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Westminster Review

*The Social, Educational and Religious Monthly
of the Canadian West*



Our Ideal:

Social Betterment, Educational Enlightenment,
the Upbuilding — in City and Church and State
— of Christian Government, and the Develop-
ment of Spiritual Life

MAY, 1917

Premier Brewster's Opportunity

Partyism or Clean Government?

The Church Union Question

Canadian Club Luncheons

The Proportional Representation Bill

Church Music in Former Days

The Book of the Month: "A Student in Arms"

Notes and Comments

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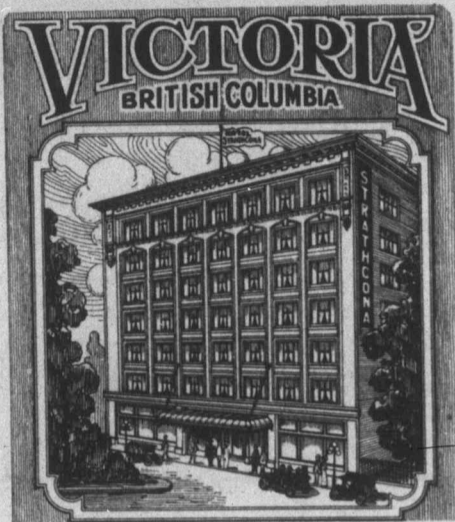
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D. A. CHALMERS, Managing Editor
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SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,
AND RELIGIOUS LIFE,
INDEPENDENT IN POLITICS

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No. 3

Editorial

The Full-ness of Life

"The difficulty is to get uninterrupted time: within an hour after beginning work this morning I was called to the phone about a dozen times; then a visitor called and as I let him out another came, and when he left the forenoon was gone."

Thus, conversationally, spoke a prominent public man of Vancouver at a recent round-table luncheon in the city, which luncheon itself was arranged that those present might afterwards hear an address on subjects of social interest. To those who serve the community and whom duty or disposition inspires to keep in touch with numerous agencies making for welfare and progress in city and church and state, life does indeed become full, and there is constant need to exercise discrimination and selection regarding meetings, lectures and functions to be attended. The difficulty and perplexity of choice becomes the greater when, as often happens, two or three or more meetings, each having special interest and attraction, are fixed for the same day or evening. Thus the very multiplicity of worthy agencies and enterprises in modern life carries with it a heavy tax on nerve and brain, and is itself a strong argument for maintaining at least one day a week for real rest and re-creation.

The Abuse of Patriotism

Within the past two years and more, millions of men, inspired by patriotism, have done deeds which shall be a credit and glory to the human race for all time. Nevertheless, when the war is over it is practically certain that many disappointing and probably startling disclosures will be made of another kind. The use of a cloak of patriotism, or claim to connection with patriotic purposes for enterprises which would otherwise hardly bear examination, has no doubt placed many of them for the time being above open criticism. In place of "O Religion," men may be led to exclaim, "O Patriotism, what crimes have been committed in thy name!"

Partyism or Clean Government?

In the pulpit of St. Andrew's Presbyterian Church, Vancouver, some years ago Professor Jordan, of Queen's University, Kingston, Ontario, gave his notable interpretation of one of those mysterious judgments of the Old Testament,—"Rizpah." In the course of his exposition the learned and reverend gentleman referred to a tendency of modern times, which he said was more in evidence in the United States,—to settle or dispose of Court cases on the basis of "technicalities." Professor Jordan said that if such procedure were continued, the people would some day rise and say "Damn your law—give us Justice!"

In British Columbia in these days revelations concerning railway companies and party politicians bid fair to create a spirit among the citizens which shall express itself in some such phrase as—"Damn your Partyism; give us Clean Government!"

Premier Brewster's Opportunity

By political opponents no less than by partizan friends, the present Premier of British Columbia has been recognized as "a good man": it looks as if he would now have an opportunity of proving himself not only a capable leader, but a strong man.

Without being indifferent or disloyal to their political associates, we believe it is open to Premier Brewster and his colleagues of the Cabinet to bring in several measures which, if another appeal to the country should be necessary, would not only assure them a return to power re-strengthened, but place the Premier's name on the roll of courageous Canadian statesmen and permanent benefactors. Chief among such measures we would place Bills for:

I.—Prohibition.

II.—Proportional Representation.

III.—Parliamentary Candidates' Expenses.

I. Ere these notes are published it is likely that something definite will be known of the Government's action on the Prohibition question. Whether or not the alleged returns from the "Soldiers' Vote" form a basis for delay in granting prohibition as sought for 1st July next, we believe the country is ripe for a measure of this kind—at least during the period of the war. Notwithstanding what may be urged about "Temperance," etc., we are confident that a majority of the people will hold that any alternative suggestions such as Local Option and other measures short of Prohibition are now a generation or more too late.

II. At this time of writing there is good reason to believe that a Proportional Representation Bill, applicable to Municipalities, will be introduced at Victoria almost at once. The intention is that the method be tried municipally before being applied to parliamentary elections. But with the experience of other countries to go upon, it may now be questioned whether, under present conditions in British Columbia, the principle of Proportional Representation might not be most appropriately introduced to apply to the Legislature. With Partyism prejudiced in the public eyes, and female suffrage falling to be exercised at next election, Proportional Representation would give electors an opportunity of expressing their judgment and preference on the basis of personal character and individual fitness for State Service.

III.—Beyond saying that we believe he is mistaken, we need not discuss the suggestion made in Court by eminent counsel that certain methods regarding political party contributions are common even in Great Britain. Without going to the Motherland for an excuse of the "Everybody's doing it!" kind, it is very apparent that there is need in British Columbia of such measures being taken—and also enacted—as will take away all temptation from politicians of any party or of none, to accept, directly or indirectly, monetary assistance which would, in the event of their being elected, interfere with their freedom and reliability as conscientious representatives of the people.

All parliamentary candidates who secure a certain preliminary minimum measure of citizen support should indeed be put on the same footing on entering the lists. Not by the use or manipulation of private,

personal or company contributions, any more than by "plugging" of votes or wire-pulling, or by "patronage"—past, present or prospective—should the gifts and honors of legislative office, and privileges of State service at the disposal of free peoples, be obtainable.

For these and other reforms may it soon be said: "The hour's come—and the man!"

* * * *

Investigation Decided Upon

Except on the ground of the three months' delay now involved, fault cannot be found with the decision—just announced—of the Government to investigate the "soldiers' vote." If the methods of investigation are safeguarded as the taking of the vote itself seems not to have been, the result cannot well be in doubt.

At the same time we believe the Government would have had general support had it meantime, on the strength of the big citizen majority alone, passed Prohibition *as a war measure*—subject to permanent application. An investigation of the "soldiers' vote" could also have been undertaken, and if the result remained in any doubt a new vote could have been taken at the end of the war.

When even Conservative Britain—with its excuses of generations of vested interests, is awake to the need of somehow *settling* the Drink Traffic, it is no time for Western Canada to grant further opportunity for its entrenched forces to rally to or manœuvre for another tug-of-war.

The Church Union Question

During the Synod meetings at New Westminster last month the editor of the *Westminster Review* was privileged to attend a meeting of those interested in the preservation of the Presbyterian Church. As he made clear to the officials at the meeting that he was there in a representative capacity and not as an anti-unionist, it is perhaps unnecessary to refer to the fact (of which he has been reminded) that his name appeared in a list of persons present given in the daily press, without the *Review* connection being noted.

It should at once be added that in the opinion of the *Westminster Review* representative nothing was said at that meeting to which any fair-minded union enthusiast could take exception. The plea or claim for equality of treatment in regard to opportunity for distribution of literature should not in itself lead to any difference of opinion; for the Unionists would have a poor case indeed if they were afraid of the dissemination of the arguments of the other side.

As one of the most able and outstanding of the opponents of organic union in the person of Rev. R. G. MacBeth, is among the valued literary contributors to this monthly, it may be in place to note that not only has he in no way sought to influence the attitude of this publication on the question, but has himself refrained from introducing the subject among the many other topics of interest discussed from month to month in his "Notes and Comments."

Presbyterians Should Avoid Disruption

That, if it be at all possible consistently with progress, Presbyterians should avoid anything of the nature of disruption in the Church will be generally agreed. It may at the same time be questioned if in any organization in Church or State a small minority wishing to maintain one

course, if it be very small in proportion to the majority favouring another, should have the right to baulk what the majority may reckon progress. The conservative tendency in human nature must, however, be reckoned with and wise treatment of the situation is imperative if harmony is to be maintained, and further development assured.

The Proposed Union Not Big Enough

It is no disparagement of the union in contemplation by the Presbyterian, Methodist and Congregational Churches to say that in the view of many people it is not big enough. Apart from the religious lessons of this world-revealing war, conditions in Christendom and in what is usually spoken of as "the Foreign Field," witness to the need for closer co-operation and enterprise among the various organizations that claim to represent and propagate the teachings of the Christ. The argument about the different denominations being like different regiments in the same army is all very well; but if those who believe in the spirit of the teaching and the teaching of the Spirit of Jesus Christ are to give them free scope for evolutionary (and revolutionary) working in what Christendom has been pleased to call "the dark places of the earth," the more speedily immaterial cleavages are closed the better. Even our brethren of the Church of Rome may take warning that union in the Christian Church cannot come by absorption of other denominations or branches by one branch or denomination, but by the fuller recognition *by all* of the spirit of the Master's teaching: "One is your Master and all ye are brethren." The days of "splendid isolation" or lofty exclusiveness and presumptuous assertion and claims on the part of any section of the Christian Church are gone, or are going, for ever.

By "practice of the presence of God"—in the world no less than in the individual life: by Service, not for selfish ends, but in the spirit of the Christ for social and individual salvation through the subjugation of evil in all its forms, must "Christians" of all "denominations" demonstrate their religion's claim and right to lead the peoples of the earth to the highest Light and Life and Love.

The Peace Pact among the leading nations which many expect to see following this terrible world war should have its counterpart in Christendom. If the different divisions of the Christian Church cannot agree to come under one Central Authority or Federation, they may at least learn partly through the world war the need for an unbroken alliance in coöperative effort towards not merely the oral "evangelization" of the world but towards its practical Christianization.

We have heard how in the neighbourhood of the great strife one tent at different hours served as a place of worship for Jew and Gentile, Roman Catholic, Anglican and non-Conformist. In the face of the final discharge from all earth's warfare, human souls may well realize that "God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth."

Present Coöperation a Possible Solution

It seems to be assumed that failing—at the Presbyterian General Assembly in Montreal in June—definite committal to proceed with the union at this time, there is no alternative but a studied effort to maintain and enlarge *independently* the work of each of the three negotiating churches. Nevertheless it may be in place to ask why, if for any reason it be found that organic union is not at present feasible, methods for fuller coöperation should not be devised and set a-going with the view of an option being given each of these Churches to consider further or vote upon

the question of complete amalgamation five years or more hence? Sustained and well-managed coöperative effort in the Home and Foreign Fields would afford opportunities of mutual understanding and foster conditions which would make continued separation in the Central Authorities unnecessary and ultimately impossible.

"Formal" Church Membership

Meantime the Christian Church in all its "denominations" and branches, can help the cause of Christianity by carefully checking membership lists and eliminating therefrom those who do not fulfil the conditions. Members of "Canadian Clubs" and other organizations to continue in "good standing" have to conform to the regulations and pay the fees, whatever they may be. The Christian Church—at least as Protestants know it—is an institution in which poverty is no barrier, and of which membership is not dependent on the payment, voluntarily or otherwise, of any cash contributions. But because Church membership is not regulated by monetary considerations, all the more should the governing bodies in Church courts, of whatever name, see that the conditions of membership are being fulfilled. It ought to be impossible for men to have Church membership or connection in any denomination (1) if they fail to exercise practical interest by church attendance, Sabbath observance, etc.; (2) if they are known to be engaged in business detrimental to the community or obviously inconsistent with Christian principles; (3) if they are known to be drawing income from "slum" property or property not healthfully habitable, or proved to be rented for purposes detrimental to the community life; (4) if they are known or found to be amassing wealth from big profits arising from unfair or dishonest business dealing, or such treatment of employees as suggests that the latter are considered as only part of the working machinery or "plant"—so many "hands" instead of as human beings with souls all capable of growth.

The application of Christian principles to practical life will solve many of the problems of Capital and Labor, and in social conditions generally. The sooner ministers and others exercising influence and authority cease to tolerate anything approaching "patronage," the better it will be for the Church and the world.

Canadian Club Luncheons

The Executive of the Vancouver Canadian Club is to be congratulated on the many outstanding speakers they have recently given the Club members the opportunity of hearing.

Some time ago the President had occasion to request the members to purchase their tickets earlier, but from comparisons made of time of purchase and ticket numbers, it seems that a large number of the members still delay buying tickets till near each luncheon day—or the day itself.

It may be the case that many who do not care to miss any address arranged for are not attracted by the cold luncheon served. Those who remember something of the Club's experiences before the meetings were held at the Hotel Vancouver will readily allow that the comfort and style of the hotel merit some financial and other consideration. But if the full charge of sixty cents per head now made goes towards the luncheon, it might fairly be suggested that the Canadian Club members might—like the Rotary Club—be given a hot luncheon. If time is the difficulty, the sale of tickets might in every case possible be closed a little earlier.

These are not times in which sensible people are disposed to be epicurean or extravagant in the matter of food. But economy applies

both ways, and if the cold meat and coffee arrangement is the best luncheon the hotel can supply for sixty cents, there might be no harm in the Club officials ascertaining what Hudson's Bay or Spencer's luncheon departments can do in the matter.

The Carnival

(Contributed)

There has been considerable criticism of certain features of the celebration recently held in the city, and in our opinion the British Columbia Commercial Travellers' Association would do well to make a frank statement concerning the conduct of the affair and produce a detailed balance sheet.

We venture to set forth a few objections which a section of the public has raised:

1. The imposition of a sort of good-natured blackmail on city merchants which had for its excuse the questionable possibility of "outside business" by way of repayment.

2. The method of electing the Carnival Queen, which added to the test of publicity on the part of candidates the ordeal of personal canvass.

3. The absence of a check on the funds collected for the various candidates.

4. The method of admission and certain objectionable features.

One good result has been the stiffening of opposition to all questionable practices over which has been thrown the sacred mantle of patriotism. Raffles, always an indefensible practice since they are an offence against the law and are only permitted for patriotic and, unfortunately, religious purposes, have become a public nuisance. Merchants are compelled to give up valuable space in their stores, distract the public from legitimate business and risk the good will of their customers rather than suffer the stigma of lack of patriotism. In such cases the disposal of the article takes place without the participants knowing when, where or how the award is made.

It is time the authorities put a stop to such practices or at least kept a closer watch on those who conduct them.

Notes and Comments

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

The University

The second Convocation of the infant University of British Columbia is amongst the most important of recent local events. And it spoke well for the interest taken in the University that, despite the counter-attraction of a much advertised "carnival," the Assembly Hall on Tenth Avenue was crowded to its full capacity. The proceedings were notable and the statements made by the popular President, Dr. Wesbrook, were from the educational standpoint quite gratifying. Of course the shadow of the world war was over the gathering. Many teachers and students had gone to the front, some had fallen on the field of honor, but the cheering message of Chaplain De Pencier gave us to feel that the men on the battle line were in the true sense enjoying their struggle for the rights of mankind. President Suzallo, of the State University of Washington, made a characteristically oratorical speech, through which there ran the constant vein of serious admonition to the students lest they

should fail to appreciate the talents bestowed on them by God, and the opportunities for education given them by the State. The main address of the day was given by President MacLean, of Manitoba University. In virile, gripping sentences this eminent educationalist set before the gathering the ideals and aims of University training. The deliverance of President MacLean was in itself sufficient to give distinction to the occasion. By the way, we may remark that the name given to such a gathering in every Canadian University is "convocation," and not "congregation." The latter word may have ancient authority, but in the face of the prevailing custom the use of it seems rather pedantic. Every modern dictionary indicates that "congregation" is connected with religious service, and it is very much out of place here where even a word of opening prayer is taboo by statute.

University Support

The University is a provincial institution and therefore the whole of British Columbia is interested in its welfare and progress. Hence the Government of the Province is responsible for its adequate support. A Government does not own the monies of the Province. These monies belong to the people, and the Government for the time being is simply a trustee for the people in the administration of the public funds. It follows that projects which are of special importance to the people should have ample support, and one of the chiefest of these projects is the University. The University of Manitoba was a struggling institution till the land grant secured for it many years ago by the Hon. John Norquay became valuable and formed an endowment. The University of Toronto, during President Loudon's time, was financially starved, and only the remarkable executive ability of that great administrator kept it off the rocks of failure. And the same is true of other state universities which receive no private benefactions. These things ought not so to be. The University is a great provincial asset and any Provincial Government which fails to give it generous support will miss a unique opportunity in the service of the people.

The Pathos of Study

In connection with the convocation exercises a pathetic incident came with the announcement that a brilliant young girl student whose name was on the scholarship and prize list had passed away a few days before, and intimation was made that prolonged devotion to study had weakened her power to resist illness. It is quite possible that all through our school and university system we have erred in asking young growing students to submit to an excess of home work and a series of unnecessarily trying and difficult examination papers set by experts who are monomaniacs on their own subjects. In the East a few years ago when a great host of the entrants to High School fell before the arithmetic paper, a prominent editor said that it had been set by some mathematical lunatic in the department, who had forgotten that he had once been a boy and that his mind had grown with the years in at least that direction. And farther back in the history of Ontario when the school curriculum was being crowded under the direction of the Hon. Adam Crooks, a newspaper, without profanity, but in plain Saxon, made strong protest by saying:

"O when will the people arise
And put end to this orgy of books
And everlastingly damn
The system of cram
And reform that reformer A. Crooks?"

Of course, this way of putting the matter is exaggerated, but there is undoubted ground for stating that an immense number of medallists and such like never appear prominently in the work of life, which is another way of saying that they had depleted their vitality in the strenuous field of passing examinations. There are other ways of testing the quality of students besides the way of severe examination papers set by outside experts. It is a subject in which both parents and teachers are vitally concerned.

Count Tolstoy's Visit

One of the most interesting of recent visitors to this Province was Count Ilya Tolstoy, son of the remarkable man whose teaching of the life of Christ in Russia was the seed which germinated into the freedom of Russia from autocracy and despotism. Democracy has its dangers, too, but for its extravagances the men who have helped a people to freedom are not to be held responsible. The elder Tolstoy was a thorn in the side of the Romanoffs and would have been executed or exiled but for the tremendous hold he had on the people. The younger Tolstoy believes thoroughly in his father's programme, but it is doubtful whether many will follow him in his idea that abolition of national autonomy is the solution of the war problem. Most thinking men feel that the abolition of nationalism is neither expedient nor Christian, and is, in fact, contrary to the experience of history, which teaches that the preservation of great national traditions is a mighty incentive to national righteousness. The solution of the war problem is likely to come when men realize the value of Tolstoy's doctrine of love according to Christ. Families and nations need not be abolished, but they can live at peace, one with the other, through love.

The War Dance Carnival

The local promoters of this affair had, no doubt, good ends in view, and they certainly put abundant energy into the undertaking. A lot of people who had no particular sympathy with that kind of thing were drawn to participate in it on account of the objects to be benefited. But the general opinion seems to be that the repetition of the carnival is not to be encouraged. The city of Hamilton had something of the kind a few years ago, but one was enough. Close oversight by the police here, under the personal direction of the Mayor, prevented many things from running wild. In fact, the police oversight was such that a good many who came from other parts for gain left in disgust at the smallness of their takings, and are not likely to want to come back. There is value in recreation to relieve the strain of the day, but there is a growing conviction that this is not a time for cabarets and dances. The men who frequent them could do better service at the front.

Our New Chief

We are pleased to note that the law of meritorious promotion for local men holds with our Police Commission, and that Deputy-Chief William McRae has been appointed Chief Constable of our excellent city force. McRae, like the late Chief MacLennan, comes from "The Island" of Prince Edward and, like him also, has risen from the ranks. He is a man of great energy and determination and deserves the hearty support of all good citizens in the highly important work upon which he has entered.

The other promotions of Leatherdale, McIntosh, Scott, and Craig—just announced—are equally satisfactory. They are all good men and true.

Church Music in Former Days

(By Bernard McEvoy)

In the ancient Jewish worship in the temple, the singing was performed by the choir alone, or rather by two choirs—one on each side—each one complete in itself. These originated what is called the anti-phonal chant, a chant in which a verse is sung alternately by either choir. The psalms were written to be sung, and they were written to be sung in this particular way. Whatever were the attainments of the “men-singers” and “women-singers,” we find them constantly mentioned as a separate body, towards whom the Rabbi stood in the relative position now occupied by our choir-masters.

Scholars tell us that the two lines of each verse were sung by the opposite choirs—the whole assembly at the end of the Psalm responding with “Hallelujah, Amen.” This response at the end of each Psalm may be taken as the germ of our congregational singing. The alternate chorus was naturally transmitted to the Christian church from the Jewish.

About the end of the fourth century in the Christian era the hymn or metrical song was originated by Ambrose. Some of these Ambrosian hymns, together with their original tunes, are still preserved, and are traceable by manuscripts in the library of the Vatican up to the days of Charlemagne.

For a time the congregational hymn-singing and the choir singing flourished together. The hymns were congregational while the choir music was the old Hebrew element of psalmody.

But a century or two later, Christendom and Christian worship underwent an important transformation. As the Dark Ages set in, the hierarchical systems became complete by the appointment of canons. Congregational singing during the service was dropped. The choir or chancel, by which persons who officiated in the service were separated from the general assembly, was an invention of medieval architecture corresponding with this change.

From its first admission into Christianity, England took its place in the cultivation of sacred music along with the rest of what was then the western world. Choirs were formed and endowed in the cathedrals. In 1194 we find that there were twenty-four singing vicars attached to Exeter Cathedral. The choir of Durham at that time consisted of twelve minor canons, a deacon, a sub-deacon, ten clerks, ten boy-choristers and their master. In most of the cathedrals the choirs ranged from twenty to fifty.

An ample revenue was provided for their maintenance, a grammar school was attached to the cathedrals for the instruction of the boys, and the duties of each member of the choir were accurately defined.

The Reformation was destined to change the face of things, but it is a remarkable fact that the funds which had been set apart for the choirs, in most instances survived. It was as though Henry VIII. hesitated to lay his hands on that which was dedicated to so high and pure a purpose as sacred song.

Both Luther and Calvin, at the time of the Reformation were bent on bringing back the congregation as active participants in the singing part of the service. They differed only in the form of doing it—Luther preferring hymns composed not by Jews but by Christians; Calvin preferring metrical translations of the Psalms; and this difference has prevailed more or less, ever since, in certain branches of the Christian church.

The growth and progress of congregational singing in England was influenced by various conflicting causes. There is no doubt that Queen Elizabeth desired to retain in the ceremonies of the church as many of the externals of the Roman worship as could be engrafted on a protestant ritual. She loved music, and this prompted her to retain, as far as possible, the performance of choir music. She loved state, and some magnificence—in religion as in everything else. Elizabeth however was wise, and her choice of religious advisers was broad. A large proportion of the English people desired the introduction of hymn-singing, and their desire was gratified. Elizabeth came to the throne in 1558. A few months afterwards, Bishop Jewel writing to a friend said: "A change now appeared among the people. Nothing promoted it more visibly than inviting the people to sing hymns. That was begun in one church in London, and did quickly spread itself not only through the city, but in neighbouring places. Sometimes at Paul's cross, there will be six thousand people singing hymns."

