



Our Hour with the Editor



THE INVINCIBLE ARMADA

Following the story of English history as written in the record of the great battles, the defeat of the Invincible Armada, as King Philip of Spain called it, comes next in order after Bosworth Field. Every schoolboy knows about this remarkable tragedy of the high seas—how the great Armada sailed against England, only to be destroyed by battle and tempest. A brief narrative of the fight will be given, but the main point to be dealt with is as to how the struggle was precipitated and what its result was upon the progress of the world.

To find the beginning of events, which led up to this famous sea fight, we must go back for some years to the time when the famous papal bull was issued dividing the unexplored world between Spain and Portugal. Under it the dominion of the Pacific was vested in Spain. Just what authority the Pope had to make this partition is neither here nor there; but at the time it was ordained, the people of England were not much concerned one way or the other, and there was no one else in Europe in a position to raise any objection. But in the year 1540 there was born in a Devonshire town a lad, who when very young was apprenticed to a sea captain and made several voyages under him. He soon had a ship of his own and carried on a profitable coasting trade. But the spirit of Francis Drake was too adventurous to be content with sailing from port to port in home waters, and at twenty-five years of age he set out for Guinea and the West Indies. Two years later he was in command of a ship belonging to Hawkins' squadron, which met with a disastrous defeat at the hands of Spain. There was not actually a state of war between England and the Peninsular monarchy at that time, but the Spaniards looked upon every adventurer, who sailed into certain seas, as a trespasser, and attacked him accordingly. This defeat rankled in the mind of Drake, but he bided his time, and it was not until 1572 that he felt able to take his revenge. This he did by capturing the town of Nombre de Dios, on the Isthmus of Panama, where he gained a vast amount of treasure. But what was more important still, he crossed the Isthmus with a little party, and on seeing the waters of the Pacific spread out before him, knelt and prayed that he might live "to sail once upon that sea in an English ship." Five years later he carried out this aspiration, and ravaged the Spanish settlements on the west coast of South America in his ship the Golden Hind. Then he crossed the Pacific and Indian Oceans, rounded Cape of Good Hope and reached home in safety, to receive knighthood at the hands of Queen Elizabeth, although his naval operations had been carried on against a power with which she, as sovereign of England, was at peace. This state of things greatly angered Philip of Spain, and one would think that he would have been carried on against a power with which she, as sovereign of England, was at peace. This state of things greatly angered Philip of Spain, and one would think that he would have been carried on against a power with which she, as sovereign of England, was at peace.

But what was more important still, he crossed the Isthmus with a little party, and on seeing the waters of the Pacific spread out before him, knelt and prayed that he might live "to sail once upon that sea in an English ship." Five years later he carried out this aspiration, and ravaged the Spanish settlements on the west coast of South America in his ship the Golden Hind. Then he crossed the Pacific and Indian Oceans, rounded Cape of Good Hope and reached home in safety, to receive knighthood at the hands of Queen Elizabeth, although his naval operations had been carried on against a power with which she, as sovereign of England, was at peace. This state of things greatly angered Philip of Spain, and one would think that he would have been carried on against a power with which she, as sovereign of England, was at peace. This state of things greatly angered Philip of Spain, and one would think that he would have been carried on against a power with which she, as sovereign of England, was at peace.

