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# WESTMINSTER Hall Magazine and Farthest West REVIEW

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D. A. CHALMERS

Managing Editor

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# Editor's Page.

## Political Education.

### *Why Not a "Young Canadians" Society?*

Thanks in some measure to the publicity and support of the *Edinburgh Evening News*, then under the editorship of Mr. Hector Macpherson, the parent organization of the Young Scots Society was formed in Edinburgh about fifteen years ago,—in October, 1900. As an association for the education of young citizens in matters political, the Society attracted many young men probably inclined respectively to all parties, and to none. Branches were afterwards formed throughout most of the Scottish cities, and most of them are active and flourishing today.

We happened to be among those who took part in the formation of the parent Society in Edinburgh, and the recollection of the experience, together with the political and economic conditions prevailing in western Canada in these days, may justify the raising of the question—Why should there not be in British Columbia and throughout Canada, a Society for the study of social questions and economics, and for the support of all that makes for progress towards purer politics?

As in the case of the Young Scots Society, it might be difficult to keep such an organization entirely free from party connection; nor perhaps need it be essential that it remain so, provided a first plank in its platform insists on the placing of clean government and Christian principles before any party connection.

According to the Constitution, the objects of the Society mentioned were: "To stimulate interest in Progressive Politics, to encourage the study of History, Social and Industrial Science, and Economics, and generally to promote Liberal principles; to further the National interests."

It was also stated that, "All interested in Progressive Politics shall be eligible for membership, it being left to the individual Branches to admit men, or women, or both."

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## A Citizens' Electoral Association.

Since the above was written we have learned that the suggestion herein made has been so far put into practice that there has been organized in Vancouver a "Citizens' Electoral Association," non partizan in its connections and prepared to support and work for a Social service platform whose aim shall be to introduce and uphold men who put principle before party. Doubtless more will be heard of this Association in the near future, and possibly it will begin a work which a "Young Canadians Society" may take up and carry forward into every considerable centre in the country.

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## Religious Fads of To-day.—No II.

*Christian Science—Is It Christian?*

[By Rev. A. E. Cooke]

Perhaps the best way to begin an answer to the question of our title is that of the Irishman—by asking another. What do we mean by "Christian?" I have always noticed that clear definitions prevent much muddy discussion, in more senses than one; and nowhere is it more necessary for the average man or woman to put a good dictionary alongside the Bible and use it, than in studying the peculiar system that masquerades under the title of "Christian Science." What, then, do we mean by "Christian?" Is Dr. Fluno, of the Christian Science Board of Lectureship, who lately visited Vancouver, right when he says "Christian Science is perfectly Christian because it countenances no wrong either in theory or practice?" Supposing the latter clause true, what does it prove? Certainly not that Eddyism is Christian; for every sincere Moslem or Agnostic might use the same expression with as much sincerity. Christian faith and practice are founded upon the reliability of the facts regarding Jesus Christ set forth in the New Testament. That which claims to be Christian must be in harmony with the teachings of Jesus and His Apostles as there recorded, hence there need be little ambiguity as to whether Eddyism is or is not Christian. The claim is made that it is not only Christian, but the only true form of Christianity—made by Mrs. Eddy, and all her followers in no uncertain terms. In fact, its authority does not merely depend on the New Testament, for Mrs. Eddy claimed a "more sure word of prophecy" and in perusing her marvellous text-book, "Science and Health,"\* one finds such assertions as these: "God called her to proclaim His Gospel to this Age" (p.xi.); "No human pen or tongue taught me the Science contained in this book, Science and Health, and neither tongue nor pen can overthrow it" (p. 4); "After the author's sacred discovery she affixed the name 'Science to Christianity,'" and she adds this modest comparison be-

\* References are from Editions of 1894 unless otherwise stated.

tween her own teaching and that of our Lord: "To those natural Christian Scientists, the ancient worthies, and to Jesus Christ, God certainly revealed its spirit, if *not the absolute letter*," (p. 479). The inference is plain, though, in case it were not, she was careful to write a favorite student in 1877: "I know the crucifixion of the one who presents Truth in its higher aspect will be this time through a bigger error, through mortal mind instead of its lower strata or matter, showing that the idea given of God *this time is higher, clearer and more permanent than before*." On page 551 we are informed that her book is "the little book" the angel gave to St. John in Revelation (chap. x:9), and in the *Boston Herald* of December 2nd, 1900, she wrote that apart from God she was not its author, being "only a scribe echoing the harmonies of heaven in divine metaphysics."

Now with this "inspired" book in our hands let us see what Eddyism really teaches as compared with the New Testament. Just here one may remark that it is rather instructive to be told on page 492 of "Science and Health," that Christian Scientists have no religious creed, if by that we mean doctrinal beliefs, and on the very next page to find six definite items of doctrinal belief set forth as "religious tenets of Christian Science." But one gets used to little things like that; beside giving humorous touches to a wearisome study, they afford multitudinous doors of escape for the "Scientist" caught between the upper and nether millstones of Scripture and common sense.

I.—What has Eddyism to tell us about God? On p. 493 we find this apparently excellent and Christian "tenet": "We acknowledge and adore one supreme God. We acknowledge His Son, and the Holy Ghost, and man as the Divine Image and Likeness." But what does Mrs. Eddy mean by "One Supreme God?" "God is supreme Being, the only Life, Substance, and Soul, the only Intelligence of the universe, including man." (p.225). That sounds different. It is not simply that God is the Creator, the Source and Sustainer of life, but "God is the *only* Life, Substance, Intelligence—including man," therefore not only are you and I a part of God, but the elephant, insect, snake and toad, the tree, the plant and sea-weed—all these must be part of God. Again, "God is All-in-All." But if God is all-in-all, and He is the only Life, it follows with inexorable logic that paving stones and fence-posts have life and are part of God. Yet Mrs. Eddy furiously contended she was not a Pantheist. Then is this only juggling with words till sense turns into nonsense? Her favorite term for God is "Principle." Everywhere we meet it, "God is Spirit, and Spirit is divine Principle" (198). She asks "What is God?" and answers: "God is divine Principle, supreme, incorporeal being, mind, spirit, soul, life, truth, love" (461). Flatly she informs us "God is love, and love is principle, not person" ("No and Yes," p. 28). "By the individuality of God I mean the infinite and divine principle

(Rud. Divine Science, p. 2-3). "God is not person," (S. H. 646). "God as a principle, not a person saves man" (616). And the climax is reached by this "final revelation" in these words: "Of God as a Person, human reason, imagination, and revelation give us no knowledge" (No and Yes, p. 29).

