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THE BRITISH COLUMBIA MONTHLY

The Magazine of The Canadian West
Devoted to COMMUNITY SERVICE FEARLESS FAIR & FREE

Volume XVII

FEBRUARY, 1921.

No. 4.

CONTAINS
FIRST OF SERIES OF SPECIAL CONTRIBUTIONS
BY
B. C. LITERARY WORKERS

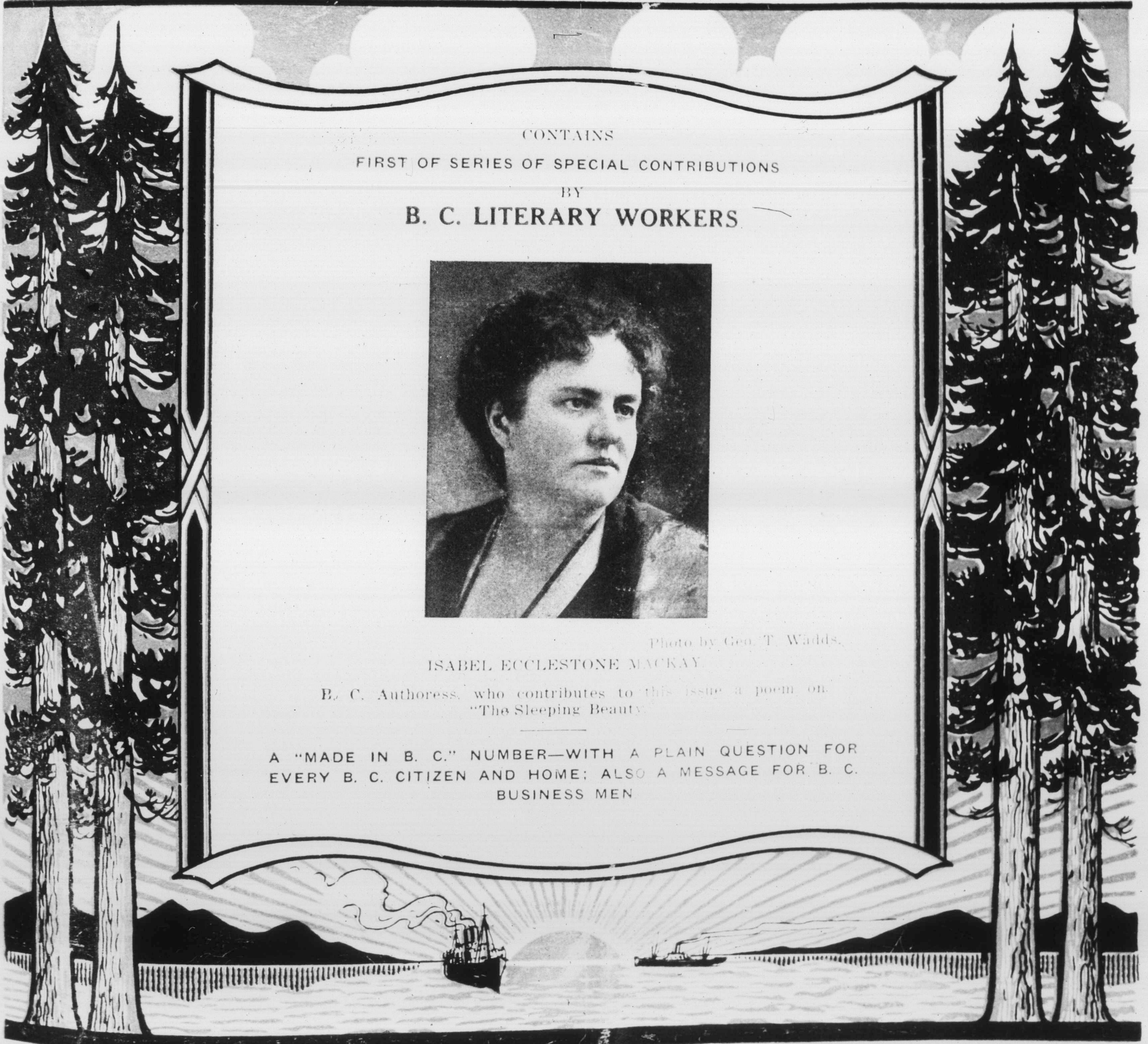


Photo by Geo. T. Wadds.

ISABEL ECCLESTONE MACKAY

B. C. Authoress, who contributes to this issue a poem on
"The Sleeping Beauty."

A "MADE IN B. C." NUMBER—WITH A PLAIN QUESTION FOR
EVERY B. C. CITIZEN AND HOME; ALSO A MESSAGE FOR B. C.
BUSINESS MEN



B. C. COMMUNITY SERVICE CLUBS ROTARY, KIWANIS AND GYRO

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Get Another Chance at Your Dollar

Every time that you spend a dollar for merchandise you furnish employment to some worker, and you contribute to the up-keep of some government.

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and support your neighbours, and help to pay the cost of schools, roads and public works in this Province. You can do this by asking for goods that are



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Made in B. C.

(B. C. M. space contribution.)

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MADE IN B. C. for ten years, the B. C. M. has now made arrangements for expansion in service as the Magazine of the Canadian West, and particularly the BRITISH COLUMBIA Monthly.

As the one Magazine representing COMMUNITY SERVICE and aiming to enter every Home (worthy of the name), and to interest and influence citizens in all that makes for the betterment of B. C., our plans are well and truly laid.

Through literary and educational articles affecting every phase of the social and industrial life, we are seeking to do our part; but we need your co-operation as you need ours.

This issue of the B. C. M. is in volume and variety, only a suggestion of what we wish to do, and of what we can and will do TOGETHER.

It was impossible for us to call upon more than a few firms before putting this Magazine to press, but we must find space to tell you that our advertising department will now have the benefit of an experienced copy writer, who will be ready to advise regarding your advertising "layouts."

THE NEW MAN IS WITH US IN EMPHASIZING THAT

We shall try to make advertising in the B. C. M. render true service to readers and advertisers alike.

We wish no untruthful or misleading advertisements. Truth pays in advertising. Truthful advertising, persisted in, and backed up by quality goods and reliable service, pays dividends that satisfy both advertiser and buyer.

We wish our readers to have unfailing confidence in the standard of goods advertised in the B. C. M., and we mean to make this Magazine notable for its QUALITY GROUP of advertisers.

CITIZENS OF THE CANADIAN WEST---HARK!

NEW TENTH YEAR SLOGAN OF THE B. C. M.—OUR HINTERLAND
IS EAST TO WINNIPEG, SO HELP US

Make B. C. Canada's Front Door!

Take the first step now. Become a comrade in community service with the B. C. M. Wake up, British Columbians; We leave you NO EXCUSE.

Let Your Magazine Interest Begin at HOME!

Notwithstanding increased mailing rates, we undertake, in our TENTH YEAR, in order that you and the B. C. M. may "GET-ACQUAINTED," to send twelve issues to your address for one dollar.

B. C. M. Publishing Office, 1100 Bute Street, Vancouver, B. C.

DON'T BE PERFUNCTORY!

BE FAIR

TO YOURSELF AND YOUR HOME!

READ THIS, THEN DECIDE!

A Plain Question

For

Every B. C. Citizen and Home

No matter how crowded life is, apart from the daily newspapers, you read at least A LITTLE.

Unless you are among those who buy (and value) reading matter and magazines by weight avoirdupois, you will admit that no publication has a stronger claim on your interest and practical support than the B. C. M.

Our Part---

Our tenth year motto is "INTO EVERY HOME" (worthy of the name), and our "GET-ACQUAINTED" Campaign will demonstrate that we are doing our utmost to attain that end.

What Of Yours?

You believe with us that the Community life, literary work, and social and other service can not be adequately represented by publications emanating from the East or elsewhere:

You know we have men and women in B. C. capable of expounding social, educational, literary and religious questions in relation to B. C. and the Canadian West:

As a Citizen worthy of the name, you are earnestly interested in one or more of these spheres of activity:

Well, then, as the B.C.M. has done, and is doing its part, will YOU do yours NOW (1) by not only becoming a subscriber through the "Get-acquainted" campaign, but (2) by adding the name of a friend at the same rate?

It is difficult to get time to write letters; Why not have the B. C. M. sent to your friends as a monthly reminder of yourself and B. C.?

P. S.—From subscribers we invite comments, criticisms and suggestions for the further extension of the service of this magazine—to B. C., to Canada, to the Empire and the world.

For Reasons Apart From

THE PRINTERS' STRIKE

In January

this is the the first B. C. M. for 1921, and No. 4 of Vol. XVII.

Our subscribers will not lose by the omission, however, as in future the date noted beside the year will mean the month UP TO WHICH the subscription is paid.

"UP TO DATE?"

Though for years the B. C. M. has had postal rates allowed established periodicals, it may be news to city subscribers who receive the magazine unstamped, to learn that every copy mailed to them costs the publishing office one cent.

Postal rates for points outside the city of publication have this year been increased 200 per cent, so that, though the sum may be small in the individual case, it becomes a considerable item in the aggregate.

At this time we are trying to check all subscription dates, and we ask our subscribers—Comrades in Community Service—to co-operate with us by remitting arrears due with subscription for the current year.

Terms of Subscription

The subscription rate for the B. C. M. is \$1.75 per year or \$3 for two years. (During the "Get-Acquainted" campaign present subscribers may be credited with a THIRD year for \$1 more).

The Magazine continues to be sent to the ADDRESS ORIGINALLY GIVEN, unless notification is sent IN WRITING, and arrears paid to date.

Subscribers are particularly requested to notify us of change of address.

For

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Concerning the "Made in B. C." Campaign

(By Bruce McKelvie)

Ever since the intrepid builders of the Canadian Pacific Railway carved their way through the granite-ribbed gorges of the Rocky Mountains and linked the western colonies to the young Dominion with bands of shining steel, orators and writers have enthused over the "wonderful natural resources of British Columbia." To such an extent has this been done that it has become a sort of popular past-time; a kind of habit that has grown upon the residents of the province. The timber, mines, fertile valleys and waters of British Columbia have been lauded and toasted at nearly every banquet table for the past thirty years. Always there has been the vague prophecy that "when capital comes to take advantage of and develop the latent wealth with which Nature has so lavishly endowed us, ours will be the most prosperous portion of the New World."

With their eyes ever turned toward the money markets of the East, residents of British Columbia have been watchfully waiting for the invading army of capitalists, from whom such enormous benefits could be expected. Any time that a man, even remotely connected with the industrial kings of the nation made his appearance he was seized upon by public bodies who fed him and introduced to him the most gifted speakers of the community, who filled his ears with high sounding phrases in praise of the undeveloped resources of the country.

During the time that we have been entertaining ourselves and our guests with geographical and statistical lessons of our own province, small industries have been establishing themselves unheralded in the province. Those behind them did not represent "Big Capital," but they invested their money and their time in trying to do in a small way what we have been demanding and expecting in a large measure. Individually these concerns may be small, but in the aggregate they are large.

But no brass bands were at hand to welcome these investors to British Columbia, and no civic celebrations marked the opening of their plants, yet they are seeking to bring industrial prosperity to British Columbia, and will do so if they can get that measure of co-operation and assistance from the residents of this province that they have the right to expect.

There are in British Columbia approximately 1700 manufacturing concerns at the present time. Of this number something over 600 are situated in and about the city of Vancouver. There is a large number centred about Victoria. Wherever they are located, the manufacturers of British Columbia are endeavoring to provide commodities that will meet in quality and price those articles with which they have to compete—and yet the majority of them are small concerns. The buying public of this province gives preference to the imported commodities which are in direct competition with the products that are made in British Columbia. This is a situation which is peculiar to this country, and is a condition which is retarding the proper industrial development of the province, for which all are eagerly awaiting.

Some idea of the manner in which British Columbians give preference to the commodities manufactured in foreign countries can be gleaned from the 1919 figures for the first eight months of that year. These figures are the latest available from reliable sources. It may be stated that British Columbia is the third province in the Dominion in the number of industries, and in the comparisons herewith presented, imports more than those sections of Canada where there are but comparatively few manufacturing plants:

British Columbia (merchandise only).....	\$39,541,757
Nova Scotia	21,948,942
New Brunswick	21,515,597
Manitoba	31,772,977
Prince Edward Island	690,225
Alberta	11,554,228
Saskatchewan	10,783,082

The total amount of merchandise imported into British Columbia, from abroad, for home consumption only, in 1919 was \$63,694,691. In 1917 the total amount was \$42,140,148.

Consider these figures for one moment. We have increased our importations of merchandise for home consumption in two years by 50 per cent.

Every dollar that is expended for merchandise gives employment to some person. When the housewife buys a commodity over the counter she is providing work for some artisan.

The people of British Columbia have been giving employment to thousands of men and women in foreign lands, in whom they have no personal interest, and at the same time they have been looking forward to the development of this province.

