

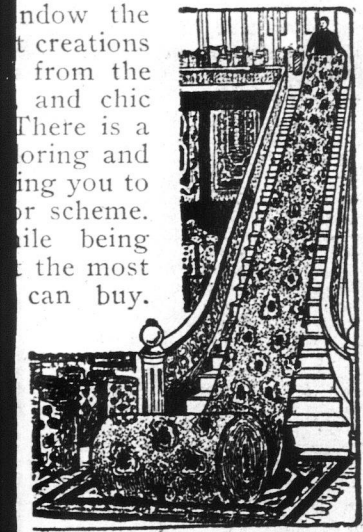
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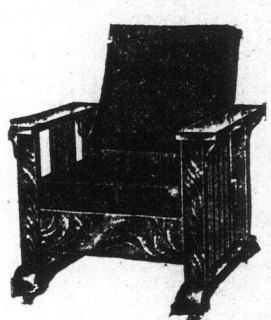
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### AGINCOURT

The story of the Hundred Years War is one of the most remarkable in human annals. While there were many incidents in it of the most heroic nature, yet on the whole it was a period with very little to render it glorious. Crecy, Poitiers and Agincourt were three remarkable battles, in which the English troops gained imperishable renown. The defeat by the Black Prince of Henry of Trastámara in Spain was another illustration of wonderful valor; but on the other hand, France was not without her triumphs, nor were the English arms unsullied by deeds of awful cruelty. Of Agincourt there is not very much to tell. Henry V. claimed the Crown of France, although he had no right whatever to it. He based his claim upon that of Edward III.; but he was not Edward's heir. His father, Henry IV., was not king by right of succession, but by the decree of Parliament, and this decree, carried with it no rights in France. Parliament only made Henry IV. king of England, not heir of Edward. But Henry V., in whose soul there burned the fierce ambition of a conqueror, paid no attention to such fine distinctions. He looked upon the Crown of France as an appanage to that of England. Landing with a small force on the coast of Normandy, he marched directly towards Calais, utterly regardless of the fact that he was in a hostile country, where he might at any day be called upon to face overwhelming odds. His force did not number more than 15,000, and some of the English writers say it was only 10,000. The efficient numbers were even less than this, for the army was attacked by sickness, which compelled hundreds of men to stop by the way. The Dauphin threw his troops across their path. He had between 50,000 and 60,000 men. The conflict was short and sharp. Profiting by the lesson of Crecy and Poitiers, the Dauphin waited for the English to begin the attack, which they did without hesitation, the archers advancing against the French cavalry, which they threw into confusion by volleys of arrows, and then charged with their bill-hooks and axes. This increased the confusion, and thereupon the English cavalry charged, and the French force was driven headlong from the field, leaving more than 10,000 dead behind them. The English loss was 1,600. The battle was fought on September 25, 1415.

After Agincourt, Henry rested awhile, but the struggle was shortly renewed and continued with unremitting success for nearly five years, terminating only when Henry had been appointed Regent of France with the right of succession to the Crown. In the same year Henry died, and thus was ended a career, which, but for this, might have led to remarkable results. His ambitions were cast in a great mold. He not only aimed at wearing the crowns of England and France, but that of Spain as well, and even hoped for more extensive domains in Western Europe. When he had completed these plans, he intended to undertake a Crusade, and his last words were an expression of regret that he could live to take Jerusalem from the Saracens. In the reign of Henry's successor the English power in France was broken through the influence of the Maid of Orleans, but that must form the subject of another article.

The war told more heavily on France than on England, and its effects on the two countries were widely different. In some respects the consequences were alike in both countries. The loss of life was great and many of the best people of both nations laid down their lives, in the great majority of cases before they had reached middle age. Princes, barons and knights were slain in scores, although the English loss in these, as well as in men-at-arms, was much less than that of the French. In addition to the ravages of war, repeated visitations of the Black Death carried away thousands. When Edward III. came to the throne the population of England was estimated at 4,000,000. Nearly a century later, when Henry V. was fighting his French wars, it was estimated at only 3,000,000. By natural increase it should have been more than 6,000,000, so that pestilence and battle account for an excessive death roll of 3,000,000 in the century, a number which is doubtless much too small, seeing that in one year alone the plague claimed 2,000,000 victims. Civil wars distracted the country and added to the terrible roll of suffering and death. But in France things were far worse. In the article on "Poitiers" we quoted from Petrarch as to the desolation; and but in the time of Henry V. the country seemed to be relapsing into a wilderness. It is said that two battalions searched for each other for days in wilds that had once been one of the most beautiful farming districts of Normandy. To add to the horrors prevalent in France, the country was without a strong government, and was overrun by bands of marauding soldiers, who respected neither age, sex nor any right of property. By these terrible conditions the way was prepared for the absolutism, which held France in a deathlike grip until it was loosened more than two and a half centuries later by the Revolution. In England the wars had a contrary effect. They stimulated the development of parliamentary government. The kings needed money to carry on their operations, and each succeeding parliament, with few exceptions, insisted upon concessions from the Crown before they would authorize the necessary taxation. The death of so many of the landed proprietors enabled many landless persons to secure small estates; but the most significant change was due to the

