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# WESTMINSTER Hall Magazine and Farthest West REVIEW

VOL. V

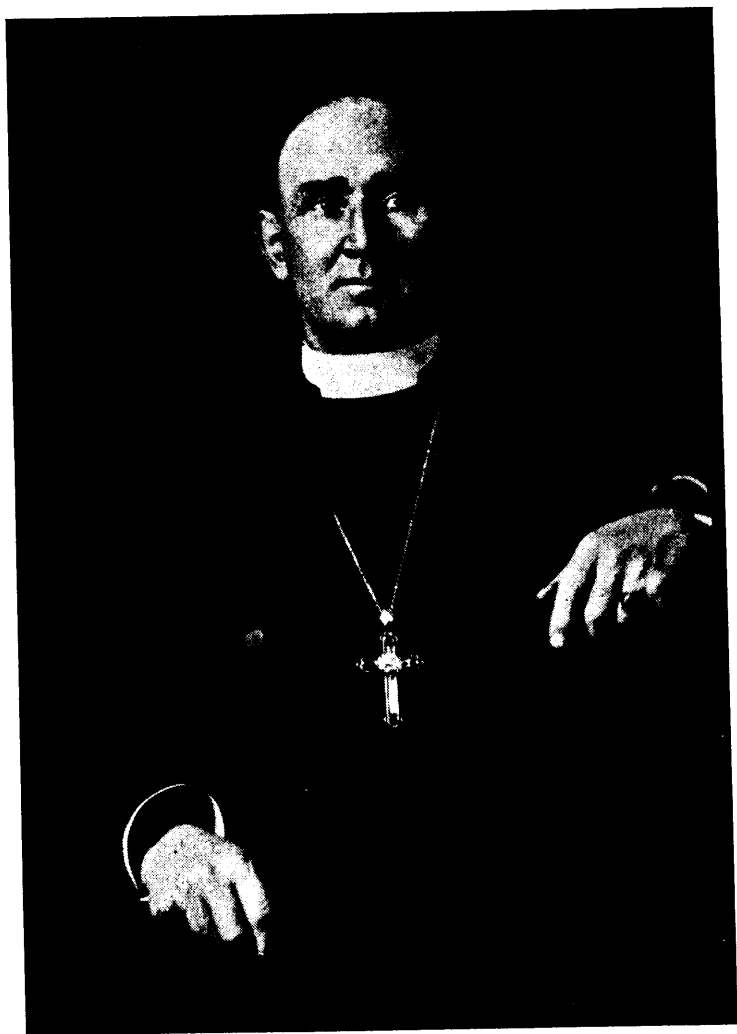
JUNE, 1914

No. 5

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**THE RIGHT REV. A. U. DE PENCIER**  
**Bishop of New Westminster**

President of the Anglican Synod of British Columbia, which met in  
Vancouver in June.

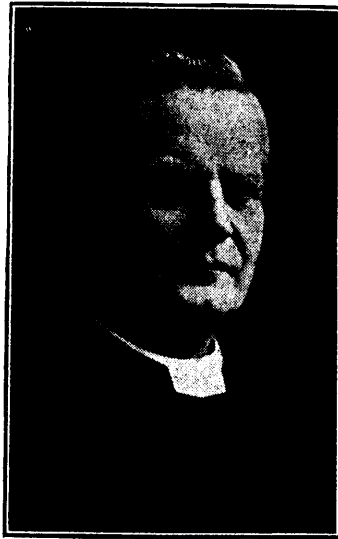
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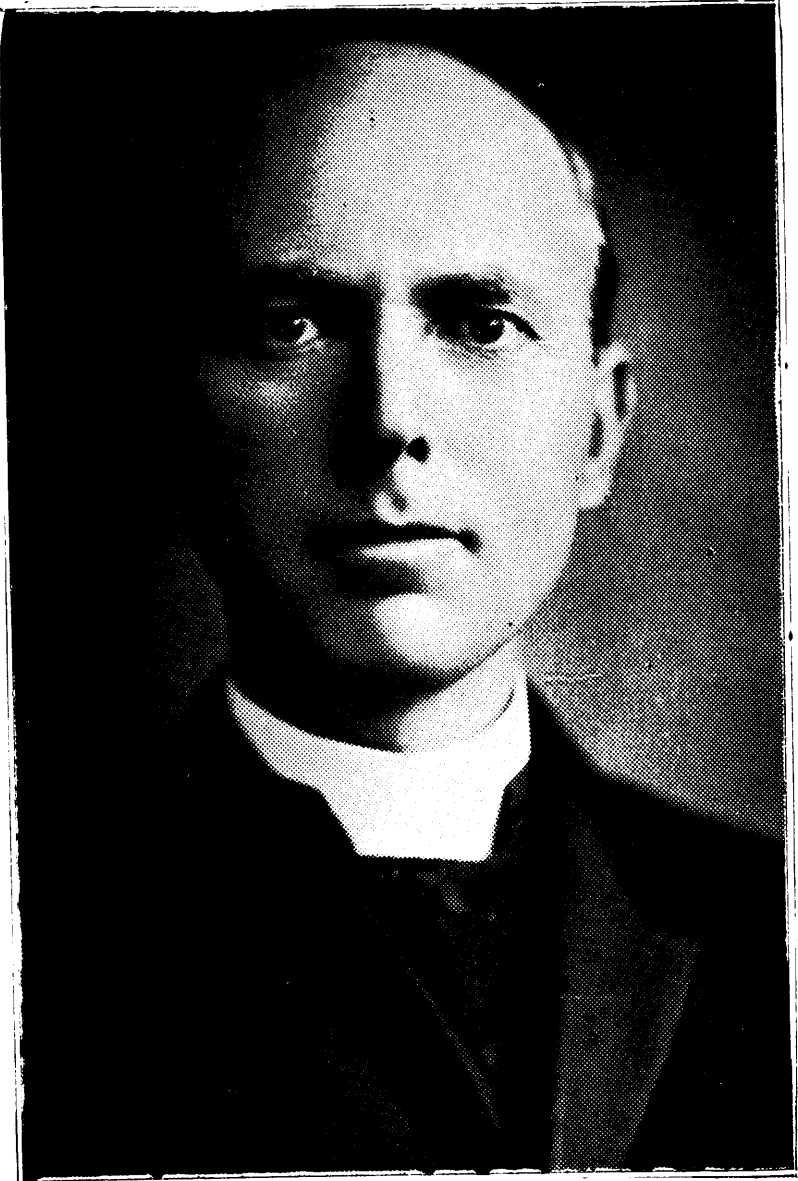
REV. ELIHU MANUEL  
President of the Conference  
of the Methodist Church,  
1914



REV. S. D. CHOWN, D.D.  
General Superintendent of  
the Methodist Church  
and an Educational  
Authority



(These engravings by courtesy of "Western Methodist Recorder")



**REV. R. FORBES STILLMAN**

Who was re-elected the Chief Secretary to the 1914 Methodist Conference.  
Mr. Stillman is also Secretary to Vancouver Social Service Council

# WESTMINSTER Hall Magazine and Farthest West REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS LIFE AND WORK  
INDEPENDENT IN POLITICS

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VOL. V.

JUNE, 1914

No. 5

## Studies in Social Questions

### I.—*Vancouver and the Housing Problem*

[By Wilfrid S. Brooks]

The housing question may well be considered to be one of the most urgent of the clamant problems of our social life, and there is none which presses more insistently on our attention. We cannot attempt to discuss the questions adequately—we cannot hope to have any sympathetic comprehension of its importance—unless we admit as a postulate the almost omnipotent influence of environment; and that it is, humanly speaking, the most potent influence that is brought to bear upon the individual; particularly in the formative years of early childhood. No great nation can be bred without due regard to the protection and preservation of home life, and perhaps the beginning of social reform might well lie in making it an impossibility that the word "slum" should ever be a synonym for the word "home."

We need to have a clear conception as to what constitutes a nation's greatness. This lies, primarily, not in huge tracts of territory, not in super-dreadnaught units—not even in a huge population, merely as such—but only in so far as it is a *happy and contented* population.

So then this question of housing deals directly with the essential elements of the country's well-being, and if we neglect the proper housing of our people it will avail us little to talk of real estate values or to calculate our vast natural resources.

It is a matter with which we shall be compelled to grapple. The destiny of our common humanity brings to all men its weight of sorrow and pain, darkness and death. But much of the misery of the world is preventable. There is a tremendous amount of sheer, horrible, heart-breaking waste of human life and suffering which should never take place at all. With such, begotten by selfishness and ignorance, the social consciousness of our time will have to deal.

Canada has no great need as yet of a great amount of remedial legislation, but she has very great need of preventive legislation. This new nation in the making has the opportunity which the European countries would give fabulous sums to possess: that of starting at the beginning, with the chance of learning from the world's experience and profiting by its mistakes; and in no department of human activity are mistakes more costly or more difficult of readjustment.

What principles should we take to guide us in housing reform? or to put it in another form, what are the essential features of a happy home life?

(1) Health; the house must have sufficient air space, and light, and efficient sanitation. It must not be damp nor difficult of ventilation, and water should be laid into every house.

(2) Privacy; the privacy required is two-fold; privacy for the family and privacy for the individual. The family has a right to live its own internal life without being subject to the intrusion or the overlooking of others. The privacy of the individual requires a bathroom and sufficient bedrooms; normally three bedrooms must be the minimum for family life—a boy's room, a girl's room and the parents' room; besides there should be a kitchen with scullery, in addition to a larger living room. This is the minimum required to provide adequate privacy.

(3) Care of Children. The value of the home is determined primarily by its providing of a suitable and healthy environment for children. This cannot be done unless there is a sufficiently large garden in which they can play and be protected from the risks of the street. The apartment house is unsuited for the normal family, and should be reserved for bachelors of both sexes, or elderly married people. In it children are not wanted; they are a nuisance; and for them to be allowed to play as a healthy child will, in a somewhat noisy fashion, is sufficient to draw down the anathemas of the people on the other side of the wall.

(4) Culture. The home should give opportunity for the development of the faculties of mind and imagination, so that everything which would cramp, stunt and debase must be prevented or remedied.

Is there any housing problem in Vancouver? A very little observation will show that there is, and a very serious one. Even in its short history, Vancouver has cause for regret at many errors of judgment, due either to ignorance or to lack of foresight. Many buildings were erected which should never have been passed by any building inspector, and there seems to have been—until these last few months—no recognition of the necessity for town planning. There are many tenanted buildings which only need the lapse of time to make them as shameful as the slums of older cities, and there are a

great number of people who are living under conditions where sanitary conveniences are of the most primitive type—with an inadequate air space, and where light and sunshine must be classed as luxuries. Cabins are inhabited which have high buildings on either side, and are still uncondemned, and such conditions make it not a surprising thing that tuberculosis accounts for ten per cent. of our city's mortality.

The type of building which has the most dangerous possibilities is the average rooming and apartment house. In addition to glaring defects which have been remedied so far as the future is concerned by subsequent building by-laws there is nothing in the present by-laws to prevent what is a very grave condition of things indeed. A little observation will show that a number of these apartment blocks are erected, occupying almost the entire area of the lot, having the rooms lighted by a court or courts, and there is nothing to prevent another builder putting up a similar house on the adjoining lot, with the possibility that you may have a number of toilets and bedrooms ventilated into what is practically a stagnant well of air. Such buildings, when together, are likely to develop into slums of the most objectionable type. Already these are proving to be danger centres from the point of view of public health. Out of 56 cases of tuberculosis between April and June last year (1913) 49 were in apartment houses, 42 of which were advanced cases. Here are some examples:—

Apartment block, composite building, 1913, two courts, depth (i. e. wide), 15 feet 8 inches; length, 6 feet 4 inches. These light and ventilate 25 rooms, 15 w. c.'s and 15 bathrooms. The courts are liable to be built up to.

Rooming house, 1912, composite; two courts, depth, 4 feet on both east and west sides. These light and ventilate 88 bedrooms, 14 w. c.'s and 16 bathrooms. Liable to be built up to on both sides.

Rooming house, brick, 1911; two courts, depth 2 feet. These are very narrow courts, that on the south side providing light and ventilation for 12 bedrooms.

It may be argued that these are, so far, not unhealthy, and so there is no reason for objection. It may be admitted that as yet, Vancouver, while it has slums, has no slum district. The reason for this is that even in central locations there is a surprising number of vacant lots. So long as these, and similar buildings, have vacant lots adjoining, there is little or no harm, but as every year goes on this is likely to be altered, or we will have cases like the following:—

Brick rooming house, 1912; two courts, depth, 5 feet 6 inches, (east and west). The court on the west side, which is fully built up to, provides light and ventilation for 18 bedrooms and 12 w. c.'s.

Brick hotel, 1908; one court, depth, 4 feet 6 inches, west. This court is dead against lot on which rises an 8 storey building, and pro-



vides light and ventilation for 36 bedrooms, 8 w. c.'s and 4 bathrooms. It also lights and ventilates the bar-room on the ground floor, together with the sanitary conveniences connected therewith.

The only type of building which should be allowed, should be one in which the court either extends right along the lot or at least extends to the back lane so that there would be free and effective ventilation, even if another building should be placed alongside.

One of the worst problems of housing is that dealing with over-crowding. Of this there are many examples in Vancouver. In the east end between Campbell Avenue and Main Street, in houses occupied chiefly by Italians, over-crowding obtains in almost every house.

"But it is to be found also in the west end," we quote from the health report, "where cooking is done in the several apartments, and in a short time there will be many such." Houses where whole families will be cooped up in one or two rooms, cooking, eating and sleeping in the one apartment unless the by-law is altered. In point of fact, families are already occupying two-room apartments, and owing to the present depressed state of the rooming house business, this practice is likely to become prevalent.

What is required in this case is the deletion of the "cooking phrase" and the prohibition of the use of kitchens as sleeping apartments.

It must be remembered that this is essentially a poor man's problem. It is not very apparent in the period of boom development when every man who will work may, and is able to live under decent conditions, but when the boom ends and more stable conditions obtain—when work becomes less plentiful and wages settle to a lower level—then the question of where the artisan will live becomes serious.

All this is sufficient evidence if such were needed, that the housing problem in Vancouver is already a very grave one, and that only the lapse of time is required to make it acute.

Bernard Shaw once advised a club, of which the writer was a member, that it might justify its existence as an arts club by burning half their city down, and building on the ruins a city splendid, with due regard, not only for health considerations, but also for aesthetic values.

While there is no need for such drastic measures in Vancouver, there are some mean streets already which could only be improved by a healthy fire. Ugliness itself is a crime against the community and one for which there is no excuse. It is no longer possible to pardon it because of its utility—utility and beauty may, and should go together even in the building of a City Hall. Some of the monstrosities which have been permitted in Vancouver—erected solely as revenue producing investments—are an insult to a modern city.

*What are the Prime Causes of Housing Evils?*

(1) Real estate speculation. With a rise in land values there comes from the landlord a proportionate rise in rent, and the poor or working man finds he has to go farther from the centre of the city—which he may neither wish nor be able to do—or remove into whatever accommodation he can afford—very often with disastrous effects, both physical and moral.

(2) An ill-instructed building authority, with a careless municipal council, consisting possibly of some who may have more concern for private interests than the public welfare, with the result that in Vancouver too large a proportion of the building lot has been granted for the building leaving insufficient light and air space. Previous to April, 1913, buildings were allowed that covered 90 per cent. of an inside lot and 100 per cent. of a corner lot. Since then the building area has been reduced to 80 per cent. and 90 per cent. respectively, but this is still more than is permitted in any important city of Canada or the United States, where 75 per cent. is the maximum allowed.

## WHAT REMEDIES CAN BE SUGGESTED?

(1) That the Dominion Government draw up what might be termed "ideal laws," not necessarily to be compulsory, but as a standard to be worked up to by municipalities, the Government being in a position to obtain comparisons from various cities and able to get the finest expert advice. This obtains in Great Britain.

(2) Security of tenure for sanitary and building officers, so that they may have no fear in doing their duty and may be protected from the attack of interested parties and the possibility of dismissal for an inadequate reason.

(3) No building permit to be finally granted without the approval of the Medical Health Officer. At present any building plan is passed that satisfies the minimum requirements of the by-law; and a building may be projected which conforms to the letter of the law and is yet opposed to its spirit.

(4) A block plan should be required so that the projected building may be considered in relation to contiguous property, that there may be due regard to health and aesthetic considerations.

(5) Where there are vacant lots which adjoin lots where the building covers the entire area the municipality should obtain power to appropriate such, when it is considered necessary in the interests of the public health.

(6) Much could be done along the lines of group planning to meet certain needs. In the west end all the lots are 66 x 132. These can only be divided into two, leaving more ground than is desired by

the ordinary citizen, judging by the number of untended back gardens that may be seen. A number of houses could be grouped round a central garden—with flower-beds, and perhaps a croquet lawn or tennis court, and a playground for children. This would economise space where land values were very high, and would be a desirable alternative to a seven or eight storey apartment house.

(7) Model dwellings may be provided, the drawback to these being that they are not usually occupied by those for whom they were intended.

(8) More desirable is the garden suburb of separate homes. Every municipality should retain at a very early stage in the city's growth, large blocks of land outside the city limits for the purpose of establishing, if necessary, small settlements of artisan homes, to be let at nominal rents on the lines of Bournville, Port Sunlight and Letchworth. Bournville Garden City is four miles from Birmingham, and in 1904 the death rate for the city of Birmingham was 19.3 per 1,000; in Bournville, 6.9 per 1,000. These homes could be erected by the municipality or by some scheme of co-operative housing between a land owning company and the tenant. Along with the question of garden suburbs should be discussed garden cities, but these we cannot discuss in detail. Their great feature is the provision of an open belt of country which must be preserved intact for agricultural purposes or let in residential holdings of not less than five acres each, at a certain stated distance from the centre of the city; beyond that, building may commence again, and so on. There were 72 such garden communities up to 1913.

There is this difference between the garden suburb and the garden city: the one is only to palliate conditions which already exist; the other to obviate the creation of those conditions; the first to reduce overcrowding in the city—the second to prevent it. This brings us to the consideration of what is one of the most important factors in the solution of the housing problem:—

(9) Cheap and rapid interurban transportation. This may be given by a private company, but ideally it should be in the hands of the municipality who should be out, not for dividends of profit, but dividends of service. There should be an express, non-stop service from certain centres of population to such outlying settlements as the one outlined, giving efficient, comfortable transit at the lowest possible charges. This is an absolute necessity if the city is to prevent and cure overcrowding and empty out the congested areas into God's sunlight.

The housing question demands corporate action. It cannot be carried through by a small group of people, however enthusiastic it may be. The municipalities must take action. In the county of London down to March, 1911, the authorities have erected some 9,000

houses with 25,000 rooms, at a cost of fifteen million dollars, in addition to ten million dollars spent in clearing unsanitary areas.

Liverpool controls 3,000 dwellings and has spent five millions, but its death rate has declined from 60 to 29 per 1,000—and the number of police prosecutions has fallen 50 per cent. The cash saving has been estimated at \$325,000. These houses are not wholly self-supporting, the deficiency being met by a rate of 2½d on the pound, but it is stated that if the slums had not been removed an additional rate of 5d would have been necessary.

All these schemes involved a certain outlay of capital but it is an investment that pays good interest. It is a great pity that due provision was not made that would have made such expenditure unnecessary in Vancouver. To buy vacant lots adjoining blocks like those detailed, and to reserve open lands of valuable property may seem extravagance, but even so, it is a question not of money, but of health; not of rates, but of lives, and if we could value human life in terms of dollars (and life is fairly cheap in British Columbia), we should find in the long run that it was a good investment.

In the discussion of this whole question of housing, one is driven to the inevitable conclusion that for a city to neglect to provide healthy habitable homes for its community is extravagance of the most costly type—resulting, as it must, in degradation and disease. Ill-housing is bound to result in racial deterioration, is a constant drag on the wheel of progress, and is a crime against the individual.

The path of the reformer is obstructed by greed and ignorance, and he needs to have a clear conception of real values. He might well take for a motto the lines of William Blake, one of the greatest of English mystics:—

“I will not cease from mortal strife,  
Nor shall my sword sleep in my hand  
Till I have built Jerusalem  
In England’s green and pleasant land.”

---

Parting and forgetting? What faithful heart can do these? Our great thoughts, our great affections, the truths of our life, never leave us. Surely they cannot separate from our consciousness; shall follow whithersoever that shall go; and are of nature divine and immortal.

—W. M. Thackeray.

## Strength in Weakness\*

(By Rev. John Pollock, Belfast, Ireland.)

“How can I preach to-day?” I sighing said,  
 As languidly I laid my weary head  
 Upon the vestry mantel. All was still:  
 The bell had ceased. The beadle, waiting, stood,  
 And anxiously inquired if I was ill.  
 I answered “No.” And then, in dreamy mood,  
 I entered with him, climbed the pulpit stair,  
 Sat down—the people thought I bent in prayer.  
 Perhaps I prayed, although no words did lend  
 Expression to my yearning. Then I preached,  
 And prayed, and felt relieved when I had reached  
 The accustomed benediction at the end  
 Of my performance. Oh, how sad I felt,  
 And sick at heart; and in my grief I knelt  
 And poured my disappointment in the ear  
 Of the Master whom I longed to honour more.

\* \* \* \*

And then I heard a footstep coming near—  
 A sob—a timid knocking at the door.  
 “Come in.” “Oh, sir, you’ll pardon me for speaking  
 A word or two; but, oh, I could not go,  
 After so many years of weary seeking,  
 Until I had just come and let you know  
 How much the tender words that you have spoken  
 Have comforted a heart that’s well-nigh broken.  
 God bless you for them, sir!” she said no more,  
 But pressed my hand, and vanished through the door.

\* \* \* \*

Again I knelt. “Oh, Father, pardon me!  
 And teach me more and more to trust in Thee!”  
 Long time I wrestled there; and as I prayed,  
 Methought a tender, loving Hand was laid  
 Upon my head; and as I walked along  
 Towards my home, my spirit sang this song:  
 “Behold, when I am weak then am I strong!”

\*NOTE.—Not that our attention was called to the matter, but because it is inconsistent with the ideal of correctness in letterpress at which we aim, we reproduce the above lines by Rev. John Pollock. In inserting a correction made on the final proof of the former issue, the printer inadvertently deleted a line, and the insert was through the press before the omission was noticed by us.

## An Impression of the Methodist Conference of British Columbia

(By Rev. R. F. Stillman, Secretary)

Kamloops, the city where the conference assembled, right royally entertained their visitors. The church was well adapted for committee work, and every arrangement had been made by the pastor, Rev. G. O. Fallis, B. D., to make the visit of the delegates a pleasant one. The weather was ideal throughout, the rolling hills covered with green grass seemed a contrast to the rugged mountain peaks and heavy timber found in so many sections of the Province.

The Conference partook of its environment; one delegate remarked that it was impossible to stir up opposition in debate; they were of one mind and one spirit.

The general comment of the delegates is that the Kamloops Conference was the finest ever attended.

One was impressed with the growing interest and influence of the laymen at these annual gatherings; from their first session of the Laymen's Association right to the close of the Conference they took their share of the burdens; nor were they less conspicuous in the devotional services.

The election of officers lost none of its old-time interest and when the votes were recorded it was found that 163 delegates voted.

Rev. Elihu Manuel of Vancouver was elected president on the first ballot, and Rev. R. F. Stillman of Vancouver, was re-elected secretary, choosing as his assistants Rev. R. J. McIntyre of Nelson and Rev. John H. Wright of Eburne and Rev. C. W. Whittaker of Ladner as statistical secretary.

The memorial service was particularly impressive. No less than five ministers had died during the year; and as one after another bore testimony to their work and spirit of devotion, many a heart responded to the divine call to like service.

The reception and ordination services were equally impressive, when six young men were received into full connection with the Conference and ordained to the office and work of the ministry. As each told of his conversion and call to the Christian ministry there was no doubt left in the minds of any as to the genuineness of the divine call, but all rejoiced that the God of Abraham, of Samuel and of Saul of Tarsus was still calling men to carry forward His work.

The Sunday services proved a great benediction: Rev. S. D. Chown, D. D., general superintendent, preached the ordination ser-

mon and Rev. T. Albert Moore, D. D., preached at the evening service to crowded congregations.

The morning addresses by Rev. Eber Crummy, D. D., of Wesley Church, were an inspiration to the Conference. He chose as his theme—"The personal note in the Scriptures."

The election of the lay and clerical delegations to attend the General Conference resulted as follows:—

Revs. E. Manuel, W. J. Sipprell (D.D.), A. M. Sanford (D.D.), J. H. White (D.D.), Eber Crummy (D.D.), R. J. McIntyre, W. L. Hall (B.D.), C. T. Scott (D.D.), R. F. Stillman and A. E. Roberts.

Messrs. Geo. Bell, W. E. Buckingham, W. H. Stevens, R. H. Cairns, Jos. Patrick, H. J. Knott, Wm. Manson (M.L.A.), E. A. Brown, E. W. Keenleyside and J. W. Jones.

When the various Conference committees reported it was evident they had done their work thoroughly.

The Temperance and Moral Reform Committee urged the pressing for local option in B. C., as well as several important amendments to the present licence law.

The Committee on Memorials urged several important changes to the discipline of the Church.

The final reading of the list of stations did not indicate many changes in the Conference for the present year.

The delegates returned to their homes with a sense of uplift and with a determination to make this year one of fuller consecration to the service of God, and of expectancy of the Divine blessing.

---

Rest is not quitting  
 The busy career;  
 Rest is the putting  
 Of self to the sphere.

'Tis the brook's motion,  
 Clear without strife,  
 Fleeing to ocean  
 After its life.

'Tis loving and serving  
 The Highest and Best;  
 'Tis onward, unswerving,  
 And that is true rest.

—Goethe.

## Papers on Public Health

(By A. P. Proctor, M. D.)

### *II. Alcoholism*

Following tuberculosis I must touch on the great question of alcoholism, a subject upon which I almost hesitate to speak because so great has been the injury to this question by the injudicious utterances of many in the name of temperance reform; and yet you cannot touch the question of the public health without being brought face to face with the curse of this disease.

Nothing next to tuberculosis is doing more to destroy and nothing at all to so demoralize our people. Alcoholism is said to be the cause of ten per cent. of all mortality, twenty per cent. of all disease, fifty per cent. of all idiocy, insanity, and pauperism, and from seventy-five to ninety per cent. of all criminality. These are facts, not fancies. If you doubt them go to the judiciary, your police authorities, your gaols, asylums, hospitals, and learn the facts first hand and you will realize, not only the truth of these figures but how conservative they are. Alcoholism stands out pre-eminently as the great cause of our national inefficiency. Can any man who contemplates these facts and realizes the terrible effects on the efficiency and fitness of the race and remains indifferent lay any claim to good citizenship? Do you realize what this question means to your own city and province?

In the year 1912 in the City of Vancouver there were three thousand nine hundred and sixty-nine arrests for drunkenness. How many arrests for other offences were the direct and indirect result of intoxicating liquors, I do not know, but I am prepared to say that the percentage was high. A few weeks ago the chief warden of the penitentiary at New Westminster stated that whenever a prisoner was admitted he is asked if he is an abstainer; whether or not he is a moderate drinker, or whether he drinks to excess. He further stated that he had no hesitation in saying that over seventy-five per cent. of the convicts owe their downfall to habitual intemperance. Listen to what Dr. Doherty, Superintendent of the Provincial Asylum at New Westminster, had to say in his annual report on the conduct of that institution for 1912: "Excessive indulgence in alcohol is reported as having been the exciting cause in 13.8 per cent. of the total number of admissions. There can be no question that alcohol is a potent exciting cause in a large percentage of cases particularly where any predisposition lurks, and there can be no question that the matter of properly handling the liquor traffic is to-day one of the greatest prob-



lems confronting the Canadian people." These conditions are of course not peculiar to our province.

Some months ago, when some statements I had made as to the results of this traffic in our city had been called in question I selected a few cases only from my own work which may be of interest here; I was called down to the railroad track one day to see a man, a young man at that, who had both his legs off as a result of being intoxicated, and who died three minutes before he reached the hospital. I was called to see another man, a sailor, who had his left leg ground to pieces as a result of lying on the tracks while intoxicated, and only a few months ago I amputated the right arm below the shoulder of a young carpenter who was run over while lying intoxicated. Some time ago a young man was brought into our hospital with both legs off, as a result of lying on the tracks while intoxicated. He lived only a short time, but long enough to tell this story. He had reached our city but a few days before, bringing with him his season's earnings, about \$125.00, and had gone to one of our hotels. He got drunk and the next thing he knew was when he was on the track with both legs off, and, needless to say, no money. Shortly after making this statement he died.

I asked the Medical Superintendent of the Vancouver General Hospital to give me some facts as to the present results of this traffic, and here they are, with the names, of course, unstated:

- A—Nov. 3, 1913—Acute alcoholism.
- B—Nov. 2, 1913—Alcoholism.
- C—Oct. 26, 1913—Alcoholism.
- D—Oct. 20, 1913—Delirium Tremens
- E—Oct. 18, 1913—Alcoholic Cerebral Degeneration (asylum)
- F—Oct. 10, 1913—Acute Alcoholism.
- G—Oct. 9, 1913—Delirium Tremens (college graduate).
- H—Oct. 9, 1913—Alcoholic Gastritis.
- I—Oct. 9, 1913—Alcoholism, injury to head resulting in concussion.

These cases were picked out at random.

Of the numerous cases admitted in September, the following are some of the more serious:

- A—Found on street. Acute alcoholism, later developing into delirium tremens. This followed by alcoholic insanity. Now in Westminster Mental Hospital.
- B—Died from alcoholism.
- C—Acute alcoholism. Died shortly after admission.
- D—Acute alcoholism. Scuffle in hotel. Fractured base of skull. Died seven hours later.

Are not these sufficient, painfully sufficient, facts that overwhelm us with a feeling that something almost akin to a national disaster is taking place in our midst?

Whatever other people may think, members of my profession know, that alcohol is a narcotic drug with all that that means in the matter of the creation of habit. Whatever may be considered the value of alcohol as a drug in the treatment of disease, medical opinion to-day is coming overwhelmingly to the belief that the healthy man or woman is better without alcohol. I am a total abstainer, because I believe in total abstinence and yet I am not foolish enough to believe that all those who do not see eye to eye with me may not be profoundly interested in this question, and I am of the opinion that one of the mistakes made by the average temperance reformer is to throw into a hostile camp all those who are not prepared to take an extreme position on this question. The majority of our people are not indifferent. I meet and talk with all sorts of people, many of whom are far from total abstainers, and I find them for the most part profoundly interested, and the support of these people could be obtained any time by the right man for sane measures. For the open bar, in the hands of men whose every interest it is to sell as much as possible, is horribly wrong. Surely it should not be difficult for an intelligent administrative body to devise some system under which, if men must have alcohol, they can have it under the best conditions of Government control, in which the question of personal profit to the dispenser is eliminated and where the quality of what they drink is guaranteed. Present conditions, under which alcohol is to-day sold, constituting what is confessedly one of the most dangerous businesses I know of, lend themselves not only to the degradation of the man who buys but also of the man who sells. I do not wish to be misunderstood, I believe absolutely that men and women are infinitely better without alcohol and I believe that some day the world will look back with amazement at our toleration of a traffic which meant so much ruin, degradation and human suffering. But I realize that the attainment of this will only be reached through years of education, and any attempt to achieve the goal suddenly would mean failure. At the same time I have sufficient faith in our people of to-day to believe that any government wise enough and big enough to deal with this problem along sane lines will get the support of the majority of our people.

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The blessedness of giving is not limited to cheques and bank-bills. There are gifts that far transcend these—gifts of patience, sympathy, thought and counsel, and these are gifts that the poorest can give.

—L. Whiting.

## Problems of Immigration

[By Principal Mackay]

### *VI.—Immigration and the Home*

It is a truism that the character of a nation is determined by its homes, but, like most other truisms, this is systematically forgotten.

Immigration into Canada and migration from the older to the newer parts of the country offer opportunities for making homes to thousands, who would otherwise be hampered all their lives by poverty and limited opportunities. Our boundless prairies and fertile mountain valleys offer opportunities for millions of happy homes and the business of our leaders in Church and State is to bring every force at the disposal of modern civilization to the encouragement and assistance of the home maker.

We have periodic outbursts against what is called the social evil, but the energy thus expended might better far be expended in producing the social good, i. e. : the home. The sex life is God-given and calls for the continuous companionship of men and women which if not provided in such pure and holy ways as association with sisters, wives and mothers in the home life secures, will wreak a terrible revenge in degradation and vice; and conditions in Canada do not as a rule conduce to the highest health in this regard.

The rapid exploitation of our great natural resources has thrown a good deal of wealth into the hands of a comparatively small part of our people. These have established a lavish standard of living which completely overshadows those whose income would have seemed ample in the older lands. Then, too, we are so wasteful in our methods and such a large proportion of our population lives on mere speculation, that the cost of living has reached abnormal heights in every item for which the home maker has to provide. Thus the establishment and maintenance of a home is a serious undertaking from which thousands of young men shrink. And the evil is exaggerated by the false ideals instilled into the minds of too many of the daughters of well-to-do families. Comfort and ease and what is called a good time are too often the purpose of life, for young men and young women alike.

The founding of a home is too often no longer looked upon as a splendid opportunity for toil and sacrifice and self-denial, made possible and glorified by loyal love, but it is looked upon as a chance for two young people to vie with their foolish elders in extravagant display and unlimited self-indulgence.

All this requires a large amount of money. The result is that young men who would make splendid husbands and fathers, fear to ask young women with these ideals, to share real homes where serious

work and sacrifice are required, but seek the companionship of women in ways that lead to degeneration and disaster. Then, too, side by side with them there are too many unmarried young women for a young country like Canada. These can never realize a complete life, through no fault of their own, but because of false social conditions and ideals, and the vast armies of men who are employed on construction work or in the mills and camps, are a real source of danger to the home life of Canada. Most of these are either single men, or men who have left their wives in Eastern Canada or some one of the older countries. Their camps are not human habitations but mere dens where they may eat or sleep. Without the refining influences of women and children and driven mad, almost, for lack of these influences, they fall an easy prey to the brothel and the low saloon which awaits them on every hand.

This tremendous waste of potential parentage is a menace to society and a crime against the future of our nation. The very elements which make for high character and fine achievement in home making become under these false conditions veritable demoniac possessions, driving their victims to disease and death and the poisoning of the whole stream of human life.

If the money now spent in drumming up almost any kind of human beings to be dumped into our body politic, in the vain hope of seeing a miracle wrought and good citizens evolved by accident out of such material in an atmosphere already vitiated by low social and political ideals; if this money were taken for the next ten years and the resources of our best statesmanship were applied to making it possible for practically every man and woman who has reached the age of twenty-five years to marry and found a home and rear a family, we would be perhaps as far ahead in numbers and certainly much farther ahead in the character of our institutions than we can be by pursuing the present policy.

The best immigrant we can have is a healthy baby, born in Canada, of Canadian parents. It grows naturally into the very warp and woof of our national life and instead of itself being a problem, as our adult immigrants are, it is ready to begin solving our problems as soon as it reaches adult years, or even before that time.

Another phase of immigration or rapid migration which has its bearing upon the home is the unsettlement of old beliefs and traditions which results from it. In older communities the ideals and traditions of each serve as a powerful moral motive to its citizens, which restrains them and impels to higher things. But when these associations are broken with and the individual or family comes to dwell in a new community where there are no traditions, this moral incentive is lost and much moral damage frequently results before the new associations and

new traditions have time to come into play. One of the biggest problems of church and state alike is to counteract this loss of old restraints by providing substitutes as soon as possible after the arrival of the immigrant or migrant in a given community.

One other phase of this very complex question must close this article, i. e., the dethronement of the parent in the immigrant homes. It is shown by statistics that there is actually less crime among adult immigrants to Canada than among native born adults, but that there is vastly more crime among the native born children of immigrant parents than among the children of native born parents.

One great reason for this is that children pick up the language of their adopted home very quickly, while adults find it exceedingly difficult to do so. With this goes an insight into the customs and ideals and tendencies of the community which older people are slow to acquire. The result is that the natural order as between parents and children so far as knowledge goes is reversed, and children lose respect for and obedience to their parents as a result. This leads to lawlessness with the resultant crime and the home loses its place in the affection, regard and respect of the future citizens of the nation.

This is one of the greatest perils of immigration and needs the joint intelligent action of the Church, the School and the State to counteract.

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## The Country's Lament

How eagerly I bide each holiday  
 That brings the lads and lassies home to me,  
 Who held them one by one upon my knee!  
 I cannot vie with cities in display,  
 I keep my house but in the plainest way,  
 But of my best most gladly would I give,  
 If my dear children, who afar do live,  
 With their plain mother would consent to stay.

I feel a parent's pride when they succeed,  
 And in my prayers I linger on each name;  
 But at my quiet tasks my heart doth bleed  
 What time a child of mine doth suffer blame;  
 I weep when wounded ones return to die,  
 And decorate the places where they lie.

—Alexander Louis Fraser.

## The Teacher a Factor of Empire

[By A. B. Jamieson]

[Note:—This article concerns the "Hands Across the Seas" movement—a "Movement of Empire and Education"—which, though only a few years in being, is winning the Empire-wide interest which it deserves. All who value British institutions recognize the use of intercommunion among the various countries of the Empire, and perhaps there is no department of life and work in which interchange is likely to be more widely and lastingly beneficial than in the teaching profession.]

During the last quarter of a century the question of imperialism has become a vital one. The thousands upon thousands of immigrants that are pouring into the British colonies from every country in Europe are bringing with them their own standards of living, their own ideals of government. Statesmen in all parts of the Empire have realized that special efforts must be made to inculcate and maintain British ideals, if the priceless heritage of the past is to be preserved to us and if we are to be saved from being merely young and prosperous communities satisfied that the lands in which we live are sufficient for us.

Britishers to-day are familiar with what has been accomplished for imperialism by such popular movements as the Victoria League, Daughters of the Empire, League of Empire and our own Canadian Clubs. The dream of Cecil Rhodes, whose name is synonymous with Empire Builder, has taken form in the great academic movement which bears his name. His keen mind saw what a powerful instrument for imperialism the higher educational institutions of the Motherland might become.

This educational and imperial movement has been rendered popular as well as academic in the founding of "The Hands Across the Seas" movement which recognizes that the future of the Empire rests in a very great degree in the hands of the public school teacher. Its founder, watching the actual process of nation-making in Canada, was impressed by the tremendous potentialities of the public school, the melting-pot of the nation, into which he saw poured crude and often hopeless looking material, some of it but lately rescued from serfdom—Norwegian, Swede, Dane, Icelandic, Galician, Italian, Russian and what not, but from its refining fires he saw emerge stalwart sons and daughters of Canada imbued with British ideals, proud and anxious to be called Canadians.

The teacher, on whose skill and wisdom depended the success of this fusing process, was a factor that had been practically ignored in the past, but must now be utilized to the utmost. Believing that travel, more than any other form of education, by stimulating broad-mindedness, gives clearer views of life, enriches the personality and fits one to become an inspiration to others, the founder of the "Hands

Across the Seas" movement set about making it possible for the rank and file of teachers to travel.

The United States through its public schools has built a great nation; ours is a greater task, through our schools to weld into one intelligent whole a world-wide Empire. "Where there is no vision the people perish" is especially true of the teacher in relation to his pupils, hence it must be through the teacher that the future citizen will receive his vision of empire, will become inspired by a knowledge of its grandeur with a passion for its traditions. It is the future citizen, too, who will ultimately be most widely benefited by whatever inspires and enlarges the teacher's vision. Where better could the teacher receive this needed inspiration than in the cradle of the British race, how better be made to realize himself a member of the great Empire family than by personal contact with its members in different lands?

From the first the "Hands Across the Seas" movement had its friends and its foes. Little Englanders and *little Canadians*—alas! that there should ever be a *little Canadian*—feared many things and saw little to be gained. But the names of the patrons show the calibre of the men who saw its possibilities and believed in its future. Lord Roberts gave his sympathy at once. Oxford professors and the Head Master of Eton gave tangible help and sympathy. Sir Gilbert Parker in speaking of the movement said, "In my opinion more real good will be done by the visit of ten teachers to the Motherland than of ten times that number of millionaires." The Heads of the Educational Departments of every province in Canada, with Newfoundland as well, have become its patrons. The Earl of Meath, another enthusiastic patron said of it, "Any movement having for its aim the honest desire to assist all efforts which tend to elevate the moral character of the British citizen, to make him realize his responsibilities, to strengthen his sense of duty and consequently to make him a living factor in the moral regeneration of the world, cannot fail to be of immense value to the teacher in his arduous, responsible, and often times thankless task."

The Earl of Meath in the above gave but a free translation of the avowed aims of the movement which are summarised as follows:—

I. To give an insight into the Educational systems of the British Empire.

II. To strengthen the imperial bonds by bringing the people of the Empire into closer touch with the Motherland and with one another, through the medium of the schoolroom.

III. To focus the attention of the Teacher on imperial interests, and on the duties, responsibilities and privileges of Empire Citizenship.

IV. To enlist a wider interest in the teaching profession and the all-important part it plays in the life of both the Nation and the Empire.

Canada is bound to feel the newer and broader spirit that will come into the profession as a result of the teacher's contact with the older civilizations. Its different provinces will understand and know each other better because of their teachers sojourning together in the Motherland. The teacher who does not read afield becomes narrow and the wider reading and study necessary as a preparation for travel will act as a healthful stimulus upon him.

The first result of the movement was an experiment which proved so satisfactory that a definite organization was at once decided upon. In June, 1910, a party of 163 teachers, 2 clergymen, an M. P., the Editor of the Canadian Magazine and the Honorary Organizer traveling by special train from Winnipeg to Montreal, sailed on the Allan Liner, *Virginian*, for Liverpool. Here they were met by friends of the new Empire movement, who made them feel at home at once, a special train conveyed them to London.

All kinds of entertainment were provided; titled ladies and great lords, eminent statesmen and literary men and women vied with each other in charming, kindly courtesy to the Canadian Teachers. Oxford, Cambridge and Eton welcomed and entertained them. They were received at Lambeth Palace and charmingly entertained there. Even the House of Commons became their hosts during a pleasant afternoon. Several cities tendered a civic welcome and luncheon. Lord and Lady Aberdeen received the party at the vice-regal palace in Dublin. The historic Warwick Castle received them as guests, and in two English cities, Carlisle and Barrow-in-Furnes, they were received with delightful cordiality into the homes of the people, where many warm and lasting friendships were begun.

All the great literary shrines were visited in company with literary men who knew and loved them. The Nation's great art galleries were visited under the guidance of art teachers who helped the novice to understand much that would otherwise have been unintelligible. England, Ireland, Scotland each showed some signal kindness peculiar to itself, till the Canadian teachers became so thoroughly British that after a fortnight on the Continent they felt that returning to London was coming home.

Since that time the movement has grown beyond the most sanguine hopes of its originator. In four years a thousand Canadian teachers have visited the Motherland, felt the thrill of its great past, touched hands with its great men, loved its cordial people and its mighty London and have returned to become Apostles of Empire. Last year for the first time in British history Royalty itself recognized the teaching profession by receiving the party.

The movement has developed along different lines. A system of exchange of teachers has been arranged between London and Can-



adian and other Colonial schools. This opens up a whole new world of possibilities to the teacher. Out of it has grown the need of a residence for Colonial teachers in London. In support of this project Educational boards and public-spirited citizens in Canada are contributing, welcoming the opportunity of being able to help in this practical way the cause of Imperialism.

## The Friendly Universe

[By Frederick M. Harris]

[Note—For itself the following article from the June number of the "North American Student" (New York) is well worthy of reproduction. No doubt it was in the press before there occurred the accident to the Empress of Ireland on the St. Lawrence at the end of May, but many of the thoughts of the writer may make all the stronger an appeal to others because of that catastrophe—so terrible from an earthward viewpoint.]

Cities, slow built through the years, have been destroyed by an earthquake in the twinkling of an eye. Careful schemes of mankind, the result of the combined effort of many vigorous and creative minds, are shattered suddenly by the stroke of misfortune or death. If deep down in men's hearts there was the firm belief that this universe was against us, no city would be reared by human hand and no scheme would be laid out by human mind.

From the days of old to these modern times the greatest among us have proclaimed a truth that finds ready acceptance in the hearts of the toilers struggling in the face alike of the great brute forces of nature and the subtler antagonisms of principalities and powers—the proclamation that the Power behind the universe is friendly to man in his search for the highest good and the most secure happiness. Through all the set-backs that scatter history with pitiful tragedy, the people go forward with the light of hope in their faces, confident that He who has made them will not leave them to perish.

But the weight of the task that must be achieved by our efforts has blinded many of us to the full understanding of the dependence of ourselves and our work upon the Figure that moves in the Unseen. And to those upon whom the heavy hand has not been laid there comes too often the feeling of security in their own hand-made successes. Thus there is lost from our consciousness the great fact that not one of us could live or work a day if it were not for the constant and anxious interest of the Father of Spirits who works and suffers with each struggling earthling.

A man once came to an inn in the mountains of Wales in the early afternoon. He bespoke his room for the night, and then, leaving his knapsack behind him, started out for a tramp over the rugged

hills. He had gone far, paying too little attention to his path, when suddenly a dense fog settled down upon him dark and cold, almost obscuring the stones at his feet. His efforts were first directed to an attempt to recall the steps he had made and the turns of the valley he had followed. Vainly for an hour he searched for a little brook he had crossed. Then wildly he struck across country in the hope that he would happen on some road. As the dim daylight began to fall, he was seized with the full horror of his position; and, on the top of a low knoll, his nerve failed him and he crouched down in despair. As he waited for he did not know what, there came through the fog the sound of a voice, carrying with that peculiar intensity due to the dense atmosphere: "Do-you-think-he-could-have-come-across-this-way?" Thrilling every nerve of the poor wanderer and starting the blood to every limb, the realization burst upon him that—someone was searching for him!

In this world we all are wandering about, trying only our own recollections and insight for our guidance, doubling back upon our tracks and passing again and again over the same ground, straining to pierce the mist about us with our own vision, all unaware that along the hills and in the valleys the angels of God are searching for us. And perhaps it is the man whose nerve is gone who through the night hears the voice that is calling him, and rises suddenly all a-tingle with the glorious suspicion that close to him is the Father seeking the lost.

Many a beaten soul has seemingly lost the fight when some kindly providence bearing the message of hope has come, and the lost one has answered the call and been led out into the road of joy and service. Perhaps it has been the friendly hand of a man or woman that has borne the message, perhaps it has been only a spoken word or a printed book—yes, and perhaps but a memory out of the nobler past; but it has been enough. There are others who have put forth their best with hope always in the eyes, who have achieved much for themselves and the world, who yet have felt that they have missed the thing they sought; and to such has sometimes come the thought that there must be means to achieve an end so obviously desirable; and this noble hypothesis has been the call to them that the Searcher is seeking too for such as they. And then those noble souls—of whom the world is so far from worthy—who, though weighted down by troubles and thwarted at every turn, have refused imperiously to tolerate the thought that they have been left alone; and these, like Childe Roland, have, dauntless, set the slug-horn to the lips and sounded a call to the God who *must* be there.

See how we are sought for in the loves of the home, the faith of friends, and in those silent hours when somehow or other we rise to our best selves! Is there no call to answer in the hymns of the Psalmists,

the compelling utterances of Isaiah, or the mere fact of the existence of Paul? Whence, think you, proceeds the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls"? It is our "estranged faces that miss the many-splendored thing."

Once the conviction that God is searching for us becomes fixed in the soul of men and women, many things in life will be changed. Then, indeed, we shall learn the simple lesson that, while it is a long and arduous task to raise a stranded vessel with jack-screws, the tide can come in and bear it up as easily, as silently. We shall learn that there are some tasks that we can do and some that we cannot do; and while our deepest anxiety will be to be good and faithful servants, we shall know how to commit to other Hands the larger undertakings that are beyond our powers. And over and above all shall we be warned against raising irresponsibly the Babels of our pride, lest by the confusion of our work we are taught the overwhelming truth that the Friend of *noble endeavor* is the Foe of *evil works*.

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## The Woman's Page

### *The Presbyterian Women's Social Service Council*

A highly successful sale of work, under the auspices of the Women's Social Service Council, was held in the schoolroom of the First Presbyterian Church on Tuesday afternoon, 9th June. There were booths devoted to fancy work (made by the girls resident in the Home), home cooking, flowers and candy; and afternoon tea was served at small tables. Solos were rendered by Miss Grace Salt and Miss Louise Hassell, as also piano selections by Miss Chalmers during the afternoon.

Mrs. Robert McNair presided over the fancy work stall, while the home cooking stall was in charge of Mrs. D. M. Mackay. The tea room, candy table, and flower stall were under the management of Mrs. Wm. McQueen, Mrs. J. S. Montgomery, and Mrs. W. B. McKechnie, respectively, and assistance in all the departments was given by the other members of the Council.

The supervision and maintenance of the Rescue Home calls for tactful and unflagging zeal, and we of the local congregations are deeply indebted to the members of the Council, who, under the presidency of Mrs. E. A. Henry, are consecrating their time and services to this most important field of the Church's work.

J. B. K., Secretary.

## LIFE'S ENRICHMENT

*A Notable Union in Women's Work*

It is possible to reside in a great cosmopolitan city for years and know little, if anything, of the many societies—religious, literary and social—that are doing so much for the regeneration, culture, and uplift of the community. But to live so impoverishes not only our own lives, but our family, church and national life.

The Annual Meeting of the Westminster Presbyterial Women's Foreign and Home Missionary societies was held in Mount Pleasant Church on June 18th. It was an epoch-making event, for the two societies were then amalgamated, and now the streams of their influence flow together into the mighty river of the Women's Missionary Society of the Presbyterian Church in Canada.

It was a remarkable gathering in many respects—for the members present—hundreds were there; for the able marshalling of the forces under the dual leadership of the presidents of both societies; for the efficiency of the officers, whose reports revealed much faithful service rendered in their respective departments, with very encouraging results; and for the able handling and quick dispatch of an immense amount of needful, but none the less taxing business detail. Wise judgment, gracious tact and generosity, the outcome of deep devotion—were again and again manifested by those who occupied difficult and responsible positions.

Very keen interest was taken in the new constitution, which was read and dealt with clause by clause—and when any difficult matter was being discussed a spirit of consideration and helpfulness prevailed.

The presentation of a banner for the best Mission Study Band of the year was won by Robertson Church. This is a new feature and may incite many congregations to adopt this very effective method of interesting their young people in missionary enterprise.

The ladies of Mount Pleasant congregation provided an excellent lunch for all present. It was greatly appreciated and contributed not a little to the success of the day's labors.

The devotional exercises at the beginning of the afternoon sederunt were conducted by four past presidents of the combined societies and it is remarkable that the past presidents for seventeen years were all at the meeting.

The Presbyterial Delegate to the General Assembly gave an interesting report of the women's meetings and functions she was privileged to attend. She quoted the following pregnant sentence from one of the addresses—"We shall never come to our own until all nations come to their own in Jesus Christ."

Dr. Pidgeon addressed the meeting and called attention anew to the three departments essential to the effective carrying out of the Great Commission—Home Evangelization, Foreign Evangelization, and "Social Service" work—to meet the religious needs of each community. Was it only a co-incidence that seated on the platform, behind Dr. Pidgeon, were Miss Stewart, representing the work carried on amongst the Chinese in our midst; Miss Pyke, home on furlough from China; and Miss White, nurse of the Social Service Home?

The hearts of many in the audience were thrilled as the officers of the new Society were one by one elected. The spirit of "The Servant of all" surely possessed that noble company of women, self effacement being manifested on the one hand and self-giving on the other. The retiring President of the Women's Home Missionary Society sounded a deep note, when in a few words, charged with emotion, she sought to convey the increased knowledge, abiding joy and rich experience that had come to her through such service.

Miss McGregor, of Toronto, Field Secretary, then addressed the meeting. She bore us aloft on swift wing and gave us a bird's-eye view of the work carried on in our Indian reserves, amongst the Ruthenians, in our hospitals, and—without any violent transition—made us see a prayer-room in one of our Orphanages in India from which the incense of prayer is ever ascending.

The Honan test of devotion to Christ—"How many souls have you been instrumental in bringing to Him?"—was flashed in upon our minds and hearts, and the spiritual birth amongst so many of the children there, was related in such a way as might move to envy. The rallying call to unite our forces and proclaim the Gospel to all Asiatics was compellingly sounded—"for was not Jesus Christ born into the family of Asiatics." The impassioned address closed with the story of the Countess, who, out of love for Christ, took a necklace of valuable jewels from her neck and cast them into the treasury, and who afterwards recognized them in the transformed lives of the children in our mission schools.

It was entirely fitting that before such a memorable meeting ended an opportunity was afforded all present of expressing anew their allegiance to Christ around His table. Dr. Pidgeon chose for his text—"The love of Christ constraineth us"; and as he dwelt upon the love that constrained to the uplifting of the fallen, to unity, and to sacrifice, it recalled another such service held within the historic walls of St. Giles Cathedral, Edinburgh, when a much greater company of women, representing the women of the two main divisions of the Presbyterian Church in Scotland, met and had communion together, in anticipation of union. On that occasion the venerable Dr. Whyte

and Dr. Wallace Williamson conducted the service, and something of the strength, significance and inspiration of that communion seemed to descend upon us in this Farthest West Province as we sang "I to the hills will lift mine eyes," and "O thou, my soul, bless God, the Lord."

Surely the spirit of every woman present was inspired to yet nobler issues as the result of the day's experience. With such a rich past of service associated with the uniting bodies individually, the "Women's Missionary Society" may well go forward with unfaltering faith that "the best is yet to be."

## In the Hour of Silence

### *Sanctuaries of the Soul*

In the primitive religions, places associated with great personalities or great events were set aside as holy places. As time went on and men resorted to these in their hours of need, they gathered about them memories and influences which were helpful or harmful, according as their original significance was good or ill. Thus it came about in the religion of Israel that many places and institutions came down through the centuries, leaving with them treasures of holy associations which served as vehicles for the best that Johova had revealed to His people. And while the religion of the Christ is at its heart direct fellowship between man and God through Him, yet that fellowship has been mediated to us through men and places and institutions which have become saturated with His spirit.

The new outlook on the universe which shows us that all things are holy because all are God indwelt has its own danger because so many feel they do not need sanctuaries in the midst of a world which is all a sanctuary. Yet in a world where love to all men is the ultimate goal, we find the meaning of that love in relation to some few individuals and in the sacred institution of the home.

So in the world where we recognize God in all things, we meet with Him in the most intimate relations in the institution He Himself has given us, the Christian Church, and we neglect it at our peril. To do so is to love the one agency which insisently presses on us the claims of the divine for affectionate fellowship on our part. And the Church has no fair field when its one great day, the Sabbath, is given over to secular things. So, too, with the simple institutions of the home, family prayer, devotion at meals, and reverent attention to the spiritual side of life. To neglect these is to lose one by one the avenues through which the soul finds God. When these are kept vital and

active, all the world is sacred for all speaks of God. But to neglect the Sabbath, the Church and family religion, is to blunt the soul's powers of apprehending God, and to make all life common and unclean.

*Prayer*

Oh Thou who fillest all things, and yet has made us so that we find Thee best in sanctuaries, hallowed by the passing of the years, keep us faithful to Thee, through them. Make our homes pure and beautiful temples where the very atmosphere brings us into tune with Thee. May our children find so much of Heaven in our homes that they may ever think of Heaven as home and live to be worthy of it. Make every habit which we form a beaten path leading our steps unerringly upward to heights irradiated by Thy spirit. Fill our churches with the glory of Thy presence that men may turn to them as a haven from the stress and the storms of life and finding Thee, be at peace. Be pleased to make us many sanctuaries along the way of life, that tarrying in them for a little we may be fitted to see Thee in all things, and ever live in Thee. Amen.

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## Around the Hall

### *A Memorable Banquet*

For some sessions the theological students of Westminster Hall have made a practice of entertaining the Faculty to dinner, and it may be said without qualification that the function as arranged for 1914 proved second to none and set a standard of excellence which succeeding years will do well to maintain.

From first to last the speeches made were happily varied, characteristically suggestive, and in every instance telling and impressive.

The whole proceedings suggested careful arrangement and forethought, and the students' executive, with President William Scott at its head, deserves hearty congratulations. The remarks of Mr. Scott himself as chairman at the banquet were happily pointed, and he and Mr. J. H. Maxwell on this occasion gave further evidence of oratorical capacity which need not be dependent for its effect on mere argument.

One of the outstanding news items of the evening concerned the Chairman. Principal Mackay, in the course of his speech—which must have been encouraging to the men of the session—expressed his and the Faculty's gratification that Westminster Hall was to have in Mr. Scott, President of the Council, the first volunteer for the Foreign

field. No doubt in these days when home and foreign missions are being recognized as in great measure one work, it is refreshing to find one of the foremost of our college men volunteering for abroad; but there are those who will agree with the remark made elsewhere to the effect that "Canada can ill afford to lose such men as Mr. Scott." Intellectually keen and of earnest spiritual outlook, Mr. Scott has already given evidence that he is likely to become one of the strong men in the Church, and probably there are those among his friends in College and out of it who would have preferred to see him take up work in the West.

Each of Professor Morton (visiting professor), Professor Pidgeon, and Professor Taylor uttered words of worth and weight; and Mrs. McNaughton, who represented the Ladies' Auxiliary, also spoke a few fitting words. Dr. Pidgeon emphasized the need of upholding the educational standard, while Dr. Taylor (whose departure friends of the College and College men must anticipate with genuine regret) gave what was perhaps the most impressive address of all inasmuch as he, though himself one of the most earnest of students, sought to impress unforgettably the importance of all preachers living a life of intimate fellowship with Jesus Christ.

Professor Morton's remarks on preaching were of special interest and his statement of a case known to him in which a minister had left a city charge that he might better fit himself for the work of preaching, was suggestive.

Taken altogether, the speeches of the members of the Faculty on this occasion formed one of the finest symposiums of intellectual and spiritual thought that could well be served in so few words.

Mr. Maxwell and Mr. A. McLean, as representing the students, were at once happy and brief in their remarks, and Mr. McLean's reference to the matron's untiring attention to the creature comforts of the men, was a word fitly spoken. His witty way of classing Miss Loudoun with "the other professors" amusingly expressed a truth which all who recognize the value of wholesome food and cheerful rooms as affecting health and hard work would readily endorse.

—D. A. C.

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"To be sure, College only puts the trimmings on, but if you've got a Christian business man, what's all *man* to begin with, they sure do put him in shape; an' I reckon the best ain't none too good for God. But, after all, it's mighty comfortin' for such old, uneducated sticks as me to know that 'tain't the trimmings the good Father looks at. Ye can't tell a preacher by the long words in his sermon, no more'n you can tell a church by the length of its steeple."—Harold Bell Wright.



## Church Life and Work

*Rev. H. R. Grant Called to Prince Rupert*

"The only man about whom there was no divided vote." "The man we have been waiting for." Such remarks have been made in connection with the call to Prince Rupert of Rev. Hugh R. Grant of St. Paul's Presbyterian Church, Vancouver. Prince Rupert's gain will be Vancouver's loss, and we wish we could have kept Mr. Grant in the more southern city.

On two occasions of late pigeons have made themselves at home inside St. John's Church during Sunday services. The present minister of the church is Rev. E. Leslie Pidgeon, and one morning when a lone pigeon went to the open window and brought its mate to the service the Psalm selection happened to be that containing the lines:

"Behold, the sparrow findeth out  
An house wherein to rest;  
The swallow also for herself  
Hath purchased a nest;  
Even thine own Altars. . . ."

### *Victoria Notes*

In Victoria recently (writes a correspondent) Principal Mackay officiated at the Anniversary Services in Knox Church, of which Rev. Mr. McCoy is minister. In the morning the subject was "The Importance of Using the Present," and in the evening "The Keystone of the Arch." Both sermons expounded the gospel of sacrifice and service.

On the Monday evening the anniversary social was held, and various denominations were represented by pastors and friends. Mr. McCoy has been ten and a half years with the congregation, the first five and a half being spent by him as their missionary. Five years ago the congregation became self-supporting, and a unanimous call was extended to Mr. McCoy. The relations of congregation and minister have been exceptionally happy and harmonious throughout.

St. Andrew's, Victoria, is opening a mission in Foul Bay district, and plans are now under way for a building.

St. Paul's is opening a Sunday School at Esquimalt.

St. Aidan's and Gordon Head have been separated, the former becoming a self-sustaining charge under the Rev. Mr. Kidd and the latter becoming a mission charge under Mr. Munro.

Erskine Church, which is the first mission church organized in Victoria for a number of years, is being ably cared for by the veteran Dr. Campbell under the direction of St. Andrew's.

The excavation for the new "First Church" has been completed. The building is to be one of the handsomest in the city and the members and officials are enthusiastically looking forward to worship and work in the new structure.

A new mission and a new church have been opened in the Gorge district under the care of First Church. This little church was built in four days and is a credit to the neighborhood.

First Church folk are making strong missionary efforts in these days and a unique gathering was held in the Church Hall recently under the auspices of the Y. P. S. C. E., when over 200 Chinese were entertained in song and speech and refreshment. It was the meeting of the East and the West for the first time in the city. The Christian white people had gone to visit the Chinese before, but never until this time had the Chinese visited the white people. The occasion was a notable and historic one.

### *The Anglican Synod of British Columbia*

Towards the middle of this month of June the Anglican Synod of British Columbia convened in St. Paul's Church, Vancouver. At the same date the "Pacific Coast Advertising Men's Association" was in session in the city, and to one interested in both of these very different phases of business, attendance at the respective meetings provided a curious contrast.

In these so different gatherings there was a common keenness shown by individual members in discussion and it must be said that if the "ad." men revealed zest and alertness in dealing with their subjects, the clergy of the Anglican Church were not behind in displaying equally active interest in the business of their diocese.

Several incidents lightened the serious discussions of the Synod, the main subjects of which included (1) the inevitable question of finance, and (2) the question as to the maintenance of two Halls in the British Columbia Anglican College.

As President, the Bishop of New Westminster is one of the most genial of men and attractive of personalities, and the compliment paid in ready reply to him by a legal member of the Synod when an inquiry as to photographing the synod was mentioned, was well merited. While the Bishop indicated his willingness to undergo the ordeal, a large number of the members cried "No!" in response to the question—Would they face the camera? Whereupon a learned judge smilingly exclaimed—"If we were all as good-looking as your lordship we should be ready!"

### *What's in a Name?*

Whatever attraction the phrase "Financial Agent" may have for real estate men in the West, it was made clear that the Anglican Synod believes there is something in a name, and prefers the phrase "Financial Secretary" in church work. Another advocate of laymen for finance work used the phrase "telling in laymen's language"—which reminded one of an injunction given the divinity students by a famous elocution teacher in Edinburgh (Dr. Moxey)—"For any sake talk like a man and not like a minister!"

There was also good point in the story of a clergyman who said that when a man refused to give money for foreign missions he (the clergyman) offered him some money, with the remark, "Our object is to give money to the heathen."

In connection with finance good reason was behind the remark of one member that "one of the dangers of setting a minimum is that people come to look on it as a maximum."

One of the most notable remarks concerning finance came from Bishop de Pencier himself, and was to the effect that because of changing conditions and the testing times, the ministry of the Church would have to consider more and more what they could do for the work in that way themselves.

In speaking to a motion bearing on the course to be adopted concerning appeals for money, one cleric caused an interruption of hearty laughter by suggesting—obviously without any thought of a double meaning in the phrase—the desirability of their getting "two fresh laymen" to undertake the work.

### *Two in One?*

The discussion on the continuance of separate Halls was probably the most stirring one on any subject at this Synod, and the difference of opinion revealed was very pronounced, though the large majority seemed to favor the course taken. Superficially, to the outsider, the question seems a pertinent one, and one which it would be thought difficult to answer—why should there be two separate Halls in the one College? But those who took a neutral attitude prior to hearing the subject debated on the floor of the Synod, with the arguments "pro and con" as presented by several speakers, followed by the speeches of the respective Hall Principals, must have felt that a fairly good case was made out for the maintenance of the present system of two separate Halls; and the Synod went on record as supporting that course by practically four to one.

## The Editor's Page

### *Our Rate and Renewals*

Our subscription rate remains one dollar a year in Canada and the United States. In answer to inquiries from Britain we may note that to the United Kingdom and other parts of the British Empire the charge should be reckoned 4s. 6d. per annum.

We take this opportunity of respectfully reminding subscribers that renewals are due on the month and year printed in brackets on the address slip of the covering envelope, and all subscriptions overdue more than three months may be entered at the rate of one dollar and a quarter. Also that unless we are notified to the contrary in writing the Magazine will continue to be sent to the address given with the first subscription. No name is taken off the subscription list unless we receive notification to that effect, with the payment to date of the subscription due.

The reporting to the publishing office by subscribers of a change of address, or their non-receipt of the Magazine any month, will be valued. Please remember that while we would rather a subscriber got two copies by mistake than that he missed one, our list is now not only very considerable, but the liability to mistakes is increased through the increase of the agencies concerned in the distribution.

### *This Magazine and Ministerial Support*

Our thanks are due to many Church people who have responded and returned through the mail the subscription form recently sent out. We believe that more and more will follow directly through the mail or other agencies.

To the ministers who have co-operated with us in connection with this work for our common ideal of service, and who have been so courteous as to report to us, we wish sincerely to say—"Thank you." We shall be gratified indeed if our publication, through their interest and agency, becomes more and more of service to the cause of the Church in the Farthest West and elsewhere.

One or two ministers, senior in years and experience, were so much interested in "this Magazine and missionary enterprise" that they wrote for more copies of the communication sent for distribution. Some of our busiest city ministers—men in charge of big congregations—not only readily endorsed or had endorsed a postscript to the general letter, but in one or two cases signed hundreds of the letters with their own hand.

We hope to take an increasing interest in social and literary questions, but so far as the life and work of the Church—and the Churches—are concerned, we wish them at no time to have a secondary place. We believe that our publication can best rise to its opportunity, not primarily on business or financial success but through the hearty, constant co-operation of churchmen and churchwomen awake to the power of the press, and especially to the journal whose pages are given to articles which bear upon progress in the threefold life—physical, mental and spiritual.

### *Clean Advertising*

June, 1914, has been memorable in Vancouver not only for the first big "Pageant" relative to civic life and local and provincial industries—which in some parts of Britain would be called a "demonstration"—but for the convention of "Ad." men of the United States as well as Canadian West, which convened for several days in Vancouver.

As was fitting the Pageant was given the fullest publicity, pictorially and descriptively in the newspapers. All students of social conditions will rejoice at such an evidence of general and particular interest in the industries of the city and province, and no doubt "Pageant Day in Vancouver" will become an annual occasion of "Advertising by Demonstration" to all worthy work and workers in the West.

So far as the "Ad." men's meetings are concerned, if such associations did no more than inaugurate or support such proceedings as were described by Attorney Evans of Portland, they would justify their existence. That gentleman gave a very enlightening address as to the progress made in tracing, attacking and extirpating all forms of "fake" advertising in a big city.

That there are many attempts at "fake" advertising, however, is really a testimony to the value of genuine advertising. In these modern days no product or business that is truly "worth while" can get along or gain its fullest success without publicity in print; and the management of the reputable press and progressive journals do well to be particular about the kind of advertising to which they give space.

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Men differ even more in their amounts of "will" than their amounts of "can"; and one's individual success or failure is established more by his own amount of "will" than his amount of "can." The practical and great consideration is not—How much can I do, but how much will I do of what I can?