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## ENGLISH SOVEREIGNS

Goldwin Smith in his political history of the United Kingdom says that the restoration of the monarchy was due to the fear of military despotism. It is clear that it was not due to any belief on the part of the Royalists that Charles had any other right to the crown than the people chose to concede. The Cavalier Parliament was quite as unwilling to yield to the wishes of the King as the Long Parliament had been to fall in with the views of Charles I. Indeed the eighteen years during which the Cavalier Parliament sat, there was constant strife between it and Charles, who was only deterred from dissolving it by a well-founded fear that the next one would be more intractable. So profound a lawyer and shrewd a statesman as Clarendon was never deceived for a moment as to the reason of the Restoration. He saw that the custom of the realm had been that the government was vested in the King, Lords and Commons, and he dreaded the result of an attempt to recast this constitutional arrangement. Even so ardent a republican as the brave and brilliant Sir Harry Vane had no hope of building up a democracy out of the materials at hand. Moreover a new philosophy was abroad in the land. Hobbes and Locke were imparting new ideas, or rather they were formulating for the people those that were the rational outcome of recent events. Hobbes taught that there was an implied contract between the King and the state that the former should exercise the powers entrusted to him for the public benefit, and that his tenure of office was dependent upon the manner in which that trust was discharged; Locke pronounced the doctrine that all governments drew their authority from the consent of the governed. Such ideas were readily accepted by a people, who had seen a King executed for high treason. Charles II, never for a moment fancied that he was king by divine right. He was king because he succeeded him, held to that view and paid for it with the loss of the Crown; but Charles, while ready enough to fall in with the views of Louis XIV., who at that time was the great champion and exemplar of "the divinity that doth hedge about a king," never for an hour believed himself to be any more of a monarch than the people were willing that he should be. He made every effort in his power to enlarge his control of the state, and resisted as much as he dared the determination of Parliament to inquire into his affairs. He declared war with the Dutch against the will of Parliament. He refused to declare war against France, although Parliament wished him to. But he never claimed the right to exact implicit obedience from his subjects; he never denied full liberty of political thought; and, if he could have had his way, he would have granted the fullest liberty of belief and practice in religious matters. He at no time attempted personal government unless his assumption of the virtual control of the foreign relations of the nation can so be termed. He had a great fear of Parliament, and it was this more than anything else that led him to accept subsidies from the French King. He needed money badly, and he feared to ask Parliament for it, lest the grant should be coupled with conditions that he could not accept. His prompt assent to the Habeas Corpus Act showed that he had no wish to play the part of tyrant. This has been ascribed by some writers to indolence; but with all his faults, Charles never gave any good reason for the belief that he aimed at the exercise of absolute powers. He held to the same position as his father and grandfather had taken, namely, that Parliament was not so constituted that it could properly supervise administration; but it may be said that the best parliamentarians of the time were not able to devise a system of supervision that was at all satisfactory. The best that could be thought out was the ministers being subject to impeachment, and so long as they were never impeached, Charles did not quarrel with the assertion of an abstract right. It was felt, however, that there should be some other control than the will of the King or the advice of the cumbrous body known as the Great Council, which for an indefinite period had surrounded the sovereign, and which is now represented by the Privy Council. A smaller body of thirty members was formed, and out of these a yet smaller group, known as the Cabal, was selected as the King's advisers. In the Cabal, the name of which afterwards took on an obnoxious significance, we have the origin of the Cabinet, which is the governing power of the realm today. It had not yet occurred to any one that this Cabal should enjoy the confidence of Parliament as well as of the King. That was to be a later development in the evolution of British government.

It is interesting to note that it was at this time that the terms "Whig" and "Tory" came into use. In each case, like the names Cavalier and Roundhead, they were terms of reproach. The Whigs were the members of the County party, of which the able Earl of Shaftesbury was the leader. Here we find the explanation of the expression so often used nowadays, "the great Whig families," of whom perhaps Lord Rosebery may be taken as the most conspicuous representative in our time, but they are numbered by hundreds throughout the United Kingdom. The term "Whig" was originally given to the extreme Covenanters of the west of Scotland. Two derivations of the word are given. One is that it comes directly from the name of the liquor which settles when cream soured, and the other is that it was an attempt to convey in letters an expression used by the farm laborers of the Lowlands in driving their horses. The explanation that it was assumed by the Whigs because their motto was "We Hope in God" has no foundation in fact. As originally used the

expression was "Whigmore." The word "Tory" is of Irish origin. It really means "Stand and deliver," and was the term used by the bandits of Ireland, although they pronounced it as if it were written "tore." Its first application to English politicians was after the alleged discovery by Titus Oates of a Popish plot to murder the King, place James on the throne and re-establish Roman Catholicism as the religion of the land. The plot was an imaginary one, and was worked up chiefly by the Earl of Shaftesbury. Many persons were executed because of it, and for years it was the cause of judicial murders almost without number.

