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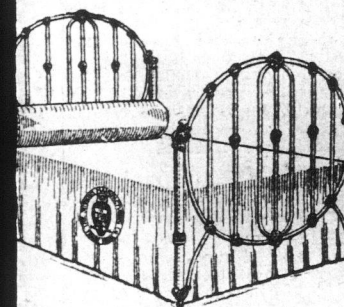
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An Hour with the Editor

TORTOSA

The history of Spain during the Moorish occupation, which lasted from A.D. 611 to A.D. 1212, is full of incidents of the most romantic and extraordinary nature, but the record of them is so mixed up with the fanciful inventions of troubadours and countryside traditions that it is not easy to distinguish between fact and fable. At one time the Moorish regime represented all that was at that time advanced civilization and refinement, at another time it was marked by anarchy and misgovernment. Tradition has preserved a few names and the story of many remarkable deeds done in the long conflict between Christians and Moslems. Thus we are told how Pelayo, who, with a few followers, had taken refuge in the mountains of Asturias, had with thirty men not only routed but actually destroyed an army of four hundred thousand Moslems—a tale that will hardly be accepted as true, and yet its constant repetition fired the imagination of the Spanish Christians and kept alive the spirit which afterwards led to the expulsion of the Moorish conquerors. Then there is the legend of Roland and the battle of Roncevalles, which is so surrounded with the fictions of tradition that one can hardly say what foundation there is for it. The facts seem to be that Charlemagne was advancing into Spain in an expedition designed to drive out the Moslems. When he was crossing the Pyrenees the Basques fell upon his rear-guard, which his nephew Roland commanded, and utterly destroyed it. But this is not the legend. That tells us that Charlemagne's army was a vast host of twenty thousand men. A great army, composed of all the pagan nations of the world, fell upon him. Now Roland had a famous horn, the notes of which would ring for many miles over the mountains, and he had only to sound it to bring Charlemagne to his aid; but this he disdained to do, and fought the enemy until one hundred thousand of them lay dead on the field, and he and fifty of his own men alone were left. Then another army, this one more than fifty thousand strong, and made up of men from Northern Africa, took up the assault. Roland at first refused to summon aid, but at length blew his horn. Charlemagne heard it and would have returned, but was persuaded that Roland was only hunting. So the unequal fight went on until Roland alone was left, and he dragged himself into the forest above Roncevalles, where he died. The Song of Roland was long the inspiration of Frankish chivalry, and was sung by soldiers advancing to the attack on many a well-fought field. The story ends with Charlemagne's revenge in a series of marvellous battles, but it is all so greatly exaggerated that it is only the fact that there was a battle in the Pyrenees, which fell in a battle in a valley called Roncevalles, that can be accepted as historical. Then we have the story of El Cid, which is the pride of Spain, but this is so long that it cannot be told here. So prolific was Spain in the growth of legends that we are without any very reliable account of the battle of Tortosa, which occurred on July 16, 1212.

The remnant of the Christians, who preserved their independence, steadily increased in power and influence after the great achievement attributed to Pelayo, and several minor kingdoms were established in Spain, the names of which are preserved until today, and around them there clusters much that appeals to the imagination. They were Navarre, Castile, Leon and Aragon, and their several princes united with the King of Portugal in an endeavor to destroy the Moorish power. This had greatly deteriorated in strength and splendor from the days when the Khaliphate of Cordova was a centre of learning and refinement. Dissensions had arisen among the Moors themselves, and successive dynasties had been in control of the Spanish peninsula. At the time to which reference is now made the Almohades were in control. The Almohades were a religious sect formed for the purpose of purifying Islam from certain irregularities that had grown up within it. The name is equivalent to our word Unitarians, and the Almohadic movement was at first religious rather than political. The new sect rapidly increased in power, and as was the invariable rule among the followers of Mohammed, the transition to a political organization was very easy. In the latter part of the tenth century a confederation of Moslem sectaries had established an empire extending from along the Western and Northern coasts of Africa from Senegal to Algiers, a distance of more than two thousand miles. The emperor had for many years cast longing glances at Spain, and taking advantage of the distracted condition of that country, where the Christians and the Moslems were in constant strife, he in his eightieth year undertook the conquest of that country. He was successful and established a dynasty, which continued for a century until it was overthrown by the Almohades. These conflicts between the followers of Islam, while they did not afford the Christian kingdoms much respite, enabled them to increase their power and become prepared for the struggle that was now seen to be inevitable between the professed followers of Christ and those of Mohammed. The influence of successive Popes was directed to the consolidation of the Christian power. It proved very successful, and when Mohammed-al-Nasar undertook to bring the whole peninsula under his sway, he found himself confronted with the combined forces of the five Spanish princes above named and those

