

An Hour with the Editor

SCOTTISH HISTORY

The heir of Alexander III. was his granddaughter, known as the Maid of Norway, daughter of Margaret and Eric King of Norway. She seems to have been a girl of much promise, and Edward I. of England formed a plan for her marriage to his son, hoping thereby to unite the crowns of the two kingdoms. The Scottish nobility was not unfavorable to the idea, although they stipulated that for administrative purposes Scotland should remain a separate kingdom. As a matter of fact, the Scottish nobility was largely made up of persons of English and Norman blood, and many of them owned estates in both kingdoms. There was no hostility between the inhabitants of the Lowlands and their English neighbors, and if the mountains kept alive their animosity to the English, it was only because of the English, except that of their own chiefs, was like-kind, and they had no mind to adopt what seemed to them to be the effeminate manner of life that was becoming popular in the Lowlands. This antagonism was stimulated by the fact that the English language was making steady inroads into the southern part of Scotland; whereas the men of the Highlands clung to their ancient Gaelic. Nevertheless, even among the latter civilization was making its way, and the roughness of the "Wild Scots" was being smoothed away through contact with people who had made some progress in the arts of peace, and had learned that war was not the normal condition of society.

A convention was entered into between Edward and the Scottish nobles in July, 1290, and everything looked favorable for the plan of cementing the two kingdoms into a federation, which in some respects bore a strong resemblance to the plan of "devolution," of which we have heard so much lately. The Maid of Norway set sail for Scotland, and preparations were made for her marriage with the Prince of Wales, but when the vessel reached her destination it bore, not a young girl full of life and hope, but her dead body, for she had died upon the voyage. By her death the direct royal line of descent was ended, and no one was quite sure who had the best right to the crown. William the Lion, great-grandfather of the Maid of Norway, had a brother David, who had three daughters. The eldest, Margaret, married Alan, Lord of Galloway; the second, Isabella, married Robert, Bruce of Annandale, and the third, Ada, Henry Hastings, who married a daughter, named Devorgilla, who married Baliol, and her son, John Baliol, advanced his claim, which would seem, as the law of succession is understood today, to have been indisputable. But these matters were not very well settled in the Thirteenth Century. Indeed, it is said that the right of succession to the throne of Scotland never was authoritatively determined. Robert de Bruce, fifth lord of Annandale, asserted his claim as the son of Isabella. The family of de Bruce was not of Scottish origin. Their first known ancestor was Robert de Bruce, a Norman noble, who accompanied William the Conqueror on his invasion of England. His son Robert de Brus, received a grant of Annandale from King David of Scotland, and it was the great-grandson of this Robert who now claimed the crown, Baliol and de Bruce, as the name had come to be spelled, determined to support their claims by force of arms, and simultaneously other claimants advanced real or imaginary rights. These dissensions gave Edward of England the opportunity which he sought, and he represented to the clergy and nobility of Scotland that as lord paramount of the kingdom, he should be permitted to settle the right of succession. For this assertion of paramountcy there was no valid ground; but the nobility desired peace, and, moreover, they had grown familiar with the idea of English suzerainty during the negotiations for the marriage of the Maid of Norway. Edward was put in possession of the stronger castles and fortresses, which he garrisoned with English soldiers. He purposely prolonged the arbitration proceedings for several months, for no other object than to accustom the people of Scotland to English occupation. Then he decided in favor of Baliol and declared that the crown should be held thereafter in homage to himself and his successors. He then placed the castles and fortresses in the possession of Baliol. But there was nothing permanent in the arrangement. Edward did not respect Scottish autonomy, and not only was Baliol made to feel that he was a mere dependant upon Edward, but the rights of the people of Scotland to have their matters determined in their own courts was ignored in a manner, plainly intended to show that the land was little more than an English province. Baliol formed an alliance with France, with the hope of throwing off the English yoke; but Edward, by far the greatest soldier and greatest statesman of his time, advanced to Scotland with an irresistible force. Robert de Bruce came to his assistance, but when, after the capture of Dumfries, he asked Edward if the crown would not be given to him, that sovereign replied by asking: "Have we no other business than to conquer kingdoms for you?" With the fall of Dumfries, all hope of Scottish resistance ended, and Edward became de facto king of the country, nominating the Earl of Scone as Guardian of the kingdom, and placing garrisons in all the important towns. But his activity did not stop here. He caused all records to be destroyed, except such as could be altered so as to support the claim of English sovereignty. He went to Scone and removed there from the celebrated Coronation Stone, which had been in the Abbey there ever since it was

brought from Ireland by Fergus, son of Eric, who led the Dalriad Scots across the sea on the occasion of their invasion in A.D. 503. This stone, with the crown and scepter of Scotland, Edward carried to Westminster Abbey, where the stone has since remained. Surrounding this stone are all manner of traditions. It certainly was highly esteemed by the Dalriad Scots, and esteemed by them as the emblem of dominion. A Latin couplet says:

"Ni fallat fatum, Scoti, quocunque locatum
Inveniet lapidem, require tenetur ibidem,"

which may be freely translated: "Unless fate fails, the Scots shall reign wherever they find this stone." Upon this stone stands the Chair of Edward the Confessor, and upon that Chair the sovereigns of England sit when they are crowned. Tradition says that the Stone was brought to Ireland by a daughter or granddaughter of David, King of Israel, and it is even said that it was the stone upon which Jacob pillored his head when he dreamed of the ladder which led up to Heaven.

FORMS AND CEREMONIES

You perhaps have heard the old conundrum, "What is the difference between a form and a ceremony?" to which the answer is, "You sit on a form, but you stand on a ceremony." The late Lord Salisbury was once asked the difference between High Church and Low Church, and he said in Low Church you take up a collection on a plate and put it on a table, but in High Church you receive the offertory on an alms' dish and place it on an altar. This only by way of introduction; what will be spoken about in this article is the place which forms and ceremonies play in the religious life of a community. That they play a very important part no one will deny. That they are essential no one will claim. The most that any one contends is that it is well to adhere to ancient forms and ceremonies because they have been hallowed by long usage. They have become associated with certain mental or spiritual attitudes; hence to pervert them to other uses is rightly counted sacrilege, and it is sinful because it tends to injure those who regard them as identified with thoughts and actions that are holy. For be it remembered there are injuries that are not physical, and may be far more serious in their consequences than those that are.

There are certain physical acts that are always associated with certain mental states. Kneeling is associated with supplication. It is not necessarily associated with prayer in a religious sense. So also is the placing of the hands together with the fingers pointing upwards. To throw back the head and look upwards indicates adoration; but it also indicates dignity of purpose. To droop the head may express sorrow or shame, or simply concentration of the mind. These examples of the identification of certain physical acts with certain emotions are only a few out of many, and the fact that such acts are the outward symbol of emotions supplies the reason why not only the Christian Church, but all religious organizations in every age and country, have adopted certain attitudes in connection with worship. There is no doubt also that the observance of certain forms has an effect upon the condition of the mind. Hence there may be an efficacy in what seems as an abstract proposition to be a mere matter of posturing. The same is true of clothing. Carlyle in "Sartor Resartus" works out this idea almost to a possible limit. In a democratic country we are apt to think lightly of the trappings of royalty and of the rules laid down as to what men shall wear at certain royal functions. It is difficult to read without a smile the directions as to what peers shall wear at the forthcoming coronation. The distinctions between what a duke may wear and what is prescribed for a marquis seem frivolous. Doubtless also they have very little real meaning, but the effect of the tout ensemble is, or at least ought to be, calculated to impress upon those taking part in it the dignity and responsibility attaching to the kingly office. So with ecclesiastical vestments. Undoubtedly some persons attach too much importance to them; possibly some imagine that there is virtue of some kind in them; but they are intended only as symbols and as aids to worship. The difference between a plain black coat with a white necktie, and the most gorgeous apparel, with which any archbishop ever bedecked himself, is in degree, not in kind. So also as to ceremonies. The practice is to observe regularity in these, and this is wise, for irregularity leads to confusion, and confusion may lead to misunderstanding. There is a case in the books in which a clergyman of the Church of England was prohibited from pausing ceremonially in the burial service. A ceremonial pause is one done of purpose and as a part of the service. The court field that the service of the Church was public and to be conducted in a certain way, and as a ceremonial pause might be for the purpose of offering silent prayer not authorized by the Church of England. It could not be permitted. This will serve to illustrate how departure from authorized ceremony may lead to misunderstanding.

