

# PEOPLE, PLACE, PLANS, DEVELOPMENT, REVIEWS

## SCOTCH MARRIAGE LAWS BINDING IF UNUSUAL

**L**ady Mary Manwaring, ONDON, Dec. 17.—The "Scotch marriage" has been again brought into prominence by the recent announcement that Frank Jay Gould, son of the famous American financier, had taken by wife Miss Edith Kelly, a pretty English actress, after the Scotch fashion and had installed her as mistress of Abbotsford, famous the world over as the home of the great Sir Walter Scott.

Scotland has long been noted for its easy marriage laws, and the loveless and baseless of more punctilious south have taken advantage for generations.

In Scotland there are two classes of valid marriages, "regular" and "irregular," and even in the case of the former there are important differences from English procedure.

In England a minor cannot legally marry without the consent of his or her parents or other guardians, but in Scotland a minor need ask nobody's leave before "committing matrimony," provided that, if a "man," he has reached the age of 14, if a "woman" she is a venerable Venus of 12.

Then, south of the Tweed, and in default of a "special license" marriage must be celebrated in a church, chapel, or other building licensed for marriages, or before a registrar, and must take place between the hours of 8 a. m. and 3 p. m.

Across the border, however, even a "regular" marriage, blessed by the church, can be celebrated in any kind of place and at any time of day or night.

Interest, however, centers chiefly around Scotch "irregular" marriages of which there are three kinds recognized by law.

In the first class is "marriage by declaration or acknowledgment." Here the contracting parties simply declare, either verbally or in writing before two witnesses, that they take each other for husband and wife, or that they have already done so. The only stipulations are that the parties must be capable of marriage and without legal impediment, that they should be of legal age, and that they should be of sound mind and senses, who, in turn, must be legally competent to give evidence; and that one of the parties shall have resided in Scotland for 21 days immediately preceding the ceremony.

Registration is not necessary to make the marriage valid, but it is useful sooner or later to apply to the sheriff of the county in which the marriage took place to record it in a book kept for the purpose.

A good deal of nonsense has been written about these marriages by declaration. Many a romance has been made to hinge on such a plot as a couple playing in amateur theatricals going through a mock irregular marriage to find themselves tied up hard and fast for life. This is mere moonshine, for the validity of a marriage by declaration depends on the intention and free consent of the parties to be married.

An irregular marriage obtained by fraud, force, or fear is in no way binding.

At the same time, an irregular marriage is not a thing lightly to be entered into.

## The Insurgent and Standpat Doctors Have Only Three Months in Which to Restore the Patient to Health



## IMPROVEMENT WORKED BY SHADE TREE COMMISSION

**N**EW JERSEY by her shade tree statute converted the rocky pioneer trail of the tree planter into a graded, progress fostering roadway for whomsoever would follow the law. The advance of tree planting and protection was slow, tortuous and inadequate, the municipalities of this state now bid fair to excel in the ease with which extensive plantings may be almost automatically projected, completed, paid for and maintained.

The law provides for a shade tree commission of "three freeholders, who shall serve without compensation, and who shall have the exclusive and absolute control and power to plant, set out, maintain, protect and care for shade trees in any of the public highways" of its municipality. A later statute gives the same commission exclusive control of the public parks.

The street trees which were nobody's particular care are now committed to the custody of three leading citizens adequately empowered, whose zeal, patriotism, love of trees and administrative ability are concentrated on maintaining and promoting the welfare of the trees of their municipality. The advantages of this arrangement are not only obvious in prospect but have been demonstrated in Newark and elsewhere.

The status of street trees is raised, for they stand forth now before all the people as the special wards of special municipal departments created to protect them. The fine stately old street trees which have come down to us from the fathers, but which have so long been strangers to considerate treatment, at last are coming to their own. Not only does the commission protect them; a public sentiment which is constantly enlarging cooperates.

**Scheme is Economical.**

The bill shows the property owner that the cost assessed against him for the excavating, the subsoling the tree, the guard, the stake and the guard are taken to have been worked through "one or more of the newspapers" of all persons who appear in relation to such contemplated improvements. The streets are planted with finally determined, instructions are then given to go ahead, and the season's planting is begun.