But in those good old days things were run on different principles, and sovereigns would be on friendly terms, even while their subjects were fighting and robbing each other somewhere down below the line where the sky and ocean met. Out of sight of mind, was a maxim of statesmanship in the Elizabethan era. But Philip when he heard the story, cherished it in his mind, not because he cared for the loss of a galleon or two or the burning of a few colonial towns, but because he saw in Drake's success evidence that a new power was arising on the ocean. His designs were too ambitious for him to permit them to be embarrassed by a sea fight with England, because of the doings of an English captain, whose deeds his sovereign repudiated even while honoring him for them. Of late we have heard a good deal about the hegemony of Germany in Europe. Most of us have to be told what hegemony means. We see it used in connection with Dreadnoughts, and are not quite so sure what it signifies as we ought to be. As the London Times, we think it was, felt called upon to tell its readers what the word meant, perhaps we may as well say that it means preponderating influence. Now this is what Philip of Spain aimed at. He sought to secure for his country the hegemony not only of Europe but also of the whole habitable world, and the only obstacle in his way apparently was that little island lying off the coast of France. He had made himself secure in the Low Countries and all the region along the south side of the English Channel. He had the active support of the German Catholics and the blessing of the Pope, who duly excommunicated Queen Elizabeth. He also hoped for the support of the Catholic nobles of England. His plan was to make himself king of England, and this he thought would meet the wishes of the Scots, whose feelings towards Elizabeth were greatly strained by the execution of Mary, their Queen. He planned his campaign with great minuteness, and the Duke of Parma, the Von Moltke of his day, prepared full plans for the landing of troops in England and an immediate march upon London. The whole thing seemed so very reasonable, that when the King asked for money to build his Armada, his nobles vied with each other in contributing. There were some people who pointed out that the English might not prove as easy victims as Philip expected, but they were silenced by references to the defeat of Hawkins. And so the Armada was got ready and soldiers were gathered along the coast opposite England, with transports ready to convey them across as soon as the Armada had swept the seas. Towards the last one of Philip's courtiers questioned the wisdom of the expedition, but he was silenced by the information that Elizabeth only could muster forty ships and six thousand soldiers. What Shakespeare could have been thinking about that he did not write "An Englishman's Home," we do not know, but strange to say the English were not for a moment dismayed. The first proof that Philip had reckoned without his host was when the Catholic nobles came and offered Elizabeth their undivided support. Said their spokesman: "We are good Catholics and honor the Pope, but when the soil of England is to be invaded our first duty is to our Queen."

The Armada consisted of 131 ships manned by 8,000 sailors and 19,000 soldiers. One hundred thousand men were assembled ready for the transports. The Armada set sail from Lisbon on May 29, 1588. Misfortune attended it early, for 11 ships were put out of commission before the Channel was reached. Of the remainder 70 could not be used in an engagement against such a force as Lord Howard had wherewith to meet them. He had only 80 vessels in all, and some of them were by no means formidable, but they were manned by sailors who knew how to handle them and were ready to risk everything to keep their coasts free from an enemy. There is really not very much to tell about the meeting of the fleets. The most interesting thing about it was the temper of the English people. A story told of Drake and Howard illustrates this. They were on shore engaged in a game of bowls, when word was brought that the Spaniards were approaching. Howard was for rushing at once to their ships, but Drake said: "Let's finish the game. There'll be time enough to defeat the Spaniards afterwards." It never seems to have entered into the mind of any one in England, from the Queen herself, who rode among her men on horseback, to the humblest cottager in the land that the country could be successfully invaded. Howard planned his attack upon the approaching enemy with consummate skill. The fight was what we would nowadays call one between torpedo boat destroyers and Dreadnoughts. The English had the former, and they harried the bulky ships of Spain until the Duc de Medina Sidonia was at his wits end. Howard sacrificed some of his poorer ships by filling them with combustibles and sending them in on a favorite tide to the place where the Spaniards had anchored on the first night. This caused the great Armada to break up, and the furious attacks of the Englishmen drove the Spanish ships towards the French coast in the hope that they could carry out their orders and get together once more. Then contrary winds came to the help of the English and many Spaniards were driven ashore. There was hardly what could be called an actual battle; for a week the English ships harassed the enemy. Vessel after vessel was destroyed and the remnant sought safety by flight up the North Sea with the view of returning to Spain by sailing around the north of Scotland. In history, biography and fiction the story of that terrible retreat has been told over and over again. Some of the ships were lost at sea; others were driven ashore. Fifty of them with greatly reduced crews, and with all the courage gone out of commanders and men, reached Lisbon again. The English loss was so small that it was hardly worth considering.

