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# THE BRITISH COLUMBIA

## MONTHLY

The Magazine of the Canadian West

Devoted to COMMUNITY - SERVICE - FEARLESS - FAIR & FREE

Volume XVIII

JUNE, 1921,

No. 1

### SUMMER IN BRITISH COLUMBIA.

Embossed with haystacks lie the yellowing fields,  
The wanton sunlight gilds their sober dun,  
And paints cool shadows where each haystack shields  
A patch of stubble from the westering sun.

The grey snake-fences, many summers old,  
Stubborn with age, refusing to unite  
In nature's harmony of blue and gold,  
Alone yields not to the transmutant light.

Tall fir trees, by the kindly heat made soft,  
Smile on the fields from their proud crests on high,  
Where, Atlas-like, they seem to hold aloft  
The clear expanse of blue unclouded sky.

Cow-bells.....bird voices.....mellowed by the heat  
Sound dull and distant through the languid air;  
And yet I feel my heart unresting beat  
For YOU are walking through the hayfields there.

—LIONEL STEVENSON.

Vancouver, B.C.

### DELAYED AND COVERLESS

as is this issue [owing to the Continuance of the Printers' Strike] its contents include three Articles, any one of which may in itself be held worth the B C. M. "Get-Acquainted" rate. One is by—

### THOMAS ADAMS on Town-Planning

(With a Reference to Vancouver City)

and the others concern

### NATURE and the NEW EDUCATION

(By R. S. Sherman)

and

### THE UNIVERSITY TRADITION *By Dean Coleman*

Other contributions include an article on "Goodwill" which should appeal to Labor and Capital alike.

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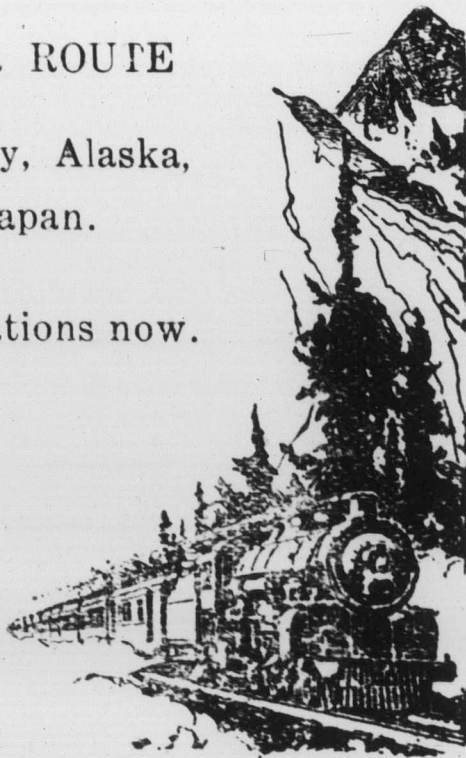
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who have taken advantage of our \$1 "Get-acquainted rate," and whose names have been added to our mailing list at this time. We regret that the Printers' strike has delayed this issue, and that it has had to be published in an abridged form.

The experimental publications which have lived and died recently after appealing to the public on one basis or another—PATRIOTISM, PRIZES, PREMIUMS or SPECULATIVE INDUCEMENTS—and securing "YEARLY" subscriptions without any guarantee that they would live MONTHS, make it the more timely that we say a few words about the life and work of this magazine

**THE B. C. M. NOW IN ITS TENTH YEAR,**

offers no inducements in the way of camouflaged bait in lotteries or lands to secure "paid" (?) "circulation". It is being built up on the basis of giving the fullest possible value in Community Service. The aim of the publishers—and the representative editorial committee—is to issue a periodical that will exercise an interest and an influence in all that makes for human happiness.

Our tenth year motto "Into Every HOME" (worthy of the name) is therefore well chosen; for surely there is no home that is not concerned in "Social Educational, Literary or Religious" life.

**MEMBERS OF COMMUNITY SERVICE CLUBS,  
—TEACHERS**

and professional educators should find an unrestricted medium in it. Men and women interested in literature and in Western Canadian writers particularly, should find something to attract in most issues. Churchmen in the pulpit and the pew—the earnest and alert men of all denominations—who are awake to the fact that the Canadian West

**CANNOT BE "RUN" FROM TORONTO**

or Montreal, should know that the B. C. M. is ready to serve them in the measure in which they are alive to relative values, and practical "social service".

**IN THE PUBLIC INTEREST**

as well as in the interest of publications and publishers themselves, we think it is time that something was said and done in connection with the obtaining of "yearly subscriptions" under conditions which practically amount to false pretences. As in the case of some other things, it may be quite "legal" for publications or publishers to depend upon (or exploit) organizations, and also to accept "Yearly" subscriptions, and then treat the public as if no obligation had been undertaken; in short, to give delivery of only a few issues—or even none. But such conduct, no matter what its initial basis of oral confidence or assured capital, is not "fair-play" to the Community;—to say nothing of those periodicals which are seeking to serve that community legitimately, with due regard to obligations incurred.

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## Goodwill.

By J. W. Winson.

Since man first began to work voluntarily for his fellow-man the adjustment of adequate service and rightful compensation has never been easy.

With slave and owner the problem was as simple as that of the farmer and his horse, the better condition of the animal, the more work to be had from him. The freemen were little better than the slaves, at times they were worse. The cost of keeping the slave had been measured carefully, and this became the standard of wages, sufficient for fair weather, not enough in foul

Higher in the scale of service the standard was different, what are now the "professions" charged according to benefits received, or the ability of the client to pay. "Wages" were not considered in these transactions. There is no comparison between the mending of a boot, the skill of a physician in restoring health, and the bravery of a soldier in defending his country; such labor cannot be gauged by hours of service.

If a man joins his friend in an enterprise there will be co-operation of work and a sharing of profits. If a third or fourth be called in to assist and these on a definite salary, there will still be friendly interest all round, but when the business grows and administrators come between owners and workers, distrust creeps in, on either side, and doubt whether the service and the salary are equal expressions. Out of this doubt has grown unionism and from organization have come lock-outs and strikes, weapons not of peace but strife—weapons which cut all who use them.

Recent times have seen the greatest strikes in history, the biggest combinations ever made in class antagonism, and it must be conceded that as weapons they have failed. They failed because the conditions did not call for a weapon at all, but a tool; the

**remedy was not in fighting but in fellowship.**

Men were talking at a distance and could not understand each other, the cure was closer contact. Industries have so grown in magnitude that this personal contact between owner and worker seems impossible: therefore some substitute for fellowship must be provided. Experts are working in frantic haste to discover the ideal wage. They consider it should have three essentials. It must carry the necessary minimum for a decent, healthy standard of living: it should contain a variable addition for the extra effort of the individual worker and there should be another variable factor according to the results of the enterprise.

In the last item is seen the essence of co-operation, the recognition of a partnership between all concerned

There is one essential that must be found in every wage and service agreement, and that is the spirit of good-will. Unless this leavens the labor and the relationship, the ferment of distrust and unrest will

be working instead. With goodwill as the solvent, hours, terms, and conditions have an elasticity that prevents any snapping or jarring.

When a man does a thing because he likes doing it, he brings to it more than his mind and his muscles, and this good spirit of his works longer than union hours. Time and effort are not to be reckoned in the joy of achievement.

## Capilano River.

By Roland Goodchild.

Capilano, Capilano, ancient river of the west—  
Born before the birth of those whose eye was on the  
setting sun,  
You were rushing through your canyons while as yet  
the White Man's quest  
With his trading and his cities and his ships had not  
begun.

When the Siwash roved the mountain, caught the salmon,  
shot the Narrows,  
When the Tyee of the Siwash learned his wisdom on  
your shore;  
And you saw the manufacture of the dug out and the  
arrows,  
Heard the shouting and the clashing of the inter-tribal  
war.

You have heard War Councils uttered, to avenge a  
tribal wrong  
When the braves sat round in concourse by their fires  
upon your marge;  
You have heard the Spring Thanksgiving, harkened to  
the Hunter's Song,  
Seen invading tribes arrive, and watched their war  
canoes discharge.

Then the White man came and anchor'd, saw the land  
and found it good;  
Planted there the flag of Britain, sailed away and came  
again  
And thereafter fell the forest, and an endless multitude  
Cleared and level'd hill and valley, and a city rose  
again.

Capilano, Capilano, ancient river of the West,  
We have tamed you for our need, and thrown our  
bridges 'cross your stream  
But I know, O Capilano, as I watch your heaving  
breast  
That you still hold deep communion with the Siwash  
in your dream.

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## In the Windermere District: Glorious Golden

By Winifred Philpot.

Halt! Turn ye—  
Face thou thine own land—  
Enter in and possess it—  
And verily thou shalt be blessed.

Few of us, of the Lower Mainland will ever forget the September of 1920. And mercifully the long continuing of the rains was hidden from the dwellers in the coast cities.

But September alone had been sufficient for us, and all plans were complete, with tents, and hammocks and muslins we were going to the south — — to the sun, and our friends smiled wistfully as they said "Good Bye."

Our plans were all complete, truly— —and then at a moment's notice were all un-made—and it was merely with a desire to make the best of things that we turned our face to the mountains, to our mountains.

No joyous anticipations—, no thrills at the moment of starting, it was not what we wanted, not what we had planned—Oh! blessed are we, though in our blindness we curse, when and if the Gods come down and straighten out our lives! I have since made my thanksgiving to my Gods, but their ways were strangely unattractive at the beginning.

Probably we have all passed through Golden—we may even have been moved to uncomplimentary remarks concerning man's handiwork there, but, have you ever lingered in Golden at the latter end of September? Then, once again, as in the days before the railway came in, nature dominates—the riot of gold foliage makes it abundantly clear at which season Golden was named.

Somehow the sky and mountains, the benches and even the firs catch the glamour of the gold—gold is supreme—above all and beyond all.

There is an amazingly ugly bridge in Golden, but from it, I saw a view that equalled easily, any color scheme I ever saw from the Rialto in Venice.

But then a thunder storm helped the Golden scene. I am always so sorry for the folk who do not revel in thunderstorms. Storms rank to me with the stupendous things of a Wagner opera—a great organ and a hundred strings—or High Mass in an Italian Cathedral.

This particular thunderstorm played many tricks before it burst, theatrical tricks of light and shade—now parts of the bare mountain tops were flaming like the golden foliage far below, then the mountains were plunged into outer darkness, and the foliage took on an unearthly brilliancy and nearness. The river became purple and green—most absurd colors for a river, but those are just the tricks a really satisfactory thun-

derstorm does play.

The next day we motored eighty two miles into the heart of the Windermere Valley—we can all remember hearing of a Field of the Cloth of Gold—I know now of a whole land of the Cloth of Gold—and over it all a sky of Italian blue—and a sun of Italian warmth.

On for many miles—never far from the mountains, always near the Columbia river, creeping cautiously round the edge of the benches, running down into the ravines, and then up again. No flowers—no bird life, no trees, as we count trees at the coast, but always the deep blue sky, the hot sun, and the golden glory of the autumn.

And so we entered into our land, and there we rested—and there finally we were blessed, that is, made supremely happy, but that of course is another story.—But we did wander and rest, and were sunned in British Columbia in the closing three months of 1920—and during that period enjoyed but two half days if rain.

One glorious expedition was planned and taken—  
"Would we like to see the Blue Lakes?"

Most certainly we would—in that yellow and grey land, something blue below the sky line sounded interesting.

Our feet were set in the narrow way, and a start made. The first few miles were so glorious. They were nearly the last. The trail was much like a miniature edition of the road from Golden, up and down and round endlessly—only now it no longer wound through a broad valley, but led ever up and into the foothills of the Rockies. The first miles were in open sunlight, then the lights were more subtle, and our feet were on a golden flame colored trail, for alas! the leaves were beginning to fall, but the sun was hot, the resting places alluring, and the vistas ever changing. But the Blue lakes lured us on, and finally at mid-day we found them. There they were—a deep, clear royal blue, properly fringed with coarse green grass and rushes, backed by young firs—clear transparent blue waters. Oh, I hope no one will ever tell me what makes it thus—I never want to know—I want just to rejoice in the memory for ever and ever. Years ago we found a turquoise blue, snow water lake at a great altitude in the Dolomites—that was understandable. I do not want to understand the Blue Lakes above Windermere, but will just love them until death do us part.

The short autumnal days draw quickly to a close and we had to leave our newly found gems—just trusting to the grass and trees to take care of them until we came again.

Nature is very versatile, and we had a curious revelation of her many moods and whims on the way home. A sudden turn of the trail, and behold! a masterpiece

presentation of the Scotch and French.

Side by side—under the same blue sky—in the same rare atmosphere, the fir,—calm, austere, seemingly unmoved by the beauty around, unbending to the light breeze, unsoftened by the warmth of the sun—the cottonwood, a veritable French cocotte, every golden leaf dancing for the sheer joy of motion, careless whether there were spectators or not, intoxicated, mad in the sunshine. They made a wonderful study.

Later—in December, on quite the wrong day, for it was dull and cold with over 16 degrees of frost, we motored into the first canyon of the new Banff-Windermere road—, and up to the stores and huts grouped about the Radium Hot Springs. Here we bathed in the open, lingeringly—hating to leave the waters.

It seemed an absolutely mad thing to do, with a

return drive of twenty miles in the late afternoon, with the remembrance of how utterly inadequate leather coats and Scotch tweeds had proved on the outward journey, but natives, who were in the party, assured us no harm would come, and assuredly none did, only the most heavenly sense of exhilaration.

Hardly less attractive than the waters were the rocks. A few miles up the road, there is only space in the road and the stream—here the mountainous rocks on either side change to vivid yellow and flame colour. I was almost glad to see them for the first time on a dull day—with sunshine the effect must be stupendous.

Surely there is a wonderful future for this corner of British Columbia and the new Banff-Windermere road should hasten the day.

## *The Place of the Engineer in Town Planning*

By Thomas Adams.

### **The Functions of the Engineer in Social Construction.**

The engineer deals with the exploitation and control of natural resources. As engineer he harnesses the water powers that create new industries. He discovers the minerals and makes them available for human use. He invents and builds the machinery of the factory and the mill that creates cities and towns. As surveyor he measures and divides the farm and his divisions influence both the development of agriculture and the ultimate methods of sub-division in cities and towns. He looks upon his work and says it is good; for what is bad is not his fault.

The engineer is thus concerned with the fundamental elements that enter into the creation of cities and towns—both in respect of the methods of laying out the land and the industrial and residential use to which it is put.

But it is also the engineer who has to plan the services that are necessary to make industry efficient and living conditions healthful in the city. While he has created the things that draw industries and homes together, he also builds the conveniences they need for purposes of communication, the railway and the highway. While with the aid of the capital and executive ability of others he has made the city to exist, he also has to instal the water supply, dispose of the wastes

and transmit the light and energy needed for the social organization of the city. Thus his responsibilities for social construction are greater than those of any other class.

While the engineer has never been really mastered by the forces of nature he has been constantly mastered by the smaller forces of political art and his engineering purposes made subservient to political uses. Witness the way in which land has been planned and measured without regard to topography, or without design for the most economical use, but primarily to facilitate speculation. The surveyor has done this at the bidding of his political masters, but the time has come when science is being regarded with proper respect even in political circles. We need more engineering sense applied to our public policies, particularly in the development of our cities.

In regard to rural land settlement the provincial governments are beginning to promote organized settlement on sound lines. Old haphazard methods of placing settlers without preliminary investigation of the land are being slowly abandoned. Reconnaissance reports are being made showing the failure of rectangular plans based on the meridional system. The importance of having surveys made under charge of one surveyor for a whole district, instead of by many men working at cross purposes, is being recognized. Reconnaissance surveys should include soil surveys, to provide a satisfactory basis for settlement in rural territory.

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**Neglect of Engineering In Cities.**

Waste and consequent high taxation in our cities are due to neglect and not to extravagant use of engineering. When cities are getting into financial difficulties they cut down the engineering service, whereas it is usually greater engineering service and efficiency that are needed. The last thing we seem to think of is to get rid of the causes of waste. We go on providing palliatives to remove effects. City councils do not employ engineers to plan the cities but keep them busy dealing with the evils that result from want of planning. It is time to apply the scientific and business principles that have made a success of industrial organization to the social organization of the city.

There is need for stock-taking of all engineering work periodically in all cities. Without this a city council cannot tell what part of its city undertakings is paying and what is losing money. Plans of mileage of streets, sewers and watermains are often the result of a combination of partial records and guesses. Maps are not available showing distribution of population in relation to public services.

Mr. A. G. Dalzell has referred in an article to the proposal to investigate the sedimentation of the Fraser river for the purpose of directing harbor improvements and new industries and keeping navigation open, and has suggested that if it is important to study how atoms of sand are deposited in the mouth of a river, it is also necessary for engineers to study how atoms of humanity are building up communities for good and evil. He has shown how engineering skill is directed to improvement of physical conditions but lacks opportunity to apply the same skill to the improvement of social conditions.

**Surveying and Planning Vancouver.**

It is not too late to plan Vancouver. Its future growth will be greater than its past growth. Growth has two forms—development of new areas and re-development of areas already built upon. The geographical area for study should be the region comprising Vancouver, North Vancouver, Point Grey, South Vancouver, Burnaby and New Westminster. This should be surveyed by engineers to ascertain present conditions. This survey would deal with harbors, railway transportation, main arterial highways, classification of areas of land suitable for different purposes, etc. The regional survey and plan can only be prepared by the aid of the provincial government. It is merely a guide for the preparation of the plan for each city or other municipal unit. On its basis the plan of each city should be prepared.

Railways and waterways have to be studied in relation to selection of industrial areas. Consideration has to be given to the purposes of the arterial highway system; its effect on cost of transportation, safety and economy in street space and construction. The connection between width of streets and heights and densities of buildings and between narrower streets for residential areas and wider streets for industrial areas raises important problems.

Regional water supply and sewage disposal require study. Street and lot sub-division for residential purposes are unsuitable for industrial purposes, and both need different types of planning. Mr. A. G. Dalzell's report on Ward 8 made to this branch was a revelation of the folly of letting a city grow without a plan. Ward 8 was sub-divided in 1885. The main highway, Fraser avenue, was placed where it had to be carried over the steepest ridge, rendering a costly and waste-

ful cut necessary. About 80 acres, or a fifth of the whole, was re-claimed peat bog. Some \$6,000 had to be spent in piling for sewers alone. The street on which the main branch sewer was laid settled 2½ feet during construction. The estate was developed by the provincial government and no provision was made for water supply, sewers or sanitation. The Saskatchewan Town Planning Act provides that no land of muskeg, marsh, or peat formation, or which is subject to flooding shall hereafter be sub-divided or sold in lots for building purposes until such land is thoroughly drained at the expense of the owners; also that where any area cannot be economically provided with local improvements owing to character or levels of the land not more than two houses shall be erected to each acre. Under a proper town planning scheme Ward 8 would have been developed on economical principles and been an asset instead of a loss to the city.

