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A Word to Visiting Housekeepers

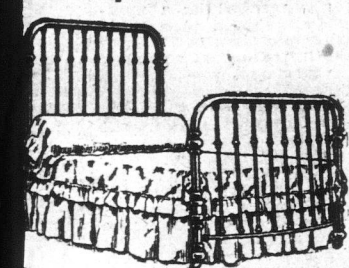
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An Hour with the Editor



PROVE ALL THINGS

Writing to the Thessalonians, Paul advised them to "prove all things and to hold fast that which is good." He gave some other advice in the same connection, the meaning of which is not quite so clear to the common reader. Thus he told them to pray without ceasing, to quench not the spirit, not to despise prophesings. A Persian teacher, who addressed a Montreal audience recently, said that the expression "pray without ceasing" simply meant the repetition of the Lord's Prayer in a single breath, or, in other words, a combination of devotional sentiment with deep breathing, not continuous prayer. But this only in passing; the expression is necessarily figurative, for to pray without ceasing would be a physical impossibility. Just what is meant by not quenching the spirit and not despising prophesings must remain uncertain, but when he said to the Thessalonians that they must prove all things and hold fast that which is good, he certainly desired to convey the idea that he did not claim to have spoken the last word for their guidance. The idea seems to be that Christianity is to be progressive, adapting itself to the conditions of mankind as they change under its influence. If we think of the matter for a little while we will see how reasonable this view of the matter is. The members of the earliest Christian organizations were, if we may judge from the advice and exhortations extended to them in the Epistles, not people of very high practices or ideals; it was essential that they should progress, and it was certain that, as their new principles began to operate upon their lives and formed their characters anew, new lines of thought would be opened up. In other words, the Christian Church was to be progressive, and the test of its progress was to be the result of its efforts. If these were good, the progress was in the right direction. Very recently there has arisen great complaint of a lack of interest in the Christian religion. In England the Established Church is experiencing difficulty in securing a sufficient number of clergymen. Church statistics of New York city show, as one writer puts it, that churches are becoming the luxury of the rich and are being deserted by the poor. But even among the rich the church is losing its hold, for in a well-to-do district in which over twelve thousand families reside, more than one-half were non-churchgoers. The Jews, this writer says, are losing interest in the Synagogue; the Protestants are dropping away from their places of worship; only the Roman Catholics are maintaining their ground, and even they are not keeping pace with the increase in the population. The writer referred to accounts for this condition of things in New York city by pointing out that as the fashionable and well-to-do people have moved away from the business centres, they have built churches near their homes and installed in them the ablest ministers, leaving the congested parts of the city and the laboring elements to the mercy of so-called missions, where inefficient men minister to the spiritual needs of the masses in unattractive buildings, amid dispiriting surroundings. There is another influence at work, which is very potent. It is that of organized labor. Now there is nothing anti-Christian in organized labor, but quite the reverse. The fundamental principle of organized labor is the Golden Rule. If Christ should come to Victoria, He would find Himself quite as much at home in Labor Hall as in the finest of your churches, reverend sirs. The fundamental principle of united labor is an altruism not unworthy to be called divine. Let us grant that it is abused often; let us grant that it is frequently misunderstood even by those who claim to practice it—it is not the same true Christianity as the Church has endeavored to preserve it? There should be no antagonism between the Church and United Labor; but it is true that the artisan class is from year to year failing more and more to discover within the Church what it has proved by its own experience to be good, and hence the pews are not filled, as they ought to be, with working men, their wives and children, learning from the lips of sympathetic preachers the way to an every-day salvation. When Paul wrote to the Ephesians, he devoted four verses to the duties of servants to their masters, and only one to the duties of masters to their servants, and the modern church takes him as a pattern. It forgets that under the influence of Christianity labor has become exalted, that we are now a nation of workers equal before the law as we are equal before God. It forgets that the system of master and servant has given place to one of co-workers, under which there is no proprietorship in the labor of others.

