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# British Columbia Monthly

(Continuing "Westminster Review," Vancouver)

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VOLUME XV

VANCOUVER, B. C., APRIL, 1919

No. 1

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THE SOCIAL, EDUCATIONAL, LITERARY AND RELIGIOUS  
MAGAZINE OF THE CANADIAN WEST

Promoting Social Betterment, Educational Progress and Religious Life. Independent in Politics.

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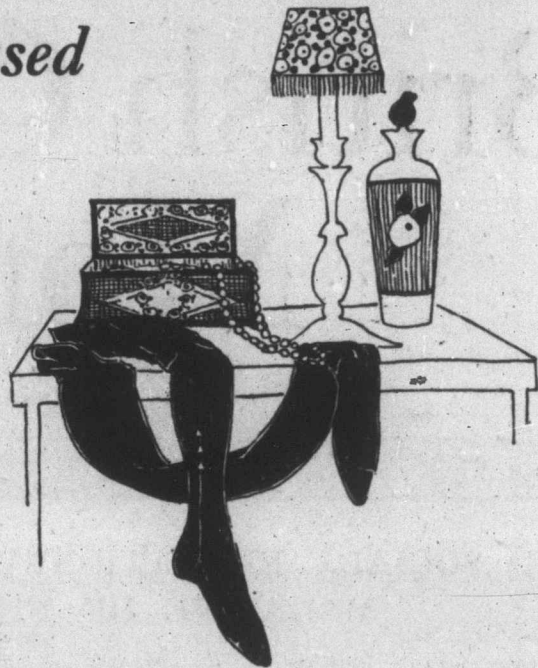
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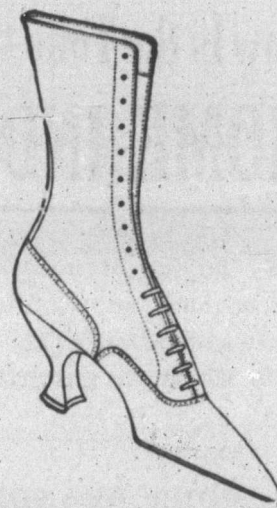
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(Continuing WESTMINSTER REVIEW, Vancouver)

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*Advisory Editorial Committee:*

REV. R. G. MACBETH, M.A.; R. ALLISON HOOD, M.L.; TIM. WISE

*Managing Editor:* D. A. CHALMERS

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## Editorial

### PUNCTUALITY—THE THIEF OF TIME

HAD DR. YOUNG, the sage and serious author of "Night Thoughts," had experience of twentieth-century public meetings on this continent, he might have supplemented his line, "Procrastination is the thief of time," with another to the effect that "punctuality" in attendance may be responsible for time-wasting and tiresome waiting.

Why is it that, in connection with so many functions, Canadians get into the habit of beginning considerably behind time? Not occasionally, but frequently, it happens that meetings of various organizations are much delayed in starting and then the proceedings are dragged out to a late hour with a steadily diminishing company.

The time is ripe for organizations and officials who call meetings and send out programmes to notify the recipients that the business, even if it be an entertainment, will be begun "on time."

\* \* \*

#### ROTARIANS AND EVENING ENTERTAINMENT

The Vancouver Rotary club has evolved and progressed in service and sociability since its inception five or six years ago, and its executive is to be congratulated on the

arrangement of such an evening's programme as was carried through recently in the Hotel Vancouver. The excellent dinner served to club members and many guests was not marred by being waited on for some time, but allowance would need to be made for such delays in arranging an evening's entertainment. If it would not be ungracious for a guest to comment on the programme, the reminder might be noted that too many good things may be crowded into one evening. The pictures shown relative to the starting of the fur trade on this continent were such as to arouse the interest of the company in the lecture set for later in the evening by the Hudson's Bay Company's fur specialist. It was therefore regrettable that the descriptive and informative address of that gentleman had obviously to be curtailed. He was evidently a practical expert of long experience in fur conditions of the country and his expositions were of that happy kind that combine useful information with entertainment.

Two other features of the evening were equally notable though their appeal was in different directions. Dr. Mackay's address in connection with what may be called

the new education was of that suggestive and illuminating nature which many people expect from him on all occasions, and Mr. J. J. Banfield's presentation to the Rotary club of an address from the Vancouver Hospital authorities, supplemented by statistics of that institution's progress, might together have formed the major part of another evening's programme. The club's celebration of a domestic event in connection with the home of its present President was humorously carried through and reflected well on the good nature and fraternal feeling of the organization. At the same time, without wishing to seem churlish, it may be permissible to suggest that with such a crowded programme those more intimate exchanges might as well be left for an ordinary meeting of the club. On the whole, however, the evening's entertainment revealed a growth in service and sociability which is not only to the credit of Vancouver Rotarians but is calculated to enhance the prestige of the organization in the province.