But while it must be conceded that within limits adherence to forms and ceremonies is a good thing, there is no doubt that it may be carried to excess. It may be made to play too prominent a part in church services, whereby the attention of the people may be diverted from the substance to the shadow, and it may bring the Church itself into disfavor with those who do not quite understand that no one claims these forms and ceremonies to be of themselves necessary to right living or to sal-

vation here or hereafter. In this country the clergy of all denominations are free, so far as the law is concerned, except in certain local instances, to observe such forms and ceremonies in connection with religious exercises as they may prefer. The exceptions occur where churches are in whole or in part maintained by grants or endowments for certain uses. For example, it has been held by a civil court that where certain glebe lands were granted for the maintenance of services according to the established order of the Church of England, a rector might be enjoined from departing from the directions laid down in the rubric; but instances of this kind are in the minority, when compared with the great number of churches of all denominations. Hence it may be said as a rule that every minister of the Gospel in Canada, no matter to what denomination he may belong, is at liberty, so far as the civil law goes, to conduct services according to such forms, to perform such ceremonies and to wear such vestments as his fancy may dictate and his congregation may approve. But there is danger in pushing this liberty a little too far. These are days when the Church ought to seek to bring herself as closely in touch as is possible with the great mass of the people, and it may well be that, if too great stress is laid upon such things, if mere verbal formulae are dwelt upon too much, if an unnatural style of speech is assumed to too great an extent, whether it is dignified intoning or the whining drawl which some persons affect, the people whom the Church desires most to reach and upon reaching whom its greatest usefulness depends, may misunderstand what it means and refuse to listen.

THE EARTH

XI.

Two great river systems in North America flow transversely of the continent. Indeed, it is worth noting here that a very large proportion of the world's greatest river systems flow from the west to the east. Among these are the Nelson and St. Lawrence in North America, the Amazon in South America, the Danube in Europe, the Ganges, except its lower reaches, the Ho-Hang-Ho, the Yang-tse-Kiang and the Amur in Asia, the Zambezi and the Limpopo in Africa. The great systems which flow westward are fewer in number and less important. They include in America the Yukon, the Columbia, the Colorado, in Europe the Rhine, in Africa the Gambra, the Senegal and the Congo. In Asia no important rivers flow to the west. Of course in the above summary only the more important rivers are mentioned.

Referring to the North American rivers, it is interesting to mention that only within less than a quarter of a century has the Nelson system been considered as worthy of more than a passing notice in works of reference. Yet in length of its drainage basin and in the length of its several branches it is among the largest systems in the world. The Nelson empties into the Hudson Bay and has its immediate source in Lake Winnipeg, a great body of water 260 miles in length. This is the great storage basin of the whole system, which receives from the south the Red river and its tributary, the Assiniboine, the two having a combined length of more than 1,000 miles. From the source of the Red river in the State of Minnesota to the mouth of the Nelson, including Lake Winnipeg, the distance is nearly 1,500 miles. From the source of the North Saskatchewan to the mouth of the Nelson is about 1,000 miles, and from the source of the South Saskatchewan to the same point, about 1,000 miles. The whole system, not including its minor ramifications, measures more than 3,500 miles. It drains an area comprising about 750,000 square miles. Fully 2,500 miles of its course are navigable. The sources of its various ramifications lie close to those of other great waterways. They are almost in touch with the fountain head of the St. Lawrence water system, the Mississippi, the Columbia, the Fraser and the Mackenzie. Just north of the Nelson is the Churchill, a large stream, having its source in chains of lakes. North of the Churchill is the Dubaut, the course of which is almost wholly in the Barren Lands, and whose waters flow into Chesterfield Inlet, an arm of Hudson Bay. Other rivers, which in better known parts of the world would be considered important, flow into Hudson Bay around its whole circuit. Among the principal are the Albany, the Moose, the Athabasca, the Miratubbi, and others far too numerous to mention. The map referred to for the purposes of compiling this article shows thirty named rivers flowing into Hudson Bay and an equal number unnamed. The river systems in this part of America are so closely interwoven that it is not very easy to tell from the maps where one ends and the other begins. Thus the Telgoa, as the upper part of the Dubaut is called, rises so close to the eastern end of Lake Athabasca as to appear almost as an outlet of that lake, and as a matter of fact, it is the easiest thing in the world to cross over from the lake's eastern feeders into the Telgoa. Telgoa and Dubaut are names little known to the general reader, yet together they form a fine river fully 600 miles long, which receives in Baker Lake, a Chesterfield Inlet, the waters of the Kazan, which is about 200 miles long. It gives one an idea of the vastness of Canada to be told that here is a river and lake system fully 1,000 miles long, of whose existence not many people among the well-informed have any idea.