## NATIONAL CHARACTERISTICS

Probably no people in the world are more composite than those calling themselves Englishmen. The blending of races has been with in such a comparatively small area and has continued over so long a time that the result has been the production of a general type; but the wide differences between the natives of some of the shires shows how enduring the original characteristics of the several factors have been. The people who inhabited what is now England at the time of the invasion of Caesar are commonly said to have been of Celtic origin; but we have already seen in this series that the term "Celtic" was applied indiscriminately to all the races occupying central and Western Europe at the beginning of the Christian Era. All manner of fanciful explanations are given to account for the presence of the Celts in Britain, and those who hold to the idea that mankind originated on the steppes of central Asia, are forced to accept the theory that they migrated westward in some prehistoric period. If this is correct and they were the first known invaders of the British Isles from the Continent, it is altogether probable that they found an aboriginal race in possession of the land. This seems as good as established in the case of Ireland, and it may very likely be true in the case of the larger island. As the Celts themselves gave way before the invaders, so the original inhabitants may have given way before the Celts. We have seen that in the southwest of Europe the Iberi retreated before the Celts, and survive in a fairly pure lineage in the Basques, and less markedly so in the case of the Gascons and Portuguese. So it may be that in Ireland we find remnants of the aboriginal population of the archipelago, which we call the British Isles. The story of Ireland must be reserved for a separate article, and it is not worth going back to the reign of Charles II. to find the first developed English type, but with all due regard to so great an authority, we prefer to think that in the English race, whether or not there was an aboriginal people in Great Britain whom the Celts, so called, replaced. The accounts preserved of ancient Britain by the Roman historians are of doubtful accuracy. It is difficult to adjust the contention that they were a race of naked savages with what has been brought to light in excavations. Within a few miles of London there are the remains of a pre-Roman city, ruled by a monarch who had a mint in which he caused coinage to be struck. We read of Boadicea making war against the Romans, her soldiers being provided with chariots. This proves not only that the horse was domesticated, but that a very considerable degree of proficiency had been reached in metal-working. We seem forced to the conclusion that the inhabitants of Britain at the time of the Roman invasion were quite different from mere naked savages, as the school histories generally tell us.

These inhabitants, of whose origin we must be content to remain ignorant, and whom we must be satisfied to call Celts for lack of a more accurate description, were not driven out by the Romans. The conquerors colonized the country to some extent, and there is no doubt that the British people, who dwell in England after the Roman legations were withdrawn, were a mixed race in whose veins there flowed at least some of the blood of the Italian peninsula. In the years of Roman occupation, which made up several centuries, there was doubtless a constant migration of people from Italy and Gaul to the favored land, and a process of racial amalgamation must have gone on steadily. We can well believe that some of the more warlike of the Celtic people took refuge in Cornwall and Wales. Possibly some of them passed over into Ireland. The story told of the Saxon invasion in the school histories is that Hengist and Horsa came in response to the invitation of the Picts and Scots. There may have been such an invitation, but it is also true that the new invaders did not wait to be asked to come. Spurred by their own adventurous spirit and pressed forward by races crowding in upon them from the eastward, they would have overrun England sooner or later, no matter what Rome or the Britons themselves may have desired. As was the case when the Romans came, no doubt some of the latter sought refuge in the more inaccessible regions, such as Wales and Cornwall, but the very great majority of them doubtless remained in their homes and became subject to their new masters. Scarcely were something like settled conditions reigning, the Norsemen, began to land upon the coast in small parties. There ensued a long series of struggles, culminating in the Danish control of the kingdom for a short time. It is quite certain that a Norse element was thus introduced into the population, more strongly indeed in what are now the northeastern shires than elsewhere, but to some extent throughout the whole of the kingdom. Except where the Celts had taken refuge, there came down to the year 1066, with England peopled by a race of mixed lineage, but the Anglo-Saxon element predominating. Doubtless in the ranks of those who stood behind Harold at

## THE VICTORIA COLONIST

# Am Hour with the Editor

Senlac were men whose lineage, if it could be traced, would have led back to ancestors who preceded even the Celts, others who were sprung from forefathers who had contributed to the greatness of Rome; others from men of Viking stock; and others from the warlike tribes which overcame the armies of Greece centuries before. It is certain also that many Phoenician settlers had established themselves in the country, and probably also others from Greece itself, and certainly some from northern Africa belonging to the mixed race known as the Carthaginians.