It is interesting to call to mind that at no time was the cultivation of the vocal art so universal as in the reign of Elizabeth. Every person who had received any other kind of education had also received a musical training, and was able to read musical notes as well as he could read words. Congregational singing could not have been planted on more congenial soil. If we had been in London three hundred years ago we should probably have heard such beautiful singing by crowds of trained voices as has never been surpassed since.

This was altered when the Stuarts came to the throne. They did not care for music nor musicians, and musical education went to decay.

During the time of the Commonwealth, under the Protectorate of Cromwell, the musical part of public worship is thus noticed in the Directory which was prepared by the assembly of Divines at Westminster, "It is the duty of Christians to praise God publickly by the singing of psalms together in the congregation and also privately in the family. In singing of psalms the voice is to be timeably ordered, but the chief care must be to sing with the understanding, making melody unto the Lord with the heart as well as the voice."

After the Restoration the music at the churches partook of the general degeneration. Charles II. silenced the organ of his chapel, an instrument then rarer than now, and supplied its place by a band of French fiddlers. But there were still musicians who did not bow the knee to Baal, and who cherished the stories they had heard from their fathers about the fine Elizabethan singing.

In 1704 appeared a notable collection of hymn tunes which was contributed to by Purcell, Clark, Dr. Blow, and Dr. Croft. We sing some of their tunes now, and from the publication of that book till the High Church movement with its blossoming into "Hymns Ancient and Modern," there is little of interest in the history of choir-music pure and simple. But between these periods came the great revival of religion under Whitefield and Wesley, and its accompanying impulse to hearty, vigorous and inspiring congregational singing. There was no need to borrow from ancient architecture or historic association anything to heighten the powers of that wonderful instrument, the human voice. The singing of a multitude is everywhere tremendous. It shook the nerves of the preacher Whitefield at the hill-side when he heard a congregation of thirty thousand begin their hymn. Singing of this kind gave an impulse to hearty congregational singing, as the vehicle of religious emotion, which in some degree exists to the present day.

As to instrumental music in churches, it may be remarked that sixty or seventy years ago a large number of churches and chapels in England had their performers on the violin, the double-bass, and the 'cello, and very good music they are reported to have made. One advantage of this sort of orchestra was that it could be indefinitely reinforced on special occasions. On the occasion of what were called "charity sermons," amateurs from far and near were invited to take their places in the singers' gallery, and the effect, when the united volume of sound was produced and launched upon the air, is described as overpowering. Of course there was the little incident of tuning up before the service began, and this was wont to be performed in regions at the rear of the gallery, which were not however so remote as to prevent faint wails from the violins, and groans from the deeper instruments being wafted into the rapidly filling church. These were somewhat disturbing to the solemnity of the junior portion of the audience, but to the elders they were only indications of the feast of sweetness and grandeur that was to follow.

The worshippers of the past used to say that great damage had been inflicted on music in general by the universal introduction in churches of the organ and harmonium. They averred that in the old days the church was a nursery for instrumental performers. The church was at once a school for and a stimulus to violinists, 'cello players, and wielders of the mighty bow of the double-bass. The wide introduction of the organ and harmonium put a gradual but effective stop to this class of music. There could be a dozen players on stringed instruments in a church, but there can be only one organist, and the old-fashioned and enthusiastic performers found by degrees that their occupation was gone.

The Immortal Hope—Part IV.

By Rev. W. H. Smith, B. D., Ph.D.

Third, there are some personal consequences following from the denial of the Immortal Hope. Let us take but one, the deterioration of character. Historically it is evident that idealism with its hope of immortality has produced a different type of character from materialism with its denial of immortality. The reason for this now demands attention. Among the elements entering into an efficient life in the broadest sense are a righteous purpose, a good will and a worthy hope. Rob a man of his hope and his working power is very seriously impaired. The denial of immortality places a decided limitation upon a man's energy. A man of narrow outlook and dormant faculties may be placed in a dungeon and he will not feel the restriction. A man whose outlook is as wide as humanity and whose soul responds to the beautiful in nature, will feel such confinement as a death sentence. The development of character is the response of the soul to the highest ideal. Deny immortality, shut the windows of the soul so that no rays from the Unseen will vitalize hope and man must become of the earth, earthy.

Two views of moral character are held. One is that all morality springs from religion, which implies immortality. According to this view, as religion declines, morality necessarily suffers and as religion deepens, morality increases in saving power. The other view is that morality is the product of experience and has nothing to do with religion. Virtue is its own reward. Morality is justified and finds its sanction in the fact that it is worth while and is therefore independent of all religious authority.

