

One Hour with the Editor

SCOTTISH HISTORY

The course pursued by James VI. after the death of his mother can scarcely be called heroic, and yet it is not difficult to assign good reasons why he could not do otherwise than he did. He had not seen her since his infancy, and in every respect, except that she was his mother, she was a stranger. He was an ardent and disputatious Protestant, she an inflexible Roman Catholic. She never acknowledged his right to the Crown of Scotland during her lifetime. The plots, in which she was implicated, or of which she was made the victim, were directed as much against his throne as against that of Elizabeth. He had never thought of her except as one whose life might at any time pay the penalty of real or imagined offences. When we consider these things, and think of the spirit of the times in which he lived, we feel no surprise that James did not immediately enter upon plans of revenge. Personally, he was not one to resort to arms, if there was any other way of solving a difficulty, and reasons of state combined with his own peaceful desires to keep him from a resort to arms. Scotland would have been no match for England in those days, even if her people had been united, which they were not; for religious dissension racked the kingdom, and it is doubtful if James could have secured the support of the Catholic earls, chief of whom were Huntley, Arran and Errol, who doubtless, if he had become embroiled with England, would have seized the opportunity to invite Spain to intervene in Scottish affairs and remove the Crown from the head of the Protestant King. Moreover, James may have argued that it would have done his dead mother no good to cause the sacrifice of thousands of lives in a contest the end of which could only have been disaster.

The affairs of Scotland were in a very serious condition. Not only were the Catholic earls a constant source of disturbance, but for the lack of a strong hand at the head of affairs, private wars became common, and the whole country was kept in a state of confusion. It is difficult to believe that conditions such as existed in Scotland during the reign of James could have been possible, only a little more than three hundred years ago. Private wars, carried on with all the formality of national conflicts, were followed by cold-blooded murder. There was only one period of general peace, and that was during the six months that James was absent in Denmark, where he had gone to marry Anne, second daughter of the King of that country. It had been intended that Anne should come to Scotland for the nuptials, but her ship, being driven back by a storm, James, with a vigor that was unusual to him, embarked for Denmark, where he remained for the period mentioned. The proclamation, which he addressed to the people of Scotland on the eve of his departure, is among the curiosities of politics. It is made up chiefly of arguments to show that he himself was responsible for his own wooing and his journey to Denmark, and in it he endeavors to prevent his chancellor, the Earl of Bothwell, being held responsible for his course. The proclamation closed with these words: "These truths I speak on behalf of the chancellor, as also for my own honor's sake, that I may not be unjustly slandered as an absolute ass, who can do nothing of his own motive." The marriage proved not unhappy as a whole, although a "queen's party" arose, which at times was productive of some discord.

The course pursued by the Catholic earls threatened at one time to deluge the kingdom in blood, but the King exhibited a good deal of sound judgment, and was able to steer the nation through the very grave difficulties with which it was beset. It is not very easy to form an accurate estimate of the character of James, but if his ability is to be judged by the result of his policy, it must be conceded to have been fully equal to the exceedingly difficult circumstances with which he was surrounded. He never by any possibility presented an heroic figure, and on more than one occasion displayed cowardice, but he was able at a time, when religious fanaticism added fuel to the fires of personal enmity, to maintain his throne until the time came for him to ascend that of England.

It is difficult to imagine any more striking illustration of the irony of events than the accession of James to the throne of England as a successor to Elizabeth. That Queen had done all that lay in her power to prevent such a result. For some years before the death of Elizabeth, there had been peace between the two kingdoms, and a better feeling had grown up. Sir Walter Scott says that there had been war between the two parts of Britain for two thousand years, and this, though of necessity very largely a guess, may very well be accepted as true. James was the direct natural heir of Henry VII. The Kings of Spain and France set up rival claims, the former because he was descended from the Duke of Lancaster, and the latter for even a more shadowy reason. The Lady Arabella Stewart had certain rights, but the English people were not willing to recognize them. James had the advantage of being a Protestant, and this of itself was a very strong point in his favor, and his adroitness enabled him to avoid giving any serious offence to the English Catholics. Indeed he sedulously cultivated their good will, greatly to the irritation of Elizabeth, who was now becoming advanced in years and exceedingly irritable. When it was seen that the end of her life was approaching, the Earl of Essex, who had lost the Queen's favor, endeavored to excite James to an invasion of England so as to prevent any

