

Volume X.

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Westminster Review

*The Social, Educational and Religious Monthly
of the Canadian West*



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Social Betterment, Educational Enlightenment,
the Upbuilding — in City and Church and State
— of Christian Government, and the Develop-
ment of Spiritual Life

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WESTMINSTER REVIEW

D. A. CHALMERS, Managing Editor

Published at Vancouver, B. C.

SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,
AND RELIGIOUS LIFE.

INDEPENDENT IN POLITICS

VOL. X.

JANUARY, 1917

No. 5

Editorial

Political "Growing Pains"

To the independent citizen who wishes to see the business of the Government of British Columbia well under way, the recent by-election in Vancouver, due to a difference of opinion within the Liberal Party itself, may have come as an objectionable interruption and disappointing perplexity. To earnest partisans of the Liberal Party the occasion of the election must have been a grief, just as their political opponents may have found a secret satisfaction in what so early after the general election, implied division in the ranks of the party.

We venture to believe that neither disappointment on the one side nor silent jubilation on the other will be found warranted by an independent analysis of the situation, and—the passing of time. On the contrary a calm, impartial review of the circumstances gives evidence of healthy growing pains among politicians.

The cause of the opposition last month to the Hon. M. A. MacDonald's re-election as Attorney-General goes back to the allegations of "plugging" in connection with the by-election last Spring and the proceedings that followed. The origin and development of the alleged plugging scandal may be fully exposed one day, and all citizens who wish to see British ideals about the ballot maintained above suspicion throughout the Empire will rejoice in the exposure, no matter who the guilty ones may prove to be.

In the circumstances it was not surprising that the independent voter concerned about doing the right thing found it difficult to decide how to cast his vote. No one wishes the administration of justice to have associated with it any man or men whose character or conduct is the least in doubt; but on the other hand, no British subject worthy of the name cares to run the risk of giving anything that would savor of, or be tantamount to, a verdict of "guilty" against any man without a fair and impartial trial first being accorded. For the electorate to have rejected the Hon. M. A. MacDonald after the Premier had seen fit to appoint him to the post of Attorney-General, would have been equivalent to pronouncing sentence without trial.

On the other hand, many who do not wish to believe or harbour any ill of the Attorney-General may have questioned if, as a matter of public policy, his appointment might not have been better delayed for a time—pending a certain investigation. This class, who might not go all the way with Mr. D. E. McTaggart's judgment in the action taken (nor be attracted by the political reputation of one or more who ranged themselves on his platform) would have no doubt about the sincerity of his motives.

There are many men who, without political or other "pull" would never emerge from the mass or even be heard of in their own community;

but in the long run a man's adherence to principle and the appeal of his personal character alone may win recognition. We believe there are those who would be drawn to support Mr. D. E. McTaggart (as others were influenced to do business with his brother, the late Mr. L. L. McTaggart) solely because of the conviction of his sincerity and trustworthiness.

It was unfortunate that Mr. M. A. MacDonald should have had to face another election. But as one protesting for a principle, and not against a personality. Mr. D. E. McTaggart cannot fairly be condemned. The Hon. M. A. MacDonald bore himself with such good spirit in the fight that even his antagonists should rejoice if investigation proves that there has been no justification for the allegations or insinuations which, it should be remembered, followed a political victory won by him—a victory which was afterwards read as “the hand-writing on the wall” by his opponents.

Having lodged his protest by his action in opposition, and having fought for independence within the Liberal Party of British Columbia, Mr. McTaggart and those who think with him may, without shame or hesitation, maintain their allegiance to the Prime Minister and the new Government, and be alert to support them in progressive legislation.

Mr. McTaggart's independent stand may be likened to “growing pains” in the body politic, and as such held a sign of health for which those citizens who, in the final issue, put the man before the party, will be thankful. We believe it is a good thing for British Columbia and for the present Government that there are young men connected with the party who are ready to risk their political life and party prospects in a fight for what they hold to be the right. No doubt among political parties it is not uncommon for disaffection to follow the withholding of political favours; but when a young professional man of political prominence, for the sake of his convictions, deliberately endangers his chance of place or power in a party, even those who disagree with him should recognize his action as worthy of respect.

* * * *

The Half-Holiday Changed but Not Settled

After such a substantial majority had six months before favored Saturday for the half-holiday, the polling of a majority against it this month was a surprise to many. If it be alleged by one side that the change was the result of experience of the inconvenience of Saturday afternoon closing, it may be maintained with equal force of reason by the other that a six months' experiment did not provide a fair test.