The figures quoted, it must be borne in mind, are totals of foreign goods brought into British Columbia for merchandising purposes. They do not include the domestic importations; the commodities brought into British Columbia in competition with the goods manufactured here.

A rough idea of what it means to support home industries may be gathered from estimates of one or two lines which figure in the daily sales of merchants in every community.

It is calculated that the male population of British Columbia, over the age of 15 years spend annually about \$8,000,000 for boots and shoes. The factories of this province, of which there are several, obtain only about 10 per cent. of this trade. Thousands of expert shoe workers obtain steady employment manufacturing the footwear for the men of this province, but only one in ten of them reside in the country. The other nine spend their wages in other cities and towns in which the British Columbian is not interested.

The men of this country spend approximately \$1,200,000 yearly in cigars. Hundreds of cigar makers, strippers and packers are employed to manufacture these. Less than 100 of them are our neighbors.

It costs \$500,000 to equip the throats of the British Columbia men with neckties. Several hundred men and women find profitable employment in manufacturing this article of clothing. Only about a dozen spend their wages in British Columbia.

The women of this province spend each year in blouses and neckwear about \$3,840,000. Many hundreds of women—and men too—are provided with their living from this trade, but only a small percentage of them are contributing to the upbuilding of British Columbia. The others are contributing to the development of other localities.

It would require a freight train of seventeen cars, each bearing 60,000 pounds, or 30 tons, to haul the baking powder that is used by the housewives of British Columbia each year. There are a number of firms in the province that are producing high quality baking powder—but a yarding engine could shunt the total amount of their combined product without causing any commotion at a railway freight terminal. The workmen who profit by its use in British Columbia are mainly resident many thousands of miles away from this "land of wonderful industrial possibilities."



Bruce McKelvie.

Manager, "Made-in B. C." Campaign.
in whose accompanying article are recorded facts which
should be noted by all loyal British Columbians.

The people of British Columbia have the power to say whether or not this is going to be a great manufacturing province, or whether it is to remain a land of dreams and mystic potentialities.

The open sesame is a simple phrase which every purchaser can and should learn when spending his or her money. It is this: "I want goods that are made in B. C."

Pal o' Mine

(By Edward Wm. Towler).

I brought you in when the moon was low,
And this will be good for you to know,
You fell face forward to the foe,
Pal o' mine.

The German flares are burning bright;
Their barrage splits the shuddering night;
But deaf your ears and blind your sight,
Pal o' mine.

The zero hour is set for dawn;
Perchance I'll hear old Gabriel's horn
Ring through Valhalla with the dawn,
Pal o' mine.

Should that be so, still unafraid,
When side by side with you I'm laid,
We'll meet in Heaven's Grand Parade,
Pal o' mine.

The shells are falling by your grave;
But by-and-bye shall grasses wave,
Cowslip and daisy, oh, so brave,
Pal o' mine.

I placed a small cross by your head;
So they who pass shall lightly tread
Where Damon's Pythias lies dead,
Pal o' mine.

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Slender women of average figure and those of heavier proportions should all wear Gossard Brassieres. They contribute to poise, furnish a youthful, firm, round appearance, enable you to remain on your feet for long hours without fatigue and conceal the corset line, though permitting of perfect freedom.

A properly fitted Gossard Brassiere is second only in importance to a properly fitted Gossard Corset.

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VANCOUVER, B. C.

Concerning the Gyro Club

(By President R. Rowe Holland)

The Gyro Club of Vancouver is the youngest organization in the city, as to the age of its members and as to the length of time it has been in existence here.

Along with the "Hundred Per cent Club," and other similar organizations, the Gyro Club is the product of that new spirit of co-operation and service born of the war. Its organization is international, the original Gyro Club being founded in Cleveland in 1912. Between 1912 and 1918 it grew slowly and spread into five or six cities in the United States. After the war the movement found its way into Canada and there are now clubs in Toronto, Winnipeg and Vancouver.

The Gyro clubs are founded upon the idea of co-operation. They seek to supply to the young business man some of the features of his school and college days, which in the more strenuous and self-centred commercial world we find lacking. Social, athletic and commercial comradeship, coupled with business opportunities, open a new door to success to the young man at the outset of his business or professional career. All these and more the Gyro Club gives him.

The Gyro Club of Vancouver have placed an age limit upon applicants for membership which makes it necessary for them to be over 21 and under 35 years of age. The ideal of Gyro that the Vancouver organization has accentuated is the production of a higher and better type of citizen, the theory being that a number of young men banded together in youth and energy and enthusiasm, discussing and studying the problems of citizenship, civic, provincial and federal, can, by mutual co-operation, fit themselves to better assume the responsibilities of citizenship in the decade to come when the mantle of leadership will perhaps be placed upon their shoulders.

Their membership is drawn from the young men of the business or the professional world, three representatives from each classification adopted by the club are admitted. The Vancouver Gyro Club was installed on October 30, 1920, by Gyro Joe Bannigan, past president of the Toronto Gyro Club, and is the result of the work of the affiliation committee of his club. The four men in Vancouver responsible for gathering the necessary 25 men to receive a charter are Messrs. Harold Leckie, Art Kerr, Phil Whitehead and Tommy Thomas. The Vancouver membership stands at present at 150 and will be gradually increased until the 250 maximum is reached.

A luncheon is held every Thursday in the Barron Hotel when the members listen to addresses on questions of civic and community interest and discuss problems that are arising to confront them as young citizens.

The Gyro Club have interested themselves specifically in the Boy Life Council of Greater Vancouver, and their president, R. Rowe Holland, is the temporary chairman and convener of that organization.

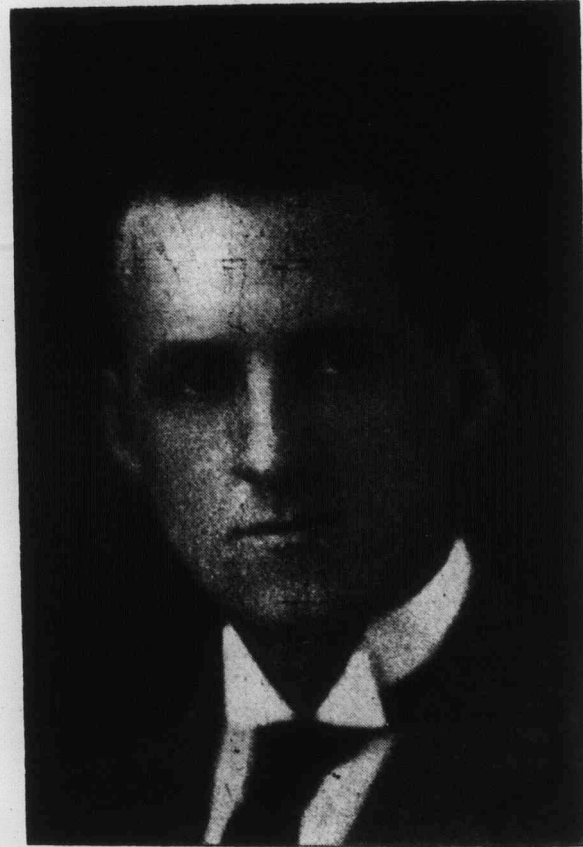
The International publishes monthly a magazine, known as the "Gyroscope," contributed to by all the clubs on the continent. It is delivered free to every member each month. Ernie LeMessurier, the well known cartoonist here, is the Vancouver editor.

The personnel of the executive of the Vancouver club is made up as follows:

President, R. Rowe Holland; Vice-president, Harold Leckie; Secretary, Phil Whitehead; Deputy Secretary, Harold Webster; Treasurer, Harold Bailey; Directors, Doug. Cook, Doug. Christie, Harold Jones, Dr. T. W. Snipes; Chairman of Membership Committee, Colin Ferry; Chairman of Entertain-

ment Committee, Harold Lamb; Chairman of Business Boosters' Committee, Fred Fletcher; Chairman of Civic Affairs Committee, Ed. Jamieson; Chairman of Affiliation Committee, Bob Squires; Chairman of Athletic Committee, Billy Ellis; Editor of the Gyroscope, Ernie LeMessurier; Honorary Editor, Fred Fletcher; Manager, Harry A. Moore; Assistant Manager, Frank Duff-Stuart; Club Greeter, Charlie Garrett.

A foundation has been laid by the affiliation committee of the Vancouver club for new clubs in Victoria and Seattle, and the Gyro movement is progressing all over the continent so quickly and so favorably as to indicate that the day is not far off when Gyro will stand shoulder to shoulder with Rotary and Kiwanis.



Pres. R. Rowe Holland.

Those who knew something of Rowe Holland when he was a student at McGill University College, Vancouver, ten or twelve years ago, will not be surprised to find him at the head of an organization like the Gyro Club, and will be disposed to congratulate that body on the selection of its first president.

As a public speaker, Rowe, early in his college life, literally won "the cake" for an extemporaneous five-minute speech on a subject "drawn from the hat." (That was at a

College competition at which the editor of the B. C. M. was present.) That success was followed by Mr. Holland winning the gold medal in a local oratorical contest—with a well-prepared, well-delivered address.

Since those times he has no doubt taken a good deal of ballast on board, and it is not too much to say that, with increasing knowledge and experience of life, President Holland is among the young men who, in the coming years, ought to make their impress on the community of the Canadian West.

For the information of our readers we have gleaned these additional facts: During the war he did his bit with the seafaring forces, seeing service with the R.N.V.R. in the North Sea and the Mediterranean, where he was in command of a submarine chaser.

He was born about thirty years ago in Port Arthur, Ontario and attended school in Winnipeg and Vancouver. After beginning his course at McGill University College, Vancouver, (which was superseded by the establishment of the University of B. C.), he graduated B.A. at McGill University, Montreal in 1912. When he left for overseas he was a law student, and a year after his return he was called to the Bar.

Already interests other than the Gyro club claim his attention. He is temporary chairman of the Boy Life Council of Greater Vancouver, President of the Naval Officers' Association of B. C., and chairman of the Educational Committee of Vancouver Branch of the Navy League.

Splendid Growth of Kiwanis Club in British Columbia

By George Hansuld, J.P. First Vice-Governor, Pacific North-West District of Kiwanis.

It is just two years since the Kiwanis movement entered the Pacific Coast Province, and wonderful progress has been made in the meantime. During the close of 1918 the Vancouver Club was organized in quite a unique manner. In keeping with the spirit displayed by the City of Vancouver in its War record and Victory Loan efforts, was the spirit of a number of Vancouver business and professional men in grasping the great Kiwanis idea, and proceeding to form a unit of the great International Body of Kiwanis.

One hundred members were secured without the assistance or guidance of a sister club, or field representative, which is the usual custom. The club was duly incorporated under the laws of the Province of British Columbia, and was immediately admitted into the International Body, being presented with its International Charter early in 1919.

At the beginning of 1921 the Vancouver Kiwanis Club is a powerful force for good in the community with over two hundred and fifty active and enthusiastic members. Early in its history the Vancouver Club, in keeping with the Kiwanis motto, "We build," commenced organization work to spread Kiwanis in British Columbia. The New Westminster club received its charter in November 1919, and is today a really splendid organization with slightly less than one hundred members and may be termed the "balance wheel" of the Royal City community. Then, in quick succession came Victoria, which received the charter about a year ago, and is now considered as one of the real quality Kiwanis clubs, with a membership of about 130. Vancouver is now sponsoring a new club at North Vancouver, the organization work being in direct charge of Secretary Harry Nobbs.

The reason for this rapid growth is directly attributable to the great underlying principles of the Kiwanis movement. It is a movement to lift men out of the sordidness of conceiving their vocations only as a means of accumulating dollars. It is a movement to convince men that real success comes only to the man who conceives of his business or profession as providing for him the opportunity through which to serve his fellow men.

The ramifications of the expression of this great ideal—the ideal of fair-play and unselfish service—are limitless. It finds expression through avenues unnumbered through the lives of those who truly grasp its concept. It is a successful attempt to transfer the ideal into the practical, but cannot be adequately expressed in words or symbolized in picture or music. This great ideal is attained only through good works, and can be expressed in no other way except through the lives of men. It seeks to propagate, through those who are so fortunate to be included in its membership, a solvent for many of the most perplexing problems of the present day.

The doctrine of human selfishness has fallen by the wayside as a dismal failure during the past few years, and all thinking men are agreed that a new doctrine to which a disorganized world can pin its faith must be evolved. Article "12" of the Kiwanis creed offers a new plan. "To realize that I live not only for myself but for others." This mighty corner-stone in the Kiwanis foundation will stand as long as winds blow and rivers flow, and the years to come will reveal the fact that the founders of Kiwanis "built better than they knew."

The great ideal of Kiwanis speaks its message through three voices—Service, Fellowship and Co-operation.

The voice of Service preaches the doctrine—that service brings its own reward—the sublime doctrine that the rewards of life are commensurate with man's contributions to human society. It demands a complete surrender of self-in-



B. George Hansuld.

terest to the common welfare. It urges on business and professional men, the putting into practice of the big principles of the Sermon on Mount—that the Golden Rule is not an empty theory but a work-a-day code of ethics in which it is a delight to give one's first-best to all, and one's second-best to none.