of Portugal. They met on the Tolosan plains, which are in the Sierra Morena, in the southern part of Spain. Details of the battle are lacking, and such as have been preserved are not very reliable. It is known that many English and French Crusaders fought on the side of Spain that day, that the struggle was fierce and the result was for a long time in doubt, and that in the end victory was with the Christians. According to a report transmitted to the Pope, more than one hundred thousand of the Moors were slain, but statements of this kind in relation to battle of that period must be accepted with a great deal of allowance. There is no doubt, however, as to the effect of the battle. It broke the power of the Moors. The Almohades, while successful, were able to command the adherence of the Moslems, but among a people which places religion as the foundation of the state, a crushing defeat is likely to cast discredit upon the particular sect that is in power. Believing that Allah was on the side of all true believers, the defeat at Tortosa seemed to demonstrate to the followers of Islam that the Almohades were not the custodians of the true faith; their influence was completely destroyed, and before a new leader could arise to weld the disunited factions together again, the Christian princes made themselves supreme throughout the peninsula, excepting in Grenada, where the Moslems remained in a semi-tributary state for nearly two centuries. In the year following the battle of Tortosa, James I. of Aragon completed the work begun on that eventful day. The final struggle, by which Grenada was wrested from the Moors has already been outlined in one of the papers on the "Birth of Nations" series.

The importance of the battle of Tortosa can hardly be overestimated. There is hardly any doubt that the action of Pope Innocent III. in settling the disputes between the Spanish princes and inspiring them with the single purpose of overthrowing the Moslem power, was one of the most potent influences in making modern civilization possible. Without it there might have been no Ferdinand and Isabella to encourage Columbus in his epoch-making voyage, and Charles Martel's splendid achievement at Tours might have been accomplished in vain. Of all the results of the crusading movement of the twelfth and thirteenth centuries, the victory at Tortosa was the greatest and most lasting. There were many great deeds done on the soil of the Holy Land, but their effect was temporary, and when the Crusades were ended the Crescent remained in the ascendant and has remained unto this day; but the battle on Las Navas de Tortosa changed the whole course of history.

NATURAL RELIGION

If a man, who had never heard of religion, were alone upon an island in the midst of the ocean, he would be at liberty to do exactly as he pleased, as far as his physical powers would permit. Whatever he wished to do would be right. He could not do anything wrong. It would be impossible for him even to think of doing wrong. If a second man should come, with him would come the possibility of wrongdoing, and the necessity for law. Some one has written a story of two men, who were cast upon opposite sides of an uninhabited island, each being unconscious of the other's presence until one night they encountered each other in dense darkness. Neither knowing what the other was, a fierce struggle ensued, but they became separated from each other, and in groping about to renew the conflict drew further and further apart. Thereafter they hated each other, neither knowing what it was he hated. When in the course of many days they saw each other and knew that both were men, the hatred continued, but they divided the island between them by tacit consent, and by a law of hate and fear respected each other's domain. No longer could each do as he wished, and then for the first time came to both the temptation to do something that was wrong, that is, to take something that was the other's. Natural religion may be defined as respect for the rights of others, and it seems highly probable that the origin of that respect was fear. In the supposed case just mentioned, it is difficult to imagine at what stage the law of love could intervene. The only one supposable is that one should sacrifice something for the other, but this would presuppose the existence of some other feeling than fear and hatred. These are natural feelings, having their origin in the instinct of self-preservation, which, we are told, is the first law of nature, and seems necessarily so.