\* \* \*

#### OUTSTANDING MINISTERS LEAVE VANCOUVER

To those who appreciate strong personalities it must be a matter of regret that two such prominent pastors as Rev. Ernest Thomas and the Rev. A. E. Hetherington are leaving Vancouver at this time. While engaged in different spheres of work in connection with the Methodist Church, both these gentlemen have given evidence that they believe that Christianity primarily needs expression in social life. Mr. Hetherington has been an active worker in connection with the Central

City Mission and Mr. Thomas has been strong in his expositions and appeals for progress affecting social and economic conditions. Even those who may differ from Mr. Thomas in his interpretation of the present outlook, must recognize that his reasoning on such questions seems well founded and that his review of the situation is earnest and fearless. Whether or not Mr. Thomas wins approval from the public, he will always stimulate thought. British Columbians who regret to find him leaving Vancouver will at the same time have satisfaction in remembering that he is being called to a wider service through which his capacity and influence may be more fully exercised.

As we go to press, we learn that the Methodist Ministerial Association of Vancouver have entertained their two departing brethren to supper. With friendly and fraternal interest it may be in place to ask why this function did not fall upon the General Ministerial Association of Vancouver? A question may also be raised as to why any denomination should have a Ministerial Association of its own when we believe the general organization exists to promote unity. It may be that decentralization in ministerial circles led to this arrangement, but we think that in the case of men of such city-wide influence, the organization of the farewell function would have come better under the auspices of the undenominational body. When it is noted that at the Methodist denominational gathering even "the press" was represented by two gentlemen prominent in the journalistic life of the city, who are at the same time known to be active Methodists, added



force is given to the above suggestion.

The city work of the best Christian ministers is too big for interest in their departure after a period of years to be restricted to their own communion.

Others may hold with us that the attendance at the farewell function of a genial Anglican representative, not on the active list of the General Ministerial Association, and of a Presbyterian of overflowing speech-making ability, did not altogether redeem it from the denominational limitation.

\* \* \*

#### CAMPAIGN FOR VANCOUVER CENTRAL MISSION

The other month we had occasion to commend the war work of the Salvation Army, the British Columbia campaign on behalf of which was somewhat delayed. As a consequence the period between that appeal and the one now under way for the Central City Mission was shortened. Without making any unnecessary comparisons, we believe that interest in social service and educational enterprises, as in most other things worth while, should begin at home, and whether or not the promoters of this campaign obtain the sum aimed at, it is reasonable to expect that they will receive substantial support.

Many citizens will remember of the Central Mission as a meeting place in Abbott Street where evangelical addresses were given by student-ministers and other willing workers, but some years ago a strong six-storied

fire-proof building was erected for the Mission on a site opposite the former meeting place.

The uncertain and fluctuating conditions following the war have increased the difficulties of the management. Without going into the history of the institution, most citizens will recognize that the service it aims to give is of a nature which needs no argument to commend it. Recent changes include the appointment of a new superintendent, and one in many ways well equipped for the work, has been found in the aggressive personality of Mr. A. G. Gardiner, whose former experience under the Anglican Church and with a camp brotherhood should suitably supplement his business and other qualifications.

At the time of this writing the campaign has just been begun, but we learn that considerable encouragement has been given it at the start. Whatever the more outstanding business men of the city and province may do in the matter, it is gratifying to find that the ordinary business men in the community, who may not be able to subscribe for the ten dollar shares, are ready to give a donation of some kind to the fund. In this connection, we trust that the experience of the representative of this magazine in making a few calls on business men of the type mentioned, may be common to other campaigners and that, with larger numbers to call on, subscriptions will be given in every case.

*"Procrastination is the thief of time;  
Year after year it steals till all are fled,  
And to the mercies of a moment leaves  
The vast concerns of an eternal scene."*

## One View of the Prohibition Question

By C. N. Haney, M.A.

**B**EFORE entering into a discussion of this matter, let me clear the ground for those to whom I am unknown by stating that I am a Prohibitionist. I have an abiding faith in the ability of Prohibition to commend itself to the good sense of the large majority of our people—once it has been given a fair trial. True even under unsettled conditions, this will be truer in a normal state of affairs.

