

**PAGES
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Vol. IX.

No. 4

OUR IDEAL

Social Betterment, Educational Enlightenment, the Upbuilding—in City
and Church and State—of Christian Government, and
the Development of Spiritual Life.

Westminster Review

Published at Vancouver, B. C.

June, 1916

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III. The British Columbia University

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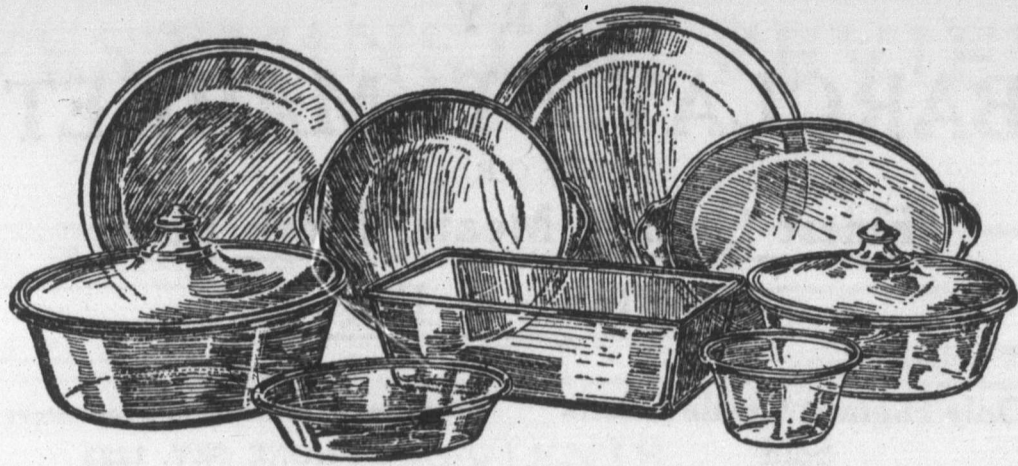
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WESTMINSTER REVIEW

A Social, Literary and Religious Monthly

VOL. IX.

JUNE, 1916.

No. 4

Published at Vancouver, British Columbia.

D. A. Chalmers

Managing Editor

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WESTMINSTER REVIEW

D. A. CHALMERS, Managing Editor

Published at Vancouver, B. C.

SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,
AND RELIGIOUS LIFE.
INDEPENDENT IN POLITICS

VOL. IX.

JUNE, 1916

No. 4

Editorial.

"Is he gone; can it be true?" Writing within three days after publication of the Admiralty's report, we still ask the question, though with sinking of heart and faintly flickering hope.

KITCHENER

There are several outstanding personalities in each of the allied countries who, because of their experience and proved capacity, can very ill be spared at this time, and in the British Empire Kitchener was second to none. In the popular imagination and in actual imperial usefulness he held the premier place—even with Asquith and Lloyd George in the reckoning.

It is easy to speak or write of no human being being indispensable, of "fate," and the "Will of God"; but there are times when men, instead of throwing the onus on the Almighty, would do well rather to ask themselves how far they have exercised their intelligence in recognizing facts and meeting the conditions.

Up to this time of writing, no reports have appeared from the British Press or from prominent men in the centre of the Empire casting blame on the Admiralty or others who may have had charge of the arrangements necessary for any movements of Lord Kitchener and his staff. But bitterness at his loss is apt to give place to blame of the conditions which made it possible in any avoidable way. So far as the conditions have been reported they do not indicate that any excess of caution was exercised; indeed, they reveal a most disappointing lack of precaution.

Whether the cruiser was struck by a submarine, a mine, or (through spies' work) damaged by an internal explosion, may yet be ascertained; but that it was possible for any authorities to agree to let a vessel of any kind that bore a freight of lives so incalculably valuable to the Empire be at any moment in a position that "twenty minutes" could elapse without any other craft getting alongside, is hardly believable.

Present information of the tragedy suggests that after nearly two years of war against foes who have shown themselves utterly unscrupu-

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lous and tenaciously treacherous in their methods, there are still some happy-go-lucky men in authority somewhere in Britain. Anyone can understand that Kitchener himself was not the man to take precautions concerning his own life: the more need therefore was there for the authorities—on land and sea—leaving nothing to chance in guarding such a personality.

Should the explanation be that Kitchener himself expressed a wish that the cruiser should not be attended, many will hold that in such a case it should have been borne in mind by the authorities that the guarding of his life against every conceivable contingency—and surely drifting mines were a likely source of danger—was a sacred duty in all times and under all circumstances.

To everyone who has followed Kitchener's career for anything like the past twenty years, the significance of his personality and his value to the Empire must have come home. Even if we accept his death as now proved, it seems idle in these days to write of his masterful, heroic and wholly patriotic life.

But as one writer notes:

"It was his doggedness in doing his work that won him popular trust, because it was akin to the people's own temperament. He had none of the gifts by which politicians win favours. He was no orator, and he did not court the multitude, and he had few friends. It was in strange loneliness that he trod the path of duty with stern and unwavering purpose."

The passing of great personalities, equally with that of lesser men, does not disturb the mass of humanity for long:

"As from the wing, no scar the sky retains,
The parted wave no furrow from the keel,
So dies in human hearts the thought of Death."

But writing in this farthest west province of the British Empire, we venture to vouch for it that to hundreds of readers who scan this reference to Kitchener, the thought will come that they would gladly have given their lives if his might thereby have been spared to the Empire and the world in this time of grave crises. In so writing we do not wish to magnify unduly the human and forget the Divine: rather do we wish duly to recognize the wonderful measure of the Divine—in purposeful strength, unwavering rectitude, and unsullied honour—that was revealed through this human personality.

Other hands and heads and hearts will carry on the great work of proving to the world that Prussian military Might is not Right, and that, come what may, Britons and their Allies never shall be slaves, nor even serfs in feudal bondage.

This must be the sequel to Kitchener's death—if he indeed be dead. Every man physically fit, who can at all arrange to go, must ask himself—In what branch of the national and imperial service

shall I offer and prepare myself to be of use? As Kitchener gave himself and his unique powers of organization and administration to the service of a free Empire, so must every one of that Empire's sons who would be worthy of the name of British-born be ready to serve the Empire on land or sea, and thus in life, and if need be, in death, FOLLOW KITCHENER!

Those of our readers who, during the past five years have followed the evolution of this publication, will hardly need to have the present name of "Westminster Review" explained to them. But in

**"Westminster Review" or What?
—A Question for our Readers**

contemplating the introduction of a definite change to a name more indicative of the "Review's" aims, or rather of its field of service, it may

be of some interest to our steadily-increasing constituency (and useful as a record to those who may follow us) briefly to record here the considerations that influenced the changes made up to this time, and that lead to consideration of some other name.