The voice of Fellowship proclaims the benefits or harmony and charity among men. It teaches that the great

dynamic force among men and nations is understanding and consideration. It soothes the fallen spirit of failure. It proclaims the Republic of Good Will among men.

The voice of co-operation decrees that worthy ideals, inspirations, opinions and knowledge do not belong to the possessor alone, and urges their dissemination among men of every class and creed. It looms on the horizon as a messenger of peace in an industrial world war, and offers a new era of contentment and prosperity.

A Kiwanis Club is an association of men banded together in a unique way to work out this great ideal, being moved by the spirit of service, and a desire to put it into concrete form as a building force. They are organized primarily for the purpose of doing as much good as possible to their fellow creatures. Kiwanis does not exist to promote any special interests—the interest of a class, a religion, of a profession, of a business organization or society. Its motive is not self-interest, but its plans are solely for the general good. It has pulsating through its arteries unselfishness, goodfellowship, noble resolutions, civic pride and love of country. Its past history is replete with patriotic service and loyalty, and the great opportunities of the period of readjustment will direct its efforts into channels of still greater achievement.

It is truly cosmopolitan and representative; and British Columbia, with its enormous natural wealth, wonderful climate, advantageous geographical position, its splendid type of young business and professional men, offers Kiwanis a fertile field for the realization of those ideals which make it great.

THE OUTLOOK FOR KIWANIS IN BRITISH COLUMBIA

(By President Archie Teetzel, Vancouver)

From a very small and rather insignificant beginning, Kiwanis in seven years has grown to be an organization of some 330 clubs scattered over Canada and the United States with a total membership of more than 30,000.

The Vancouver club, the first to be formed in British Columbia, has just celebrated its second birthday, being organized during the winter of 1918-19. Since that time clubs have been established in Victoria and New Westminster and one is at present being organized in North Vancouver.

High Noon



President Archie Teetzel.

A young organization you will say, and in some measure you are correct, but the strength of Kiwanis cannot be judged by its age. In the two short years of its existence in this province it has grown very rapidly and has taken its place in the front ranks with the older organizations.

This is due chiefly to the sound principles upon which it is founded and to its motto, "We Build," which is ever kept in mind by its members.

This motto, as used by Kiwanis, is applied in the broadest possible manner. Kiwanians do not build for gain in the commercial sense, rather they build so that service may be given; service to their city, their province or state and service to their country and flag. Structures which they are building include such high ideals as patriotism, good citizenship, good fellowship, unselfishness and high standards of business.

Every community has its problems to face and many an important matter has been neglected entirely or has been half done owing to the lack of united effort on the part of the citizens. Kiwanis exists for just such purposes as this and can always be relied upon to take care of its share of matters that are of public interest and is always alert and on the lookout to offer its services. There is nothing too big nor too small for Kiwanis to undertake providing it is worthy or in the best interests of mankind, and once undertaken it is carried to completion to the last letter.

There is no public question that affects the people but is of interest to Kiwanians. Kiwanis is non-sectarian and non-political in all its deliberations and all questions are dealt with and settled entirely on their merits.

Therefore it is not to be wondered at that Kiwanis influence has quickly been felt and that it was early recognized as an important factor in any community where it has come.

Kiwanis has come to stay in British Columbia and although but a youngster, its past achievements are such as to speak for its great things for the future. Its activities have of necessity been confined to the larger centres of population, but as the outlying districts are populated it will spread until a Kiwanis club will be found wherever sufficient members can be had to form one.

It is the Kiwanis spirit that builds nations and where could be found a more suitable place to utilize Kiwanis than in our own province, which is about to see the greatest development in its history.

Blue,—was there ever sky so blue before?
I am not strong enough in will to lie
And lose my gaze in that pellucid sky,
Lest I should come back to this clay no more.

For there my thoughts have boundless space to roam,
Finiteless fields laid out for me to stray,
Without a danger to beset my way,
And not a warning sight to call me home.

If I released my spirit there, unbound
From all the chains of daily narrow use,
It would expand when I had let it loose
And spread to fill the heavens all around.

My soul would shake its cramped pinions free—
Soaring in unimaginable bliss,
Viewing delights more rapturous than this,—
And nothing blind it to life's mystery.

The universe might wholly be revealed
If I but gazed in that celestial blue
Until my mind, steeped with it through and through,
Could compass all the wisdom it would yield.

My soul would drain yet deeper draughts of truth—
Its flight the heavens all too small to hold,—
In knowledge grow immeasurably old,
In jubilation retain eternal youth.

But if my thoughts extended thus on high,
Could I recall them to my body here,
Once more make mortal that inspired seer?
I am afraid to gaze into the sky.

Vancouver.

—Lionel Stevenson.

W. LAWRENCE SMITH

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ANGELS and DEVILS

(By Emily Wright)

The words Angels and Devils immediately suggest Heaven and Hell respectively, and visions of Gabriel and Satan, as conjured up by Dante or Milton, or our own imagination, appear before our mental eyes. We are not, however, using the terms in a strictly Biblical sense. There are plenty of angels and devils in human form here on earth, although most of us probably belong to an intermediate class.

According to Biblical records, angels were constantly spoken of as "men." Nowadays the term has a feminine significance. We no longer think of an angel as a supernatural being, a messenger of God, but as a woman who has somewhat of the qualities we might expect to find in such. She may have beauty and brightness, a loveliness of character, a gracious charm of manner, and kindness of heart. Beauty and charm alone might possibly suggest the angel of evil, the modern vampire type of woman, but taking the whole together we have the person who is described as an "Angel of a Woman."

On the other hand when we think of a devil in human form we think of a "man"—not quite always, we are sorry to say—who is wicked or cruel. Thus we speak of a "devil of a man." The lighter sense in which this word is used, meaning "rascal," as when the minister looked at the photograph of his white-surpliced boy choir and said, "They look like angels, but they act like devils," does not concern us here.

Neither of these appellations, however, can be reserved for either sex. There are angels of men—men amongst men—just as there are angels of women. They do not necessarily occupy public places. An angel of a man, for instance, is not always found in the pulpit, where we might most expect him to be. Indeed many are there who would make better politicians or real estate agents than professional preachers. This is not in any way disparaging that noble profession, nor suggesting that politicians are fallen angels, but simply denotes the fact that many ministers have missed their vocation as men in other spheres of life have missed theirs.

That men and women of high standing in public life are apt to think too much of what they are, and have said and done, is regrettable. Too often has this detracted from otherwise beautiful characters, and we wonder that these people, cultured and learned as they are, cannot see the little flaw which mars the picture their lives present. The "lesser lights" are astonishingly quick to see the other's faults, just as quick as they are correspondingly slow to discover their own greater defects.

As we have already said, angels are not always found in public life. They are hidden in the homes, the stores, the workshop, the office, the slum. They do not know that they are angels. They are fulfilling their self-appointed mission with all humility, they are giving of themselves, physically, morally, spiritually to the limit. In this respect we found an interesting case in Vancouver, that of the proprietress of a certain store. Her spirit of goodness permeates her establishment. Her employees describe her as, "a lovely woman," "a perfect angel." So far as her private life is concerned, it seems to have been exemplary. Some years ago she adopted five children. She educated them, equipped them properly and launched them into the world successfully. Some of them are now married, but they are all her "children" to this day. Emulating her example, one of her employees, a woman with a sick husband, adopted a boy who was left an orphan. Just recently she has adopted another. The influence of the mistress of that store is strong and is wisely directed. A splendid feeling of comradeship exists between the employees, and also between these and their employer. The semblance



—Photo by J. C. Wright.

Emily Wright,

of a quarrel is nipped in the bud. Madame has the happy knack of speedily and effectively adjusting differences. Her religion, so far as we can gather, is a mixture of New Thought and Theosophy. Whatever it may be called she seems to have got the essence of Christianity. The "Brotherhood of Man" is being carried out in her store. Annie Besant may claim this theory for theosophy, but nothing can alter the fact that it is one of the fundamentals of Christ's teachings. She may claim that the time is at hand for the birth of the next Race, which shall produce the Leader who shall turn the chaos of society and labor into a new order of things, but already it is going on in our midst, and is developing rapidly towards the end based on the teaching of Christ, Whose relationship to the Godhead and humanity makes the "Brotherhood of Man" possible.

In contradistinction to the foregoing, there are the women who belong to the nagging class. They are not exactly wicked, but those who have to come into daily contact, or rather, conflict, with them are of the opinion that they come very close to being devilish. Many a good man has been on the verge of committing a crime through his wife's exasperating manner of harping upon the one subject and her determination to have the last word. Even the sweetest-tempered of people have felt the sleeping little devil of temper awakening somewhere within them, when in company with such women, and have felt it gathering in force and power until the limit has been reached. How often is a severed friendship, a broken relationship the result! If we could only be prevailed upon to study ourselves, how much unhappiness might be averted! But we are all too busy studying the "other fellow." Matters might be facilitated if we permitted our friends or relations to tell us of our faults. This, however, would unfortunately do away with friends and we should all hate our relations.

However deplorable a nagging woman may be, she is as nothing in comparison with a nagging man. The latter, generally a bully, imbued with an exaggerated sense of his own importance in the domestic scheme of things, still clinging to the fast-dying notion that he is lord of creation and supreme ruler of his household, becomes a devil in the true sense of the word. He meets his affinity (the irony of it!) in an angel of a woman. Then there is tragedy. Not necessarily the taking of life, but there is the destruction of hope, and joy and love, and the creation of misery, fear and despair. Possessed with

a legion of evil spirits, he delights in cultivating them, and playing them off upon his family to their continual torment. To tell the wife of such a man that she has fulfilled her mission in the world, that she has had her reward in that she is the mother of children born to a more elevated plane than their father, that, through her, a step upward has been taken in the working out of the Great Plan, seems small and cold comfort; but when we analyse her feelings we find that this very thing, clothed in different language, is true. Her children are her hope and joy. They are the compensation. What she has lost in her husband, she has gained in them. And he! What of him? Having ruled his household with a rod of iron, having chastised his children's bodies and cowed their souls into a humiliating submission to his inexorable will, what has happened? He has been debarred from their natural love, he has lost their confidence, he is a stranger in his own home for he does not know his own children. He has lost all that he might have gained, through setting himself against the Laws of Nature.

Every thought, every action has its reward or retribution. Sometimes it comes immediately, sometimes it is delayed, but it comes, nevertheless. A world peopled with angels might be overwhelming, but to endeavour to measure to that estate in some small degree, by crushing and subjecting the annoying little devils clamouring within us for mastery, might at least leave the world a little better for our having lived in it.

And I will place within them as a guide
My Umpire Conscience; whom if they will hear,
Light after light well used they shall attain,
And to the end persisting safe arrive.—Milton.

"Back to the Land"

A "LAND ARMY" SUGGESTED. (By F. S. G.)

"The Wisemen from the East" are all getting in their word these days and one and all agree that the only solution to the unemployed situation is "Back to the Land." Very good, how are you going to get there and when you are there what then? Have these brainy men stopped to consider that if every man unemployed went to the land he'd starve in a month.

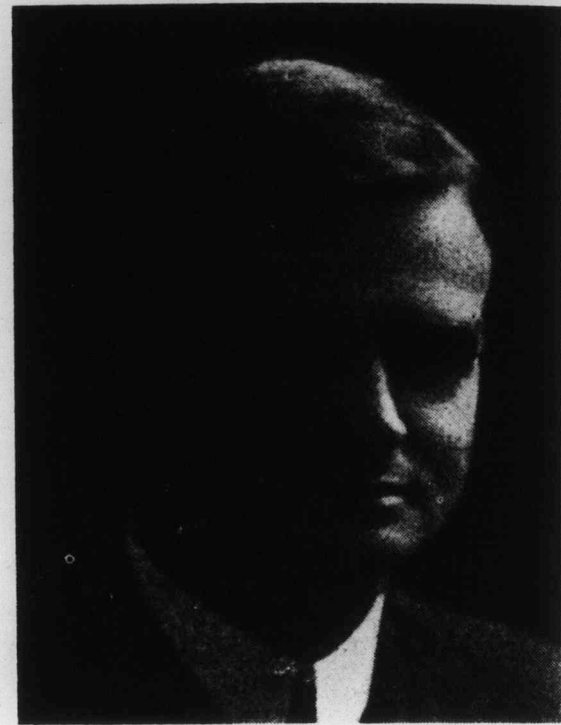
It takes a man with money to go back to the land, he's either got to get on the land that has its crop washed away will Fall rains, or he takes a piece of land in the rough, and to clear it without powder or a logging engine or puller is almost impossible. And while he's doing the clearing what is he to live on?

The "Back to the Land" cry is the cry of the man looking for the line of least resistance.