Before taking leave of the river systems of the Canadian Plains, which waterways, regarding the smaller tributaries, if combined in length would be equal to half the circum-

ference of the globe, it may be well to direct attention to their relation to the structure of the Continent. Southern Alberta and the States of Idaho and Montana form, as it were, the roof of the Continent. North of this roof the drop is towards the north and east; south of it the drop is towards the south. The lessening altitude determines the course of the rivers, and thus we find in Canada a series of streams flowing into the sea from the south and the west. Their position suggests that in some previous geological period the surface of the Continent was elevated much higher than it is at present, and covered probably with a mantle of ice, which, melting, flowed down the side of the elevation by channels formed by the water itself. In other words, these Canadian rivers do not seem to follow lines determined by geological structure, but by courses worked out by themselves along the line of least resistance.

Some Famous Dramatists and Their Master-Pieces

(N. de Bertrand Luyon)

ALEXANDER SERGEEVITCH PUSHKIN

Several generations before the birth of this great Russian poet, among a number of slaves brought from the coast of Africa to Constantinople, was a young negro boy of symmetrical figure, and proud demeanor. He attracted the attention of all who saw him, and the Russian ambassador bought him and sent him as a gift to his sovereign, Peter the Great. The Russian ruler took a great fancy to the lad, who possessed in addition to personal comeliness a winsome disposition, and intellectual powers far above those of the ordinary negro. He was baptized and sent to France to be educated, and returning to Russia was given a splendid estate and many rich gifts, and the Emperor distinguished him by desiring his constant attendance upon him. The slave's name was Abram Hannibal. He was the great-grandfather of Alexander Sergeyevitch Pushkin.

Therefore when the little Alexander was born he received as his heritage land and wealth and recognition by the court, for his father and his father's father had been great and honored soldiers in their youth. His mother, proud of her son, and desiring nothing more than that he should shine in the highest circles of society and make a brilliant marriage, took him everywhere with her on her travels, and he was introduced to all the distinguished people of the day. The fair-skinned, blue-eyed, golden-haired little boy, who showed the trace of his famous ancestry only in his rather thick lips, was in a fair way to become thoroughly spoiled. He showed no inclination to study, fiercely rebelled at any and all discipline, and though he was passionately fond of reading he would permit no discrimination, and read whatever suited his fancy, good and bad alike.

It was when he was ten years old that he began to compose his first verses, always in French, for French was the language of the people with whom he mingled, the language his mother invariably used. Two years later he was placed at a school, that soon, on account of the high standards it set up, became famous, the Lyceum of Tsarkoe Selo. This was exactly the place for a lad of Pushkin's precocity. It combined strict discipline with an abundance of liberty, the pupils were allowed to follow their own intellectual bent out of school hours, and encouraged in all amateur effort.

"Russian and Ljundmila" was his first poem, and, unlike all Russian poetry that had been written, it had a national theme and national characteristics. As a child Pushkin had revelled in fairy tales, and his first work showed that his love for the fanciful still survived. The poem was so very original, so full of clever satire, so technically correct that the great literary men, who had made a favorite of the youth, welcomed it as giving strong evidence of genius, and Pushkin's large circle of friends were unstinted in their praise.

Pushkin left the Lyceum to enter society and to enjoy to the utmost the gay life of the capital. Presently he gave himself so completely up to the pursuit of pleasure, that it began to tell upon him, morally and physically. His friends feared that he would stifle all intellectual ability, and many of them were openly annoyed with his manner of treating them. Did they offend him in any way, had they any marked characteristic or peculiarity, Pushkin would compose an epigram about them, clever, sarcastic and witty, at which all would laugh, except those directly concerned. He spoke his mind at last far too frankly to please even the most indulgent, and was taken to task by the governor. After deliberation it was decided that the irrepressible youth should be sent from Saint Petersburg to southern Russia, and given his traveling expenses and an honorable post, so that his dignity should in no wise suffer.

It was during this period that he came under the influence of the poet Byron, and his works composed at this time and a little later show the impression of the older poet's genius. He also found another source of inspiration by travelling for a few weeks with a band of gypsies, whose roving, romantic manner of living exactly suited some moods of this erratic young man.

