

# An Hour with the Editor

## SCOTTISH HISTORY

The Stewarts were an unfortunate race. Robert II., the first of the family to occupy the Scottish throne, lived a troubled life, and although he reached his seventy-fourth year, his reign was far from being successful. His son, Robert III., died of grief on learning that his younger son had been taken captive by the King of England. His elder son was murdered by his uncle; James I., the lad captured by the English King, was murdered in Perth Castle in his 44th year. James II. was killed by the explosion of a cannon when he was only 28. James III. was murdered after the battle of Sauchie in his 36th year. James IV. was slain at Flodden Field in his 41st year. James V. in his 31st year shut himself up in Falkland Palace, where he died shortly after, it is said, from a broken heart due to defeat in battle. Mary, Queen of Scots, was beheaded. James VI. of Scotland and I. of England was the first of the line after Robert II. to end his days in peace. His son Charles I. was beheaded. His son Charles II. died a natural death, as did his second son, James II. of England, but he was driven from his kingdom. This is a record of misfortune such as few if any royal families have experienced. The Stewarts were nearly all characterized by courage and ability, the most marked exception being James II. of England. They were as a rule licentious in their habits, and intensely self-willed. They lived in very troublous times, when in Scotland and England the government was passing through a period of evolution. In Scotland especially the powers of the kings were ill-defined, and they were surrounded by nobles who claimed rights little less than sovereign, and exercised powers, limited only by their audacity and military prowess.

Among the most conspicuous of these families was the house of Douglas, whose part in the history of the kingdom, that is the history of the name, is up to the middle of the Fifteenth Century the history of Scotland. The origin of the family is unknown. A legend says that about the year 770 a Scottish king was being closely pressed by the Lord of the Isles, when a strange chief came to his assistance and saved him from defeat. When the battle was over, the king is said to have pointed out his rescuer to those around him, saying, "Sholto Douglas," which in Erse means, "Behold that dark grey man." In gratitude the king gave the chieftain the Clydesdale valley, and he became known as Sholto Douglas. Another family legend says the family came from Flanders in the Twelfth Century. There is nothing to support these traditions, and the first Douglas, of whom there is any historical record, was William, who lived at the close of the Twelfth and the beginning of the Thirteenth Centuries. He seems to have been related to the Murrays, if indeed he was not a member of that family. The name appears at various times in Scottish records, but it is impossible to trace the genealogy with anything like accuracy. Sir William became conspicuous in the days of Sir William Wallace, and his son, known as the Good Sir James of Douglas, and often as the Black Douglas, was the most trusted lieutenant of Robert the Bruce. The family was ennobled in 1357, when Sir William was made earl. He, as we have already seen, disputed the claim of the Stewarts to the Crown. His son was slain at Otterburn and with him ended the legitimate family. The title was not allowed to lapse, but was given to Archibald, an illegitimate son of the Good Sir James. Archibald was a splendid soldier, and a man of great ability. His son, who succeeded him when only sixteen years of age, lived in regal pomp, and so greatly did he rival the power of the King, that he was inveigled into his sovereign's presence, and with his brother put upon trial for treason, found guilty and forthwith executed. He was succeeded in the title by his grand-uncle, who was killed by King James II. as they stood conversing at a window after having dined together. His brother assumed the title and made war upon the King, but was taken prisoner and ended his life in a monastery. The earldom thus came to an end after having existed for 98 years, during which period it had been held by no less than nine lords. Other members of the Douglas family, although not of legitimate descent from the original stock, were the earls of Angus, the earls of Morton, the earls, marquises and dukes of Queensberry, the earls of March, Colway, Selkirk, Forfar and Dumbarton, the counts Belhaven and the lords Mordington. In addition to these there were many knights of the name of Douglas. William, the young earl above-mentioned, who was undoubtedly the richest of the family, claimed the right to confer the order of knighthood, and he gave it to many who could claim connection with him in any way. The Douglases were a very remarkable family, undoubtedly the most remarkable in the history of Scotland. In patriotism and high courage William, the contemporary of Wallace, was quite the equal of that great hero, and the Good Sir James was second only to Robert the Bruce in soldierly qualities, and at least his equal in greatness of character. He is, perhaps, the finest figure in Scottish history.