The general situation would seem to be this:—First, there is a somewhat large group—yet in a decided minority—of those who on principle are Prohibitionists; next, a somewhat larger group who supported Prohibition as a business policy and for purely business reasons; then, an even larger group of men who recognized certain evils in the existing system and voted for Prohibition as against these with but a hazy idea of what Prohibition meant in actual practical effect; still another group is quite indifferent to liquor legislation; and the remainder constitute the liquor interests properly so called, consisting of the trade and those extreme admirers of its supposed benefactions such as Rev. Mr. Maccaud and Rev. Owen Bulkeley.

Speaking generally, the situation thus created would appear to suggest that a present appeal on behalf of Prohibition would be defeated by a heavy majority in Vancouver taken alone, but would carry by a small but sufficient majority in the Province as a whole.

How has this situation arisen? What is the remedy? Three causes present themselves:—(a) The now

famous Order-in-Council; (b) The Findlay matter; (c) Certain injustices under the Act.

Even before the effect of the Order-in-Council re the importation of liquor into Prohibition territory was felt, there was a feeling in certain quarters—mostly but by no means altogether labour ones—that the Act was an act framed, in part, at least, for the benefit of the wealthier classes—a rich man's Act.

With this fomenting slowly in the minds of various people, creating suspicion and distrust of the Act, came the passing of this Order-in-Council. Legally defective; wholly unjust in its operations and penalties, it not only strengthened existing opposition but swept hundreds of hitherto supporters of the Act into its ranks.

Personally I look upon it as the clever offspring of the brain of the Hon. C. J. Doherty—an avowed liquor supporter—handed to an unsuspecting public under the false pretence of aiding Prohibition in Canada as a whole.

Many sincere Prohibitionists—myself among them—ignorant of its sinister effects, welcomed it gladly. Our joy was short lived. Apart from its legal defects and the questions of jurisdiction raised by it, men were shocked by the injustices it created. The spectacle of a man going to jail for six months for selling a single bottle of whiskey, while a car-load importer escaped with a \$1000 fine outraged every sense of justice.

To this scandal was added unexpected hardships on a section of the

people who, themselves accustomed to drink, had sought to abolish certain recognized evils, knowing well what the established course of Dominion prohibitory laws had been. They received with surprise and some dismay the new conditions now arising.

Its legal defects becoming evident we have the Order-in-Council attacked by Mr. Davis in a coming Appeal. Pending its replacement by just and proper legislation, let us pray that success attends Mr. Davis. It will mean the escape in one direction of undoubtedly guilty parties (to be caught in another, we hope) but it will end a great injustice to Prohibition and its supporters and a still greater one to those who come within the reach of the Act.

The situation thus created was further muddled by Findlay's escapade. The suddenness of this gave it a false importance that will die away as the truth comes to light. Practically it only means the not uncommon failure of a man of purely average intellect to meet an extremely difficult situation.

Certain laxity on the part of the Provincial Government, resulting in a partial paralysis in the investigations after Findlay's delinquency was discovered, made people suspicious that "others" and "higher-ups" were involved. The abundant presence of illicit liquor dealing in Vancouver deepened this suspicion. That the Gold Seal-Western Canada Liquor - Gartshore - Tulk - Guinness combination with others, such as McConnon-Smith and the former owners of the Waverley Hotel, were illegally bringing liquor into Vancouver and disposing of it — presumably without Findlay's knowledge; much less consent—was never

hinted at. Naturally it was all blamed on Findlay and the Government. The latter was criticized for not knowing what they could not directly know.

Why the existence of large stores of liquor; of a large illicit sale of liquor was not known to the Government and the City Authorities I neither know—nor is it my purpose to discuss. I am simply interested in pointing out how the Findlay matter, due to its time setting, received an attention much beyond its deserts.

Bad as have been the bewildering effects of the Findlay matter on the general public, it was by no means minimized by the resolutions on the subject passed at the last Convention. These resolutions in part seem to blame the local Administration for defects in the carrying out of our Act due solely to the Order-in-Council, thus strengthening a wrong impression of the Act. They also make demands as to Findlay talking, which seem to me, even from the narrow standpoint of Criminal Law, ill-considered and quite absurd. In saying this I am not posing as any legal authority. I have very often been mistaken, and sincerely hope I am in this.