The "Westminster Hall Magazine" was begun five years ago, and within less than a year a re-arrangement took place, under which the present editor took control. In order to suggest the wider field of service which he recognized the publication must seek to serve, an addition of "And Farthest West Review" was, after some time, made to the original name. That the two titles were cumbersome, was obvious, and in seeking to abbreviate the title recourse was latterly had to a type form which made the first and last words stand out as "WESTMINSTER REVIEW."

But for the desire to be loyal to the history of the periodical, the name would have been changed at the beginning of the present volume, when it was abbreviated entirely to "Westminster Review"—the intervening words "Hall Magazine and Farthest West" being omitted. Within recent months, however, it has been suggested from several quarters that the name "Westminster Review" was not distinctive enough. As the objections to it, of which the management has had occasion to feel the force, were repeated to us independently, we have questioned whether we should wait till the end of the present volume before changing the title.

While the name "Westminster" may be as open to our use in Vancouver as it is to others in London, England, we have not needed to be reminded that there is a monthly published in Toronto called "The Westminster." Next, we have found again and again in connection with our business department that the proximity to Vancouver of the city of "New Westminster" leads many people to associate a

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publication having the name "Westminster" with that city, and though that might be an honour in a historic sense, it is liable to be misleading when business utility is under review.

Needless to say, changing the name of the publication—if that should be decided upon—will not change its nature. As heretofore, we shall aim at serving the "ideal" indicated on the cover. Our circulation, even in these strenuous days, is going ahead steadily, and this number will contain evidence that we have also arranged for more literary assistance in other parts of the province.

We shall welcome an expression of opinion from our readers regarding a change of name.

St. John's Presbyterian congregation in the west end of Vancouver—which has one of the finest church buildings in the city—is to be congratulated in that it has been announced that Rev. Dr. W.

A Notable Addition to
Western Church Life

H. Smith, of Fredericton, New Brunswick, has accepted the call unanimously extended to him last month. It was reported that his present congregation had offered him many inducements to remain with them.

When renewing his subscription to this *Review*, a fellow-Presbyter of Dr. Smith's writes as follows:

"You are taking from our large St. John Presbytery one who is perhaps the strongest man in it. Surely you have been coveting the man who most capably stands for your ideal—'Social Betterment,' Educational Enlightenment, Christian Government, Spiritual Life."

"In the university town of Fredericton, for the seven years or more he has been in it, Dr. Smith's influence on Town and Gown has been very great, and so far is it from being spent now that a petition asking him to stay was unanimously signed, and other inducements offered, including increased salary and an assistant."

"Dr. Smith has been our Bishop for miles around. He has been Moderator in every vacancy where they could get him. To marry, bury, or ordain his phone went like a whirlwind. . . . We are just wondering how you got your eyes and your hands on such a man."

We understand that Dr. Smith will begin work in Vancouver early in August.

The preceding reference to Kitchener was in the printers' hands when the Vancouver Memorial Service was announced. If ever there was an occasion to appeal to the imagination and heart of "the

Kitchener Memorial Service

man in the street," Kitchener's passing provided one, and it is cause for regret that instead of having the Memorial Service in a church building an open-air service was not arranged. Some weightier reason than the absence of a band should have been necessary to prevent that. There is reason to believe that many came away from St. Andrew's Church feeling that a great opportunity had been but poorly used.

At the service as arranged there was an eloquent suggestion of practical "Church Union" in so far that all the Protestant bodies had representatives taking part, and the bells of the neighbouring Roman Catholic Pro-Cathedral were tolled in common lament. Big events in the world's history and the passing of a great man and great soul—a great Empire servant and worker in the cause of humanity and righteousness—like Kitchener make people feel how secondary after all are many of the matters that keep men, and Churchmen, apart.

We do not know who acts as Major-domo on such an occasion, but as the service was a religious one, it seemed hardly fitting to have the Mayor presiding. Then, as the ministers—Presbyterian, Methodist, Anglican, Congregational and Baptist—in turn took part in the simple ritual, the fitness of bringing in a layman to give the address seemed questionable. It was, of course, eminently a case in which the man or men best qualified for the duty should have been commandeered. The speaker of the day seemed to speak under considerable strain. A large portion of his address was a commendable outline of Kitchener's career, to which was coupled the assurance that his moral qualities would continue to influence the world.

But if men—and ministers of the gospel—believe that Personality persists and self-sacrificing soul-service is continued into the Beyond, that, in short, there is a Spiritual world of which this one is but the vestibule, surely such a religious memorial service was a time of times to emphasize and impress that—and many other lessons—on the minds and hearts of the people.

The musical part of the service was very appropriate. The assemblage sang "O God, Our Help in Ages Past," and "For all the Saints Who from their Labours Rest"; and the solo "O Rest in the Lord" was beautifully rendered.

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Other Timely Topics

We congratulate all interested on the result of the vote on the *half-holiday question*. Vancouver, Victoria and New Westminster each gave substantial majorities for Saturday afternoon in preference to Wednesday. It is probable that when the arrangement has been in force for a year or more even the shop-keepers who opposed Saturday will recognise that it is the better day for employers as well as employees.

* * * *

Mr. Earle Howatt, a young Prince Edward Islander, who for over two years gave valued assistance with correspondence, etc., in the organization and development work of this publication, left Vancouver *with the 72nd* and writes in a way which is interesting as coming from a young Canadian having his first experience of London during a short vacation.

After giving details about the journey from Vancouver to Britain (which we do not think it judicious to quote), Mr. Howatt, who writes from "King George and Queen Mary's Club for the Overseas Forces," says:

"This house is run for the soldiers, and most of the workers are voluntary." A sidelight on how the WELDING OF THE EMPIRE is going on even in the off times of the great war is given in the statement that "Soldiers from New Zealand, South Africa and Canada are here, some of them fresh from the trenches. . . . Everything is first-class. Last evening I met a young chap from Sunnyside, P. E. I. He came over with the first Contingent and was three months in the trenches, and is now in the Canadian Pay Office, London. I had not seen him for over six years."

* * * *

Writing from *Indian Head, Saskatchewan* (about 1,200 miles east of Vancouver) a subscriber, who has evidently followed the progress of this *Review* since our enterprise from the Atlantic to the Pacific of four and a half years ago affecting the wider field of "Our Eastern Hinterland," brought him on our list, says: "You are making a brave endeavour to fill the place you set out to fill, and I wish you a large measure of success."

We get many letters referring to the *Review* (with renewal subscriptions and otherwise) and the recognition and encouragement of such unknown subscribers heartens us for the fight in these serious days. Will the many subscribers and readers in British Columbia and beyond it who have within past months written encouragingly to us, *please accept this acknowledgment*, with the assurance that every word given of friendly sympathy and cheer has been valued—though the absence of the assistant above mentioned and the constant claims of a multiplicity of details bearing on the life of the *Review*, have made it practically impossible for such letters to be attended to directly by mail as they merited.