## THE FOUNDATION OF LAW

We have seen in previous articles that upon two natural instincts, that of self-preservation and that of racial preservation, rests the whole

fabric of the law. We have mentioned incidentally that these instincts are not confined to the animal kingdom. A plant makes a struggle for existence and for reproduction. The law of the world of life is universal. It is as much an essential law of nature as is that which we call gravitation and that which holds particles of matter together. Admitting the existence of a Creator who not only formed matter, but gave it laws, we find ourselves confronted with the conclusion that all the laws of Nature are of divine origin, the law "Thou shalt not kill" equally so with the law of gravitation. There must be some such fundamental principle in the laws governing human conduct, or else we will have to accept the conclusion that mankind was once absolutely lawless, that there was no distinction between right and wrong, but that each person was at liberty to do according to his own sweet will until, by divine interposition, certain things were made unlawful. If we concede the possibility of such an interposition, we cannot conceive of such a condition of things as that which, according to this explanation, it would have terminated, for a lawless world of humanity is as unthinkable as a lawless world of matter. Disintegration would be the consequence of the latter; extinction the consequence of the former. The foundation of law is in Nature itself, and therefore its origin is divine.

The existence of law implies its enforcement, for a law that is not enforced is of no value. Note the word enforcement. It implies strength, power. There are those who confounding law with the enforcement of it, say that law has its origin in force, and they favor anarchy, which, theoretically at least, implies the very opposite of what is commonly understood by it. Anarchy is the opposite of "arky," which is not a word in English, although it was a word in Greek, and we find the same root in one form in such words as monarchy, oligarchy, and in another form in aristocracy, democracy and plutocracy. Here, again, we see how language tells the history of the race. The Greeks did not originate their own language. As English is derived from other tongues, so doubtless was Greek derived from the speech of earlier peoples. Thus we see that mankind has from time immemorial had the institution, which we may call "arky," and which has force for its vital principle; but this force did not create law. It was the outcome of law. Herein we find the difference between the operation of the natural instincts of self-preservation and racial preservation in their application to mankind as contrasted with their application to the rest of animated creation. Man, being in the possession of freedom of will, is able to disregard these natural instincts and to refuse to concede to others the right to exercise them. Hence not only was law necessary, but a government, or what we have called an "arky," to compel obedience to law. Here then, we have the chain of evolution: The right to live; the right to retain what is necessary to support life, or, in other words, the right of property; the instinct of racial preservation, and hence the origin of the family, so that this instinct may be exercised in the best way; the recognition of the principle that the welfare of the many must be preserved from attack by the selfishness of individuals; and, lastly, the necessity for a government. And so we repeat, government did not make law, but law was the origin of government.

It is sometimes said that Christianity is lawless in the sense that Anarchy is lawless. We are told "if thine enemy smite thee on one cheek, turn to him the other also," and we are told that this is a precept directed against the employment of force; but the same Teacher said: "Render unto Caesar the things that are Caesar's," which was a recognition of government, and government without the right to employ force, when necessary, would not be government. But we are also told, on the same authority, that "Love is the fulfilling of law." The real meaning of this is lost when we say "the law." The same thing is meant in both cases, but the use of the definite article seems to restrict the meaning of the noun. Love is the fulfilling of Law. Let us go back to the primal condition of things. Let us imagine mankind animated by its primitive, natural instincts above mentioned, by exercising these instincts above mentioned, but exercising these would exist just the same, but it would find expression through selfishness, that is, through love. Towards this consummation mankind is slowly tending. In past centuries force, instead of being the servant of law, became its master. Selfishness triumphed over love. The rights of the many were made subordinate to the wishes of the few. The whole natural fabric of the law became reversed. The organization, which human society formed for its own protection against the few, became perverted to the use of the few to oppress the many. The physically strong oppressed the physically weak, and turned to their own special advantage the laws that were intended for the general benefit. Then grew up artificial laws, and the struggle between the few and the many, which has lasted for centuries, and is still being waged, was inaugurated. But there seem to be reasons for thinking that the triumph of the many is approaching. The natural equality of men is being recognized, and is making itself felt. We are doubtless yet a long way from the day when Law will be expressed, that is, fulfilled in Love; but, unless the signs of the times are misleading, there may yet come a millennium, when the need of force will be no longer felt, for each of us will recognize the rights of each to enjoy life, liberty and the pursuit of happiness. But many things must happen before that time comes.