A "Land Army" is the only solution, it would require organization like an army for war. It should be divided into companies with a Major at its head and should have its own kitchen and equipment as a regular army has. Soldiers need drilling, the Land soldiers would need to be shown how to use the spade, fork and hoe just as the regular army man was shown how to use the sword and bayonet.

The Land army is just as much a necessity today as the regular army was in 1924. A Land army today, if properly trained, would pay for itself and its keep after the first year, and at the end of 2 years would pay a little profit. At the same time the money spent on it would not be wasted. It will be making better men and better country.

Millions of dollars were spent to safeguard our country from invasion and that money is gone for ever. If a hundredth part of that was spent on a land army conducted on honest and not political lines we would have a backbone to our province that would be worth in taxes very much more than the cost of effort and we should have a background to the country that the country is needing.



Ben Toon.

who in former years, occasionally contributed to this magazine under the pen-name of "Tim Wise."

The Northern Spy

(By Ben Toon)

I remember crossing over to the west side of the bridge. Curtis was with me. We were on our way to the city afoot. A mist cloaked the lights which lined the bridge, and passers-by had a discomforting way of coming upon us at arm's length, eyeing us furtively as they scurried past.

When we were about halfway over the mist thinned, and the lights were visible again. Suddenly we became aware of a figure outlined in the light of the nearest lamp and not many yards away. It was tall and wore a loose shabby cloak which reached the ankles. On its head was a queer shapeless hat. The face, shadowed and muffled to the ears was indistinguishable.

We halted, fear clutching our hearts, then, as if drilled for the act, swerved to the road, keeping step in our backward retreat. With a strange gliding motion, and unhurriedly, it followed us.

Curtis lost his nerve, faltered, broke step and ran screaming into the darkness. I turned to follow but the fear which lent him wings had strung leaden weights to my feet. I stumbled and fell on my knees and there remained crouching, cringing, voiceless. What an exquisite agony of terror was crowded into the next fragment of a second. A creeping paralysis numbed my faculties as horror incarnate bent menacingly over me. My senses quickened again as a low vibrant wailing sounded in my ears and rose like a rushing wind to a wild shriek. I felt a terrific pang—my breath came in thick choking sobs—I could hold out no more.

I came to myself slowly, dully aware of new surroundings, and sick in body and mind. Fresh waves of terror swept my being as an unseen hand was laid upon me. Again I heard the sound of wailing now in a high plaintive tone. A last despairing effort and I shook myself free and my mind was clear again. The wailing, still plaintive and ear-piercing, became coherent speech from the lips of one bending over me, evidently in a petulant mood. I listened as my wife said to me: "William Henry! William Henry!! Hear me! Do wake up and stop that dreadful gurgling. I just knew what would happen. I told you not to touch them. Such a fright as you've given me. I won't sleep another blessed wink this night."

I am very fond of apples. A good friend in the East had sent us a box of Northern Spys which arrived in the afternoon of the day before. I opened them at night and ate three large ones before going to bed.



—Photo by Leonard Frank.

THE SLEEPING BEAUTY

(For the information of those unacquainted with the contour of the mountains north of Vancouver, it should be noted that the outline reproduced in the picture is held to represent the form of a woman at rest, with the knees drawn up.)

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The Sleeping Beauty

By

ISABEL ECCLESTONE MACKAY

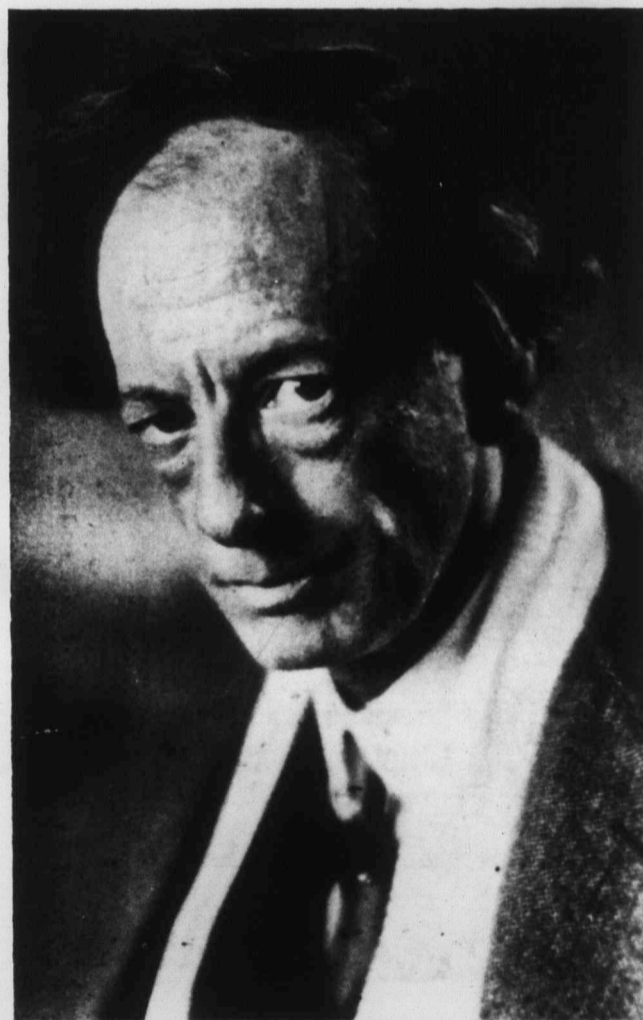
Author of "The Shining Ship and Other Verse for Children."

"Up the Hill and Over," "Mist of Morning," etc.

So has she lain for centuries unguessed,
Her waiting face to waiting heaven turned
While winds have wooed and ardent suns have burned
And stars have died to sentinel her rest.

Only the snow can reach her as she lies,
Far and serene, and with cold finger-tips
Seal soft the lovely quiet of her lips
And lightly veil the shadow of her eyes.

Man has no part—his little, noisy years
Rise to her silence thin and impotent—
There are no echoes in that vast content,
No doubts, no dreams, no laughter and no tears!



Mr. Lionel Haweis, the gifted son of a gifted father. Mr. Haweis, who is now on the staff of the library of the University of British Columbia, is the son of Rev. Mr. Haweis, who was known throughout Great Britain as a writer and lecturer on "Music and Morals," etc.

THE MARCH B. C. M.

will contain

Contributions by Robert Watson, Robert Allison Hood, "Donald Graham," Bernard McEvoy, Elspeth Honeyman, and other B. C. writers.

To Ensure Receipt of a Copy it will be necessary to be EARLY on the "GET-ACQUAINTED" List.

THE BRITISH COLUMBIA MONTHLY

The Magazine of The Canadian West

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D. A. CHALMERS
Managing Editor and Publisher.

With an Advisory Editorial Committee
of
Literary Men and Women.

THE TWENTIETH CENTURY SPECTATOR

of
BRITAIN'S FARTHEST WEST.

For Community Service—Social, Educational, Literary
and Religious; but
Independent of Party, Sect or Faction.

"BE BRITISH," COLUMBIANS!

Vol. XVII.

FEBRUARY, 1921.

No. 4.

Great Britain's Greater Opportunity

When the name of this Magazine was changed some years ago to BRITISH COLUMBIA Monthly, with sub-title "The Magazine of the Canadian West," we emphasised that one reason for suggesting a limit to our field was that we believed that, with increasing population assured, British Columbia or the Canadian West provided a "big enough world to conquer and to serve" in that home-influencing journalistic service which we reckoned "not secondary to any kind of social or ministerial work."

Like other countries, we shall always have our own local or provincial problems, and these may more peculiarly be the subject of special articles by contributors to this Magazine, or of attention in its editorial space.

Because of British Columbia's pre-eminently important geographical position, however, with about 3000 miles of territory to the East and the great Pacific Ocean to the West,—not to mention the thousands of Orientals in the Province—there is one phase of world politics in which every reflecting Canadian and especially the citizens at, and looking towards the Pacific Ocean should be interested.

Japan, the States and Britain.

In recent months there have been stories of various kinds concerning the relationships and armaments of Japan, the United States and Great Britain respectively. The ambitions of that active and aggressive yellow race have been enlarged upon, and the dangers of conflict between Japan and the United States commented on from various viewpoints in different quarters. Then, having in view the fact that the defensive agreement or Alliance between Great Britain and Japan is still in force, the possibility has even been mentioned of the two Island Empires being linked in opposition to the Great Republic.

On the other hand some writers suggest that Britain's Alliance with Japan will be allowed to lapse, and that, following that, there will be some form of co-operation between the United States and the British Empire against encroachments by the Yellow Races, Japan particularly, anywhere in the Pacific.

Germany's Greatest Crime?

In reviewing the possibilities of the situation, we think it would be well that all concerned, and especially those of the White Race, should remember one or two things in connection with the recent war that will stand out long after the terrible losses and world-wide suffering are forgotten. Perhaps the first thing is one that will humble all white people, and make them slow to forgive Germany, namely, that the Germans for ever disgraced the white races in the eyes of the world. It is common knowledge that in the course of the great conflict the Germans were frequently guilty of conduct that was not only "unmentionable," but practically unprintable, and (judging by remarks of men in positions to know well) almost unthinkable.

We of the White Race may not like to think of ourselves as on a par with other peoples of the earth, but there is a sense in which the sooner we lay to heart the truth that Heaven "made of one blood" all nations, the better it will be for us, and our attitude towards our fellowmen, be they black, or brown, or yellow. By the same reasoning, too, if by no other, we may be led as a people, to apply to Germany as a nation, the memorable remark credited to John Bunyan (and also to John Bedford) when he saw a murderer being led to execution—"There, but for the Grace of God, goes John Bunyan!"

The War's Revelation of Physical Unfitness.

Another, and scarcely less notable result of the war may be mentioned here, without being enlarged upon, namely, that it revealed in a way never before demonstrated, how far the populations were subject to conditions the reverse of healthful in connection with procreative powers. That revelation is related to social questions that will have to be faced fearlessly and courageously if the race is to survive and maintain its virility.

Parenthetically, it is in place to note that a step,—a long overdue step,—towards real progress, if not solution, through proper education in the evolutionary facts of life, (so far as they are known) is taken when a man like Dr. Barker is engaged to travel over the country lecturing as he does on "A father's responsibility to his son." If the Rotary International Organization had done, or did nothing else than arrange for such lectures, it would have justified its existence. Interest in Dr. Barker's unexceptionable exposition is not lessened by learning that he was outstanding in his own profession, having been physician to Mr. Taft when the latter was President of the United States.

How Britain's Alliance With Japan Might be Used.

Instead of advocating the lapse of Britain's Agreement with the energetic Islanders of the Far East, we venture to hope that the Statesmen directing our Empire's destinies will be men of such world vision that they will question if Britain was not, in other years, led into that Alliance just for such a time as this?

As the friend of Japan, Britain can warn and advise that enterprising nation against committing a mistake similar to Germany's, as we have reason to believe Japan is doing, or is liable to do in Korea and Manchuria. Sometimes we of the British Empire are reminded that our own Colonial or Imperial methods in former generations have been very open to criticism or even condemnation. But nations, as well as individuals may learn from experience, and surely Britain may NOW fairly exercise her friendly offices in the strongest possible way in protest against the massacring of Chinese or Koreans—even if threats of interference in India or Ireland are suggested in retaliation. Incidentally, we believe both

these countries will likely get Self-government within the British Empire, in the measure in which they qualify for it—without any extraneous meddling.

World Rapidly Becoming a Neighbourhood.

We must awake to the fact that even were there no danger of racial troubles between Japan and the United States on the one hand, or Japan and any of the individual portions of the British Empire on the other, the inevitable progress of the world (short of a millennium being introduced), and the rapid development of means of communication and of scientific machinery, will, in the not-distant years, bring home to the peoples of the earth as never before that this Globe is an abode in which all nations are neighbours, with common interests, and inter-related, if not inter-dependent.

Another War Possible That Would Dwarf the Last.

China must wake fully, sooner or later,—and perhaps not very much later. If we dissociate ourselves from Japan, and Japan and China (to mention no other races) become united, a real racial war may result within a generation or two, the awful conditions of which might dwarf the conditions of the recent great conflict as these surpassed all those of its predecessors.

It is to be earnestly hoped, therefore, that many of the

best brains in the Mother of Parliaments and throughout the British Empire's greatly growing Dominions, instead of fighting each other, or spending their whole energy in a partizan way in criticising and condemning each other's policies concerning Home, or even Empire politics, will be increasingly exercised with regard to the place and power and SERVICE to HUMANITY open not only to the British peoples, but to the White Races in the world.

There is no reason to doubt that the best brains and the worthiest citizens of the United States will be ready to work towards the same ends, for the descendants of the Puritan Fathers, and many who followed them, can be relied upon to be in the forefront for racial and world progress. Indeed, there is a sense in which these people, not only are at one with the British, but REMAIN ONE with them. The malcontents, and instigators of friction between the States and Britain, it is safe to allege, are almost entirely drawn from a German, Irish, or foreign element to whom everything is welcome that can in any way be turned against the British Government.