In touching on the third and last element in the situation—the injustices in regard to the Act—I shall at present refer only to two. The first I will call the Hotel provision. By its effect I could, apart from the Order-in-Council, have stored in my dwelling such liquor as I wished—because I was fortunate enough to own a dwelling. It was to me a useless privilege—but I had it. Clients of mine who have lived in and around Vancouver, but whose only home in Vancouver was a certain hotel where they stayed consistently year after

year, could have no such privilege. No doubt there were many instances of similar injustice. This should be remedied. Justice is the first plea of a Prohibitionist and we should grant what we demand.

Some will say that any remedy for this defect will open a source of law evasion to the liquor element. My reply is that the liquor element has ever been a lawless one, observing no enactment however generous in its terms as to the sale of liquor. My appeal is to the ordinary sense of justice in every man, not based on any consideration for the Liquor Traffic. The shortest possible shrift is all too long for it to have.

The second arose from rather than under the Act. Certain sources of enjoyment, of amusement, of social conventions were swept away with the Bar. No equivalent was given in other ways. Circumstances have, perhaps, robbed this, somewhat, of its sting but it is yet important.

Should Prohibitionists be discouraged over the outlook? By no means. Let us seek to replace injustice by justice; the Order-in-Council by wise legislation enforced by due penalties; to amend the Act so that all will share and fare alike under its provisions; to educate—not force, public opinion, and all will be well.

The Moderation Party is not to be feared. I respect the integrity and ability of such leaders of the movement as Sir Charles Hibbert Tupper, Mr. Charles Wilson and D. J. O'Neill, but even gifted leadership cannot prevent the party sinking beneath its Old Man of the Mountain—the liquor traffic—or crashing on a dozen rocks not far to seek. If we play a fair and fearless game the Moderation Party, burdened without and broken within, will vanish like a morning mist—done to death by those whom it would help and save.

## Calvary

*By Donald Graham*

Along the road to Calvary  
The dawn is breaking bright and  
free;

The blessed dew breathes sweet to  
me

Along the road to Calvary,  
The night-washed road to Calvary.

Out of the darkling pools of sleep,  
Where things forgotten drowse and  
keep

Silence till out to sun they leap,  
I see the road to Calvary,  
The sun bright road to Calvary.

From palace, temple, noisome den  
Vomits a flood of fierce eyed men

And matrons; mad with hatred then  
They watch the road to Calvary,  
The long grey road to Calvary.

The mob roars through the gateways  
wide

Where, floating on the human tide,  
Three crosses, which the cries deride,  
Toss on the road to Calvary,  
The storm-rent road to Calvary.

The lonely road is crowded now,  
The grass is trampled, torn each  
bough

That cooled the reeking, anguished  
brow

Along the road to Calvary,  
The burning road to Calvary.

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The rocky way is blind with heat;  
The stones are swords to pierce the  
feet.

The curses sting like winter sleet;  
They lash the road to Calvary,  
The moaning road to Calvary.

O hope of earth! O shame of man!  
Thy meek, sad eyes, thy cheeks all  
wan,

Thy head held bravely, Thee we scan  
Still on the road to Calvary,  
The blood-stained road to Calvary.

The cross, which Thou once lifted  
up,

Thou hast not yet laid down; the  
cup

At Thy lips then Thou still do'st  
sup;

Thou walk'st the road to Calvary,  
The eternal road to Calvary.

And these, Thy brothers, blithe to  
see

Thy piteous pageant, they are we,  
Who, half in fear, half mockery,  
Line all the road to Calvary,  
The ancient road to Calvary.

But some there were, who came with  
tears

And love, that triumphed o'er their  
fears,

Those brave hearts through the  
Roman spears

Reached Him that hung on Calvary,  
Between the thieves on Calvary.

If soon the night fell stark and grim  
On sunken head and pierced limb,  
The dawn forever rests on Him  
That trod the road to Calvary,  
The glorious road to Calvary.

Still every age before it dies  
Looks up for hope to His sad eyes,  
And weeps because he naught replies  
But points the road to Calvary,  
The mournful road to Calvary.

O Jesu! on Thy lonely way  
Uncounted thousands haste today;  
They pay the price we failed to pay,  
They march the road to Calvary,  
The road we shunned to Calvary.

They stand with Thee at morning  
tide;

They wear the wounds that pierce  
Thy side;

They see the noon rise high and  
wide

Beyond the road to Calvary,  
The road that ends at Calvary.

Now on the road to Calvary  
The dawn is breaking bright and  
free.

