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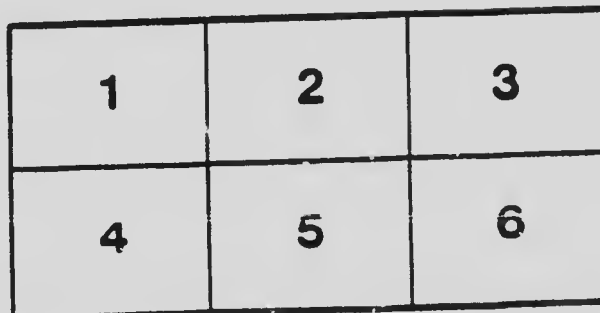
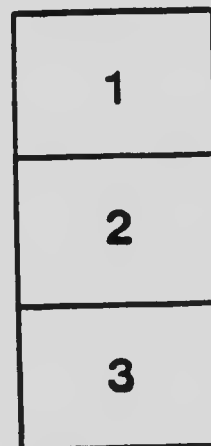
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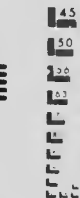
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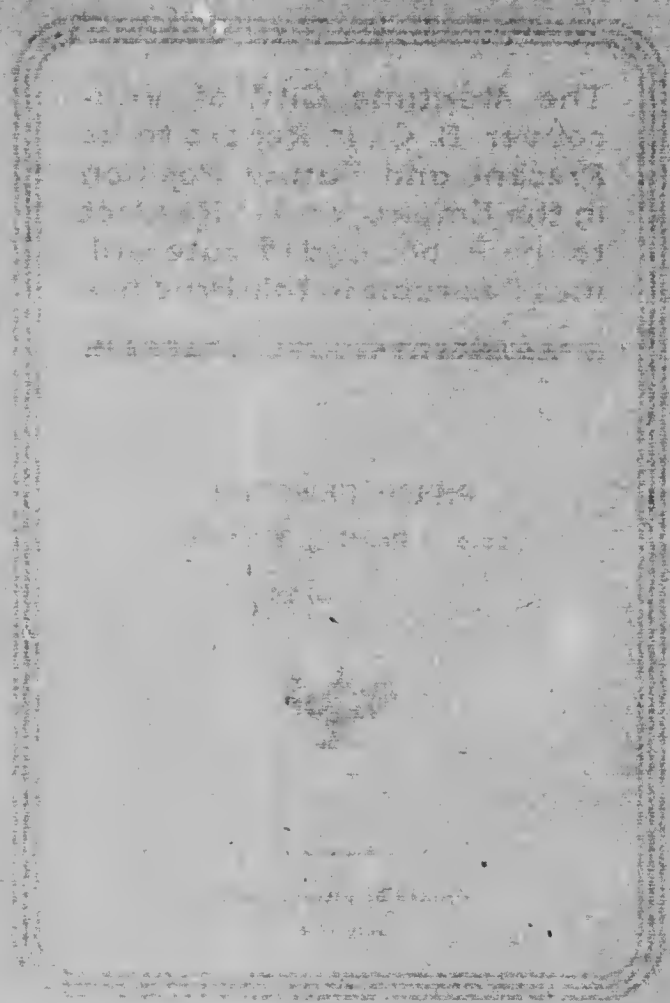
PHILIP FEWSTER

Late of Reading, England.



Printed at Victoria, B. C.

July 1906



THIS
INTRODUCTORY PAMPHLET

Is Respectfully Dedicated to
THE PRESENT AND FUTURE COUNCILS
OF VANCOUVER, B. C.

BY
PHILIP FEWSTER.

1408 Georgia Street.



It is the writer's intention to issue an approximate map of False Creek of his own drawing with the next Pamphlet, as an aid to all readers.

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INTRODUCTION.

Having lived at Vancouver, B.C., for twenty years, I have day by day arrived by careful study to the conclusion that soon there will have to be constructed a public home or homes for the aged and poor, and that it could not be out of place to pen a few lines on the subject, in the hope that my fellow citizens may be benefited by the personal experience I had gained while employed with similar institutions in the oldest civilized portions of the British Empire.

My experience was forced upon me by the circumstance that I was employed by the Poor-law Board which had their offices in London.

The comfort of the inmates (either of men or women) depended very much on the humaneness and mental ability of the chosen guardians.

After I had grown to manhood I was voted by the parishioners to sit with the already chosen Guardians in the district where I resided, and was appointed on the visiting committee.

This gave me a good opportunity of forming true and correct opinions regarding the several methods adopted in different Institutions and Counties.

While quite young I was employed at a salary to

collect funds of the ratepayers to maintain the system of workhouses which are established in the Mother Land. I shall not attempt to make any apology to my fellow citizens for my exertion of strength to write a few paragraphs; some of these are necessarily of a complaining nature, but some are the opposite. The Pamphlet is intended to be small, though in book form, and cheaply bound. If compiled in large book pattern, it would be looked upon by many as assumptive, and perhaps, taking too much on myself. But having been a constant observer of the way your governments have carried on the management of the public affairs in this province for the past twenty years, I am persuaded that I should not be readily blamed by any broad-minded fellow citizen, but if I refrained from writing or speaking that which I have heard and seen before I leave you, my best friends might condemn me. I therefore trust that this recent effort will not be hastily considered by men of any party, and I here and now beg them to bear in mind that I have always lived among them as "no partisan," either in politics or religion, but a worshipper of one God only.

