

WEILER BROS.  
Home Furnishers Since '62

## NG TODAY

hts Before  
oes

in its grip—and prospects  
ater passes into Springtime.  
ng? The better plan is to  
ll service. We have made  
ve gathered one of the most  
bedding ever offered Vic-  
cent articles so that they'll

blankets from Scotland, the  
and the Cotton comforts that  
states. Pleased to show you

Cotton Comforts, from, each,  
\$2.75

expert service.

Just Received  
OUR OWN TABLE

se new arrivals bid fair to eclipse  
nt of blue and gold is bound to

inspection. Come in today.

PLATES, at, each, 50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

50¢

## THE CRIMEAN WAR.

In 1849, the Tsar Nicholas, impressed with a great sense of the military prowess of Russia, thought the time had come for the extinction of the Turkish empire in Europe, and he proposed to the British ambassador at St. Petersburg a plan for the division of Turkey between the Powers. This was rejected, and the Tsar thereupon sought for a pretext to justify the invasion of the Sultan's territory. A dispute having arisen between France and Russia, relative to the rights of the Latin and Greek churches in respect to certain places, the Tsar proclaimed a protectorate over all the adherents of the Greek church in Turkey, and to enforce his claim, sent an army into the Danubian principalities. The Sultan sought to avoid war, but as the Tsar refused to retire, war was declared on October 4, 1853. The first act of the Russians was to destroy the Turkish fleet at Sinope, a port on the Southern shore of the Black Sea. The Turks were able, however, to resist the Tsar's land forces, and in the spring of 1854, Great Britain and France came to the Sultan's assistance, landing a force at Varna, in what is now Bulgaria. There was not much serious fighting, and when Austria sent a force into the Danubian province, both the British and French governments ordered their commanders to invade the Crimea. Lord Raglan, the British commander, and Marshal St. Arnaud, who led the French troops, believed this a mistaken line of policy, but no course was open to them but to obey. Raglan was undoubtedly a fine soldier. He had served under Wellington in the Peninsula and at Waterloo. St. Arnaud was a veritable soldier of fortune, which quality, doubtless, commended him to Napoleon III. In obedience to the orders of their respective governments, the two commanders embarked their troops, and sailing across the Black Sea, landed near the mouth of the Alma, a little river in the Crimea. The landing was unopposed, but the next day the allied forces came into collision with the Russians under Prince Menshikoff. This was on September 20, 1854. The British force numbered 27,000, the French 22,000, and there were about 60,000 Turks on the field. The Russian force numbered about 45,000, but it had the advantage of position. The brunt of the fighting fell upon the British force, and the troops acted with conspicuous gallantry. After a hard-fought day, the Russians retreated. Lord Raglan wished to follow in pursuit, but St. Arnaud refused to advance, and thus the battle was barren of results. The Russians shut themselves up in Sebastopol, where they were prepared to withstand a long defence. The victory at Alma was magnified out of all proportion to its importance, doubtless because of the fact that it was the first occasion since Waterloo, thirty-nine years before, since a British force had encountered a civilized foe, and the nation was jubilant to learn that the old fighting spirit was yet alive.

The delay in the advance of the allies gave the Russians time to sink ships off the harbor of Sebastopol, so that when, early in October, an attempt was made to destroy the defences by bombardment, the ships could not get near enough to the forts to do any material damage. The allies settled themselves down to take the city by siege, which lasted until September 11, 1855. The story of this siege is not one that reflects credit upon either of the nations concerned. The Russians, although they had the advantage of the assistance of Todleben, an engineer of unusual genius, in preparing their fortifications, made a poor defence, and missed more than one opportunity of routing the allies; the latter displayed almost an entire lack of military skill. So far as actual fighting went, the French made rather a poor showing, chiefly from inactivity; but on the British side there were some feats of splendid valor. The management of the war was abominable. The British war department seems to have run the whole gamut of possible blunders. Supplies were sent to the wrong points, medical stores were delayed in transit, or allowed to lie at points hundreds of miles from where they were needed; provisions were sent forward with the greatest imaginable irregularity. In fact, the whole commissariat broke down. An illustration of the inefficiency of the department, often cited, was the shipment of thousands of boots—all for the left foot. Deaths from wounds were many, and cholera and typhus took a terrible toll in the trenches. The winter of 1854-55 was severe, and the sufferings of the men in the trenches and in the tents were exceedingly severe. Yet through it all, the soldiers maintained their splendid courage, and were able to add to the roll of British victories two names that will never be forgotten. One of those is Balaclava, the other is Inkerman.