Nationally, as well as individually, men may have to learn that selfishness is suicidal, and that self-giving in service is the only road to higher life in this present world, as it may be in all life Beyond.

A Cosmopolitan Christian Passes

A BRITISH COLUMBIA TRIBUTE BY D. A. CHALMERS, MANAGING EDITOR, B. C. M.

(Seven years' Member of Dr. Whyte's Men's Class)

The whole of Christendom is the poorer for the passing of Dr. Alexander Whyte of Edinburgh. A preacher unsurpassed, if not unrivalled, he was much more; he was a Man of letters, a Man of Books, and a literary and spiritual inspirer of men.

In addition to the thousands in the Homelands, thousands of Britons throughout the Empire and the world will learn with regret of his death as that of one of the ablest exponents of Christian truth and analytical interpreters of the workings of the human heart. Hundreds, and probably thousands of men now approaching middle life, will receive the news with feelings of personal loss; for a greatly revered Master and big-hearted man has been called to that Rest, or condition of fuller strength for fuller service, which, for most, is still associated with silence so far as direct communication with this probationary state is concerned.

In using words immediately following bereavement, it is usually easy to exaggerate; for, after all, the human beings may not be numerous of whom superlatives may be calmly and justly written. Many people, from the reading of the published works of Dr. Whyte, or from having heard him occasionally in the pulpit, will hold that a pre-eminent expounder has passed. As a preacher indeed, acquainted with the labyrinthine intricacies of the human heart, he was unquestionably one of the few prominent above all their fellows in the Anglo-Saxon world in a generation or a century.

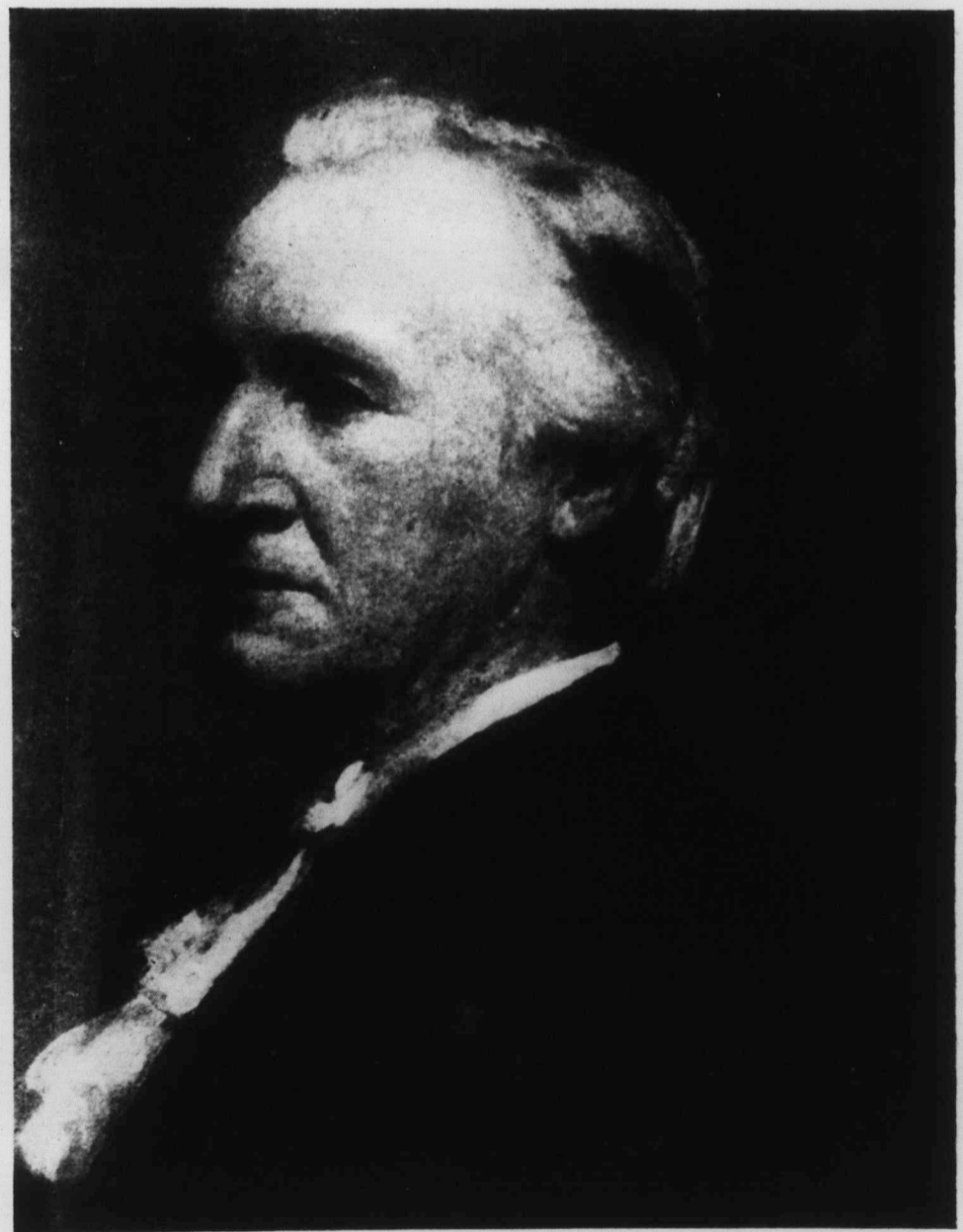
To the men, the world over, who had the privilege of attending his "Men's Class" for a series of winter seasons, Dr. Whyte will be remembered as the great-hearted, great-headed, great-souled yet intensely HUMAN and lovable teacher, whose ever-genial words and manner, in other ways besides the theological—

"Lured to brighter worlds, and led the way."

Common Ground With the Great Souls of All Ages.

Strongly and outstandingly evangelical as he was, he also possessed capacities and characteristics not commonly associated with earnest evangelicals. For, unhappily, many evangelical Christians in their lives may suggest narrowness

of vision. But this man, with his overwhelmingly intense convictions regarding "Sin," and his amazing power of dissecting the thoughts and intents of the heart, was so broad-minded



Principal Alexander Whyte, D.D., LL.D.

and thoroughly cosmopolitan in his interpretation and application of Christian truth, that he found common ground with Santa Teresa of the Roman Communion, Father John of the Greek Church, and many others, so that they became almost as familiar to the members of his Men's Class as the Bunyan characters themselves.

Probably no preacher or teacher of modern times has drawn together men of such varied views as Dr. Whyte attracted to his lectures, attendance at which has likely meant more to many than any University or even divinity course. Like all great souls seeking more truth and light in their day and generation, he found much to commend in the literature of all the Masters, past and present, who had, or had left records of any worth-while kind.

As in the '90's Lord Rosebery, with unexcelled charm of utterance and literary wealth and refinement, stirred and thrilled Scotsmen, and others also, with the gospel of Empire, so Dr. Whyte's radiant personality—in which love of literature and love of his fellowmen seemed as dominant on the human side as love to the Christ Lord he worshipped and hatred of the powers of evil were dominant in his preaching—exercised a far-reaching and long-lasting influence on many lives.

If some reading in astronomy taught a student for all time the proportion of this world in the universe, certain book acquaintances gleaned from or emphasised by Dr. Whyte in succeeding seasons, could not but impress him, and, that all the more if he had literary predispositions, with the wealth of ancient and modern literature. As a consequence, a student, no matter what his studies or reading in other directions, was kept humble, even while he was instructed, encouraged and inspired, having strengthened in him the while, love for that literature which tends to lead the mental into the spiritual.

Whatever his essays or aspirations in the journalistic or literary field, and however much he might attempt in the way of reading, reviewing, or in writing itself, no Edinburgh student attending Dr. Whyte's Class was ever likely to forget that in the realm of worth-while literature, he was, in some measure, in Sir Isaac Newton's memorable words, like a boy playing on the seashore, and diverting himself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before him. One life-time here seems all too short for literature—to say nothing of theology.

A "Divinely Gifted Man, Whose Life in Low Estate Began"

Like many men of note, Dr. Whyte made clear in various ways that he owed much to his mother, a bust of whom adorned the hall of his home. Subject as he was to the common lot, in conditions and temptations, perhaps neither Smile's "Self Help" nor other records of heroes in humble life, could furnish a more outstanding case of a man who "breasted the blows of circumstance, and grappled with his evil star."

No matter what each human being's inheritance for good or ill, intellectually or otherwise, life teaches us that "every soul of us must for himself do battle with the Untoward, and for himself discover the Unseen," and in the case of Dr. Whyte as in that of most men and women who take pre-eminent place among their fellows, there was little occasion to speak of "grasping the skirts of happy chance." The explanation lay rather in persistent work, work, work. He made no secret before his classes that the preparatory reading and reviewing for them was done during the summer "holidays."

What Professor Masson, Edinburgh, did in some part for Milton in book form, Dr. Whyte did with living voice. Probably many a student could say with the writer that, influenced by Dr. Whyte's expositions, he read through Milton,—finding the great story in his sonorous verse as arresting and delightful as that of any novel, and mentally much more enriching.

Every one who for years attended the services at St.

George's, Edinburgh, or the lectures for one season or more, will carry his own memories; but some recollections are sure to be held in common. An article could be written on these alone. His asides to divinity students, (in his sermons and lectures too), his outline of a week's programme of an idle or careless young minister, were unforgettable.

As for his own work of preparation, it might surprise people, especially some continental folk, who value preaching and oratory in the measure in which a man, like Antony, "only speaks right on," to know that Dr. Whyte put such unremitting toil into his preparation that he has told his class, (in referring to an evening's sermon) that "he had re-written that sermon as often as nine times before he was satisfied to preach it."

Some of his injunctions were more than arresting, and could not but be dear to the hearts of real book-lovers. Of many a good book he said, "Sell your bed to buy it!" or "Save your tobacco money for a week, man!" These were common, but there were others equally strong and suggestive of relative values.

He made no secret to students at the classes that his lectures to them—given not from the pulpit, but from the closer quarters of the platform in front—like most literary, social or ministerial work worth while, involved much forethought and preparation in study, and analytical note making.

The writer remembers that when Dr. Hugh Black, then Dr. Whyte's colleague, appeared before him in St. George's in connection with the baptism of his child, Dr. Whyte, in his inimitable home-like, and utterly unaffected way, said—"He'll teach you more sir, than any of your College Professors."

Sometimes he mentioned Professor Marcus Dods at the class: "What was he doing when nobody would have him?" "Working so"—and then he would enlarge on the value of unostentatious work—a subject, the need for the emphasising of which (as distinct from, or supplementary to organisation or oratory) might keep a Dr. Whyte and a Dean Earrar busy for a generation!

A Personal Reminiscence.

When visiting Scotland in 1913, the writer had the privilege of meeting Dr. Whyte at the beautiful home in Perthshire where he was spending the summer. Even then he was growing frail physically, but his friendly thoughtfulness and fatherly manner—and his kindly reference to the Magazine—left a happy memory, just as his telegram of well-wishing came as a benediction after a marriage ceremony. Apart from the writer's class connection, Dr. and Mrs. Whyte had been interested in the Home Mission work in the Western Islands of Scotland in which Mrs. Chalmers had been engaged for some years prior to marriage; and no wedding gift was more highly prized than the framed autographed picture of Dr. Whyte himself, (a reproduction of a portrait presentation from his Men's Class), from which a small engraving is herewith produced.

"Promise--Come--True"

The morn was a gleam
in the Spring of the year
I woke in a daze with a carillon ringing
like bells that were blown in the breath of a dream.

But why, oh why
was my heart asleep, while my listening ear
was tingling with tune of a wild bird singing
of the first thin green of a new Spring spread
for the mad, glad romp of the flowers?—

'Twas clear
that Spring-tide was Love-tide, and both were nigh . . .

"Wake up! Wake up, sleepy heart!" I said—

"Awake and away!"

"Do you hear what he sings from the hawthorn-spray?—

"There's white may and red

"in the lap o' the year!"

—LIONEL HAWEIS.

Educational Men and Matters

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

—TENNYSON.

The Morality of Plants

Part I.

(By J. Davidson, F.L.S., F.B.S.E.)
University of British Columbia.

Every branch of Natural Science has, during the past fifty years, advanced by gigantic strides; and Botany has not lagged behind her sister Sciences. Popular magazines regale us with accounts of the latest discoveries, but from these accounts, one is led to infer that, insofar as botanical research is concerned, the average man is only interested in such as pertain to his palate or purse, and are expressible in terms of calories and vitamins, or dollars and cents.

Such is the reaction from the antiquated botany taught from the seventeenth century to within fifteen or twenty years ago, and even taught today in some schools, by teachers who have failed to keep pace with modern progress.

Up to the sixteenth century, plants were studied chiefly from a utilitarian point of view; most plants were believed to have some value for food or medicine. Early philosophers looked to the plants to furnish some part with a real or fancied resemblance to some part of the human body which would give a clue to the diseases they were intended to cure, thus we have Liverwort, Lungwort, Toothwort, Nipplewort, and other names given to the early so-called medicinal plants.