But at the same time I am bound to admit that my education was not of that class where Degrees were conferred, but that would not have added one iota to my sagacity or mental ability. I write under no pressure or false name, but I have read many books to gain information, and those I have read I know were written by far wiser men

than I myself, and they are worthy of recommendation for all others to read. I have not been asked to write this Pamphlet by a single person, but an endeavor has often been made to hinder, and prevent, my writing at all. It has been begun and finished out of my own mind, and at my own expense, and if there can be any blame attached to any one, I am alone responsible. And in justice to my own behaviour in the matter, my motive—I believe—has been to do some good to my fellow creatures, and then to die while in harness. If I have written untrue "or true" things from false motives, I feel I should not only be censured but rigorously condemned. If of true things only, I should not be ashamed, for I must speak of things which have happened during my time, without fear or favor to any man, or party of men. To hurt any man's feelings is not my object, or wish, but an Historian must be faithful and truthful, and write of what has happened in conformity with fact, otherwise he will be execrated by the future children of all, as many of our immediate progenitors were in years gone by.

At the beginning of my career, as was usual at that time among second class people, I was carried to Dame schools, for them to practice on my intelligence, and of those practises my memory is excellent, and from these lowest class schools I was graduated to a large Blue-coat school in the next parish. At this seminary I and all the other boys were taught the essence of truth with a Birch. From this Blue-

coat School, by graduated rises, to other day schools, and at 10 years old, was sent to a Board school, and taken away at 14 to help on my father's farm on the Chiltern Hills. After one year with my father he took me to an academy at Reading for one year, which ended my education. It is well for me that I have a good memory, coupled with a fearful conscience, or there is no doubt I should have wilfully forgotten my bad behaviour and many wicked tricks while there, and that has tended to keep me in an humble condition of mind all my life. It can be clearly understood that I could not have been educated in the best of school doctrine, but of the common "lore" I did not need to be taught, for I caught it from the rest of my companions, and I had not grit enough to withstand such bad example, although my conscience often withstood me, which greatly helped me. You, my readers, who have gone through such experience, will, I know, sympathize with the writer. But I rejoice to speak of my father as a true and excellent man, who could administer the truth to me, because he was in the habit of speaking the truth himself, and that boldly, and he was in public offices all his life, and his neighbors and friends respected him, and his memory will never be forgotten by many.

And why should I apologise to my readers that my education has been sparse in the classics? But I beg all my readers to pardon the lack of fortitude which has often caused me to stumble in word and deed. My wretchedness was great through being led astray,

which has many times caused me to feel and say that this short life is not worth living. The fault and punishment was brought on by myself, and was often occasioned by the fear of men and the power of wealth. And should any one after me write on kindred subjects, let not those who write hesitate to speak the truth out boldly, in accordance with facts, without fearing the rich or favoring the poor, as they are both morally equal before the law of the land. And then, to spare the writer for not stating the truth would be a great weakness for any of my critics, and would possibly injure both themselves and their contemporaries, and altogether would do incalculable injury to the public generally, and as this vast province has to be utilized by our future children in a more sagacious and truthful way than by the present generation, and they will then find fault of us, and will be ashamed of us, inasmuch as we have worked from selfish motives, on account of the sensuous way we have performed our public and private acts, for we have signally failed and the future generations will rightly condemn us for our cruelty to them, and will be retroactive, and all of us are our own builders, and our works will follow us, and they, our successors, will look back with shame on us. But the kindnesses I have received from my friends while living in Vancouver are not few, although a stranger may print the Pamphlet, but that matters but little, since it is written to all. But I personally and severely condemn

the Press of Vancouver in that they have conspired amongst themselves in thwarting the public and keeping them from being supplied with the cleanest, up-to-date public opinion which should be available, which is the business of the Press to supply a free people, and therefore "The Press" belongs to us all as a free people, and for which right, that of free speech and a free press, our fathers fought and conquered. But the (so-called) free Press of Vancouver have offended their natural brethren, and none are so difficult to appease as brethren, and are deserving of forfeiting their birthright for such an offence as debauchery of the Press, which is corruption of the worst kind, there can be no forgiveness. Yet there is always a possibility of a sovereign people granting a "free pardon" to the most heinous offender, but to obtain this he or they must retire from so responsible a situation as the editorship of the people's newspapers, to that of a nominal office. In the same manner as an offence against the Crown and Commons of England. If but only committed once, they, the "Commons House," forces the offender to accept the nominal office of the Chiltern Hundreds, which is tantamount to perpetual exclusion from the House of Commons, for the offender has "assumed" to withstand the "Sovereign People" and their great "Charter," the "Constitution of the Empire," which cannot be overridden by flattery, either soothed or forgiven, as it is an offence against the "Common Law" of our realm. As with Esau and

Jacob, with their father, Isaac. Their birthright was for a length of time at stake. There can be no wonder, then, that it was a matter of life and death with them. How much less or more should an offence against our Constitution be to us, when millions upon millions of people's birthright is at stake, by the corruptable excesses of B. C. governments, and the naughtiness of the Press in British Columbia, for the latter have conspired together to deceive the people.