Planting pits are dug at distances of 32 feet where the sidewalk is cut, pink are laid out on the sidewalk, under condition. From each pit 86 cubic feet of earth is removed and replaced with good soil enriched with fertilizer. When the new soil has settled the tree is set in place with a wire guard topped with a rubber stopper, and the tree is held steady until it has got its own firm grip on Mother Earth. The trees for each street are all of one specimen and of equal size. With 40 clear days in the year, and the planting season, and setting out 50 a day, the year's "output" will be 4000 more trees to adorn 12 more miles of streets and to begin the transforming of commonplace thoroughfares into park like highways to be planted with waving trees uniform in species and size.

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**17,000 Trees Set Out.**

The commission is not only warden of the older trees but also planter of the new. Here in Newark, where the law has been in force six years, 17,000 young trees on 103 miles of streets have been set out. Picture that—over a hundred and two miles of new plantings, adorning the streets, gladdening the eye, cooling and purifying the air, and enhancing the city's beauty and wealth. There they stand and grow, increasing in stature and fulfilling the promise of their sapling days. Of course this increase in growth and beauty is not the result merely of "time and elements," for a tree commission is required to systematically mulch, trim, spray, fertilize and otherwise nurture its young.

An innovation in the authority of a shade tree commission to assess the cost of new plantings against the property in front of which they are set out. This becomes a lien. The money from this source is retained in other plantings. Only the actual cost of the tree, guard, stake and labor is so taxed. The average assessment last year was \$2.92. This covers once for all the entire cost. If the tree dies it is replaced under the warranty without extra charge to the property.

This is the story of six years' progress in New Jersey, the pioneer years of a progressive policy. It is fair to expect cumulative progress in supervising street trees and preventing every form of destructive agency during the next five years. Through J. Horace McFarland's initiative, a similar statute is operative in Pennsylvania, Buffalo and Chicago, and the country wide exchange list of the Newark commission demonstrate how general is the interest in this method, now no longer an experiment. The showings of interest are being so generally extended to other cities and towns, that the general adoption of the law. All over the country communities are gradually realizing that the tree is as much a friend to men in the city as in the country. From this conviction will follow the general provisions for their protection.

Therefore, villainy of the kind mentioned would rarely be successful, for in most cases the courts would give the wronged woman her rights.

The third class of "irregular" marriage is known as "marriage by promise," and applies to cases where a woman has yielded to a lover under promise of marriage, subsequently broken.

Of course, the woman must satisfy the courts that marriage was contemplated but provided she can do so, she can claim her betrayer as her "lawful wedded husband."

## FOUR CENTURIES IN PANAMA

**It Has Remained for American Enterprise, Effort and Money to Construct the Panama Canal—Improved Methods of Sanitation Have Had No Little to Do With Success of Undertaking.**

**W**ASHINGTON, Dec. 17.—The Panama canal has been hailed as the greatest engineering feat in the history of the world. In the United States, it is a source of pride and honor, and it is a source of pride and honor to the world.

In 1855, American brains entered an capital bridged the isthmus with a railroad, and for a time the canal scheme was dropped. In 1869, however, the idea recurred and President Grant appointed an inter-oceanic canal commission, which in 1876 reported in favor of the Nicaraguan route, but nothing was done.

In 1878, Ferdinand de Lesseps, the famous French engineer, revived the plan, secured a concession from the Colombian government, and promoted a company for canal building. They had spent over \$20,000,000, and excavated only 56,700 cubic yards—a small part of the necessary work. The old prospectus of the De Lesseps canal company had on its cover an impressive picture representing De Lesseps, like another Atlas, pushing aside the towering walls of the Culebra cut, with a smile indicating perfect ease lighting up his bearded face.

The actual work at Panama put many a wrinkle in De Lesseps's face before it finally failed.

## Real Work Begun in 1904.

In 1904, a new company was formed, but it merely dug away in a desultory way, keeping enough men at work to retain its franchise, and excavating principally in the Culebra cut. In 1904 after several years of delays, diplomatic negotiations and financing, America finally entered upon the work purchasing the franchise, machinery and data from the French company, and securing a strip of land about 10 miles wide across the isthmus from the Republic of Panama.

It was on May 4, 1904, that the formal transfer of the property of the French company to the United States was made, and the following two years were devoted to work of organization, procuring machinery, planning details, and first and most important, to making the isthmus healthier. The government built sanitary living quarters for its employees and began a campaign for the eradication of diseases.

The other free and independent Republic of Panama was made to toe the mark within modern sanitation. It has been kept in the path of cleanliness every since.