In those days plants were regarded as almost human; they were believed to possess a circulatory system, and a soul, trees could rejoice and clap their hands, and I have no doubt that high school and University students would have found more pleasure in studying the Botany of those days, than the Botany of the seventeenth century which followed.

The next phase of botanical progress followed the publication of John Gerrard's Herbal in 1636 which described all the medicinal and food plants known up to that time. His descriptions were so vague that botanists set to work and compiled a vocabulary of approximately 10,000 botanical terms which have been handed down as a legacy to us so that we may describe the minutest detail in precise language.

Then Botany became entangled in the wheels of the revolution which followed the publication of Darwin's "Origin of Species," and when it emerged, it was scarcely recognizable. The classification system was smashed, hundreds of terms were lost—they became obsolete—including such favorite terms as Phanerogams and Cryptogams. Characteristics which, it was thought, distinguished plants from animals, have gone, the microscope has revealed a new world with new plants, and new structures within the plant.

Some Plants More Sensitive than Animals.

The modern study of Botany is approached from an entirely different point of view; we no longer regard sensitiveness



Moss Campion in Rock Cleft.

and the power of locomotion as peculiar to the animal kingdom, plants are sensitive to a very high degree, much more so than many animals. The power of rapid movement or locomotion in animals is largely dependent on how they obtain their food, just as it is in plants; accordingly, many animals have no power of locomotion, while many plants have. Our ideas and definitions are modified in accordance with new facts as they are discovered. Our former ideas did not permit plants to have a moral standard, but as we advance in the study of the plant kingdom many phenomena are found which parallel those found in human society, and in presenting "The Morality of Plants," I hope to show some sociological parallels in our native flora.

With an earlier ancestry than that of man—plants have had more time to solve their sociological problems, and the study of plant sociology may help us toward a solution of some of the problems which confront the human race today.

Like all other living creatures—including the genus Homo—plants are governed by natural laws; and it is to our advantage to discover those laws, and work in harmony with them. If, in our ignorance, we work contrary to Nature's laws, we labour in vain. Many of our own moral laws are based on natural laws; for example, the sixth, seventh and eighth commandments are designed to prevent the extinction of the race through degeneration and disease; and non-observance of these laws is as detrimental to plants as it is to the human race.

Conscience and Morality.

Some one may ask, "How can you attribute morality to plants, which have no conscience to guide them as to what is right or wrong, good or evil?" If the possession of a conscience is necessary to morality, there is reason to doubt whether morality should be unreservedly attributed to the human race. Some men have a conscience.

As a result of modern researches in criminology, eminent psychologists and medical men contend that various forms of immorality and crime are due to disease which may be cured by a surgical operation. It is undoubtedly true that many criminal careers have been terminated by the dislocation of the cervical vertebrae, but it is contended that such individuals are the by-products of an unfavorable social environ-

ment and should not be judged on the same basis as their fellow men who have been reared under the care and nurture of parents of a high ethical and moral standard.

We judge men by their deeds and general behaviour; and according to these we characterise them as moral and immoral without considering whether they are impelled by conscience or disease. In the same manner, let us judge plants and see if we can find characteristics which will suggest a difference in moral standards such as we find in human society.

"Consider the Lilies."

For the purpose of securing a moral standard by which the morals of other plants may be judged, let us follow the Christian injunction and "Consider the lilies of the field how they grow."

As an individual, the Lily is a representative of the highest type in plant society. Its honesty, thrift, diligence and general behaviour may be regarded as exemplary; virtuous to a high degree and possessing none of the vices of other plants.

The Lily is by no means the only representative of this class in plant society, thousands of other genera have attained the same degree of perfection; on the other hand hundreds of thousands have remained in their primitive, savage or semi-civilized state for ages. Some of these semi-civilized forms, instead of advancing, have degenerated, others have become extinct through their failure to keep up-to-date, and adapt themselves according to the changing conditions. Each plant belonging to this type, should be regarded not as an individual, but as a society, a community of millions of individuals, each cell of the plant performing some useful function. The whole representing a highly civilized, democratic nation, governed and controlled by natural laws.

Let us briefly consider the duties of the various members of one of these highly organized types of plant society. Here we find specialization of function carried to a remarkably high standard, one class of the community—ROOT—is responsible for the supply of necessary minerals and chemicals from the soil, corresponding to the raw materials we find necessary for food and building supplies—the average plant employs several millions of workers in this work. Some are engaged in boring and opening up new sources of raw material, others are working these sources and passing the supplies on to an elaborate transportation system conducted by a section of this subterranean community who have specialized in transportation work. The transportation system never consists of less than two double tracks corresponding to four lines of railway—two for the transportation of raw material to the surface of the ground, the others to convey food and building supplies to the underground workers. The importance of this system is emphasized by the fact that a large number of the older workers are retained to protect it, and may be regarded as section men. These workers in their early days were the pioneers who helped to tap the resources of their district, but have now become too old to continue this strenuous work.

Electric Energy Employed Before Man.

When the raw material reaches the surface of the ground it is passed over to another transportation system contained in the stem but connected with the root system, just as we occasionally find electric railways connected with steam locomotive railways. All along this transportation system we have branch lines running off to the factories, or leaves, and it is interesting to know that these vegetable factories employed electrical energy long before man appeared on the earth. The operation of the leaf factory is extremely interesting, very complicated, and of the utmost importance, it is here that the world's food supply is manufactured.

If it were possible to magnify a leaf so that the workers were the size of human beings, or if we were reduced in size, so that we could make a tour of the interior of the factory,

we would find that we were inside of the greatest evaporating plant we had ever seen. We would see the gigantic overhead transportation system and hear the rush of raw material arriving, and manufactured goods departing from the leaf. Situated above the transportation system we would see thousands of enormous retorts in which the food and other requisites are manufactured by electrical energy derived from sunlight, focussed through a battery of lenses which operate in such a way that the power can be regulated according to the amount of raw material to be manufactured.

To describe the methods employed in securing the co-operation and co-ordination of workers in such a factory would itself take all the space available, so we shall hasten to deal with the finished products.

Like a Factory at Full Blast.

As a rule, when the various foods and building materials have been manufactured, they are not removed from the factory immediately; the workers seem to devote their whole attention to operating the factory at full blast while the sun shines, each day's manufactured goods being stored until evening when the whole factory is cleared out in preparation for next day's work. A certain amount of material is retained to feed the workers and effect repairs to the factory, the rest is shipped as rapidly as possible to workers in other regions. All along the transportation system there are what corresponds to railway sidings to receive supplies for the workers in each locality.

Any surplus, after supplying the daily needs of the community, is stored. For this purpose, a large number of individuals are trained or specialized to take care of the stores of reserve material—a kind of gigantic banking establishment. This enables the community to tide over dull periods; in other words, provision has been made for "A rainy day."

"Colonization by the 'Aristocracy'."

In most cases the prime function of this reserve is to finance a colossal scheme of colonization. This is conducted by the most highly specialized members, the aristocracy of plant society. Their dress differs from that of their colleagues, being more attractive and often highly colored or decorated. They seem to have nothing in common with the hard working individuals hitherto described. In fact they contribute little to the welfare of the community by which they are sustained through levies and taxes. In some plants these aristocrats tax the workers out of existence, but in plants like the Lily which we are considering, only an income tax or tax on profits is leviable; the levy being in proportion to the reserve, not taking into account the amount in circulation.

So much for the financing of the scheme, let us see how colonization is effected. It is the aim of this important aristocratic set of individuals to secure groups of young workers, have them trained in national ideals and specialized to perform the various duties in starting a new colony. Each group when sent out, is supplied with sufficient capital in the form of food and building material to establish the colony, but not enough to allow any worker to remain idle. All must work, otherwise the whole colony fails; this occasionally happens when it has settled in a region where the natural resources are insufficient to supply the raw materials.

The Lily as a Representative Type.

It is also the aim of these aristocrats to have the colonies established at some distance from the parent, so that they will not enter into competition to the detriment of the community which gave them a start. Thus the Lily is a fairly representative type of plant to supply a moral standard by which other plants may be judged. Idleness and vice are conspicuous by their absence.

Just imagine the folly of the workers in the root region complaining of having to work in the cold wet soil, while

History of Most Interesting of Many Gods in Little Known Lands—By Francis Dickie.

Even the most primitive tribes of men, as far back as their history can be traced, have been found to be possessed of a conception of an Infinite Being, or Beings. The strange powers that savages in various parts of the globe even today attribute to their gods, and the trouble they go to to propitiate them makes a study of never failing interest to

the workers in the leaf factories were basking in the warm sunshine; or the leaves refusing to work because the aristocratic flowers gave them nothing in return for the large quantities of capital they commandeered. Yet such things do happen, and as the motto of plant society is "He who will not work, shall not eat," it is interesting to see how plants overcome strikes.

Dealing With "Strikers."

The Lily family has had to deal with strikes and the result has been in every case disastrous to the strikers. In *Ruscus* the Butcher's Broom and in the well known *Asparagus*—both belonging to the Lily family—we have plants whose leaves struck work, they ceased to perform their regular duties of manufacturing food from raw materials. The leaves were the first to suffer, they did not work neither did they feed. Branches which in many cases would have remained as dormant buds were called on to act as strike-breakers, and you may see from their business-like appearance (in nature or picture) with what measure of success they filled the breach. The shrivelled remains of the starved leaves show as minute scales at the base of the leaflike branches.

In most of the higher plants an enormous expenditure is made to provide ample support for the whole organization. Large quantities of manufactured material are used to build rigid pillars for support; and strong, more or less elastic cords or fibres which take the strain when the plant bends before a strong wind; when the gale subsides these elastic cords pull the plant back to the vertical position again.

Degenerate Plants.

In some plant families we find that certain members have not maintained the high social position of other members of their family. Through laziness or negligence, little or no supporting tissue is provided, they—as it were—fail to "Keep their end up," so they fall prostrate on the ground, degenerate weaklings, a disgrace to their family.

That such degeneracy—in plants, as in human society—leads from bad to worse and often ends in crime can be illustrated by at least two families of B. C. plants. In the *Araliaceae*—the Devil's Club family—we have the *Aralia*, well known as a beautiful indoor foliage plant. It carries on all its functions and duties as every honest, upright plant should do; and so does the Devil's Club whose diabolical array of sharp pointed prickles warns us to avoid an intimated knowledge of their defensive properties. But, who would recognize the Ivy as belonging to this noble family? Yet such is the case. The Ivy, whose trailing branches spread over the surface of the ground like the tentacles of a gigantic octopus, is not a parasite, but woe unto the tree that comes within its grasp. Slowly but slowly the Ivy climbs and twines holding on by strong sucker-like roots until it reaches the tips of the branches, here it competes with its unwilling host for light—the source of energy for the manufacture of food—and the result may frequently be seen in the numerous trees dead and dying, smothered and starved through the machinations of a "low down" member of a noble family.

(To be concluded.)



Photo by W. Forsyth, Mission.
Francis Dickie.

the white explorers, ethnologists and missionaries who are today laboring in these fields.

What first strikes the white investigator is the immense number of deities which the natives in most places have conceived to exist and which they believe greatly affect their lives for good or ill. Each different tribe has a separate collection, generally peculiar to themselves. The deities or spirits which the primitive men are chiefly concerned with are the malevolent ones. A kindly spirit is given little attention, as the savage argues that such a spirit, being by nature well disposed towards him, does not require any attention. The accompanying illustration in which are gathered the principal gods of various South Sea Islands, Borneo, Sumatra and New Guinea, are selected out of a very large number in the collection of Mr. Frank Burnett, Vancouver, Canada, as having the most interesting histories, the data of which Mr. Burnett collected during some twenty-five years of roving the South Seas and adjoining territory, where many primitive tribes still remain.