rival claimant from securing the throne; but the Scottish sovereign had too good sense to listen to such advice. His cause was greatly strengthened by the support of Cecil, Lord of Burleigh, Elizabeth's great Prime Minister, who was obliged, however, for some time to keep his negotiations with James a profound secret from the Queen. On her deathbed, or rather on the pile of cushions upon which she died, for Elizabeth refused to go to bed even when it was clear that death was at hand, she said to those about her: "I will be succeeded by none but a king, and the King of Scotland, my cousin, shall have my throne." She died on March 24, 1603, and three days later Sir Robert Carey arrived at Holyrood, and entering the bed-chamber of James, knelt at the bedside and hailed him as King of England, Scotland and Ireland, at the same time handing him a ring, sent him by a trusted lady correspondent in London, as a token of the truth of his message. On April 4, 1603, James set out to occupy his throne, and from that time onward Scottish and English history are the same.

THE LEGEND OF GLOOSCAP

The Micicite Indians of Eastern Canada have an interesting legend. It is to the effect that a great Beaver built a dam across the mouth of the St. John River in New Brunswick and thereby caused the whole valley to be covered with water, greatly to the distress of the people, for all their cornfields were destroyed. After they had suffered for a long time, a deliverer appeared. His name was Glooscap, and he was of divine origin. He pulled down the dam, releasing the imprisoned waters and restoring the land to its former happy condition. This story is yet cherished by the Indians, although it is only with difficulty that they can be induced to tell it to white people. It is one of many legends. The legend of Hiawatha is not very dissimilar. In a recent issue of the New York Herald there was an interview between a missionary and a well-informed Indian, in which the latter declared his readiness to accept Christianity because the idea of a divine saviour for humanity was one always held by his tribe. Very many other instances could be cited showing that the expectation of a deliverer is common to mankind in so many parts of the world, that it may almost be said to be universal. One interesting example is that reported some years ago by a person who had become well acquainted with the tribes of the Niger country. He said he found them in possession of a belief that by and bye a leader of divine nature would come, who would lead them forth to the conquest of the world. The expectation of a Mahdi, held so tenaciously by the Soudanese Arabs, is too well known to call for more than passing mention.

The Jews looked for a Messiah. The Christians believe that he came in the person of Jesus of Nazareth. The original Jewish messianic conception was of one who would restore the greatness of the ancient kingdom and establish it over all other kingdoms. The deliverer anticipated by other peoples seems to have been one who would relieve the people from physical distress or would make them nationally powerful. Christianity has adopted another view, which is based upon the saying of Jesus that His kingdom is not of this world. It is not relief from physical distress nor is it national aggrandizement which Christians expect from the Messiah, but a spiritual regeneration, or the establishment of a spiritual kingdom. In other words the mission of Jesus Christ was to demonstrate the existence of a power whereby man may enjoy a new life, or, to state it otherwise, may be born again. "That which is born of the spirit is spirit," said that great teacher, Himself. Paul in one of his Epistles, speaking of the work of Christians says, "we wrestle not with flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." These words have no meaning at all if we suppose Paul was referring to the rulers of the Roman provinces. He was using popular language to describe the spiritual struggle called for by Christianity.

The contrast between the legend of Glooscap and the Gospel of Christ is therefore extreme, and yet it is by no means unreasonable to suggest that the latter is the expression of the anticipation which was the hidden basis of the former. In other words the universal expectation of a Messiah, which was fulfilled by the Gospel of Christ, has been individualized and localized by the various races of mankind. The argument from the multiplicity of messianic legends is not that there is no foundation for any of them, but there is a common foundation for them all. The redemption of humanity which was universally looked for was not a physical redemption, but one that is spiritual, because by it mankind would be put in possession of a new force whereby he could make himself superior to mere physical surroundings. You will recall what Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof and cannot tell whence it cometh or whither it goeth; so is everyone that is born of the spirit."