Where, then, shall we seek for the origin of self-sacrifice? Possibly it is to be found in the feeling of a mother towards her offspring. Possibly it arises out of the relation of the sexes, although this is not absolutely demonstrable, for this relation does not necessarily involve self-sacrifice. The relation of a mother to her child does. When the first child was born there was love in the world, whether it had been there previously or not. Self-sacrifice on the part of the mother would compel self-sacrifice on the part of the father, and upon this foundation the family would be established. Thus in mother-love we find a possible source of all human progress. But at this stage a difficulty presents itself. We have no warrant for supposing that our race is more ancient than the lowest race of savages, and hence we cannot claim that we have had more time in which to evolve our complex system of religion than they have had. The expression "religion" is here used not as signifying a creed or form of worship, but as that combin-

ation of moral and intellectual ideas which keep together the modern social fabric. If this religion is natural, if it is the logical sequence of events having its origin in the love of man for woman, or, as would be more probable, in the love of a mother for her child, why is it that there has not been greater uniformity in the rate of human progress? On Fort street a day or two ago, a wrinkled kilted man squatted on the sidewalk; her feet bare; her hair dishevelled; her whole appearance repulsive. Nearly stood a dainty young lady, as radiant of loveliness as a flower. We have no reason to suppose that the one was the product of a longer period of evolution than the other. But we know that in the slums of our cities representatives of our own race can be found just as repulsive to the sight as any kilted man could be and infinitely more degraded. Therefore, allowance must be made for environment in its influence on the individual, and hence also upon races. Nevertheless it must be conceded that the various races of mankind have made varying advances from the absolute primitive condition, each one of them evolving its own religion, using the term in the sense above explained, in a manner which environment will not explain.

A religion is "natural," no matter how involved it may be, as long as it can be traced back by logical sequence to its original source, as above suggested. Upon the foundation of mother-love there would probably be superimposed all manner of beliefs and superstitions, having their origin in natural phenomena, and in the process of time these might become the religion of the race. In the development of them, environment would of necessity play an important part. Hence we would expect to find, as we do find, a wide divergence between primitive religions; but it seems impossible to explain the difference between religions upon the ground of environment alone. If we delve into the ruins of prehistoric civilization we find evidence of a force which was working for the betterment of humanity. So far as human research can discover, there have always been races superior to other races, that is, races in the enjoyment of a better religion than others, employing the term "religion" in the sense of a social cement. It seems hopeless to explain this difference by assigning it to the effect of environment. We seem to be driven to choosing between two alternatives, one a different origin for the various races of mankind, and the other the operation of some agency, external to humanity, upon races of a common origin. The first alternative includes the latter, so that in the end we reach this conclusion, that the diversity between the religious beliefs of races is due to the operation of a cause which is something apart from environment, something different from the law of self-preservation, something distinct from mother-love. The traditions preserved in the early chapters of the Book of Genesis suggest a belief in a diversity of origin of the human race; but no profitable result can be reached by endeavoring to determine the exact meaning of ancient traditions. There is really no reason for supposing that people who lived four or five thousand years ago were any better informed as to the fundamental mysteries of human existence than we are. The whole Bible is full of the idea of an external influence immanent in the affairs of mankind. Thus what is above suggested is in keeping with the Hebrew conception of Monotheism, although doubtless the latter has been disfigured by association with tribal traditions and by the ambitious designs and personal desires of those to whom the people looked for guidance. It seems evident that, if we attempt to trace the progress of religion from what it must have been in the beginning, when the instinct of self-preservation was the dominant note, until today, when we regard the Golden Rule as the supreme test of our relations to each other, we must accept the idea of revealed religion. There may have been more than one revelation. All men will agree that the revelation in the Gospel of Christ is the highest and best. Possibly there may yet be one which will surpass that. The promise of a Second Advent seems to imply this.

THE FIELD OF INVENTION

The part played by the inventive faculty of mankind in bringing about existing social conditions is so great that one may almost say that, apart from the performance of the natural functions of the body, we live artificial lives. If one would endeavor to realize what mankind would be like in an absolutely primitive condition, and compare it with what he is under an advanced stage of civilization, the contrast would be so great that it would seem to be between two separate species. We regard the appliances of civilized life so much as a matter of course that we can hardly conceive what we would be without them. This thought suggests another, namely, that the inventive faculty seems to be in some races in a state of arrested development, and this brings up one of the most interesting questions connected with mankind, that is, the mental equipment of the various races. It seems an extraordinary thing that the people who invented the boomerang appeared to have been able to invent very little else. Yet the boomerang depends for its efficiency upon the application of certain principles of motion and atmospheric resistance that are not easily explained. Here is a description of this extraordinary implement, taken from Chambers' Encyclopedia: "It is about two and a half inches broad, a third of an inch thick and two feet long, the extremities being rounded. One side is flat,