Christianity has been the world's great emancipator, and the Christian Church should adjust itself to the emancipation, which, in the providence of God and in spite of its own numberless errors, it has been instrumental in promoting. The Church has before it a matchless opportunity. On every side are to be seen lowering clouds which betoken storms. A British statesman has recently foretold the barbarization of Europe. In almost every land a great proletariat, that has learned how to think, that understands its rights, that is not disposed to suffer tyranny in any form, is asserting itself. The churches are being deserted, while the amusement halls are being crowded—small wonder that men prefer moving pictures to dead words. We seem to be returning in one respect to the days of Imperial Rome, when the temples were abandoned, and the people asked only for bread and the circus. Is a storm about to break amid which our

fabric of Christian civilization will fall to ruins? Does not the remedy for these threatening dangers rest with the Church—not in a church, which clings to old forms of worship and old expressions of imperfectly understood beliefs, not a church which surrounds itself with mystery and, like the Delphic oracle, professes to guide men by deliverances which it does not itself understand; but a church which keeps pace with a progress for which its own teachings are responsible, which will "prove" the things of today, "and hold fast to that which is good"?

Perhaps you remember that story of the stormy night on Galilee's sea, when the anxious, toiling fishermen, in their wave-tossed ship, there came out of the darkness and tumult a voice which said, "It is I. Be not afraid," and straightway there was with them a Presence, whose voice even the winds and seas obeyed. Surely the Church, claiming to represent that Presence, ought to strive to repeat this message of hope. The world of workers is waiting for it.

ORLEANS

The city of Orleans has been the scene of much bloodshed, its strategic situation making it of great importance in the various conflicts which have occurred for the sovereignty of France; but the most important of all was that which was terminated in 1429, through the instrumentality of Jeanne D'Arc, who for that reason has been given the title of Maid of Orleans. After the death of Henry V. the command of the English army in France devolved upon his brother, the Duke of Bedford, who had been named in the king's will as Regent of France during the minority of his infant son and successor. Bedford was scarcely second in military skill to his distinguished brother and he speedily completed the conquest of Northern France. In 1424 he was attacked by a large French force at Verneuil, but gained a complete victory, nearly a third of the French Knighthood being left dead on the field. Bedford would have completed Henry's work if domestic troubles had not compelled his return to England. He returned in 1426, and at once resumed his southward advance. The first step in this direction if the advance was to be successful, was the capture of Orleans, and Bedford laid siege to it almost immediately. His force was very inadequate, and it was not until 1428, when reinforcements to the number of 10,000 men arrived from England, that he was able to invest the city. But his numbers were rapidly reduced by one cause or another, and when finally the Duke of Burgundy withdrew with his contingent, Bedford had only 3,000 men left. No stronger testimony can be given to the prestige of the English name than arises from the fact that so small a force could hold so large a city, swarming with men-at-arms, who during six months dared not attempt a sortie. In February, 1429, an army approached the city conveying a train of provisions, but on being attacked by a small detachment of archers fled precipitately.

The story of Jeanne D'Arc need not be repeated here. After some delay she succeeded in persuading the Dauphin that she had a mission to deliver France, and was allowed to March to the relief of Orleans with a wild, undisciplined force of 10,000 men. Her control over the army was remarkable. At her command they left off their evil ways and became amenable to control. She appealed to Bedford to "cease troubling France," and "to come in her company to rescue the Holy Sepulchre from the Turks"; but he paid no heed to her request. As she approached Orleans, the besiegers sallied out to meet her. Her first step was to ride round the walls and inspire the besieged with courage. They responded, and soon made their advantage in numbers plainly manifest. The English were forced to abandon position after position. At length when only one fort was left in possession of the besiegers, she ordered a general sally, she herself leading the advance. Though greatly outnumbered, the English fought so bravely that the French general ordered a retreat, whereupon Jeanne exclaimed: "Wait a while, eat and drink. So soon as my standard touches the wall you shall enter the fort." Her enthusiasm prevailed and the fort was taken. Next day Bedford abandoned the siege with the handful of men left under his command. Bedford, receiving reinforcements, resumed active operations again assisted by the Duke of Burgundy, and in the course of 1430, Jeanne was made prisoner by the Burgundians and handed over to the English. In the following year she was burned at the stake. As she died an English soldier exclaimed: "We are lost, for we have burned a saint," and, indeed, it seemed as though the judgment of Heaven followed close upon her death. There were no serious disasters to the English arms, but only a great weakening of their prestige. In 1435 the Duke of Burgundy abandoned the English cause, and shortly after Bedford died. Thereupon Paris rose against the English garrison and expelled it. But this did not end the struggle. Though reduced to a few thousands, and confronted by a whole nation in arms, the English under Lord Talbot continued the unequal struggle, and even assumed the offensive so vigorously that the French King was glad to assent to a truce as a preliminary to a treaty of peace. The truce was broken by a band of mutinous English soldiers in 1449, and from that time onward the story of the war was one of an uninterrupted series of French successes. At the battle of Fourmigny the last hope of retaining Normandy was shattered and

it was finally surrendered in August, 1450. This was brought to a close the Hundred Years' War.