Spiritual regeneration is not merely a state of ecstasy. It is not merely something that will be enjoyed in a future life, but something of present value. If we believe the story of the Gospels and of the acts of the Apostles we must admit that a power, very different

in its nature from any physical force of which we know, was available for the performance of acts. The history of the Christian church furnishes corroborative evidence. Nor is the evidence confined to times. Since the Christian era the deeds that have been accomplished by means of faith, are, if we accept the explanation given by Paul, almost innumerable. "We are encompassed about by a great cloud of witnesses."

The existence of the messianic expectation cannot be brushed aside as of no importance or as establishing nothing, any more than we can dismiss the homing instinct of pigeons or that mysterious faculty which directs the annual migration of birds. There seems to be that within mankind that looks for a redeemer. In these materialistic days we may ignore it if we choose, but a thing cannot be got rid of by merely denying its existence. If we could give a man of science a feather from another planet, he would be able to demonstrate from it that there is air upon that planet, not by an argument from analogy merely, but by direct reasoning. So likewise if he could be given a fin, taken from the "canals" of Mars, he could prove that there is water in the canals. It was by this process of argument that Dr. Joseph Cook sought to demonstrate that a future life is something more than a myth. The experience of each of us tells us that we cannot imagine anything that is wholly new. The wildest flights of fancy simply call up pictures that are exaggerations or distortions of things of which we know. So we may argue that mankind never would have expected a Redeemer, if his very nature did not demand one, and if the nature of mankind universally demanded a Redeemer, we may reasonably infer that that in due course one would appear. Following the thought a little further, may we not conclude that the redemption means the emancipation of mankind from the trammels of physical conditions, which we share equally with the brute creation? To us a spiritual life is possible, if we choose to enjoy it.

THE EARTH

XXI.

From the northwest point of Sumatra to the most easterly member of the Low Archipelago the distance is about 10,000 miles. Across the distance and for the most part between the two Tropics are the islands which form what is usually called Oceania, or sometimes Oceania. Some geographers speak of the islands near Asia as Melanesia; sometimes Australia and New Zealand are included in the term Oceania; but for the purposes of this series of articles the name will be applied only to those islands which lie wholly within the limits mentioned. On the east the members of this vast archipelago are small and separated by wide expanses of ocean; they become more numerous, larger and more closely together as we go westward until in the region between Australia and Asia they assume great dimensions and are divided from each other by relatively narrow waterways. Perhaps there is no part of the world about which most people are as little informed as they are about Oceania. And at the same time there is probably no portion where there are so many things of interest. This is especially the case if we include in the archipelago the far out-lying islands, such for example, as Easter Island, with its remarkable remnants of an extinct civilization.

The largest islands of the Archipelago are New Guinea, Borneo, Sumatra, Java, Logan, and Mindanao. New Guinea is the largest, and is indeed the largest island in the world except Greenland. Regarding Australia as a Continent, its area is about 3,420,000 square miles, or in other words it is rather more than three-quarters the size of British Columbia. It is a great unknown land, with many lofty mountains, one of which is supposed by some explorers to be the highest in the world, but no reliable information in this point is possible. The island is divided into three parts, probably Holland having the west, or something over 150,000 square miles; Great Britain the south, or something over 90,000 square miles; and Germany the north or about 70,000 square miles. The estimated population is 600,000, of which more than half reside in the British territory. The island is exceedingly fertile.

Borneo has an area of approximately 285,000 square miles, only about half of which is suitable for habitation, the whole island being bordered by a fresh marsh, through which access to the interior is possible only by way of the river. It has well defined mountain ranges attaining considerable altitude. The island is wonderfully fertile and is rich in minerals. Like New Guinea, Borneo has no distinct political existence. The British have certain territory, which they control. Sarawak is a quite independent region; the British North Borneo company claims a large territory, but the greater part of the island receives such administration as exist at the hands of the Dutch. The population of the island is not known with any certainty, but it is very considerably above 1,000,000.