The blessed dew breathes sweet to me  
Along the road to Calvary,  
The spring sweet road to Calvary.

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SINCERITY

All the amenities of life that spring from any other source than a true heart, are but gratuitous hypocrisy. The kind-hearted knight showed how highly he esteemed this virtue when he said, "Swim smoothly in the stream of nature, and live but one man!" This double existence which most of us support,—that, what we really are, and what we wish to be considered,—is the source of many of our faults, and most of our vexation and wretchedness. He is the truly happy man who forgets that "appearances must be kept up," and remembers only that "each of us is as great as he

appears in the sight of his Creator, and no greater."

How much heartburning, domestic unhappiness, dishonesty and shameful poverty might be prevented, if my neighbor Jenkins and his wife were content to pass in the world for what they are, instead of assuming a princely style of living that only makes their want of true refinement more apparent, and if Johnston and his wife could be induced not to imitate the vulgar follies of the Jenkinsons.

—"My Unknown Chum."

Notes and Comments

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

PULPIT POWER

ONE of our old teachers used to say to his theological students that a minister might do many other things with more or less success, but that the pulpit was the real throne of his power. In the case of a famous preacher, who has just passed away, the Rev. Professor Law, of Toronto, this has once more found its proof. Dr. Law was a good leader in the class-room and a man learned in the social problems so currently discussed in our time, but in the pulpit he found his greatest sphere and his most commanding influence. He used no superficial methods nor any wrongly sensational claptrap to draw people, but the church where he preached was thronged by men and women, who were looking for a strong Gospel message to help them bear the burdens of life. That he exerted commanding influence on the everyday lives of people is known to some of us who have had direct evidence that, under his intense proclamation of Bible truth, men who were concerned in nothing but business and women who thought of little but social enjoyment, found themselves suddenly possessed of a new purpose towards the betterment of the world. And the somewhat unusual thing is that even the printed sermons of this prince of preachers throb with power to redeem and recreate human lives. The preaching of the Cross is still, as Paul said, the very dynamo of God to transmit Divine energy that can light up this dark world and lift it forward into the Kingdom of Heaven.

FOR INDUSTRIAL PEACE

Headed by a learned chief justice and composed of outstanding men in business management and labor organizations, a Dominion Industrial Commission is holding sessions here at the time of this writing. It will go eastward across Canada and enquire into conditions everywhere with a view to securing industrial peace. For, despite the unreasonableness and bitterness of men in both industrial camps, there is a better way of composing disputes than by violence and bloody revolution. The nations that have tried the latter course do not furnish such an example as will encourage others in taking their methods. The world is pretty well tired of war and is seeking for peace founded on justice in all departments of activity. If a revolution is simply a delayed reformation, then the sooner we find out where things are wrong and put them right, the better. For, as Thomas Carlyle used to say, it costs too much to have a revolution strike on the horologue of time to tell the world what o'clock it is.

\* \* \*

THE ROYAL MOUNTED

The appearance of a body of the famous Royal Northwest Mounted Police force as guard of honor for the "Fighting Seventh" was an event which attracted special notice on the streets of Vancouver. The well-known uniform of scarlet and gold made the men conspicuous and their bearing won general admiration. Many times, for many years, have I seen the mounted police, both in peace and war, and they have always

impressed me as men who take their work seriously. There is nothing flippant about them when on duty. The youngest recruit soon catches the spirit of the force and realizes the importance of its great traditions in the preservation of law and order. The mounted police have never stood for any class or any faction, but, as Roosevelt would express it, they have set themselves always to seeing that everyone got a square deal. In the remarkable history of the ever-changing frontiers of the West, these men have played no favorites. They stand for humanity, protecting the weak and the wronged and following the vicious and the criminal with a retribution that is the due reward of evil deeds. The presence of the mounted police in this province will be in the interests of law and order and peace, and will be welcomed by all desirable citizens.

\* \* \*

#### UNITED STATES DRY

For some thirty years there has been a slow but steady movement in the United States towards prohibition. For some years the movement under even such leaders as Neal Dow,

John B. Gough and Frances Willard, was looked upon by liquor men as a sort of joke. Papers of a certain type made merry at the expense of the Women's Christian Temperance Union and used the initials of the organization in a great many fantastic ways. But the men and the women, who had a vision of better days still to be, kept on so steadily that the movement, if slow as a glacier, was also as irresistible. State after state worked out its own salvation from the economic waste of strong drink, and finally the daring effort to have prohibition made part of the constitution of the United States was inaugurated. The liquor interests took fright, but they were too late and found that their business, while enormously rich in money, had practically no man of weight in public life who would dare to stand up and defend it. And so the United States will shortly go dry. The economic situation will soon adjust itself and it is interesting to find that breweries have been already turned into factories which employ a great many times as many men as the beer-mills used to do. These factories are now making men instead of drunkards and criminals.

