



An Hour with the Editor



ALCAZAR

The betrothal of the Princess Alexandra to Manuel, the young King of Portugal, lends an interest to everything pertaining to the kingdom of which the granddaughter of King Edward will soon become Queen. Portugal is by no means a large country, its area being only 36,046 square miles and its population not much, if any, in excess of 5,000,000, although it yet retains some colonial possessions. There was a time, however, when it stood high among the nations, and enjoyed such prestige, especially upon the sea, that the Pope undertook to give it dominion over one-half the unexplored world. It was a Portuguese who showed Europe the way round the Cape of Good Hope. It was Portugal that led the way in the European occupation of India. About A. D. 1550 Portugal ranked as one of the leading nations. Its naval and military strength was great; its commerce was extensive; the enterprise of its people unbounded. So great indeed was the potency of the kingdom that the Jesuit order, then in the very flower of its strength, sought to use it for the furtherance of their pious, if ill-considered plans for upbuilding the power of the Papacy. In 1578 they persuaded the young King, Sebastian, to undertake an expedition to Morocco, for the purpose of overthrowing the power of Mohammedanism in that part of Africa. They doubtless supposed that if this should prove successful, it would clear the way for the complete overthrow of Islam. The invasion was wholly unprovoked, but its suddenness in no way intimidated Muley Moluch, King of Fez, who rallied his forces to meet the enemy. He was one of the most heroic figures in history. At the time of the invasion he was advanced in years and very ill with a malady which he foresaw would prove fatal. He planned his defence upon his bed, though racked with pain and enfeebled by sickness. Entrusting his brother with the command of his troops, he reserved to himself the ordering of their movements. He determined to lead Sebastian as far from the coast as possible, and Montaigne tells us that he calculated the days which he had to live, and so conducted his retreat before Sebastian as to lead the latter to a place from which he could not extricate himself and where on his last day of life he might inflict a crushing blow upon the foe. Doubtless if his vitality had been greater, Muley would have avoided a battle and, by feigning retreat, have led the Portuguese on until, their retreat being intercepted, they would have to choose between perishing by starvation and an ignominious surrender; but he was resolved to trust to no other brain than his own the plans of ridding his country of the invader. He so disposed his forces that they surrounded those of Sebastian, upon which they exerted a steady pressure from all sides. The slaughter was terrific. Montaigne tells that the fight was very sharp, owing to the valor of the young Portuguese King; but the latter had been completely outwitted by his adversary. He had no room to manoeuvre his men, and they could not retreat, because every passageway was closed against them. "They were slain heaps upon heaps upon each other, leaving the conqueror a very bloody and entire victory," Sebastian fell; but his adversary did not survive him. Following is Montaigne's account of the dramatic close of Muley's life: "Dying, he caused himself to be carried and hurried from place to place, the files, encouraged the captains and soldiers one after another; but, a corner of his battle being broken, he was not to be withheld from mounting on horseback, sword in hand; he did his utmost to break from those around him and rush into the middle of the fight, they, all the while, withholding him, some by the bridle, some by his ropes and some by his stirrups. The last effort totally overwhelmed the little life he had left; they again laid him on his bed. Coming to himself again and starting out of his swoon, all other faculties failing, he gave his robes and some of his stirrups. The last death (the most necessary command that he had then to give, that his soldiers might not be discouraged by the news) he expired with his finger on his lips, the ordinary sign of silence."

The manner of Sebastian's death does not appear to have been told. Indeed, his soldiers in Africa and his people at home refused to believe that he was really dead. His uncle, Enrique, assumed the crown, and upon his death numerous claimants to the throne presented themselves, but the people refused to acknowledge any of them, as they cherished the hope that Sebastian would return to re-assume the sceptre. Philip II., of Spain, took advantage of these disorders to annex the country to his own dominions. This was disastrous to Portugal for it involved that country in the wars brought about by the ambition of the conqueror and brought it to the verge of absolute ruin. After one hundred and sixty years of this unhappy union Portugal regained its independence, and the Braganza family were declared to constitute the royal house, from which King Manuel is descended. The Braganzas are a branch of the family to which the famous dukes of Burgundy belonged. The death of Sebastian has never really been admitted by the common people of Portugal, and there is a sect known as the Sebastianists, who believe that he will return and establish his rule. It is said that this belief is especially prominent in Brazil where very few people look forward with confidence to

