

per Park Lodge, and the intervals may be occupied in motoring, riding, hiking, golf, tennis, swimming or dancing.

Leaving Jasper early the following morning, the party arrives at Mount Robson at 8 o'clock. Sufficient time is given at this point to let the party get a good view of the "Monarch of the Rockies," towering 13,068 feet high and eternally snow-capped. That this sight alone is worth travelling the many hundreds of miles to see, is the consensus of opinion every summer. This sounds a bit exaggerated, but the most seasoned travellers admit that nowhere is there a sight which is so majestic looking and awe-inspiring as the famed Mount Robson.

Stops are made during that day and the following at such interesting points as Bulkley Gate, one of the many natural wonders of that district; the Indian village of Kitwanga; Terrace, the home of the large strawberries; Sunnyside cannery; then Prince Rupert. Owing to a change in the Canadian National Steamships schedule, the special train this year will arrive at Prince Rupert at 3.30 o'clock in the afternoon, and, as the boat does not leave until six, the party will have sufficient time to take a drive around that interesting port.

Then follows 550 miles cruising through the Norway of America, than which there is no more delightful trip in North America. Calls are made at Ocean Falls, Powell River and other interesting ports en route to Vancouver, where the party disbands after a drive around the city. A bit more than six days is occupied by this tour in special train and steamship from Winnipeg to Vancouver, and the privilege of returning the same way or completing the triangle direct from Vancouver to Jasper by rail, which is a pleasant twenty-four hour journey following the Fraser river for many miles.

"DAVIS"
in the States
"DERBY"
in Canada



HON. A. P. McNAB

G. H. YULE

MEN WHOM SASKATOON SHOULD BE PROUD TO HONOR
ON TUESDAY, JUNE 2nd

LEAVES FROM A STUDENT'S NOTEBOOK

The object in presenting these extracts and comments is to suggest subjects for conversation and discussion; to stimulate interest in problems of social importance; to serve in a modest way as a guide to book buying and study.

A Layman in the Pulpit

Nothing in all the world is more certain than that the religion of compulsion had been tried out and failed when Jesus came with a message that swept like a breeze of fresh air over a parched land. I have little disposition to enter upon the clerical preserve of dogma (the story of Basil and the cook is not quite forgotten); but in the face of the Great Clerical Enclosure with which we are faced, laymen are compelled to discuss these issues, at least so much of them as affect human conduct. Perhaps after all my interpretation of the nature of the message of Jesus will receive general acceptance, differences arising only in its application. In brief, then, it is this: Jesus challenged the political religion of his day (and of all days) with the doctrine that each individual is responsible for a life that is eternal (his or her own). The individual alone, not society, not the state, has a soul and is responsible to God for it. Responsibility involves freedom to choose right from wrong. That, it seems to me, was the first plank in his teaching. For those who are more concerned about the good of others than their own, I hasten to add that the second plank deals with that very subject. Evil is to be overcome by the practice of those virtues which Jesus in his life exemplified. Here lies the essence of the difficulty that has followed us all through our thesis. It is easier for human beings to prohibit than to exemplify; it is human to leave the beam and cast out the mote; it is within the group spirit to make a Cult of the Motes. And the difficulty is very real. Jesus well knew its reality to humanity. In fact his two first planks would be ineffective were it not for a third—a promise of Divine Grace for those who followed him. The nature of Grace I leave to the clergy to explain; although in effect they deny its sufficiency by turning to physical coercion; its existence they may deny only by a denial of the divinity of Christianity.

To ward off, if possible, any misunderstanding let me say (1) I am not holding that these three planks are all there is to Christianity; (2) I am holding they are sufficient to lead mankind to its highest conceivable stage on earth. Perhaps my caution is unnecessary, perhaps I have only stated what everyone believes; perhaps we differ only as to the virtues exemplified in the life of Jesus. As we have found the germ of our ailments, now it seems to me we shall find in his life and teachings its cure—Charity. That was the greatest of virtues in the message delivered and the life lived nearly two thousand years ago in the foundation of Christendom.

It is for Charity I hold this brief. (A self imposed one, and I shall not blame anyone for saying I hold it for the sins it covers). I am far from suggesting a new religion, all I ask is for a restoration of Charity to the old one and I plead for it because the land is again parched by compulsion.

I confess I cannot tell you what Charity is; but for that matter I cannot tell you what eternity is. I can tell you some things about eternity; I can tell you what eternity is not. But that is all. Today, in the worship of gods of ink and vapor, we have lost even the old meaning of the word Charity. We have implied by it does to the poor, or at the best, the help of those who cannot help themselves. It does mean that, and it means more.

Charity may entail sacrifice; self-sacrifice; never the sacrifice of others. It may entail that

self-abstinence which the churches would compel, but not necessarily so. Jesus came in an age of intemperance; and yet he came not fasting (that was John the Baptist); the Son of Man came eating and drinking, and he shared the good things of life with sinners. They came to sit at his table and they dined together, and under the sunshine of good fellowship we may assume they were healed. That was the effect of Charity. The Pharisees who had mistaken austerity for piety, and knew nothing of Charity stood apart, aghast.—From *The Commandments of Men*, by W. H. Moore.

Child Culture or Housework?

The body politic consists of persons who work for one another in widely specialized labors. They are paid, each for himself, but the work they do, the thing they make, is for others.

No one can be a member of society without some kind of social service. Those persons found among us, not socially serviceable, are either passive as parasites or virulent as disease.

The fact that half the people in the world have been kept at the primal level of domestic service has not wholly deprived them of usefulness, but has prevented its full development. Its effect upon man has been to keep him in his nonage, a big, strong creature, but unweaned. He remains childish, unwisely self-indulgent, passionate, and uncontrolled. He is fonder of play than of work. One of the most startling proofs of our peculiar warped condition is in the immeasurable interest men take in their little games, children yet, despite years.

It will be no easy matter to change a condition so long established, older even than civilization. But we have at last outgrown chattel slavery; there begins to be some recognition of "the dignity of labor"; and women are increasingly restive under the level restriction to one grade of service. The natural urge toward specialization, the pleasure of using individual talents, and being paid for it, is bringing more and more women from domestic service into social.

But domestic service suffers. Our home, as it has been, requires the complete devotion of one woman at least, and more if the man can afford it. These women who are escaping from the home are not doing much to improve it. It is perhaps natural that they should wish to leave altogether the work they have done so long. Nevertheless, that work, so far as it applies to children, is theirs forever.

They have no right to shirk their task, but they have a demanding duty to bring it up to the level of our civilization, to make it a high social service. So far as domestic service included child service it cries aloud for specialization and will get it. So far as it deals with man service, he will cry aloud for his house-mother, but in vain.

The women of our time are right in resenting their restriction to the primitive activities of the kitchen and nursery. They are traitorously wrong if they fail to perform those duties better.

It is the work of mothers to care for children, and it is to the disgrace of modern motherhood that so many children are improperly cared for. This is not to be done by trusting to primitive methods suitable to solitary animals; it calls for human motherhood, which is social service.

It is the work of mothers to feed their children, and similarly it is a disgrace to modern motherhood that they allow so many children to grow up ill fed, and millions to die by famine. Again this is not a matter for solitary primitive mother-

MEIGHEN PAPERS, Series 3 (M.G. 26, I, Volume 129)

PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA