jr.

## The Forerunner

The Forerunner Blow, March, with mighty winds away The outworn things of yesterday; Sweep through the soul, as though the earth; And bear afar the signs of dearth, Dead leaves, dead dreams and blighted hours; Clear hearts and fields for coming flowers! Blow, March, with great wings, to make room For Hife to bud and love to bloom! Take in your flight old wrongs, regrets-Give place to hope's new violets! —Edith Hope Kinney in Outlook.