The promoters of the fight against Saturday closing certainly chose the psychological moment for the second vote. Unhappily for those who believe that Saturday is the best day for a half-holiday, Christmas and New Year's Day fell on Monday this year. Nevertheless, we are of those who believe that it is just a matter of adjustment, and that with a trial of a full year or more, even those who always wish their own interests to be considered first would have become reconciled to Saturday closing.

Only one thing seems certain at present—that the matter is not finally settled. Wednesday afternoon does not commend itself to the wholesalers and they are claiming exemption. Perhaps we shall see a compro-

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mise arrangement tried, whereby Saturday afternoon closing shall obtain from four to six months of the year—(why not from April to September inclusive?)—and Wednesday during the other months. Such procedure, if fairly tried for a year or two, would probably lead to the question again arising—why not Saturday afternoon closing all the year round?

It need not be forgotten now that among those who favour Wednesday instead of Saturday closing there is a section who wish no afternoon closing at all, and who would advocate a course which to those accustomed to British practice savors of the unattractive continental or American course of six full days. It might be a nice subject for debate as to how far that system is responsible for the "open" or "continental" Sunday. As has been pointed out before, the natural sequel (as we sought to emphasize when dealing with this subject some years ago) to that six full days' work and one day's leisure is that the seventh day is devoted mainly or entirely to bodily recreation and "harmless amusements" (?).

It may be argued that those who have businesses of their own should be at liberty to work at them as they think fit for six days (and six nights too, if they choose), but it will be generally agreed that five and a half days (of eight hours) per week is long enough for the average man to be under obligation to serve in shop, office or factory. Those who have done such service year after year—for another or others—may hold that it is too long. "Working for a *living*" on the part of the assistant, and the amassing of dollars on the part of the master, is not, or should not be the end of life even in this present world. If we believe that all men have mental and higher faculties to develop, and that home and social life have claims on their time, we will be on guard not to be carried away by arguments which are based merely on big trade profits.

We sympathise with those who, when they had just had time to appreciate the boon of a half-day for rest and recreation at the weekend, have had it snatched from them.

Though the reaction of the second half-holiday vote—whether or not "soldiers' wives" were responsible—suggests revolutionary methods, we believe that in the evolutionary treatment of this question all shop assistants no less than other workers, will ultimately get at least a half-day apart from Sunday. Meantime one result of the division of opinion about the day to be selected, and the consequent action and reaction, is likely to be the stopping of "late nights" of the kind all too common in the past. It is simply a matter of habit—and of bad habit—that shopmen should be asked to wait on customers till ten or eleven o'clock *any* night of the week; and if there *must* be a "late night" (which many may question) before a holiday, or at any other season, eight or nine o'clock should be late enough for any man to be under obligation to remain at the service of his majesty, the Progressive Public.

If the change of the half-holiday pro tem. leads to a revision of the whole matter of working hours, and well-considered treatment of the question, the present disappointment occasioned to those who believe that the change from Saturday was a retrograde step will not have been in vain.

Our Education

I.—An Indictment

(By W. H. Bridge)

No observer, unless he were a government official, could fail to see that there is something wrong with our education in British Columbia. The objective of education is character, and such character as makes for wise and healthy parenthood and capable citizenship. We are not satisfied that our boys and girls at the leaving school age are rightly set in these directions.

As regards parenthood, or a better phrase, *Home-making instinct*, there is much to be desired. On the practical side the children in many parts of the country are well developed: the *ability-to-do* is there. There is, however, a notable instability of *will-to-do*. Again, individually the qualities are good: the children well intentioned, good natured and sensible. But, strangely enough, in the "bunch" the lower qualities prevail. We had experience in working a boy's Club. There were no really bad boys or individually unmanageable amongst the crowd: but once they got together they were incorrigible. The dominating group instinct was destructiveness. The result in one town we could name, a town of comfortable homes and a general level of decent home life, is an incredible amount of damage done to property every year by the boys. No unoccupied dwelling or store is safe.