rise in the wages of workingmen due to the scarcity of labor resulting from deaths by the plague and war. There arose at this time two men, whose influence upon the future of England was pronounced. One of these was Wiclif, whose career has already been sketched upon this page; the other was John Ball, the first English advocate of Socialism. The public addresses and pamphlets of these men had a wonderfully stimulating effect upon the thought of England. The views of neither of them have been or are likely to be accepted in their entirety, and with the truth of them we have nothing to do here. It was a fortunate thing for England that they found expression when they did, when the kings were rugged soldiers and the barons valiant and simple-minded. The Lollard and Socialistic movements were not greatly unlike that mental upheaval which, at the close of the Eighteenth Century deluged France in blood, an upheaval which a degenerate king and a degenerate nobility were powerless to resist. Such are some of the thoughts which cluster round the glorious name of Agincourt.

### SOME RANDON THOUGHTS

If all the copies of the New Testament were destroyed and all the writings of the theologians should perish and the story of the Gospels should be forgotten, would mankind evolve Christianity from the light of its own reasoning and observations? If the vital force of Christianity is real, and it must be real if it is a force, its existence is not dependent upon any human devices. It did not begin to be at any particular date in history. It must always have existed. This seems to be the idea which the writer of the Epistle to the Hebrews had in mind when he wrote the chapter beginning, "Now faith is the substance of things hoped for: the evidence of things not seen." In this chapter we have a sort of historical review showing how large a part faith had played in connection with those events which had shaped the history of the Jewish people, and it would be folly to contend that what is meant by faith in this connection is belief in any particular dogma or the acceptance of any particular set of teachings, or that it is something dependent upon an event which transpired centuries after the things attributed to it were transacted. We are not now concerned with the historical accuracy of the various matters mentioned in the eleventh chapter of Hebrews, but are only dealing with the fact that a writer, whose work is accepted by the Christian Church as authoritative, attributed a certain series of events to the operation of faith, and that this series extends back to what the Hebrews understood to be the beginning of the human race, for the first act ascribed to faith is the first event, which the Hebrew Scriptures speak of as occurring after the expulsion of Adam and Eve from Eden, namely, the offering by Abel of a more acceptable sacrifice than that offered by Cain. In the following chapter the writer of the Epistle speaks of Jesus as "the author and finisher of our faith"; but it will hardly be contended that he wished to teach that the existence of faith, which is the vital force in Christianity, dated from the life of Jesus on earth. Indeed, if the portions of the Epistles referred to have any value at all, it is because they teach that this force has existed concurrently with humanity, and this being the case, it must be more than a belief in something that occurred, or in a doctrine that was expounded at any particular time or among any particular people. But while these ideas may be correct, it does not follow from them that humanity by the mere exercise of its reasoning powers could deduce Christianity from its observation and experience. The fact that it has never done so is prima facie evidence that it never could. Unaided human intelligence seems to be incapable of discerning spiritual truths.