With William the Conqueror came the Normans. They were cousins to the Danes, who had preceded them by a century and more, and were not very distant in descent from the Saxons themselves. (The term "Saxons" is employed to describe these Teutonic invaders, although the dominant element among them belonged to the section known as Angles.) The Normans themselves were of somewhat mixed blood, for they had been long enough in occupation of what had been a part of the Roman province of Gaul to have intermarried with the Gallic-Roman population. Moreover, many of those who came into England subsequent to the invasion of William were from southern France, especially from the vicinity of Marseilles. In about a hundred years these new invaders had amalgamated with the people whom we call Anglo-Saxons and formed a fairly homogeneous population, at least as far as the land-owning and commercial classes were concerned. There remained distinctions between the members of the proletariat that have not yet disappeared.

Since the time of the Normans there has been no military invasion of England, but there has been a constant stream of immigration from the Continent. It is continuing to this day, and it is exceedingly difficult to estimate what influence this has had in eight centuries upon the characteristics of the English people. This immigration was encouraged by some of the kings. It contributed to the industrial and commercial prosperity of the country as well as added largely to its population. In the reign of Elizabeth the population of England was about five millions, and from these, with some relatively slight admixture of Continental blood, with a stronger strain of Scottish lineage and a slight admixture of the Celtic from Ireland, have sprung the Englishman of today. Green in his "History of the English People," thinks that we ought not to go far back to the reign of Charles II. to find the first developed English type, but with all due regard to so great an authority, we prefer to think that in the English race, whether or not there was an aboriginal people in Great Britain whom the Celts, so called, replaced. The accounts preserved of ancient Britain by the Roman historians are of doubtful accuracy. It is difficult to adjust the contention that they were a race of naked savages with what has been brought to light in excavations. Within a few miles of London there are the remains of a pre-Roman city, ruled by a monarch who had a mint in which he caused coinage to be struck. We read of Boadicea making war against the Romans, her soldiers being provided with chariots. This proves not only that the horse was domesticated, but that a very considerable degree of proficiency had been reached in metal-working. We seem forced to the conclusion that the inhabitants of Britain at the time of the Roman invasion were quite different from mere naked savages, as the school histories generally tell us.

## GIANTS

The work of the people, who used Easter Island as a sepulchre in many respects like that found in some other parts of the world, especially in respect to the immensity of the blocks of stone employed. Perhaps in no other place has so hard a rock been employed. The existence of the platforms and especially the magnitude and type of the statues shows conclusively the existence of a prehistoric race that had attained a high degree of civilization in certain lines. The use of an exceedingly hard stone for statuary purposes, the symmetrical proportion of the monuments, the similarity of the features depicted, the uniform position of the statues, the size of the figures and of the blocks of stone forming the platforms upon which they rest, force upon us the conclusion that this island was once used as a sepulchre by a race of men who possessed artistic skill of great power. They may or may not have been men of greater stature than that of us of the present day, but they unquestionably fill the description given in Genesis of "mighty men, men of renown." They were no ordinary people who conceived the idea of converting these monuments upon it.

There are giant structures in stone elsewhere in the world. The Bible contains several references to giants. The Reprahs mentions in the 5th verse of Genesis XIV. were giants, and in verse 20 of the next following chapter they are again spoken of as possessing a part of Canaan. We find Joshua exhorting the Israelites to go up against the giants. In the 20th verse of the twenty-second chapter of 2 Samuel we read of the Giant of Gath and his sons. The people known as the sons of Anak, were called giants, and of them Og, king of Bashan, was the last known survivor. Bashan lay eastward of Jordan and was at one time a country of great power and prosperity. It had sixty walled cities besides numerous towns that were not enclosed. The immensity of these walls is the astonishment of all observers. Throughout Greece, Italy, Sicily and Asia Minor are ruins of gigantic structures of prehistoric origin, and Greek mythology attributes them to a race of giants known as Cyclopes, who are said to have been metal-workers to the gods. Homer in the Odyssey speaks of a race of Cyclopes, who were uncouth in shape and who devoted themselves to the rearing of cattle. At Cuzco, in Peru, there are remains of gigantic stone work.