To this note we feel warranted in adding a request that our subscribers, near and far, will kindly check the renewal dates printed beside their names, and remit arrears without further notice. A dollar a year subscription does not permit of a letter being sent to overdue subscribers in ordinary times, much less in times like these. May we not thank you?

The Children's Page

A Story in a Letter.

There is a letter in the New Testament written by a great leader in the Church to one of his own converts and friends. Between the lines of his message of Christian fellowship a curious story is unfolded. The messenger who carried the letter to its destination had been a servant of the man to whom it was addressed. He had run away from his master, not on any foolish or wicked adventure, but simply to offer himself for active service for the cause of Jesus Christ. After a long journey he had found the leader whom he wished to follow in prison. The young man visited the prison and revealed his purpose to the imprisoned apostle, who advised him to return home while he assured him a welcome by asking his master in his letter to greet his servant as a brother in Christ. So between master and servant the apostle brought a new relationship. The story also serves to teach the great truth that humanity is best served by doing the duty that lies nearest to us and not seeking some "great thing" to do.

Questions to Answers (1) Who was the writer of the letter? (2) To whom was it addressed? (3) Who was the messenger who carried the letter?

The prizewinner this month is—

Miss E. Marjory Mackay,
79, 64th Avenue West, Vancouver, B. C.

A copy of the new book "Just David," by the author of "Pollyanna," has been given as a special prize to

Miss Doris McKay,
Rosedale, B. C.

N. B.—Contributors will note that previous success is not considered in awarding prizes. Contributions are judged solely on their merits and prizes awarded accordingly. The prizewinner this month won a consolation prize last month.

PRIZE WINNERS' ACKNOWLEDGMENTS

Edna Wells, Quesnel, B. C., winner of first prize last month, writes to the Editor of the Children's Page: "I received the books, and very much pleased I am with them. I thank you very much. . . . Will try to find reply for next month."

APPRECIATES "JUST DAVID."

E. Marjory MacKay, who won the second prize last month, which was given by "a friend of the Children's Page," writes asking the Editor to thank the friend, and adds: "I could not have got a nicer book if I had got the first prize. I was waiting to read it, so I could tell you if I liked it. It is a lovely story, and I hope I shall always be able to keep in tune like David did."

The Great Discovery

[By Rev. W. H. Bridge, The Rectory, Cranbrook, B. C.]

To say that we are seeing new things, or seeing old things in a new light to-day is to be guilty of asserting the obvious—a pardonable crime! We are forever revolving to a new viewpoint. But to-day we perceive a newness which may claim to be unique, a discovery comparable to those fine turning points in human history which we associate with such names as Bacon, Galileo, Newton, and Darwin. The change contingent upon the discovery is so vast and far reaching that living as we are in its "muling and puling" days, it is impossible for us adequately to glimpse the future it portends, or to adjust our theories and organizations to the new conditions it determines.

And this discovery? It is nothing more than a realization of the social and economic implications of Christianity. Consider in the first place the idea itself. Christianity, it has been claimed, is concerned with the individual and individual motive. It finds disease and error in the personal will: its method of salvation is solely through the rectification of the individual. Save a man's soul and automatically society is redeemed. To all of which we unhesitatingly assent. But Science, with its practical application, has fundamentally changed our view of the individual. In a sense it has eliminated the individual: it has demonstrated the brotherhood basis of human life, the social, economic and spiritual connectiveness of human nature, indeed of all nature. No individual, no group of individuals, no tribe, nation, or hemisphere of nations can exist unrelated to the rest of the race. There is certainly in *me* an individuated self-hood, but my total ego includes and comprehends interests and activities far beyond my present sphere of consciousness. Likewise the motives of my action do not spring entirely from a self-consciously determined act of will, but result from the interplay of many forces and circumstances. Doubtless the veto lies within the sphere of my conscious will, but even so the veto is of varying power and in many cases is not called into activity at all (e.g. a slum-bred youth may *wish* to act honestly, but the *wish* could not be a clearly defined and determined will; the ego of the youth is largely slum-land itself.)

This altered view of the individual naturally determines a change in our ethical standards. The onus of responsibility is to some extent shifted from the individual as hitherto conceived, to the community. This implies not a dissipation of responsibility, but a redistribution. Thus, the factory employee, working for a minimum wage and under unhealthy conditions, falls into vicious habits, and in time abandons honest employment. Hitherto in such a case we cast the blame *wholly* upon the employee and perhaps charitably send her to a "home," or more likely to prison. Our new viewpoint directs

us, not to exonerate the delinquent, but to curb the energies of the employer and determine the conditions under which he shall make his profits. Public opinion tends more and more to throw responsibility upon conditions producing vice and upon those whose search for wealth has created those conditions. And this tendency will continue until an equitable distribution of responsibility is arrived at.

There is of course nothing new in the fact that "I am my brother's keeper." But, strangely enough, the coming of Science and the vast power it placed in the hands of the individual, obscured in the first place the ethical implication. We realize now, however, that the invention of telegraph and telephone has changed the texture of human life. We have become altogether more intimate. All our actions are more closely interwoven. More of my personality goes out into the world to influence and interweave itself with others, than was possible in earlier times. Thus the very mechanical appliances of life have extended the inevitable sphere of the individual until all individuals overlap—are no longer single strands, but a finely woven fabric. "I" am far more than this five feet six of suited flesh. "I" am that social organism in which I function.

In some such way we may sketch the relationship between the mechanical amenities of modern life and the new view we are gaining of the sphere of Christian ethics. We may claim now, that while as of old the Christian faith aims at the reformation of human motive, it is concerned nevertheless with such groups and bodies of individuals as through their organic structure may be regarded as distinct entities. Thus, for instance the Church being as we now see, an individual, an ego, may legitimately approach the State, or the civic council, and in the name of Christ demand this or that enactment. It may, nay it must, and with ever increasing boldness and insistence demand honesty and cleanness in public life; it must make its pronouncement upon public scandals and not be afraid, through pulpit and press to express the distinctively Christian conscience. There are still many who would silence the inconvenient voice of the Church with the old cry of "let the parsons mind their own business." The parsons will be minding their own business when they have convinced the man in the street that no evil or corrupt enterprise shall be permitted in the state and escape public condemnation by the Church of Christ. The war has awakened the Church to the fact that no longer can she sit silent and safe before the devilries of white-slave traffic, of government by saloons, of land-grabbings and political robbery. She must get up and get in, risk displeasure and the withdrawal of "hush money" subscribers, and become to the age not only pastor, but prophet.

This new recognition of a forgotten function may indeed be the means of rescuing organized Christianity from the limbo in which the modern man of the world has already placed it.