From what has been said above, it seems to follow that humanity, in order to attain its best development, is dependent upon guidance from some source external to itself. When we attempt to consider this subject we find ourselves hampered by the fact that words are inadequate to the clear expression of our ideas, and indeed that our minds are limited greatly in the capacity of comprehending. Thus we are unable to think of God except as a person like ourselves, only immeasurably greater. To the ancient Jews Jehovah was a Being, which loved and hated, made mistakes and repented of them, was revengeful, and, in short, exhibited all human characteristics, only on a very extensive scale; and this conception of Him will be preached in a thousand Christian pulpits today. The Greeks and Romans drew a very uncertain line between gods and men. Indeed, it is only when we turn to the teachings of the ancient leaders of Persia and India that we find the thought of a God, who is not almost wholly human. This inability to define the Deity by unaided human intelligence compels a belief in inspiration; it compels a belief in the divinity of Jesus. Otherwise we are like rudderless barks upon a sea of doubt. We are not unmindful of the fact, that uncounted millions of the human race have lived and died without ever having heard of the Man of Nazareth, that centuries upon centuries ago humanity was struggling with apparently little or no light whereby it might direct its course towards better things. The considerations present a mystery which is, and apparently must remain forever, unsolvable. We have to do only with ourselves and the things of which we ourselves know or may learn. We have the New Testament, we have the writings of the theologians, we have

the experience of many millions, whose lives testify to the reality of the vital force of Christianity. These ought to be sufficient for us. We know that if mankind would follow the principles laid down by Christ and accept Him as a Saviour, it would escape the consequences of human error. And the salvation thereby secured would not relate only to another life in an unseen world, but to this life, where every candid person must admit it is very greatly needed.

### GREAT INVENTIONS

As was said in the first article of this series, men have been accustomed for so many generations to the devices of human invention that we take for granted things that once were outside human knowledge. Most of us know what a plumb-line is, or if we do not know it by that name, we know what it is in point of fact. Scientifically described, it is a line perpendicular to the plane of the horizon. In other words, it is a line which, if prolonged, would pass through the centre of the earth. If we drop a stone from a bridge into the water, it will fall in a plumb-line, and if we tie a string to the stone, the string will hang in a plumb-line. Who was the unknown genius, who first made use of this fact in connection with building operations? Of course, no one can answer the question, or tell when he lived or in what country. We only know that he must have discovered the principle and invented the plummet a great many centuries ago. Without a knowledge of it, the art of building would never have risen above its first crude beginnings.

Just a word or two about plumb-lines, or perpendiculars. To all intents and purposes any two plumb-lines are parallel to each other with any range within which they can be employed for building purposes; but they are not, in point of fact, parallel. By the nicest measurement that you can make, you may not be able to detect the slightest deviation in parallelism between two posts both of which are set plumb; but if these posts could be prolonged indefinitely upwards it would be found that they are not parallel. If the posts were a mile apart at their base, they would be two miles apart at a little less than 8,000 miles above their base. Hence they would stand at an angle to each other, small though it might be; yet it is an angle, as we would see if we kept setting up posts further and further apart, for at the equator we would find two posts set plumb and 6,000 miles apart would be at right angles to each other. For all practical purposes this angularity between plumb-lines may be discarded.

What the first efforts of mankind in the way of building were it is impossible to say. Shelter of some kind is desired apparently by every animate creature. Between the little crab, which hides in the moss in some small pool left in a rock by the receding tide, and the monarch, who withdraws from public gaze to the seclusion of his palace, the difference is only in degree. Freedom of motion carries with it a desire for shelter of some kind. Therefore we seem safe in assuming that one of the first things done by mankind was to secure shelter of some kind. A hole in a rock, a tangle of vegetation, a hollow tree would naturally be the first shelters, and no effort of the imagination is necessary to suppose that primitive man would supplement what nature had provided in this respect. Without tools, he would of necessity have to use such building materials as were ready to his hand, and hence it may be inferred that loose stones were the original building material. Century after century probably passed before the first builders did anything more than pile up in a crude way the material out of which their structures were built. It was not until the principle of the plumb-line was discovered that high edifices became possible. It was a great discovery, for it gave builders an instrument for determining if most prehistoric structures suggest that the earliest builders knew nothing of the principle of the plumb-line. They seem to indicate that the rule governing architecture was simply to keep the lines of the building within the base, and the result was that all edifices were of little altitude. Discarding the story of the Tower of Babel as one belonging to so ancient a period that nothing can be affirmed with certainty about it, we come to the comparatively recent period when massiveness of construction was the object aimed at. Among all the edifices erected by mankind the Great Pyramid easily takes the first place, and it is evident that its builders were familiar not only with the plumb-line, but also with many principles of higher mathematics. Herodotus says that Cheops built this wonderful structure. Just when Cheops lived is a matter of conjecture; but it was not less than four thousand years ago. This pyramid covers upwards of thirteen acres; that is to say it occupies three times as much ground as St. Peter's at Rome, which is the largest building in the world. It is built of stone quarried in the Arabian mountains. None of the blocks were less than thirty feet long. Herodotus says that the erection of the structure occupied twenty years, and that 100,000 men were employed in the work for that whole period. But the stones of the Great Pyramid, vast though they are, are small by comparison with some of those used in the building of Baalbec, that ancient city of Syria, devoted to the worship of the sun and called by the Greeks Heliopolis. Here stones sixty feet long and twelve feet thick were common. One simply stands amazed at the greatness of the conception of the architect, who planned such

