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WESTMINSTER Hall Magazine and Farthest West REVIEW

A Social, Literary and Religious Monthly

VOL. VII.

MAY, 1915.

No. 4.

Published at 1600 Barclay Street, Vancouver, British Columbia.

D. A. Chalmers

Managing Editor

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Editor's Page

The World War and Relative Values

As the great war is prolonged the fiendish descent in evil as well as the divine heroism of self-sacrifice of which the human race, individually and in the mass, is capable, is being repeatedly illustrated.

In the light of the unspeakable barbarities by land and sea of which the Germans have been guilty, the question may well arise in the minds of all men and women who believe in Christian civilization: Is anything earthly—even life itself—too valuable to sacrifice that this military madness may be completely overcome?

We believe men of all classes, businesses and professions, must recognise that if the Empire should require them in any department of direct service towards the unalterable end of the overthrow of the enemy, all business concerns not affecting the war, and even domestic claims, must take a secondary place in every man's life. The dearly-bought British ideals of freedom and the ideals of Christian civilization must be maintained at all costs.

If the Central Government thinks fit some form of conscription may yet be enforced; and whether or not such action be taken, and afterwards made to apply to all the Dominions beyond the seas, we believe every man, physically fit will be ready if the King and Empire calls, to answer: "Here am I, use me!"

The B. C. Electric Railway and "Jitney" Competition

The management of the B. C. E. Railway Company is to be congratulated on the steps taken to meet the "jitney" competition which was in several ways unfair.

Though corporations have been said to lack a body to kick or a soul to condemn, they deserve at least as much consideration as individual members of the community. No business man would hold it just that after he had expended capital in one form or another to build up and extend a system of public service, paid the city regularly for the privilege or opportunity of doing so, and been compelled to consult the needs of the sparsely populated no less than the more thickly populated districts, an unlimited number of irregular competitors should be allowed to enter the field and take advantage of his best paying routes at self-chosen hours and at all times untaxed.

The reduction of the tramway fares was a step in the right direction, and it will be surprising if it is not found to work out advantageously for the company as well as for the public, even in these difficult times.

It is of course a "business proposition," but we believe the more the B. C. E. R. give to the public the more they will get from it.

Among other suggestions which have naturally occurred to those who have had experience of other large cities is one which affects the type of cars used in Vancouver and vicinity. No doubt all extra outlays have to be very carefully considered by the company in these days, but we believe the introduction of a number of "double-decked" cars might prove profitable. If such new cars cannot be arranged for this summer, perhaps some of the older cars could be adapted experimentally, so as to give those travelling in them the maximum of fresh air and a better view of the city and its unrivalled surroundings.

We are aware that there is one special sight-seeing car with seats arranged in terrace form, the use of which involves a charge of 50 cents and a trip round the various routes. But we venture to suggest that more sight-seeing cars (even with a five-cent fare and transfer attached to them) would be used freely by many citizens and suburbanites—as well as by most visitors—in the summer afternoons and evenings.

With a fair field given, added enterprise will win. We understand the city council is to "regulate" the "jitney" traffic and while there is no doubt a demand and a place for a limited number of such cars, we believe the B. C. E. R. with reduced fares and some such addition to its "rolling stock" would more than hold its own, and at least maintain the leading position its pioneering efforts, capital investments and enterprise have won.

Christian Ministers and Provincial Conditions

"The facts set forth are not published in any partisan spirit nor to serve the purposes of any political party whatever. Since November last we have had them under investigation and we publish them now only from the most urgent sense of public duty."

"Not only have we the results of Mr. Cotsworth's investigation of years into these matters, but we have made the strictest investigation possible ourselves. We have spared no pains to verify the statements made. We have original documents and copies of many others (verified by members of our committee from originals in the archives of the Legislature and elsewhere); the journals and records of the Legislative Assembly have been examined and we are prepared to substantiate all statements made."

The above quotations are from the "Foreword" of the notable pamphlet recently published by the Ministerial Union of the Lower Mainland of British Columbia, entitled "The Crisis in B. C.—An Appeal for Investigation." Accepting these quotations as statements of fact, we think the pamphlet (which is on sale at five cents per copy) merits the most careful attention from all citizens, regardless of political party connection, who value the welfare and progress of this province.

The Use of Inter-Empire Communication

People who go to distant parts of the Empire to make their homes usually retain a more or less active interest in the country or district in which their earlier years were spent. The measure and constancy of their concern depends to some extent on the correspondence exchanged and the regular or irregular manner in which they are kept informed regarding affairs in their original county or homeland.

With the lapse of time letters are liable to pass at longer intervals, and the weekly newspaper to come in batches of twos and threes, and sometimes they cease altogether. Now and again a more mindful relative or friend will send a newspaper containing the thrice-welcome *verbatim* report of a speech of a prominent orator or statesman; but very often newspaper and magazine mail is as rarely received as letters.

In earlier times with fewer mails, it was perhaps inevitable that interest should wane with the years, and that, as a consequence, the emigrant often revisited the home of his youth to find but few acquainted with his history ready to welcome him. It is rather surprising to find that many Canadians whose parents or grand parents came from somewhere in England, Scotland or Ireland have often vague notions of the location of the county wherein was the home of their ancestors.

But there is not the same excuse for lack of knowledge and of interchange nowadays. In all cases, too, whatever fault or neglect is involved may be attached to the emigrant as much as to the friends left behind; for without exchange of communications in some regular way common interests naturally decrease and ultimately cease.