I often slunk past the poor people while they were at work, that I should not be seen, when collecting the rates. These were hard times for me, but I had to learn the lessons. But during this teaching time another severe lesson was being brought home to me, which was the utter falseness of being proud of money or of wealth, for while I had large sums in pocket, they had earned it by their strenuous labors, and I had often worked with them and talked with them, and knew they were better in principle and wiser than I, though I was much prouder than they. I must say that I began to look upon wealth from a correct and reasonable standpoint, and to admire the poor for their fortitude and courage in working all day long, often in the broiling sun at a small wage.

The scenes I witnessed at the Unions and in my own parish as well as in the neighboring parishes, was heartrending in the extreme. This was the chief cause of my realising the necessity for establishing homes for the poor and decrepid out here, in this, my adopted country.

I will now try to picture to my readers a Union Workhouse in the Mother Land. But first of all I congratulate the people of Victoria in having already built two, one for the aged men, and one for old ladies, both of whom I have visited, and the former several times. The management of both are excellent, and one thing only appears to be lacking, and that is a garden, which the inmates would much appreciate and enjoy, and they are worthy, for whom a good piece of land is laid and fenced, and should be reclaimed. That splendid piece of architecture near the city limits will help me with my picture, and I will gladly recommend it to the Council of Vancouver as a pattern one for us there. Of course we shall need a much larger piece of ground and many outbuildings. But there the Victoria building stands and is likely to remain as long as one is needed, for it is built upon a rock and cement.

I have said yours will aid me much with my picture, and as I have to depend entirely on my memory, I trust to be excused for the roughness of my description, but it can be altered by the architects out here to suit the altered circumstances, both in regard to size and material.

The terrible individual scenes I have witnessed in the Mother Land wherever my business took me, beggars description, and are special lessons by themselves, especially in London among the children. It seems to me that this is the reason why so many philanthropists have risen out of large cities,

that moneyed people have seen with their own eyes the mischief that money making does to the young, in preventing them from enjoying Nature's works in the green and beautiful country. True it is, that God made the country, if man made the towns, and the food we eat is all grown in the country.

The philanthropists all know they cannot take their accumulated wealth with them, therefore they set about distributing it while they live. Some buy landed estates, some build homes for the poor, some one thing, some another, and dedicate all such for the use of the poor for ever. Risen men understand this state of things much better than those who are born, as the adage runs, with a silver spoon in their mouths.

This class increase in numbers as the world increases in wealth; and well it is that it is so, or the rich would be unbearable. It is fitting that a memorial should be left of good deeds. Even the most selfish admire the plan, but seldom adopt it, but leave their questionable gains to be squandered by the profligate.

There is plenty of land out here that is not yet occupied for any useful purpose, which could be utilized for many worthy purposes, and would bring it into cultivation, and it has been ordained that when once sown and planted it always remains so, for it cannot wear out. It is not so with the works of men, for these work needs repairing constantly or it will lose its usefulness, and that without remedy. In other words,

"Have we not plenty of land in British Columbia for every good thing, either to use for cultivation, or to use for public advantages?" Immediately the land becomes cultivated there is an outlet at once found for the business man's energy, in supplying necessaries to the cultivators, and I will venture to chronicle this, that the most selfish and idle men would have a concealed pleasure "on the whole," because they would stand a further chance of reaping where they had not sown, and living in luxury from the labor of others, although they may have young bones quite equal to labor themselves. But many there are who hate work of any kind, and will not labor unless they are compelled, and have never found out how precious time is, until, perhaps, "too late."

To regard poverty a crime is an out-of-the way and false statement, and an outrage on the human species. It is wanton hypocrisy to dub poverty a crime, but there are sinister characters who look upon honest hardworking poverty stricken men or women, as such. Thieves and robbers, for instance, who cannot comprehend what truth means, for they were born and brought up to be liars from their birth, and were it not for this class, there would be no need for locks and keys. Then life would be worth living, short though it is.

I think and believe in establishing a working Home in this country would remove out of the way the greatest difficulty of the Old Age Pension problem, for it would scatter taxation for a pension fund into

fragments. The New Zealand governments have settled the question, because they handle the land, as belonging, in the first instance, to the people, and send representatives to handle it for them, and the land question is started from, and they (the government, administer it in behalf of the people, as the father of a large family should do with his children. The British Constitution recognizes this fact, consequently the British laws regard the land of the realm not as absolute property, but as something the people must have to live upon, and to be buried in. Therefore to live and cultivate it stands to reason, and it must be cultivated either as slaves or free men, and as to the former, the government long ago forbade her subjects keeping slaves, and the people have never regretted the measure.