structures, and at the skill of the builders who erected them. Baalbec seems to have been remarkable for the skill of its workmen in handling great blocks of stone. It was here that Cleopatra's Needles, so-called, were made. These obelisks weigh each about 300 tons. The huge stones above referred to must weigh upwards of 1500 tons. The age of the ruins of Baalbec is uncertain. Indeed, their origin is lost in the mists of antiquity. There is an inscription on one of the "Needles," which is about 3500 years old; but good reason exists for believing that the early Egyptian monarchs were given to the practice of causing their names to be carved on work done by others. This reference to these great stones brings up the question of how they were prepared. Some unfinished blocks in the quarries seem to show that holes were drilled in the rock, and wooden pegs were driven in and moistened, the swelling of the wood causing the rock to split. We have absolutely no certain knowledge of the means adopted to get these enormous blocks into place. It has been suggested that they were rolled up inclined planes, but while this seems to have been adopted in some instances, there is no reason to suppose it was the universal practice. Those builders must have had machinery of the principles of which we know nothing.

A correspondent has sent a letter in reply to an article in a recent Colonist on "Godlikeness," with the request that it should appear in last Sunday's supplement. The time when it was received made compliance with the request impossible. While printing the letter today, we may say that we have no wish to have any controversy over matters that may be published on this page, and shall therefore not discuss the subject of our correspondent's letter with him. We must ask him and all others, however, not to read into the articles on this page things that are not in them, or to attribute to the writer of them any other object than to help those who, like himself, would like to get their heads above the mists which hide the truths of the Christian religion.

### The Birth of the Nations XXI.

(N. de Bertrand Lugin)

#### THE ROMANS—II.

When the war with the Sabines was over and terms of peace had been arranged, Romulus persuaded his one-time adversaries to settle in the city which he had founded and undertake with him to govern the country. Henceforth the Romans and the Sabines were as brothers, citizens of the same land, and their interests one and the same. The Sabine women, who had suffered, such a grievous wrong in the beginning, were treated with distinguished honors; whenever one of them passed in the street, way was made for her as if she were a princess or one in high authority. It was forbidden to use coarse language in their presence or to act in any manner unseemly before them; their children were distinguished by the garb they wore. In common with all the youthful Romans they dressed in white, but their gowns had a purple border. The divisions of the tribes, of the three tribes into which the people were divided, were named for the Sabine women.

Tatius, once the sworn enemy of the country, and Romulus were made joint rulers; a hundred Sabines were elected senators, each king having the same number as his advisors. Tatius, however, did not live long to enjoy his authority. A robbery and murder, having been committed by some of Tatius' followers, he seemed loath to deliver the criminals up to justice, whereupon some of the relatives of the ambassadors, who had been killed, fell upon Tatius and slew him, and Romulus was left to rule alone. This he seems to have done very wisely at first; by the justice of his administration winning not only the love and respect of his own people, but the respect of the neighboring countries as well. He undertook some wars, in which he was successful, and, being a just prince, pardoned those whom he took captive and took care that the conquered cities should suffer no molestation; for it was his first and foremost desire to extend the boundaries of his own empire, and to make all prisoners good Roman citizens.

A terrible plague visiting the country in the sixteenth year of his reign, the Camertines from Camerium thought it a fitting time to attack Romulus. He marched against them, however, with his usual success, and the victory won, he brought half the people of the country to Rome and sent double the number of Romans to Camerium, so securing the kingdom for himself. During the final battle in the great war with Veientes, Romulus displayed so much courage and skillful activity, that it is said the victory depended entirely upon his personal prowess, some records claiming that of the fourteen thousand slain, seven thousand were killed by Romulus. The Veientes were compelled to surrender part of their country and to pay tribute and give hostages to Romulus.

