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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

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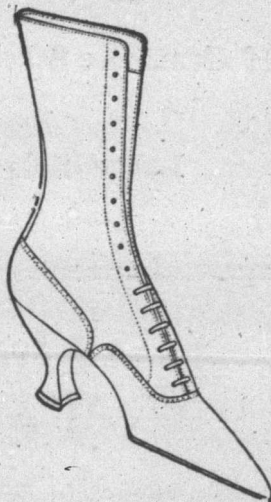
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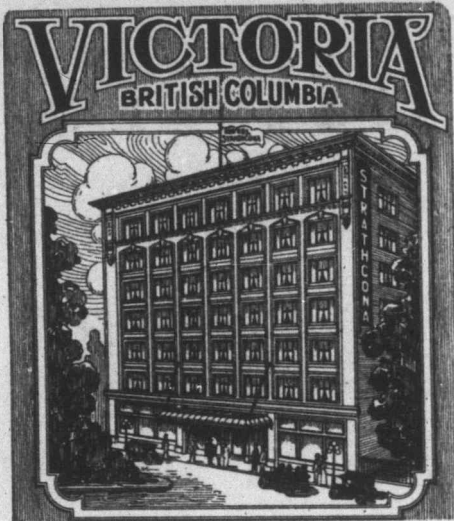
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LIFE. INDEPENDENT IN POLITICS.

VOL. XI.

AUGUST, 1917

No. 6

CHANGE IN "TERMS OF SUBSCRIPTION."

Readers who have followed the development of this Magazine, if only so far as to scan its form from year to year and contents from month to month, will hardly need to be told that its standard has been set and maintained only by the management putting the Ideal before the dollar. Not, How much can be got out of it, but How much can be put into it, has been the dominating consideration.

The subscription rate has been kept at one dollar a year long after war conditions would have justified an increase. The dollar has been made to cover the mailing of the magazine, corrections on mailing list, and mailed notices regarding renewals, etc. We are now reluctantly compelled to change the subscription rate to \$1.50 per year, payable in advance. The new rate will come into effect after September, 1917.

We regret to say that this Review has had experience of people who will let publishers pay about a dollar or more in mailing charges for magazines and mailing notices sent them, and then seek to ignore or leave unpaid their obligations. From this time, therefore, no subscribers shall be continued on our list whose subscriptions are more than one year in arrears.

On the other hand, MANY subscribers do more than pay their subscriptions promptly: again and again, by communications from readers, we have been cheered and encouraged to continue the fight for our Ideal. In our next issue we shall have something to report of progress planned through a strong editorial committee.

THE WIN-THE-WAR MOVEMENT

Readers of the "Review" will not need to be reminded that, (apart from the reference to the now threatened Dominion election), a programme similar, in effect, to that presented by the initiators of the Win-the-War Movement in Vancouver, appeared in this magazine as far back as December last, and was re-stated in June.

"The war is the Empire's first business," and we believe the mass of the people are little concerned whether leaders are called Liberals or Conservatives. Let the present leaders of **both** political parties step down from leadership—if that be the only means towards a truly National Government and unity of action. If conscription of wealth as well as of men now be essential to the speedier winning of the war, there should be no delay in putting both into law and practice.

Surely Canada is rich enough in men who are practical business men and Statesmen first (and perchance professional orators afterwards) to form a Dominion Government that shall save the country from falling short in its duty to the Empire and the world at this most critical time in history.

THE ROTARY CLUB AND COMMUNITY SERVICE

When the Vancouver Rotary Club was organized some years ago, some business men may have asked how far it was to be a mutual business patronizing society. Since then the Rotary Club has probably proved its worth as a fellowship meeting and something of an educational centre for business men, or at least for a group made up of representatives from each business or profession. It must be admitted that the suggestion of exclusiveness appeals to some men in the same way as getting something for nothing (or believing they do) appeals to a large mass.

It is altogether to the credit of such a club that after intimacy and goodwill have been developed amongst its members they should be concerned as a body in seeking some form of practical social service. No matter what may be agreed upon, differences of opinion are sure to arise in regard to the particular form of service in which such a club should engage. It may fairly be questioned whether it should, or need, partake of the form of a charitable or philanthropic work for the relief of tubercular or other cases of chronic illness—however laudable and worthy. If the government of the country has not already provided, it ought to provide, institutions and professional men whose first business it should be to give their attention to such work, collectively and individually.