a second coming of Sebastian, when the country will enjoy perfect happiness and prosperity. The place of the battle of Alcazar in history is of a dual character. It settled until this day the supremacy of the Moslem in Morocco; it led to the reduction of Portugal from the position of a world-power to a nation of hardly the second rank. It was a notable battle because of the splendid generalship displayed by Muley, because of the valor of Sebastian and his troops, and because the two opposing kings died upon the same field and almost at the same time. It has been described as a glorious victory for the Moslems and a glorious defeat for the Portuguese.

A CRISIS AND HOW TO MEET IT.

Recently at a session of the Canterbury Diocesan Conference the question of union between the Established Church and the Non-conformists was considered. No definite result was reached, although the conference seemed to accept the views of the Archbishop, who deprecated any official action—because he thought it would be premature and calculated to defeat its own purpose. He thought that feelings of friendliness ought to be encouraged and that out of them might arise a workable plan of union. He said that the trouble on both sides was ignorance and "considering the strength and force of the Non-conformists in the religious life of England, it is not very creditable that churchmen should be ignorant of the doctrinal basis on which that force rested." The Dean of Canterbury, who preceded the Archbishop, was inclined to lay great stress upon the fact that Non-conformists are "schismatics," and he said he was not prepared to admit that they had any right to occupy their present position towards the establishment. Some years ago a prominent Methodist minister addressed a meeting in that city. Speaking of the matter afterwards he said that all he did was to lay stress upon the value of a Christian life and the necessity of the enlisting all organizations in working for the betterment of the community. When he had concluded, a lady in the audience who was a member of the Anglican Church and very prominent in good works, said she was glad he had spoken; for, she added, "I had no idea that Methodists believed such things." It seems a very unfortunate thing that, at a time when there is such great need for a union of all the forces that "make for righteousness," co-operative action should be paralyzed by the ignorance, of which the Archbishop spoke, and by such trumpery objections as that raised by the Dean. A good many years ago certain people withdrew from the Church of England or were forced out of it. Generations of Non-conformists have been born, lived, and died, and yet a prominent clergyman of the Established Church declines to consider reunion unless those outside of that communion admit that they are "schismatics," whatever may be implied by that formidable term. Surely this is the very acme of absurdity.

But of greater importance is the statement of the Archbishop that there is great ignorance on both sides as to the basis upon which the establishment and non-conformity rest. Is it to say too much to assert that one of the causes why Christianity has fallen so far short of its mission, is that ministers think too much of their churches and too little of humanity? The Dean of Canterbury wants an admission that Nonconformity is a schism before he will discuss union. There are scores of Nonconformists whose devotion seems to be first of all to the particular organization to which they belong. There does not appear to be that degree of attention to the moral needs of society which conditions call for. This is doubtless largely due to the ignorance of which the Archbishop spoke. We have an idea that if a number of representative men from all the religious organizations could be got together, and would honestly sit down to state what they regarded as essential to the existence of an active and virile Christianity, it would be found in the end that they were in accord in everything except certain matters which are as much man-made as the black frock coat of the Methodist or the white surplice of the Anglican. It is these man-made differences that have split the Christian Church asunder and lessened its usefulness to such a degree that even now a cry is going up as to what we shall do to be saved. Lack of union has weakened the Christian bodies in the very places where it ought to be strongest. A Victoria man, speaking of a Chinese mandarin, with whom he had been very friendly, said: "He was a fine fellow in every respect, with no more religion than the average man of the world." Those persons, who have professed to receive a divine call to preach the Gospel, would do well to let this expression penetrate their inner consciousness. In the opinion of this travelled gentleman the average man of this travelled gentleman has no more religion than a cultivated Chinese, who certainly, whatever he may or may not believe in, does not believe in Christianity. There is a drifting away from the church, using the expression in its broadest sense, of the elements which form the backbone of the social scale. To persons in fashionable life Christianity has ceased to have little real meaning, and it is failing almost utterly to attract the submerged classes. It yet maintains its hold on the laborer, the artisan, the commercial and professional classes; but even there its hold is being loosened. And while this state of things is in existence, ignorance of each other or puerile insensibility upon things that are immaterial are keeping the several branches of the Christian