Balaclava is a port near the southern end of the Crimea. Here the British ships made their rendezvous, and on October 25, 1854, a Russian force of 12,000 men left Sebastopol and captured some redoubts commanding the port, which a small detachment of Turks had been ordered to defend. They then advanced, to attack the port itself, but General Scarlett, by a magnificent charge of the Heavy Cavalry, frustrated their attempt. It was during this battle that the famous Charge of the Light Brigade occurred. Why this was ordered, or whether it was ever ordered, will never be known, for the aide who delivered the instructions to Lord Cardigan fell during the charge. That Lord Raglan did not direct it is known, but no satisfactory explanation has ever been given of the reason why 670 men charged an army in position. There was a battery of artillery in front and on each side of them, but

they cut their way through and routed the Russian cavalry beyond. Not being supported, they were obliged to retrace their steps and only 168 men reached the safety of the British lines.

The battle of Inkerman was fought ten days later, that is, on November 5. The Russians made a night attack on the allies. There is no doubt that they expected to sweep them from their positions, and they were numerically strong enough to do so. Once more the burden of the fight fell upon the British, who bore nobly, although later the French came to their assistance, and the Russians were repulsed. Inkerman is always spoken of as "the soldiers' battle."

A battle took place at Tchernaya, where the Russians were also repulsed. This fight is chiefly remarkable for the fact that the Sardinian contingent participated in it, whereby the troops of Victor Emmanuel acquired a prestige which contributed no little to the subsequent unification of Italy.

Sebastopol was not actually taken by the allies, although the French did capture the Malakoff tower. On September 8, the British force sent against the Redan also took that work, but, being absolutely unsupported, were compelled to retire. By what species of monumental stupidity General Simpson, who succeeded to the command after the lamented death of Lord Raglan, sent so inadequate a force to assault the Redan cannot be explained. In one of the private letters sent from the front, it was stated that he sent one battalion of recruits to the assault as a punishment for insubordination. The capture of the Malakoff and the realization by the Russians that the English had only to attack the Redan in force to take it, and then have the city at their mercy, caused the Russians to evacuate the city, which they set on fire, so that when the allies entered they found only heaps of ruins.

There was no further fighting, but the British army was put in a splendid state of efficiency, so much so, that when France hesitated about exacting certain conditions from Russia, as the price of peace, Lord Palmerston declared his intention to carry on the war alone. This proved unnecessary, and a treaty of peace was signed at Paris in 1856. By it the ambitions were temporarily crushed, and in consideration of the help of the Powers Turkey promised various reforms. But the only permanent result was the unification of Italy.

## THE OCCULT

H. K. Chesterton, one of the keenest critics of the day, although his method of dealing with questions appears at first sight to be the reverse of philosophical, commenting upon W. T. Stead's claim to have received a communication from the spirit of Gladstone, says: "Apart from the intentions or the impressions, what, so far as we can follow them, are the occurrences? Well, I will take the liberty of dogmatizing about the situation as it stands. There is no doubt whatever, for any fair and free human mind which has studied the experiment, that it is possible to obtain messages and explanations which come, I do not say from a spiritual source, but certainly from an unknown source." In these words Mr. Chesterton expresses the views held by a great many people, whose knowledge of what is now called spiritism is derived from casual observation, or from reading of the experience of others. There is not the least doubt that the scientific investigation of psychic phenomena has led to very unexpected results. The late Professor Lombroso acknowledged that he had become satisfied of the reality of the phenomena investigated by him, and he very reluctantly accepted a spirit as the only means of accounting for them. Among other distinguished persons, who admit the reality of the phenomena, although it is perhaps too much to say that they believe in the work of spirits, we find such names as Marconi, Flammarion, Lodge, Wallace and Crookes, to mention only some of those with which the public are most familiar. The presence of Sir William Crookes in such a company is calculated to arrest attention, for of all the scientific investigators of the day, he is perhaps the most careful. In any other department of investigation the opinion of Sir William would be regarded as of great value, and the result of his experiments would be accepted without question.

In approaching the subject of spiritism, Sir William adopted the scientific method, and took precautions to eliminate all possibility of fraud and collusion. He had the experiments carried out in his own house, and in the brightest glare of electric lights. He experimented with several mediums, the best known of them being D. D. Herne. One of the principal tests was with an accordion. For this purpose he constructed a cage with hoops and wrapped around it fifty yards of copper wire. In this he placed an accordion, and placed the whole under his dining-room table. The cage was purposely made just high enough to fit under the table, and a hand could not be inserted above it and beneath the table. He placed the cage and the accordion in position himself. Thereupon, to quote his words, "very soon the cage was seen by those on each side to be waving about in a somewhat curious manner; then sounds came from it and finally several notes were played in succession. While this was going on, my assistant went under the table and reported that the accordion was expanding and contracting. Presently the accordion was seen by those on the other side to move about, oscillating, going round and round the cage and playing at the same time."