Proportional Representation however, is a question in a very different position. Against active interest in this subject as a club, it may be alleged that in supporting it the club is getting in touch with a matter connected with politics—though not with party politics. Some such belief, we understand, was responsible for the stand of the minority, weighty in quality if not in numbers, who voted against the motion concerning Proportional Representation which was passed at a recent meeting.

However, the fact that the amendment itself which that minority supported, admitted the merits of Proportional Representation and advocated that the members of the Rotary Club should work for it individually in the political and other associations with which they are affiliated, rather seriously qualified—if it did not nullify—the reasonableness of the objection.

If Proportional Representation is a good method for elections, if it will help to clean up School Board, Municipal and Political life, not only by putting character in the candidates before party connection in the consideration of the voters, but by leaving the men elected to power free from the thrall, or undisturbed by the position-hungry call, of party "heelers," (humiliating and odiously-suggestive word to free men!), and if those who oppose **collective** effort in its favor proclaim themselves as approving of it individually, the question may fairly be asked—Why this distinction? Is it answered: "To avoid division in the Rotary Club." Then, it may be rejoined—Can this club, or any other body hope to make headway in service and **always** have unanimity among its members as to its methods?

Proportional Representation is a method which does injustice to no candidate for public office. If the Rotary Club puts "Community Service" before it, and wishes to do something worth while towards municipal, provincial and national progress, it cannot do better than get whole-heartedly behind the Proportional Representation movement.

THE UNSETTLED HALF-HOLIDAY.

Not only the responsible leaders of prominent business houses, but many who have interested themselves impartially in the half-holiday question, must regret that the proposal to make general a Saturday afternoon holiday during the summer months, with six o'clock closing on Saturdays during the remainder of the year, was not dealt with by the Provincial Government so as to let it become law this season.

All along we have advocated the Saturday half-holiday all the year round, but like many others, we should be content to see progress made slowly so long as progress is made. We understand that some of those most eager to have the change to Wednesday afternoon involving as it did a late night on Saturday—soon admitted that the change in more ways than one was not satisfactory, that Wednesday was a dead day for business, etc.

Whatever may be said about the arrangement for the first vote on the half-holiday, the second vote was not arranged for under fair conditions. Christmas and New Year shopping had not been allowed for under the first act, and consequently the second vote was taken mainly under the inspiration of **change the other**.

The good intentions of the present government in connection with this question need not be impugned; and no doubt it, and the new Attorney-General will benefit by the counsel of the experienced managers of the leading stores in Vancouver and Victoria, who after all should have some say in what concerns the welfare of their businesses and the well-being of their employees.

VANCOUVER HIGH SCHOOLS—AND INVESTIGATION

Onlooker writes: "One in authority professes to be disturbed at the low standard of success attained by certain of our High Schools, and thinks an enquiry might be held. If the figures given are correct, his criticism is warranted, but while it is the duty of the board to detect such weaknesses in the school system, I think that an enquiry would result in more good if conducted by men outside the Board, men whose profession and training would help them to judge more fully the matters in question. The scope of the enquiry should be widened, and a report made on the whole system of education now followed. One might go further and suggest the names of men who might, in his opinion, with credit to themselves and satisfaction to the people, act as a court of enquiry: Dr. S. D. Scott, Rev. Ernest Thomas, Mr. L. W. Makovski, and Mr. Justice Martin."

The above note was received by the "Westminster Review" before the meeting of the School Board at which the motion was passed to invite Principals Vance and Mackay to investigate.

Because of the delicacy of the subject, we had thought to omit the names given by our correspondent, but the whole question is sure to be one which will exercise all interested in educational life.

Publicly and privately, many questions will naturally be asked and suggestions made by those free to do so. If the holding of such appointments as those of Principals Vance and Mackay, qualify men as investigators, why was not the President of the British Columbia University chosen or included? If President Wesbrook is the right

man in the right place, should he not have been asked first? Was it ascertained beforehand that he was not available? Then why not include Principal Sanford of Columbian College and Principal Seager of St. Marks?

In another direction one of the first questions that arises is—What about Inspector J. S. Gordon, his work and position? Has he been treated fairly in the matter?

An important question, and one calculated to give pause to School Board and investigators alike, is: Under what Act or Authority is the inquiry to be carried out? Who is to pay the bill (if any) and what weight of authority “to guide, to counsel, or command” is any report (jointly or severally made) to carry with it?