## THE EARTH

### XVI.

Inspection of a relief map of the Eastern Hemisphere suggests that the mountain chain, which is characteristic of southern Asia, is a continuation of the chain which characterizes southern Europe. We said, when speaking of Europe, that the general structure of that continent is similar to that of North America, except that the mountain ranges extend east and west instead of north and south, and so we find in Asia a structure roughly similar to that of South America, but on east and west lines. The resemblance can in neither case be extended to details, but it is sufficiently strong to be worthy of note. Geologically, Asia is one of the newest of the continents, the Himalayas and the Alps corresponding in age. The great plains of Northern India, Mesopotamia, Central Asia and Siberia are thought to be of very recent origin. Geologists are inclined to hold the theory that continental land masses extended at no distant age, from India to Australia, as well as from India to Africa, and it is thought that at that time all western Asia was then submerged below the sea level, the land being subsequently elevated, the Caspian, the Arab and the Dead Seas being parts of the original ocean, which covered all the land. There are reasons for believing that within recent geological periods Siberia has been twice submerged. The eastern coast of Asia exhibits a great structural fracture, such as we have in the western coast of America, and in consequence there is a more or less continuous series of volcanoes, some active, others extinct, all along that coast, or, more correctly speaking, on the islands which fringe the coast. The map shows the eastern coast of this continent to be unique. At the north the peninsula of Kamtskatka projects its great mass into the ocean in such a manner as to suggest that it is the most northerly of a chain of islands, but failed to become detached from the continent. The Kurile Islands seem like a prolongation of this peninsula, and form a series of titanic stepping-stones leading to the Japanese Archipelago. From the south of Japan the Rikuu Islands form a series of steppingstones to Formosa, and then towards the south we have the Philippines, and yet further south Borneo and the islands of the East Indian Archipelago. Into this archipelago the Malayan Peninsula projects itself, a sort of complement to Kamtskatka. This remarkable series of islands is largely volcanic in its origin and forms one of the most fertile portions of the world.

Characteristic features of Asia are its vast mountain chains, its extensive plateaus and its elevated valleys. Of the mountain masses the greatest is the Himalayas. This gigantic series of elevations is about 2,000 miles long. Its greatest width is 600 miles, and its least 100 miles. It covers, therefore, nearly a million square miles. The highest peaks of this range are Everest, 29,000 feet high, and Kinchin-jing, 28,150 feet. The passes across the central part of the range are between 18,000 and 20,000 feet high. The great plain of Northern India, from which the mountains rise, is about 1,000 feet above the sea level on an average. Northwest from the Himalayas runs the great chain known as the Thian-Shan, which extends for 1,200 miles in a northwesterly direction. The point where these great chains unite is known as the Pamirs, or "the roof of the world." The Kuen-Lun is a mountain chain running east and west parallel to the Himalayas and north of them. Between these two ranges lies the tableland of Tibet, with an average altitude of 15,000 feet. Spurs of the Himalayas extend southward into India; and the mountains of Persia and Asia Minor really are simply western extensions of this master range. The Altai mountains are a northeasterly extension of the Thian-Shan. There is a mountain range of moderate elevation connecting the Altai with the Urals. Southwestern Asia is comprised for the most part in what is known as the plateau of Iran. Its altitude varies from 2,000 to 8,000 feet above the sea. The Deccan, in India, is another plateau of similar elevation. Arabia is for the most part a vast plateau of moderate elevation, and seems to be an easterly prolongation of the great African deserts. Another Asiatic desert is that of Gobi, which is very extensive. There are minor deserts in Persia and Hindustan. The great Chinese plain, which contains about 200,000 square miles, is one of the most fertile regions in the world. The enormous plains, marshes and tundras of Siberia are exceedingly fertile, where climatic conditions are possible, and the great plains on the south of the Himalayas are a veritable garden. Asia is a continent of vast mountains, vast plains, vast deserts, and vast areas of unsurpassed fertility.