Our conclusion, observing the anomaly between the individual boy, or girl, and the "bunch" is that our education fails to develop the *social* qualities, the sense of communal responsibility and corporate honesty. This refers to the early teen-age. In the case of the advanced adolescent the defects are equally noticeable. The sense of vocation, a right ambition to attain, the will to accept public or social responsibility, the desire to know, the passion for the "four square" deal and moral indignation against injustice, these are qualities hard to find. The strongest motive is the desire to "have a good time." Boys and girls still in their teens frequently marry with no other consideration in view, and entirely unequipped as regards the knowledge of parenthood. That there are not more domestic tragedies than there are may result from the easy-going temperament of the young people, and the lack of any exalted views. As they do not dream of what might be, they are contented with things as they are. But so are cabbages! Undoubtedly these young people are healthy begetters of children. One question, however, whether they will succeed in wisely guiding the character development of the children they beget. The daily complaint of parents, and it is an abject confession of unfitness for parenthood, is: "I can't do anything with Jim—he takes no notice of what I say." And Jim may be 4 or 8 or 15: it's all the same. And Mary is nearly as difficult.

There is something wrong with the parent and the children in such cases. And there is something wrong in the education that fails to inculcate love and reverence for authority and the willingness to serve. This situation in the home will find its expression in the city and in the state. If there is not the loving will to serve the parent there can be no will to serve the city or the state. And if that is lacking the city and state will always be in the hands of the cleverest grafters. The sequence is simple and immediate. The failure of the smaller social group spells the destruction of the larger.

You cannot make the Government of the Province clean, wise and progressive until you raise a generation whose homes are such. So long as our educational system turns out incipient men and women whose life motive is "to have a good time," who have no vision of a nobler manhood and womanhood, no passion for righteousness and service, we cannot expect to see capable citizenship or clean public life.

I would sum up the indictment against our educational system by saying: It sends boys and girls out into the world without any special qualification or bent towards any industry, trade or profession; it sends them out despising knowledge, contemptuous of authority, ignorant of God and their own physical and moral nature, unwilling or unable to stay with the long job, unwilling to accept social responsibility and desiring chiefly to make easy money and to enjoy ample leisure.

Destructive criticism! In a succeeding article I propose to offer some constructive suggestions.

The Liquor Men's Revenge

A New Light on the South Vancouver Election.

Whatever the press may say regarding the former Reeve's policy and its effect on the result in the recent municipal contest in South Vancouver, there is only one opinion amongst those who supported Mr. Winram, and that is arrived at after allowing for a lack of political sagacity on his part which caused him to neglect organization.

Their opinion is that the liquor interests won the election for Reeve Russell. During the year of office served by Mr. Winram, he was instrumental in abolishing the only saloon in the municipality. His opponent, the present Reeve, publicly denounced him for this act which drove (so he claimed) a respectable citizen out of the municipality. Quite openly Mr. Russell played for the liquor vote and support. He got it in full measure. On the day of the election there was a member of the Tulk family round the main polling station with other helpers. Strange to say, the liquor vote was polled at another section and the former Reeve unfortunately had no scrutineers at work at all. The result was a victory for the liquor interests, of local importance only, as the military commentators say, but enough to reveal that reactionary forces are still alive. It is a needful reminder to the friends of the Prohibition movement that "eternal vigilance is the price of safety" and of victory.

If carelessness may be charged to the local reformers, what must be said of the newspaper which is recognized as the organ of the Prohibition movement?

Its local representative knew the situation and was watching the election closely.