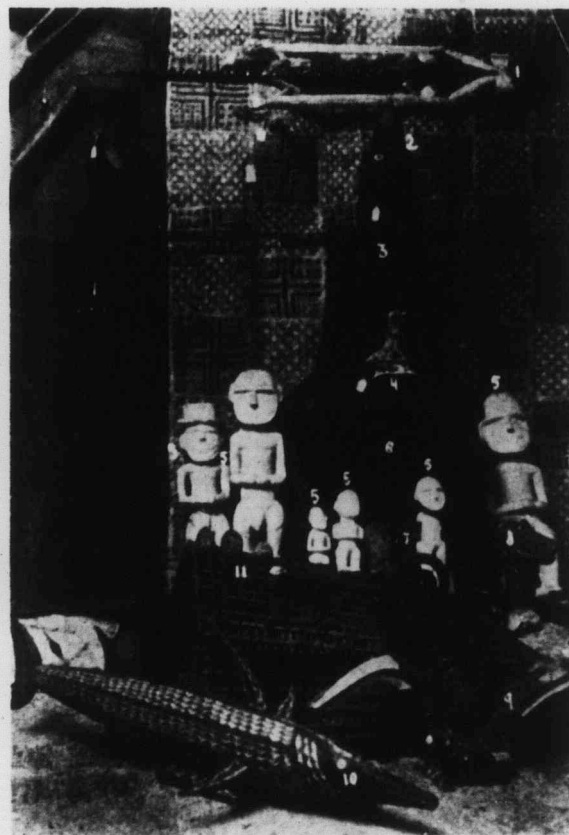


Figure number one is a carved representation of the crocodile god in which resides the death-bringing spirit "Ingret na Matinet," of the Benning tribe in New Ireland, part of a group of islands in the South Pacific, inhabited by people of Papuan stock. The sorcerer, when desirous of causing the death of any of the tribe invokes the spirit in the carved wooden

object and compels it to do his bidding in the following manner: he first obtains some portion of the intended victim's person, generally a few hairs from the head, or a bit of finger-nail, in procuring which he displays a great deal of ingenuity. Holding the part in one hand, and the wooden figure as shown in figure one in the other, he swings them back and forward while at the same time giving voice to a monotonous chant until he enters into an apparently cataleptic state. Presently he speaks the name of the selected victim, and, strange and unbelievable though it may seem to civilized people, the man or woman whose name the sorcerer speaks, actually does die. Of course, the victim has been informed of the sorcerer's action either by the sorcerer himself or some one of the tribe. This power of suggestion to cause death is one of the most remarkable happenings in that part of the globe. The most learned scientists have investigated it and found it to be true beyond a doubt. The missionaries are fiercely combatting it, though in a great many cases as yet without much success.

Figure two represents the spirit of the water to which the Solomon Islanders, one of the most primitive and savage races existing in the world today, dedicate their canoes at the time of first launching them. On many occasions this ceremony is accompanied by human sacrifices. Figure number three is the house wherein resides the principal devil worshipped by the Fijians. His Majesty who dwells in the house is shown in figure number six as he peers out from the doorway. His powers are unlimited in the way of recking evil; or, rather, were, as the Fijian group today is largely under Christian influence.

The Battacks, an aboriginal tribe of Sumatra, have a regular pantheon of deities, presided over by a dragon, depicted in figure four. This dragon has an insatiable appetite for the bodies of human beings, as may be gathered from the size of his mouth. Various offerings are made to gain his good will.

The New Islanders, of Papuan stock in the South Seas, are largely ancestor worshippers. Upon the death of any member of the chief's family a messenger is at once despatched to the country of the bush tribes in the Rossel mountains to procure a certain kind of chalk material only to be found there. Out of this is carved a figure, male or female, according to the sex of the deceased. A very rare collection is shown in the figures numbered five. They are guarded and treasured by the islanders, and today are very few in number and difficult of obtaining by collectors. One of these is particularly amusing as it shows the artist must have seen a white man's clerical or straw hat. With the figure prepared, the messenger returns to the village where the dead person lies, observing great secrecy in so doing. He presents the figure to the chief who places it in a small mortuary chapel called a Toberay House. The above proceeding is to furnish a habitation for the deceased person's spirit, which is supposed to enter the chalk figure immediately it is placed in the Toberay House. Here the spirit resides ever afterwards and is worshipped by the villagers when they decide to do so. The spirit is supposed to be able to do them favors if properly approached. One peculiarity is that women are never allowed to look upon these figures. The penalty for so doing is death.

In the Solomon Islands the crocodile shown in number eight is one of the most dreaded of deities, and well he may be, for his living original yearly takes a countless number of human victims.

Number seven is of a god of ancient Mexico, a figure very, very old, dating back to the unknown period of North America's history. Nothing of its history is known.

The tiny figures, three in number, covered by number eleven, are very potent charms which the natives of Papuan Gulf, British New Guinea firmly believe contain a very pow-

erful god. They make them themselves out of carved abortive cocoa-nuts filled with lime. These are supposed to protect the bearer from all attacks of evil spirits. They are worn by men only, women being too low in the social scale to even attract the attention of a spirit.

Among white farmers a good crop depends entirely upon the elements and freedom from insects and animal pests on the growing things, which latter they can at least combat with fair success. But the head-hunting Sea Dyaks think differently, or, rather, in addition to weather and insects and animals, these people believe a bountiful harvest depends upon propitiating certain very powerful spirits. For one, there is Pulang Gana, the god of the soil, who has to be deferentially treated by a great feast called Gawan Temgalang, or Hornbill ceremony. The preparations for this are exceedingly elaborate, one of the particular items being the carving of a number of figures of the Rhinoceros Hornbill. These are painted in different colors and are known as Temgalangs. A very fine specimen of these is shown in figure nine. The tree from the wood of which they are carved is specially chosen by a committee of men who proceed into the jungle and, having selected a suitable one, before cutting it down, propitiate the spirits of the trees by certain offerings. This done, the tree is felled, and the balance of the first day is spent in feasting, and drinking a sour toddy on which they get often very intoxicated. The second day is devoted to consecrating the Temgalangs, and affixing them to poles, whereupon the spirit of Pulang Gana takes possession of the figures. To this deity sacrifices of fowls and pigs are then made with the object of obtaining his aid in securing a plentiful harvest.

In the Stewart Group, a number of small islands inhabited by an outlying branch of the Polynesian race, quite distinct from the Melanesians who live in all the surrounding islands, the Bonito, a variety of horse mackerel is worshipped, a beautiful specimen of which god, made of ebony and inlaid with pearl shell, is shown. It is a remarkable piece of work when it is taken into consideration the primitive tools possessed by the natives. It will be noted how uniform is the pearl shell arrangement. The particular god shown represents a great many months of work by the artist. The Bonito god is supposed to be very much under the influence of the medicine men. Under the direction of such the Bonito is called upon to drive the small fish into the lagoon. This partnership is actually believed to exist by the tribesmen, and the medicine man receives pay from them for the services he causes the god to render.

There is a very natural explanation for the Bonito driving the small fish into the lagoons, as in the shallow waters of the lagoon it is much easier for the Bonito to catch its prey. However, the natives never take this into consideration and give credit to the sorcerer for the arrival of the small fish, which they are then enabled to take very easily in large quantities.

This, in brief, is the history of a few of the most interesting gods and the beliefs which surround them in certain outlying parts of the globe where men are still to be found in a very primitive state, and a prey to odd and strange superstitions.

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Christianity, Cult-ism and Materialism

By Guy Cathcart Pelton.

For years I made a careful study of Christianity in all branches. In Vancouver for two years I attended church twice every Sunday without missing a Sunday. But I visited all the churches, Catholic and Protestant, Conformist, (high and low) and non-conformist in all its branches. I attended Christian Science lectures and weekly testimony meetings, New Thought and Advanced New Thought lectures, the John Ellwood Brown and the Gypsy Smith evangelistic meetings, the Apostolic Faith, Russelites and the numerous other sects.

If we pick up a Saturday night newspaper in Vancouver, we will find the religious service announcements divided into about fifteen classifications. All, we must admit, are preaching and teaching the one and same God, and all recognize Jesus Christ as the God-man or God incarnate in man. Practically all uphold Jesus Christ as the ideal example.

Now at the outset I want to say that I consider the man very narrow who will condemn any religion which professes the Unseen God. Further the old-time religion that was good enough for my father is not necessarily good enough for me, any more than the old stage coach which was good enough for my father is not necessarily good enough for me, any more than the old stage coach which was good enough for my fathers is preferable to the modern railway train. We must advance, even in religion.

Had Martin Luther decided that the old-time religion was good enough for him, we would not have had any Reformation. And though I am only 32 years old, I can remember a Nova Scotia town in which a series of sermons was being preached in the Methodist church on baptism by sprinkling and in the Baptist church on baptism by immersion, and the bitterness between the Baptists and Methodists was so strong, that the two peoples would not walk on the same side of the street after the service though their churches were on the same street and the same side of the street.

It wasn't so very long ago that the most narrow and bigoted quarrels were carried on in the pulpits over such things as forms of baptism, open and closed communion and numerous other ideas. That might have been good enough for our fathers but it certainly is not good enough for us.

We find a wonderful broadening of the Christian religious vision in the Forward Movement. We find Church of England, Baptist, Presbyterian, Congregational and Methodist clergymen on the same platform, mutually discussing and planning future movements and work. Fifteen years ago this would not have been possible. Now let us watch for the day when the non-conformist minister will not be barred from the conformist pulpit, when it will be possible for a Baptist clergyman to exchange pulpits with a Church of England clergyman.

In looking at many of the so-called new religions, we must remember that entire Protestantism is practically new and that all the sects such as Presbyterian, Baptist, Congregational, Methodist and Church of England have only existed about three centuries. What does three centuries amount to in the world's long history or even in the twenty centuries since the time of Christ? And forget not that the Theosophist, the Christian Scientist, the New Thought Disciples and the Russellite will assert that his religion is not new at all, but is simply getting back to what Christ taught. Right here, I want to express my appreciation of the Forward Movement now being carried on by all the Protestant churches. I believe it portends big things for the entire Protestant church. It is in every sense of the word a **Forward** movement. The recent uniting of the Protestant churches of West Vancouver into one congregation is a remarkable demonstration of the sincerity of the church people to unite their forces under the one great God.

I must here touch on Divine Healing. In a recent address before the Ministerial Board of Vancouver, Rev. Dr. Smith formerly of St. John's Presbyterian church and now principal of our leading Presbyterian College, gave a powerful address in which he stated his belief that Divine Healing must become a part of the work of the Church. I am hoping that Dr. Smith will some Sunday afternoon give a lecture on this subject in one of the large churches or in one of the theatres. Rev. Mr. Rowe, formerly vicar of the Church of England at Sardis, B. C. is doing a wonderful work in Vancouver in Divine Healing. He asserts that complete salvation in Jesus Christ means spiritual cleansing and physical healing and that Jesus Christ proved this in his own ministry over and over again. In the name of Christ, Mr. Rowe has healed cancer of the stomach and other so-called incurable diseases and out of 200 influenza cases which he treated in prayer last winter, only one died. Yet how strange it is that Mr. Rowe gets very little support from his own church and had his meetings in the halls of St. John's Presbyterian and the First Congregational churches before he got the use of St. Paul's church. Personally I consider Mr. Rowe one of the strongest men in the Canadian Church of England and I believe the future holds big things for him.

The Apostolic Faith Mission in Vancouver has had wonderful demonstrations of Divine Healing, so also has Christian Science, the New Thought and numerous others. To my mind however we must stick to the simple faith in Jesus Christ, who said "Those and greater works shall ye do in my name," and who also said "Ask and ye shall receive" and again "Whatsoever ye ask in my name ye shall receive." If Jesus meant what he said then it should be the common thing to go immediately to God for healing in times of sickness. We know that the Catholic church has had some wonderful healings at St. Anne de Beaupre in Quebec. Divine Healing must be included in the Forward Movement if the church really intends to follow the example of Jesus Christ.

And here is where materialism creeps in, as it seems to creep into all religion. Personally I believe there should be no set charge for a treatment in Divine Healing or for any other ministration done in the name of Christ. It should be left entirely to voluntary love-offering. Rev. Mr. Rowe makes no charge, neither does the Apostolic Faith Mission or the Unity New Thought Society. But we can go further—should there be any set charge for a funeral service or any other religious ministration?

Some comment was made on how much money Dr. F. L. Rawson, the well known London practitioner, took out of Vancouver, but I'll wager he didn't take as much as Evangelist Oliver and Evangelist John Brown. Gypsy Smith is fairly modest in his charges, but his guarantee about equals the monthly salary of a Provincial Premier. I understand that many of the evangelists put their entire earnings into orphanage homes, colleges, and other good works. Dr. Rawson puts his money into an institution where 200 practitioners are constantly ministering to the sick.

I believe in the law of giving and receiving. The Canadian Presbyterian church a year or two ago sent out one thousand letters of enquiry to members who were tithers and who gave regularly one-tenth of their entire income to the work of God. A very large percentage of these tithers stated that their incomes had steadily increased under tithing and not one reported a decreased income. This is a wonderful demonstration of the law of giving and receiving.

I believe also that the laborer is worthy of his hire, yet I feel that if the Christ is truly followed there must be no set charge for any ministration in his name, whether it be Divine Healing

or a funeral service. To some extent our entire religion has become materialized. In September I attended a morning service in one of Vancouver's largest Protestant churches. The minister said how pleased he was to welcome the vacationists and others back to church and especially how pleased he was to welcome "Mrs. X." Now "Mrs. X" was the wife of the wealthiest member of his congregation. This sort of thing makes the church distasteful to me and to others. We must not let gold supplant God in our churches, however much we may need the gold. How hard it is for a church minister to preach justice, brotherhood and universal love. Winston Churchill in his "Inside of the Cup" gave us the story of an independent minister who angered his deacons and his elders, because he opposed child labor in factories and the inequality in the division of work and play, necessities and luxuries. In our own acquaintance we see Dr. Salam Bland and Dr. Thomas and Dr. Crummy criticized and almost ousted from their church, because they sympathize with the laboring man in his reaching out for more equality. And perhaps Mr. Cooke of Vancouver is assailed oftener than he is praised.