But to return to the question of Old Age Pensions. To provide a fund in money for this scheme, is more sensational than real economy, and is not at all frugal, so long as the governments of the Empire have sections of the Public Domain remaining uncultivated and lying waste. Old age does not necessarily imply imbecility, but rather it means experience and farsightedness. Both qualities are an absolute necessity to be an expert agriculturist, and to this needs a long apprenticeship, with the best farmers, and these should receive the young immigrants.

A very large portion of the Empire should be set apart and reserved for her present King's aged sub-

jects, since he must have very great sympathy for those of them who have grown old during the time he has held the reins of power and guidance. Sympathy, yes—and for the women, too—both in regard to the rich and poor. These have grown old without their King's sanction, powerful though he is supposed to be. And our present Queen, also, sympathetic though we know she is, yet both, with all their sympathy, cannot stop for one moment of time any of their people from being stricken down with disease, even if unto death, which money cannot redeem from or stop, or the rich would purchase immunity from this dire catastrophe, for it has final results, and there are only a few who have not a great horror of the pain of it come in what form it may.

To stave off death is a "thing" for which all of us are striving. The general with his soldiers, the mother with her children, the king with his subjects, all are most anxious to live as long as possible, and strive to be as happy as we can while we have breath in our bodies. "All men think men mortal but themselves."

Old Age Pensions, Old Men's Homes, Old Ladies' Homes, Hospitals, Schools of Learning, etc., etc., all these institutions are after the same category of ideas—to stave off death, the "Inevitable."

The vastness of this Empire but few can realize. Then he or she must have travelled over it, and they will then begin to understand the absolute necessity

of something far greater than an earthly king's power or influence, to manage such an extensive realm, with its many languages and dialects. India, for instance, with its millions and multiplicity of dialects. Is it any wonder that the time is devoutly wished for when the earth shall be of one language again, and of one speech or tongue? Is it too much to hope for, "Under one rule again"? Nor are we true to our nation as a "Christian people" if we do not earnestly pray for this great event to come quickly. For instance, Christianity dictates that wonderful prayer, "Thy Kingdom come, and Thy will be done on this earth," etc., and does not exclude or discriminate in favor or against the smallest part of this small planet, but all the inhabitants on it share alike in the great benefits involved. This is the most unique and comprehensive prayer ever uttered, which commends itself to the most intelligent of men and women. This pattern prayer is counted the most luxurious, and is more frequently used than any other, everywhere upon this earth where Christianity is believed in, and is most honored everywhere among all the real teachers of the Gospel. The writer hesitates to say more, lest the backbiters should flourish.

But in regard to the word "Reverent," as so commonly used by the generality of the People. If any can teach me (the writer) different from the tenor of those Scriptures as "I understand them," then they, "the Professional" teachers, should be as willing to set me right, as I them, who am

"Only a Layman." On such an important and tangible a subject and I should be as ready to listen as they to teach me, for I am weak like other men. The greatest of men own up to this weakness. But instead of arguing the point myself I will refer the cavillers to the Encyclopedia Universal, which is the greatest work ever undertaken and written for the use of mankind in general, whether it be either a man or woman, be they ever so poor in this world's goods, yet having a correct knowledge of this unequalled work — the only one sanctioned by God Himself. The poorest of the poor can understand it, and his or her mind can lay hold of it, so that he or she can feed upon it with the greatest delight. It is pitiable to see this Holy "Word" taken such advantage of by educated men.

The writer has found many difficulties while compiling his Pamphlet, and in overcoming them is quite an effort. And lest he tire the reader, the space in the margin can be used for tracing down any particular thing he wishes to find, but he cannot expect to find an Encyclopedia of all events that have happened, or forget that the writer is fallible like himself, for the maker of us all is no respecter of persons. Therefore please to regard the writer in this light. If I live long enough, I may be induced to look back over each paragraph with the view of correcting any mistake, but the cost of printing; that's the question!

In cessation from my somewhat strenuous labors

while at Victoria, to cause time to pass pleasantly, I strolled into the Tourist quarters, and while there walked into a large inner room, where representative young men from the States were holding their periodical session as guests of Victoria City. Expecting to hear something of an educational character, I stayed till the end, and I was not disappointed. Nearly all the delegates were many years below the prime of life and spoke extemporaneously and fluently with an ease of manner, as if born with that native talent from the parent stock. The few who had reached their prime mostly read classical "papers" on subjects chosen by their committees. The paper read by the Victoria delegate suited me the best. "Hands across the Straits" pleased me greatly, because it enjoined us all to love each other as brethren as we were indeed brothers, and there is no reason on earth why we should any longer be separate, for commercially we are already one, and all in the room felt that we were one in heart. For we tried to quarrel, we could not, but were better friends after we tried than before. So should it ever be with these two Nationalities.

That meeting of friendship put me in mind of many a one I took a prominent share in while young in my native land. While the harvest was about it was the custom with the tenant farmers to provide plain meals in the field while it was being gathered, and to eat with the harvesters, which I am bound to say were the happiest days in my long life.

for we became familiar and loved each other strongly, and so strongly that some of us would have died for each other, and most of us were comparatively poor—some of us very poor. But that fact seemed to enhance the love we bore to each other. When there was no great haste in rising from our meals, the sages among the crowd would instruct the rest of us from their memory, by teaching the rest logic, which accounts in a great measure for their knowledge—of their being able to reason correctly and intelligently, which was of great benefit to me as a listener. But very few indeed of these reasoners could read, much less write, so that they depended entirely upon the dictation of their minds and memories, which were purity itself. In other words, those qualities were God given. I cannot but believe that we have living today in our Empire the purest minded of men, and they are among the poorest of the poor. "And they had not in that day scarcely where to lay their heads in the Old Lands. But their children are looking to come out here as immigrants, where the conditions could be made such that homes and homesteads could be found for every one of them for a thousand years to come. If so be the English Government would but take on themselves the management of their own immigrants as in former times they did, then we should get on better and much more satisfactorily. But they, the Mother Government, have neglected British Columbia and permitted it to run to waste so far as good government is concerned, as if

we were not their children. But we are their children, and we wish to remain so, and we are receiving an admixture of people with broader ideas and to know what is just and reasonable and what is just in this distant place, and we feel our dependent position, and shall be glad of their support and help. We are like sheep that have no shepherd, and we therefore beg them to send help to their forsaken children and let us not be torn to pieces any longer.

The aborigines feel their dependence on you (especially those who are mixed with our blood). They are all praying for your help, and together we pray most earnestly that you save us and our children out of the hands of the Robbing Class, who are collected here in large numbers and have accumulated much wealth by their sinister methods. Listen not to them. From the time we were first left by you, our fathers—we have been ruled—ruthlessly by a most ignorant class of inexperienced men, not governed, as free born citizens should be. Our object is to lay our minds and our forsaken position open before you, the British Government as we feel our dependence on you. And we belong to you, both we and our land, and our inmost desire is to be administered by your accumulated experience in managing this far-off colony. There is no desire or intention existing of being cut off from the Empire to which we belong.

But there are now more fair-minded, and, it is thought, men of broader ideas, to know what is right and of what is wrong, coming to live among us, who

will be quick and stern to alter this bad state of things, for such lavish goings-on cannot be tolerated, and the people are discontented, and the few who have set themselves up as Governors have become wealthy while professing to be the servants of the people. This makes their position the worse. The flagrancy of their acts of indiscretion is greatly against the public welfare, for they have greedily swallowed (as it were) the Public Domain without let or hindrance, and this they have been doing for many years past, and acted as though they had conquered it from the Indians themselves, and had not the brains to see that a reckoning day would surely come which would count against them. For the people they have been robbing are much stronger than they. If the reader seeks an analogy (or an example) I will refer him to *two* examples among many others which are clearly appropriate because of their promises and penalties. "The two are: 1st, the man who is a householder; and the 2nd, the King, who would take account of his servants." See for proof in any of your common Bibles and in the dictionary look for "talent." Both these are pertinent to the Victoria Legislature (as a whole) from their beginning to the present time.

The British Columbia Government was founded under good auspices, and most favorable hopes, and there was created for them as Lieutenant-Governor a brave man, one of their own choice, one well known to the natives of the place, whose memory all of us respect. The Province at large should have worn

a very different appearance to what it does today. The reports of Captain Cook, the first Admiralty Surveyor, who first planted the British flag on this island, and the report of Captain Vancouver, his predecessor, who gave his name to the island. Both of whose histories should be looked up. And they were truthful and sagacious servants of their masters, and these were the Government of Great Britain. Their combined reports would help the readers.

In looking back at the past history of our Empire, it will be found that Sir Robert Peel, W. E. Gladstone, and Benjamin Disraeli have a prominent part in its building up, and not long ago than the last century, and that all these men were born Conservatives, but as they advanced in years, though opposed to each other on many matters of state, they virtually became Liberals at the hustings, which accounts for their being honored by the poor, and they all had at heart the Reform of the Corn Laws and other reforms, and this was why the Conservatives as a whole did not agree with them. For the lowest class had, on account of those long standing and unreasonable laws, borne most terrible privations from actual want, and in many instances death. The writer has witnessed heartrending privation both in London and the Provinces. I well remember going with my father to the hustings at Nettiebed, where he was intimidated by his own landlord—which meant being turned out of his homestead, and

to be in secret and constant enmity with F's landlord and the high classes meant poverty, for they (the higher class) hung together as one man. I first saw and realized the bravery for conscience sake, of my father, who I felt was the only brave man there, to see the cowering manner and look of his brother farmers, impressed me very much with a feeling akin to pride. I looked up to him as a pastor and wise man, and was ready to help him fight his difficulties. I well remember the ostracism of my father. He had a large family of small children, and immigration could not be dwelt on on account of the expense, but better die than sacrifice your conscience and honour, that we felt, and I believe said on returning home. I remember tears flowing lest we, with the poor laborers, should quite starve. But our laborers, the strongest bodied were getting eight shillings a week, and the landlords walked over our fields with their friends and dogs, as if they were the lords of the soil absolutely, and all the rest of the people were their born slaves. But a better time was coming in Old England. True men, such as those mentioned, who had the courage of their convictions, rose up, telling the people of their right as free born. The Scotch nationality took a prominent part with us, for they were as poor and downtrodden as we, and the Irish nationality would have seized the opportunity if they could, but we had their moral support, and it was thought that saved the day. It should be remembered that the poor had no vote, but they used the

club or backword instead, and knew how to use them. But they were taught this science through the false state of society, the danger that existed in secret societies among the ruling class which taught subterfugery and all such artful tricks and secrets, were the teaching of the landlords from whom they were copied. The writer was born under a tenant farmer's roof, and was a tenant himself the best part of his life. I write that which I know and have seen, and worked at farming all my younger days, and endeavor to speak the truth, respecting the maladministration of the land by the respective governments, which writing I trust will do good after I have gone the way of all flesh. System, in all public matters of principle, is a quality of the mind, on which all governments should seek to manage the offices of the people. As to small Governments like the one in British Columbia, a responsible and living head is as good as impossible. out here for the temptations are too many and too great for an ordinary man to bear. There are but extremely few fit for such an office anywhere. Then these few should be trained men, and men, indeed, of the highest character, known for their uprightness, not men fond of money making, or the love of it. How can untrained men teach others the duties of life?

The arts of peace will be constantly increasing in numbers as long as the world exists, who could have thought of the power of steam until Watt (I think) fastened down the lid of his tea kettle, or the

power of electricity until "Edison" harnessed it. To use that subtle and powerful element will keep the ingenuity of men busy for many generations yet. Then there are the machinists, the carpenters, the shoemakers, the blacksmiths, the printers, the farmers, the shipbuilders. Time would fail me, and space hinder, to attempt to mention the numerous inventors which will eventually spring up as new men are born into the world since they were first introduced into the world. Our progenitors sowed fig leaves together to cover their nakedness. They were the first inventors. As to the last, most of the present generation do not expect to see or hear of them; the most of us will be buried and forgotten, but it seems to me the old are permitted to live because of their experience.

In looking back into the past history of our nation, strange and unreasonable have been the vicissitudes she has gone through. The poor working classes have been discriminated against in every shape and form. First of all they were conquered and then made slaves of without having sold themselves. Their lands were confiscated by their conquerors, who assumed the lordship over them, who built castles and towers to maintain their authority over those slaves, parcelled out the land to them by measure, each one according to his several ability, and put stewards over them, who saw that the estates were kept in good order. Thus it happened that England was noted for its good husbandry, and became a pattern, and its

forests were scientifically managed and pruned, and every acre of land was made to produce that for which it was best adapted. But the Government of the kingdom as a whole was vested in one Parliament, which the sovereigns appointed and assembled at their pleasure, and there the laws were made. From the mal-administration of those rulers our coveted Constitution sprang. Among all this good sense—strange to say—the poor were neglected and maltreated, and laws were made in Parliament which discriminated against those poor all the time, worse than the slaves of Egypt, for there they were fed to make them strong to labor, while in Great Britain the poor, when once poor, were kept poor by being discriminated against by the rich, so that they could not rise from that state of poverty to which they had been forced. I never hear of a case of a slave being allowed to purchase his freedom in England, in the same way as they purchased themselves in the States, but there, when once a slave, they were always slaves, but there came a time when Great Britain was conquered, and conquered by a foreigner (William the Conqueror), and then things soon altered for the better.

It had previously, and for a long time, been found out by thinking men that what the country had been suffering from was that the rich large estate holders were too much self interested to govern a free nation such as England, and that the Land Laws needed drastic reform, before the land could yield her full

strength. The attempt of the Executive only partially succeeded in redeeming it.

The want of judgment in the landlords, who are the ruling class, was their own selfishness and shortsightedness, loving themselves better than their neighbor, and their exorbitant love of rule and power, as they perceived that in the land they held "the reins" of power, as the land produced the daily bread of the people, and therefore they, the landlords, secreted themselves together to keep the poor as low down as possible, for they feared that their rising in society meant their falling, because the workers possessed the brain-power, and their understanding far exceeded the landlord class on account, or because they—the former—could not spare the time or money to debauch or pollute themselves, as the landlord class had done, and bad habits weaken the strength and power of the brain, and this pitiable state is the principal cause of the imbecility among that class today, for the intellect is of too delicate a texture to be tampered with, and cannot remain to be controlled by a debauchee, for it is a vital quality or spirit of the mind, and has no affinity with the body, but is simply lent to the body, and so long as the two agree to work together (thought virtually hostile), the two will remain together. For how can two walk together and work together except they are agreed. Therefore wealth cannot permanently unite this world of intelligent beings, wherefore those who are intelligent

must eventually rule. For darkness cannot rule the light. Therefore for this Province to be ruled by those who have never been taught, is ultra to common sense, and beyond all reason, and those who are in office are more to be pitied than censured. But make-believe friends can do ten times more mischief than open enemies, especially if they live among the people, who from necessity must stay among them, and vote themselves salaries out of the Public Treasury.

It is the intention to add an appendix to follow as an auxiliary to this Pamphlet.