It may be readily admitted that if all religious sanctions failed, although no such case has yet been found on a scale large enough to test

the principles involved, a certain type of morality would be maintained as a matter of self preservation. Some code of honour, some standard of conduct and some legal or conventional regulations would become binding. The most degraded tribes have their moral standards and enforce them. In this sense morality as a standard of conduct for the individual and society must exist as a physical necessity. The absence of it would lead to anarchy and ultimately extinction.

But examine the claim that virtue is its own reward. According to this view, moral character finds its justification in the fact that it is worth while being moral for its own sake. This must mean that moral conduct leads to an increase of morality which is regarded as of supreme value. This is based upon a solid foundation. The reward of any worthy effort is increased power or capacity for such efforts. The reward of a worthy scholarship is the increased and increasing capacity for knowledge and culture. But if death ends all, how can morality or virtuous conduct justify itself, particularly in that highest of all realms, self sacrifice? One of the things esteemed highest in moral conduct is the spirit which is willing to sacrifice self for the good of others. Take but one illustration. A young man sees another drowning, plunges to the help of his friend and dies. Where was the reward, compensation or justification? He lost his own life. He gained no increase of virtuous capacity, enjoyment or power, for in his heroic effort he was swept to absolute nothingness. If death ends all he made a fatal blunder as he lost all and gained nothing. This is not an isolated case in human history. Life abounds in records of men and women who for truth, love and honor sacrificed health, home, country, wealth, ambition, everything, only to find their enemies descending upon them with all the savagery of demons and after suffering infinite agony their bodies were left to rot in the fields or be devoured by the birds of the air. If virtue is its own reward no sanction can be found for the noblest ideals and conduct of the race. Only that morality which issues in some personal advantage can be justified.

Even if the social view be taken that virtue, even in these fatal instances, is its own reward because of its benefit to others, directly or indirectly, it logically means that the reward is not to the virtuous person, but to others, it may be those who are far from moral in ideals or conduct. This is no doubt true as one of the influences flowing from virtuous conduct, but it must be remembered that no permanent benefit is conferred upon the virtuous individual who in death vanishes from personal being and remains only in the impersonal cloud of the memory of unknown generations. This creed of the immortality of influence when the donor has ceased to be, does not satisfy the human heart. Men still feel that virtuous conduct—the highest is self-sacrifice—is worth while, and must be worth while to the virtuous individual. Values have meaning for persons and only persons. Where there is no personality there can be no value. If virtue has value, whatever it may mean to others it must mean something worth while to the individual who is virtuous. Somehow, somewhere, life must gain by its heroic attitude. And such convictions and such conduct are amply justified if immortality awaits the virtuous. With the hope of immortality we have a different kind of world from that where hope dies. As one says, it is as different as a voyage to a port on a splendid ship is different from floating on a loose raft in mid-ocean. This is not to deny that heroism might be shown on the raft, for example, by dropping off the raft to give more room and food for the survivors. But no one would exert himself very much to propel the hopeless raft, unless a ship appeared on the horizon.

Infidelity has been conspicuously destitute of good work, while faith in immortality has been marvelously energetic and inspiring even amid the worst slums of human misery. According to the immortal hope the best is yet to be. In eternity the rewards can be enjoyed, the sacrifices find their compensation and the highest experiences of earth become the common places of heaven. In the final analysis, morality demands immortality for its complete justification. It is to be remembered that this view does not make selfishness or even self-enjoyment the highest motive in moral endeavour. It does emphatically claim that unless life persists beyond the grave there can be no possibility of appreciating the results of life's achievements, first as concerns the individual, and then as concerns the life of others involved in the life of the individual. No morality worthy of the name can be realized apart from a moral person and any worthy view of morality must include self as well as others in the compass of its activity.

Step after step, feeling Thee close beside me,
 Although unseen,
 Through thorns, through flowers, whether the tempest hide Thee,
 Or heavens serene,
 Assured thy faithfulness cannot betray,
 Thy love decay.

Let me keep on, abiding and unfearing
 Thy will always,
 Through a long century's ripening fruition,
 Or short day's;
 Thou canst not come too soon; and I can wait,
 If Thou come late.

Proportional Representation Optional to Municipalities

As reported in the daily press, a committee representing the Vancouver P. R. Society and composed of Mr. Garfield A. King, Barrister; Dr. Robert Telford, Mrs. W. A. (Dr.) McConkey, Mrs. Patterson, Rev. J. Richmond Craig, and D. A. Chalmers of the *Westminster Review*, waited upon Premier Brewster in connection with a Proportional Representation Bill for Municipalities. Mr. King, who with Dr. Robert Telford had done good work in the preparation of the Bill, was spokesman for the committee at Victoria. Premier Brewster's practical interest in Proportional Representation led to the Bill being included in those introduced before the adjournment of the House. Dr. McIntosh, M. L. A., was also active on behalf of the Bill, a copy of which has just come to hand, and is published herewith:

An Act Allowing Municipalities to Adopt Proportional Representation in Municipal Elections.