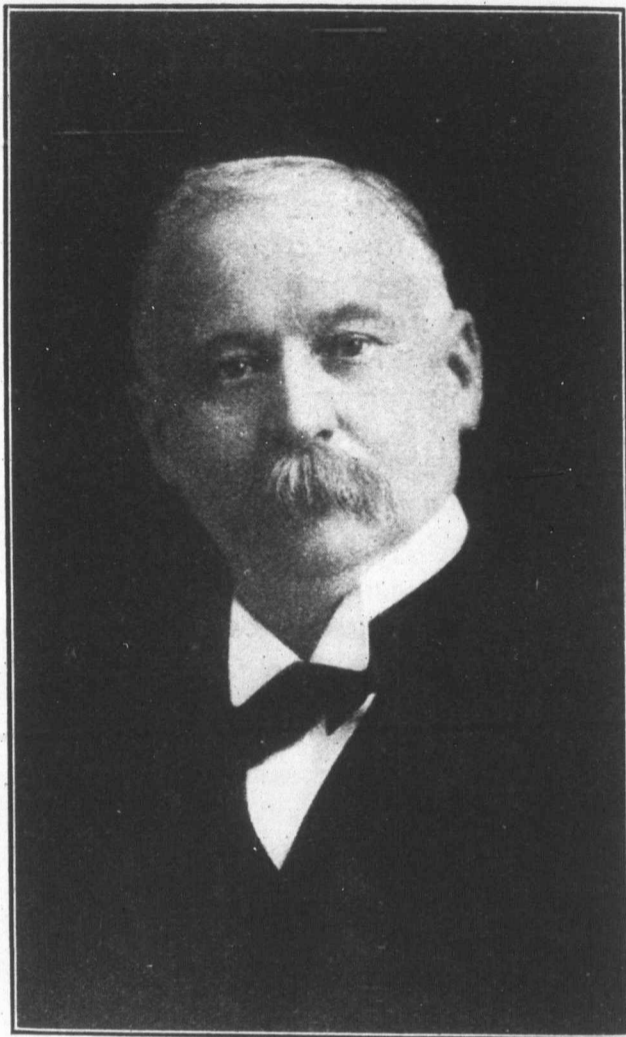
He knew that the "respectable citizen" who had held the Gladstone Hotel license was working for Mr. Russell. And by this time he knows that there is a great likelihood of this zealous supporter getting his reward. A reference to the files of the "World" during pre-election days in South Vancouver will show whether the prohibitionists were warned of the menace which existed. Even now it is left to men outside the movement to warn prohibitionists that the new Reeve has recommended a man of his own stamp to the Government for the License Commissionership.

The narrow margin of the Reeve's victory in spite of the help of the liquor men, goes to prove that the aggressive assistance of the Prohibition organ would have turned the scales in favor of clean administration.

B. M. T.

Western Canadian Church Notes

(By Rev. J. Richmond Craig)



THE LATE MR. JAMES BEVERIDGE

The death of Mr. James Beveridge removes one of the landmarks of Presbyterianism in British Columbia. As an elder in Kitsilano congregation, a member of Westminster Presbytery, and a Governor of Westminster Hall, Mr. Beveridge was indefatigable in his energy and untiring in his enthusiasm for the cause of Christ as represented by the organized Church, and his name will, for all time, be inseparably connected with the story of the rise and progress of our Church in this Province.

Mr. Beveridge was an elder worthy of the name. He took his fair share, aye and more, of the work of the Church, and as "Chairman of the Board," did yeoman service for the local college. His business took him into all parts of the Province, and the first thing he usually did upon arrival at a town or village was to find out where the missionary lived. Mr. Beveridge was always "good" for a sermon, if he happened to be staying over for the week-end anywhere.

The ordination of D. R. MacLean into the charge of Hazelton, which took place in Prince Rupert during the summer of 1911, was a red letter day in Mr. Beveridge's life. He took a principal part in that interesting ceremony, and was never happier than when relating such

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experiences in connection with the Home Mission work of our Church. For him to live was Christ and Christ's work. Oh, that British Columbia had more elders of the stamp of character of Mr. Beveridge!

* * * *

The reference to the long and faithful service to the Church of Mr. James McQueen, made at last Presbytery meeting, was timely and beautiful. Mr. McQueen's long and honored connection with the city and every good cause therein, is something of which Westminster Presbytery is justly proud, and the sincere hope is expressed that he may be long spared to us as "A Father" in Israel.

The call presented by the Eburne congregation to Rev. E. G. Thompson, M. A., of Sapperton, brings a long interregnum to an end. Mr. Thompson has been some eight or nine years in Knox Church, and after such long and faithful service, it is questionable if his people will be willing to release him. However, Eburne is a field that presents great opportunities to an energetic man, and should Mr. Thompson accept, great things will be looked for from his new sphere of labor.

Dr. H. W. Fraser, of First Church, is spending a few weeks in Calgary. The esteemed minister of First Church likes the snow. He is a "down-Easter."

The discussion on "The overhead charges motion" introduced by Rev. F. W. Kerr at last Presbytery will doubtless evoke discussion at next meeting. It is a step in the right direction, and should have the loyal support of the fathers and brethren. An operation for appendicitis if performed on the Presbyterian Church in Canada at the next General Assembly would give a wonderful measure of desired relief to the whole of that ecclesiastical system.