We are living today under the influences arising from this long continued struggle. As was pointed out in the article on Agincourt, the war with France made possible the firm establishment of representative institutions in England. It is true that later sovereigns endeavored to re-establish absolutism, but their success was only temporary, the democratic spirit which had been developing during this century of conflict having obtained too strong a hold upon the people to be broken. The death of so many of the bravest of the nobility on battlefields in France left the baronage of England in poor condition to meet the demands upon it by reason of the awful death-roll of the Wars of the Roses. It was impossible for England to become again what she had been. Many illustrious names disappeared during this prolonged struggle. Indeed, of the English nobility, there are few indeed that can trace their lineage beyond the days of Edward III. Many genealogical trees have been prepared which assume to go back beyond that reign, but they are largely inventions. The Hundred Years' War, which ended so ingloriously for the English arms, and was so inglorious throughout to the French, marked an epoch in the history of the English people.

The Birth of the Nations

XXII.

(N. de Bertrand Lagin)

THE ROMANS—III

The account of the reign of Numa Pompilius furnishes us with a fair insight into into conditions and institutions existing in ancient Rome shortly after its foundation by Romulus. Numa Pompilius was the second king of the new country and his election to the post of honor came about most amicably. The two nations represented, agreed that either the Sabines should choose a Roman or the Romans a Sabine. The latter alternative being decided upon, the Romans fixed upon Numa Pompilius as their choice. Given time enough to make their accounts safe from detection of fault, the ancient scribes invariably accorded their heroes the honor of miraculous birth or of possessing the power to communicate with the gods. The new king of Rome shared this privilege in common with the other old-time leaders of men. He had been married to a daughter of Tullus, co-ruler with Romulus, and, his wife having died, so great was his grief that he sought seclusion and such solace as undisturbed nature can give. Thus for many years he lived in close retirement and mystery, and myth-loving chroniclers wrote of him that he was wedded to the goddess of Egeria, from whom he learned his great wisdom. When the ambassadors arrived at Cures, where Numa lived, and offered him the great honor of ruling their city for them, to their consternation and astonishment, he quite refused at first to listen to their requests. He was satisfied, he said, with the life he led. It brought him quiet and contentment; if he accepted the responsibilities they desired to thrust upon him and went to Rome he would be leaving behind what he valued most—his undisturbed peace of mind. He loved the pastoral life and abhorred the noise of cities and the horrors of warfare. But the Romans waxed eloquent; they told him that it was surely God who had called him to undertake the task, for of all things the young nation required a wise, virtuous and peace-loving prince. They had been satiated with war. The country should now be made to develop her own resources. Numa was a man admired and respected by all. His opinions would carry the necessary weight. These and other arguments they advanced, and, in the end, they prevailed upon Numa to return with them to Rome.

His entry into the city was marked by great festivities. The population turned out en masse to meet him. The official party ascended to the capitol, and when Numa and the priests had taken their places, a solemn silence fell upon all, even the waiting multitudes were dumb, while king and priests and people waited until the gods should make known their pleasure by some auspicious token. Presently a flock of white birds flew out from the clouds above Numa's head and disappeared to the right. The happy omen was understood by all, the stillness was broken, the multitudes roared with song and dance and shouts of acclamation, while Numa, after dressing himself in the royal robes, went down among the people to be proclaimed their king.

No doubt one of the reasons for Numa's great hold upon the Romans was the appeal he made to their religious instincts. He set apart many holy days, and in the celebration of them he loved the pastoral life and the silence of the woods. He would allow the Founder of the Universe must be so far above all human conception that to attempt to personify Him would be not only a sacrilege but an absurdity. In the morning of the feast days criers went through the streets calling the people to prayer and sacrifice, bidding them cease from labor and from play, ordering the shutting of the shops, and enjoining all to quiet and sobriety. So, only amid congenial surroundings and under proper conditions, did the people assemble to pray, and who shall say but that the concentration of thought brought about by this sympathetic singleness of pur-

pose brought about the greatest and best results and was one of the reasons of Numa's great influence for good?