His chief, Count Verontzoff, an able and amiable sort of man, was at first inclined to be

lenient with Pushkin, but when he at length began to attack him through his epigrams, Verontzoff complained to the higher authorities, and once more the young man was transformed, without so much care being taken in this instance not to wound his vanity.

He was sent to the family estate, and his father placed as guardian over him. Pushkin was angered and humiliated. His father was far too harsh a disciplinarian, and under his severities the young poet was almost crushed. He appealed to the court, and fortune, as she had always done, favored him.

His father left him to the care of the Marshal of Nobility, and the youth was allowed to do as he chose within bounds. It was at this time that he took his old nurse into his confidence, explaining to her his desire to lay the foundation for a national literature.

Arina Rodionova was a wonderful old woman, deeply imbued with an instinctive patriotism, possessing a wonderful memory and a fund of folk-lore that seemed almost inexhaustible. She loved Pushkin with a devotion akin to worship, and the youth was content to sit for hours, listening to her ancient tales, watching her old face light up with memory's glow, and her eyes shine with the wonders her fancy and her memory conjured up out of the mist of the past. The poems he composed during this retreat at the old family estate are remarkable for the beauty of their versification, their beautiful realism and their simplicity.

To be continued.

NOT HIS FAULT

"I wish," said the impatient parent, "the young fellow who is calling on Christabel would go away, and let us get the house shut up. It's past midnight!"

At that moment there entered the small boy of the household. He had been, for the last hour or so, behind the draught-screen in the drawing-room, and vowed that he had enjoyed himself better than if he had been at a Punch and Judy show.

"It isn't his fault, pa," said the heir of the Smiths. "He can't go; Christabel's sitting on him!"

A FAIR PROPOSITION

"Well," said Farmer Briggs to the artist, "how much will 'ee paint my farm with me standin' at t' door for?" "Oh, five guineas," said the artist. "Done," said the farmer. "Coom tomorrow." In due course the painting was finished. But, alas! the careless artist forgot to paint the worthy farmer on the picture of his farm. "Yes; I like it," said the farmer, "but where's me, lad—where's me?" The error he had made flashed across the artist's mind, but he tried to pass it off with a joke. "Oh," he said, "you've gone inside to get my five guineas." "Oh, have I?" said the nettled old chap; "p'raps I'll be comin' oot soon, and if I dew I'll pay you! In the meantime we'll hang it up and wait."

AN UNFORTUNATE VACANCY

Elizabeth, aged six, had been going to kindergarten and enjoyed very much the little motion songs taught there. She was very enthusiastic at learning all the words, but one day she realized that try as she might she could not make her voice harmonize with those of the other children. Thoroughly disheartened, she ran home to her mother, and with a sigh said: "Oh, mamma, I don't know what I shall do. I'm so full of words, but so empty of tune!"—Woman's Home Companion.

HIS CHOICE

"Yes," said the specialist, as he stood at the bedside of the miser millionaire. "I can cure you."

"But what will it cost?" came feebly from the lips of the sick man.

The specialist made a swift mental calculation. "Ninety-five dollars," was the answer. "Can't you shade your figure a little?" wailed the other. "The undertaker's bid is much less."—Lippincott's.

THE NATURAL FINISH

"What happened to Babylon?" asked the Sunday school teacher.

"It fell!" cried the pupil.

"And what became of Nineveh?"

"It was destroyed."

"And what of Tyre?"

"Punctured!"—Cleveland Leader.

DYSPEPTIC MOSES

Percy—Miss Jane, did Moses have the same after-dinner complaint my papa's got?

Miss Jane—Gracious me, Percy! Whatever do you mean, my dear?

Percy—Well, it says here the Lord gave Moses two tablets.—Lippincott's.

EYES, MALE AND FEMALE

Miss Nochick:—So you have been married a year. Has your husband found out about your dyed hair, false teeth or glass eye yet?

Mrs. Wellate:—No, indeed; he's been too busy concealing the same defects in himself.

NATURE FAKIR WANTED

Binks—Is Jones a good photographer?

Winks—Yes, indeed. He took a picture of father so natural that mother wouldn't have it in the house.—Chicago Daily News.

A, B, C.

Position

visiting our store is the correct way but it is not necessary at low prices. You see every turn you are received by useful values this year and the most reason-

Ladies Stock

answered by coming looking for. It is Perhaps you have us a call. Come for Mrs. or Miss

Art Rugs and

Skirt Boxes

Shirt Waist Boxes

Matting Squares

Fukatori Squares

Wood Trunks

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