



An Hour with the Editor



ENGLISH SOVEREIGNS

One might without exaggeration speak of the early part of the reign of Queen Anne as the reign of Marlborough. The Queen was a woman of little force of character, and was in fact rather dull intellectually. For a number of years she was completely under the domination of the wife of Marlborough, and between them, even before her accession to the throne, a very intimate correspondence was carried on under assumed names. The Queen called herself Mrs. Morley; the Duchess chose the name of Mrs. Freeman. Anne's husband, Prince George of Denmark, was a mere drunken non-entity. He was ignored in public matters by every one from the Queen down. John Churchill, Duke of Marlborough, was of a good, though impoverished Devonshire family. He was born on June 24, 1650. He was given a commission in the Guards when he was sixteen years of age, and in his subordinate capacity served with a great deal of distinction, exhibiting not only high courage, but excellent judgment. He married Sarah Jennings, a young woman of remarkable powers, who in her girlhood had met and secured a great influence over the Princess Anne. She proved a wonderful helpmeet to her able and ambitious husband, and his affection for her was one of the most marked characteristics of his life. She was his adviser and ally, as well as the sole object of his affections, and that, too, in an age when marital infidelity was looked upon as a great deal as a matter of course. He fell into disfavor during the reign of William, but that shrewd judge of men, when he found his health failing, restored him to a position of trust, realizing that he was the only person in the kingdom who could keep together and control the Protestant Alliance, which was checking the aggressive designs of France. Marlborough's military career has already been sketched on this page, and nothing will be said on that subject today, except to add that he was easily the greatest general and shrewdest diplomat of his time, if indeed there ever has been a man quite his equal in both these capacities. He never lost a battle; never laid siege to a town that he did not take; never engaged in contest of wits with the statesmen of the Continent in which he did not come out victor. His weakness was his inordinate fondness of money, and the reason for his losing favor with the Queen and his supremacy in England was due to charges of misappropriation of public funds. As he was never prosecuted on this charge, the facts of the case were never brought out. He predeceased his wife by twenty years. When the latter died, she left a fortune of £3,000,000, which, as the purchasing power of money was in those days, was enormous.

The most notable event in the reign of Anne was the union of Scotland with England. This was only accomplished after much acrimonious discussion, and it has to this day been maintained by those who opposed the union that the leaders of the country were bought to give their adherence to the proposal. Even the price, £20,540 17s 7d, is named. There is little doubt that this charge did great injustice to the men who favored the Union, and that the money was really given by the Parliament of England to defray certain overdue salaries and debts, which the treasury of Scotland was unable to meet. The effect of the Union upon Scotland was immediate and highly beneficial. It restored order to the northern kingdom, bringing about unity where there had formerly been discord. In 1713, the first ship designed for ocean commerce was launched upon the Clyde, and in the course of the next twenty years the trade so multiplied that Glasgow had become a rival with England in commerce. The progress of that fine city dates from the Union. The change in the political condition of Scotland was a great advantage to its people. Before it the people had been governed by emissaries appointed by the King of England, that is, after the accession of James I.; now they became, not exactly partners, but absolutely identified with the people of England in governing the two kingdoms. A Scotsman had as much voice in determining all matters relating to England as had the Englishman himself. This wider political aspect, the greater opportunities for trade, the beneficial effects of a government strong enough to maintain order and prevent sectional and clan controversies, soon made their influence felt, and the people of Scotland came to the forefront in every line of human endeavor.

If the reign of Anne was advantageous to Scotland, it was far otherwise as to Ireland. An earnest effort was made by some far-seeing men to bring about free trade between the western island and Great Britain, but it was strongly and successfully opposed by the wool-growers and cattle-raisers of the latter, assisted by such manufacturers as thought they saw in Irish industries a menace to their own prosperity. The English residents of Ireland sought for such a union as had been made with Scotland, and the Celtic inhabitants were not averse to it; but their appeals fell upon deaf ears, and Ireland left poor by long years of oppression and discord and denied any outlet for her products, sank into a dreadful condition of poverty. Then were sown the seeds of evil that are vexing the United Kingdom today. Goldwin Smith says of Ireland after the repulse of these overtures for union: "She was forced to become a smuggling country, a recruiting ground for the armies of Catholic Europe, and a red-plot of disaffection destined to bear a hideous harvest at a later day."

The reign of Anne was marked by the exercise of the royal veto for the last time in British history, the vetoed measure having been a Bill relating to the Militia. It may be mentioned in passing that the term "veto" is not constitutionally correct in this connection.

What actually takes place is that the sovereign, being one of three Estates, whose assent is necessary to the enactment of a law, refuses assent to a Bill. Another noteworthy incident was the creation of twelve peers for the purpose of bringing the French treaty into force. This act, which was recommended by the Tory Ministry, was roundly condemned by the Whigs as one of unscrupulous violence. There was no question as to its constitutionality, and indeed it seemed to be the only course left to the government, if the affairs of the Kingdom were to be carried on.

Towards the close of the reign of Anne there was a great reaction. She was no longer under the influence of the Duchess of Marlborough, and the reactionaries had full sway. A law was passed declaring that no one should have a seat in Parliament unless he had a real property qualification. This measure was designed to shut out the commercial classes from a share in the government of the country. Efforts were made by means of a stamp duty and frequent prosecutions for libel to check the freedom of the press. Heavy taxes were imposed for church purposes. The reactionary party seriously contemplated setting aside the Act of Settlement, and Bolingbroke, one of the ablest manipulators of the day, was laying his plans to become Prime Minister, with the intention of calling the son of James II. to the throne, on the death of the Queen, which was evidently close at hand. He was on the very point of success. Harley, the Prime Minister, was dismissed. This happened on Tuesday, but on the following Tuesday, before Bolingbroke had had time to mature his plans, the Queen died. Thus was the United Kingdom saved from a plunge into a sea of discord, in which freedom might have been lost.

NATIONAL CHARACTERISTICS

In speaking of the American Indians, as was the case in respect to the Arabs and the Negroes, we are dealing with racial rather than national characteristics. The origin of the Red Race of the Western Hemisphere is, and probably must ever remain, a mystery. For a long time there was a disposition on the part of investigators to assume an Asiatic origin for the aboriginal Americans. This was largely due to the fact that all men were assumed to have originated in Asia, a theory that cannot be successfully maintained in the face of the mass of facts now available. That there may have been sporadic colonies from Asia, which, in a remote past, settled upon the western coast of the Continent, is by no means improbable. Certain physical resemblances, some linguistic peculiarities and a few ancient traditions point to such a conclusion; but whether these colonies, if they came at all, were numerous or not, and if they became assimilated with the native race, and have scarcely had an appreciable effect upon the determination of the character of the people. The more recent investigators have reached the conclusion that the inhabitants of the Western Hemisphere from the Eskimos on the North to the Perra del Fuegians on the South, from the low savages of the Seri tribe, who live on the Gulf of California, to the highly civilized Mayans of Yucatan, represent a single race, and that we find in the mounds, pyramids, temples, palaces, irrigation works, pottery, ornaments and other relics of past ages only evidence that in the uncounted centuries, during which the Indians have occupied America, there have been periods of progress and periods of decay, exactly similar to what took place in the Eastern Hemisphere. There seems to be a very good reason to hold that simultaneously with the ebb and flow of civilization which is evidenced by the ruins of Babylon, Egypt, South Africa, Greece, Rome and elsewhere in lands of which we have historic records, there was an ebb and flow of civilization in the Western Hemisphere. The European invasion of the Continent came at a time when over most of it the tide was at a low ebb, and when in Mexico, Central America and Peru it was fast receding. We find, therefore, in the pure-blood Red Race a perfect representation of one of the oldest branches of the human family, corresponding in this respect with the Basques of Spain and the Celts of Ireland. No explanation that is of the least value can be given for the prevailing color, which is much varied in tint, some of the tribes of the tropical regions being nearly white. Speaking of the Indians of the Orinoco valley, an anonymous writer, whose MS. bears date 1781, says: "Their complexions vary according to the cast or breed they are of, and the district they inhabit. They are all born white, but in a few days change to a rosy brown." This writer endeavored to ascertain the origin of these people, but he says he could only get from them an incredible jumble of traditions, and says they were disinclined to relate even these. He attributes this in part to their entire absence of any knowledge of numbers beyond five. Archaeologists have endeavored to find in the resemblance between Mayan and Egyptian architecture evidence that the people of the Nile Valley and of the Yucatan were of common origin. It has been asserted that Egyptian civilization originated in Central America, and that colonists went eastward from the Mayan country by way of the lost island of Atlantis. Necessarily this is as yet only a matter of surmise, and it has no bearing upon the antiquity of the Red Race.