(By Rev. A. E. Roberts)

Rev. Hugh Dobson, Field Secretary of the Department of Social Service and Evangelism of the Methodist Church, is spending a few weeks in British Columbia in the interest of his work. He has brought his family with him and they will reside in Vancouver during the time that Mr. Dobson is in the Province. Mr. Dobson has given addresses each evening in the week and preached twice on the Sundays that he has been in British Columbia, and his programme of future engagements calls for continued strenuous work. His address on "Social Reconstruction, During and After the War," is causing a great deal of favorable comment and he is doing splendid work in stirring up Christian people to renewed activity. It is hoped that an opportunity may be afforded for Mr. Dobson to show a fine Social Service exhibit that he has with him. The Social Service councils of the cities of the Province are endeavoring to arrange dates and places.

The Methodist Sunday School Rally held in Mount Pleasant Methodist Church on New Year's day was remarkably well attended and the enthusiasm of the meeting was great. The Band of the Irish Fusiliers added much to this enthusiasm, and the address by Rev. A. E. Hetherington, B. A., B. D., was forceful and interesting. Greetings were exchanged with the other cities of Canada where similar rallies were being held, and from Montreal to Victoria telegrams were exchanged.

The Methodist Churches of Greater Vancouver are preparing for Missionary Anniversary services on February 11th and much interest is being taken in the event.

Book Review

Steps Into the Larger Life (Studies in the Lord's Prayer) by Rev. John Mackay, D. D., Principal of Westminster Hall, Vancouver, pp. 57. One of the growing tendencies in these days of national trial and personal sorrow is the deeper yearning of the soul for comfort and assurance in the love of God. Chaplains at the front and leaders in the centres of activity declare that the power which alone attracts and holds the devotion of men in daily temptation and danger is that which flows out of communion with God. The observance of the Lord's Supper on the battle field brings a message of comfort and inspiration even when the human voice fails. The Church is being called into the inner sanctuary of her Lord to behold anew the mystery of His passion.

Principal Mackay's book is the outcome of this deeper yearning. As a study of the Lord's Prayer each petition unfolds some aspect of the spiritual life. The plan is as follows:—Our Father—*Attunement*; Which art in heaven—*Apprehension*; Hallowed be Thy Name—*Adoration*; Thy Kingdom come—*Aspiration*; Thy will be done—*Acceptance*; Give us this day our daily bread—*Petition*; Forgive us our debts as we forgive our debtors—*Confession*; Lead us not into temptation, but deliver us from evil—*Intercession*; For Thine is the Kingdom, and the Power, and the Glory, for ever. Amen—*The Doxology*.

The method followed throughout is, first, a careful study of the text, then a series of quotations voicing the convictions of others, closing with an appropriate prayer. It is enough to say that the Principal is at his best in the treatment of his great theme, the quotations are admirably chosen and the prayers in keeping with the exalted vision of the Master.

This book as an inspiration toward a deeper Christian life ought to find its way into every home. It has an additional interest when considered in connection with a movement to establish a Bureau of Devotional Research. This is an attempt to encourage Christians to study and deepen their spiritual experiences and to place the results at the disposal of the Bureau with the object of encouraging others. Henry Drummond's paper on the diagnosis of the spiritual life led to blessed results. If this movement succeeds there is no reason to doubt that a larger spiritual power will fill the Church. The Principal invites those interested to co-operate and to this end has prepared suitable instructions, which will be sent to any who request the same.

W. H. SMITH.

Notes and Comments

(Rev. R. G. MacBeth, M. A.)

The Forum

A recent meeting of the Forum in Vancouver seems to have been used by the principal speaker as an occasion for eulogy of Robert Ingersoll, who for some years was the leader of infidelity on this continent. Ingersoll had some brilliant gifts, but he has few followers in our day, and he founded no school of thought. His infidelity was a handicap and by reason of it he failed to reach any position of influence. Once, when he was asking, "Can anyone tell me anything that Christianity has ever done?" a lady near by gave him the unexpected answer: "Yes, it

kept Ingersoll from being Governor of the State of Illinois!" And some years afterward, when Republican headquarters allotted Ingersoll to campaign in the Dakotas, they got the message by wire: "If you can not send us a man who believes in God, we will run this campaign ourselves!" Ingersoll used to spell "God" with a small "g," but he found out that it would take more than a trick in orthography to blot God out of the consciousness of men. The present is a poor time to promulgate a creed of despair, and the Forum can find better subjects than the one above mentioned. It is interesting to note that Ralph Connor in a recent address in Winnipeg, after a year at the front, said there were no atheists in France or Flanders now.