But the best moral men will eventually be lifted to the front of society, and there they will remain, which in a great measure accounts for Great Britain's social position in the world today. The surface soil of the Realm will then be put in a permanent state. (See Domesday Book), with regard to the estates being left by will, and in regard to inheritance in families, Moses' law was copied in our Constitution in so far as they could be made available, the only difference being in regard to covenants and climate, then England is sea-girt, while Palestine is not. Moses had been instructed in regard to the shape of the boundaries which Palestine was eventually to take, and clearly defined at Mount Horeb, and reiterated over and over, so that he (Moses) there and then began by thrusting the then inhabitants back out of it, or compelling them to accept citizenship or be slain. These same conditions are being enacted today by Great

Britain in respect to her colonies. But the United Kingdom is sea-girt, and is therefore, in this respect only, different to Palestine, whose border can now plainly be traced. With regard to the Hereditary Law of England, the writer cannot pretend to particularize in so short a space, but as far as my acquaintance with the matter has gone, they are in the main just, but have appeared many times hard to him, in the cases where there have been large families, which has accounted for the mortgaging of a large number of estates, so that the father might secure something for the younger sons and daughters to live on.

But this westerly part of the province would have worn a far different look, had it remained in the hands of Downing street, but our national government could scarcely have had the progressive policy then as she has now. With regard to enlightening the world, and also with regard to immigration.

The British Government for generations past sent their sons to clear the way for them. But the petty governments which are professedly under her, are eating up the Public Domain wholesale, and (figuratively) wear a dishonest sinister look on their faces on account of it. The Government should send a commission and search out the facts and testify, and until they do this there will be no real peace. The writer himself and his family are immigrants and know this to be true. Many devoutly hope the natives will establish a clear case, and get their plea

rectified, and that quickly, for they have been shamefully treated in regard to their land. The little government (so called) here in British Columbia, are too much self-interested, and should not be allowed to hold the reins of power a moment longer. But this Province should be managed by Commissioners. People are being deluded and have been imposed on for many years past.

With regard to commerce; the young and unprejudiced head Government which are in office today, are beginning to understand better than ever that the British Empire will not be permitted to exist, unless she has a good, strong, and definite policy in regard to enlightening the minds of the people. This is understood by the most thoughtful; but like the Roman Empire, she will totter and crumble to pieces as Rome's citadel is being shaken now. They had not as they have now, the facilities for understanding the world's commercial systems, telegraphic wires had not been sufficiently laid for this; Neither had they the wireless, or the telephones, for commercial use as they now have.

Many strong and broad minded men have existed in the distant past, such for instance as King Alfred the Saxon, and King Canute the Dane. Their memories are kept alive in England by their works of art; these show the strenuous times they had gone through, especially the former, whose memory is held with rejoicing yearly at the present day. Space would fall short if I even attempted to begin to inform my read-

ers, but I would remind them of the numerous chronicles we have, and substantial libraries are being established wherever the English is spoken or likely to be spoken, and wherever our commerce penetrates, knowledge shall indeed cover the earth, and dense ignorance cannot much longer afflict and torment an enlightened people, which a Christian constitution like ours is bound, sooner or later, to eliminate, unless it be those who are altogether given over to debauchery and profligacy. But the masses of the peoples are becoming salted with the "pure salt" of Christianity, therefore the Trillians that will inhabit this planet will not be burnt up, nor can they be, because they will be salted with that "vital" salt which will preserve them.

Among the most intelligent men which we have been familiar with—we in these days call statesmen—I will mention only two, one of which I have often heard and seen. They are Sir Robert Peel and W. Gladstone, whose effigies many of us have often seen. Both of these men were Conservative in their younger days.

The greediness, voluptuousness, and jealousy incited by the land monopoly which has gone on in this province since the time autonomy was granted to the inhabitants, warrants my saying as much as I have done. But this westerly part of the Empire, at least, would have worn a far different look, had it remained in the hands of the executive at Downing street. But our National Government at that time could

scarcely have had that progressive spirit she has now; They had not the facilities then for understanding the wants of the people, or the commercials then in use in other nations. The sciences had not advanced sufficiently, such as telegraphy, electricity, and the wireless. These were only in their infancy then. The government had not the fleet as an alternative to fall back on, in putting her colonies in systematic order. In fact, they had ten times more trouble then than now. As an instance, "The Beaver," a little steamboat, was the first to visit these waters, which was fitted to carry cannon, and they were only "popguns."

With regard to commerce, this important question cannot be elaborated in this small Pamphlet. But my readers must think for themselves, as I do, for in this free country each individual is responsible how he or she votes at the hustings. Therefore it is a serious matter how you vote, and for whom you vote; do not be persuaded. I have a great abhorrence of secrets, so has the British Government, but they were obliged to sanction the secret vote on account of the wickedness of men (as a whole). Throughout a long life I have found the best standard to go by in all matters, is and ever was the Encyclopedia-Universal.

In writing a book, repetition is almost unavoidable, especially if the facilities are circumscribed, as mine are, and I have not a printing press of my own. However, I will do my best for the courteous reader. Though my ability may be questioned, I trust my honor will not be.