What does all this amount to? Principle, Love, Life, Truth are not things which exist in the abstract. They cannot even be conceived apart from personality. You cannot have love without a lover, nor thought without a thinker, nor truth without a consciousness, nor life without a living being. An impersonal father is simply unthinkable. No one in his senses thinks of God as a bodily, physical Being, but He is a Spiritual Personality. And this Mrs. Eddy flatly and repeatedly denies. If she is correct the whole Bible is a delusion and Christ's mission, in the New Testament, is null and void. If God is nothing but principle, then the God of Christian Science has no existence apart from the mind that thinks about Him. Mrs. Eddy positively asserts this. "Man is God's image and likeness," and "God without the image and likeness of Himself would be a non-entity or mind unexpressed (p. 199). On p. 466, she still more emphatically makes the very existence of God depend upon man. In short, the Eddyist God is a cold, dead abstraction, the very contradiction of the God and Father of our Lord Jesus Christ as revealed to us in the New Testament. Such scriptures as Matt.6:26-34; John 14:17; I. Tim.: 3-16; Hebs. I:1-3, &c., reveal the Christian God as a living, loving Personality who is a Father, knowing all about us, thinking, caring, feeling for His children, loving them and bearing their burdens and sorrows upon His heart, who in all their affliction was afflicted, and of whom we can truly say:

"Speak to Him thou for He hears, and Spirit with Spirit can meet; Closer is He than breathing, and nearer than hands and feet."

But Eddyism denies all this and proves its own un-Christian character in denying the personality of God.

II.—After defining God as Principle, Mrs. Eddy proceeds to demolish the Christian doctrine of the Trinity with a few strokes of her inspired pen. Like "Pastor" Russell, she wilfully perverts the teaching of all the Churches on this point, but transcends him in the audacity with which she claims for her own production a place in the Divine existence. In one characteristic sentence she puts three attributes of God for God Himself, and enthrones her text-book in the eternal Godhead. "Life, Truth and Love constitute the Triune God, or triply divine Principle. They represent a trinity in unity, three in one—the same in essence, though multiform in office: God the Father; Jesus the type of Sonship; Divine Science, or the Holy Comforter" (p. 227). To make assurance doubly sure she elsewhere

defines the Holy Ghost as Divine Science or Christian Science, (pp. 20, 579, 554, 351.) So Mrs. Eddy, on her own testimony, is the author and revealer of the Holy Spirit, the God of Christian experience. And this is the teaching which "honors God as no other theory honors Him" (479), and according to Dr. Fluno is "the wonder of the finite world, and the light of the ages!"

III.—Perhaps it is true to say that the touchstone by which any system of thought claiming to be Christian may finally be tested is its teaching with regard to Christ Himself. The Christology of Eddyism certainly affords many points worth reviewing in the light of the New Testament records. At the very beginning we are met with a peculiar tenet which doubtless multitudes of Christian Scientists are really ignorant of, yet it rests on a fundamental element in the structure of the whole system and results in a flat denial of the Incarnation. Luke I:35 informs us that Jesus was conceived by the Holy Ghost in the womb of Mary and born in the fulness of time as her first-born son. But Mrs. Eddy says: "Mary's conception of Him was spiritual" (p. 228). "The virgin-mother conceived the idea of God and gave to her ideal the name of Jesus . . . . The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit [already shown to be Christian Science] overshadowed the pure sense of the virgin-mother with the full recognition that Being is Spirit. The *Christ dwelt forever as an ideal in the bosom of the Principle of the Man Jesus, and woman perceived this idea, though at first faintly developed in the infant form*" (p. 334). Of course this, when stripped of its glamorous confusion of words, simply means that "Christian Science" was the generating cause of Jesus. But if so, why not of other children? And Mrs. Eddy boldly asserts that the time is coming when this "origin of man, the Science which ushered Jesus into human presence will be understood and demonstrated," but "until it is learned that generation rests on no sexual basis, let marriage continue," (p. 274 103rd Ed.) The logical outcome of this appears plainly in her "Miscellaneous Writings" (p. 288), where she tells us Science indicates that marriage is not as right as celibacy. One wonders why or how the inspired author of Divine Science wandered so far from the truth as to afford the luxury of at least three husbands. Here are a few more statements about Christ, typical of many others. "Christ is the impersonal Saviour" (M.W. 180). "Jesus as material manhood was not Christ." (M.W. 84). "Jesus was born of Mary, Christ was born of God." "Christ expresses God's spiritual, eternal idea," (S.H. 228). "The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality of the seen and unseen, the Christ and Jesus continued until the Master's

ascension, when the human, the corporeal concept, or Jesus disappeared, &c." (p. 229) "Jesus' true and conscious being never left Heaven for earth. It abode forever above, even while mortals believed it was here." (No and Yes, p. 45). "At the time when Jesus felt our infirmities he had not conquered all the beliefs of the flesh" (358). "The Personality of Jesus is not to be worshipped (627). "Jesus is the name of the man who has presented more than any other man the idea of God . . . but Jesus is not God." "Christ as the idea of God comes now, as of old, preaching the Gospel to the poor . . . Divine Science is the light shining in darkness, which the darkness comprehends not," (293). This simply means, in plain English, that the only Christ which humanity has to-day is "Christian Science" as produced by Mrs. Eddy. And this view she does not leave to be inferred by those opposed to her, but in language as blasphemous as it is bald she asserts: "There is but one way to Heaven, and Harmony, and Christ, Divine Science, shows us the way," (p. 138, Ed. 1904). "The true Logos is demonstrably Christian Science," (p. 28). But St. John, in his Gospel, tells us "the Logos was God," so Eddyism, which its author and devotees maintain, honors God more than any other religion, usurps the throne of the Eternal Himself, claims to be the Holy Spirit and Christ the Son!" What emerges from all this maze of absurdity and falsification of Scripture is that there is no personal Son of God, but a mere idea of Truth; that there was no incarnation, Jesus being normally born following his mental conception as an idea of Truth; that He was merely a noble man in whom the Christ-idea dwelt, Himself subject to error, and willing to deceive His disciples on certain points (pp. 209, p. 349, p. 358) until the Ascension, which was simply the disappearance of the human Jesus, "His exaltation through mind," as He rose "above all earthly yearnings and relinquished the belief of substance-matter" (209, 339). Alongside this unmitigated balderdash one simply needs to place a few texts like I. John 2:22; 4:2-3; Mat. 16:13-17; John I.: 1; I. Tim. 2:5; Heb. 13:8, to see the monstrous absurdity of the name "Christian" Science.

IV.—As to the record of the Saviour's life we are calmly told that Christ's work on earth was the demonstration of Christian Science (p. 4, 169). He raised Lazarus from the grave by believing he never died (p. 241). He Himself did not die on Calvary; it was only a "seeming death" (p. 350), and while the disciples believed Him dead He was really alive, for three days in "a refuge from His foes, a place in which to solve the great problem of Being." Here, "He met and mastered, on the basis of Christian Science, the power of mind over matter, and over all claims of medicine, surgery and hygiene" (p. 349). Of course if He were not dead there could be no resurrection, and not only the Twelve and their friends were utterly



befooled, but Paul was in deadly error when he wrote that "Christ died and lived again that He might be Lord of both the dead and the living" (Rom. 14:9), and wildly astray when he asserts in I. Cor. :xv., that the very foundation stone of our Christian faith is the fact of His resurrection from the dead.

V.—It follows also that Jesus not having died, there could be no real atonement. All that Christ did, in the Eddyist view, was that He "aided in reconciling man to God only by giving man a truer sense of love, the divine principle of His teaching, which would redeem man from under the law of matter, by this explanation of the law of Spirit" (p. 324). "One sacrifice, however great, is insufficient to pay the debt of sin . . . the most reasonable explanation [of the atonement] is that suffering is an error of sinful sense which Truth destroys" (p. 328). Clearly, therefore, Christ's sacrifice sufficed for no one, but He Himself suffered from errors of sinful sense! Truly, as Dr. Ballard, of England, says regarding this contradictory twaddle: "It is really impudence bordering on blasphemy." Put it alongside such mighty scriptures as Isa. 53; Matt. 26:26; Gal. 3:13; Rom. 5:10; Col. 1:20-22; Heb. 9:12-26; 10:10-12; and the colossal iniquity of the thing is seen to be only equalled by the stupendous effrontery of its use of the word "Christian."

VI.—Of course this denial of that great Atonement which is the central truth of Christianity is a logical and necessary outcome of the Eddyist denial of all sin or evil. Long ago it was said that "the signpost at which true and false theology parts company is sin." But Eddyism knows no such thing as sin. Dominated by the idea that man is co-existent with God, and has no actual entity apart from God (p. 471), it affirms that sin is only a belief of mortal mind. We are told with wearisome reiteration that "sin is an illusion of mortal mind" and "should be denied identity" (p. 475). "In this Science of Being man can no more relapse or collapse from perfection than his Divine Principle, or Father, can fall out of Himself into something below infinitude." (No and Yes, p. 35). If sickness, sin and death are real, God must be their author. Man has no separate mind from God (S. H. 470-471). Therefore there never has been any "fall of man," no sin at any time, and Dr. Fluno, when he told a great Vancouver audience that "Man is not only perfect, like the Father, but always was perfect, and always will be perfect," was not calmly insulting the intelligence of every hearer before him, but speaking the words of soberness and truth, and at the same time showing the absolute folly of both Old and New Testaments. All Mrs. Eddy's utterances regarding sin are condensed in a sentence on p. 237 of her precious book. "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." It is "neither person," i. e., there is no devil, "nor place," i. e., no hell;

"nor thing," i.e., no act of sin and no accountability. And one must in the name of honesty and righteousness say with all emphasis that such a statement strikes the knife clear through every fundamental of Christian teaching and turns all Scripture into raving lunacy. From the first page to the last the Bible sets forth sin as the most awful and incontrovertible reality that has ever entered God's universe for the wrecking of human hope and happiness, and if Mrs. Eddy is right, then the Book of Books revered by all Christendom is the most gigantic fraud ever perpetrated by a God called good upon the whole race of man He has created. If there is no such thing as moral evil; if man is incapable of sin will any sane person tell us what Almighty God and His Son Jesus Christ were thinking about when amid thunder and lightning the tragedy of the universe was enacted on Calvary's cross? Was God lying when He said: "The soul that sinneth it shall die?" If there is no sin nor evil; if man is incapable of it, then pull down our jails, dismiss our police and judges, and fling the Gospel in the flames, for they are all alike useless mockeries, and the world has so far only been an immense lunatic asylum. And yet this is the "inspired" system that claims to be both "Christian" and "Science!"

Space entirely forbids an examination of the Eddyist repudiation of the Christian doctrine of Prayer, with its shocking travesty of our Lord's Prayer, or its arrogant re-editing of the Holy Scriptures, which, instead of being a "key" is simply a combination of distortions, denials and mutilations unparalleled in religious history. As Dr. James Orr has well said, "In reality the Scriptures are explained away by it. The exegesis offered, apart from extravagant allegorizing, is that of the mad house."

Why, then, do we find many apparently intelligent and devout people firmly believing this wonderful system (?) to be the "final revelation" its author proclaimed it to be? How can any sane man who ever read five chapters of Scripture imagine it to be Christian? One reason is this: They have simply carried over with them from the churches they left or the homes wherein they were reared, the content of our common Christian faith. The familiar thoughts about God and Christ and sin and redemption still largely prevail in minds divorced from all logical thinking, and redeem the whole travesty of sacred things from much of its real hideousness. Lost in the glamorous confusion of words which are constantly used in different senses, and the contradictions which bristle on every page, they fail to see the fundamental immoralities and falsities of the whole pantheistic system, which is a direct negation of true Christianity. The saving salt of that religion in which they or their fathers were reared still preserves them from blank atheism, but what of the next generation when Eddyism has done its work in the virgin soil?

## “The Romance of Preaching.”

*R. G. MacBeth.*

We can all remember with vividness the shock caused by Silvester Horne's sudden death on the steamer from whose deck he was looking eagerly on the city of Toronto which, with keen expectancy had made ready for his coming. He was on his way from delivering in Yale University the lectures which are now issued as a posthumous publication under the above suggestive and inspiring title. It was no easy task to follow in the Lyman Beecher Lectureship after such men as Dale and Brooks and Van Dyke and Watson and Abbot and Hall and Beecher, but we are assured by the Dean of the Divinity School that no man amongst them had gripped his audience with more intensity than did Horne. He had barely reached the half century mark in years but he had packed into that span a tremendous tale of achievement. The brilliant minister to the fashionable and wealthy congregation of Kensington, who had so felt the compelling appeal of the poorer areas of the great city that he transferred himself to Whitefield's Tabernacle and became a leader in the Men's Brotherhood Movement, as well as an unquenchable champion of the Free Churches in England, filled a large space in his generation. In his closing years the pressure of the struggle on the educational question drew him into politics and he entered Parliament, eventually resigning his pastorate as the labor of both was beyond his strength. But however much he felt himself forced to this step in a crisis, there is abundant evidence in these lectures on preaching to show that he, to the end, regarded the pulpit as the real throne of power amongst men. He reminds his hearers near the close of the lectures, and reminds them of set purpose, that he could count on the fingers of one hand the political sermons he had preached and the tone suggests that even those might have been omitted. He had taken other opportunities for discussing those topics but he had reserved the pulpit for the mightier work of touching men's lives, the secret springs which moved them to lofty deeds.

One did not always agree with Silvester Horne and his books and even his really beautiful biography of David Livingstone had some things against which a missionary enthusiast would make protest. In this book on Preaching there are places where one has to enter a caveat, but the uniform tone of the book is highly inspirational. Reading it, one feels himself in regions of ozone where the whole being is charged with new strength, for the work of the ministry, or, if we change the figure to suit these days of war, one hears in this book a veritable trumpet call which demands that he make full proof of his ministry or forever after be ashamed of his inactivity.

The opening chapter is devoted to the joyous task of showing that the true preacher is the real master of society since soul and vision are the supreme needs of the world. In a great passage at the close of this section Horne dwells upon the spectacle of the "Procession of preachers" down the centuries of time, overcoming all obstacles, treading a pilgrim road, the legion that never was counted and that never knew defeat.

In his second and third chapters there is illuminating discussion of the prophets of the Old Testament and the preachers of the Apostolic Age, and here Horne insists with great intensity on the supremacy of the Spiritual in a world of materialistic tendencies. Touching on a phase of the labor question here he says that the best type of labor leader today knows perfectly well how much depends in this great issue as to whether man is merely an animal of a higher order or whether he is an immortal being. He says with force, "if our workmen listen to the materialism that is preached to them from a thousand platforms and in a thousand journals, they lose the most powerful of all motives for social betterment. If they think and talk of one another as no more than animals they only have themselves to thank if their employers treat them as if they were no more than animals." This is plain speaking and whoever has studied this question feels the need of it in our day.

The chapter on 'Royalty in the Pulpit' is devoted to the discussion of two of the greatest of the "ancients," Athanasius and Chrysostom and the following one on "Rulers of the People" deals with Savanarola, John Calvin and John Knox. In view of these chapters we can understand how Silvester Horne said elsewhere, "Calvinism is spoken of as a hard creed but we need something hard to build on." For in speaking of John Knox and his sense of predestination to the task of delivering Scotland from superstition, Horne adds, "It is just as well to meditate on the strength and stability which that old Calvinistic conception of God's sovereign purpose gave to the preachers who saw their own destiny in the light of it." The next chapter of the book deals with "John Robinson and the Pilgrim Fathers," and its impressive effort is to show to what a marvellous degree the preacher by his sermons and prayers, can move and "energize" people to attempt great tasks. The chapter on "the passion for Evangelism" is a splendid study of Wesley and Whitefield and gives opportunity to appeal to students for the ministry, to cultivate their emotion as well as educate their intellects. He holds that Evangelism is essential to any true interpretation of our religion and declared it to be the real patriotism of humanity.

The closing portion of this fine book is a strong and even passionate appeal to students and preachers to remember that the work of

the preacher does not lie behind us in history, but is perennial—in fact, that its greatest days are ahead. In this connection he touches with skill and power upon the task of the Church in regard to applying Christianity to the problems of the day and he reminds us in this lecture written and printed before the war that the Church under God must be the power to put an end to the mad militarism that threatens the world. And so believing in the power of the pulpit this Knight of the Cross tells the students at Yale and elsewhere, “accept the ministry at your Master’s hands; and living in the dignity and the glory of it, serve your generation, by the will of God before you fall asleep.” Not long afterwards he himself fell on sleep, but the fact that he strove to serve his generation up to the full limit of his strength gives the whole book an added power and significance.

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## The Athens of Socrates

(By Professor R. E. Macnaghten)

Of all the earthly habitations which man has made for himself, Athens at the zenith of her power must surely have been the fairest. Situated within easy reach and full view of the glorious Aegean Sea, with the mountains in the background and the brilliant blue of the Attic skies overhead, the city in the clear unsullied atmosphere of that favoured clime, must even to the outward eye have represented an object of unparalleled beauty and magnificence. On every side were noble buildings, built with all the grace of which the Athenian was so cunning a master; and above, the crowning glory of them all, glowed the Acropolis, covered with temples hewn from the fairest marble that earth could produce, and designed and adorned by the greatest artist in stone that the world has ever seen.

And it was not only the exterior aspect of the city which was so surpassingly fair; Athens herself during the span of less than one brief century stood for all that was best and noblest in human effort and human intelligence in every department of civilized life. The battle of Marathon was fought in B. C. 490, and with that great victory Athens may be said to have entered on her career as a civilizing power. The battle of Aegospotami was fought in B. C. 404, and from that date the decline of Athens may be regarded as evident and inevitable. But in this brief space of less than ninety years the tiny city of Athens had accomplished a work which will endure for all time, and whose influence not only on the culture but on the history of the world it is impossible to over-estimate.

There are two debts which civilization owes to the Athenian people: and we are somewhat apt to overlook the first owing to the

magnitude of the second. It was the Athenians who in conjunction with the Lacedemonians had the courage and fore-sight to realise that the Persian invasion must be resisted at whatever cost. To them it was owing that first at Marathon, and ten years subsequently at Salamis and Plataea, the two great stands were made by which it was forever determined that European and not Asiatic civilization should be the dominant factor in the history of the world. When the Athenians decided to leave their city and take to the wooden walls of their ships at Salamis, they were defending not only the city which they were, apparently, abandoning to its fate; but they were assuring for the future the safety of Berlin and Paris, London and Rome.

It was with these victories, pregnant with the welfare of civilization, that Athens entered on her own brief, but amazing, career. At the beginning of this period literary culture as represented by tragedy, comedy, philosophy, oratory and history was virtually non-existent; at the end of it practically all the great works which have been the delight and study of mankind in subsequent ages had been produced.

It is, owing to racial jealousies and prejudices, a difficult task to assign to a great poet his rightful position. But at least it may be conceded that the great dramatists of the world can be counted on the fingers of two hands; and amongst them the three Athenian dramatists Aeschylus, Sophocles and Euripides will always occupy an undisputed place. When it is remembered that before the days of Aeschylus, the drama had been a mere rude village festival, of which choric songs in favor of Dionysus had taken the principal part, the astounding greatness of his genius will be better understood. And yet Aeschylus was no mere man of letters. He was a man of action as well, who had fought bravely both at Marathon and Salamis; and we can only form some idea of his dual character by imagining such an anachronism as a Shakespeare taking part in Trafalgar and Waterloo.

But, though Aeschylus, Sophocles and Euripides were the three greatest Athenian dramatists, it is certain that they had several competitors who were in the judgment of the Athenian people, of almost equal excellence. In competition with other dramatists, these three did not always gain the prize, and, though the works of these other poets have perished, it is evident that they must have been of the highest merit.

When we turn to the neighboring department of Comedy, we see the genius of the Athenian people equally conspicuous in this direction. If the soil of Attica produced Aeschylus, it equally produced Aristophanes; and if the great dramatists of the world can be counted

on the fingers of two hands, the great comedians can surely be counted on those of one. And amongst these, Aristophanes must, in many regards, still be considered the greatest.

But the literary genius of Athens was not exhausted by producing poets. Its inexhaustible fertility during this period is as amazing as its subsequent barrenness. Thucydides, whom Sir George Trevelyan, himself no mean historian, calls, in his 'Cawnpore,' "the greatest of all historians," was the child of Athens at this period. To have given to the world the first exponent of philosophic history might well have seemed sufficient for one small city. But Athens in Plato was to produce perhaps the most brilliant genius of them all. Yet, exquisite as is Plato's style, it is not the product of elaborate effort. Rather does it owe its supreme merit to the fact that it was used for the one purpose of expressing in the most vivid form the intellectual ideas of which it was the vehicle.

But the supreme literary excellence of Athens at this period was merely a particular indication of a general fact. The ripe genius of Attica was bearing fruit in every direction, not less in art than in literature, and not less in commerce and politics than in art.

What was the glory of the Acropolis in its perfection we can only imagine. But even such relics as the Elgin marbles are enough to show that the genius of the architects and sculptors of Athens must have been on a par with that of their poets and writers. Phidias and Ictinus in their own sphere were not inferior to Sophocles or Thucydides. And the same thing is almost certainly true of the great Athenian painters. The works of such artists as Zeuxis and Parrhasius have necessarily passed away; but in the judgment of the Athenian people they were comparatively of equal excellence to the noble works of sculpture and architecture of which we have sufficient remains to be able to judge of their surpassing merit.

But, what we might almost call the miracle of Athenian genius was not exhausted by such efforts as these. It was as if the very spirit of Genius had said to Athens: "To the other nations of Europe I will give Vigor and Endurance, to you alone I gave a brief but brilliant career. For a hundred years I will pour upon your sons a flood of inexhaustible fertility. Whatsoever for that period they may attempt, that shall they accomplish fully and almost without effort." And it is interesting to observe that this characteristic quality of the genius of the Athenian—namely, the power of successful accomplishment without the necessity of strenuous effort—is attested in the very language which he spoke. In Greek and in Greek alone, so far as I am aware, of civilized languages there is a degradation of meaning in the adjectives derived from practically all the words that have the meaning of endurance toil or effort. That

this cannot have been due to the mere presence of a slave population is clear from the fact that though at Rome there was a corresponding servile element, the language of the Romans shows no such tendency. On the contrary, such noble words as *patientia* and *perseverentia* show an unconscious realization of the dignity of labour and sustained effort. To the Athenian alone was granted genius without effort. And the same genius which manifested itself in literature and art, was equally manifest in political life, and in the warfare which was the natural outcome of a strenuous and ambitious political development. While Athens was giving birth to Plato and Aeschylus, she was also giving birth to Themistocles and Pericles. These men were statesmen, not merely for their own age and country, but for all time; for not only have their lives been the subject of constant study by the most enlightened minds in Europe since the revival of learning in the middle ages, but the policy which could make Athens a sea-power, and thus forever annul the possibility of Persian invasion, was actually a policy which was the means of saving all Europe from further Asiatic aggression. And, if we may believe their contemporaries, Pericles and his fellow statesmen were great orators and the first who brought the art of oratory to a high level of excellence. Their successor Demosthenes, was admittedly probably the greatest orator that the world has ever heard, and his extant speeches go far to prove it, and though Demosthenes lived after this period, it is to the orators of this period that his subsequent greatness is really due. And in the midst of all this intellectual and artistic activity commerce was flourishing at Athens as it had never flourished before. The Aegean the Euxine and even the Mediterranean sea bore the merchant-ships of the Athenian democracy, and carried the products of their trade to many lands.

Such was Athens at the zenith of her power, a city in size insignificant, but with a galaxy of intellectual and artistic worth such as it would take many ages for other cities to produce. And if the leaders in each sphere were of such unquestioned supremacy, it is reasonable to suppose that the mass of the Athenian people possessed a correspondingly high degree of mentality and culture. The audience which could throng the theatre at Athens and listen with delight to the dramas of the great tragedians, or to the comedies of Eupolis and Aristophanes must have been composed of citizens of singular perspicacity and high critical judgment. If one could assemble together in one meeting place the highest talent of London, Berlin, Paris and Edinburgh in their palmiest intellectual days it seems doubtful whether such an audience would surpass in mental ability that which habitually met together in the theatre at Athens at one of the great national festivals. And yet Athens was entirely free from the rest-



less worry of a large metropolis; and knew nothing of the poverty and misery which seem the inseparable accompaniments of a great modern city. The social life of its people would seem indeed to have been singularly simple. The olive supplied a large proportion of their food, and their dress was correspondingly simple, and admirably adapted to a climate which was for the larger part of the year comparatively warm and equable. Their amusements were such as could be indulged in with little expense; and the gymnasium not only afforded a common meeting-ground, but was the means of assuring physical well-being to a considerable proportion of the adult male population. Wine was their chief luxury, and it was with good reason that they idealized the supposed giver of the grape under the title of the God Bacchus. But even in the use of wine they seem to have been comparatively temperate, and in their 'symposia' or drinking-feasts wine was often the promoter and inspirer of the highest intellectual converse.

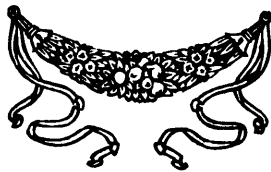
But of all their recreations, the theatre is that which gives us the truest insight into the mental qualities of the Athenian people. Developed at the outset from a purely religious choral ceremony, the theatre at Athens retained to a large extent, its original religious character. Apart from pure comedy there was hardly a single play produced on the Attic stage which did not deal with some legend of mythology; or in which even when the *dramatis personae* happened to be purely human, divine intervention was not introduced in some form or other. Of all the great Greek dramas, the *Alcestis* of Euripides is probably the one which has captivated the modern imagination to the highest degree. The portrait of this noble woman, willingly giving her life for her husband, is one that must for ever appeal to the highest feelings of our common humanity. *Alcestis* has, in very truth, in the words of the author, 'given an added lustre to her sex for evermore.' Yet the story itself has little more dignity than a fairy tale, and its whole basis is mythological. No woman in actual life can surrender herself to the God of Death in substitution for her husband; while the drunken orgies of Hercules, who appears as the 'deus ex machina,' illustrate, though in a somewhat exaggerated form, the natural tendency of the Greek mind to confuse the attributes of gods and men. The same kind of confusion is perpetually evident in the *Bacchae*, where Dionysus, the giver of the grape, continually interchanges the part of a majestic and justly angry god, with that of a cruel and revengeful man. The grim but pathetic legend of *Oedipus*, which gave so many plays to the Attic stage, is a similar instance of the extent to which human action and mythology were inseparably inter-connected in the Greek mind. No nation indeed has ever devised a more complete system of mythology than the Greeks. To

every god (and goddess) his own particular function was ascribed. And there were thus two main reasons why their theatre made so peculiar an appeal to the Athenian people. On the one hand it satisfied their artistic instincts, on the other it satisfied the requirements of a superstitious age and a peculiarly superstitious people. To the Athenian the divine intervention and the mingling of gods and men which he saw on the stage was the counterfeit presentment of what he believed to be occurring in actual life. To the Athenian the 'oracles were *not* dumb,' but full of lively and prophetic power. All around him were the gods, who were, he thought, willing and able to interfere in human affairs. It was possible, he held, to fore-tell the future even from such trivial incidents as the flight of birds, and to such an extent was the belief prevalent, that the word 'oionos' which originally means 'a bird,' gradually acquired the secondary but established meaning of 'omen.' But belief in divine intervention was not confined to such accidents of the occasion as the flight of birds. A regular and solemn method of ascertaining the divine will was established in the practice of consulting the god Apollo at Delphi. Even the most level headed and practical Athenians did not disdain, in matters of grave import, to make use of this. An admirable instance occurs in the story of Xenophon, as narrated in the first chapter of the third book of the *Anabasis*, which we may give in his own words. "And there was in the army a certain Xenophon, an Athenian, who followed in the capacity neither of general, captain or private soldier; but Proxenus, who was an old friend of his, had sent for him from his home. And he promised him, if he came, that he would make him a friend to Cyrus, and said that he himself regarded Cyrus as of more value to himself than his own country. Xenophon, on reading the letter (from Proxenus) mentioned the matter of the expedition to Socrates the Athenian; and Socrates, thinking that to be friendly to Cyrus might render him an object of suspicion to the (Athenian) state—because it appeared that Cyrus had zealously aided the Lacedemonians in their war against Athens—*Advised Xenophon to go to Delphi and consult the god in regard to the expedition.* Xenophon went and asked Apollo to what god he should offer sacrifice and prayer so that he might most successfully accomplish the journey he had in view, and return in safety after a prosperous issue. And Apollo told him the gods to whom he must sacrifice. And when he returned, he mentioned the prophecy to Socrates. On hearing it Socrates blamed him for not first asking whether it were better to go or to stay, but for himself first deciding to go, and then inquiring how he could go most successfully. 'But since you put the question in this form, you must,' said Socrates, 'do all things that the god ordered.' "

Such an attitude of mind was not merely ripe to imagine, but ready to anticipate, divine intervention. And curiously enough, it was this general proneness of the Athenian mind to superstition, which actually was the immediate and direct cause of the downfall of Athens. When the Athenian forces in Sicily after varying success, were finally face to face with inevitable disaster, unless they should at once retreat, Nicias and Demosthenes, the two Athenian generals, both agreed that this was the only remaining plan. Arrangements for departure were accordingly immediately made. Unfortunately, before their preparations were completed, an eclipse of the moon took place, and Nicias, a man of high but somewhat vacillating character, with all the superstition of a superstitious age, absolutely declined to continue the retreat before a sufficient time had elapsed to avert so obvious an omen. The superstition of the general infected the soldiers, and his colleague Demosthenes was under the circumstances powerless. The consequence was that the precious opportunity was lost; and when Nicias at length consented to resume the retreat, the enemy had gained such added strength, that the Athenian forces were overwhelmed in their attempt, a large portion perished on the spot, and the survivors suffered the most degrading form of slavery. And it was this overwhelming catastrophe that definitely decided the decline of Athenian power, and led to the culminating victory of Lacedemonians at Aegospotami.

Superstition, which was so characteristic of the age, was especially characteristic of Athens during the period of her greatness. It was in this brilliant but superstitious environment that Socrates was born and passed his life. We have already noticed one brief indication of his relation to this general tendency of his contemporaries; but the subject will be considered more fully when we discuss the main features of his life, and attempt to estimate the extent to which he was influenced by the spirit of the age.

(To be continued.)



Those who bring sunshine to the lives of others cannot keep it from themselves.

—J. M. BARRIE.

## First Impressions of Korea.

*By Rev. Wm. Scott, B.A., Joshin.*

First impressions are always more or less unsatisfactory, but they have this virtue, that they only appear once, and very soon disappear. It is because of this fleeting nature that they are valuable. One finds that even in a country so unlike our own as Korea, the novelty soon wears off, and you pass through streets, or along the highway, with as much unconcern as an oldtimer of many years' standing. Hence the excuse for 'more' first impressions.

The Korean people—How do they strike one who meets them for the first time? After a brief experience of the smart, buoyant Japanese the Korean appears sleepy and dejected. He has the appearance of a man who has been broken upon the wheel of adversity and by long bearing of the yoke has learned meekness. Sometimes he appears sullen, and suspicious; sometimes, if he comes in from the country, he has surprise stamped on his features, as of a man who, but newly awakened from a long sleep, sees strange unheard-of things. One seems to detect a deep undercurrent of sadness in their lives, perhaps the sadness of a people whose national life has been snatched from them, whose history and traditions even are gradually and systematically being suppressed. Such may be the inevitable fate of little peoples before the onward march of modern Imperialism. Let us hope it may be for the best. One thing seems clear enough to the new-comer. Korea's future is bound to be wrapt up in the future of Japan, and Koreans must look for other than a political idea. Perhaps like another race who mourned the loss of national life, they too may out of their stony grief hew a nobler ideal of a spiritual God-given mission.

This is already the ideal of the Christian Korean. The contrast between him and his heathen brother comes next in order of first impressions. It is very marked. Perhaps it shows itself first in personal cleanliness, that virtue that comes next to godliness. The Christian Korean is more respectable in dress and general appearance than the heathen. He has discarded the practice, still prevalent among the heathen men, of wearing the hair long enough to permit its being tied in a knot on the top of the head—a practice which gained for the Koreans the name of "Topknots," and which gives rather an unkept appearance to the head. The Christian women, too, as a whole, are better dressed, and more modestly, than the heathen. Nor is it only in externals that one notices the contrast. It is seen in the brighter, more trustful, and more hopeful countenances of the Christians. It must not be thought that they lack that patriotism and national pride which is deeply rooted in every Korean breast, but,

with keener perception of their fate, and wiser resignation they look for a new and loftier national purpose. And this they already begin to read in terms of missionary enterprise. Today the Korean Christian Church, itself still the object of Western Christian missions, supports three of its native ministers who have gone to China as missionaries.

One more first impression and that will suffice for the present. It will be an impression of the Missionary's life in Korea. And let me say here that one's first impression is that the missionary's lot is not nearly so hard as one might have expected. The missionary is fairly well housed, has plenty of good food, is able to afford servants, and perhaps keep a cow and horse and rig. And if these things were all that one required to make life pleasant, the missionary might be the happiest man in the world. But that is not all. Companionship is a mighty factor in the reckoning of life's joys. And this the missionary largely foregoes. The hardships of itinerating must be very great, but many of our superintendents at home have to endure them, too. But the loneliness, and monotony of the station life is palling even to the newcomer. What must it be to those who have spent five or six years. Yet missionaries of our church who have been here for that length of time, keep bright in a wonderful way their religious and missionary zeal. One can do no other than admire them. As for us, it is language study from morning till night, from Monday till Saturday, with little in between. Interesting? Yes, its interesting enough, but its hard work, and its monotonous work, when there are so few on a station that one's conversation in his native tongue is limited to three others. But that will pass. A year or so will bring enough knowledge of the language to enable us to enter more fully into the life of the Korean about us, and to make new friendships among those of another race and kindred. Then it will be worth while to be able to tell that story which has brought peace already to so many Korean hearts. In my next letter I will try to give you in contrast two pictures, witnessed only last week, which will illustrate the difference which the Gospel makes in Korea.

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## Around the Hall.

[Notes of College Life, by Wm. J. Cameron.]

This month is the closing one of our winter term and is, therefore, more busy than the previous ones. In many respects March seems to be a time of activity and expectation. Not even the thought of coming examinations can damp the ardour of the student at such a

time. No doubt it is fitting that Spring should make its presence felt on man, as well as on nature. The budding trees, the appearance of the crocus, and the genial sunshine all combine to inspire one with hope and nerve him on to endeavour.

The students of Westminster Hall are proud to be represented in the army by seven of their number who have lately joined the ranks. Two have already been promoted and other four are training for officers. We believe they will all prove good soldiers.

At our usual monthly service we had the Rev. F. W. Kerr, formerly of Prince Rupert, now of New Westminster, addressing us. His exposition of John 21st chapter was as a breath from the hills. Since hearing him some of us have decided to dig deeply into that mine, and find some of the treasure therein contained.

We have had as a visitor to the Hall, Mr. McLelland, the Travelling Secretary of the S.V.M. He is an enthusiast in his work and his "talks" on Foreign Mission Work were inspiring. His appeals for men were all the more telling as he himself is going as a missionary to India.

Our topics for the last two Sabbath mornings have been "Labour and the Gospel," and "Belief in God." These discussions are usually well taken part in by the students, and teach us that ours is not the only view of the subject. They broaden and develop our powers of thought and speech and at the same time help us spiritually.

The elections for the next winter session have been held. At a special meeting the various candidates "laid down their platform." There was the usual "heckling," question, and reply, all of which were conducted in a humorous fashion.

Before leaving the College for the summer the students have had a closing social. The attendance was good, the programme was good, and the refreshments were good. All seem agreed that in every way the social was a success.

A Communion Service conducted by our Principal, Dr. Mackay is a most appropriate ending to our winter session. Around one common altar we can remember the dying love of our common Lord and Master. In the Spirit of that memorial feast we can enter into new fellowship with each other and with Him, and take up the tasks He gives us a fresh sense of His presence and help.

Thus the sessions come and go. As they depart may they leave us better equipped in every way for the great work to which we have been called. May we prove ourselves to be "workmen that needeth not to be ashamed."

## Canadian Problems.

### Principal Mackay on "Healing the Body Politic."

NOTE: Following the series of articles on Immigration, which Principal Mackay contributed to this Magazine, we observe he is writing for *The Westminster* (Toronto), a series on "Canadian Problems." The first one appears in the March number, and is entitled "Healing the Body Politic." Perusal of the following quotations and summary will give our readers a fair idea of the complete article, which should be of special interest to British Columbia citizens who have now an election in sight. —[Editor.]

In the foreground of the picture drawn by Principal Mackay is the figure of Yuan Shi Kai, placed there because of his wise statesmanship and because of the law against political corruption recently passed by his order and faithfully enforced by him. With all seriousness Dr. Mackay commends this law to the people of Canada, death penalty and all.

"This may seem like a bloodthirsty sentiment for a minister of the gospel of love, but the highest things in our national life are being done to death by political corruption and low political ideals, and nothing but tragically drastic penalties can rouse the dormant conscience of our people and scare into decency those who are now fattening at the expense of the moral health of our young nation."

Example after example is given to prove the truth of the above statement, not only as applying to individuals, but to communities and provinces.

#### *The Present Crisis and "Graft."*

"One would think that the present crisis which has brought out such a passionate display of loyalty both to the Empire and to the ideals for which she stands, would have prevented graft in the arrangements for sending our best young manhood to the front, but unfortunately such is not the case. . . . The cabinet officials may not have been responsible for much of this, but the sordidness and wire-pulling which have come under my own notice in what ought to be a holy cause, have made me sick at heart."

"The thing which has left China stationary through three thousand years has been this same sordidness and the elaborate system of squeeze by which a whole army of parasites sucked the life out of the people. . . . There must come a far-reaching moral and religious revival before China comes to her own, but that revival will be helped and hastened by every law which brings out the real hideousness of political corruption and its deadly effect on the national life."

#### *A Challenge to All Moral Forces.*

"The same thing is true of Canada. Our resources are so great and the prizes to be won by unscrupulous manipulators are so enormous that nothing but a determined uprising of all the decent forces of the country can save us from an orgy of corruption overshadowing anything which the great republic to the south of us has ever known. . . . No great country in the modern history of the world was ever so completely in the grasp of a few men as we are already, and unless the churches and all other moral forces rouse themselves to the seriousness of the situation there are troublous times just ahead of Canada."

"Much of this evil condition came about while our people were still largely of Anglo-Saxon origin. How much greater is the peril now that we are receiving thousands of immigrants who know little of democracy and nothing of British ideals. If we are ever to be a homogeneous and well-governed country, these new citizens must be carefully trained and imbued at the beginning with the best ideals of our Empire."

*Traitors in Times of Peace.*

"When this ghastly war is over, we are bound to receive vast numbers of immigrants from war-cursed Europe. Are we going to allow these new citizens to be bedevilled by the corrupt politicians or shall we learn from the so-called 'heathen Chinese' and treat such a man as a traitor of the deepest dye? Peace has its perils no less than war. If a man who is a traitor in war time is shot like a dog, what ought to be done with traitors in time of peace. A traitor in times of war endangers the lives of some of his fellow citizens, but a corrupt politician rots away the moral fibre of a people, making them sodden cumberers of the ground, he endangers the security of property, pollutes all that is holy in society and endangers the safety of human life, and yet the corrupt politician grows fat and flourishes without let or hindrance in every part of Canada with which I am acquainted."

"One great source of the evil is our blind partizanship; the more blind the less difference there is between the parties."

"We are fortunate just now in having as Premier and leader of the Opposition two men of untarnished character and of the highest honour, but both parties have always had too many men with neither character nor honour, who looked on public service as a source of private gain."

"We as an Empire are up in arms against the code of morals which we facetiously describe as 'made in Germany.' This code, or rather this negation of the moral code, 'necessity knows no law,' was not made in Germany: it was made in hell and practised in Canada long before German thoroughness exposed it in all its naked ugliness for the execration of the world. And we are blatant hypocrites as well as arrant fools if we spend life and money without stint to crush the German war machine that professes this creed and leave untouched the political machines which practise it here in Canada."

*The Foundations of Society Menaced.*

"We and our allies are fighting to the death, for what? What but the principle that right is right and wrong is wrong always and everywhere, in national and world relations as well as in the individual life. Germany has committed the most ghastly crime against humanity that the world has ever known, simply because she has adopted the barbaric principle that the end justifies the means. . . . But Germany's madness, Germany's unspeakable crime, is no whit less evil than that of the man or the party which sets aside the ten commandments in election campaigns and substitutes for them the adage, 'whatever wins elections is right,' and the nation which would live must crush without mercy the men and the institutions that menace the very foundations of society."

"We show our barbaric simplicity and lack of understanding of the marvelous sensitiveness of the social organism, by hanging the murderer and granting the successful grafter a knighthood or some other high honour. The one violates the sanctity of the individual human life, the other violates every conceivable sanctity. He robs labour of its just reward and hands it over to the contemptible purchasable parasite, he encourages and abets the saloon and the brothel and everything that is mean and debasing in society, while in case after case, both in Canada and the United States, he has been responsible for the taking of human life. Democracy is a thing so complex and so sensitive that we can never hope to realize its inestimable advantages till we see that the worst crime that can be committed is to poison its very life blood by corrupt practices for individual or party advantage."

*A Strong Indictment.*

"After fair opportunities of forming a judgment, I am forced with sorrow to the bitter and humiliating conclusion that the political life of Canada is the most sordid of the world's English-speaking communities. In at least two of our provinces we have proved unworthy of representative institutions and are helpless in the hands of corrupt autocracies, and if the terrible ordeal through which we are passing does not lead us to penitence and prayer for a rebirth of the national conscience and a sense of the sanctity of the institutions under which we live, we are not worthy of a place beside our august mother in the most holy cause she has ever espoused."

"I hold no brief for any party, nor is this a plea for an attack on the parties that are in power in the different parts of the country, thus breaking the political truce which is so necessary to the successful prosecution of our present titanic task. It is a plea for individual heart-searching and for housecleaning within the different parties. Our material development has been so rapid that it has outstripped our spiritual growth. Our consciences have lain dormant while our acquisitive faculties have been over-stimulated. This is our God-given time to readjust things."



From the remainder of the article, the following may be tabulated in brief, as

### The Remedies Suggested

- I. First and foremost we can all study the meaning of democratic institutions and seek to see the significance of citizenship.
- II. Insist on publicity and absolute honesty in the councils of your own party and you will have taken the first steps towards honest government and political purity in the nation.
- III. Abolish patronage.
- IV. A limit should be set to the amount which any individual or corporation shall be allowed to contribute to the funds of any party and an account open for the inspection of all given of all party funds.
- V. Contracts must be let by public tender and all concessions affecting the nation's wealth must be treated in the same way.
- VI. A new sense of the responsibility of citizenship needed. The right to vote should be placed on a new basis and given to men and women alike who pass an examination showing that they have an intelligent grasp of the meaning of democratic institutions.  
A course of training in the principles of citizenship should form part of our public school system, and only those who have graduated in this course should be given the franchise in the future.
- VII. A new sense of the heinousness of the crime of political corruption.
- VIII. A revival in public opinion.

### *This the Day of Opportunity.*

Principal Mackay's article closes with these significant sentences:

"This is the day of opportunity for the church and all holy forces. Ancient shams and conventional lies are being tried as if by fire. Nothing but righteousness can stand the test and if the church does not rise to her opportunity she ought to give way for some institutions with insight and passion born of God for the salvation of the nation."

### ACCIDENT PREVENTION.

That accident prevention is largely a matter of education has been clearly demonstrated by carefully compiled statistics of some United States railways, recently published. On one railway, during a period of fifty-three months of operation since the formation of safety committees among the employees, a reduction of 371 is shown in the number of persons killed and of 11,258 in the number of injured.

At the same time, despite this favourable showing, in three years there were registered 17,781 accidents, of which 99 out of every 100 could have been prevented.

While no statistics of the accidents occurring throughout Canada are available, it requires only a casual glance at the newspapers to show that the number is large. In view of this fact, it is very evident that there is great need of an extension of the "safety first" educational movement in Canada. The subject is one which should not be left entirely to private interests to develop; it is in the general interest of Canada at large that the number of her disabled and injured citizens should be greatly reduced.

A fertile field for the propagation of the "safety first," or accident prevention, movement is the public school. The need of care should be taught the child, as lasting impressions can be made upon the young mind. The pulpit also has an influence which should be directed towards education along accident prevention lines. This work may rightly come under the head of social service, in which some churches are taking an active interest.

Canada owes it to her people, municipalities owe it to their citizens, schools and other organizations owe it to their scholars and members that attention be faithfully directed to the matter of safety and accident prevention, both public and personal, and that they be made to realize that it is better to be careful than to be a cripple.

—"D." in *Conservation*.