A fine ideal was set forth in the recent Forward Movement meetings in Vancouver. I believe that the church is going forth into the new era with a wonderful message. Materialism will be done away and the church will go into the social life, the industrial and commercial life and into the political life, carrying the standard of Jesus Christ, with all the purity and love and service which that Christ standard represents.

Cleaning Vancouver's Chinatown

(A Contribution delayed in publication but still timely)

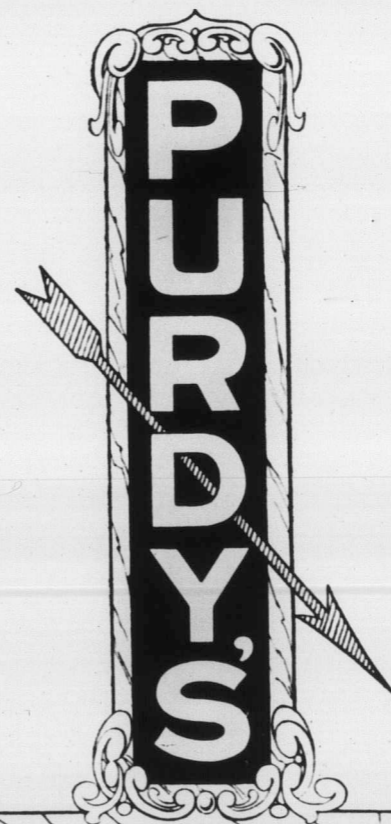
At various times in the past Vancouver's Chinatown has figured in the lime-light. For years its unsavoury reputation has been a sidewalk topic. Different authorities on the shady side of the life of the city have condemned it in no uncertain terms as not only a breeding place of such diseases as flourish in the dens of the Oriental, but also as a crime centre in Vancouver. Opium, drugs, gambling—to each Chinatown is a home. In its almost inaccessible and practically enclosed alleyways are piles of garbage in, usually, advanced stages of decomposition. Hence its unsavoury odor. The filth of these alleys is equalled by that of the congested living rooms of the unlighted and unventilated dwellings. The manner of life of the inhabitants of these dens is indescribable.

And this district has, of late years, spread amazingly. Residential localities which, until lately, were occupied by people who were white, at least, are now entirely Chinese. Business blocks, which a few years ago were occupied by Canadian firms are now filled with the goods of the Oriental. It may be said that this is part of the price of the war but, if so, it is surely none the less deplorable. Canadian business men and Canadian householders did not take up arms that their businesses and their homes might be taken over by Chinese. That the Chinese were our allies does not seem to the soldier citizen a satisfactory reply to this. And though as yet this new Chinatown has not all the objectionable features of the old Pender street district, the Chinaman quickly stamps his characteristics on any building he occupies, and this district is already sufficiently Chinese.

In view of these facts the short-lived effort of the city health department to "clean-up" Chinatown is to be commended, but the brevity of its effort is to be the more regretted. A few buildings may have been cleaned up temporarily; a few more closed until they are cleaned; and some decrease in the piles of rotting garbage may have

been effected, temporarily; but except for these few places the inscrutable Chinaman remains as before impassively in his accustomed filth. The question is apropos—**Can Chinatown be cleaned?** The cessation of the civic campaign to clean it would seem to answer that question in the negative.

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ROTARY'S SIXTEENTH ANNIVERSARY

A Brief History

(By J. W. Gehrke, Hon. Secretary)



Pres. Leckie

On the twenty-third of February, 1905, Rotary had its inception. The idea was conceived in the mind of Paul Harris, an attorney of Chicago, who called a meeting of a score of his business acquaintances, each of different business and professional pursuits, and before this assemblage propounded his plan.

These men had in view an organization solely for the City of Chicago, one among thousands of organizations in that city with the constitutional difference that its membership should be composed only of men from different spheres of activity in business and professional life. Its success was almost spontaneous, and, without any attempt at missionary work, the idea was adopted in other communities of the U. S. A., first finding its way in the West. Between and among these various clubs there was no connection until finally the idea had grown to such immense proportions that a national organization was formed in 1910, with its head-quarters in Chicago.

In the year 1912 an organization was formed in Toronto and Rotary's influence became international. Vancouver, with its zeal to embrace anything that is of value, organized its club in 1913. In 1914 the idea was first introduced over seas in the British Isles, where at the present time there are thirty-two clubs in the British Association of Rotary Clubs which is affiliated with the International.

The first country outside of the English-speaking people to organize a Rotary Club was Cuba. In the last few years it

has been organized in almost every civilized section of the earth. There are now in affiliation eight hundred and thirty clubs, meeting weekly, with a total membership of sixty-three thousand. The average attendance at the meetings, on this continent, for the month of January was 76%. The membership of Rotary is chosen carefully and any member who voluntarily absents himself for four successive meetings, automatically ceases to be a member, and another is chosen to fill his classification. Thus attendance is the price of membership.



Sec. Gehrke

Scope and Purpose of Rotary.

Rotary is built upon the motto "Service Not Self" and "He Profits Most Who Serves Best." Since charity begins at home, so Rotary work begins with its own organization.

First: By the betterment of the individual member.

Second: By the betterment of the member's business, both in a practical and in an ideal way.

Third: The betterment of the member's craft or profession as a whole.

Fourth: The advancement of the member's home, City, Province, Country, and of Society as a whole.

Rotary activities provide members with code of correct practices and high standards of business. The ideals are not merely dreams of aspiration, but working models for the mem-

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ber's daily life, and are equally applicable to personal habits and to business conduct.

Rotarians are representatives from Rotary to their respective lines of business; and not representatives from their respective lines to Rotary. Under this interpretation, each member is delegated by Rotary as a representative of its principles and ideals to his fellow craftsmen.

Rotary recognizes the law of Service to Society and therefore its province is to train each of its members to be a better and more useful citizen. All phases of local civic activity are discussed at meetings, but Rotary Activities in Community service usually take the form of ameliorating health conditions of a city, or in work pertaining to the betterment of conditions for the boy in order to make of him a loyal citizen and a good man. Rotary takes no part in Party Politics and endorses no candidates for political office; but its influence, wherever possible, is exercised towards the betterment of schools and education in general.

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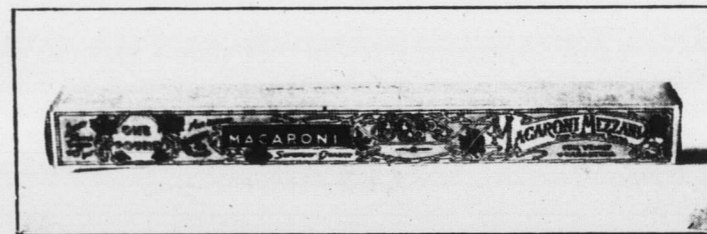
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Secretary Philip Whitehead,
Of Vancouver Gyro Club.
(See article on page four.)

Canada welcomes the British born and needs more. Though born in Sheffield, England, Gyro's secretary was "caught young" by the Canadian West, and was educated at Vancouver High School. Like other loyal Britons, he heard the call of the Motherland, or rather volunteered without any "call," and went overseas in 1915 with the 72nd. He is still in the "twenties," and is in business with the Leckie Shoe Company.

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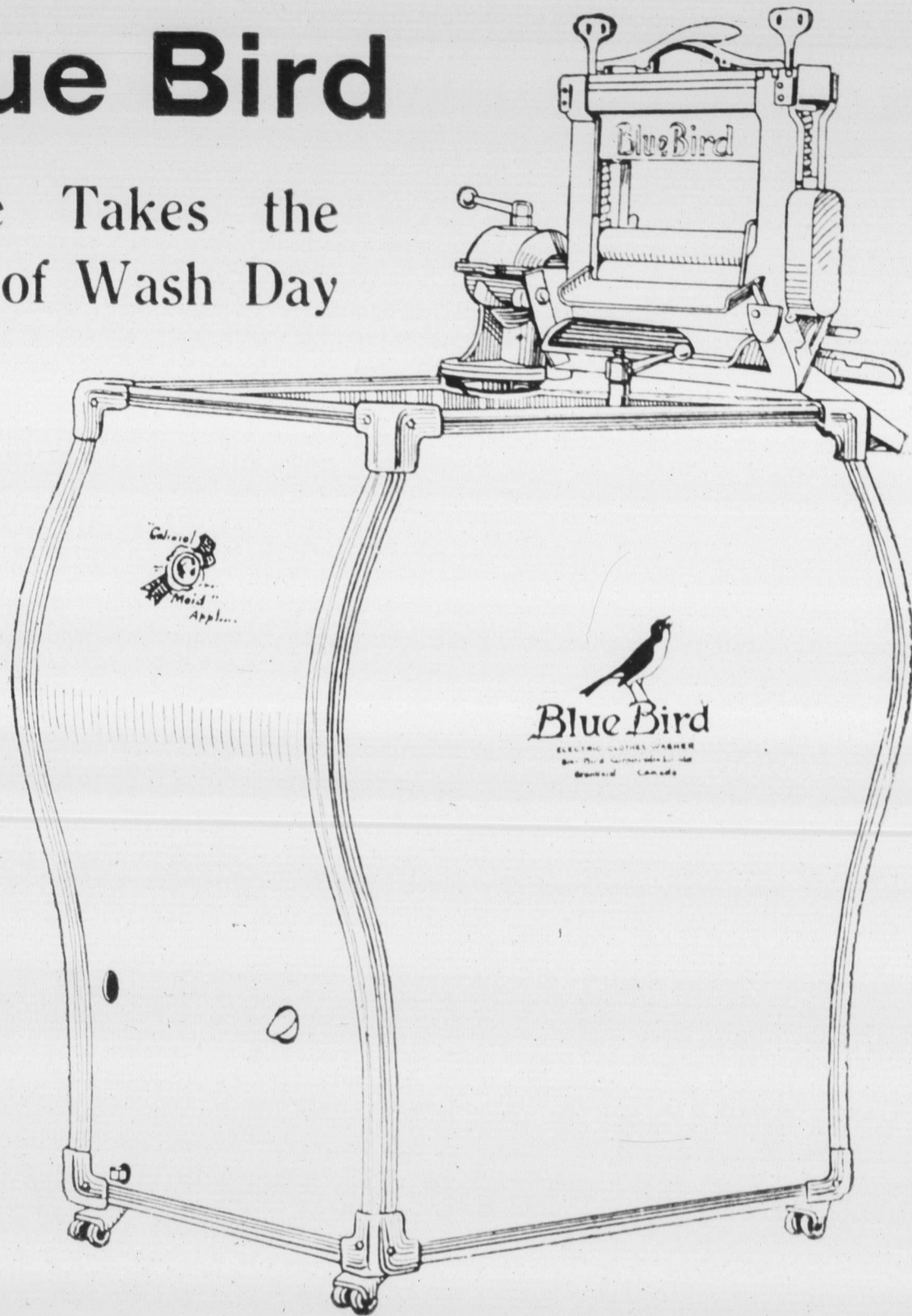
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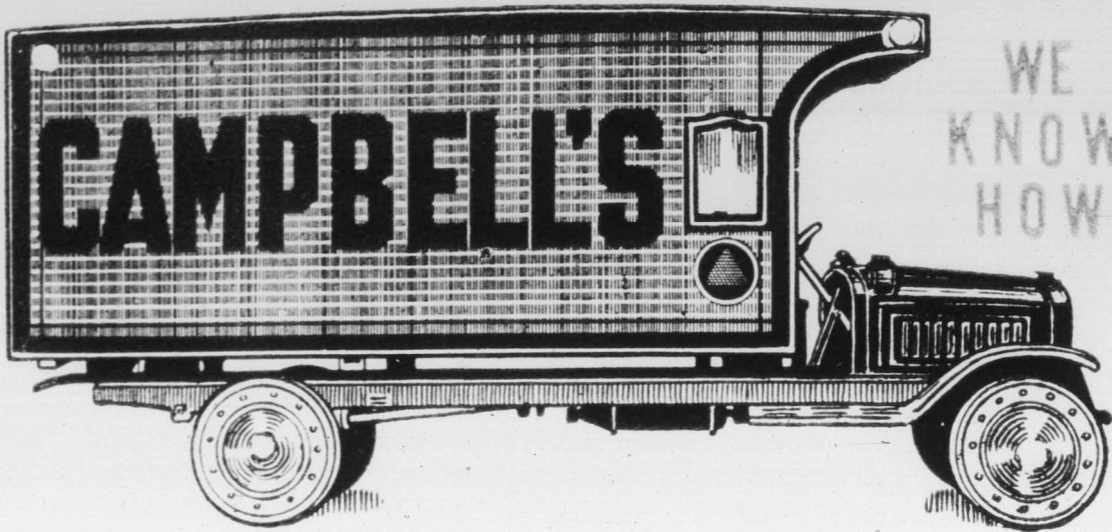
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