This took place in the full glare of the electric light with several persons looking on. Sir William then connected the wires encircling the cage with a strongly charged electric wire,

so that if any one had attempted to reach the accordion the shock would have been exceedingly severe. This only had the effect of increasing the marked character of the movements of the instrument, and Sir William says: "I and two of the others present saw the accordion distinctly floating about inside the cage with no visible support. This was repeated a second time after a short interval."

Another interesting test was made with a balanced board. The medium placed his hands a few inches above one end of the board, but did not touch it. The board was thereupon depressed, and to counterbalance the force exerted by the medium a weight of 140 pounds was necessary. Another was made with a long rod, which without any human or artificial assistance, was making certain movements. Sir William said: "Will the intelligence directing this rod change the character of its movements and give me a telegraphic message in the Morse code?" Forthwith the rod tapped out such a message on his hand. He says that on three occasions a beautifully formed hand appeared through an opening in his dining table and on one occasion gave him a flower. This was in light as brilliant as electric lamps could make it, and it was seen by others besides himself. He also says that he saw the materialized form of the spirit known as Katie King in his own house and under conditions, which rendered deception impossible.

One hardly knows what to say in the face of statements like these from such a high authority. The suggestion that the incidents are to be explained by sleight-of-hand seems pointless, for the ingenuity requisite to deceive such observers as those named above could be used by its possessor to vastly greater advantage. At the same time there is no necessity for persons, who art not making investigations, to be in any haste about reaching conclusions on the subject. There is undoubtedly a very simple and perfectly natural explanation of all these things; but it seems to lie outside of the scope of our ordinary observations. The proper attitude for the great majority of people to take towards spiritism is one of suspended judgment, and in regard to professional mediums one of profound distrust. In the course of an article pointing out the necessity for further inquiry, the Nation, a prominent British review, says: "But until that investigation is completed it would be folly to assume that the hysterical medium really is in relation with the disembodied or partially embodied spirits of the dead. The real difficulties begin when we have to face the vulgar manifestations of seances conducted without human agency; heavy wardrobes advance along the floor like monsters and primeval animals; hands touch and strike or caress the assistants; notes are played on mandolines or trumpets suspended from the roof. Most of the more startling 'manifestations' have been repeated in daylight, and the lifting of the table has been frequently photographed."

## THE BEGINNING OF HISTORY

In the previous article it was said that everything bearing upon the life of mankind on this globe was in a broad sense of the word history; but scholars, as a rule, apply the term only to written records. All other archaeological evidences of human life they class as archaeology. To attempt a definition, which will show the distinction between the two branches of investigation, archaeology may be said to deal with the general condition of the race as a whole, whereas history deals with the doings of parts of the race. Yet one blends into the other in such a manner that it is difficult to separate them. For example, when we find in certain parts of Europe flints that must have come from the chalk cliffs of England, we are safe in assuming that there was intercourse of some kind between the peoples of the various countries at an early day. History, that is written history, using the word writing to mean any artificial device employed for keeping a record, begins as far as any one is now able to say, about 10,000 years ago, and possibly earlier. From that time to the present there is a more or less continuous account of the doings of the people who have inhabited southwest Asia and the Nile valley. Chinese history claims to be very much more ancient than this, some of the earlier writers asserting that it goes back more than two million years before the time of Confucius, but so far as is known there are no records with a greater antiquity than 5,000 years. When we attempt to decipher the hieroglyphics of the Mayas, a race which inhabited Central America about the time of the Spanish invasion, we are hopelessly in the dark, and the same is true of the inscriptions on Toltec and Peruvian monuments. We have no basis of comparison to enable students to determine what these inscriptions may mean, and therefore for the present they cannot be taken into account in speaking of the antiquity of historical records.