Mr. Dalzell estimated that the cost of a 50 foot lot in this ward was about \$2,080, without proportion of cost of parks, firehalls, etc.

The cost of development at Shaughnessy Heights was shown to be about half that of ward 8. In a site in an English housing scheme the land and improvements cost under \$500 for a 50 foot lot or less than a quarter of ward 8. The chief causes of these high costs in Ward 8 are want of planning and classification of the land, causing scattered building and expensive construction. In 1917 there were 153 feet of street frontage per family and 38 per cent of the area was taken up with streets and lanes as against 31½ per

(Continued on page 12)

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"BE BRITISH," COLUMBIANS!

Vol. XVIII.

JUNE, 1921

No. 1.

NOTE: In last issue we gave the editorial space to an article on "The Lambeth Proposal for the Union of Christendom" by a member of our Editorial Committee. At this time of delays consequent upon the printers' strike, there are many topics of Civic and Provincial interest to which this space might be given, but perhaps there is no subject more worthy of prominence than the theme so well dealt with in this article by Mr. R. S. Sherman.

## NATURE AND THE NEW EDUCATION

By R. S. Sherman.

That there are hidden forces at work modifying the old order of education has been apparent for some time to those who have explored beneath the surface of modern life. I firmly believe that these forces are the result of a great evolutionary advancement in the ideals of humanity and, being based upon the elementary laws of nature will result in the betterment of the world.

But let me point out a fact which should give all who possess educational ideas or ideals, good reason to pause before outlining their schemes to the public. Such schemes, containing suggestions, which would be applicable today, and might with advantage be incorporated into our own system of education, have been placed before the public, and been within the cognizance of educators, for two thousand years. I need only refer you to Plato's theory of education as developed in his Republic. I will quote a few of his precepts, some of which our system of education has embodied, or is supposed to embody.

People are born with special and individual faculties. Each should confine himself to the work he is most fitted to perform, and his education should be of such a character as best to fit him for his vocation in life."

"The child should be set to imitate only what is honorable and just, for thus right habits are formed and become a second nature."

"All his surroundings should be of correct and harmonious form and design. For then he will become imbued with a desire for the good, a taste for the beautiful and a dislike for their opposites. The training of the mind should end in the love of the beautiful"

"If any faculty of the mind be left uncultivated it will become stunted or atrophied."

"All children should not be submitted to a uniform education except up to a certain point. This point should be where the particular aptitudes and capacities of the child become manifest."

"Deference to their elders and obedience to their parents should be inculcated."

"A good education and not legal enactments will produce law-abiding citizens."

"An effective education will leave indelible impressions; the storms of life cannot efface them."

"Men having the best education will possess simple and moderate desires."

"There should be higher than a utilitarian motive in the selection of subjects for study."

"Study ought to be made a pleasure to children, not a task. If made compulsory, it is ineffectual and evanescent."

These ideas on education were conceived and expressed by a pagan who lived 2300 years ago.

I should like to emphasize two or three of these maxims of Plato.

"People are born with special and individual faculties. Each should confine himself to the work he is most fitted to perform and his education should be of such a character as best to fit him for his avocation in life."

We all agree to the truth here expressed; and yet our modern educational system has failed to devise a means of putting these ideas into effect. Occasionally you will meet with these thoughts in recent literature on education, put forward as new and original. The same may be said of the two following maxims.

"All children should not be submitted to a uniform education except up to a certain point."



This point should be where the particular aptitudes and capacities of the child become manifest."

"Study ought to be made a pleasure to children, not a task. If made compulsory it is ineffectual and evanescent."

If proper force and effect were given to these three principles of education as laid down by Plato, our school system would approach as near perfection as under existing social conditions we can hope to bring it. And yet for over two thousand years that ideal has been before the eyes of the world.

The next authority I should like to quote is Montaigne, who was a contemporary of Shakespeare. He says:

"The greatest and most important difficulty of human science is the education of children."

"For not having chosen the right course we often take very great pains and consume a good part of our time in training up children to things for which by their natural constitution they are totally unfit."

"Such as, according to our common way of teaching undertake with one and the same lesson, and the same measure of direction, to instruct several boys of differing and unequal capacities, are infinitely mistaken; and 'tis no wonder, if in a whole multitude of scholars, there are not found alone two or three who bring away any good account of their time and discipline. Let the master judge of the profit the pupil has made, not by the testimony of his memory, but by that of his life."

"To know by rote is no knowledge, and signifies no more but only to retain what one has intrusted to our memory. A mere bookish learning is a poor, paltry learning; it may serve for ornament, but there is yet no foundation for any superstructure to be built upon it."

"Whoever shall represent to his fancy, as in a picture that great image of our mother nature, in her full majesty and lustre, whoever in her face shall read so general and so constant a variety, whoever shall observe himself in that figure no bigger than the best touch or prick of a pencil in comparison of the whole, that man alone is able to value things according to their true estimate and grandeur. This great world is the mirror wherein we are to behold ourselves. In short I would have this to be the book my young gentleman should study with the most attention."

"As the steps we take in walking to and fro in a gallery though three times as many, do not tire a man so much as those we employ in a formal journey, so our lesson, as it were accidentally occurring, without any set obligation of time or place, and falling naturally into every action, will insensibly insinuate itself. By this means our very exercises and recreations, running, wrestling, music, dancing, hunting, riding and fencing, will prove to be a good part of our study."

"As to the rest this method of education ought to

be carried on with a **severe sweetness**, quite contrary to the practice of our pedants, who instead of tempting and alluring children to letters by apt and gentle ways, do in truth present nothing before them but rods and ferrules, horror and cruelty. Away with this violence, away with this compulsion! than which, I certainly believe nothing more dulls and degenerates a noble nature.'

"How much more decent would it be to see their classes strewed with green leaves and flowers than with the stumps of birch and willow? Were it left to my ordering, I should paint the school with pictures of joy and gladness.'

Such are a few of the many maxims on education which one can glean from Montaigne. Are they not true? Are they not re-iterated again and again by modern educators? Have they been embodied in our educational system? They certainly have not.

It is from a consideration of the teachings of such wise and great men which have been the heritage of countless generations, that makes me pause before advancing my own ideas. Of what use for me to speak when Plato and Montaigne are ignored. Perhaps for the very reason that they are ignored. It is not enough that a truth be once stated, however forceful and convincing the statement. It must be re-stated by every new generation, it must be re-iterated, re-emphasized from a thousand different view points. And then when the million tiny wheels have revolved a million times, the great wheel of human progress, with which they are in gear, may move ahead one infinitesimal cog.

For many years, educationists have felt that there is something radically wrong with the system which they have been called upon to work under. Tentative efforts have been made to improve the old system, by adding a subject here, modifying one there, curtailing this, enlarging that; correlating, intensifying, energizing, elaborating. When I was a boy the three R's were a holy trinity, claiming our undivided devotion. A little history, mostly kings, battles, treaties, acts of parliament, and dates,—lots of dates, as many dates as events. A little geography—mostly lists of names. A little grammar,—mostly definitions and rules of syntax with parsing and analysis as a special treat. Drawing once in a blue moon. That was our curriculum. But strange to say many men and women received an education, achieved an education, or had an education thrust upon them, in spite of the curriculum. Two subjects were left severely alone in the public schools,—literature and nature study. When weary of the routine studies we could turn to these for rest and education. What has the modern child left to turn to? Mischiefs and the movies.

I honestly believe the public taste in literature was higher and keener when literature was not taught in our public schools. And I believe there was a deeper,

truer love of nature before nature study was dreamed of in our philosophy. This does not mean that these subjects should not be on our curriculum. Far from it. But it means that there is something radically wrong with our methods of handling these subjects. To be perfectly candid. I believe that our much boasted of system of education is a failure. It was wrong to begin with, and it has been getting worse, because of constant tinkering.

Look at the antiquity of our system of education. It has never been radically changed. Patching and tinkering will not do. The system should be scrapped and an entirely new, up-to-date, efficient system installed in its place. And who will accomplish this? Not the scholiasts and academicians, who seem incapable of waking themselves from the hypnotic sleep; but the citizens of Canada, who are gradually realizing the fact that they are annually spending millions of dollars in perpetuating a worn-out moribundised institution. The time is not far distant, when the people will sink the antiquated ark in which the schoolmen are complacently drifting, and will build and launch a brand new ship of their own, with not a plank, a bolt, or a rivet from the old hulk, in its make up. Nature study, instead of being a mere piece of ornamental bunting on the mast-head, will be the framework of the whole ship. That is precisely what I mean; nature study will be the framework of our educational system. Not nature study as we know it; not nature study with awful ceremonies of bell, book and candle; not nature study with some book-wise pedagogue instilling his superior wisdom into the receptive minds of little children. But these children and their teacher both seeking knowledge and strength and wisdom in the school of Mother Nature who gets the divinest good, the most glorious gifts, from nature's temple, the primeval forest? Not the lumberman with log-scale, or the scientist with his vasculum and microscope, but the poet with his dream. Well, every normal child is a poet at heart. He is a poet until his parents, his teachers and his corrupted companions smother the poetic fire and trample on its ashes. I would make the spirit of poesy breathe into him the very breath of life. Instead of dying out, or being trampled out, it should be fanned into an inextinguishable flame. That would be accomplished by the new education with nature as the mother force.

Rythm is a rapture of the soul, the dancing of spirit feet to celestial harmonies. Only when the heart sings do lips utter words that thrill. To the nature taught, rather than to the student of nature, come the rhapsodies of music interwoven with the ecstasies of thought.

That is why poetry is a dead language. Words have been devitalized. In spite of, or perhaps because of, our modern education, our vocabulary, the one we really use, is a meagre collection of the most lifeless

words in our language.

One of the most interesting men I ever conversed with could neither read nor write. He had lived much in the woods, in logging and mining camps, or alone as a prospector. If ungrammatical, his language was picturesque and vital. His powers of observation and his memory were remarkable. You may assert that this man would have gained much by a school education. I doubt it. In fact, I am convinced that he gained something from nature which he could not have gained from the school, and which would have been debarred by a scholastic training. He had never been forced to use words which possessed no relation to his life activities, or his thought activities, and so when he spoke his words were vibrant with reality. To some the criterion of a man's place in society is the amount of money he accumulates. The man I refer to could hardly be called a failure, for he retired at the age of fifty with a fortune of \$150,000. Others again judge people by the place they gain in public esteem. Well for many years the man I refer to held the position of school trustee.

The new education, as I see it, will not try to make a tree whose natural growth would extend over twenty years, blossom and bear fruit in seven. What is the result of such forcing? The fibres of the tree are weak and will not bear the strains of storms; the new education will ensure natural growth under natural environment. Environment, in fact, will play a major part in the child's education. Interest, play, joy in life smiles, sunshine, fresh air, plains, mountains, rivers, and seas; flowers, birds and butterflies; clouds and rain frost and snow; fields of grain; billowy orchards in bloom; the fire-side with story, song and jest;—these are some of the influences which must be employed in the education of the child.

Our primary work as carried out under the present system has proved a great success, chiefly because the natural interests and play impulses of children are utilized. But when once the children get into a "reader" their enslavement to barbaric routine begins. Henceforth they are chained to a book—first reader, second reader, third reader. New incentives to study are presented to them, such as standing in class, extra hours for neglected lessons, fears and hopes of examinations, and occasionally corporal punishment. Coer-

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tion has taken the place of exertion. The teacher ceases to be a kindly big sister to the child. She is now more dignified and unapproachable. The magic current of sympathy has been bottled up in sealed storage batteries, to be released a little at a time, on rare occasions. But there is now no electric thrill in the touch of the teacher's hand. The insulation becomes more complete as the child advances through the grades.

Here we have the secret of our ill success. The child comes to realize that it is under the iron heel of a system, an intangible tyrannical monster that controls even the teacher. All joyous spontaneity is checked. Tasks unnatural and distasteful are imposed upon the child, who is asked to apply himself to them in the hope of some mythical far away good, or in the fear of immediate punishment and pain. Not a trace remains of the ecstasy which thrills the normal child when engaged in volitional tasks. He is bribed or browbeaten into dumb quiescence while certain time-honored facts are driven home and affixed possibly to his memory. Facts imparted at any other time than when the child is ready for them are an injury to the child. Book facts, abstract facts, are not for children. Natural facts, enlightened and glorified by the child's imagination, are the only facts worth while.

In other words our children should be kept in close physical touch with nature throughout their whole public school career. The schoolroom such as we know it should cease to exist. Outdoors should be our schoolroom, and all outdoors our text book. Think of the splendid physical development which an outdoor school would give to our boys and girls. The old-fashioned schoolrooms might then be re-modelled and reserved for the weak, a kind of educational hospital; but even these, should be emptied and closed on every day the sun shines. Have you ever considered what a hardship it is to keep our children caged in dingy, poorly ventilated schoolrooms, when the flowers, the birds, and the sunshine are calling? Is that which is gained within the prison walls of the school even a partial compensation for that which is lost by the child, in light and laughter, pure air, wholesome exercise, and above all freedom? Freedom—a word which is almost verboten, and is fast becoming obsolete. Herein the new education would achieve its highest function, to restore to humanity the inborn sense of natural freedom, which for generations has been suppressed as a weed of evil growth. What has become of the boasted Anglo Saxon freedom, which once rose sheer and four square to the universe? It has shrivelled, crumbled and decayed, until over its fiducial edge a ravening mob of priests, politicians, profiteers and the proletariat comes trampling and despoiling. What has reduced red-blooded Saxons and Celts to this supine attitude? Their education, fathered by priest craft, foster-fathered by statecraft, wet-nursed by plain graft.

Spoon-fed, cozened, coddled and coaxed, our educational system has grown into a Frankenstein feeding upon the vitals of humanity. I am not preaching socialism, or bolshevism, but Naturalism, or plain unadorned nature, without any ism. In my eyes, nature is a higher authority than any law written or unwritten. So long as man's laws conform to nature, they are beneficent, forceful and abiding, but when they are based on artificiality, superstition, or convention, they are blighting, enervating and transitory.

The evolution of the human race is not yet complete. Education must necessarily be an important factor in the development of mankind. The ideal man is there in the shapeless marble. The hand of the great sculptor is at work. Education is the chisel which he wields. Some day the god will stand revealed,—not a grinning Faun but a serene-browed Apollo.

[To be concluded.]

### Note Concerning Dean Coleman

Dean Coleman (whose article on "The University Tradition" appears on page 13) is a graduate of the University of Toronto and of Columbia University, New York City. From the latter institution he received the degree of Doctor of Philosophy, and from Teachers' College, associated with the university, he was granted the doctor's diploma in education.

His teaching experience covers work in elementary and secondary schools and in universities in both Canada and the United States.

After obtaining his degree from Columbia he was for a short time head of the department of Education in the University of Colorado, and State High School visitor. Upon the organization of the Faculty of Education in the University of Toronto in 1907 he was asked to return to his Alma Mater as a professor in that Faculty. After six years of service in Toronto he was offered the Deanship of the Faculty of Education in Queen's University, Kingston. He was associated with Queen's for some seven years, and came to the University of British Columbia as Dean of the Faculty of Arts and Science and Professor of Philosophy in September of last year.

Aside from his university work he has taken a special interest in religious education. Some years ago he was asked by the American Presbyterian Church to prepare a text book for use in the teachers' training course in that very influential and progressive body and for many years syndicated articles from his pen have appeared in the Sunday-school periodicals of various evangelical organizations in both Canada and the United States.

Professor Coleman is of Canadian birth and ancestry, and his interest in the wider problems of Canadian social life is shown by the fact that he is a member of the executive committee of the National Council of Education. He is also a member of the Kiwanis Club of Vancouver, and an active member of the educational committee of that Club.

## The Place of the Engineer in Town Planning

(Continued from page 7)

cent in Shaughnessy Heights. There were only 11 persons to the acre. Undercrowding is as bad and as costly as overcrowding in cities.

It is not surprising that this kind of thing has led to excessive taxation in Vancouver. Instead of trying to get rid of the causes of this excess, efforts will be directed perhaps to increase revenues to meet new losses which must arise in the future from want of planning. Why should the engineer be made the scapegoat in all these administrative failures? Why are his resources and knowledge not employed to prevent instead of to cure bad development?

The employment of a competent engineer and architect to prepare a plan for Vancouver is essential as a basis for any reform or readjustment of taxation. There can be no equitable system of taxation unless it is based on a sound system of assessment, and there can be no sound system of assessment if the land is not planned and controlled in the interests of economical development and productive purposes.

### Town Planning Areas Already Sub-divided.

It is desirable to prepare town planning schemes before land is sub-divided for building. In Vancouver and other British Columbia cities most of the land likely to be built on in the near future is already sub-divided. It would pay both the cities and the owners to cancel many of these sub-divisions, as is proposed to be done in the large cities in Alberta. The fact that such land is already sub-divided in Vancouver region will create difficulties in re-planning the street system, but it does not lessen the need for a plan nor limit its scope in any essential respect. A different kind of scheme is needed for an area already sub-divided. Perhaps the street and lot system may have to be accepted and the building development adjusted to that system, instead of the more logical course of planning the street system and development together. It is just as necessary and important, however, to plan the local improvements and the use to which they are to be put the height of buildings and the air space surrounding buildings, in respect of land already sub-divided as in respect of land still in acreage. Moreover even if the land is built upon, its building uses and densities for future purposes need to be regulated under a town planning scheme. There is no part of a city that can be safely left out of a town planning scheme, and none of which it can be said that it is more important than the other that it should be included.

### Zoning and Engineering.

That part of city planning that is called "zoning" should be dealt with as part of a comprehensive city plan. Under zoning we divide the city into zones for the combined and overlapping purposes of controlling, first, the use to which the land is put, such as residential, business or industrial use, second, the area of any lot that can be covered with building, and third the height of building in relation to use and to area of lot covered and street width. All these matters have to be considered together. Economies in engineering services can be secured by zoning. For instance, construction of street surfaces can be adapted to the use, lighter surfaces and narrower streets for residence areas and heavier and wider streets for industrial areas. Water mains can be planned to suit the high

buildings in the business district and the low and scattered buildings in the residence district. Manufacturing plants that need large sewer capacity are not mixed up with detached houses that need only a small flow of waste. Fire control is easier and assessment can be more just.

Engineering service will not be adequately appreciated till it is more fully employed in preventing and less fully employed in trying to cure the evils of bad forms of city development.

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## The University Tradition

(By Dean Coleman.)

The subject I have chosen is a very large one indeed, for the history of the university as an institution goes back nearly a thousand years and any adequate survey of its activity and growth would cover not only the chief countries of western Europe, but also the two Americas and those countries of the Orient to which the spirit of Western learning has penetrated. As a factor in contemporary life the university has a prominent, if not a pre-eminent place, and it is fortunate (almost uniquely so) in the possession of wide-spread esteem and goodwill. What I wish to do on the present occasion is to direct your attention to certain aspects of the development of the modern university, and certain features of contemporary university life which seem to me to demand a place in any discussion, however brief, which attempts to touch the heart of the question at all.

One would feel like adding in this connection the further remark that in this age of multiplied educational interests and activities, there is need that we occasionally detach ourselves from details and centre our attention on the more permanent aspects of our educational problems.

The university had its birth, as we know, in one of the great social movements of the later Middle Ages. If I were to speak of this movement as spiritual in its character, I would be, I think strictly within the limits of the truth, but such a characterization is, after all, really unnecessary since all great social movements whatever their age, are in their essence spiritual.

At the time just mentioned, Western Europe was awaking from the stupor and despair, the chaos and anarchy of the two centuries which followed immediately upon the collapse of the Roman power and the submergence of the ancient learning under the wreckage of war and invasion. Newer forms of political organization were arising which later were to take shape in the nations of the modern European world. The Western mind could not remain satisfied with the limited intellectual horizons of the semi-barbarism into which society had been plunged by the collapse of the old order and all which the old order had stood for in the way of political stability and spiritual culture. The spirit of inquiry which is always the spirit of hope, was reborn in the heart of mankind, and so, beginning with the tenth century we witness the Rise of the Universities. In using the term "rise" historians have, I think, been guided, unconsciously, perhaps, by a fine sense of fitness, for I can think of no other word more suitable. As we follow the movement of which the universities were the most conspicuous feature, we witness a phenomenon akin to the gradual brightening of the Eastern horizon at the approach of day, or to the increasing tide of life in the veins of nature with the advent of spring.

Just as on a summer morning we may watch the paling of the Eastern sky until the moment arrives when we say to ourselves, "Now it is day!"; or as we may patiently note the relaxing of winter's bonds until we say with full assurance, "Spring

is here!"; so, in reading the history of the centuries from the tenth to the thirteenth, we watch the dawn of a new era in the history of human thought, the coming of another springtime in the life of the race.

The beginnings of the study of medicine at Salerno, of civil and canon law at Bologna, of logic and the newer dialectic at Paris, the organization of bodies of students and teachers under various corporate names, the presence of foreign students in increasing numbers at such centres as those I have just mentioned, the growth of a body of subject-matter the creation of academic degrees with the "jus ubique docendi"; all these are phases in the development of the university which the historians of modern civilization describe in detail and which are merely mentioned here in order that we may recall to our minds how firmly rooted the university tradition is in our Western civilization.

As I have said already, it is of the university tradition alone that I desire to write and in the interest of the brevity to which I am pledged, I will deal in a very summary manner with four aspects of this tradition.

FIRST, I would mention the explicit recognition in the university of the debt of the modern to the ancient world—that world which was overwhelmed but not destroyed by the barbarian invasions. Consider first the subject-matter of the early universities, a subject-matter of which we of the present day are the direct inheritors. The Arts course was essentially the curriculum of the Roman and Greek schools—the trivium—grammar, rhetoric, logic; the quadrivium—arithmetic, geometry, music and astronomy. Consider also the vitalizing influence upon certain of these studies of those fragments of Aristotle which reached the Western peoples by the devious channel of the Arab culture of Southern Spain. Consider also the results which ensued when in the time of the Renaissance the wisdom of Ancient Greece had free admission to Western seats of learning. You will understand that I am not pleading here for any specific program of instruction in the classics in our modern universities, I am asking merely that we recognize our debt to the ancient world, and that we teach our sons and daughters to recognize the debt also. Among the Romans one of the most highly regarded of the virtues was that of "pietas"—piety, if you please, but with them it meant, outwardly at least, something different from what it means to us. It meant essentially respect for one's parents and one's ancestors, and reverence for the household gods. Has the need for this ancient virtue entirely disappeared in modern times? And have we not ancestors in the spirit as well as ancestors in the flesh?

I would mention in the SECOND PLACE as an essential element in the university tradition, THE SPIRIT OF FREE INQUIRY. Let us concede that freedom of teaching and of learning may, like all other forms of freedom, lead at times to extravagance and excess. But the difference between these forms of freedom and their opposites is worth noting. For while these MAY at times produce unfortunate results, those others inevitably MUST, everywhere and

always. Sometimes I wish that the over-fearful ones in this and in other university centres who shake their heads over the heterodoxy of university professors, and who prophesy grave peril to church and state from the wide-ranging curiosity and impulsive enthusiasms which give to youth both its charm and its promise, would turn to the writings of the noblest Englishman of the seventeenth century, if not of all time, and ponder the following: (This is from a petition addressed by John Milton to the Parliament of his day.)

"Ye cannot make us now lesse capable, lesse knowing, lesse eagerly pursuing of the truth, unlesse ye first make yourselves that made us so, lesse the lovers, lesse the founders of our true liberty. We can grow ignorant again, brutish, formal and slavish, as ye found us; but you then must first become that which ye cannot be, oppressive, arbitrary, and tyrannous, as they were from whom ye have free'd us. That our hearts are more capacious, our thoughts more erected to the search and expectation of greatest and exactest things, is the issue of your owne vertu propagated in us; ye cannot suppress that unlesse ye reinforce an abrogated and merciless law, that fathers may dispatch at will their own children. And who shall then sticke closest to ye, and excite others? Not he who takes up armes for cote and conduct and his four nobles of Danegelt. Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties."

I would mention as a THIRD element in the university tradition—Conservatism.

This may surprise you somewhat, but I state it not as a paradox and not as an ideal, but as a plain truth which may be verified again and again by reference to the facts of history—remote and recent.

To weigh the past, carefully, dispassionately, adequately, is to value the past; and the university, ideally at least, is the watch-tower from which one sees unrolled before him the vast panorama of human life from the cave-man to the League of Nations.

The university professor is one of the most conservative of mortals. For instance: during the War while nine men out of ten were urging and securing greater return for their services on account of the continued rise in the cost of living, the professor said nothing, or at most asked for and **remained content with an increase which other working-men would have scorned as patently inadequate.** Later, when he asks for consideration, he is of course told that the need for that consideration has largely disappeared. And even if he does give expression to ideas, social, economic, religious, which some men regard as unsound, he states them, not as unsupported dogma, but as legitimate conclusions from premises whose validity may be tested by all who take the trouble to investigate. If he is called a radical, it is ordinarily due to the fact that, not having any vested interest in re-action, and being, as a rule, a lover of his fellow-men, he has every motive for speaking his mind and no motive, other than that of sheer cowardice, for remaining silent.