Fostering Inter-Empire Exchange: Special Option

While no papers or magazines can take the place of personal and family letters, it is equally true that the *regular* receipt of even a periodical from a friend may evidence thoughtful attention and help to sustain common interests. To foster such a course so far as the use of this Magazine is concerned, and also to encourage inter-Empire exchange in periodicals, we shall from this date allow our regular subscribers to add (for fifty cents—two shillings—per year) to our mailing list friends resident anywhere within the British Empire. In each case under the date of renewal printed beside the name on the covering envelope will be noted "Concurrent with, &c.", and *the subscriber adding the name* will be responsible for the continuance—or discontinuance—of the subscription from year to year.

By giving this option at a minimum rate we believe this Magazine may be of real and increasing, if modest, service in sustaining the interests and strengthening the bonds of Empire.

WESTMINSTER Hall Magazine and Farthest West REVIEW

SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,
AND RELIGIOUS LIFE.

INDEPENDENT IN POLITICS

VOL. VII

MAY, 1915

No. 4

The Social Problems of British Columbia

[By Professor Geo. C. Pidgeon, D. D.]

IV.—The Land Problem.

The land question in this Province is peculiar in such respects as the following: The districts suitable for agriculture are quite limited, only about one-twenty-fifth of our total area can be considered farming land. The fertile sections are separated from each other by impassable mountain ranges. The agricultural element can never be the influential factor in the life of British Columbia that it is in the other provinces. The different communities will be hemmed in, and the people thrown back upon one another in social life in a way impossible on the wide stretches of the prairie. Each settlement will develop its own peculiar type and become a law unto itself, while the public opinion of the Province as a whole will have less effect on the individual community than in districts where the settlements lie close together, and a free interchange of opinion is possible.

In the valleys and coast districts where the land is low and rich, the holdings must necessarily be smaller than on the prairie. In the fruit areas the land is usually sold in ten-acre blocks. Experience will undoubtedly prove that these are too small for successful fruit farming, but still the holdings will never be as large as those in the Middle West. This means greater density of population, more intensive farming and better opportunities for social life.

The land is extremely difficult to clear. In many places the trees are or have been of enormous size, and the removal of stumps and rubbish even where the land has been logged off is a serious undertaking. In other districts extensive and expensive irrigation work must be put in before anything can be produced. The land must be more fertile than elsewhere to make its cultivation profitable when so much has to be invested in preparing it for the plough, and guidance and assistance from the authorities are necessary if people are in any numbers to go "back to the land" for a livelihood.

If the agricultural resources of the Province are ever to be developed the following things are necessary:

1. A land and settlement policy adapted to the peculiar conditions in this Province must be framed. This has never been attempted in any thorough way. Until the publication of the report of the Agricultural Commissioner last year, the Government did not have the information necessary. We have had a vigorous policy of railway development. Apparently the authorities did not need accurate information before acting along this line. Nor was cost a factor to be considered. But there has been no serious effort to develop our farm lands, and, instead of aiding the farmer insuperable obstacles have been placed in his way.

Countries like New Zealand have for years pursued a consistent policy of getting people on the land. Various experiments have been tried, and a policy suited to the country's needs adopted. Help is given to the farmer in the form of cheap loans and in other ways, and the results have been most satisfactory. The C. P. R. has adopted a policy of bringing settlers to its lands in the Middle West, and of assisting them when there, that is producing excellent results. We do not say that our Province should do what they are doing. But what we do urge is that our Government should frame and follow out a policy suited to our conditions as these methods meet the needs of the district in question.

Much thought and experiment are needed to determine what this policy should be. The report of the Commission on Agriculture, recently issued, is an excellent beginning. The policy of building trunk roads, which the Government has followed for years, has been wise and statesmanlike. The change made in 1913 in the pre-emption law, which made pre-emptions free and required a longer residence and more improvement from the pre-emptor was a step in the right direction. But this is only a beginning. Accurate information should be provided for the intending settler. This is not done now. It is impossible to get information as to available pre-emptions, their exact location, and the quality of the soil. One land-seeker lately tried to find a pre-emption near Vancouver. He could get maps at the Land Office, but no particulars. At last he thought he found available land indicated on a map of Vancouver Island, but when he went to the place he found it away up on a rocky hill-side where no human being could live. Unfortunately this is not an isolated case. Incompetence of that sort in the land department would ruin the best country on earth.

Cheap loans should be provided for permanent improvements. The teaching of scientific agriculture should be maintained by the Province; co-operation among farmers should be encouraged. The

Commission on Agriculture makes these and other valuable recommendations, and they are but the beginning of what a progressive Government would do.

2. The obstacles in the farmers' way should be removed. The Land Settlement Committee of the Vancouver Board of Trade pointed out in 1912 "that the very condition of mountain, forest, and stream, which makes our Province so abundantly rich in timber, minerals and fish, and from which such a large revenue is derived, are conditions adverse to agriculture, and are therefore good and sufficient reasons for warranting a liberal Government outlay, such as might not be considered wise under other conditions." For example, there can be no settlement where timber limits are held. On some of our best lands settlement will therefore be impossible for years to come. This led the committee quoted above to recommend that "where logged or partly cleared lands held under timber licenses are suitable for agriculture, the Government endeavour to secure them for that purpose." This has been done lately in different sections both on the coast and in the Interior. Another recommendation by the same board is still more drastic: "That land held suitable for agriculture as timber lands, or portions thereof, containing less than 5,000 feet per acre west of the Cascades, and 3,000 feet east of the Cascades, be cancelled and held by the Government, if possible, for pre-emption." Vigorous action along these lines would accomplish a great deal.

Speculation in farm lands must be stopped. This is the curse of British Columbia. Ours is the only Province where unsurveyed land can be staked. Then, to make bad worse, in the year 1907, the Government added a clause to Section 34 of the Land Act allowing a purchaser to stake land by agent. The enactment which forbids the sale of more than 640 acres to one man until the first purchase is improved is evaded in this way. The speculator secures from different individuals a power of attorney authorizing him to stake, buy, sell and receive money for Government land in their names. Then he stakes 640 acres in each name, thus acquired. The courts of the country have declared these methods fraudulent. The law provides that land grants fraudulently obtained may be cancelled, and yet the illegal practice has been allowed to go on until hundreds of thousands of acres of the best lands in the Province have gone into the hands of speculators. Until last December the Government asked only the first payment on these lands. And they justify the policy by saying that the taxes &c. were necessary for the road building and other public works which the country required. But why should not these taxes and payments have been obtained from the actual settler?

The consequences of their policy have been disastrous. In the newer districts intending settlers have found that the preference was

given to the speculator who bought the land in large blocks and that they could not get the land they desired. Then the land thus acquired is often held at prohibitive prices. This year a number of practical farmers came into a new district in the north, but found that the prices asked for the land were such that they could not pay them and live. They went back to Alberta and thus a fine settlement was lost to British Columbia. A missionary from the north told the writer that great tracts of land along the line of the G. T. P. which would have been cleared and productive now if actual settlement had been encouraged in the past, are still wilderness because of this policy. When the Commission on Agriculture was preparing its report, 20 out of the 29 Assessment Commissioners in the Province wrote that there was no land available for pre-emption within 20 miles of any railroad, wagon-road or projected road in their district.

A change in policy is overdue. Many of these land grants must be cancelled, and the land given to the man who will develop it. The settler ought to have the unearned increment and much help in addition if we are ever to have the prosperous country about which we have dreamed.

The character of our country should give us a people peculiar to British Columbia—a nation with its own individuality in a group of nations. This is the "land of the mountain and the flood," and is destined to be the home of orators and statesmen, poets and thinkers, scientists and men of vision—the very prophets of the Lord. No communities in Canada will be capable of a deeper and richer life than our towns and villages of the present and future, nestling among our mountains and surrounded by valleys that rejoice and blossom as the rose. But first, our Province must be righteous. It is not so now. It must not only be righteous—it must stand for righteousness. It does not do so now. It must provide equality of opportunity, and give special consideration to the handicapped. The reverse policy now holds the field. We have a big task before us to develop our resources and to make mountain and plain and sea yield their treasures for the use of man; but the heaviest task of all and the most necessary, is the one that is immediately upon us—to wrest our country from the rule of injustice and to establish the righteousness that exalteth a nation in every corner of the land.

Teacher of Play School: Paddy, is your father at the war?

Paddy Quinn: Yes, he's a Scotch.

T. O. P. S.: Which battalion is he in?

P. Q.: He ain't a 'Talian, and he ain't a Polock either, he's at the war.

Religious Fads of To-day.—No. III

[By Rev. A. E. Cooke]

Christian Science: II.—Is It Science?

It was Mark Twain, whose trenchant wit exploded many a fallacy, that wrote "The absurdity that the human race will not believe has not yet been invented," and when one has laid down the wondrous volume of Mrs. Mary G. Baker Eddy called "Science and Health" after close study, one is quite ready to subscribe to the dictum of the philosophic humorist. The claim to the title "Christian," amazing as it is, is even outdone by the stupendous arrogance of the claim to the title "Science" as applied to her marvellous production.

What is the meaning of the word "Science"? Who is to decide as to its significance? Are we to take the consensus of opinion of enlightened humanity, the opinion of the men who lead the thought, make the discoveries, and carry on the work of the world, men like Newton, Darwin, Wallace, Kelvin, Oliver Lodge, Edison, Marconi, Tyndal, Leibnitz, Eucken, Lister, Treves, Paget and thousands of others who have led the van of the world's progress? Or are we to accept the *ipse dixit* of a woman who with a stroke of her pen would wipe the work of all these out of existence, and who has made such an exhibition of her mental qualities as we find in "Science and Health, with Key to the Scriptures"? Surely the word has a well-earned meaning, which in simplest form might be defined as human knowledge gained through the use of our senses and reason, and systematized. It is our knowledge of the facts and laws of nature including ourselves. And the duty of the scientist is to observe, collect and classify all phenomena, and to discover the laws by which they are governed. Does Eddyism do this?

(I) If any one thing can be assumed as certain in the conglomeration of contradictions and absurdities called "Christian Science," it is surely this, that there is no such thing as matter. The fundamental proposition of Eddyism as set forth on p. 7 of "Science and Health" (Edition 1894), is that "God is All; God is Good; Good is Mind; God, Spirit, being All, nothing is matter." We are not told that the material world was originally created by Mind, but plainly and bluntly that it has no reality at all, does not exist. "Science shows that what is termed matter is but the subjective state of what is here called mortal mind," (p. 8). "Your mortal body is only a mortal belief of discord. What you call matter was originally primitive error in solution, alias mortal mind," (p. 371). "Matter is a finite illusion," (p. 465). And then on p. 398, "According to Christian Science there is no mortal mind out of which to make mortal beliefs, springing from illusion. Mortal mind is not an entity. It is only a false sense of matter, since matter is not

sensible." So we are all living at this moment not only in an entirely idiotic and deceptive world, but we are looking at it, and thinking about it and each other, with minds that don't exist at all, mere fantastic illusions. We are all in a dream and even Mrs. Eddy does not seem able to wake us up. Perhaps she is right, but long ago, Kant, who gained some renown as a thinker, remarked, "A dream which all dream together, and which all must dream, is not a dream but a reality." At any rate, every good "Christian Scientist" should live and act as if there were no reality or substance in anything around, above or beneath him. Eddyists to be consistent, ought to go without food or clothes, sit without chairs, sleep without beds, walk up in the air, stop thinking or acting as if they had bodies, or even minds, for both body and mind are ridiculous wicked illusions. Sir Oliver Lodge, whom most of us thought to know something of science, has said: "Matter is known to us by our senses." "Matter possesses energy. Matter is the instrument and vehicle of mind," but Mrs. Eddy laughs him to scorn: Poor Sir Oliver, much learning hath made thee mad." Science reverses the false testimony of the senses at every point," (p. 14, 111). And then she clinches the whole question forever by the oracular utterance, "There are no material senses for matter has no sensation," (p. 174), adding "The five physical senses are the avenues and instruments of human error," (p. 189). How nothing can become the avenues and instruments of something she does not trouble to explain. How effectively she squelches the whole tribe of scientists and philosophers with a few proud strokes of her pen may be seen from the following quotations: "The so-called laws of matter are nothing but false beliefs," (p. 64); "There is no physical science, inasmuch as all true Science proceeds from divine Intelligence. Science therefore cannot be human, and is not a law of matter, for *matter is not a law-giver*," (p. 21). Who in heaven or earth ever said it was? But this is on a par with the ignorant and shameless misrepresentation of modern scientific thought which appears on the same page. "Christian Science eschews what is called Natural Science in so far as this is built on the false hypothesis that *matter is its own law-giver*."

So also she lightly tosses the great doctrine of Evolution into the dust-bin by sapiently asserting, "Theorizing about man's development from mushrooms to monkeys, and from monkeys into men, amounts to nothing in the right direction, and very much in the wrong," (p. 64), while Alfred Farlow, her paid apologist, rushes into print with fatuous follies like this. "The demands of truth are that we shall at once be all that God would have us." Neither of them seem aware of their absolute ignorance of the true theory of evolution, nor their flat contradiction of the law of all life as expressed by Jesus, "first the blade, then the ear, then the full corn in the ear." One other allusion well illustrates the scientific worth of this "inspired" balderdash. "Electricity is

the essence of mortal mind," (p. 189), "Electricity is some of the nonsense of error." "According to human belief the lightning is fierce and the electric current swift, yet in Christian Science the flight of the one and the blow of the other will become harmless. The more destructive matter becomes the more its nothingness will appear, until it reaches its mortal zenith in illusion and forever disappears (p. 97, Ed. 1906). No wonder Mrs. Eddy issued her orders to "students not to read so-called scientific works antagonistic to Christian Science." What a chance for wholesale conversion of the rest of us if they would only "demonstrate" their own belief in this twaddle, by taking hold of a live wire and proving that electricity is only "some of the nonsense of error!"

(II) But what has Eddyism to say of the human body? When we find a whole chapter of 35 pages on "Psychology," we naturally expect to get in touch with something scientific at last. But alas for our hopes! when we crash at once against a statement like this, "Obedience to the so-called physical laws of health has not checked sickness," (p. 58). The only way to answer such an assertion is to call it a lie. Again, "Treatises on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease," (p. 72). Elsewhere we are informed that "the lecturer, teacher or healer, who is indeed a Christian Scientist, never introduces the subject of human anatomy, never depicts the muscular, vascular, or nervous portions of the human frame. He never thinks about the structure of the material body." And again, "When there are fewer doctors and less thought is given to sanitary subjects, there will be better constitutions and less disease," (p. 67). So, then, true physiology consists in never thinking about the body at all, indeed, "the less we know about hygiene the better," (p. 388), and cleanliness is only a form of idolatry (p. 67), and the best way to take care of the body is to leave it entirely out of thought (p. 381). All this is surely a brilliant "revelation," and any of us can qualify as competent physiologists without delay.

But the absurdity does not end with this, for the brain is another illusion and we must "Give up the belief that mind is even temporarily compressed within the skull," (p. 396), and "The belief that a pulpy substance under the skull is mind is a mockery of Intelligence, the mimicry of mind," (p. 85). One wonders where Mrs. Eddy discovered this "belief" as to "compressed" and "pulpy" mind. We have heard of compressed beef and compressed hay and even compressed air, but certainly no text-book on physiology ever spoke of compressed mind. On another page (94), we are given the illustration of a blacksmith's muscle and a trip-hammer from which we are taught in direct speech and by logical inference that muscles are not developed by exercise; that "muscles are as material as wood and

iron"; and that if we need a large hammer all we have to do is to get a small one and think it into a big one!

Again, "Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate individualized thought—another mortal mind, which speedily takes possession of itself" (p. 421). So we have it at last, this puzzle of the Psalmist and all ages. Where and how did we get our bones? Our mothers simply thought the bones into us before we were born, though one still fails to see how, when twins or triplets unexpectedly arrive, the extras are not entirely boneless since they were never thought of at all. On p. 484, we are solemnly informed that if we only understood the Science of Life we could as readily replace a lost limb as "the unthinking lobster" replaces a lost claw. Hence Eddyist physiology simply means that when we can think ourselves to the level of lobsters we shall not only have mind-babies, but mind-arms, mind-legs, etc., whenever we need them. And all the madness is seriously set forth as Science—Divine Science, if you please, with a capital "D." Yet more! "The science of Jesus was Christian Science" ("No and Yes," p. 30.)

(III) We must very briefly summarize the Eddyist position regarding health and disease. This is the basis of their constant and most triumphant appeals to the public. By their record of healing disease and establishing health most of them are prepared to stand or fall. Their fundamental position that God is all and matter is nothing, simply means that the body does not exist, and Mrs. Eddy affirms that it does not, with all emphasis, though even here occur some of her spectacular contradictions. Now to all people outside lunatic asylums, health and disease are simply conditions of the body, but if there is no body there can certainly be no disease of the body. But if that is logical, (and most Eddyists would admit the conclusion), what are we to think of those who keep printing and circulating a book of 700 pages to show how bodily health may be maintained and disease cured and thrust that book on every one who can be persuaded to pay three to five dollars for it. Briefly condensed from the multitudinous assertions of her writings the teaching of Mrs. Eddy as to disease and pain is as follows:—(1) There is no disease at all. "All forms of it are delusions;" (2) there is no pain, it is only a false belief; (3) if anyone thinks he is in pain he has only to disbelieve in it and it will disappear; (4) although there are no diseases, yet all diseases are alike—all are delusions; (5) there are no contagious diseases, though she says, "We have smallpox because others have it; (6) there being no disease and no pain sympathy is unnecessary and wrong; (7) "Accidents are unknown to God," therefore "no breakage or disloca-

tion can really occur," such things do not kill men. Mrs. Eddy claims to have cured cancer that had exposed the jugular vein, yet she let her beloved sister-in-law, Mary A. Baker, suffer seven years' agony and die from cancer in the breast in 1902. If Mrs. Eddy believed her own teaching why did she go to a dentist in Boston to get out a painful tooth and take a local anaesthetic, as she admitted doing, over her own signature in the Boston Herald of December 2nd, 1900? Why did Mrs. Stetson, her understudy, call in a doctor in October, 1907? Why did Mr. Joseph Armstrong, the publisher of "Science and Health," call in a physician to treat him for pleurisy, as he admitted on the witness-stand on August 8th, 1907? Why did Mrs. Field-King, a leading healer in England, put her own daughter under the care of a properly qualified doctor at the very time she was lifting \$6,350 a year from the dupes to whom she was saying there was no such thing as sin, sickness and death, and that doctors were only "flooding the world with disease?" Let somebody explain these things to us before we hang all the doctors, tear down our hospitals and fling all drugs and poultices into the Pacific.

The idea of any sane individual telling us as Mrs. Eddy does that strychnine, arsenic and opium will not poison us if we do not think so (p. 70); that "intoxication is an illusion of mortal mind" (p. 624); and that food neither strengthens nor weakens the human body (p. 118) "The fact is that food does not affect the existence of man (p. 387). The utter fatuity of such language is only equalled by the statement of Dr. (?) Fluno who told a London audience that "If food could actually save life then no one could die with food in his stomach." Just as if a man was all stomach and had no other vital organs that could be injured! Truly the least common of all the senses is common sense. One would think that a fit of jumping tooth-ache, or a good healthy hornet let loose in a Christian Science prayer-meeting would soon blow the whole thing to Jupiter's moons.

But we are told they have wonderful cures. Of course they have many of them. I have piles of their testimonials in front of me as I write.—Every one of them just as marvellous as those supplied by "Beecham's Pills," "Lydia Pinkham's Vegetable Compound" or "Hood's Sarsaparilla." How do these people know what ailed them? They had no proper diagnosis made of their disease. The Eddyist healer makes no examination, does not even allow them to think of their body. In 95 per cent. of the cases there is not a shadow of dependable scientific evidence as to what was the matter with them at the start, or whether they were cured at the finish. They have never yet furnished scientific proof of one case of the cure of organic disease. Nervous and functional cures in plenty, but not one of organic trouble. They have been challenged by medical experts, by trained investigators time and again to produce such proof, by men like Dr. Paget of London, Dr. Huber of New York; Drs. Buckley, Cabot and Prof. Goddard of the

same city; Dr. Albert Moll of Berlin, Lyman P. Powell, Mark Twain and others, but have evaded the issue. Mrs. Eddy herself, Mrs. Stetson, Judge S. J. Hanna, Carol Norton and other leading Eddyists, have met such challenges with refusal or pitiful evasion. Before me are 300 testimonies furnished by Christian Scientists themselves to Dr. Stephen Paget of London. I have gone through them carefully and fully agree with that eminent specialist when he says, "The vast majority of these testimonies are not worth the paper on which they are printed. These are not testimonies, but testimonials; every advertisement of a new quack medicine publishes the like of them." And yet this thing is called "scientific." I have here also a long list of their absolute and disastrous failures—naturally not supplied by them, but by those who suffered and their friends. If one only had space to quote them! How they reveal the fearful danger, the callous cruelty of a system that submits even helpless children to fatal neglect and prolonged agony! If grown-up people are idiotic enough to lie about pain, and play the fool with disease, let them do so, and pay the price, but let them leave the children out of it. Is it fair to tell a child that pain is not real? I cannot imagine a sharper grief than for a mother to lose her child that way—"Oh, mother! mother! you told me God wouldn't let me be hurt, and, oh, mother! he has dreadfully!"

One must pass over the climax of this absurdity in silence for lack of space—the Eddyist denial of death, not simply spiritual death, but the death of the body (p. 424-7; 575). Yet Mrs. Eddy herself departed this life like any one else, after having disposed of no less than three husbands in like fashion. And Dr. Adam H. Dickey her private secretary, stated to the physician who made out the certificate of death, "I think she died of pneumonia."

What a world this would be if these deluded people had their way! Think of it! The whole world without a hospital or asylum! The sick and the dying wandering in hopeless search of help and sympathy, or lying unattended to gasp out their lives on beds of agony or city pavement. The leprous, scrofulous, diphtheric and plague-stricken mingling everywhere with young and old, and scattering germs of death along roadside and street, in street-car and home. Battlefields heaped with all the agonies of shattered limbs and torn bodies and not a nurse or surgeon anywhere. Aged men, feeble women and helpless babies moaning and wailing their lives out with friends and mothers gone off to enjoy themselves or standing to mock their misery with senseless jargon about "the equipollence of all-in-all," or "a high attenuation of truth." The whole atmosphere full of shriek and moan and curses of tortured humanity and not a hospital, not a doctor, not a soothing drug or a bandage to be found! Yet that is the only logical outcome of this lunatic system which insists on calling itself both science and Christian—this colossal mockery of everything that is named after Him who suffered in agony for human redemption from sin and woe.

A Woman Wheat Grower

[By Don Munday]

Farming, at first thought, might seem to offer rather a dry topic for a book, but in "Wheat and Woman," Georgina Binnie-Clark has given an engaging account of her vicissitudes as a farmer. One feels it to be an accurate narrative also; certainly she does not gloss over many of her own shortcomings. Thrilling adventures there are none, as might be guessed; nor is there much direct humour. The numerous humorous situations, arising as they do from her ignorance of her undertaking, and the customs of Canada, call for sympathetic amusement from the reader.

The authoress, an Englishwoman, bought a half-section of land near South Qu'Appelle at a very high price—wheat at a dollar a bushel was such a rosy prospect, but as she was to learn, it seldom reached that price in those days. Many and varied unforeseen difficulties make up her story. Before winning out she tasted real privations. How she spent a winter alone on the farm is a tale of tenacious endurance.

Many attempts have been made to describe the appearance of a wind-swept field of ripening grain, a sight arousing at times even the dullest farm laborer to a certain pitch of enthusiasm. Her descriptions are very successful. Her portrayals of the prairie are splendid word-pictures, and, better still, are faithful ones. It is not every one who is able to recognize the prairie's own form of splendor, and few write of it accurately. In fact, the whole book is refreshingly free from straining after affect.

She dabbles rather fearlessly once or twice in matters political, deciding that Sir Wilfrid Laurier and Hon. F. W. G. Haultain (now Chief Justice of Saskatchewan) are the leading statesmen of Canada. Her observations on things Canadian are expressed in a way to secure respect if not always agreement. She makes the mistake, however, of thinking the Anglican Church is the "national church" of Canada and should therefore be aided financially by the Government. May it not be safely stated that few Protestant church people would welcome government assistance for their particular denomination?

Her experience with hired men was varied. English, Irish, and Canadian, they were of many degrees of efficiency or the reverse. She found Canadians individual rather than typical; one of them possessed genuine North American resourcefulness to such an extent that his makeshift repairs to machinery aroused the ire of an Englishman who scathingly declared: "Mac could plow with an old nail and disc with a hairpin." He had apparently not two strings to his bow, but three or four.

She discovered a lack of laughter in Canadian children. "True, the reason may lie in the deeper cause that the Canadian child is born of endurance. The 'land of promise' has been won by those who held out against odds, those who broke the trail of a new country and dug the foundations of its industrial development in the teeth of the north-west wind. When in digging through many feet of snow to find my well, after a blizzard from the west had successfully concealed it from woman and beast, I began to understand why Canadians are silent and very patient and perhaps a little solemn, and it was also through this active form of understanding that I arrived in time at the conclusion that if ever Canada strays into the reckless fury and folly of war, the endurance, which seems to claim the laughter of her children, will place to the credit of her account a magnificent army born of men and women not merely trained, but bred to self-control."

To the last, housework and farm chores were something of a trial to the authoress, so that she envied a neighbour's young daughter who could bake "pies and all sorts and conditions of cakes just as casually and quickly as the average Englishwoman sits down and sews on buttons with an air of rest. I always envy Canadians the power of getting through their household duties as easily as one puts on one's clothes." One is strongly reminded of "Janey Canuck's" description of the typical "Northern Girl" in "Open Trails."

Since the authoress got along well with her neighbors it may be inferred that she proved a good neighbor to them. Of one who did not take advantage of her in a time of necessity, she writes: "I thanked him. You can't gush in Canada; it seems almost as bad form . . . on the prairie as a breath of patronage; only it was the kind of thing that makes one want to stand up for all Canadians for ever and ever."

To a certain class of readers her description of a narrow escape from a prairie fire may seem somewhat tame, but the discriminating reader will find that she writes without exaggeration, not calculating on her statements being heavily discounted. It is because of this close regard for accuracy that the book can be of real value to one contemplating farming on the prairie.

It is pretty thoroughly realized that Canada's present need is agriculturists. If the English agents of the Canadian Government were to distribute such literature as "Wheat and Woman" instead of the land-of-promise kind they have scattered in the past, the tide of homesteaders from Britain might decrease, but the number of abandoned homesteads would be far fewer, so that the country's gain would be a real one.

"Wheat and Woman" is intended primarily to encourage women to farm. Unfortunately the Government looks askance at the idea of women homesteaders. Behind the idea of women farmers is the hope of the authoress that financial independence will help secure

the rights for which women are now struggling so determinedly, but this is not even mentioned till the closing chapter.

Though Georgina Binnie-Clark has no intention of settling permanently in Canada, she shows a keen interest in the agricultural development on which all else largely depends, and she has a firm conviction that "whichever way one tests her values, Canada is rock-bottom . . . out of the heart of her virgin soil, life; but from the children who would claim her as mother, courage and kindness, swiftness and patience, strength and sympathy, unflinching purpose, unfailing energy, untiring philosophy."

In the Hour of Silence

"Thy Kingdom Come."

When we realize that round about us, indwelling and sustaining all is "Our Father which art in Heaven," when we know that the world we live in is essentially spiritual and that the only realities are God and the souls of men; when we feel that, pressing on us from every side and pervading the very warp and woof of our souls, is the All-Spirit-God, then comes the question, "What is our relation to Him to be?"

We cannot escape from Him. He is bound to act and react upon us at every stage of our experience. We can shut him out of the innermost regions of our being where love and all the sacred things of life are and we may occupy that sacred region with thoughts and impulses born of the passing and the fading things. Or we can allow Him free access to every corner of our souls, making him King over all we have and are and thus becoming a highway through which He may find access to our fellow men to all the world. When we pray with all our soul "Thy Kingdom come," we invite the incoming of the Divine with all His high demands on character and life; we become a highway along which the Kingdom of God may move to its ultimate victory over the souls of men. We are first and supremely responsible that the Kingdom shall come and come completely in our own life and beyond that we are only responsible for the extent of our influence on others. But who can estimate what a God-filled life may mean for time and for eternity. That is what we can be, that is what we must be, if we pray in sincerity, "Thy Kingdom come."