We see in the physical conformation of Asia an illustration of the effect of mountain ranges upon climate. The great meteorological factor of India is the wind known as the monsoon. This wind blows from the Indian Ocean and sends inland an atmosphere laden with moisture that it has absorbed in its passage across Equatorial seas. Possibly it becomes surcharged while lying still above the ocean surface for many days in succession. Then in the course of the year it begins to move northward. It cannot lift its burden over the Himalayas and the eastern extension of that range, and so is forced to precipitate it, in fast floods. Then it passes inland in a drier condition, and in consequence there is a great desert region beyond the mountains, producing on a continental scale, and in a far more intense degree, what takes place in our own province.

The average married man often wonders how his wife can have so much faith in him.

## Some Famous Dramatists and Their Master Pieces

(N. de Bertrand Legrain)

### LOPE DE VEGA.

The same century in which our own immortal Shakespeare lived saw also the birth of a Spanish poet of amazing virility of production and variety of invention: Lope de Vega.

We are told that the total number of his dramatic works alone number 2,200 in order to have written which, according to Sismondi, he must every eight days from the beginning of his life to the end, have given to the public a new play of about three thousand verses; and in these eight days he must not only have found the time necessary for the invention and writing, but also for making the historical researches into customs and manner on which the play is founded,—to consult Tacitus, for example, in order to compose his "Nero"; while the fruits of his spare time were 21 volumes in quarto of poetry, among which are five epic poems.

It would be impossible for all the different works of this writer to be of anything like equal merit. In fact a great many of them would not be worthy of mention at all, had de Vega not been their composer. However, it would be a difficult matter to sift the wheat from the chaff as there is nothing like a complete edition of the author in existence, and even small editions are very rare.

In forming a judgment of the accessible plays we must bear in mind that "other times, other manners" and that would be considered in our day as the grossest immorality, was tolerated almost to the extent of being legalized when Lope de Vega lived. For instance, we are told that according to the laws of society a man might kill his wife for infidelity, but his intrigues with any wandering damsel might be regarded leniently, almost with amusement. So we are not surprised that in all of the dramas, when it is a question between love and duty, love invariably triumphs.

Lope de Vega, born De Vega Carpio, first opened his eyes to the world in the old world town of Madrid. He was of noble birth, but his blue blood was his only inheritance. His parents were very poor, and moreover, died while the boy was quite young. It was the Bishop of Avila who educated him, and the protegee did credit to his patron. Lope de Vega married young, and his wife dying closely following upon his exile for having killed a man in a duel, he joined the Invincible Armada. His hatred of the English, always very bitter, was deeper still after the defeat of the Armada. Returning to Spain, he married again, but his second wife died, and Lope de Vega resolved to seek consolation for all his many misfortunes in the Church. He received high orders and devoted himself for the remainder of his life to literary work.

He became immensely popular as a writer, particularly of plays. His income considering the times, was a very large one. The Pope and lesser dignitaries were pleased to show him all possible favor. When he died in 1635 both Church and State, it is said, united to honor him with ceremonies worthy of a king.

"He is full of poetry and patriotism," writes one who knows his work well, "the hastiest of his pieces answers to the description of the typical Russian noble of the time of Catherine" all splendor without, all squalor within," but the lyrical splendor is always there, though the poverty of thought is evident upon close examination. Lope de Vega at his worst and his best is Spain of the sixteenth century,—grand, superb, in the Latin sense, poor, glorious, coarse, faithful and sublime. He invented an olla podrida in which one finds dropped rubies that are priceless and the herbs of the field,—all incongruities,—side by side."

### The Estrella de Sevilla

The King of Castile sees Estrella, called for her beauty the Star of Seville, during a visit which he makes to that city, and becomes enamoured of her. He summons her brother, Busto Tabero, to the palace, and offers to confer on him various dignities and honors; which Tabero's independence of spirit, and later his suspicions of the king's motives, makes him slow to accept. The same night the king with the connivance of a slave girl, obtains entrance to Tabero's house during the latter's absence; but is surprised at the moment of his entrance by Tabero who returns unexpectedly. Tabero challenges the king, and dissatisfied with his answers, draws upon him. The king, to avoid fighting, reveals himself; but Tabero refuses to credit his word, and the king is compelled to draw in self-defence. The noise brings the servants with lights to the scene, and in the confusion the king escapes.