The university student is often too conservative. He has not been made to think for the very reason that he has never felt sufficiently the compulsion to find a reason for those beliefs and attitudes which

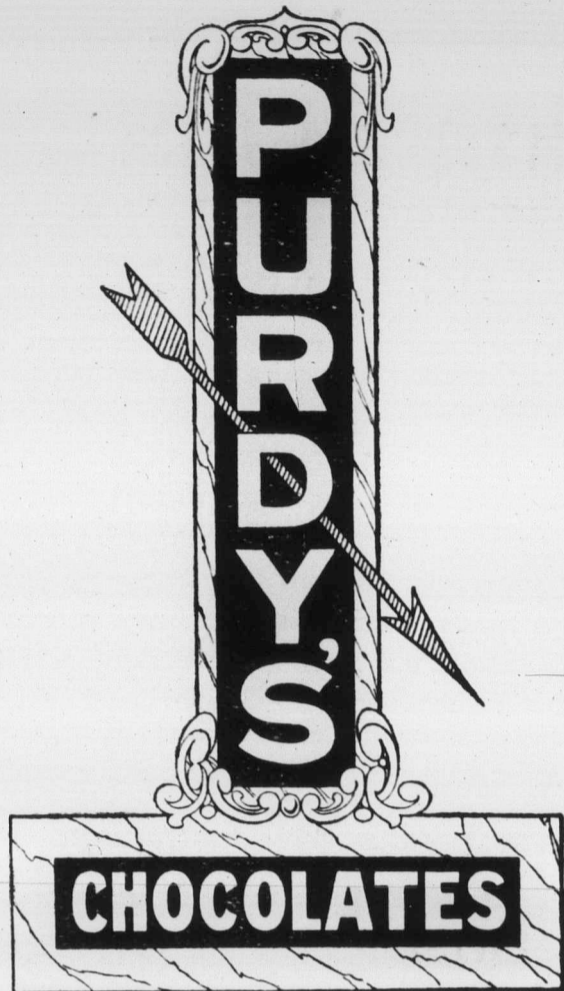
he has acquired by sheer imitation and habit from his environment. The business of the university, as I conceive it, is in this connection, to substitute a genuine conservatism for a conservatism of sheer inertia; to inculcate a regard for that part of the past which is the life of the present and the hope of the future, to emancipate from outworn habits of thought; to inspire a contempt for the life of thoughtless ease and of selfish absorption in material interests. The callous and cynical mind may sneer at the impossible aspirations of the young graduate, but the student who leaves the university without the ideal of making the world a better place for all mankind, has failed, and his failure is to that extent, the failure of the university as well; but he must learn if he has not learned already, that he can make the world better only by understanding and using the world as it is. This is the sort of conservatism which one would wish to see become an effective element in the university life of the present day.

A FOURTH element in the university tradition is the principle of service to church and state.

Early universities of which we have been speaking, began, in the main, spontaneously. They existed, in fact, before they were recognized in any formal way. But their growth was fostered and their prestige enhanced by personal and official support from the secular and ecclesiastical authorities of their day, and they gave abundantly and cheerfully in return. The universities of modern time warrant, in the main I think, the same confidence, since their contribution to the religious and political life of their time is no less conspicuous than was that of their predecessors. It is more than an accident that so many leaders in the professions and in politics at the present time are university graduates with wider qualifications than the purely technical ones demanded by their respective callings. And perhaps it is more than a coincidence that the present Premier of Canada and the present Leader of the Opposition in the Dominion Parliament, are both graduates of the same university within three years of each other.

Times have, of course, changed, especially in the matter of the relation of the university to the church. It is no longer thought that every university head must be an ordained minister of the Gospel, and the university has no longer (except in very rare cases) a faculty of Theology. Theology may be still "the queen of the sciences," but if so, she has lost much of the retinue which once attended her. But the old bond still survives. And it is still suggested by our formal acts and ceremonies. Our own British Columbia procedure at Congregation is deeply dyed with ecclesiastical tradition. And such terms as "Convocation," "Chancellor," and "Dean" more than suggest their ecclesiastical origin. But I would speak also of a more genuine recognition on the part of the modern university, of its relationship, historical and otherwise, to the church. If the university no longer teaches theology, it may and, I believe, does inculcate certain virtues without which the study of theology is a mere intellectual gymnastic, and the practice of religion a mere form. Love of truth—the open mind—the sense of duty—loyalty to the higher ideals of our civilization—one sees more of these in the halls of our universities, I fancy, than our critics, or even we ourselves, realize.

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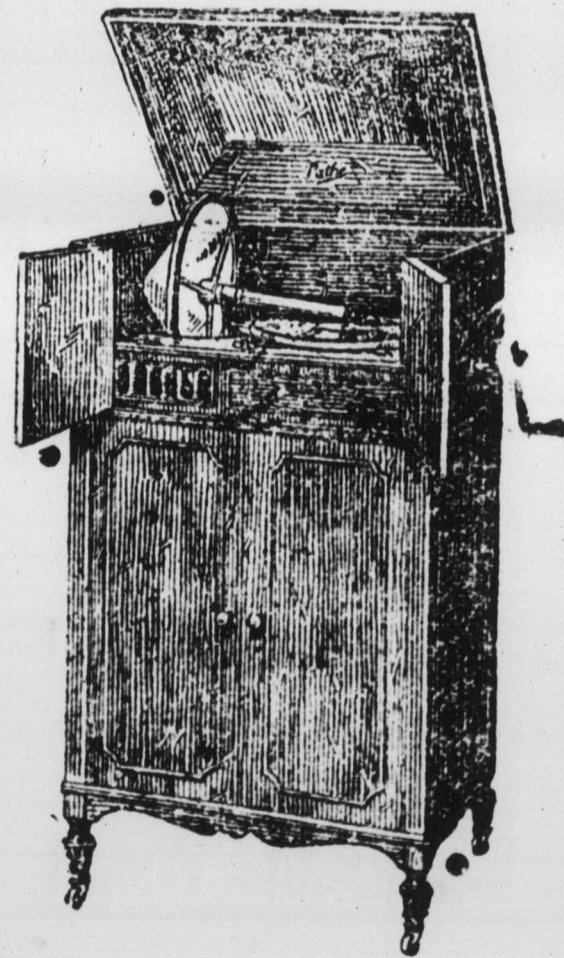
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