Americans working in the zone at the present time live in much the same way as they do at home, with certain concessions to the tropical climate. Their homes are different from those in the United States, but there are clubs and churches and dances and other social functions very much like in "The States." The employees, as a rule, work eight hours from 7 to 11 and then from 1 to 5—which permits of the distinctly Spanish-American siesta. Despite the tropical heat, the medical records on the zone do not show a single case of sunstroke.

The nights are cool, even after the hottest days. The heat is really more oppressive during the nine months of the rainy season, than it is during the dry season, owing to the "humidity." During the rainy season there is not a day without several downpours. The rain usually comes without warning. Usually in the states, shower on a hot summer day cools the atmosphere slightly, but down in Panama it doesn't make any difference in the heat. The nine months of rain make an atmosphere so moist that all except non-corroding metals rust in a single night, and clothes mildew quickly. The Americans on the zone have their clothes in air tight closets, where the heat

## IN LOWER MANHATTAN

**W**ASHINGTON, D. C., Dec. 18.—Did you ever spend a day and evening down on the lower end of Manhattan Island, and see live the hundreds of thousands of New Yorkers who are commonly referred to as the "submerged tenth"? If you go there now you will get some political information which will astonish you. You will see a man who is the worst part of Manhattan Island is, perhaps, not the lower end, but some other part of that proud city.

It wasn't the first time I had devoted the major portion of the time of a visit in New York to the lower end; but it was the most interesting experience I had had down there. The New York election had just been held. Everyone was talking about it. The fever of the conflict had melted the mental elements and there was earnest expression of opinion.

There those who do not believe that Theodore Roosevelt has been killed politically. Up at the other end they thought Roosevelt was down and out.

Along Avenue A, B, C and D, occupied by the teeming hordes of the poorer sort, are found Italians and Hebrews. The Hebrew quarter begins at Avenue B and extends to the river to the east, four blocks one way and very many blocks the other. There are absolutely no other nationalities than Jewish, every man on the streets is Jewish. Very many of the store signs are written in Hebrew.

Having at other times gotten quite well acquainted with the folk of those parts, I went from place to place, talking with the men, eating in the Jewish cafes, even conversing with some of them in their homes.

First, the honest investigator comes to the conclusion that those are not bad people. They are a people who have walked blocks without seeing a policeman, and there were no signs that policemen were particularly needed, excepting to watch for fires or accidents from vehicles or other public safety things. The favorite topic among the Panamanians is a run and Scotch whisky, or light wines.

**Who Will Work Salvation.**

The chief point in all of this is that the only aim of those folks of the lower end, that one can see in a cursory investigation, is poverty, and they are beginning to look for the explanation of their poverty. Who is getting their share of the country wealth, who is responsible for the bad conditions? When they learn the truth about these things they are going to do something terrible to the bad politicians. For when they get started, they are going to do a mighty fight for political and social righteousness. Such statements will astonish some persons who have all their lives thought of those poor people as chiefly sinners instead of sufferers from poverty. It was that truth that Henry George first bold when he received his inspiration to write "Progress and Poverty."

But as to the sacred class of the upper end of the island after their acceptance this year of the Ward street Tammany Hall-old guard political doctrine and their following of that doctrine like a flock of sheep—one cannot resist the observation that less of real, earnest, helpful thinking is being done there than in the so-called neglected portion of the city. A wonderful transformation is going on among New York's poor. The mission workers told me of it, and a new sign of it is every hand. It would be remarkable indeed, if New York's situation should be worked out by him who has been looked on for generations as the greatest most in need of salvation.

## Science and the Four Leaf Clover.

**F**rom the Illinois State Journal.

A north bound Mexico passenger train stood on the siding in the Ozarks. Many of the passengers were at late breakfast in the diner.

Just as a waiter began to pour coffee for a quick eyed little woman, she said: "Oh, wait! I must get out. Just there by that tie," motioning, "I see a big four leaf clover." The waiter brought it, and the passenger examined it, exclaimed, "how lucky," and the little woman said, "It will bring good luck all the day."

Now you know, and we know, that it wouldn't do any such thing. Clover leaves, rabbit feet, bukekeys, and ill made pennies, or any other meaningless thing, no bring either good or bad fortune. But when a fellow, or a girl for that matter, finds a four leaf clover, he is exhilarated. It stimulates, by reason of giving additional heart beats; he tries harder, he walks faster, he makes longer, he speaks more emphatically, he is therefore more attractive to others, and he hits the old world harder, and makes it give down its milk.