This disaster broke the naval power of Spain, and opened the commerce of the world to all who saw fit to engage in it. Then as now the name of England stood for freedom. She did not drive her enemies from the seas to establish a dominion for herself, but only to make the pathways of trade open to all who had the courage to follow them. This was the first effect of the defeat of the Armada. The second was to free England from any further attempts on the part of European powers to invade her shores. It was not until the time of Napoleon, three and a quarter centuries later, that an invasion was again mooted, and there is grave doubt if the French Emperor ever seriously contemplated such a venture. If he did, his designs were frustrated at Trafalgar. Since Elizabeth's days England has remained "Compassated about by her inviolate sea." Another effect was that a tremendous impetus was given to the English spirit of adventure. The colonization of North America was one of the results of the great victory. Another result was the establishment of English prestige. Another was that the country, being rendered safe from invasion, the people were at liberty to work out in their own way their problems of self-government. Indeed one may almost say that the British Empire was born that day when Drake looked from the Isthmus of Panama out upon the Pacific Ocean.

THE PSALMS OF DAVID

A recent writer, speaking of the Psalms of David, expresses the opinion that in the course of the many centuries which have elapsed since they were written, a certain degree of confusion has arisen regarding them. He suggests that from internal evidence these writings appear to belong to two classes of literature. One of these classes consists of hymns of adoration and prayers addressed to the Deity, and the others of adulatory addresses and urgent requests made by courtiers to their sovereign. He thinks that in some of the Psalms the two classes may have become mixed together. One expression which he refers to as clearly being addressed to the ruling king is as follows: "The Lord said unto my lord, sit thou at my right hand until I have made thy enemies thy footstool." The Psalms in which vengeance is asked against the enemies of the writer of them are regarded as addressed to the king and not to the Almighty. It is impossible to express any definite opinion one way or the other upon a question of this kind, but the idea is a very interesting one, and may not be wholly without substantial foundation.

But be this as it may, there can be no question that the Psalms of David, so-called, are unique in literature. Compared with contemporary writings, they are upon a vastly higher plane. The Vedic Hymns, the sayings of Zarathustra, and all the mass of writings, which may in a general way be spoken of as contemporary with the production of the Psalms, lack many of the elements that make the latter of value to humanity. When we say "contemporary" in this connection, we have in mind rather the stage of national progress than the actual years in which any works were written. The Psalms have a directness and simplicity which sets them apart from all the other productions of the poets or teachers of antiquity. They are characterized by one essential feature, namely, the belief in a Deity, who is immanent in the affairs of mankind. He is not a god who is apart from the universe which he has created; He is not one who shares his authority with demigods and is in antagonism to a spirit of evil, who is almost his equal. Indeed, if memory serves correctly, there is no reference anywhere in the Psalms to such a being as we have come to speak of as Satan. Throughout them all, whether we adopt the explanation of their nature above suggestion or not, there is an unquestionable acceptance of the thought that the Deity stands in isolated supremacy over the world and all that therein is, and yet condescends to be mindful of man. His tender mercies are declared to be over all his works. His works are declared to praise him. Though one should take the wings of the morning and fly to the uttermost parts, it would be impossible to hide from his presence or escape the operation of his love. His angels have charge over us. He is the shepherd of men. His law is perfect, and converteth the soul. His judgments are righteous. The earth and the heavens are the works of his hands. Though mankind falleth far from him, he remembereth his mercy. He is mindful of his promises. He hath respect unto the lowly. One searches in vain in the literature of India, Persia or China for such thoughts as these. The ancient writers of those countries do not dispute the existence of a Supreme Deity. Indeed their whole system of philosophy and ethics is based upon the existence of such a Power, even though, as in the case of Confucius, the thought involved therein was felt to be too tremendous for human intelligence, or as in India, the Supreme Name was deemed so great that no man might utter it.