Indicated and humiliated by what has passed the king sends for Sancho Ortiz, and requires him to avenge his outraged honor upon a man who has been guilty of the crime of lese-majeste, and whose name is written in a folded paper which he hands Ortiz. At the same time the king hands Ortiz another paper relieving him of responsibility of the deed. This paper Ortiz destroys saying that honorable men require no bond to hold them to their pledged word. On opening the other paper, after leaving the king, Sancho finds to his dis-

may that the name written in it is that of Tabero, his dearest friend, and the brother of Estrella to whom he is betrothed. After a cruel struggle with himself he provokes a quarrel with Tabero and kills him. Estrella petitions the king to deliver up to her for punishment the slayer of her brother. The king grants to her prayer, hoping in the meantime to save Sancho's life without closing his own instrumentality in Tabero's death. Estrella goes veiled to the prison, and with the king's ring which he has given her obtains Sancho's release. Leading him out of the prison she shows him a horse which she has provided him and tells him to mount it and escape. Sancho refuses and asks her to unveil herself. She does so and attempts to shake his resolution, which is however, only the more confirmed when he sees who his liberator is. Sancho returns to his prison and Estrella to her home. Later, however, the king by confessing his own part in the murder is enabled to set Sancho at liberty, and wishing to make amends for all the suffering he has caused the lovers, he tells them that it is his wish that they espouse one another. Both of them refuse to do so, Estrella says, "My Lord, the man who slew my brother, though I do adore him, can never be my husband?" And Sancho, "Nor I, my Lord, because I do adore her, do count it just, her husband that I should be."

## THE YANKEES AND PAPER MONEY

It is said that the Yankee has always manifested a disposition for making money, but he never struck a proper field for the display of his genius until we got to making paper money. Then every man who owned a printing press wanted to try his hand at it. I remember that in Washington ten cents' worth of rags picked up in the street would be converted the next day into thousands of dollars.

An old mule and cart used to haul the currency from the Printing Bureau to the door of the Treasury Department. Every morning, as regularly as the morning came, the old mule would back up and dump a cartload of the sinews of war at the Treasury. A patriotic son of Columbia, who lived opposite, was sitting on the doorstep of his house one morning looking mournfully in the direction of the mule. A friend came along, and seeing that the man did not look as pleasant as usual, said to him: "What is the matter? It seems to me you look kind of disconsolate this morning." "I was just thinking," he replied, "what would become of this Government if that old mule was to break down."—From a Speech by Horace Porter.

## PICTURESQUE CITY CUSTOM

London's annual gifts of four and a half yards of the best black "livery cloth" each to the Lord Chancellor, Home Secretary, Foreign Secretary, Lord Chief Justice, Master of the Rolls, Lord Chamberlain, Vice-Chamberlain, Treasurer and Comptroller of the Household, Attorney-General, Solicitor-General, Recorder and Common Sergeant, were inspected recently in accordance with the ancient custom by the Lord Mayor and Aldermen of the city.

## HONEYMOON ON SINKING SHIP

To be wrecked on their honeymoon voyage was the lot of Captain Rickson, of the schooner Cox and Green, and his wife, the vessel springing a leak when two days out from Baltimore. The captain's young bride stood at the pumps and urged on the men, who only just managed to keep the vessel afloat until they were rescued.

## ETON'S FOUNDATION ANNIVERSARY

The 469th anniversary of the foundation of Eton College by King Henry VI. was celebrated, when the boys were given a whole holiday. The statue of the Royal founder in the college quadrangle was decorated with wreaths of evergreens, and in the evening the customary banquet was given in the college hall.

## BEAUTIFYING THE BLACK COUNTRY

In order to do something to beautify the desolate Black Country a strong movement is on foot to persuade the Development Commissioners to make a grant towards the cost of acquiring and planting thirty-six and a half acres of land at Morley and 144 acres at Brentley, near Walsall.

## THE ETERNAL MASCULINE

"Hurry up, Henry. I don't see why you have to put on that blamed veil."  
"But, dearest, if I didn't the dew would take the curl out of my moustache."—Life.

## ALWAYS A WOMAN

First Suffragette—If you were running for office would you buy votes?  
Second Suffragette—Not unless they could be exchanged or credited.

## CIVILITY

You ask me why I greet the priest,  
But not his god;  
The god sits mute, the man at least  
Returns my nod.  
—From the Chinese.