All the lands acquired by war, this king divided among the poorest of the population, and taught them to till and cultivate the soil and become well-versed in the science of husbandry, so that their country might not only be a delight to the eye, but should furnish abundance of material comfort. He took upon himself the office of overseer, and gave praise unstintingly where it was deserved, but did not spare from blame the unworthy. He also divided the working people into guilds, distinguishing the members of one handicraft from another, and giving to each its proper court and council and special religious ceremonies, thus foreshadowing to some extent our unions of today.

One of his most interesting institutions, though its usefulness might well be questioned by us, was the order of the Vestal Virgins. Just what purpose they served seems doubtful beyond keeping alight the sacred fire in the temple. They were bound to keep the vows of virginity for thirty years, at the end of which time they were free to marry if they so desired. They were given all sorts of privileges, among which was one which entitled them to set free any criminals, on the way to justice, whom they should chance to meet when they walked in the streets. The punishment for their own misdemeanors was very heavy. For minor offences they were flogged by the priests; if they were unfaithful to their vows, Plutarch thus describes the terrible consequence:

"A little mound of earth stands just inside the city, and under it is a narrow room to which a descent is made by stairs; here they prepare a bed, light a lamp and leave a small quantity of victuals, such as bread and water and a pail of milk and some oil; so that that body, which has been consecrated and devoted to the most sacred service of religion, might not be said to perish by such a death as starvation. The culprit herself is put in a litter, which they cover over and tie her down with cords upon it, so that nothing she utters may be heard. They take her to the forum; all people silently go out of the way as she passes, and such as follow accompany the bier with solemn and speechless sorrow; and, indeed, there is not any spectacle more appalling, nor any day observed by the city with greater appearance of gloom and sadness. When they come to the place of execution, the officers loose the cords, and then the high priest, lifting his hands to heaven, pronounces certain prayers to himself before the act; then he brings out the prisoner, being still covered, and, placing her upon the steps that lead down to the cell, turns away his face with the rest of the priests; the stairs are drawn up after she has gone down, and a quantity of earth is heaped up over the entrance to the cell, so as to prevent it from being distinguished from the rest of the mound. This is the punishment for those who break their vows of virginity."

During the reign of Numa there was no warfare to rob the country of its citizens and its riches, but for forty-three years a universal peace prevailed. The gentle influence of Rome was felt throughout the neighboring states and foreign peoples perceiving the happiness of a city at peace with herself and the world ceased their own hostilities to follow the Roman's example, and "over the iron shields the spiders hung their webs."

The wise reign of Numa Pompilius lasted until the renowned prince was past eighty years of age, when he died of a gradual and gentle decline, leaving a whole world to mourn him. "Even the women and little children followed him to the grave with such cries and weeping as if they bewailed the death and loss of some most dear relation taken away in the flower of age, and not of an old and wornout king."

STORY OF WILLIAM DUNCAN

"The Apostle of Alaska," which is the story of William Duncan, of Metlakahla, by John W. Arcander, LL.D., of the Minneapolis Bar, illustrated by photo-engravings, and published by the Fleming H. Revell Company, is issued in its second edition. The author in his introductory notes, says that he first heard the story of Metlakahla in 1903, and that he devoted his summer vacation for five years to investigating it. He says that the book, which contains 375 pages, is really the story as told by Mr. Duncan. "It is Mr. Duncan who speaks all through them. It is he himself who repeats the very words of the action sought to be depicted." He confesses that his views on the merits of the contention between Mr. Duncan and the Church Missionary Society may be influenced by the intense feeling of Mr. Duncan on the subject; but he insists that he has scrupulously endeavored to be fair. He ardently supports Mr. Duncan's side of the case and thinks there is really no other side worthy of consideration. To most newcomers into British Columbia, the Metlakahla controversy is hardly known at all, and the publication of this work will revive interest in it. Apart altogether from its bearing upon this matter, the book is a very useful contribution to the historical literature of the Northwest Coast.