If evidence is to be taken, would it not have been well to have had on any such Committee or Commission a member with a judicially trained mind and experience in the taking of evidence? In these respects it is no detriment to either Principal nominated to say that each alike would require direction and help.

Whatever the source of inspiration of the nominations of Principals Vance and Mackay, we think both gentlemen would have strengthened their positions in the community by declining this doubtful honour. The task would be an onerous one even for professional investigators. The call or need for “Investigations” is an unhappy reflection on the public life and institutions of the Province. If this goes on the country may come to need a government “Investigator of Investigations!”

The Unique Moment.

AN APPEAL TO THE CHURCH LEADERS TO LEAD.

By W. H. Bridge, Cranbrook

Democracy is coming. But it has not quite arrived. It will be here when every man and every woman in the state is alive to his and her public responsibility and is sufficiently educated to bear it efficiently. It will be here when all minorities are proportionately represented.

In the meantime those who are awake must thunder at the sleeper's door. They must work to convince the sleepers that government by vested interests, by grafting caucuses or smart self-seekers is an insult as well as a robbery.

The moment has come when the heavens themselves are doing the thundering—or is it coming from the artillery of the Allies? Certain, some great force is calling to Canada, to the Demos to awake, to throw off old shackles and to adopt a new politics.

Britain, France, Russia, the United States, have all done it. Our politicians are being inundated with wires and letters conveying resolutions, appeals, threats, petitions, for a Win-the-War cabinet, and a government of talent, which knows not the old party divisions. Such communications are the voices of the People: Will our politicians listen?

It is certain that if the present holders of office refuse to adapt their old machinery to the new and better purposes of the people, that machinery will be scrapped. A means must and will be found for government of the people by all the people and for all the people.

The present opportunity is unique. The spirit of conciliation in the face of a great danger, is here: it is a creative moment. The best men in each party are willing to bury the hatchet—or rather to wield it unitedly. All that is needed is a lead.

Why should not such a lead come from the leaders of the Churches? They represent a neutral force, so far as partizanship is concerned. They can get together (thank God!) and invite the respective parties to united conferences; when they can appeal to the churches in every town and village. The lead would be accepted. They can at this moment do much to heal our political sores and raise the whole spirit of politics to a new and higher level.

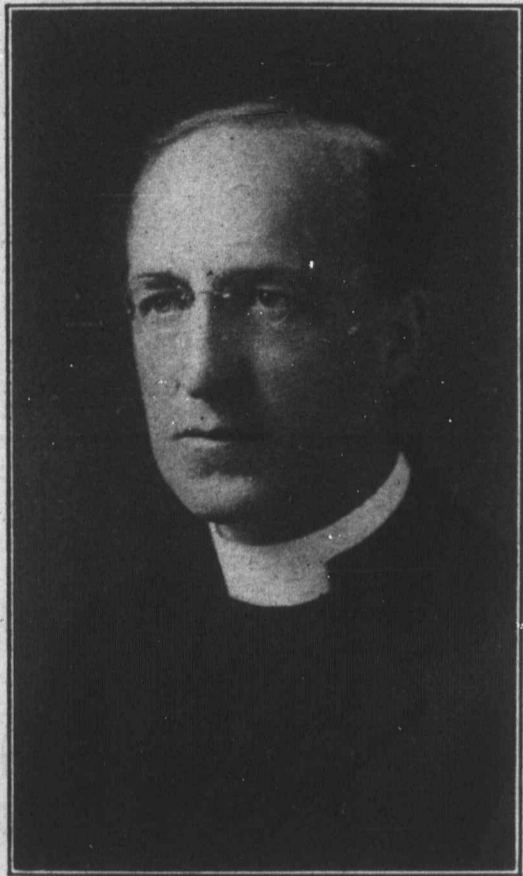


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Unless in so far as scholastic or other early attainments may have foreshadowed a man's success or usefulness in later life, we do not believe many people are much concerned about school or college records. Self-assurance, or what Scottish people sometimes refer to as "a good conceit of himself", carries many a man to the top of a class or Society, and leads others, wherever their lot is cast, to flit frequently before the world's footlights, and court the spot-light upon them as they play their "many parts" or "chase their favourite phantom." The measure of any man's usefulness or real success in life cannot fairly be estimated on educational opportunities alone: some knowledge is essential of his "heredity and environment," with their privileges and hindrances, and the way he has used the former and faced and fought the latter. Men born to educational and intellectual opportunities, whatever use they make of them, get a long start in the race of life and a notable equipment for its battle.

"What do you know about Principal Vance?" That question was put to the writer some time ago by a layman prominent in practical service in Vancouver, though perhaps not much associated with "platforms" of any kind.

"He is a forceful personality", was the reply. It transpired that the layman mentioned had been present at a meeting of an organization and found that Principal Vance, after having been absent from a number of meetings at which certain things were done, showed very clearly that he had other ideas as to the course which should be fol-

Principal Vance—

AN
INDEPENDENT IMPRESSION

(By D. A. Chalmers)

Some months ago, before there was any word of a Win-the-War League presidency or other public responsibility, apart from the Canadian Club chairmanship for the year, being given to Principal Vance, the Westminster Review thought it would be fitting to provide its readers with some particulars concerning the energetic head of Latimer Hall; and toward that end we asked for such an outline of his career as we assume has not yet appeared in any "Who's Who."

lowed. Apart from the allegation which may readily be made in such a case, that it is easy to be wise after the event, or after knowledge has been purchased by other people's experience, the story suggests what is likely to happen at any Society or Association with which a man of strong views is connected. Whatever may have happened in the organization mentioned, we have observed Principal Vance, when attending a function of another association, so influencing the programme for the day or the course of discussion, that the attitude taken by the majority at a former meeting was almost reversed, or at any rate the previous promise of the meeting hardly agreed with its conclusions.

It is over twelve years since Principal Vance entered upon the active work of the Anglican Church in Eastern Canada, his one year as assistant at St. Thomas' Church, St. Catharine's being followed by his appointment in 1905 as Rector of Church of Ascension, Toronto, where he was for five years. In 1910 he was appointed Principal of Latimer Hall, the first of the two Anglican colleges to be organized in Vancouver. Since that time he has taken part in the "Social, educational and religious" life of the community, and has, in turn, been president of the Social Service Council, Vancouver Ministerial Association and the Pacific Coast Theological Conference.

Men in other businesses or professions, the all-the-year round duties of which keep them constantly "on active service" may feel that College Principals and Professors, with their six-month's course (and sometimes repeatable lectures?) have advantages making it easier for them to give themselves to public service. On the other hand it can be understood that the very privileges of such offices carry with them corresponding temptations—to become involved in more public undertakings than any man can hope to overtake.

But Principal Vance's record to date is noteworthy for so young a man and promises a career of much public service. His forcefulness of character suggests the able organizer and intellectual expounder rather than the spiritual leader; and it is not surprising that other agencies than the Church should claim his interest and his managing ability. He is an honorary Captain and chaplain of the 11th Irish Fusiliers, and if he can be spared from Church and College, he would no doubt, like many another minister of the gospel, make an excellent soldier.

Principal Vance's connection with the Canadian Club reached its climax last year when he was elected president. Some readers may have been among the forty members all told (out of a membership of over 600) who attended the annual meeting of the Vancouver Canadian Club in 1915. At that meeting a "Nomination Committee", according to a custom, the wisdom of which may be questioned in a democratic country and institution, brought in a report which recommended that, as formerly, the vice-president for the past year be promoted to the presidency; but a few of the forty men present held that, because of the unusual circumstances created by the war, there was good reason to depart from precedent, and as a consequence—notwithstanding the Nomination Committee's recommendation—Mr. Peters was elected president.

To an independent observer who had been present at that 1915 meeting, it was the more interesting to find such a large attendance—and electric tension—at the annual meeting of that Club in 1916, which curiously enough were understood to be due to the fact that

it had been suggested that precedent was to be ignored again, and that against the nomination for presidency of the vice-president of the past year, (who happened to be Principal Vance), another gentleman was to be nominated. Whether the threatened nomination was to be "because of war conditions", or for other reasons, was not mentioned. After the nomination of the vice-president, however, the majority of those present were so demonstrably in favour of his election that no other nomination was made.

During Mr. Peters' chairmanship of the Canadian club, Principal Vance, as vice-president, was frequently called upon to preside and at other times to propose votes of thanks to the speakers, and he discharged those duties so efficiently as to win the unstinted plaudits of the club. The practice at the luncheons is for the chairman to call upon any clergyman in the company to say grace, but if no other was in sight, Principal Vance did not lose time. If his own soldier-like form of Grace, "God save the King, and bless this lunch," occasionally caused smiles and comments at the tables, his apt and often happy references to speakers and events frequently elicited complimentary remarks.

Principal Vance's flow of language will be understood to be part of his inheritance when it is known that he is a Canadian of Irish parents. He is a graduate of Toronto University and of Wycliffe College, Toronto. At the University he came early to the front, being president in his Freshman year. In his third year he successfully represented Toronto against McGill in inter-University debates, and was medallist in Oratory. In his fourth year he edited the University weekly, and was president of the inter-college Debating League.

No doubt his debating practice in these years gave him the ground work on which he has since built that unhesitating confidence in public address which marks his chairmanship. Whatever questions may be raised about a chairman's duties, the success of Principal Vance as president of the Canadian Club has been surpassed by the ability he has shown as chairman at the recent meetings of the Win-the-War Movement. To some he may have seemed more of a manager and director than a chairman. It was certainly remarkable how he influenced the views and directed the procedure at the smaller meetings in the Board of Trade Room and in the Oval Room of the Hotel Vancouver, and his chairmanship was also a feature of the Mass meeting in the Horse Show building.

He was the organiser of the first meeting, when twenty five men dined together in the Hotel Vancouver and afterwards initiated the Win-the-War Movement. At the second meeting, when over one hundred were present, Principal Vance was not only elected chairman, but really overloaded with duties regarding selection of committees, etc, preparatory to the mass meeting of August 21st—until he himself reminded the meeting that there was such a thing as overworking a willing horse. Such procedure undoubtedly hastened organization and avoided any danger of delay or division in this movement; and most people are agreed that it is a time for action and not for argument. Nevertheless, the course pursued at that meeting might have made anyone ask if a Benevolent Autocracy is not the best kind of government—even for some keen business men and Party politicians!

At these meetings, whatever one thought of the others present, he could not but be amused at the ready and clever way in which

the chairman repeatedly assisted the meeting to avoid division and prevented digression to discussion of side issues. Only a man of strong convictions, experienced in the management of meetings, could do that, and it is sometimes amusing as well as amazing to observe how readily other minds endorse the forcefully expressed opinions of such men. It may be of course that on the one side there have been forethought and preparation, and that on the other there is not time or opportunity to consider or suggest alternative courses.

Principal Vance's recreation is golf. We do not know how expert a player he may be; but had the writer—after having heard him repeatedly at Ministerial Association meetings, Theological Conferences, Canadian Club functions, and Win-the-War Movement meetings been asked to indicate in a word what seemed to him the outstanding characteristic of this strong and aggressive personality, he should have said—**drive-ability**.

That such a man should have opponents is inevitable, and even with his friends he may differ strongly at times. But Principal Vance cannot help being a force in the community. That his intellectual strength, oratorical powers, and organising ability may become temptations to draw him away from the interests and service that make for strong spiritual life is a reasonable reflection; but whether he devotes himself to work in Church or State, his light will not be hid nor his voice unheard. He is one of the strong young men of the Canadian West, and, like the country, full of the promise of a "best that is yet to be."

Notes and Comments.

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

NICKNAMES.

The somewhat undignified and rather reprehensible practice of giving nicknames to everybody and everything connected with the present murderous war has received a set-back from an unexpected quarter when the American soldiers have emphatically refused to be called "Sammies." We all recognise that soldiers have a way of demonstrating both their playfulness and their affection by shortening up the names of their favorites among the officers and the various corps, but the fighting citizens of a great nation which has swept its immense resources sacrificially into a European war should be welcomed with something a little deeper than the ordinary joviality. Which leads us to say that all over this country as in some others there is an ultra-democratic disposition to speak too familiarly of men who occupy places of authority, calling them by their first names and omitting everything like title or even ordinary civil designation. Familiarity of that kind breeds contempt for authority and that is about the last thing to be cultivated. And it might not be amiss to say that the habit of commonplace Colloquialism in public prayer can do much to undermine reverence for the authority of God Himself. There is a real value in maintaining some dignity in speech and demeanor.

PEACEFUL REVOLUTIONISTS

In these days when many imagine that great changes pass over the face of nations only through war and violent struggle it was of

great interest to have a small army of peaceful revolutionists pass through Vancouver on their way to fields of conflict in the Orient. But their conquests are not won with the shouting of captains and with garments rolled in blood. In common speech they are called missionaries but the labors of missionaries have effected greater changes on the face of the earth than have ever been effected by war. Great transformations have come over the teeming millions of China, India, Africa, Korea and the Islands of the Sea through the silent, but irresistible working of the leaven implanted by the messengers of the Cross of Christ. Had the Church throughout the world been as intent all down the ages on her great commission as in the Apostolic age, the world would not now be such a spectacle of mad riot as we behold. And the hope for the future lies in the direction of peaceful revolution through the agency of the messengers of the Kingdom of God.

PROHIBITION AT LAST

We remember the time when it was necessary to fight hard in Vancouver to put some limit on the hours during which saloons could ply their destructive trade. They used to serve all night as well as all day, but some fifteen years ago a concession was made to the rising tide of public opinion and bars were closed at 1 o'clock a.m. and opened at 5 a.m. Thus we got four hours clear of the saloon out of the twenty four, though it is doubtful whether even those hours of prohibition were observed. Gradually the chain of this mad dog of strong drink has been shortened and now grown weary with the toll of death at the hands of this creature the people have resolved to kill it. Perhaps never in the annals of political warfare was there ever such shameless, cold-blooded, heartless and unscrupulous efforts made to defeat the wishes of the people than in connection with the overseas campaign of the liquor men. The endeavour to manipulate and befool the soldiers was gross enough, but the utter callousness and ghoulishness of the scheme by which the votes of men who had fallen on the field of honour were polled to perpetuate in this Province the worst enemy of the Empire is almost the incredible limit of degradation. But the evil day of the liquor men has run its course and now that prohibition is on the statute-book it will be kept there for all time. The long-suffering womanhood of the world is becoming enfranchised everywhere and the doom of the liquor traffic is sealed beyond recall.

CARRY ON.

However much we hate the idea of war, it is manifest to every one who thinks, that the Allies have to carry on this present war until "the road hog of Europe" is put definitely and permanently out of commission. The ideal of national, as any other service is through free action rather than compulsion, but when people have fallen below the ideal the only way to secure their co-operation in a crisis hour is by conscription of men and resources. This issue has been forced in Canada practically by the failure of recruiting in the Province of Quebec. The men of the other Provinces have made up their minds that the men of Quebec must do their share in upholding the rights which they enjoy as a part of Canada under the aegis of Great Britain. Personally, having served in the same brigade with French-Canadian soldiers in former years, I do not believe the fault lies

primarily with the ordinary French-Canadian man. His feelings are being played upon by a power, which may have had some privileges on the banks of the Tiber, but which must not be allowed to dominate this free Dominion.

A MODERN CRUSADER

The strange and magnetic figure of Kerensky is almost the only one that stands out in clear outline against the stormy sky of distracted Russia. Millions of people there are being stampeded hither and thither by elements, which take advantage of their ignorance and their intoxication by the wine of a peculiar type of fanaticism. It remains to be seen whether Kerensky's strength will be equal to the task of stopping these mad, unreasoning rushes. Much depends on the outcome either way.

DIVINE INTERVENTION

Those who would resolve God into a sort of vague impersonal influence without any direct and intelligent impact upon the contending forces of the world, get some surprises from unexpected quarters. At a banquet in London the other day that extraordinary Boer leader and consummate statesman, General Smuts was asked by some curious men for his explanation of the check of the Germans when near the gates of Paris. The General answered simply "It was God's doing." And when his answer was received by some with some incredulity and even a suspicion of levity, the great soldier who understands the game of war better than most men, looked steadily on the company and went on in his quiet, firm way "Yes, I repeat it was God's doing. There was nothing on earth to stop that German advance at that stage, but it was not the will of God that Paris should fall." This may sound old fashioned to some, but if we look around, we shall find that the strong men of the world in the present hour are the men who hold views of that kind.

Rev. James Denney, D. D.

(By Rev. Principal John Mackay, D. D.)

Vancouver lost a warm admirer and Westminster Hall one of the ablest and most spiritually gifted lecturers it has ever attracted to its class rooms in the passing of Rev. Principal James Denney, D.D., of the United Free Church College, Glasgow.

Though essentially a home keeper, Dr. Denney made the long journey from Glasgow to Vancouver and gave up three months of his well nigh priceless time, because, as he told a meeting of the friends of the College, one of his old students was trying to establish a work which was well worth while and he wanted to help.