Peace the Ideal

There is a steady stream of peace talk throughout the world, and however much we understand that a lasting peace can only come on certain conditions, every lover of humanity will say, let the peace talk go on. It may gather such impetus that even Germany may be forced to concede much to the demands of the masses of her own people. No abortive peace should be sought, but no right-thinking man can settle down satisfied with the prospect of war as the only means of settling disputes. There is a better way and this murderous conflict will compel the world ultimately to find it.

Missionary Pathfinders

The passing of the Rev. John McDougall in Calgary removes another of the pioneer missionaries who helped to blaze the way for the advance of civilization into the wide West. When one tries to estimate the value of the work of missionaries, he has only to recall the names and the labors of the immortal phalanx, who, scorning mere worldly gain, kept the idea of God and the Unseen vivid in the minds of men in a materialistic day. No wonder Earl Grey, when Governor-General of Canada, after studying the life of the Rev. Dr. Robertson, stopped over a day in Winnipeg that he might go and lay a wreath on the grave of that hero in the Kildonan cemetery. "He was one of the men," said the Earl, "who prevented this country from being 'the Wild West.'" As a matter of fact, we have never had a "Wild West" in Canada, and students of history give the missionary influence the main credit for this unique record.

Prohibition

There is some anxiety as to the outcome of the soldier vote on the prohibition issue. The whole matter requires the searchlight. It is a thousand pities that the voting on this question did not close when the election was decided in September. The suspension of the prohibition ballot gave an extraordinary opportunity to the liquor forces, which constitute the most insistent and utterly unscrupulous element in political life. If, through improper manipulation and wholesale misrepresentation, the referendum has been lost abroad, Mr. Brewster will be well advised to follow the example of Premier Hearst of Ontario and put prohibition on the statute book with the privilege of referendum after the war. This could be justified by the fact that the people at home who knew all the facts, gave a majority of 6,000 for prohibition. The country is bleeding enough without the deadly leech of the liquor traffic fastened on its body. In the meantime, however, we refuse to believe that enough of the soldiers could be misled into voting for the continuance of the crime of the liquor evil.

School Boards

The election of a lady to be Chairman of the Vancouver School Board will no doubt have a humanising influence on that somewhat turbulent body. Differences of opinion and open discussion are legitimate and even healthy, but personal animosities should have no place in a body which has such vital relations to the homes of the people as the School Board. It is, in fact, the most important representative body in any community's civic life and nothing could be farther from the truth than the somewhat common notion that anybody will do for a School Trustee. The office is one that calls for our best men and women. Our School Board has plenty of ability—the main thing is to put it to work on the real business of school administration.

Canadians All

Premier Gouin of Quebec, and a company of his fellow citizens from that Province, are campaigning in Ontario in the interests of a "bonne Entente" between those two Provinces. No doubt their intentions are good, but something deeper than a series of meetings is necessary. It may be found some day in the eliminating of the hyphen all over Canada. This need not mean that we should all drop the memories of our parentage in other lands, but it does suggest that we should consider Canada as the field for our service without regard to our nationality elsewhere. And Canada is now big enough in resources, in deeds and in possibilities to make the name "Canadian," without any prefix, one of which any man may well be proud.

The Immortal Hope

PART III.

(By Rev. W. H. Smith, B. D., Ph.D.)

The hope of immortality is in keeping with the law of values and no other prospect is. To give up the hope of immortality is to stand before the soul and say that the creation of the best in the world has been the ambition of the first chapters of human history, while the destruction of the best is the final achievement of the closing chapter. Such is one result of accepting the creed of the materialist. It involves the destruction of the intellectual principles and processes accepted in this life as valid. It gives a universe rent in two, a contradiction of values and the grave of hope. Surely the true meaning of the home instinct of the soul breathes in these familiar verses:—

*He's faithful that hath promised, he'll surely come again,
He'll keep his tryst wi' me, at what hour I dinna ken;
But he bids me still to wait, and ready aye to be,
To gang at ony moment to my ain countree.*

*So I'm watching, aye, an' singing' o' my hame as I wait,
For the soun'ing o' his footfa' this side the shining gate;
God gie His grace to ilk ane wha listens noo to me,
That we a' may gang in gladness to our ain countree.*