Of Mr. Duncan's family and boyhood, the author is unable to tell much, for his hero was and is very reticent upon that subject. He tells us, however, that he was born in Beverley, Yorkshire, some time in the month of April, 1832. As a lad he was very devout

and he took a deep religious interest in his work as a choirboy in Beverley Minster. Up to the age of sixteen his voice, which was a soprano, was regarded as remarkable. He was never, as many persons have supposed, a clergyman of the Church of England. He left Plymouth, to enter the missionary work at Port Simpson, on board H. M. S. Satellite, on December 23, 1856, and arrived in Esquimaut on June 13, 1857. He found Governor Douglas unwilling to have him go to Port Simpson, but consent was finally given and he went north on September 25, on the Hudson Bay steamer Otter.

It is, of course, impossible in a review to give even an outline of Mr. Duncan's story or an epitome of the excellent matter relating to the Indians and their customs. Everything is told so succinctly that abbreviation is impossible without losing the value of what is told. In chapter XXX, the story of the Metlakahla controversy begins and the author does not hesitate to lay the responsibility for it upon Bishop William Ridley, who was consecrated Bishop on July 25, 1879, and in September of the same year established his see at Metlakahla. He says the Bishop made himself obnoxious by attending the services "in his full Episcopal regalia," although he had nothing to do but sit in a pew, for he could take no part in the services. He also created friction by insisting upon being addressed as "My Lord." The first open dispute arose over the efforts of the Bishop to introduce the Communion, to which Mr. Duncan objected on five grounds, namely:—

That the Indians, having lately been converted from paganism and the practice of cannibalism, would misunderstand the meaning of the body and blood of Christ;

That they would regard the sacrament in the light of a charm, which would take away the guilt of sin;

That the giving of wine would be inexplicable to the Indians, as the law forbade anyone to give them intoxicants;

That by the use of wine, an appetite for strong drink might be fostered, and the influence of its use would be bad among the heathen Indians;

That the Indians were practically children and as they could not understand the nature of the sacrament, they ought not to partake of it.

Difficulties also arose over the matter of baptism, the Bishop holding very liberal views on the subject and Mr. Duncan insisting that it should only be performed in the case of adults after a long probation and in the case of children when they had Christian parents. The difficulties were becoming acute, and in 1881 the Church Missionary Society decided that there should be an annual conference of the clergymen and missionaries, to be held at Metlakahla, the Bishop to preside. The first conference was held in July, 1881, the Rev. Messrs. Tomlinson, Collison and Hull, Messrs. Duncan, Schutt and Chautret being present. The Bishop declined to attend. The conference approved of Mr. Duncan's position and recommended that Metlakahla should be a lay mission without clerical supervision. In consequence of representations made to the Missionary Society, Mr. Duncan was deposed from his charge on November 28, 1881. The Indians, however, remained faithful to him. When the author goes on to tell the story of the proceedings which led up to the departure of Mr. Duncan and his followers from British Columbia he, unconsciously, no doubt, assumes the role of an advocate, and it is to be hoped that some one of a more judicial temper will take an early opportunity to deal with this aspect of the case. On August 7, 1887, the Indians left for their new home in Alaska. The story of New Metlakahla fills the last 76 pages of the book.

SOME LITERARY NOTES

Paris, as a Frenchman Says It—"As it stands, it is not too much to say that 'Walks in Paris' is indispensable to all who visit that city hereafter," declares a critic in the Boston Herald of Georges Cain's new work. A higher compliment it would be hard to pay, for the critic happens to be a true lover of Paris and not disposed ordinarily to accept the opinions and impressions of others in place of his own. Yet for Mr. Cain as a guide he has only praise.

"Who would not gladly see Paris in the company of Mr. Georges Cain," he asks, "a guide so sensible of all the aromas that mingle their appeal in that subtle thing, the charm of Paris?"

Another reviewer concludes with the same thought, "He is so full of his subject, so completely master of every detail that you become as enthusiastic as himself," declares the Sports of the Times. "Ah! if we had such a guide as Mr. Cain to accompany our walks in New York."

Hygiene in the Schools.—In "The Elements of Hygiene for Schools," Miss Isabel McIsaac has prepared a text book which will be of the greatest assistance in the task, difficult at best, of teaching children how to care for their bodies and their homes. The new book, published this week (May 19), is based upon the same author's successful "Hygiene for Nurses." Extensive revisions and alterations, however, have been made in order to adapt the material to school use. The result is a manual marked by condensation, directness and the presentation of the facts in a manner calculated to arouse interest and stimulate memory.