It was the summer after his wife's death and he was still bowed under his terrible loss. No two lives had ever been more completely one and Dr. Denney was never quite the same man after her going home.

His rigid self-discipline and continual sense of the Unseen gave him rather an austere exterior, and though I had learned to love him during three years in his class room, it was only during his visit to Vancouver that I discovered what a depth of affection and sympathy was concealed behind that seemingly stern exterior.

One July afternoon, I left him for a few moments at the most beau-

tiful spot in the Capilano Canyon. On my return I came upon him un-awares and he turned hastily to brush away the tears. He walked on in silence for a few minutes, and then said "I was just thinking how she would have loved this." Again, standing in what was then the Cathedral group of trees in the heart of Stanley Park, he was almost overcome and said "if she could only have seen this."

I was greatly impressed by the intensity of his feeling for the beautiful in nature. He went for long walks alone in the park and by the sea. On the last day of his visit he could not be found until a few minutes before the train left. When I told him we had been looking for him, he said "I was saying good-bye to my favourite haunts in the park."

No one who sat in his classrooms can ever forget the impression he made. I went to Glasgow disappointed with my theological studies and almost ready to give up the course, but my first hours in Dr. Denny's class room filled me with enthusiasm and I never left that class room during my three years in Glasgow without feeling as if I had been listening to a powerful sermon. Yet there was nothing of preaching in his lectures, nothing but the most profound and accurate scholarship suffused with a deep religious experience. In almost every lecture there were one or more passages of tremendous spiritual passion. At such times his sensitive nostrils would contract and a white spot appear on either side just back of the nostril while his whole being seemed to be struggling to express, something too great for words. No lecturer among the world leaders in scholarship who have come to Westminster Hall so deeply impressed the men in the classes. Rev. Walter L. Raynes, writing from the trenches in Belgium says: "I will never forget his last words to the class: "Gentlemen, be accurate, gentlemen, be accurate." That was the clue to his own life, religion expressing itself in accurate conscientious work."

Yet despite his rigid self discipline and his passion for hard, painstaking toil he had a deep appreciation of wholesome fun. While he was in Vancouver a meeting of the Synod of British Columbia was held there. On the closing day some citizens took the members of Synod for a motor ride out to Point Grey. Dr. Denney was in the rear seat of the leading car on the return journey. It was a new Cadillac and I sat in the front seat with the driver who was very proud of his car. On the best bit of road he asked me to watch the speedometer, while he tested the speed of the car. When we were going about forty five miles an hour I thought of Dr. Denney and turned round expecting to see him scandalized by our levity, but judge of my surprise when I caught him half standing in his seat waving his hat to the second car containing Prof. Gordon of Montreal, which was far behind us, half hidden in a cloud of dust.

Though all the Christian world has been enriched by his life and writings only a very few entered the inner sanctuary of his heart, and those few will never fail to cherish his memory. My wife seemed to be able to enter into the deep sorrow through which he was passing, without any sentimental expressions of sympathy—which he hated. He frequently came to the house and sat quietly talking with her for hours of the deep realities of the unseen. When she followed his own dear one into the unseen, I received a letter which I hold among my richest treasures and now give parts of it for other eyes to see, only because I believe it contains thoughts which may help them in these trying days, and that, I believe, he would wish. "The extraordinary kindness of your dear wife made the two months I spent in Vancouver

a memorably happy time to me." "I believe I know what you are suffering and how impossible it is not to be overcome by it, but I am sure you will find, as I did, that God is able to come to us even through sorrow like this and to save us from despair. Somehow death makes love itself more real, and God, who is love, becomes more real too, and we can trust what we have loved best to him."....."A friend once asked me, after my wife's death if I ever prayed for her, or asked her to pray for me. I said "No," but I often prayed for things for her sake and found it good. The thought of what a person so loved was interested in on our behalf, what she wanted us to be or to do, can never cease to be an inspiration, and in your case, I am sure, as in my own, an inspiration of God,"..... "I pray God to comfort you with his presence and to bless and help you in all your work." What a great heart beats through these apt and fitting words. And how can I close this short tribute to one of the world's great scholars and Christian leaders better than with his own thought. We admired him for his great powers, but his death has made "love itself more real," and we are finding how much we loved him. May his death make "God, who is love, more real to us too."