The Red Race assimilates with the White much more completely than any other race does, and in view of the very large number of people of mixed blood living in Mexico, Central and South America, we are obliged to concede that its influence upon the future of a large part of the Western Continent must be very great. The intermarriages of English,

Scottish, Irish, German or Scandinavian people with the Red Race have been so few, relatively speaking, that the influence of the aboriginal blood upon the population of the parts of America peopled by the nationalities mentioned may be disregarded. Proportionately there have been more intermarriages between the French and the Indians, and the children of such marriages are as a rule exceptionally fine types of men and women physically; but even in respect to the French-Canadians the leaven of aboriginal blood seems likely soon to be lost sight of. It has been far otherwise in the more southerly part of the Hemisphere. Thus we find that in Mexico 47 per cent of the population are of mixed blood, and as 31 per cent are Indians, it is inevitable that within a short time the great majority of the people of that country will be of mixed blood. In Brazil, Peru, Ecuador, Colombia and the Central American republics perhaps the proportion of the mixed races is even greater than in Mexico.

In the United States and Canada the Red Race is either becoming extinct or is slowly losing its identity in the white population; but it is far otherwise on the rest of the Continent, where the world is witnessing a very remarkable illustration of the amalgamation of races. What the resultant type will be is beyond our present knowledge, but it is exceedingly interesting to know that there is taking place today an assimilation of races corresponding to the great historical events of the same character. What is going on in the Southern countries named is not unlike in character what took place in England after the Norman Conquest, and if we are disposed to wonder sometimes as to the slowness and turbulent manner in which the mixed races of those countries acquire the faculty of self-government, we have only to look back to the history of our own ancestors to find good cause for sympathy with them.

Before concluding this reference to the Red Race, it may be well to remind readers of what was said about these people in a previous article on this page, namely, that there is much evidence to the effect that some centuries previous to the voyage of Columbus some great calamity, seems to have almost overwhelmed the aboriginal inhabitants of what are now the United States and Canada, and that they were only slowly recovering from it when the white men came.

ABOUT IRRELIGION

There are said to be fully 1,200,000,000 people in the world today, who are non-Christian. This takes no account of the thousands upon thousands of people of Christendom, who are irreligious. Time was when every man felt called upon to identify himself with some Christian denomination. Now in every community there are great numbers of people who are absolutely without any denominational connection. When the census-taker comes round they will say they are what their fathers or mothers were, but practically they are irreligious in a denominational sense, and they are not even Christians in the vaguest sense of that term. A returned traveler from China speaking of a certain mandarin, whose acquaintance he had made and with whom he spent some little time, said, "He had no religion; he was just like any man of the world anywhere." This did not mean that the mandarin was an objectionable person, but quite otherwise. The fact that he was irreligious was a recommendation in the eyes of the traveler, for he was honorable, straightforward, kind, courageous, and in every way a most likable man, whose influence was always exerted for good. There are thousands of men of whom the same things can be said as were spoken of this mandarin. Some of them are conspicuous in business, science and society; most of them are not.

Let us inquire for a little wherein the irreligion of such people consists. They have their standards of right and wrong which are not in any way different from the ethics of Christianity; but they are unwilling to accept any creed or recognize any church authority; they do not trouble themselves in the slightest degree about theology. They do not so much disbelieve any of the cardinal doctrines of Christianity as they ignore them as of no practical importance. The great historical prototype of such men was Confucius. This Chinese sage taught practical morality only. He did not found a religion. It is not correct to say of him, as some do, that he ignored the existence of God, for he speaks in his writings frequently of a Power, which he calls Shang-te, whose visible manifestation is the Universe; but he discouraged his followers from speculating as to the nature of Shang-te, which he said was "unconnected with their duties and far beyond their depth." The people we speak of are irreligious in the sense that Confucius was. They do right, not because they believe that thereby they will please God, but because they think it is right. The expectation of a future reward or the fear of future punishment does not influence them in the slightest particular. These are the men whose failure to go to church is so frequently a topic of discussion. There are thousands of young men growing up in this class all over this Western land, and this fact is one of prime importance.

It seems as if one of the gravest questions confronting the Christian Church arises out of the facts above set out. If the sympathies of such men could be enlisted in active church work, it would have a very beneficial effect upon the nation, and if it cannot be, the loss will be a national one. The whole story of history is of nations which fell because they forgot their gods. It is not necessary to resort to the Bible for proof of this. It is to be found there. Israel and Judah forgot their God and they fell; but so did Nineveh, Babylon, Persia, Egypt, Greece, Rome, and all the other nations

of antiquity. They became irreligious; in other words, they abandoned the development of the spiritual side of the life of men. They got out of touch with what Confucius called Sheng-te and we call God. The greatest triumphs of humanity have been achieved by men in whose breasts there was a spiritual flame. Perhaps it was greatly misunderstood by them. The Crusaders were led by it, but they did not know what it was. The men who gave England liberty and self-government were inspired by it, although it was displayed in ways that were grotesque. Without it national progress is impossible. This spirit need not take a form at all resembling Christianity. It did not in the case of the Arabs, who carried the Crescent victoriously through so many lands. It did not in the case of the Japanese, who showed themselves invincible in war with Russia. Depend upon it, if we let this spirit die out of a nation, the nation will itself die. Materialism and morality never yet made a state great and never yet kept one from decay. In spiritual life is the source of all progress, the source of all permanent greatness.