the other rounded, and it is brought to a bluntish edge. The method of using this remarkable weapon consists of throwing it in a particular manner. It is taken by one end, and with the bulged side downward and the convex side forward, and thrown directly as if to strike an object about thirty feet in front. Instead of going directly forward, as might be expected, and then falling to the ground, it slowly ascends in the air and, whirling round and round, and describing a curved line of progress, till it reaches a considerable height, when it begins to retrograde and finally it sweeps over the head of the projector and falls behind him." An idea of the motion of a boomerang can be formed if one takes a piece of stiff cardboard and cut out an L-shaped figure with the arms of equal length, say, 4 inches, and three-fourths of an inch wide. The place where the arms meet should be rounded both inside and out. If the device is then placed on the cover of a book held in an upward slanting position, the ends projecting over the side of the book, and a sharp flip is given to it with the finger, it will describe a motion resembling that of a boomerang. It might be supposed that the race, which invented the boomerang, would have invented other things of value, or, even if they were not the originators of it, that long use would have suggested other possibilities in the line of invention, but such does not appear to have been the case. Do we here find an instance of the arrest of the development of the inventive faculty? And, if so, to what is it due? A writer in the Interstate Medical Journal says that there is anatomical basis for the suggestion that in endeavoring to bring up certain of the races to our own standard we "are endeavoring to educate a brain that does not exist," and it seems to be beyond all question, when we look at the fruits of the inventive faculty in the different races, that there is a difference between the mental equipment of those races which is almost radical. Yet this faculty is so universal, although the stage of its development is so varied among different peoples, that one may define man as an animal that invents.

What was the first invention? The story of Eden tells of the creation of the earth and of all creatures and of the expulsion of Adam and Eve from Paradise, and then it speaks of the first human achievement in the way of invention. It is found in the third chapter of Genesis and the seventh verse, and reads as follows: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." This is the earliest recorded instance of an invention, and admitting that it may be to a certain extent mythical, it suggests that the first demonstration of the inventive faculty was in making clothing. If the inferences from geology are correct, and they are not greatly dissimilar from the story told in Genesis, clothing would be the first thing that mankind would have any reason to invent. There is reason for believing, apart from anything told in the Bible, that at one time the human race lived under conditions of temperature when clothing would not be necessary. In northern lands clothing is regarded as necessary in order to meet the demands of natural modesty; in warm regions no such idea prevails. No little child ever had the idea that its naked form was immodest, nor do grown-up people think so. The use of clothes, we may infer from geology, was the outcome of necessity; later it may have become in some lands a badge of modesty, but there is such a variety of opinion on the latter point as to detail, if not as to principle, that one cannot regard clothing as invented for any other purpose than to protect the body from cold. In all likelihood it was the first human invention. The second may have been that of weapons. Originally, according to the Book of Genesis, man lived on vegetables, and geology suggests the same thing. If men lived before the Glacial Period, so wide was the distribution of vegetable life adapted for food that the idea of consuming animal food would hardly have entered any one's mind. The use of the flesh of other animals to support human existence was doubtless the outcome of necessity, the development of the post-Edenic period, which geologists call the Ice Age, and very probably it may have originated in the consumption of the bodies of creatures which died from natural causes. We know that within the last fifty years dogs have eaten the flesh of Siberian mammoths, which perished in the terrific catastrophe, which covered the Northern Hemisphere with ice, and it is highly probable that the human survivors of that catastrophe might, in the lack of other food, have kept themselves alive by eating the bodies of its victims. In time it would be necessary to kill things for food and for the sake of using their skins for clothing, and this would necessitate the invention of weapons. A stone tied to a stick was perhaps the first invention apart from the use of the skins of dead animals for clothing.