church from giving each other that sympathy and co-operation which alone can accomplish the great work of evangelizing the world. During the last year countless newspaper and magazine articles have been written to demonstrate that Christianity is a failure. Very few of them are what could properly be described as skeptical, for they neither affirm nor deny any proposition of the Christian faith. They are all inspired by the desire to discover, if possible, some remedy for the perilous conditions towards which the older Christian nations appear to be drifting. No thoughtful man can view the outlook with complacency. Confidence in the future of humanity may lead him to feel satisfied that some time and somehow the threatening problems will be solved satisfactorily; but he cannot close his eyes to the peril of the immediate future. God has no recognized place in the lives of millions upon millions of people who go down in the census returns as Christian. This does not mean that such persons are wicked, that they do not do their duty to their neighbor from day to day with commendable diligence. It simply means that they are ignoring—not rejecting—what Herbert Spencer called "the hypothesis of God." The church is not keeping pace with the developments of the civilization that has been developed under its influence. One cleric finds himself unable to unite with another branch of Christians unless they will admit that their ancestors a century or more ago were guilty of a schism. Another earnest Christian worker confesses surprise that a branch of the church to which she does not belong, is really Christian, and the highest dignitary of the Established Church regrets the ignorance of the doctrinal basis of one of the more potent Christian agencies in all the world, prevailing among clergymen who ought to be working in sympathy with them.

Surely it is time to bring about a change. Surely it is time that all agencies for the betterment of humanity were brought into harmony. The so-called Christian world is on the eve of a collision with the non-Christian world. The reference is not to an armed collision for that would only be temporary, but one between the forces underlying Christianity and those which have produced the systems of India and the Orient. Those who value Christianity should lose no time in closing up the ranks. Appropos to what has been said above, the following may be quoted from an article by Stannard Baker in the American Magazine. Referring to the churches of New York City, he says:

"The churches have not waked up. They are dallying with symptoms; offering classes and gymnasiums to people who are underfed and underpaid, who live in miserable and unsanitary homes! They wonder why revivals of the sort of religion they preach do not attract the multitudes. They devote tremendous energy in attempting to suppress vaudeville shows while hundreds of thousands of women and children in New York are being degraded body and soul by senseless exploitation—too much work, too small wages, poor homes, no amusement. They help the poor child and give no thought to the causes which have made him poor. They have no vision of social justice; they have no message for the common people. Until the Protestant churches have that vision which inspires men to a new sense of the brotherhood of humanity they will never 'get back to the people.' They will never reach the poor or the foreigner, or the Jew, or the negro."

GREAT INVENTIONS

Most people, if asked who invented the steam-engine, would answer, James Watt. Years ago a favorite picture in children's books was one of a chubby little lad seated in a chimney corner, with his chin resting on his hand, and gazing at a teakettle which was boiling on the hob with steam raising the cover, and this the text used to say was the birth of the steam engine. But although it was James Watt who showed the way for the economical and most efficient way of using steam to produce power, he was not the first by any means to devise a plan of employing it. Indeed, it was when he was repairing a steam engine that his great improvement suggested itself. We have no means of telling when the mechanical application of steam originated. Possibly its use may have been very ancient and have been forgotten. It seems difficult to suppose that the men, who accomplished such great things in prehistoric times would not have thought to employ steam for some practical purpose. Hero of Alexandria, writing about 150 B.C., describes a steam engine, in which the vapor was used to drive a small turbine by its direct projection upon it. He also describes an ingenious arrangement whereby steam was used to open and close the doors of a certain temple. It was a very simple affair, but its principle was the same as that underlying all steam engines, namely that when water is heated it is converted into steam, which occupies a far greater space than did the water itself and that as the steam cools it is condensed. That is all there is involved in principle in a steam engine. Everything that has been accomplished since the days of Hero are simply devices for employing to the best advantage this fundamental fact. The door-opening device was used for various purposes, although chiefly as a toy for adults and no improvement was made upon it until A.D. 1601, when Giovanni Battista della Porta added a little to its efficiency. Fourteen years later a device was invented for lifting