Prayer.

Almighty and ever-present God, King of Kings and Lord of Lords; we have felt Thy presence, we bow in awe before Thy holiness and Thy majesty. Indwell our spirits and reign without a rival there so that thought, feeling and will may all be responsive to Thee. May our lives be so filled of Thee that we no longer live to ourselves but Thou livest and movest through us into the lives of our fellow men, into all the institutions amid which we dwell, unto the uttermost bounds of earth. Amen.

Around the Hall.

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

We have now got properly settled down to our session's work, and I think it can be said that we have made a good start. There is a large number of students this summer, there being as there always is, a few whose faces are not "kent," but who, nevertheless, soon become "one of us."

Tennis is of course the chief recreation here in the summer months. If you pass the college some day and observe two men yoked to a large, heavy roller, please do not think they are doing penance for some misdemeanor. They are merely rolling the tennis court. Already two tournaments have been arranged and the men have entered upon them with almost as much zest as they have upon their studies.

Ian Maclaren in his Drumtochy sketches, introduces us to a minister who got into trouble with his session because he played the "fiddle." Well, would you believe that we have actually a student here who plays a "mouth harmonium?" In the quietness of the evening hour he may also be heard strumming the banjo. The "fiddle" enthralled the session when they heard it, although at first they viewed it with suspicion. Perhaps it is no exaggeration to say that our musician enthalls us. Some of the students have even been seen performing certain strange movements with their feet, to the accompaniment of his music.

We have now and then the advantage of a visit from certain outstanding men in Christian work. Thus we gain inspiration, and have our vision enlarged as we realise how much is being done for the evangelisation of the world. Recently we had Dr. Avison, Physician to the Royal Family of Korea, with us. He gave us much interesting information in an informal way, and put himself at our disposal for questions. These took a wide sweep and ranged from the language of Korea to its climate.

Through the kindness of Mrs. Anderson and the ladies of Kitsilano Presbyterian Church, the Students were invited to a farewell social given in honour of Dr. and Mrs. Avison who were returning to Korea. The students accepted the kind invitation and enjoyed themselves thoroughly. They thank Mrs. Anderson, the other ladies and Dr. McKinnon for the pleasant time they gave them.

A special feature of this session has been lectures on "Religious Education," given by Dr. Myers, who was with us for three weeks. We are now looking forward with expectancy to the arrival of the visiting professors.

The Women's Page

Home Missions in British Columbia

[By Mrs. D. M. MacKay]

Part I.

"Information is the key to interest. Facts are the fuel which feed the fire of Missions, Home or Foreign." It was Dean Vaughan who said, "Know and you will feel; Know and you will pray; Know and you will help." If ever a province needed an awakening it is ours. For the sake of the Christ whom we serve, for the sake of the Saviour whom our people need, we must throw aside our "amiable but appalling indifference." Let us take a glimpse of our home mission field, our own Jerusalem, which according to biblical tenets is that which stands highest in rank, first in order.

The Synod of British Columbia covers a territory of approximately 363,000 square miles, and besides self-sustaining congregations it has 34 augmented charges and 116 mission fields. Up till a few months ago there were four Presbyteries, namely: Kootenay, Kamloops, New Westminster and Victoria. During the past year, however, the new Presbytery of Cariboo has been organized, including Cariboo, and the Peace River and Fort Fraser Land Districts. All west of Decker Lake is in the Westminster Presbytery. In Kootenay Presbytery besides 12 congregations we have six ordained mission fields and twelve student mission fields. We used to have two self-sustaining congregations at Phoenix and Greenwood but now they have united, and are only able to raise \$600 a year between them. This Presbytery is not under the supervision of Mr. Wilson, but of Dr. Ferguson and is worked in connection with McLeod Presbytery in the Synod of Alberta. In Kamloops Presbytery we have twelve self-sustaining or augmented Churches, six ordained mission fields, twelve student mission fields. Nicola has recently been taken off the augmented list and returned to the status of a mission field. Westminster Presbytery has 42 self-sustaining or augmented congregations, 12 ordained mission fields and 25 student mission fields. Victoria has 12 self-sustaining or augmented charges, four ordained missions and 12 home mission fields.

Let us take a somewhat more detailed look at some of the districts. In our great Peace River District, where in the British Columbia side there are somewhere around 500 people, we have no missionary or minister. There is an hospital and mission at Grande Prairie under Rev. Mr. Forbes. The hospital is the Katherine Pritty Hospital, and is kept up by the Women's Missionary Society, but that is not in British Columbia. Mr. Forbes, assistant to Mr. Thompson,

used to have headquarters at Pouce Coupe, but since he has given up the work no one has taken his place.

The Yukon field comprises not only the Yukon territory but also Cassiar, the most northerly district of British Columbia. This whole field has had a most thrilling and interesting history, in which the Church had a part. In 1874 gold was discovered at Dease Lake, but the Church's awakening had not yet come. When at length she was aroused by the passionate appeals of Dr. Robertson, her energies at first found ample scope on the Prairies and in the rapidly developing mining camps and coast towns of Southern British Columbia, but it was not until 1897 that she heard the Call from the North.