Second, we would be compelled to take the position that materialism is the true philosophy of existence, and with it be compelled to reduce

all social, moral and spiritual value to the basis of bye-products of the functions of the brain. Now physical forces enswathe us at every approach to the deeper springs of life. The solar system, the material universe and our own bodies all acknowledge the undisputed sway of matter and force. Modern science is frankly built upon this fact. But there is another set of facts far removed from the searching scrutiny of the microscope and the scalpel, such as thought, feeling, love, will. These have always been regarded as the manifestation of a spiritual nature in man, based upon his nature as the offspring of God. The problem of materialism is not whether these appear in connection with matter and force, as they unmistakably do, but whether they can be reduced to the level of matter and force and satisfactorily accounted for by the laws regulating these recognized facts. If there is no immortality, no spirit in man existing apart from the body, then all these so-called spiritual facts and experiences are necessarily manifestations of physical forces. As Tyndal said, the brain simply secretes thought as the liver secretes bile. This is the logical necessity and must be frankly accepted. When this alternative is presented it will not be accepted until a reasonable explanation of the rise and power of spiritual experience on the basis of materialism is given. Idealism submits what it claims is a reasonable explanation of both sets of facts. The final philosophy will be the philosophy of satisfactory explanations. It is simply a question between idealism and materialism as to which meets all the facts. What answer has materialism to such a demand of experience as this?

*For ever and for ever
The changeless oceans roar;
And dash their thundering surges
Upon the sounding shore;
Yet this keen soul, this lightening will,
Shall these, while they roll on, be still?*

*For ever and for ever,
The eternal mountains rise,
And lift their virgin snows on high
To meet the silent skies,
Yet shall this soul, which measures all,
Whilst these stand steadfast, sink and fall?*

*For ever and for ever
The swift suns roll through space;
From age to age they wax and wane,
Each in his ordered place;
Yet shall this soul, whose piercing eye
Foretells their cycles, fade and die?*

Idealism answers:—

*For ever and for ever
God willed it, and we are
More wondrous than the ocean wave,
Far greater than the star.
Though suns stand still and time be o'er,
We are and shall be ever more.*

And this as a practical working faith;

*We pace the deck together
Faith and I,
In stress of midnight weather
Faith and I
And catch at times a vision
Of the bright eastern sky
Where waiteth God to tell us
That we shall never die.*

Notwithstanding the immediacy of material forces, their constant appeal for absolute supremacy and their seeming universality, materialism as a philosophy has failed to satisfy the deepest convictions of human experience. The fact is that materialism is much too superficial to satisfy the mind and heart, especially in view of the new worlds which modern science is discovering in the constitution and possible relations of the ultimate essence of matter as revealed in its minutest forms. Once upon a time men felt they could draw the line between matter and mind. But who to-day can draw the line between mind and matter, or even say that the most solid material is not in reality as subtle, elusive and invisible as thought itself? Who dare deny that spirit is a much more comprehensive word than matter? Who say that matter is not ultimately spiritual? Fiske has a fine discussion of the materialist's claim that life apart from the brain is unthinkable and hence belief in immortality unreasonable. He says:—"Now we are prepared to ask, How much does this famous argument amount to, as against the belief that the soul survives the body? The answer is, Nothing, absolutely nothing. It not only fails to disprove the validity of the belief, but it does not raise even the slightest *prima facie* presumption against it. This will at once become apparent if we remember that human experience is very far indeed from being infinite, and that there are in all probability immense regions of existence in every way as real as the region which we know, yet concerning which we cannot form the faintest rudiment of a conception. Within the past century the study of light and other radiant forces has furnished us with a suggestive object-lesson. The luminiferous ether combines properties which are inconceivable in connection. How curious to think that we live and move in an ocean of ether in which the particles of all material things are floating, like islands. But how amazing to learn that this ocean of ether is also an adamantine firmament. Yet such seems to be the fact, and our philosophy must make the best of it." In view of the boundless possibilities opening before the world of man's intelligence and in view of the fact that mind alone gives any conception of the reality of matter it requires an almost infinite faith to believe that all that we know of the spiritual life of humanity must be regarded solely as the physical and chemical bye-products of the brain's activity. Yet if there is no life beyond death, no spiritual nature in man, this must be accepted as final.

(To be continued)

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