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## Our East Indians and the Empire

*By Rev. W. A. Wilson, D.D.*

IN accordance with the Imperial Conference held last year the Canadian Government has passed an Order-in-Council permitting domiciled East Indians to bring in their wives and children. Since their arrival twelve or thirteen years ago they have felt it a sore grievance that they were denied the opportunity of doing this. They regarded the re-

striction as unjust, heartless, contrary to the dictates of humanity and the principles of the British Government. For years they have been agitating for its removal, and have spent large sums in efforts to bring their claims for fair treatment to the attention of the Canadian and Imperial Governments.

The justice of their claim has now

been recognized, and each Indian may bring his lawful wife and her children to the country. To all actuated by the spirit of humanity and Christian sympathy the action of the Government should give satisfaction, but there are those who object and are raising their voice in protest. In the interests of international brotherhood and good-will this is greatly to be regretted, and at the present juncture most ill-advised and injurious to the wider interests of the empire.

Of the East Indians who have come, or have been brought here, a large number had for years been loyal soldiers in the Indian army, and till the arrival of agitators from India a short time ago, were devoted in their attachment to British institutions. They expected to be received as loyal subjects of the King-Emperor and treated as such, and they were prepared, according to the best of their knowledge and ability, to enter into our national life and contribute what they might to the common welfare. If these expectations have not been realized the blame is not wholly theirs.

The circumstances under which they came were peculiarly unfortunate. Prejudices and suspicions were awakened, racial feelings were excited, and a gulf was opened between them and our people which has grown wider with the passing years. It will be well for us to consider how the situation appears from the point of view of these people from India. Most of them are from the Sikh community, one of the finest races, physically and morally, in that land, and they do not forget the important service their fathers rendered in saving India at the time of the mutiny, nor the services they and

their people have since furnished in guarding the country from hostile tribes, nor the sacrifices their brothers and other relatives have made as comrades of our own soldiers in the great war on all fronts. The discrimination against them, and the restrictions imposed appear to them to be dictated by selfish and racial feelings that take no account of their place in the Empire or of the services they have rendered it.

It makes their hearts sore to see Chinese and Japanese in the enjoyment of domestic life with happy children growing up around them while they have been compelled to leave their wives and dearly loved little ones in far away India. Nor did it make for loyalty and contentment for them to feel that Orientals from non-British lands could lay their grievances before representatives of their own Governments who could speak with authority to our Government while they, loyal subjects within the Empire, had none to speak in their behalf.

The natural result of well-grounded expectations of a recognition of which they felt themselves worthy, is a widespread and deep resentment in the hearts of those who have returned to India and of those still in our midst.

When the Order-in-Council was issued in the public press the Hindustanis manifested a spirit of satisfaction and pleasure that the justice of their claim to have their wives with them was at last recognized, and their long coveted rights granted. This is, however, being displaced by a fear that the opposition now being voiced since the passing of the order may lead to its being set aside, and to the closing of the door again. In their interests as human beings en-

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titled by human and Divine right to have their wives and children with them it is to be hoped the Government will not withdraw the permission now granted.

A further consideration must be kept in view. Canada is coming to hold in the British Empire an ever enlarging place, and her influence in shaping its destiny is growing more and more powerful. Her attitude to any other part of that Empire is increasingly important.

In the case of India it is especially so in these days of unrest and disturbance when forces hostile to British rule are to an alarming extent, and with great persistency, manifesting themselves. It behooves Canada to look to the Empire as a whole and abstain from what is fitted to injure its interests, and beware of putting weapons into the hands of those who are aiming at its disruption. It is to be regretted that incalculable harm has already been done by the policy of our Government towards immigrants from India. Large numbers have gone back cherishing bitter resentment, who have awakened widespread sympathy among their countrymen. Agitators and enemies have taken advantage of that policy to stir up feelings of opposition and disloyalty.

The resentment manifested by India's great poet, Rabindranath Tagore, who declined to set foot in a country that had so ill-treated his fellow countrymen, is very widespread indeed in India, and does not

a little to embarrass those responsible for law and order and the maintenance of British connection. Those who have lived among India's people realize something of the potency for evil of the feelings occasioned by the past policy of our Government.