Mr. Dickie was first commissioned to represent our Church at Skagway. What it meant to stand for Christ and purity and righteousness amid the foulness of that frontier town, we cannot imagine. The place was the rendezvous for the scum of the coast cities. Its public life was dominated by them. There our missionary was for months the only public representative of righteousness in private and community life. His presence there reminding men of the best things in themselves and in their old life, saved hundreds from going down the line. The first missionary on the Teslin trail was Rev. John Pringle, who the next year passed into the newly discovered Atlin gold fields, where he remained for two and a half years. When he left Atlin the congregation had two church buildings and was completely organized. Atlin is now practically closed, but the Women's Missionary Society keep up the Hospital. Argyox has been ceded to the Methodist Church. This principle has been adopted throughout all our synod, that denominations shall be no longer competitors but united in the effort to provide gospel ordinances for the whole population. In East Kootenay we handed over the working of the Moyie field to the Methodist Church, and the Methodist handed over Hosmer to us. No important interest has suffered, while economy of men and money has followed. Arrangements were made for co-operative dealing with the needs of the non-English speaking people on the East side of the Crow's Nest Pass. Before this policy was adopted we had some very amusing as well as insane conditions. For instance, that of Hosmer. In that little town of 200 inhabitants four denominations entered in and began work, namely, Presbyterian, Methodist, Baptist and Church of England. In that little town of 200, of which 90 per cent. was foreign, three ministers were trying to live and do Christian work.

But to return to the Yukon field. Dr. Grant reached Dawson in May, 1898, and began the construction of a Church and Hospital. Only the light of eternity can reveal the importance of his work, preaching, healing, fighting for righteousness, almost alone in the heart of the conflict. We still have a self-sustaining church at Dawson, but

the whole character of the Yukon and its needs have changed, owing to the difference in mining methods. The individual miner working on his own behalf has vanished, and work is now conducted almost altogether by large mining companies, employing the hydraulic process. In 1900 Rev. J. J. Wright began work at White Horse, the front door of the Yukon, a railway and steamer terminal where the "permanent population is small, but the birds of passage a great host." Now there are perhaps only 400 or 500 people there, but the reading room and library, which is supported by the Government, but operated by our Church, is a great boon. Mr. Nicol has been in charge of the work there and the only other work done is by the Anglican Church. Not only Bennet, but Glenora, Teslin and Taggish are a desolation.

Telegraph Creek has been one of the most interesting of the Coast Missions. Up the coast one goes for hundreds of miles, then up the Stickine by grace of the Hudson's Bay Company's privileges as far as Telegraph Creek, then one hundred miles farther into the Cassiar country, up the Dease Lake and Dease River. Here are Indians, miners, and small distributing centres to be looked after. Dr. and Mrs. Fred Ingles were our faithful and efficient missionaries for several years at Telegraph Creek, and the work was helped out by Government grants for medical and educational work, so that the mission really called for a grant of only about \$200 a year from the Home Mission Board. This mission does work among the Tel Tan Indians. In Telegraph Creek village there are perhaps 50 Indians and 50 whites, but on a reserve close by are large numbers of Indians. The conditions there, morally, were very bad, so bad that a French factor exclaimed, "Telegraph is Hell." Mr. Thompson of the Hudson's Bay service, drew the attention of our Church to existing conditions and in response to his representations, Dr. Ingles was sent in. The noble and self-sacrificing work done by himself and his talented wife, on behalf of decency, Christianity and the suppression of the liquor traffic cannot be over estimated. Consideration for their growing family, however, seemed to make it unwise for them to remain longer and not long ago they came south and are now at Gibson's Landing. We have no one in his place. We can get a medical man, but it seems difficult to get a medical missionary.

In all the Queen Charlotte Islands we have no missionary or minister. There are there perhaps one thousand people, mostly scattered homesteaders, who eke out the insufficient living obtained from their ranches, by doing Government work a part of the year and are unable to give much support to a missionary. We had a mission here for a time but had to give it up for lack of funds to provide the proper equipment. The equipment needed would be a house for the missionary and a good boat. There are so many waterways that would have to

be traversed and the only practical way to get at the people is by water. In the south of the island is that huge cold storage plant which cost over one million dollars and never turned a wheel. The only church attempting any sort of religious work on the islands is the Anglican Church.

Porcher Island is near Prince Rupert. I suppose there would be about 200 people on the island. We had a man stationed at Port Edward but have given up the mission on account of lack of funds for equipment. It would be necessary to supply a small house and a good boat, a boat costing some thousands of dollars, in order that he might work along the mouth of the Skeena. We had a man stationed at Terrace to work on the Kitsam Kalen Valley. This is in the dry belt and settled largely by Scottish people, who were brought out by J. W. Stewart to work on railway construction, but who, seeing this valley, decided to settle there. The plan of our man was to work from there right through to Hazelton, ministering to the spiritual needs of the settlers. This mission has also been given up on account of lack of funds. There is however, a Christian Science mission and their methods are in strong contrast to ours. When they only had seven followers they were preparing to build a Church. We have a mission at Hazelton. Old Hazelton is on the north side of the Bulkley; New Hazelton, about four miles distant, is on the opposite side of the river. It has a strategic position, being the distributing centre for the Babine District. From here the trail leads on to the Onella mines, and right on to the Peace River. We used to work the Bulkley Valley, but have given that over to the Methodists.

We have a man at Fort Fraser who also works Francois Lake and Endako which is a divisional point of G. T. P.

In the Nechaco Valley we have a mission at Vanderhoof, the name of the place being taken from the man who put on the townsite. The region round about is largely agricultural.

At Fort George, Prince George and South Fort George there would be last summer some 5,000 people. We had a minister at each of these places, but have since taken out the man who was at Prince George, as the people were unable to contribute anything towards putting up a building for the winter. These ministers also work out to Willow and Mud River. In the Horsefly country we had a missionary last summer but had to take him out this winter. He had a territory one hundred miles square to ride over, sparsely settled and far apart. At Quesnel we have a good church and manse. We have also a man at Clinton and Ashcroft.

(To be continued.)