Sumatra is 1,000 miles long and has an average width of 260 miles; its area is placed at 160,000 square miles. In shape it is not very unlike Vancouver Island, which it also resembles in having a mountain chain along its west coast and relatively low lands along the east. Some of the mountain peaks exceed

10,000 feet in altitude. There are several fine rivers, two of these being over 500 miles long. Sumatra is highly fertile and has many rich deposits of minerals. The Dutch are the nominal rulers of the island, which has a population of about 4,000,000.

Java has an area of about 50,000 square miles. It is very mountainous and its structure is volcanic. Java is fertile and as it has a climate varying from equatorial heat at the sea-level to the freezing point on the highest elevations it is capable of producing vegetation of all kinds. Java is one of the most densely populated countries in the world, the census of 1900 giving the number of the inhabitants at 28,745,698, composed chiefly of two races, the Japanese and the Sundese, both of whom seem to have come from the same parent Malayan stock. They are somewhat smaller than Europeans and have made very considerable advance in a civilization peculiar in some respects to themselves.

Luzon and Mindanao are of the Philippine group. The former has an area of 43,000 square miles; the latter rather more than 45,000. They are both mountains but very fertile. Mindanao has a population of 490,000; Luzon has 3,727,488 inhabitants. The total population of the Philippines is put at 6,975,000 and the total area of the group at about 128,000 square miles.

The Celebes is a very irregular island, consisting of four peninsulas, having an area of 71,000 square miles. It is one of the most delightful islands in the world. Its soil is fertile; its climate is tempered by sea breezes and monthly rains; it contains gold and other minerals in abundance, and diamonds are found often lying upon the surface of the ground. Ferocious animals are wholly absent. Celebes has a population of about 2,000,000, and like the Javanese, the people have made considerable progress in a civilization of their own. The island is nominally ruled by the Dutch, although the native chiefs are more or less independent. One native says of the Celebes, "All that is most lovely in these Milanesian islands is concentrated here." The one drawback is the liability of certain districts to damage from volcanic eruptions.

Stories of the Classics

(N. de Berard Lagun)

The Story of Helen

The name of the fair Helen of Troy conjures up in the minds such a myriad of stories, some of them so contradictory that it is difficult to choose among the beautiful array, the most consistent and the one richest in attractive qualities. In the old days to speak of Helen was to be cursed by the gods with some most desperate affliction. Then we are told one Stesichorus, for venturing to ascribe to her the suffering of Greeks and Trojans in the memorable siege, was smitten with blindness, and only recovered his sight when he had written a long retraction which began, "Not true is that tale; nor didst thou journey in benched ships, or come to towers of Troy." Even Plato hints that Helen's blindness was due to her to his assailment of Helen. Small wonder then that so fair pictures were drawn of her by the poets of old-time fame, for suppositively to praise her were to win the favor of the gods who loved her. At all events no other heroine of legendary or historical romance has been described as so alluringly lovely, or so capable of inspiring deathless passion in the hearts of all men who gazed upon her.

Helen's father was Zeus, King of all the gods of heaven, and Leda, wife of the King of Sparta. Her brothers were Castor and Pollux and her sister Clytemnestra, all three famous personages in Grecian mythology. Aphrodite that most immoral of goddesses was blamed for all the many amours of Helen, and most of the old Greek poets gravely assure us that Helen was merely the blameless instrument in the hands of the mischief-loving goddess.

Plutarch in his life of Theseus gives us an account of Helen's first romance. She was transcendently lovely even as a child. "Like the dawn is the beauty of her face; like the moon in the heaven of night, or the spring when winter is ended, or like a cypress in the meadow, so is Helen among Spartan maids." She was dancing in the temple of Diana when Theseus, then 50 years of age, having come to Sparta, saw her, and seizing her in his arms carried her away with him to give her in charge to his mother until she was old enough to wed.