But behind the earliest date assignable to the first Egyptian or Babylonian records, there stretches an immense period throughout all which man seems to have been in existence and slowly making his way upwards to civilization. This is the archaeological period, and geologists estimate that it may have been anywhere from 100,000 to 300,000 years long. It is divided into three subordinate periods, the Eolithic, the Palaeolithic and the Neolithic. The Eolithic is the most ancient. It is in part inferred rather than proved. The only evidence of such a period is the rude flints and tree branches which seem to show that they were employed by creatures of intelligence for their own purposes. The Eolithic flints are

what are called "massive," which does not mean that they are large, but only that they do not exhibit any or at least very slight traces of workmanship. The best known instances of these are found in Kent, and they are discovered in gravel once forming a river bank, but now lying at an elevation of 600 feet above the neighboring stream. In the Palaeolithic period men had advanced far enough to know how to chip flints into desired shapes, and they also had regular habitations in caves. As far as the limited amount of information available demonstrates, man in the Eolithic age had no fixed habitation; but in the next period he had learned to seek refuge in a cave and knew how to make fire. In the Neolithic period he had learned how to polish flint, make pottery and had acquired some sense of ornamentation. The commerce in flints referred to above took place in the Palaeolithic period, and it continued during the Neolithic. In the latter period the construction of dwellings began, and it was then that the lake dwellings began, and the people of the world dwelt in one state of civilization. We cannot say if those of the preceding age did, for we do not know whether navigation was then necessary to pass from the countries where the flints were produced to others in which they were found.

It is interesting to note that almost all these stages in the progress of mankind are to be found in the world today. There are even now races which use for implements stones corresponding to the massive flints of the Eolithic Period; there are peoples who yet employ the chipped flints of the Palaeolithic period and others again who practice the arts of the Neolithic Period. It is also to be observed that these periods seem to have been uniform all over the world at the same time. That is to say, men do not appear to have begun their existence in one locality and spread abroad taking with them the rudiments of primitive civilization, but everywhere at the same time humanity was much in the same condition. The wide differences between races today is due to a different rate of progress in different places. In any cases progress seems to have been arrested. The most conspicuous illustration of this is to be found in China, where a wonderful advance was made before something called a halt. In the case of some of the uncivilized races, the impetus to progress appears to have ceased at a very early stage. But in every case there has been some progress, and the history of Japan and the recent history of China show it to be possible for a race to overcome the adverse conditions and resume its advance at a more rapid rate than ever. The Indians of the white continent at the time of the coming of the Europeans were apparently in a state of arrested development. But we also know that there may be racial retrogression. The stone portraits of the ancient Egyptian kings show so marked a resemblance to the features of today, that the latter might almost sit for the portraits of the former. Apparently the people who form the mass of the population of the Nile valley are the direct descendants of the wonderful race, which built the Pyramids, the marvelous temples of Thebes, and the exquisite edifice of Philae, and who carved upon stone enduring records of their deeds. Here is not only arrested development, but retrogression as well, and the same thing holds true of other peoples.

But the point to be brought out in this article is that after a very long period of existence on this planet, mankind about ten thousand years ago emerged from his former condition in some parts of the world and began to make records of his doings. He was no longer content to live from day to day. He had grown ambitious of distinction. He had devised laws for his protection. He had organized society. He had learned the necessity for government. Perhaps he had done all these things long before the time of which we speak, but we can only deal with things that are known. Therefore, speaking in a general way, human history may be said to begin about one hundred centuries ago in the valley of the Euphrates and Tigris and that of the Nile.

## A Century of Fiction

X.

(N. de Bertrand Lugrin)

## A CENTURY OF FICTION

George Eliot

This great writer may be said to have fairly represented the age in which she worked, the third quarter of the nineteenth century. This period of time has been styled an age of tolerance, religious, scientific and philosophical. The Church of Rome, for instance, had come under the softening influence of Cardinals Newman and Manning, and was brought nearer to the Anglican body. Darwin, Mill, Spencer and Huxley represented Agnosticism, which cult was granted social recognition. The philosophy of Auguste Comte was given expression through his English exponents—a philosophy of Humanitarianism, which lost nothing, but rather gained in breadth, through the genius of its interpreters. George Eliot was a social philosopher, and an exponent of the school of Idealism rather than that of Realism. Her long years of training could have produced no other result. She did not begin her career as a novelist until she was thirty-seven; up to that time her work had been along the lines of criticism, translation and essay-writing. She was very ambitious al-

ways in the work she undertook, one of her first translations being David Strauss' "Life of Jesus," which occupied her for three years. Her next attempt in this direction was Ludwig Feuerbach's "Essence of Christianity." Spinoza's "Ethics" she began to translate but never finished it. She was always an indefatigable and conscientious worker and her own hardest taskmaster, though her father supervised her earliest writings. The influence of her father, who was the prototype of Adam Bede, was a potent factor in the development of her character. He was an essentially upright, fair-minded and practical man, his daughter was devoted to him and never wholly recovered from the effects of his death.