But human progress did not fully begin until some one invented a means of producing fire artificially. The greatest of all human geniuses was the man who first thought that, because by rubbing his hands together he made them warm, he might by rubbing two pieces of wood together produce fire. There is small wonder that the ancient nations of Europe and Asia deified this great inventor. The whole world is the beneficiary of his genius. He converted motion into heat and light, and our inventors today are struggling with the development of his great thought. With artificial fire came the possibility of cooked food, of light at night, of heated dwelling

places, of a home to which the wearied hunters could return at night to enjoy the warmth of the fire, which their wives or sisters had kept alight. When we reflect on the part played by fire in the life of mankind, we cease to wonder at the reverence with which it was regarded, and the story of the Vestal Virgins, whose duty it was to keep the flame ever burning in the Roman altars, takes on a new significance. When artificial means of making fire was invented, then, and not till then, did human civilization become possible, and so we give the unknown genius who discovered it, the first place among the world's great inventors.

The Birth of the Nations

XVII.

(N. de Bertrand Lugrin.)

THE HINDUS

The Ramayana.—III.

When Bharata's days of mourning for his father were over he left with an army of soldiers, servants and women, to find Rama and Sita. They departed amid general rejoicing, and Bharata, the women and royal attendants crossed the river in boats gay with streamers and banners; the servants and soldiers went upon rafts or in empty jars; the elephants swam the river. The rowers in the boats kept time to the singing of the musicians, and all was mirth and happiness, for the people thought that Rama, the well-beloved, was about to return to them.

The rajahs of the different countries through which Bharata passed, upon learning his mission, showed him every kindness and attention. The Brahmins, appreciating his noble sentiments, invoked the aid of Heaven in his behalf, and miracles were wrought that he might travel in ease and luxury. Mountains were levelled, soft turf covered the rocky places, pavilions sprang up in a night wherein the travellers might rest and feast upon heavenly food, the trees dropped wine and honey, lovely damsels, nymphs sent by the god Indra, danced and sang to them. After some time had passed, Bharata reached Chitrakuta and met his brother. Upon the latter learning of his father's death, he performed the funeral rites, offering water and prepared cakes to the spirit of the dead; then he listened while Bharata offered to let him take his place as Maharaja, listened and that was all. Prayers, entreaties, were all in vain, he would not become his father's successor until he had completed his term of exile. Finally it was decided that Bharata should go back to Ayodhya and rule in his brother's name until the fourteen years were over, when Rama should return home with Sita and assume his rightful place.

Then began a trying time for the royal exiles. They were beset upon every side by the Kakshasas, people who were described as monstrous cannibals. Many were the battles fought, but Rama was always successful through the intervention occasionally of help from Heaven. Sita, however, was the victim of a terrible misfortune.

Ravana was the Raja of the Kakshasas, and reigned in Lanka, the present Ceylon. He was a wonderfully powerful ruler, and said to have made the gods his slaves. "He had delivered his subjects from the fear of Yama, judge of the dead, and had compelled Yama to cut grass for his steeds. The sun was obliged to smile gently at Lanka, and the moon to be always at the full. Agni, the god of fire, burned not in his presence. Vayu, the god of wind, blew gently at Lanka."

But Ravana was very susceptible to female loveliness. He had heard of the beauty of Sita, Rama's wife, and straightway was seized with the desire to possess her. One day while Sita was in the hut alone, her husband having gone to hunt in the jungle, someone dressed in the garb of a Hindu devotee came up the path and called her by name. Sita appeared instantly, and seeing the stranger, and believing him to be a holy man, smiled radiantly upon him and bade him enter. At first while he talked with her she was sweetly amiable, knowing no cause for fear. But Ravana could not disguise his real nature for long. Suddenly in a burst of passion he told her that her charms had completely won her heart. He made known his identity, and said that he had come with the express purpose of carrying her away with him. Then, in spite of her struggles and her screams of terror, he lifted her in his arms and carried her to his waiting chariot, which, immediately they were within, flew through the air and across the water to Lanka.

Now when Rama returned and found the hut empty, he sought everywhere for his beloved wife, sending the air with his cries, but he could find no trace of her for many days. At length he discovered that she had been carried away by Ravana, and at first he was almost hopeless of seeing her again.

The following part of the narrative finds a parallel in some of the tales of our Northern Indians. It will be remembered that many of the legends speak of a time when bears walked the earth as men do, and lived and fought and loved as human beings. So in the Hindu story, the bears and monkeys came to the assistance of Rama, though the monkeys play by far the most important part in the story.

Hanuman was the commander-in-chief of the army of monkeys, and Wheeler tells us (Continued on page 5.)