It is surely the duty of Canadians not only to refrain from action fitted to prejudice those people against a government whose work among them is not yet finished, but to seek to repair mischief already done by unwise and unfair treatment. The need is for the manifestation of a spirit of brotherhood and sympathy to those now within our gates, affording them the long delayed opportunity of realizing their natural desires in domestic and social life.

To those who have known the Hindustanis in their own land and witness the conditions in which they live here, it is painfully evident that they have not had a fair chance. Their failure to make good and prove easy of assimilation is, in a large measure, due to unfavourable circumstances rather than to inherent nature. Many of them are fine specimens of the *genus homo*, and there is in them splendid stuff for the making of good citizens. If they are wisely, sympathetically and justly dealt with, they should contribute in no small degree to the development of the resources of British Columbia.

Some of the finest types of Christians in India are converts from among the Sikhs; but that is another story.

*Hail and farewell! We go our way;  
Where shadows end, we trust in light;  
The star that ushers in the night  
Is herald also of the day!*

—Whittier.

## Abracadabra

*The Wayside Philosopher*

(All Legal Responsibility Assumed by the Author)

In my last notes I suggested that a clergyman should take several (say four) years Science and Philosophy before ordination. A further glance at that position may not be unprofitable.

Years ago I heard Rev. Mr. Squires, an eastern clergyman, when he had but his first year in Science (Physics) attack "Evolution" in a sermon. It is a question of some debate whether the impertinence or the ignorance of such a sermon is its outstanding feature.

Some years later in Vancouver, Rev. Roland Grant (now deceased) preached a sermon on "Darwinism." The doctor's gift of language; a wide but careless reading taken with a more or less acquaintance with, rather than knowledge of, certain fields of study, only deepened the impression left of how foolish a man can become when he wanders into unknown regions.

About a year ago, Rev. J. Campbell, of our local First Baptist church, gave another striking instance of this in his pulpit discourse on "Harold." I am no admirer of the Rev. A. E. Cooke, but his pulpit comment on the wisdom of clergymen sticking to Biblical themes and refusing to traverse strange by-paths impressed me as the soundest of sound sense.

Incidents such as the above—wholly unnecessary and productive of no good—are all too common.

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How much better either to refrain from any such conduct or to set forth the various authorities in any particular realm. In the latter case, those interested can pursue right methods of gaining the knowledge which will allow them to choose what the foundations of their belief in such matters shall be! In the former, any error cannot be charged to the speaker.

Hardly less important is a clergyman's philosophy. Every man can doubtless recall numerous instances in which inaccuracies of deduction, of language, of illustration, of application, have marred otherwise thoughtful and inspiring discourses.

These notes are intended to lead up to the question of why the church is not more profoundly moving men by its teaching and direct touch. I mean "the church," as it is commonly recognized to be. Indirectly, it is performing wonders. It is still the salt of the earth. Today, however, it refuses to shoulder much of its work and leaves fraternal societies, clubs, etc., to carry on work which should be under its acknowledged control or direction.

Is it not that, in some measure, the church still erects altars to "The Unknown God"; that it refuses boldly to declare, "There is no other good but God"?

In the main, is there not too much stress laid on "Faith" as a saving grace? People are asked to have

faith in what they nowise understand; often, in what is, to them, a bundle of difficulties wrapped in dimly comprehended language. The heart, more than the intellect, requires feeding. How to feed the heart without stultifying the intellect would seem to be the church's problem today.

Nor would such a problem appear insoluble. Not a day passes but humanity in its grand way does hundreds of big things. Help is given the distressed; the fallen are lovingly dealt with; deeds splendid with love and self-sacrifice are everywhere performed. The tide of humanity—or God-likeness—call it which you will—is in generous flood. Well may a leading King's Counsel remind us of Browning's message:

"God's in His Heaven,  
All's right with the world."

Let the church sing this anthem with fullest meaning. Show the world God—not as a mysterious, intangible Being concerned with pun-

ishing an all-permeating sin, but a Being who is actively touching all life in love and pity; lifting, helping, healing through a thousand well understood agencies—a God of life and love, without whom there is no good.

Mysteries in godliness there may be; regions there are to which Infinite wisdom has placed bounds we cannot here pass. Matters there are as to which we can only guess in a dim uncertain way—but what of that?