George Eliot (Marian Evans) was born in Warwickshire, on November 22, 1819. She was enabled through her father's position to mingle in many different classes of society, from the humble to the proud. He was a land agent, and among other properties had the handling of several of the large estates of the nobility. Marian as a child made friends with wise discrimination, but with no regard to the social status of her associates. Tenderest sympathy and an instinctive understanding of her kind was fostered from the beginning in her, traits of character which always distinguished her and enabled her in later years to give to the world the splendid character studies of Adam Bede, Daniel Deronda, Felix Holt, Silas Warner, Gwendoline, Romola, Dorothea and a host of others that must stand among the best types of literature. The possession of these qualities also broadened, strengthened and sweetened her own nature so that as time went on her influence for good over those with whom she came in contact was practically unbounded.

It was not until after the death of her father that she began to form associates among the most famous literary people of the time. She was thirty years old when she became sub-editor of the Westminster Review, and entered the home of Doctor John Chapman. While here she formed one of a brilliant coterie, which included Herbert Spencer, John Oxonford, James and Harriet Martineau, Emerson, and George Henry Lewes.

Five years later after painful and mature deliberation, she took the step for which so many have censured her. George Lewes had been separated from his wife for some time, but there had been no divorce, and according to the laws of Church and State he was still bound to her. But he loved Miss Evans, and her love for him was so supreme, that she was ready to renounce her name, her position, her friends, for his sake. She went to his home and became his wife, and as long as he lived was tenderly devoted to him and a faithful mother to his children. The two left England at first and lived for some time in Berlin, but upon their return home they were afforded a glad welcome by their friends, and the old amicable condition of things was re-established. Every Sunday afternoon a salon was held at the Priory, London, the home of the Lewes, where were to be met Darwin, Browning, Tennyson, Wagner, Huxley, Du Maurier, and numerous other artists. Lewes was probably the most brilliant conversationalist of his time; but his wife was the stronger attraction. In person she was not beautiful; her features were too large and heavy, but her smile was charming; her voice low and sweet; her enunciation clear and refined; and her ready and abundant sympathy, her kindly humour, her large understanding, won a deeper and more lasting affection than could have been inspired by mere beauty of feature or form. Yet, though outwardly the great novelist appeared happy, and her life all that she could wish, her letters tell a different story. We know that until the day of her death she deplored the necessity of taking the step which meant a sin against the society, which she so firmly believed should be upheld. She never regretted her relations with the man she loved, but she felt that she had established a dangerous precedent. Lewes died in 1878 and in 1880 George Eliot married Mr. Cross, just for what reason it would be hard to say. She died in the same year.

She has produced about a dozen novels among which it would be difficult to name one as superior to the rest. They are all the productions of genius, works that must rank among the classics of English literature. The rank and file of readers nowadays find them a little ponderous, a little slow, a little too thought-compelling, but the judgment of such readers cannot be accepted as any sort of standard. Her stories will live long after very modern novelists have been forgotten.

"Daniel Deronda," one of the most famous of her novels, was written four years before her death. There are two great characters in the book, Daniel Deronda the Jew, and Gwendoline Harleth, the woman who loves him.

Perhaps Adam Bede is the universal favourite among her novels. It is a story, however, of which it is very difficult to give a synopsis. The principal scene is laid in the Poyser farm in the Midlands, and the delightful surroundings are delightfully described. We see the wide white houses with their deep cool verandahs, the broad clean kitchens, shining with their monstrous open fireplaces, the great ovens, the shaded, fragrant dairies, the great barns, the green woods, the sparkling brook, Hester Sorrel, an ambitious, beautiful, and silly girl, is the heroine, but her frailties are so human that we instinctively give her our sympathy. Adam Bede, a sterling, intelligent, courageous young man, is in love with her. Dinah Morris, the woman preacher, Bartle Massey, the schoolmaster, Mr. Irwine, the parson, and Mrs. Poyser, are all admirable character studies.

## her's Clocks

and home an  
I'll do both  
service—we  
and fathers'  
dly at-  
and the  
they'll

styles  
one in  
quarter  
except-  
and su-

## Found Among These

ay season, and we offer many items  
at you make a visit of inspection.  
home one of the following neces-  
and let us show you these and other

ed from ..... 60¢  
ed from ..... \$7.50  
ed from ..... \$4.00

## OS.

B.C.

ETS.

SOLE AGENTS  
FOR THESE  
FAMOUS  
McINTOCK  
DOWN QUILTS