Did you ever see a calf getting its dinner? You know how it butts if the cow, or the milkman, or the man, or the other, the stronger the calf, the harder the "butt," the more milk. So the leaf makes us butt harder and we win; hence we call it lucky. Maybe it is!

## UNIVERSAL LANGUAGE

**I** By Marcel Prevest, member of the French Academy, and author of several current issues of literary magazines I have time and again read articles dealing with the question of a universal language. I remember several of these: "Why I Have Become an Esperantist," by Neutral Archdeacon; "The Language of the Future," by M. Couturat; and "Esperanto or French," by Dr. Molenaar, and the fact that so many eminent men simultaneously write about the same question shows that the question is interesting the minds of the public at present.

The thoughts which this brings up before my mind; are not of a technical character for I know neither Esperanto nor lido, nor any other idiom artificially constructed by man. What I would like to say to the apostles of these various tongues is, that there seems to me to be one great difficulty, which to me looks quite insurmountable and which has kept me from learning any of these simplified languages. I might therefore, very well have called this article: "Why I have not become an Esperantist."

My holding aloof is, however, no sign of disdain. It would be childish and lightly a question which so many coupled still might occupy very superior minds. The believers in a universal language proudly quote two indomestic of their theories, whom everybody must respect. One is Nietzsche, the other Tolstoy.

## Words Not Ideas.

As early as 1876, Nietzsche wrote prophetically: "The learning of several languages fills the brain with words, not with ideas. Sooner or later there will arise all over the world one universal language which will be used by everybody—first by travelers, then by thinkers and this is as certain as that they shall some day solve the problem of aerial navigation."

Tolstoy said: "The sacrifice which every man in Europe would have to make to devote a little time to the study of Esperanto is so small and the eventual results so important, that one cannot afford to refuse to try."

These two quotations will at least cause those who ridicule the idea to think, and this idea of using the accumulated linguistic studies of centuries to create a logical, simple and easy language is indeed a very sane one.

The sentimental reasons which arise from the desire of making one's own mother tongue the language of the whole world do not carry great weight. First, because every great nation will want to see its own language triumphant and will work against the efforts of the other nations; and second, because there is no real competition between a natural and an artificial language. The artificial language has not the same purpose; the understanding of it simply takes the place of knowing French, German or English but does not interfere with their chances of predominance.

## Universal Language Improbable.

But why should one not follow the advice of Tolstoy and try to learn Esperanto, which, though it is being fought by 100, seems to be the artificial language which has the best chances today?

Here are my reasons:

I do not believe in the universality of the pretended universal languages; I do not believe it will ever be realized, and reading the two quotations of Nietzsche and Tolstoy, I see no real, formal contradiction of my way of thinking. Nietzsche certainly prophesies that

There are Esperantists in Oceania. I am delighted to hear it, but it is asserted that there are only 500,000 Esperantists scattered all over the world; there are probably not more than one thirtieth of this number in Oceania, and lucky is the traveler who meets a single one of these.

Rather than going to the trouble of learning Esperanto, I, as a Frenchman, would prefer to learn ordinary every day English, a language which even the most obtuse mind is able to master within three months, and which, in addition to my own language, would enable me to make myself understood by 200,000,000 human beings. Were I to devote half a year to the study of English and two weeks to the study of Esperanto, every minute on my time would, in the first case, add infinitely more to my "communicability." This is an undeniable arithmetical fact. A language spoken by 500,000 people is practically non-existing.

The Esperantist will say: "This number of 500,000 is only temporary. Remember that Esperanto has been in existence only 13 years. We will be 5 million in five years; 5,000,000 in 10 years."

Perhaps so, and I will answer that I will be ready to consider the question when the number of Esperantists shall have reached 100,000,000. Until then, my French, as a universal language, is worth more than your Esperanto.

**It Worked Well.**

From the San Francisco Star.

"How is the new filing system? Success?" asked the agent of the merchant to whom he had sold a "system" a few days before.

"Great!" said the merchant.

"Good!" said the agent, rubbing his hands. "And how is business?"

"Business!" echoed the merchant. "Oh, we have stopped business to attend to the filing system."

The French government is considering making Greenwich time the compulsory standard for that nation. Instead of the local time of Paris, now generally used.