Book Notes

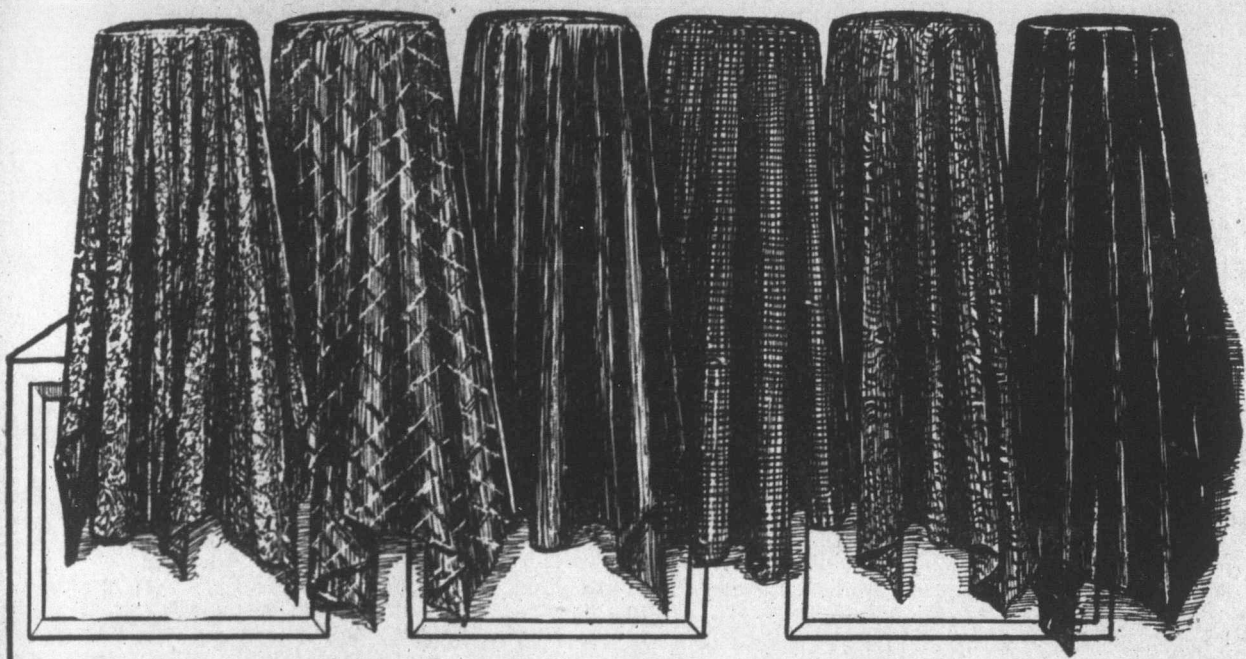
The Book of the Month—Anne's House of Dreams

(L. M. Montgomery)

There is a comforting answer to those who mourn over the decadent tone of modern fiction. While it is true that there is an element of unpleasantness in certain popular books, it is also true that for every such book there are dozens of the clean and wholesome kind which are far more popular and widely circulated. Amongst these may be numbered the books written by Miss Montgomery for the adventures of Anne—formerly of Green Gables, later of Avonlea, have been followed by a host of admirers throughout the English speaking world.

Hypercritical minds may profess to despise these stories and reject them with a scornful reference to "Verbal Sentimentality and literary nambi-paminess," but the circle of Anne readers continues to widen and the new volume is not likely to contract it. The new Anne book—like its predecessors—is a fairy tale of Canadian life. Now fairy tales do not dispense with villainy and tragedy but keep such elements within bounds. The reader expects and gets the illusion of pleasure without effort. Life is delivered in huge portions of delight. Compensation for the curse of Adam is sought in day-dreams. Achievement means preparation and toil and trouble in real life. Romance touches only great moments. Therefore as a break in the monotony of life in school, office, store and workshop there is provided the refreshment of fairy tales; idealizing common people and glorifying the ordinary life. The adequate phrase—the perfect plot—the sure touch of characterization—Who looks for these qualities in a fairy tale? The high-spirited charming heroine, the efficient successful hero—to the reader are figures such as he or she ought to have been—might have been and indeed are in exalted moods.

Here then is provided a new page in the life of an old friend,—another hour or so of day dreaming as a welcome guest in the "House of Dreams." When the visit is over the book can be put away with a feeling of gladness because fairy tales are still in fashion: Perhaps also with a sigh, because in real life great moments are rare.



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