The Crisis in Party Politics—and the Way Out

Part II—The Method of Proportional Representation

[Bearing in mind the definition given at the close of the introductory article that "Proportional representation is the representation of all classes of citizens on elected bodies, such as councils or legislative assemblies, **IN PROPORTION TO THEIR VOTING STRENGTH,**" we now proceed to note the method by which this end may be attained.]

1. Unite existing constituencies into larger ones returning three or more members each having regard to natural divisions of the country, such as large towns, counties or parts of counties. Give each constituency so formed a number of members proportionate to its size, the total number of the House being the same as at present or smaller. At a redistribution we do not alter the boundaries of the constituency (rendering redistribution and gerrymandering unnecessary), but change the representation only, and in proportion to the rise and fall of its electorate. The return of many members (within each constituency) makes it possible to give representation to more than one party.

2. Decide elections by a proportional system, such as that known as the Single Transferable Vote or the Hare System of Proportional Representation. The single vote enables a coherent body of electors of a reasonable size to obtain representation. Suppose that in a constituency which returns six members, 15,000 electors go to the poll as in Vancouver. As each elector has only one vote, only 15,000 votes can be recorded, and if a group consisting of 2,500 electors all vote for one and the same candidate, they can secure his return. For only 12,500 electors remain, for whom not more than five other candidates can each obtain 2,500 votes. If the liberal strength was 10,000 votes, they would secure four groups of 2,500 each, or four seats, while the conservatives would secure two groups of 2,500 each or two seats. This would secure representation to both parties. This is the form of proportional representation that is in use in Japan. It requires efficient party organization and a well-disciplined electorate to prevent wasting the party's voting strength either by concentration on a popular candidate or diffusion over many candidates who have no chance of being returned. Under the present system the Caucus, through the contral nominating committee, has too much influence in the selection of candidates. The election is made subject to the control of the party organization.

The Transferable Vote

The defect in the single vote is remedied by making the vote transferable. In this way we secure to all parties—majorities and minorities—their fair share of representation—representation in strict proportion to their voting strength. The elector entering the polling booth does not know whether his favorite will receive more support than he requires, or whether he will receive so little as to have no chance of election. Thus a popular candidate of any party may receive say 3,500 votes when he needs only 2,500. Or a party may have scattered its votes over too many candidates and might lose the representation which it otherwise would gain. The transferable vote provides against both these contingencies. It enables the elector to indicate the candidate of his second choice (and even further choice) to whom his vote can be transferred.

- (1) When his first choice has more votes than he requires, or
- (2) When, after all excess votes have been transferred, the elector's first choice is at the bottom of the poll.

Thus the transferable vote preserves the secrecy of the ballot, and yet allows the electors to combine into groups of the necessary size. If a party contains three such groups it wins four seats; if a party contains two such groups it will obtain two seats.

The elector votes:—(1) By placing the figure 1 opposite the name of the candidate he likes best. He is also invited to place:—

- (2) The figure 2 opposite the name of his second choice.
- (3) The figure 3 opposite the name of his third choice.

and so on, numbering as many candidates as he pleases in the order of his preference.

The candidate, to ensure election, need not poll a majority, but only a certain proportion of the votes cast. The proportion of votes sufficient to render certain the election of a candidate is called the *Quota*. Thus in a single member constituency a candidate who polls one more than a half the votes must be elected, for no other candidate can obtain so many. So in a two member constituency the quota is one more than a third, for not more than two candidates can poll so many, and in a three member constituency one more than a fourth, and so on. Therefore, to ascertain the quota, divide the total of votes by one more than the number of seats to be filled and add one to the result. The percentage of votes necessary to elect a representative and the number of groups possible to be represented in an electoral district varies according to the number of seats allotted to it.

The *Returning Officer* ascertains the result of the election as follows:—

- (1) He counts each ballot paper as one vote to the candidate marked one thereon. He ascertains the number of votes obtained by each candidate and the total number of votes.

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(2) He ascertains the quota.

(3) He declares elected the candidate who has secured the quota.

(4) He transfers in strict proportion the surplus votes of those candidates who have received more than the quota and credits them to the unelected candidates indicated as the next preferences of the electors, whose votes are transferred. This operation renders all votes effective.

Votes are Used and Not Wasted

For instance, in an election a popular candidate obtains 3,000 ballots when he only requires 2,000 ballots. He will be able to spare 1,000 papers or one-third of the whole of the papers on which he has been marked with the figure 1.

The Returning Officer re-sorts all the 3,000 papers according to the names marked 2. Suppose the result is that:—

Candidate B is marked "2" on 2,400 papers.

Candidate C is marked "2" on 600 papers.

Candidate A can spoil one-third of all his 3,000 votes. He can, therefore, spare to B one-third of the 2,400 on which B is second preference, i. e., 800. He can similarly spare to C one-third of the 600 which C is second preference, i. e., 200. Accordingly 800 votes are transferred to B and 200 to C. This makes it possible to spread the votes of a party over as many candidates as possible without waste.

It is not enough to provide for excessive concentration. Excessive diffusion must also be guarded against, otherwise a party may waste its vote by reason of having miscalculated its strength and running too many candidates. He eliminates the candidates lowest on the poll one after another by transferring their votes in accordance with the wishes of their supporters to the candidates indicated as next preferences. This process is continued until the required number of candidates having each obtained the quota have been declared elected, or the number of candidates not eliminated is reduced to the number of seats still vacant, in which event the candidates next not eliminated are declared elected. It thus appears that the effect of the vote being made transferable is to ensure that all parties or divisions of opinion received their fair share of representation.

As already noted, the transferable vote enables the elector to indicate the candidate of his second and further choice to whom his vote can be transferred.

1. When his first choice has more votes than he requires, or

2. When after all excess votes have been transferred the elector's first choice is at the bottom of the poll.

The secrecy of the ballot is preserved, and yet the electors are allowed to combine into groups of the necessary size or quota. If any body of electors contains three such groups it will win three seats.

If a party contains only two such groups it obtains two seats, and if it contains only one such group it obtains one member, and no combination of parties as in the second ballot, no bargaining between headquarters, no skilful orders to electors can possibly prevent a number of electors in a constituency equal to the quota from obtaining the representative of their choice.

This is the peculiar merit of the system. Let popular feeling run ever so strong, a firm and compact minority who have courage and consistency to stand together, will get into the House as many representatives of their own choice as their own numbers entitle them to have.

[The concluding article (III) will deal with "An Illustrative Election" and the advantages of proportional representation.—Editor.]