These considerations suggest the thought that possibly the difference between what we call Oriental civilization and ours may have arisen from out of the fact that centuries ago we started from different view points of the Deity and his relations to mankind. We do not mean that our ancestors, who were contemporary with David, held to his conception of Monotheism, although the adherents of the Anglo-Israel cult would claim that they did. The fact remains that later, how much later is immaterial, they came within the influence of that conception, and it has controlled all their progress and development. In like manner those peoples, who now live under the influence of the great Oriental systems, may not necessarily have received them at the time they were given out, although they have since come within their scope to such an extent that all their ideas have been colored by them. We can only give out this thought for what it is worth, and suggest that perhaps the Psalms of David have had a more potent influence upon the progress of that branch of the human race, to which we belong, than anything else that ever was written.

GREAT INVENTIONS

At what stage of progress mankind began to use water as a means of transportation must of necessity remain unknown. There seem to have been five stages in the development of ships, using the word "ship" in its generic term as meaning anything that will float upon the water and carry something else, and they are the raft, the hollowed log, the canoe of bark or skins, the boat formed of pieces of wood or other material sewn or bound together with a framework placed inside to stiffen it, and the boat of which the frame was built first, the "skin" of the ship being built upon the frame. All these varieties of "ships" are in use now in various parts of the world, and there is evidence that they were all used at different stages in the development of navigation. The raft is the primitive type. At a very early stage men must have observed that certain things would float upon water and sustain loads. There are some Polynesian tribes that have advanced only one stage from the simplest beginning. They use a single log for the purpose of navigation, just as our ancestors doubtless did a great many centuries ago. They have progressed one step upon an absolutely primitive conditions, for they cut the logs to a point at each end so as to facilitate their passage through the water. Other tribes lash two or more logs together to form the catamaran. It is easy to believe that this was once the acme of progress in the most advanced races, just as it is among the races now employing craft of that nature.

There has been a good deal of speculation as to how men first learned that by hollowing a log it would carry a greater weight than if it were left in its natural state. One writer suggests that possibly observation of the fact that some shells will float on water led to the hollowing of logs; but it seems more reasonable to suppose that, in seeking for logs that would float best, experience showed that those which were hollowed out on one side were preferable to those that were round. Virgil, in writing of the dawn of civilization, says that "then the alder first floated on the water." Alder being a heavy wood, we are justified in assuming that the Latin poet had in mind canoes, for it is known that canoes were made of alder, and that alder logs would be too heavy for rafts. Canoes were used at the time the lake dwellers lived, in Switzerland, in England long enough ago to permit of them being buried deep in peat beds, and in Scandinavia at a period when the present coast line of the country was beneath the sea. Egyptian records show that Egypt was a commercial nation, trading with cities around the coast of the Mediterranean, more than fifty centuries before the beginning of the Christian Era. In previous articles mention has been made of a great change in the history of mankind around the shores of that great inland sea, which appears to have taken place perhaps seven thousand years and more ago, and there is reason to believe that commerce at that time had made considerable progress, the ventures of merchants extending even as far afield as the coasts of Britain. That the Phoenicians long before Rome was founded sailed boldly out into the Atlantic and probably navigated around the Cape of Good Hope seems to be well established. This implies that even at that age considerable progress had been made in naval architecture, and we find corroborative testimony on this point in the fact that although the Phoenicians traded with the people of the East Indies, the home of the catamaran and the canoe with outriggers, they did not use these appliances themselves, from which it may safely be argued that they had advanced beyond that stage of navigation.

The use of rafts, whether made of logs or bundles of reeds tied together, can hardly be called an invention, but the canoe certainly can be so classed, and it must be regarded as an exceedingly important invention. The difference between a log rudely hollowed with fire or stone hatchets and the floating palaces, of which the Mauretania is a type, is in degree only. Every step in the wonderful progress thus exhibited can be traced. One would suppose that when once hollow ships had been invented, indeed that as soon as rafts came into use, men would have availed themselves of the wind as a motive power; but they do not appear to have done so until within comparatively recent days, and even after sails were adopted, it was a long time before they became the chief dependence of mariners, who for centuries relied upon oars or paddles for propulsion. The account given of St. Paul's voyage shows that sails were used in his time, but that they were not very trustworthy. In the Greek and Latin poems reference is made to the use of sails, but oars were the main reliance until some time after the beginning of the Christian Era.