The Church—the word is here used in its broadest possible sense—needs to be aroused to the truth of what has just been said, and perhaps one of the first things about which it ought to concern itself is whether or not it is necessary to insist upon the acceptance of everything that has been transmitted to us from the Fathers. Christianity must ever be the same; but is it essential to hold that there shall be no progress in the explanation of Christianity? Must we accept as final the things taught upon the most difficult of all subjects by men, who we now know were wrong about almost everything else? Must a man necessarily be placed outside the pale of Christianity because he is honestly unable to accept the ideas advanced by some one in an age when superstition and ignorance were in the saddle? A story is told of Dean Stanley. It is said that he once had in his congregation a learned Hindu of social eminence, who dined with him afterwards. The Hindu turned the conversation upon the service he had attended, and bluntly told the Dean that the latter did not believe what he taught. When the Dean asked him why he said this, the Hindu replied, "If you did, you could not sit here in your comfortable house dining in easy luxury. You would be out in the streets crying upon the people to flee from the wrath of your God." Here the story ends. Perhaps the incident never occurred, although it was told in the lifetime of the Dean, and appears not to have been contradicted; but if it did occur, what ought the answer of the Dean to have been? Is it not true that the Church does not believe some of the things it teaches in the sense that a man believes his house is on fire when he sees the flames coming out of the windows?

The sum of the whole matter is this: The Church ought to adjust its teachings to what it absolutely believes. Of this the first and most important thing after the existence of God and His exaltation in Jesus Christ, is the reality of a spiritual life, not in the next world, but on this earth, by which is meant a life inspired by spiritual things and shaped according to spiritual standards. Do you ask if there is a spiritual life? Go out some night and look up at the stars as they shine down upon the sea. Let your whole mind and soul go out in contemplation of the Infinite. Give yourself to the spirit of the moment. Then you may learn that there is something in the Universe of God which is not material, but of which you are akin. Perhaps you may hear a voice speak to your soul and say: "It is I; be not afraid!"

Some Famous Dramatists and Their Master-Pieces

(N. de Bernard Lugin)

VICTOR HUGO

In the early days of the Nineteenth Century, when those tragic events were taking place which were to culminate in the overthrow of the great Napoleon, and the re-establishment of the Bourbon race, General Laboisse, soldier in the service of Bonaparte, was in hiding for his life. He had sought refuge in the old convent of the Feuillantes, and in some remote part of that ancient edifice had been secreted through the kindness of the lady chateaine, until danger of his discovery was past, and it was safe for him to appear again. The gentlewoman, who so befriended the soldier, was Madame Hugo, and when Laboisse felt that he might once more enjoy his liberty, he acted as tutor to the lady's sons. Thus from his early childhood was Victor Hugo's vivid imagination set aglow with the fires of patriotism, and his love for adventure and romance kindled. When one day the general disappeared again, to be captured, tried, condemned and shot in the plains of Grenille, the lady's tenderest feelings were wounded to the quick, and the horror of the tragedy thus coming so closely home to him left an ineffaceable impression, for he was the loved godson as well as the pupil of the old soldier.

Brave tales as well as brave deeds are the outcome of stirring war-times. Great crises put a man's physical and mental powers to the sternest test, and try them like gold in the furnace, proving their genuine worth. Hugo passed through some strenuous schooling, and showed indubitably his right to rank as one of the foremost literary geniuses the world has ever known. France's greatest poet, and a profound and philosophical thinker.

He was born at the beginning of the Nin-

teenth Century, in Besancon, an old town of most romantic history, on the east coast of France, made famous while under the dominion of the King of Spain, grandson of Charles the Bold, the renowned Duke of Burgundy, hero of so many great victories. In an eloquent poem Hugo has given us the history of this town, whose associations so greatly influenced his boyish mind. His father was a soldier in Napoleon's army and rose to the rank of general, serving later in the army of King Louis XVIII as major-general.

Hugo was only twenty years of age when he published his first volume of verse, but even this early work gave evidence of his remarkable powers, and his wonderful originality. He was a poet who never lost sight of the main issues of a question through an excess of emotion, which is an extraordinary quality in one who follows the poetic muse. It was the possession of this quality moreover that made Hugo a politician as well as an artist, causing his works, instead of appealing only to the cultivated few, to make an impression on the whole reading public.