Notes and Comments

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

Titles add nothing to some men, even though we feel that they ought to be bestowed upon men who have really done things in the service of the State or the Church. But even so, it is a sign of a man's inherent greatness when the titles drop out of common usage and the simple name stands out in letters of fire. "The King may mak' a belted Knight," as Burns says, and it is altogether fitting that he should do so for the reason above indicated. But "the rank is but the guinea stamp—the *man's* the gowd for a' that," as the great poet of democracy went on to affirm. It was well that the Empire should confer titles upon that superb organizer of her armies and incorruptible administrator of vast proconsular areas, but the great mass of the people called him "Kitchener," and it is by that plain designation he will always be known in history. Physically strong, morally great, religiously lofty, politically independent, this extraordinary man, for nearly half a century trod the somewhat solitary but steadily ascending path of duty. While "his eye was still undimmed and his natural force unabated," he, like the great leader of old, was ushered into a hidden grave. Kitchener's work was amazingly complete, and another can take it up at this point. We, in our human way, would have preferred to lay him to rest in the Great Abbey, but the very manner of his death and burial will accentuate the splendour of his life. If our Empire remembers him and is true to the ideals of her soldier "without fear and without reproach," his nameless tomb off the iron coast of the Orkneys will be one of the citadels of the nation.

And now Robertson, ^{* * * *} "a ranker," as the army men call one who has come up from the bottom, will handle the machinery which Kitchener created. This recalls the fact that it was another "ranker," Hector MacDonald, who seconded Sirdar Kitchener in the Soudan

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and "thinking as if his brain were packed in ice," turned the tide at Omdurman and finally shattered the power of the Mahdi. The great Highland soldier was socially hounded to his death, but we recall that his grateful King, Edward, the first gentleman of Europe, grasped his hand after the Soudan campaign and said: "MacDonald, I'm proud to know you." War is a leveller, and this war in this, as in other ways, is proving unique. Once again we quote the democrat poet, and say that in the day of stress, no matter what his social stratum is, "a man's a man for a' that." Robertson has the right of way.

* * * *

On his return from Ottawa, Mr. H. H. Stevens, M. P., who is generally acknowledged even by his political foemen to be able and energetic, is reported to have said that some day there would be civil war in Canada over the bi-lingual and kindred questions. This is putting things very strongly, and it is putting them too strongly unless the intention is to use an exaggeration in order to waken people to a possible contingency. The fact is that Quebec was granted altogether too much of her own way at Confederation and that a French-Canadian is an objectionable hyphenate in a British country like ours, if he persists in demanding more than his share of privileges, and declining to do his share of duties. If Quebec does not do better in recruiting for the present war, it will be remembered against her, when the great English-speaking West will be strong enough in Parliament to swamp even her solid vote. The French in Canada must be Canadians and play the game. They will get British fair-play, but they must be satisfied with that. And Speaker Landry did not help the situation for his compatriots when he resigned office to fight for bi-lingualism. Canada is fighting for something greater just now, and has a right to expect her sons to get into the bigger conflict.

* * * *

When anyone in the public interest tries to investigate some alleged wrong doing in this community, there seems always to be somebody to shout, "party politics" in an effort to stop the probe. That kind of tactics might do for a cuttle-fish, but we expect something better from men. The common people are beginning to care less for party names which mean very little and are going to insist more strongly in the future on the suppression of graft. Each party is in a position to say to the other, "You're another," with some truth, but the *tu quoque* argument is not going to satisfy thinking people any longer. "Hew to the line, let the chips fall where they may."

* * * *

The tremendous casualty list from the Ypres salient has brought sorrow to many a Canadian home. But it seems to have stiffened our determination to see things through. Kaiserism must go once for all.

The Educational System of British Columbia— A Viewpoint

*Article III—The British Columbia University**

[By C. N. Haney, M. A.]

I do not pose as a competent judge of university organization. I hold my ideas, however, of what a university should be and of the essential elements necessary to create such an institution.

In this article I do not purpose to outline any plan of university administration, or even give a considered criticism of our present university. I wish to give my general idea of how the work has been so far conducted and to propose or propound certain questions rather than discuss them. They are suggested by the opinions I have heard expressed rather than by my own thoughts and ideas.

I consider the B. C. University and its future the most important question before us to-day, at least, in education. Next to the work of the Church, Education is, in my opinion, our premier field of operation.

No bigger work has been the subject of Government attention than this University question and in this all important matter we have had a bungling of some phases of the work quite discouraging to University well wishers. The sound judgment and skilful, wise action of the Government in other matters have been lamentably lacking at times in regard to its handling of the giant task of creating a University of British Columbia worthy of the pretensions of our people.

"To err is human," and mistakes are to be leniently considered, especially in new and experimental work, but such muddling as the requirements set forth in the competitive conditions sent abroad regarding "a number of small rooms (or was it buildings) suitable for university purposes" (for which plans and general specifications were asked) is inexcusable. So, also, is the manner in which the appointment of a Principal was trifled with for the first part, at least, of the time spent securing one. In these regards we have careless blundering, not merely unfortunate mistake.

To cap our educational system fittingly with a real modern university fully endowed and equipped, was in itself a laudable conception and the Government deserves its meed of praise for that much, if no more.

One element, and a very important one in any University Association, History or Tradition, was of necessity absent, and to create such an institution as the Province required this must be compensated

*In view of certain changes, it seems right to note that this article was written before the first one of the series was published—some months ago.—Editor.

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by completest equipment and an ultra brilliant staff backed by the best organization possible. An ample supply of funds was also requisite for the work.

Nothing less could render possible an institution that would attract to a new and undeveloped field those men who stand first in all educational matters—the men who see in their work not a means of livelihood but a chance of impressing the world's life with the (to them) vital truths they teach in their daily lectures. To tear such men from the already existent universities there must be not merely personal advantage financially but greater opportunities of service or reasonable possibility of it. Such men as Dr. Andrews and others I might name find salary no compensation for loss of opportunity to serve.

No doubt some such considerations moved the Government when, with commendable wisdom, they made the land grants from which it was, and is, reasonably to be hoped that the University will receive proper financial backing. Despite the history and mistakes of other institutions, what a contrast the penurious unwise way in which they restricted the campus area, leaving the latter certain of a day of cramping.

This mistake it is not yet too late to rectify. Will a "business" government in pursuance of large business ideas do this?

Having provided for its main financial support, the Government next devoted attention to its organization and inception. Thus we have the act framed to provide the skeleton, in a sense, of its organism. Contemporaneously we have the attempts to provide buildings or accommodation and secure a principal.

Was it to foreshadow what might be expected from his Government that Sir Richard accepted an invitation to deliver an address before a California University Convocation, setting forth his ideas regarding the objects and aims of education? None will deny that the address referred to had merits; a certain scholastic refinement of language and a greater grace of diction; but did it body forth fundamentally sound ideas of education? Reduced to its final analysis, does it not boldly preach the doctrine of the surrender of education to purely practical purposes? Does it not materialize its conceptions and render difficult, if not impossible, the development of the greatest of all educational factors: the discoverers of principles?