The handling of such massive blocks as these statues, walls and platforms were composed of cannot be explained by attributing it to men of large stature. When it comes to moving a block of stone as big as a street car, it does not matter whether the men engaged in the work were six feet in height or six feet six inches. Mechanical appliances and no small degree of engineering skill were requisite to transport

these enormous stones long distances and place them in position. Efforts have been made to explain how the work was done, but they have never been satisfactory. We are only certain that no race of men, of whom we know anything, was capable of accomplishing such work. We seem therefore to be driven to the conclusion that there must have been "mighty men of old, men of renown."

Therefore there seems to be no reason for disbelieving in the existence of a vanished race of human beings, men who, whatever their stature may have been, were very greatly advanced in mechanical arts. Remains have been found, which were believed at the time to be those of giant men. Such, for example, was a part of a skeleton unearthed in Sicily and said to have belonged to a man who must have been 300 feet high. Other bones have been found and have been supposed to be remains of men, who when living were from 19 to 30 feet in height. But the explanation now offered for them is that they were the remains of mastodons. As these bones themselves are not now in existence to enable anatomists to pronounce definitely upon them, we have to accept such opinions as can be formed from the descriptions given, and these seem to dispose of the claim that they were human remains. There is, however, nothing impossible that, if men lived in the period when animals of huge bulk were common, the human stature may have been correspondingly large. As the folk lore of almost all people is full of stories of monsters, and geological exploration has shown that creatures at one time existed that met to some extent the descriptions of these monsters, so it may be that there was at one time a larger race of men, who either perished or diminished in size because of more difficult conditions of living. Assuming that men existed before the Glacial Period and contemporary with the vast creatures of the age preceding the reign of ice, it is also very reasonable to suppose that during the strenuous centuries which followed the reduction of temperature over a large portion of the world, the stature of men may have become diminished because of the intensity of the struggle for existence and the deficiency in means of subsistence. But this is all in the realm of pure speculation, so far as any knowledge we possess is concerned. We only know enough not to feel too certain that there were not "giants in those days."

## Some Famous Dramatists and Their Master Pieces

### Indian Drama

As in the case with the Greek drama, the Indian drama had its origin in religious rites. Two or three centuries before Christ it was the custom among the Hindus to entertain the populace with dramatic representations of the love-tales of the gods. These performances, corresponding largely to the mystery-plays of early Britain, were called Yastras. Krishna-Vishnu, the god who is the divine hero of the Mahabharata, figured in these plays as a mortal and enacted his love affairs for the diversion of the populace. According to legend Krishna at one time lived upon the earth as a shepherd, and danced and sang with the music-loving maidens who guarded their flocks. Hence the early mystery-plays of the Hindus were very like the early dramas of the Greeks, for though they were far from being tragedies, they were made up largely of the musical element corresponding to the Greek choros.

This latter fact has led some historians to conclude that the Greek drama influenced the drama of the Hindus. Moreover, when Alexander made his conquests he brought with him all the actors and stage settings for the drama, and the Sanskrit name for stage curtain is Yavanika, which means Ionian. However, as the earliest Buddhist literature makes mention of plays and actors, the Hindus are not indebted to the Greeks for the origin of their drama, but only for its modification.

The most noteworthy contemporary Indian dramatist was the lyric poet Kalidasa. He lived during the first half of the sixth century A.D., when the great Vikramaditya, who has been termed the Hindu Augustus, created an empire, and bejeweled his throne with literatures—Vikramaditya's gems to this day designate the little group of authors and scientists who lived at that time, the best period of classical Sanskrit.

Kalidasa's works are remarkable for the simplicity of their style, the music of their poetry, the delicacy of imagination, the cleverness of character-drawing, and the power of description displayed. Goethe calls the drama "Cakuntala" the "perfection of poetry." The story that the drama relates is a simple one. Cakuntala is a girl, the beautiful daughter of a hermit, with whom the king has fallen in love. He meets her while he is hunting, and once, before he has spoken to her, he hears her weeping, because in all her unworthiness she has dared raise her eyes to so exalted a one and lost her heart to him. The king is deeply moved, and dismounting from his horse, he makes his presence known, and tells the girl to dry her tears and confesses his love for her. For some time the lovers meet in secret and are supremely happy. Finally a priest who has sought Cakuntala's favor and been repulsed, resolves upon a revenge. He places a curse upon her that all her lovers may forget her until a ring which she has lost and which is supposed to possess magic power, has been found. The girl is separated from her royal lover,

who ceases to come to the forest to meet her. Her heart is nearly broken with grief, and she journeys on foot the many weary miles from her father's hut to the court of the king, feeling confident that once face to face with him, their love for one another must call back his memory of her. But the king, though moved at her pleadings and the sight of her tears, nevertheless is unable to remember, and is finally induced to dismiss her.