There was nothing to promote rapid development of the art of navigation until the mariner's compass was brought to Europe from China. As long as ships kept close to shore, going into harbors at night, whenever possible, there was not much incentive to improve upon the old-fashioned galleys, with their banks of oars. The only experiments seem to be in size. One of the Egyptian kings had a galley made with forty banks of oars, but the historian, who tells of it, adds that it was of no practical use whatever. But when it became safe to go out to sea, the need for better ships was at once felt. Long voyages would be impossible with vessels propelled by oars, unless there were points on the journey, where provisions could be taken aboard, for the galleys would not carry sufficient food to last large crews of rowers for any considerable length of time. Hence human ingenuity was directed to perfecting sails; and although it was not until about the middle of the last century, in the days of the clipper ships, that the sail plans of ships and their proper use were brought to anything like perfection, we may say that about five hundred years ago navigation received its second impetus by the adoption of sails in lieu of oars. The next great stage in its progress was reached when steam was introduced.

The Birth of the Nations

XXVI.
(N. de Bertrand Lugan)

GREECE III — ATHENS

Solon, the great Athenian law-giver, lived about 600 years before Christ, and established what Grote calls "the first known example of a genuine and disinterested constitutional reform," and wove the beginnings of the fabric, which afterwards became the type of democracy in Greece. Solon came of a noble family and was a member of a distinguished gens. Gens literally means clan or brotherhood, and a gens consisted of a number of families bound together by common religious ceremonies, common burial places, mutual rights of succession to property, reciprocal obligations of help, de-

fence and redress, and obligation to marry in certain cases. The gens was a very ancient institution and one of the many divisions into which the Athenians were divided. Plutarch and Diogenes have given us a history of the life of Solon which Grote has elaborated upon, and the three sketches furnish us with a fair idea of conditions in Greece, or more particularly Athens, during the earlier part of her history, a state of affairs which we can readily find paralleled in more modern times.

The whole of Attica just prior to the administration of Solon was torn by the violent dissensions which prevailed between the rich and poor classes. The latter, who had been terribly oppressed by the more powerful faction, were on the verge of mutiny. When we realize that a man who was unable to pay his debts was forced to sell himself or his sons and daughters into slavery, we can readily understand why such prevailing conditions should be considered intolerable. A great many of the small farms were under mortgage as a result of the poverty of the peasant class, and as a proof of this lamentable fact all over the land had been erected the hateful sign of the owner's indebtedness, a stone pillar with the amount of the loan and the name of the mortgagee inscribed upon it. All the political power was in the hands of the rich, who used their influential positions simply to further their own personal ends, caring nothing that the country should suffer through their unscrupulousness. Finally, the long-suffering lower classes had risen in rebellion, and the large middle class, uneasy at the stand which the majority had taken, would not side with the proprietary element. Affairs were at a very grave crisis indeed when Solon, who had distinguished himself by leading the Athenians to victory in battle for the possession of the island of Salamis, was called upon by the governing oligarchy to solve their political problem for them. Solon accepted the responsibility, but the radical changes he introduced could hardly have been wholly pleasing to those who depended upon him to reinstate them in their former positions of undisputed authority.

He was made Archon, and given absolute freedom to work whatever reforms he chose, and his first measure was to repeal the severe laws of Draco, his predecessor, which had inflicted capital punishment for nearly all minor offences as well as the most terrible of crimes. He granted an immediate relief to all who were indebted to the extent of pledging their bodies or the bodies of their children, and restored all to freedom who were enslaved. He forbade creditors from imprisoning, enslaving or extorting work from their debtors. He banished all the hateful mortgage pillars from the land. In order to assist the wealthier class of debtors, who had not pledged their bodies but were under obligation to pay large sums, he lowered the money standard. Those who had been unfairly disenfranchised he restored to full citizenship. He re-established the council of the Areopagus, but instituted a Senate composed of four hundred members, who must vote upon all questions before they were submitted to the higher court. All classes were not entitled to be elected to the Senate, but even the humblest had the right to vote. He established a system of taxation similar to an income tax, by dividing the people into four classes and taxing them according to their property with the exception of the poor, who possessed very small holdings if any, these latter he did not tax at all.