[Note:—I rank educationalists and scientific men in four divisions First the Discoverers, second the Collaborators or Experimentalists, third the Teachers, fourth the Appliers, and I have given them here in their order of value in my eyes].

Sir Richard's address, valuable as it was, says to my mind, "Give us not your 'Poet's Poet,' but the 'People's Poet.' Away

with Shelley, Browning and that ilk, give us Tennyson, Longfellow, Wordsworth. Leave Ovid and Goethe to him who:

'Step by step climbs slowly up life's mountains,
'Treading new peaks to see yet still beyond
'The unattainable golden heights of glory
'Which heretofore from out his sight were bound
'By mists and fogs upon the lower slopes lying
'He presses on till death, and, dying, begins again his upward
climb.'

or he, of whom Browning wrote (typifying a class)—

'There leave him, loftier than the world suspects,
'Living and dying.'

Be that as it may, the Government gave us the Act which I do not feel competent to criticize as a specimen of university architecture. But, whatever merits it had in itself, none can complain that they have been too brilliantly exemplified in execution in the progress so far made.

I pass over the bungling of the competition for plans suitable to the proposed University. I ask my readers to remember that financial depression and war conditions have doubtless played no unimportant part in the Councils of the Government. I wish, however, University men and women to consider seriously and discuss the question "whether or not the lean ribbed skeleton now decorating the future campus of the University at Point Grey is commensurate with the conception that carried the land grants through the Legislature?"

But the buildings are only of second rate importance. The educational ideal or type of thought for which the University should stand; the Principal whose interpretation of our aims and needs would colour the fountain at its flow; these were the transcendently important things. How were they treated? The record is there for itself. I ask the University men and women again to discuss this question: "Was a sound policy followed in the measures that have to some extent settled the type or cast of our British Columbia University education for some time to come? or in the steps taken to secure a suitable Principal? I shall mention but one or two things now before I close this section of my article:

The Government attempted to take advantage of the presence in our midst of University men. Wisely so, I think. For who should be vitally interested in such a project if not he who has had revealed to him in a University course the Glory and Majesty of Life and Love and Being; who has learned at once of his eternal persistence and his immense lack of knowledge; who has had pointed out to him an eternity of labour and progress with new peaks ever

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before him to climb, and crowning all, the God of Love and Life and Being ever revealing more and more to him that "the All Great is the All Loving, too"; ever teaching that the Finite can never hope to embrace the Infinite, but loses more and more of its dross in its persistent attempts so to do. These men should, I say, rally to aid in such a project as establishing a new seat of learning.

There was no narrow viewpoint exercised by the Government, therefore, in summoning to its convocation the University men resident in our midst. But what resulted? Once they were called to assemble at Victoria. A large number responded and gathered there hoping to hear questions of an educational policy for the University suggested and discussed. They found the time spent in settling the minute detail of registration; facilities for which had not been properly provided. What might have been a useful movement, ended in naught!

Perhaps the move did not entirely fail. Some representatives to the University Board were chosen by the ones so assembled and these, no doubt, have given valued advice and assistance. The earnest discussion of what might be by the great body of University men of British Columbia, however, never took place, and any advantage to be derived from that was lost.

I am not going to discuss the fitness or unfitness of Principal Wesbrook for his task. I have so far not formed a final opinion on this point. Only one address of his which seemed to give his educational viewpoint have I read, and to judge a man by one address would be absurd. But I close with these questions: "Were proper methods of seeking a Principal followed?" "Was a Principal obtained or discovered?" "Have we a Principal or a Dean of a Medical Faculty?" I neither suggest fitness nor unfitness by these questions. If they are useful, let those qualified discuss them. In so doing let them pay proper heed to the position of Dr. Wesbrook as a scholar and a gentleman, lest criticism of method becomes an unwarranted criticism of result. Anything less Dr. Wesbrook will, I am certain, understand.

Having thus glanced at University matters, I pass on to the second part of my subject, the Aims or Ideals of our System and what needs revision in them.

(To be continued)

"If you are seeking to do God's will, you will not be thinking of yourself, how to assert yourself, how to guard yourself. You will not notice things that rouse the selfish spirit into resistance and retaliation. Love is the great remedy for sensitiveness. Not to seek our own—that is the way to escape many wounds."

Western Canadian Church Notes

[From the Interior—By Rev. W. H. Bridge, Cranbrook]

[NOTE:—In keeping with our aim to make our Monthly more and more representative of Western Canada, we this month welcome to our list of regular contributors Rev. W. H. Bridge, of Cranbrook.]

Through the courtesy of the Editor I am to be privileged to set out a few remarks each month with regard to the progress of religious and social affairs in the Interior, especially from the point of view of an Anglican. I greatly value the privilege. In the Westminster Review there is a splendid opportunity for the expression of those great truths and ideals which are common to all denominations. There is the beginning of the Religious Press, founded upon broad and statesmanlike principles, allied to no party and therefore afraid of none. At no time in the history of the Province has the need for such an independent organ of education been greater. The time is imminent for the acceptance by the whole Christian Church of the larger responsibilities of citizenship: the moment has arrived when the Church shall be regarded no longer as a coterie of crazy antiquarians but as the most efficient of all schools for the development of character and the standardising of conduct, public and private.

I most heartily commend this Review to the citizens of Cranbrook; to all who have an interest in the bettering of our Christian life and the elevation of our citizen ideals.

It is my hope to establish a "Public" in the Interior and thus through the medium of this Review link up those who are striving for similar ideals.

Parish Ideals and Activities.

Like everything else the Church is being put to the test just now. It is called upon to show how much it is worth; if it cannot demonstrate its value as a teacher and inspirer of morals, and of essential Truths, as a school of character, it must close its doors. Here is the Ideal we have before us in Cranbrook—and the reader may substitute his own city name—and let the facts stand:—*The Church, an Educational Centre.* Here are the subjects of the curriculum: (1) *Worship*, the Practise of Holiness and Beauty; (2) *Prayer*, the Development and practice of the Higher Personality; (3) *Christian Origins and Teaching*; (4) *The Bible*; (5) *The Duties of Christian Citizenship*, including study of Social Conditions and Social Service; (6) *Science of the Unseen*, including Modern Investigations. Other subjects may be added from time to time.

Let us understand clearly that Church membership implies Education. The failure of the Church to grip thinking people results from the neglect of this function.

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The Parish of Cranbrook will be organized with this central object in view. During the summer we shall be working out plans, scheming lectures, gathering books, etc., for the Fall and Winter sessions. Everybody should co-operate.