water, the principle of Hero's engine being used with della Porta's improvement. The Marquis of Worcester suggested some further improvements and made a working engine, and one of about 2-horsepower was built, but it was not a commercial success. In 1698 Thomas Savery designed a pumping engine and received a patent for it. This machine did not drive machinery, but depended for its efficiency in pumping upon the vacuum caused by the condensation of the steam. In 1678 Jean Hautefeuille invented an engine in which a piston was raised by an explosion of gunpowder and fell again by its own weight, and in 1690 Denis Papin applied the use of steam to raising a piston. In 1705 Newcomen made an engine which worked a piston, which very shortly after came into pretty general use for pumping out mines. A lad named Potter, whose duty it was to turn on and off a stop-cock, being both lazy and ingenious, devised an arrangement whereby by means of a string the engine itself turned the cock, and thus produced the first self-acting engine. Newcomen's engine with this device improved went into common use in collieries.

In 1763 James Watt was engaged to repair a model of one of Newcomen's engines, and he was impressed with the loss of time, fuel and power by the condensation of the steam in the same vessel in which it was developed, and he planned an arrangement whereby the steam was generated in a boiler and condensed in a cylinder. He also provided a means of keeping the boiler constantly hot. Substantially Watt's great invention was the condensing cylinder. Watt made further improvements and took out many patents. Among other things he invented a steam locomotive for ordinary roads. He was thus the pioneer of the automobile, although he did nothing commercially with his invention. He confined his attention chiefly to the making of pumping engines, in which field he, with his partner Boulton, held the field for many years.

About the close of the eighteenth century there was a good deal of experimenting in the application of the steam engine to purposes of water transportation, but the first practical steamboat was built by William Symington in 1802, a tug called the "Charlotte Dundas." It was used on the Forth and Clyde canal but was abandoned, because the waves created by it injured the sides of the canal. In 1807 Robert Fulton, who had been unsuccessful in his experiments on the Seine, made a practical steamboat on the Hudson. He used a Boulton & Watt's engine. In 1812 the Comet, a passenger steamer, went into service on the Clyde.

The application of the steam engine to land transportation followed very shortly after the demonstration that it could be used successfully in boats, but all efforts were failures until George Stephenson built the Rocket in 1825 and showed its usefulness upon the road from Stockton to Darlington. Railways preceded the locomotive. Indeed, the Stockton-Darlington road was intended to be operated with horses, although its far-seeing builders took authority from Parliament to use other means. Steam had before this time been used to transport cars in collieries. The Rocket made 15 miles an hour on its first trial trip. So satisfactory was it thought to be that a passenger coach was built to carry six people inside and fifteen or twenty outside.

From these small beginnings in railway and steamboat transportation has grown all the wonderful development, which plays such an exceedingly important part in our Twentieth Century civilization. Here let a point be noted. Two thousand years ago, at least, the people of Europe knew that steam could be utilized as a motive power, but of its possibilities no one seems to have dreamed. Yet that period in the history of the world was not unproductive of work in testifying to the mental and physical powers of men. Many and great were the triumphs achieved over material things. Many and brilliant were the triumphs of intellectual genius. But the inventive faculty seems to have been in abeyance. The new appliances introduced into Europe after the Middle Ages came mostly from India and China. Among these may be mentioned three that have already been spoken of in this series, gunpowder, the mariner's compass and printing. Probably also a fourth may be included in this class, namely the manufacture of paper. This remarkable departure in human activity followed upon the establishment of religious and political liberty.

The Birth of the Nations

XXVIII.
(N. de Bertrand Lugrin)

The Irish—II.

During the seventh century the coasts of Britain, France and Spain were harried by the depredations of the Norsemen, the inhabitants of Norway, Sweden and Denmark. This heroic race of men compels our admiration in spite of the fact that the large majority of them were pirates pure and simple, and worked great havoc in whatever countries they gained a foothold. But they were so fearless, so strong, so impossible of subjugation, that the tales in which they figured make thrilling reading indeed; and it is a matter of pride with most of us to know that in our own veins runs a little of that blood which long ago belonged to the northern Vikings, who lived their lives

bravely and purely according to their ideas of right, knew how to die nobly, even gloriously. Their own country for the most part was frozen and barren, and, as population increased, the Norsemen began to look about them for new lands to colonize. Ireland was chosen "for its charming situation and mild climate, and its great fertility and beauty; Ireland is the best of the lands," wrote the Danes, "with which we are acquainted, although no vines grow there."