It will be seen, from the changes that Solon made, in just how bad a condition Athenian society must have been prior to his legislation. Some of his laws were of doubtful utility, but the majority were of inestimable benefit to those directly effected, and remained in force for about a hundred years after his death.

Solon was a great traveller, and after having established a fairer and happier state of things at Athens, he left Greece for Egypt. Herodotus tells us that he bound the people of Athens to keep his laws for ten years, and then went to Egypt so that there would be no danger of his repealing them himself. However that may be, he went abroad and studied the government and histories of the different countries he visited. He was a good deal of a philosopher, and Croesus, who was the Lydian king at Sardis, was very anxious to obtain from the great law-giver the assurance that riches and power constitute the happiness of mankind. Croesus was then at the zenith of his glory, and eager to make an impression upon his Athenian visitor. The story goes that Solon told him that vast wealth and power are far too frail things to serve as an evidence for real happiness, and that no man can say that his life has been a success until he has lived it out. Croesus laughed at such philosophy, and Herodotus tells us that immediately after Solon's departure the judgment of God fell upon him for his vainglorious boasting. He lost his favorite son, and was completely defeated by the Persians under Cyrus, who condemned him to be burned to death. It was while they were binding him above the funeral pile that he bethought himself of Solon's words and repeated them to Cyrus. The Persian monarch was impressed with the remark, realizing that a turn in events might place him in the same unhappy position as the one-time happy Croesus. So he set the latter free and the two from that time forth became the dearest friends.

This is a very much abridged version of the famous story of Croesus and Solon as told by Herodotus.

rtance of Ours

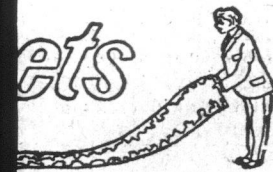
to any who are desir-
hard earned cash. It
g in this city.

ered Here

We are compelled to
to clear these at once

n't Overlook

at these are not furni-
res bearing the Weiler
or themselves.



ffered Here

time to have your floors
vantage of the absence of
change made. We aren't
and can give your wants

ere. Nothing but brands
believe these prices will
d elsewhere—quality con-

rd	60¢
yard	75¢
yard	\$1.00
rd	\$1.50
rd	\$1.90
er yard	\$1.90

NEEDS FOR UMMER TIME

SHES—Silver plated
n glass bowls. Many
styles with prices
\$10.00 to.....\$4.00
OONS—of 1847 Rog-
silver plate. Mary
gins and each one in
e. Prices range from
.....\$2.00
TS—Another 1847
ps' product. Set con-
poon and half-dozen
lined case. Several
t per set.....\$6.00
BERRY SPOONS—
t something dainty in
erry spoons, see these,
ses, at \$7.50 to.....\$5.00

FRUIT KNIVES

ives—an item you'll
now that the fresh fruit
—and here are some
in that famous 1847
s' silver plated ware.
owing quite a choice of
very attractive and
pular figures.
OZEN KNIVES in
at, per set \$6 to.....\$3.00

FURNITURE

TO



and Sea
over the
and
her
res.
ery

stock. They'll give you
the Winter home cheer-
couldn't fail to take advan-
furnishings.

ice. Stylish, well made
\$4.50 each, but the
.....\$3.75

that very popular sea
and delighted with the
CLEARANCE PRICE
.....\$4.50
signs we have shown
regular price was \$5.
.....\$5.50

FOR THIS—FREE

large Catalogue for 1909
on the finest paper. The
almost 2,000 illustrations
ize. Every article is fully
and priced, making it an
er to do your shopping at
you have this book. Send
for a copy TODAY.