His first drama, "Cromwell," appeared in 1827. It was a splendid piece of work and justified the great theme with which it treated, but it was not a drama that could be successfully staged. In fact, after the death of Talma, the French tragedian, who was to have played in the title role, Hugo abandoned the idea of putting it on the boards, and re-wrote it to suit readers. His first practical drama was ready in 1830, "Marion Delorme." The Comedie Francaise received it, and was about to stage it when the ministers of the king put it under the ban and forbade its performance. Hot with resentment, and doubly eloquent, the artist set hard to work upon another play, one of the most beautiful of all his dramas in the sweetness of its love-story, the nobility of its characters, and the richness of its poetry, "Hernani."

The occasion of its production was one of great excitement. Hugo represented the new Romantic School as opposed to the old school of Corneille and Racine, and on the first night the adherents of both literary cults were out in full force to applaud and to condemn. The event has gone down in history as the "Battle of Hernani," for so strong was the feeling aroused that the advocates of the different schools came to blows, and the play was stopped again and again by the antagonistic faction. Each night, however, saw an increase of applause and a diminution of the hisses and jeers, and finally the French play-goers were forced to acknowledge the triumph of a masterpiece over senseless jealousy and prejudice. Hernani is the name of a bandit, who loves a beautiful girl, Dona Sol, who is also beloved by the king. The latter and Hernani are both noble characters and Dona Sol a lovely, devoted womanhood. The king, becoming emperor, realizes that he must sacrifice his love for the country he has elected to serve. Hernani is wedded to his lovely lady, and though the two thus so joyously united do not live to enjoy life together, their death is such a happy one that it is in no sense deplorable. The love passages throughout the play are exquisitely beautiful and convincing.

The following extract is from one of the most charming scenes in the play. The king, Don Carlos, having renounced all thought of love, and wishing with the pure disinterestedness of a noble heart to see the woman he loves made happy, has just invested Hernani with the order of knighthood and bestowed upon him wealth and lands and bidden him take Dona Sol to his arms. Then, to further crown his self-sacrifice, he forgives all the conspirators of whom he has made prisoners, and sets them free, wishing to have no man at enmity with him; but to prove his magnanimity, and his worthiness to follow in the footsteps of the illustrious Charlemagne, alone upon the stage, before the tomb of Charlemagne, he addresses the spirit of the departed.

Don carlos (alone)—
Art thou content with me, O Charlemagne?
Have I the kingship's littleness stripped off?
Become as Emperor another man?
Can I Rome's mitre add unto my helm?
Have I the right the fortunes of the world
To sway? Have I a steady foot that safe
Can tread the path by Vandal ruins strewn,
Which thou hast beaten by thine armies vast?
Have I my candle lighted at thy flame?
Did I interpret right the voice that spoke
Within this tomb? Ah, I was lost—alone
Before an Empire—a wide, howling world
That threatened and conspired. There were
the Danes
To punish, and the Holy-Father's self
To compensate—with Venice—Soliman,
Francis and Luther and a thousand dirks
Gleaming already in the shade—snarls—rocks;
And countless foes, a score of nations, each
Of which might serve to awe a score of kings.
Things ripe, all pressing to be done at once.
I cried to thee—with what shall I begin?
And thou didst answer—Son, by clemency.

TRUTHFUL, ANYWAY

The vicar, observing one of his flock coming out of the village public-house, gravely said to him, "John, my friend, I am sorry to see you coming out of a public-house."

"Yes, yer reverence, an' Ah's sorry to be seen comin' oot; but as Ah's nee money left, and t' landlord won't put it on t' slate, Ah had t' coom oot, otherwise thoo wouldn't ha' sin me for an hour or twa as yit."—Tit-Bits.

First Woman—Look here! Did you say I stole that tanner you lost?
Second Woman—No, I didn't. I only said that if you hadn't 'elped me to look for it I might have found it.—Tit-Bits.

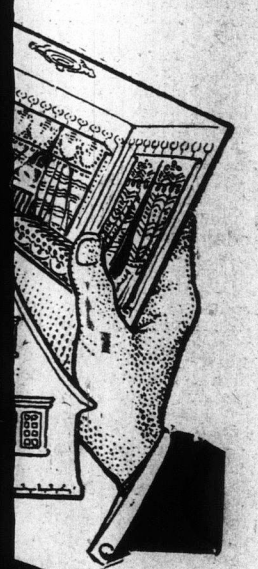
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