The great enterprise the British Empire has on hand is the conversion of the human race to Christianity, and she has made a deeply sealed contract with her Lord, who will oblige her to keep the contract. In the first place, she has adopted the Christian religions or principles, as the standard of her Constitution and her faith, by obeying which she will stand, but, if she disobeys, she will fall, like Rome.

The writer has already said that both Peel and Gladstone began their political life as Conservatives, but afterwards became the brightest of reformers, and their influence is doing an incalculable amount of good today in the whole of the world. See the numerous histories which can be had at your libraries. I will only sketch out a few words—as space is valuable. They were liberal-minded and had the ability to express themselves in public. This was their particular forte, and they had also the courage of their convictions.

Their combined strength lay, in that they were afraid of no man, and this is why they dominated both Houses of Parliament at that time, and the Lower House respected them, and their strength also lay in that they had the welfare of the people at heart who sent them there, not for what money there was in the job, but the work was congenial to their good natures, and they loved the work for the people's sake, and worked night and day for the emancipation of them and their land, from which land they grew their bread.

They both had been born out of the middle class,

in the Midland counties, and both were risen men in their different spheres, and had risen from the ranks at their trades. At those trades they were no novices. Peel began on borrowed capital and made a competence. He was a fabric maker, and worked at it himself. The other was a corn merchant at Liverpool, and distinguished himself in the House by his technical knowledge of trade and commerce, and by his knowledge of finance, and by understanding economic values in commercial matters, which was the cause of his being made Chancellor of the Exchequer, and worked hard, and his son Herbert followed him in that office. The elder must have been a true Christian, for he made time to preach the gospel to the "common" people, and wrote an excellent work on the founder of this new doctrine, "Exeomo." He was not a professional, but a mere layman, and was not ashamed of the gospel of his lord, and preached it by "living it" to the best of his ability according to the tenets therein, contained, of course, according to the light he had gained from them. But that great light was the rule of his life when in the House and when at home with his family at Hawarden. I have heard that his home was the pattern of economy, and that Mrs. Gladstone shone at entertaining visitors, from whom their house was hardly ever free, as they both had the faculty of making even a stranger feel at home. I have understood that it was plain and plenty at that house. It was believed that neither his wife nor he aspired to be renowned, or be wealthy, but

rather to do good while they lived. Neither did Mr. Gladstone desire to be made or created a lord or duke, or to be knighted, but he was a man of exceptional ability, and was great on account of that ability, and did not have to be thrust up with big titles. But they worked out special problems for their country's good, and they had India and many other colonies to manage, and worked strenuously for the colonies' own benefits. The States had then broken away from the Mother Country, which seemed to be a relief to both he and Peel, for at that time they, the States, were very turbulent, especially in regard to the slave trade. The smaller matters complained of were only pretexts for their boisterous behaviour. But education had no enticements for such people at that time. The writer means particularly the Southern States. It is very different now, for they are joining together in conventions, and in preaching the gospel throughout the world. They are correcting abuses everywhere around their coasts, and are joining together in state railways and post office systems. In fine, being of the same blood and of the same language, we cannot part away from each other if we would. And I am persuaded we do not desire such a thing. Have we not tied our children together by marriage? Therefore we are of one bone and of one flesh. We have been grafted together into one tree, and we hope to grow together for the benefit of the world, and the longer we remain together we shall

naturally improve the stock and qualities of fruit will improve, as our brother townsman was careful to teach us to do, at the Tourists' rooms on Saturday last. But inasmuch as we work against each other, we shall make rods for our own backs, let brotherly love continue. This does not mean that both nationalities need to use the same ledger to keep our money accounts, for in a large house there must of necessity be many ledgers to keep the accounts separate one from the other; and the grounds about this large empire or mansion, there must of necessity be many stewards, "some of them may be called factors." In Spain the managers of large estates are called Capitan or Capitas. To these the owners look, and to whom they are responsible for the cattle, sheep, etc. One more instance. The bees are a feeble folk, yet they make a head over themselves, which we, who are "gifted" with speech, call a Queen. It seems quite time for us fellow citizens to forgive each other their trespasses and return hand in hand to the common fold. Then to have a week of rejoicing over the whole Empire.

I beg again the readers to remember this, that this pamphlet has been written principally from memory, and that it seems quite impossible to avoid tautology, but what things I have repeated, or the things I have left out but intended to have said, will be reverted to in the next volume, a large part of which is lying in manuscript but not collated.

There are two principal objects why this Pamphlet was started. The first was the great need for a Permanent Council for our city, and the absolute need of a retiring place "or home," in connection with the city, where the aged and infirm may rest in peace from their labors, with little or no expense to their fellow citizens..

These foregoing subjects the writer feels could have been explained far better by many others, but if I have done my best I can do no more, but I am willing to rectify any egregious mistakes in my next Pamphlet.

Remaining, gentlemen,

Your obedient servant,

PHILIP FEWSTER.

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Copies can be had at the principal places in the Province, and other cities and towns elsewhere.

THE END.