Men in arms pursued Theseus and Helen far beyond the confines of the state, but Theseus was successful in evading them until he had hidden the girl away. Castor and Pollux gathering an army together immediately marched upon Athens and sent word that Theseus must at once restore Helen to them or they would commence hostilities. The secret of her hiding place was made known to them by Academus, and they marched to Aphidnu where a set battle took place, the Spartans winning the day and taking many prisoners, among them Aethra, the mother of Theseus, and the guardian of Helen. Aethra accompanied her young charge back to Lacedaemon, and remained her faithful attendant for many long years.

After Helen returned to Lacedaemon she was wooed by all the youths of Hellas, and

among them Menelaus was chosen to be the husband of the most beautiful woman in the world. Their union was happy, and Helen rejoiced in the love of her husband while her bliss was turned to rapture when her daughter Hermione was born, that daughter whom she was compelled to leave behind when she sailed away from Sparta with Paris.

It was spring when Paris came a-wooing, Paris beloved of Aphrodite, and most beautiful among men. He was the son of Priam King of Troy, and when he was born, it was foretold that he would cause his father and his father's country death and disaster. So the little lad was exposed on Mount Ida in the hope that the elements might make away with him. The gods in their kindness watched over the child and kept his body warm and fed him with heavenly foods, so that instead of dying he grew daily in strength and beauty.

One day while Paris was tending his flocks on the hillside three goddesses came to him Hera, Athene and Aphrodite (or Venus) and bade the youth declare to them which of them was most beautiful. Paris gave judgment in favor of Aphrodite, who, delighted at her triumph over her rivals promised him Helen, fairest of living women as his wife.

No difference at all it made to this goddess that Helen was a happy wife and mother and dwelling in all contentment and purity with a faithful husband many miles away. She built ships for Paris and manned them; she caused favorable winds to blow; when her protegee set out upon his voyage all was in his favor and in a short time he arrived at Sparta.

Menelaus, the King, greeted him kindly, Castor and Pollux were lavish in their hospitality, no one suspected the lordly guest of unscrupulous designs upon their lovely Helen. Suddenly Menelaus was called to Crete, and he left his wife to entertain Paris until he should return.

Then was the Trojan's opportunity to present the lady with the fair gifts furnished him by Aphrodite, and by his flattery and his wiles to win his way to her too susceptible heart, until against her better judgment she had consented to elope with him, or as other chronicles say, he seized her by force at night-time and carried her away to his ships. Be that as it may, the two left Sparta together, and Menelaus returning found his home desolate and his child motherless.

SAYING NO

The author of Pat McCarty, a recent book of verse with a setting of prose, shows how naturally some of the Irishmen of Antrim dilute the wine or narrative with the water of verbiage. In the excerpt below—"The Way We Tell a Story"—the diluent is used with a particularly free hand:

Says I to him, I says, says I,
Says I to him, I says,
The thing, says I, I says to him,
Is just, says I, this ways.
I hev, says I, a gret respect
For you and for your breed,
And anything I cud, I says,
I'd do, I wud indeed.
I don't know any man, I says,
I'd do it for, says I,
As fast, I says, as for yourselt,
That's tellin' ye no lie.
There's nought, says I, I wudn't do
To plase your feyther's son,
But this, I says, ye see, says I,
I says, it can't be done.
—Youth's Companion.

POOR BROWN

"Sorry, Brown," said the doctor, after the examination. "You're in a very serious condition. I'm afraid I'll have to operate on you." "Operate!" gasped Brown. "Why, I haven't the money for operations. I'm only a poor working man." "You're insured, are you not?" "Yes, but I don't get that until after I'm dead." "Oh, that'll be all right," said the doctor consolingly.—Lippincott's.

GOOD GOVERNMENT

"What's the trouble in Plunkville?" "We've tried a mayor and we've tried a commission." "Well?" "Now we're thinking of offering the management of our city to some good magazine." —Louisville Courier-Journal.

AND IN THE MEANWHILE

Lady—"Can't you find work?" Tramp—"Yessum; but every one wants a reference from my last employer." Lady—"And can't you get one?" Tramp—"No, mum. Yer see, he's been dead 28 years."—London Punch.

A SAD CASE

Beggar—"Please help me to recover my child." Lady—"Is your child lost?" Beggar—"No, mum, but his colthes are worn out."—Boston Transcript.