So down from the North Sea they came in their boats of walrus hide, skilfully navigating these frail barks through the stormiest waters. They anchored in the bays, and, to make their position secure, before venturing to make war they fortified some small island or precipitous rock near the sea which they made their headquarters during their stay.

We are told that the great defect in the Irish political system was its want of centralization. While the Ard Righ was the supreme monarch, the office was purely nominal as far as the greater part of the country was concerned. Very often the provincial kings were at war with him and at the time of the first invasions of the Norsemen, Ireland was disturbed by wars between rival factions. The Hebrides had just been taken possession of by the invaders when they turned their attention to the Irish coasts. They came at first only in comparatively small numbers. It is to be inferred that the very name of the Norsemen was enough to excite the most unreasoning fear for the moment they landed in most countries and began their attack people fled before them, offering little or no resistance. Towns were plundered; the churches robbed of their wealth; monasteries destroyed and schools burnt, and many people put to death. Ireland, which had not experienced any trouble from them as had Germany, Belgium and France, showed a disposition at first to repel the invaders. The chieftains called their clansmen to rally round them; the bards sang war-songs to instil within the men's breast the spirit of battle; harpists played their most stirring melodies, and in many cases the people responded and fought against the enemy so fiercely that they were driven back to the sea and compelled to take refuge in their boats or behind their fortifications. So long as no large fleets came, the Irish were comparatively able to keep away the marauders. But new expeditions kept continually arriving and by and by the Norsemen concentrated their forces and sent a large number of ships and men to plunder the island. Thorvald, the leader of the new expedition, which landed on the northeast coast and was immediately joined by all the Scandinavians already established in the country.

With shouts and song the great army of Norsemen advanced towards the south. Everywhere the terrified people fled before them. When Armagh was reached its cathedral and monasteries were plundered, and when Foranan, the primate, fled, the "pagan sea king," entering the cathedral, seated himself upon the primatial throne and had himself proclaimed archbishop. He had shortly before devastated Clonmacnoise and made his wife supreme head of that great ecclesiastical centre, celebrated for its many convents of holy women."

Thorvald, in order to subdue the nation, saw that he must have military stations, and as it was impossible to build on land he set them in the interior lakes, dividing some of his men among them. As Ireland up to that time had possessed no cities worthy of the name he employed his troops in the south in building them, or in enlarging what few were already established. While they ceased all warfare and all work of destruction, the Irish chronicles tell us that they thrust many indignities upon the people. They would not allow the Irish lords and ladies to be accorded the honors to which their rank entitled them, and even restricted them to the matter of their apparel, not permitting them to wear jewels, silks and laces, such as they wore themselves, and imposing upon them in a thousand unpleasant ways, so that the whole of Ireland was at length aroused to a feeling of deep indignation. Kearing wrote: "When the nobles of Ireland saw that Thorvald had brought confusion upon their country, and that he was assuming complete authority over themselves, and reducing them to thraldom and vassalage, they became inspired with a fortitude of mind and a loftiness of spirit, and a hardihood and firmness of purpose, that urged them to work in right earnest, and to toil zealously in battle against him and his murdering hordes."

United the Irish people proved no mean foe; they won many successes and finally took Thorvald prisoner and put him to death by drowning. They then attacked the Norsemen in their towns and massacred many within the walls. After winning many battles they drove the enemy almost entirely from the country, so that only a few strongholds like Dublin remained in their hands.

But the Norsemen were not conquered and returned again and again though they acted with more prudence having been taught the force of Irish arms when the national spirit was aroused. The following extract will describe their second invasion:

"The plan adopted by them was to equip three captains, sprung from the noblest blood in Norway, and to send them with a fleet to Ireland, for the object of obtaining some station for purposes of trade. And with them they accordingly embarked many tempting wares, and many valuable jewels—with the design of presenting them to the men of Ireland, in the hope of thus securing their friendship.

(Continued on Page Nine)

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