Day by day, as we meet our brother man, do we pause to consider the mystery of the threefold union of body, soul and mind which he embodies? What interests us is his sympathy with life, his attitude towards what is good, beautiful and true; the admirable in earth and air and sea, and most of all, in our human society. Is the answer to the church's problem to be found in a closer study of this feature of our life?

#### TEACH ME

Teach me, O my Master,  
Teach me how to live,  
How the best within me  
To the world to give.  
Teach me all my duty,  
How to act my part  
Bravely and sincerely,  
Strong in hand and heart.

Teach me, O my Master,  
Lessons taught of old,  
Good things of the spirit,  
Better far than gold:

Vancouver, B. C.

Love to God and neighbour,  
Hope, self-sacrifice,  
Truly to be humble,  
Truly to be wise.

Teach me, O my Master,  
Teach me how to die,  
Wrapped in faith and courage  
Calmly down to lie,  
Trusting Love Eternal  
Whose complacent arm  
Will keep all His children  
Evermore from harm.

—EDWIN E. KINNEY.

## The Dominant Note in the New Era

(Remainder of "Second Selection")

MR. H. H. STEVENS, M.P.

*British Columbia*, cease leaning on others and assert yourself! Determine in future to develop your natural resources, and, as far as possible, manufacture raw products into finished articles, and then distribute them to a waiting market beyond the seas.

\* \* \*

MR. C. N. HANEY

*Professional and Literary Man*

In my opinion the dominant notes of the new era will be Honesty, Economy, Industry, involving continued readjustment to real values; improved living and social conditions; an honest day's work for

the honest dollar; and extended recognition of the community's interest in all business and business operations.

\* \* \*

MR. JAMES RAMSAY

*Ex-Alderman and Business Man*

I think the motto of the people of Canada should be, "A Better Canada." This is a country of great possibilities and if we are only true to our trust there is no doubt Canada is bound to develop and go ahead and make a great name for itself. It is up to the government and the people to do what they can for the returned soldiers. My motto would be, "Help the soldier to help himself."

### BEST SELLERS

*By Herbert Beamer*

There comes a song  
That sets the world a-singing  
Noon, morning, night,  
You hear it everywhere,  
You can't escape its everlasting  
dinging,  
Until one day,—peace? No! a  
change of air.

And this new book  
That everybody's reading,  
You haven't? You  
Can only blame yourself!  
But soon, a thing of naught to eyes  
unheeding,  
It leaves the busy counter for the  
shelf.

And the New Art  
That has us all a-gazing  
Though no one knows  
The least what it can mean,  
Enough today we find it quite  
amazing,  
Tomorrow? Well, we want a change  
of scene.

Book, picture, song,  
What is it says the Preacher?  
That all is Vanity  
And 'neath the sun  
There's nothing new! He's right,  
that ancient Teacher,  
They have their little day and then  
—they're done.

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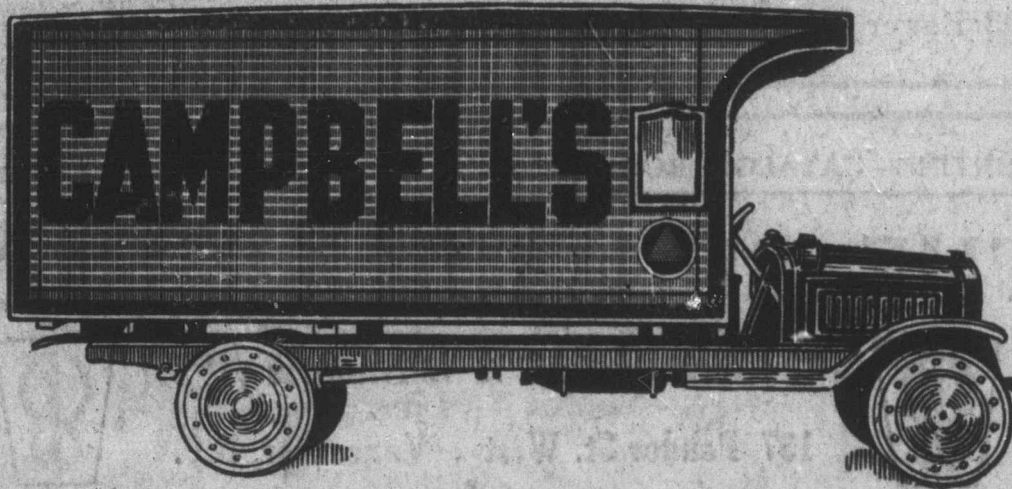
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