Vainly the girl spends days and nights in hunting for the missing ring, and sick with despair, she wends her way back through the forest to her home.

Meantime a fish is caught and sent to the king's table, which upon being opened is found to contain the ring. No sooner does the king perceive it, than his memory of, and his love for, Cakuntala return. He hastens to find her. The two are reunited and all ends happily.

Vainly the girl spends days and nights in hunting for the missing ring, and sick with despair, she wends her way back through the forest to her home.

There are only three dramas of Kalidasa's extent, one of which is too complicated in plot to reproduce here. The other, like the first, is more simple. It concerns itself with the love-story of Urvasi, the nymph, and Pururavas. It is a Hindu modification of Psyche and Eros. A monster has stolen Urvasi, a cloud fairy from heaven, and the brave King Pururavas, after facing and overcoming untold dangers, rescues the lovely nymph and the mortal and the immortal fall in love with one another in spite of the fact that there is an earthly wife in the way. Urvasi returns to heaven and is chosen as the fairest of all the nymphs to represent a goddess in a play given to entertain the gods. The thought of her royal lover is always uppermost in her mind, and she makes mistakes in her lines. When she is supposed to say "I love Pururavas," (the god), she says instead, "I love Pururavas." Of course as soon as her secret is known, the immortals are very angry with her and a curse is pronounced upon her, and she is banished from heaven. Indra declares that she shall remain upon earth until her love shall see her child and then she must leave him and return to heaven. Once upon earth, Urvasi meets her lover, but when he draws near to her, she steps into a wood and is turned into a vine. Thereupon for many days the bereft king wanders about the forest calling upon all things in nature to help him to find his beloved. His search is a length rewarded through the magic of the wonderstone, which has power to unite those who love one another, and which luckily the king has found. When Urvasi's child is born she conceals it from the king so that the decree of the gods may not be carried out. But one day the father sees his son and recognizes him. His joy, which is very great at first, is soon turned to sadness when he learns that now his wife must leave him. However, Urvasi does not long remain in heaven. There is no element of tragedy in the Indian drama, and Urvasi is permitted to return to earth and remain with her husband until death may come to part them.

There have been many other noteworthy Hindu dramatists, and their plays all abound in mystery and fairy love, and furnish interesting and amusing reading.

## PERSEVERE

Ring out life's war-cry loud and clear—  
Persevere!  
With purpose true and heart sincere—  
Persevere!  
Arise and quit you like a man;  
Say not, I can't, but that I can;  
Lag not behind, be in the van—  
Persevere!  
Doth oft thy progress small appear?  
Persevere!  
Each step e'er brings the goal more near—  
Persevere!  
The snow its mantle white doth make  
By falling softly, flake by flake,  
And drop on drop creates a lake—  
Persevere!  
Why drift ye aimless there and here?  
Persevere!  
Our life's a ship we never to steer—  
Persevere!  
E'en storms, that bellow fierce and hoarse,  
If harnessed will impart the force  
To speed us forward on our course—  
Persevere!  
Hang not like cowards in the rear—  
Persevere!  
Move forward with ringing cheer—  
Persevere!  
Shake off dull sloth that would enthral,  
And fear that would your purpose pall,  
And concentrate your powers all—  
Persevere!  
Bear not thy hopes upon a pier—  
Persevere!  
Nor shed o'er them a funeral tear—  
Persevere!  
For hopes, like seeds, were made to grow,  
Rich fruits our lives to overflow,  
Such fruits as only conquerors know—  
Persevere!  
Do circumstances interfere?  
Persevere!  
Like walls surround you dark and sheer?  
Persevere!  
These walls some men have overthrown,  
Each fragment made a stepping-stone  
To rise to heights before unknown—  
Persevere!  
Know but this rule, emphatic, clear—  
Persevere!  
To this, throughout thy life, adhere—  
Persevere!  
For, like a charm, it power supplies  
Our treasured hopes to realize,  
To gain, at length, our goal and prize—  
Persevere!

DUDLEY H. ANDERSON.