This battle was the last the Roman king fought; and we are told that a surfeit of riches, success and admiration changed entirely the character of him who had heretofore been a level-headed and conscientious prince. Romulus became arrogant, haughty and unapproachable. "He dressed in scarlet," wrote

Plutarch, "with the purple bordered robe over it; he gave audience on a couch of state, having always about him some men called Cleres, from their swiftness in doing commissions; there were before him others with staves to make room; with leather thongs tied on their bodies to bind on the moment whenever he commanded." He ruled absolutely, calling upon the Senate only to listen to his commands and allowing them no voice in affairs whatever. He gave lands and possessions to his favorites as his fancy willed, and restored their hostages to the Veientes, which last act especially seemed to anger the people greatly.

Then very suddenly Romulus disappeared. Probably he was secretly done away with, having become such an unbearable tyrant that the perpetrator of any such deed might almost be considered as his country's deliverer. However, ancient writers claim that his disappearance was miraculous, and tell us that, as he was speaking to a crowd of people on the outskirts of the city, the sun suddenly became darkened and the earth was wrapt in the shadows of night; thunder filled the air, and the wind, suddenly arising, shrieked and moaned. The people fled in terror, all except the senators, who remained surrounding the king. When once more the sun shone forth, and the multitude returning sought for Romulus, there was no trace of him, and the senators could give no clue as to his whereabouts. They only tried to calm the excited populace by telling them that Romulus's disappearance meant probably that the gods had taken him above. One Julius Proculus, however, a one-time near and dear friend of the king, related the following incident, which he swore was true and which the majority of the people gladly believed. He had been traveling along the road, he said, when he saw Romulus coming towards him, looking taller and more majestic than he had ever seen him; he was clad in shining armor and his face and form appeared of such radiant beauty that the eyes were dazzled in beholding him. Proculus, trembling very much, had nevertheless ventured to ask Romulus why and whither he had gone, whereupon the king replied:

"It pleased the gods, Proculus, that we who came from them should remain so long a time among men as we did, and having built a city to be the greatest in the world for empire and glory, should again return to heaven. But, farewell! and tell the Romans that, by the exercise of temperance and fortitude, they shall attain the height of human power; we will be to you the propitious god Quirinus."

Romulus' surname was QUIRINUS, and the day of his vanishing was commemorated for hundreds of years, and called "The flight of the people." He had lived to be fifty-four years of age, and had ruled thirty-eight years when he disappeared.

### SOME LITERARY NOTES

(From the Macmillan Co. of Canada.)

The Life of Laurence Sterne.—Among all the great figures of eighteenth century literature there are few more interesting than that of Laurence Sterne, yet hitherto no adequate life of the famous humorist has been available. This gap in literary biography, Professor Wilbur L. Cross has filled with "The Life and Times of Laurence Sterne," published by the Macmillan Company this week (May 19). Having had access to many letters and documents whose existence was unknown to previous historians, Professor Cross has been able to uncover many autobiographical details in "Tristram Shandy" and "A Sentimental Journey"; and the light that is thus thrown on Sterne's great works will be welcomed by all interested in eighteenth century literature.

It is probable, however, that "The Life and Times of Laurence Sterne" will be valued fully as much for the picture of society that it represents as for its purely literary uses. Up to the very end, Sterne was a devoted lover of life, and thanks to the revolution in fortune which turned the obscure Yorkshire parson into a social celebrity, as we follow Sterne's career through Professor Cross's pages we are able to see the whole of eighteenth century England unfold before us. The quarrelsome and rather unpopular parson, the friend of Hall-Stevenson and an associate of his "demoniacs," the pet of the great worlds of London and Paris, the hero of various sentimental adventures, the fugitive from ill-health rushing here and there on the Continent—all these varied aspects of the wit himself show us as many sides of an age whose fascination it is impossible to deny.

From his exhaustive study of the man's life, Professor Cross emerges with a higher opinion of his hero's personal character than is usually accorded to Laurence Sterne, and one may well expect that the publication of this work will do much for his future reputation. An important feature of the book is the reproduction, in some cases for the first time, of every known portrait of Sterne.

The sages of the general store were discussing the veracity of old Si Perkins when Uncle Bill Abbott ambled in.

"What do you think about it, Uncle Bill?" they asked him. "Would you call Si Perkins a liar?"

"Well," answered Bill, slowly, as he thoughtfully studied the ceiling, "I don't know as I'd go so far as to call him a liar exactly, but I do know this much: when feedin' time comes, in order to get any response from his hogs he has to get somebody else to call 'em for him."—Everybody's Magazine.