During the past session some steps were made towards this Ideal. We built a hall and rooms to work in. A study group attacked the Apocalypse, some of Browning's and Tennyson's works, and commenced an analysis of the Bible with a view to issuing in pamphlet form "The Teaching of the Bible Regarding the Unseen World." A great increase in Church attendance, and a more sustained effort of Intercession has been witnessed. We made a successful experiment in "Services of Silence." We had a most interesting Lent and the Holy Week Services were attended beyond expectation. All this meant a growing knowledge of Worship. We listened to more classical music than we generally do and the reception of a series of modern didactic plays presented by the Rector in the Hall was most encouraging. The Ten-Days Mission, conducted by the Rev. H. W. Simpson, marked an epoch in the Parish life and left us all alive with thought. The question meetings on Sunday evenings after the service proved a happy experiment and we hope to return to them next session. We intend to say nothing of finance this month, but we must not neglect under the category of Social Service, the many enterprises of the Ladies' Guild and A. Y. P. A.

A large share of the Rector's time has been given to the Confirmation candidates, twenty-three being presented to the Bishop on the 9th of April.

The last effort of the Session has been a series of addresses to young people on "Some Builders of Our Faith and Empire." This is practically a History Course and concludes two courses of addresses to the same class upon The Church in the Roman Empire, and The Planting of Christianity in Britain.

* * * *

As a war economy the Rector of Cranbrook has been placed in charge of a number of other stations, including Wyclif, Marysville, Kimberley, Yahk, Wasa. This additional field can only be covered by the use of a car. The regular subscriptions from these stations should easily meet this expense. We must ask for no help from outside.

Baptist

[By Rev. G. R. Welch]

A Martyr Missionary

If the eleventh chapter of Hebrews were reopened, one of the names of the many later heroes of the faith to be enrolled in this

gallery of God's nobility doubtless would be that of J. E. Davis, and it would hold a not inconspicuous place. The hearts of Canadian Baptists just now are both thrilled and saddened by the glorious life and tragic passing of one of their best loved missionaries. The West has special interest in this noble servant of God because though he was born in the village of Wicklow, Ontario, in 1858, yet as a young man he was identified with the pioneer missionary and educational work of Western Baptists and was a distinguished graduate of the Presbyterian College of Winnipeg. Moreover, he and his wife, after their first term of nine years in India, were adopted by the Manitoba and North-West Baptist Convention as its first foreign missionaries. But West and East, the Occident and the Orient, unite in acknowledging the worth of the man and the great value of his service, while they also bow to the inscrutable will of God.

To John Edwin Davis the evangelization of the Telugus of India was a consuming passion. Like the wilderness prophet, John the Baptist, he was a "burning and a shining light." The fire started many a spiritual conflagration and his missionary labors were followed by a steady run of religious revivals. A man of great physical strength and mental vigor, this missionary in the trying climate of India, carried the work of two men with unflagging zeal and effectiveness. But back of the shining is the burning; the flame is fed, but the oil is consumed. To John E. Davis service spelled sacrifice, and terrible was the price exacted of him.

"He saved others, himself he could not save." Those others for whom Davis gave his life were the lepers of Ramachandrapuram. There were many of them in every stage of agony and misery, uncared for and a constant menace to the whole community. With the loving heart of the Master, to his other heavy burdens, he added the task of meeting this great need. Enlisting the service of Miss Hatch, the lady missionary on the field, together they toiled and prayed, and succeeded finally in building and organizing one of the finest leper asylums in India that to-day shelters one hundred sufferers, and many untainted children. But in some way in working about the building, perhaps by a splinter, he was inoculated with the worst form of the disease, tubercular leprosy. We draw the veil over his more than twelve years of living agony, of dying daily, the last seven of which were spent in the Leper Asylum at Tracadie, N. B., where he was tended with the greatest care by the doctor and Catholic Sisters of the institution. To the end his zeal, his fortitude, his faith never flagged. Every year he penned a message to his brethren in convention, a message that whispered never a murmur of complaint or doubt, but pulsed with confidence in God and love to men. "God buries his workmen, but carries on his work." Yes, the work will go on and the life and

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death of John Edwin Davis will long continue to contribute not a little to its inspiration.

Pastoral Changes

The unsettled conditions in British Columbia of life generally and of church life in particular, is reflected in recent changes in pastorates. The unrestricted democracy of Baptist Churches makes this restlessness perhaps too easily possible. Dr. Crosby, after a short but successful pastorate with the Olivet Church of New Westminster, has resigned to take up work in Colorado. Rev. D. J. Welsh, of Kerrisdale, is leaving the ministry for the present for the vocation of teaching. This is a distinct loss to the ministry. Rev. J. B. Warnicker, of the First Church, Victoria, is leaving that pastorate, his future plans being unknown to the writer. The all-devouring war is taking Revs. C. W. Corey, of Nelson, and W. H. Redman, of North Vancouver. Both of these gentlemen have enlisted with the University Battalion.

Baptist Convention

This annual gathering of the Baptists of British Columbia foregathers with the Emmanuel Church of Victoria, June 19th to 22nd. In the absence of the president, Dr. Sawyer, of Summerland, the gavel was wielded by the Rev. W. Stevenson, pastor of the entertaining Church. The varied activities of the Kingdom of God as carried on by the Denomination will afford the themes for discussion and occasion the prayerful deliberations and careful planning of the assembled delegates. An important item for consideration will be the five-year programme, reference to which has been made in a former number of this magazine.

Methodist

[Rev. A. E. Roberts.]

Since the publication of the Notes last month, Methodists in British Columbia have rounded out the ecclesiastical year and have reviewed their work, in the sessions of the Thirtieth Annual Conference, which was held in Mount Pleasant Methodist Church, May 25th to 31st. Reports for the year showed that while there were many decreases in membership and amounts raised, these decreases were not nearly so large as might have been expected, when one remembers the decrease in population in the Province. The membership of the church is 14,808, which is a decrease of only 206, as compared with last year's figures; and the total amount of money raised for all purposes was \$231,811, of which amount \$15,292 was given for the General Missionary Work and \$7,387 for the Women's Missionary Society. It is noteworthy that four of the Districts reported an in-

crease in membership; these were Victoria, Westminster, West Kootenay and Simpson. The number of enlistments for Overseas service was reported as 2,252, these being the names on the Honor Rolls of the various churches on April 30th last. Since then, of course, the enlistments have greatly increased in number.

The Conference ordered that an Honor Roll of the ministers and probationers who are in the Canadian Expeditionary Forces now in Europe, or in training for Overseas service, should be prepared and hung in the Conference Church, to be kept there until next Conference, when it will be carried to Metropolitan Church, Victoria, where the Conference of 1917 will be held. The Honor Roll will be unveiled in Mount Pleasant Church the last Sunday in June and will have the following names:

Chaplains—Colwell, Thos. C.; Fallis, Geo. O.; Gibson, John G.; Osborne, Thos. A.;

Ministers—Batzold, Chas. E.; Bushfield, Frank; Hobbins, J. Henry; Richardson, Lorne N.; Wright, John H.; Whittaker, C. Wellesley.