His Majesty, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:—

Short Title

1. This Act may be cited as the "Municipal Proportional Representation Act."

Manner of Adoption of Act

2. This Act may be adopted by any municipality, including the City of Vancouver, in the manner provided by section 3 of this Act.

Petition for Plebiscite

3. (1) In case a petition signed by at least five per cent. of the electors qualified to vote at an election of Councillors or Aldermen is presented to the Council of such municipality, asking that the opinion of the electors be obtained by way of plebiscite as to the advisability of bringing this Act into force in the municipality, it shall be the duty of such Council forthwith to prepare a by-law therefor, and to submit, at a time and place or places and in the manner thereby provided, to the vote of the electors of such municipality who are qualified to vote for Aldermen or Councillors the following question: "Are you in favour of bringing the 'Municipal Proportional Representation Act' into force in this municipality?"

Result of Favourable Vote

(2.) If at such plebiscite the majority of the valid ballots cast are in favour of bringing this Act into force in such municipality, this Act shall forthwith come into force and effect in such municipality.

Adoption by Resolution of Council

(3.) Notwithstanding the preceding paragraph of this section, this Act may be adopted for any municipality, including the City of Vancouver, by a resolution of the Council passed by a majority of three-fifths of the members present and voting. One month at least before any meeting at which any resolution under this section is passed, special notice of the meeting and of the intention to propose the resolution shall be given to every member of the Council in the mode in which notices to attend meetings of the Council are usually given.

Elections—Wards to be Disregarded

4. For the purpose of elections under this Act, each municipality shall be considered as one constituency, and divisions into wards shall be disregarded.

Elector to have One Vote Only—Method of Voting

5. (1.) Every elector shall have one vote only.

(2.) An elector in giving his vote:—

- (a.) Must place on his ballot paper the figure 1 in the square opposite the name of the candidate of his first choice;
- (b.) May, in addition, if he wishes to express also a second, third, and other choices, place on his ballot paper the figure 2 opposite the name of his second choice, the figure 3 opposite the name of his third choice, and so on in the order of his preferences. He may thus express as many choices as there are candidates.

Marking of Ballot Paper

6. A ballot paper shall be invalid on which:—

- (a.) The figure 1 is not marked; or
- (b.) The figure 1 is set opposite the name of more than one candidate; or
- (c.) The figure 1 and some other figure is set opposite the name of some other candidate; or
- (d.) Any mark is made not authorized by the "Municipal Elections Act" as modified by this Act.

Directions to Voters

7. The following directions shall be printed at the top of each ballot under the heading of "Directions to Voters": "Vote by placing the figure 1 in the square opposite the name of your first choice; the figure 2 opposite the name of your second choice; the figure 3 opposite the name of your third choice, and so on. You may thus express as many choices

as you please. If you spoil this ballot inadvertently, you may return it to the Presiding Officer and obtain another in its place."

Display of Printed Directions

8. The directions for the guidance of the voter in voting, together with examples of validly marked ballots, shall be printed in conspicuous characters and placarded outside of every polling station and in every polling booth.

Separate Ballot Papers

9. There shall be separate ballot papers for Mayor, Reeve, Aldermen, Councillors, School Trustees, Police Commissioners, Licence Commissioners, and any other elective office.

Contents of Ballot Papers

10. The full names of all candidates nominated, together with their addresses and occupations, shall be printed on the official ballot papers in alphabetical order.

General

Repeal of Inconsistent Provisions of "Vancouver Incorporation Act, 1900"

11. (1.) In case this Act is brought into force in the City of Vancouver, the provisions of the "Vancouver Incorporation Act, 1900," shall, so far only as is necessary to give full force and effect to the provisions of this Act, be deemed to be repealed.

Repeal of Inconsistent Provisions of "Municipal Act"

(2.) In case this Act is brought into force in any other municipality, the provisions of the "Municipal Elections Act" shall, so far only as is necessary to give full force and effect to the provisions of this Act, be deemed to be repealed.

Notice to Inspector of Municipalities

12. The clerk of the Council of every municipality where this Act comes into force shall by notice in writing inform the Inspector of municipalities to that effect, and a return of all the municipalities in which this Act is in force shall be presented to the Legislature each year by the Inspector of Municipalities.

Interpretation Section of "Municipal Elections Act" to Apply

13. In defining any word or expression used in this Act or in the rules and regulations which may be made under this Act, not by this Act expressly defined, reference may be made to the interpretation section of the "Municipal Elections Act."

Regulations for Counting Votes

14. The Lieutenant-Governor in Council may, by Order in Council, frame rules and regulations prescribing the method of transferring and counting votes at elections held under this Act, and for carrying out effectively the purposes of this Act and the mode of appointment and the duties of Returning Officers in connection therewith, and any such rules and regulations shall be printed in the Gazette and shall have effect as if they were enacted in this Act.



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