Probationers—Best, Edgar L.; Beatty, J. Irwin; Bunt, W. Percy; Clarke, Chas. D.; Deans, William; Gibson, Garnet; Hamilton, Geo H.; Herdman, Joseph; Sansum, Victor; Townsend, Thos. F.; Turpin, Geo.; Weir, Jas. S.; Willan, Wm. B.

A feature of the Conference was the number of General Conference Officials who were present. These included Rev. S. D. Chown, D.D., the General Superintendent; Rev. T. Albert Moore, D.D., General Secretary of the Social Service and Evangelism Department; Rev. J. W. Graham, D. D., General Secretary of the Educational Society; Rev. W. B. Creighton, D. D., Editor of the Christian Guardian; Rev. F. C. Stephenson, M. D., Secretary of the Forward Movement for Missions; Rev. C. E. Manning, Associate Home Mission Secretary, and Rev. H. Hull, Superintendent of the National Training School, Toronto. These all represented the work of the whole church in the departments with which they were connected in a most satisfactory manner, and brought interest and enthusiasm to the sessions.

The tone of the Conference was decidedly optimistic; there was no whining about "hard times," or bemoaning the state of the church, but there was a healthy looking for the weak spot in the armor and an earnest seeking after the right remedy that would strengthen the weak spot and bring all to that state of efficiency that would eventually lead to glorious victory.

The Stationing Committee's report brought some changes to the Vancouver churches that were forecasted last month; Rev. W. S. A. Crux, B. A., of New Westminster, succeeds Rev. R. F. Stillman at

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Fourteenth Ave. and Tolmie St. Churches; Rev. E. Manuel leaves Robson Memorial Church to take the place made vacant by the retirement of Rev. F. W. Langford, at Grandview; Rev. W. J. Beamish, of Salmon Arm, will be the pastor of Dundas Church, succeeding Rev. E. D. Braden; Rev. J. C. Switzer, B.A., well known in Vancouver as a former pastor of Wesley Church, will succeed Mr. Manuel at Cedar Cottage; Rev. J. W. Miller, B. A., B. D., will be the pastor of Grace Church, while Rev. A. N. Miller, who has just completed his four-year term there, will go to Ferris Road; and Rev. W. Lashley Hall, another pastor well known in Vancouver, comes to North Vancouver, succeeding Rev. H. A. Ireland. By the time these notes are in print the new pastors will have assumed their duties and the churches will have settled down to another year's work.

One of the events of greatest interest to the Conference is the election of officers, which takes place the first day of the united session, and Conference made a very popular choice when Rev. S. S. Osterhout, Ph. D., Superintendent of Oriental Missions, was elected President. Dr. Osterhout has spent many years in the work in British Columbia, having been ten years in the Indian work, then a few years in the pastorate, and five years ago was asked by the General Board of Missions to take up his present duties. To be more efficient in his work he spent a year in China studying the people and their language, and then came back to British Columbia to take over the duties of his office. His address to the Conference upon his election to the highest office was full of missionary zeal and his whole appeal to the Church during his year of office will be along the line of missionary effort. Rev. R. J. McIntyre, who will be the pastor of Queen's Avenue Church, New Westminster, was re-elected Secretary, and chose as his assistants, Rev. C. F. Connor, M. A., B. D., and Rev. J. Wesley Miller, B. A., B. D. The business of the Conference ran very smoothly in the hands of this competent band of secretaries.

The retiring President, Rev. R. F. Stillman, received the grateful thanks of the Conference for his untiring efforts on behalf of the Church. Mr. Stillman has had a long career as an official of the Conference, for many years he was assistant and then Secretary, of the Conference and he leaves the official life with the good will of all his brethren in the ministry, well deserving the formal thanks that were tendered him.

Anglican

[By Ven. Archdeacon Heathcote.]

For many years past the special time for Church meetings in England has been the Spring, when many a country clergyman makes

determination, and after two and a half years of faithful and fruitful service at Edmonds, Mr. O'Donnell has amply demonstrated his ability to measure up to the responsibilities of a place even much larger than Trail. But—step by step good men “get there.”

* * * *

The visit of Mrs. Goforth to Vancouver was much appreciated by all who were privileged to hear her tell of experiences in China. It is to be hoped that a much needed rest at home will restore both Mr. and Mrs. Goforth to their wonted health and strength. The Church needs missionaries of the right type at home as well as abroad.

* * * *

The evangelistic efforts of Rev. F. A. Robinson and Mr. Andrews, of the Board of Social Service and Evangelism, have brought good results at Mount Pleasant and Kitsilano. The attendances were beyond expectation and the interest was sustained.

The possibilities of a lantern in assisting Church work were well demonstrated by Mr. Robinson, and as a result of this visit to the Coast, the lantern slide department of the Church will open up a permanent branch in Vancouver at an early date. Almost every Church has a lantern stored away somewhere, but very few of the ministers or workers have made much successful use of them. And yet, if we are to keep pace with the times, we must do something to attract the young folks. A lantern, judiciously used, will add numbers to the Sunday School and multiply opportunities for work among all classes. But the man who uses it must know his business. Like everything else *this business must be studied.*

* * * *

The Summer Session at Westminster Hall brings to the West men of outstanding ability in all departments of Church life and work. This year Rev. Professor E. F. Scott, D. D., of Queen's Theological College, is lecturing on “The Synoptic Problem.” And later in the session, Rev. Professor W. R. Taylor, Ph. D., of Toronto University, comes to take up work in Hebrew Literature. The attendance of students and visitors is well maintained.





Allover, The Interior, B. C., June, 1916.

My Dear Ann:

Jack and I agreed that we could not do better than follow your example and order a Gurney-Oxford Chancellor. I am writing within sight of it and "Gurney-Oxford" seems to stand out before my eyes as a guarantee of satisfaction in the "Firing Line." Certainly the CHANCELLOR is "at the Front."

Many thanks for your letter of recommendation.

In haste, but gratefully,

KATE.

P. S.—Jack declares a woman cannot write even a note without a P. S. Well, we sent a postcard (as directed in the Westminster Review—which reached us with your letter) to the Vancouver office of the Gurney firm (566 Beatty St.) for the Booklet "Stove Problem Solved." Jack was so keen he also phoned the office (Seymour 7596), but the booklet had been mailed.

Now the neighbours, who left the flat to occupy the house next to ours, have the booklet and have decided to order the G. O. C. So you—and the booklet—are doing good service for the firm.

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