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All responsible for the production of this Magazine regret that owing to re-adjustment of business and other arrangements, we are somewhat late in getting our January number to press.

As the year advances, our endeavour shall be to get the Magazine to subscribers more and more early in the month the date of which the Magazine bears.

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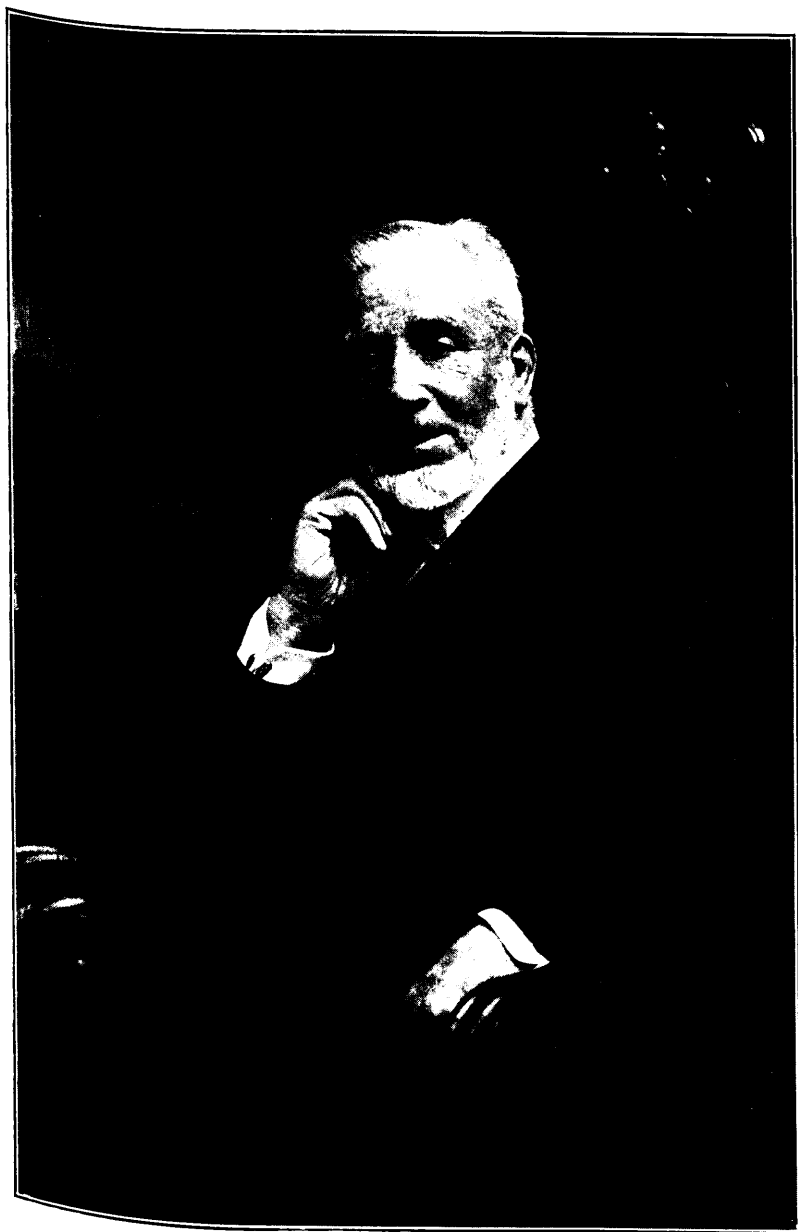
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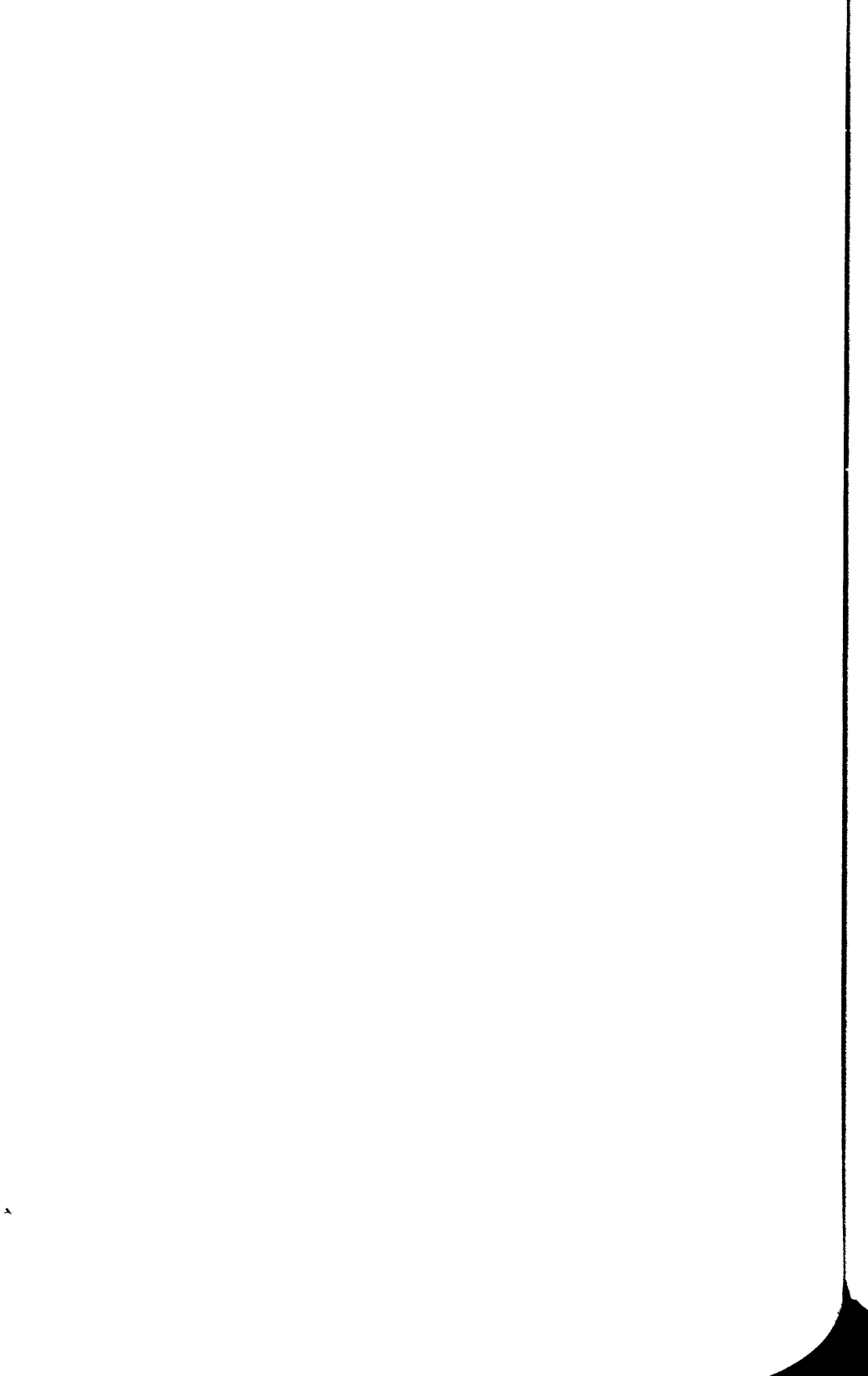
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*The management of this magazine have pleasure in announcing that they have arranged with Captain J. J. Logan to contribute to our pages a series of articles. Captain and Mrs. Logan, in the course of recent extensive travels, visited the earliest established missions in the New Hebrides, and their impressions of the conditions there are sure to be of interest. The articles will be illustrated, and we hope to have the first one in our February number.*



**REV. PETER WRIGHT, D.D.**  
Minister of Kitsilano Presbyterian Church, Vancouver, B. C.



## MINISTERIAL MINIATURE

Rev. Peter Wright, D.D. of Kitsilano, Vancouver

## THE MAN AND HIS MESSAGE

*By D. A. Chalmers*

In beginning a series of articles on the Ministers of the West, the first difficulty that presents itself to the writer is not whom to write about, but whom to select from among men well worthy of place in our pages. And if that observation is true of British Columbia itself, it is still more pertinent when we consider our wider field, including the neighboring provinces that lean westward, and naturally look toward British Columbia in general, and Vancouver city in particular, as their outlets to the ocean and the greater world beyond.

Yet, with all our wealth of choice, not only in the West, but in our home centre of Vancouver city itself, we have had no trying task in choosing the subject of our first sketch, for we are not to be actuated by any inferior consideration as to whether a minister's position may fairly be termed "an east-windy, west-endy" kind of place. Rather, we shall ask,—Is he a man, not of sound and self-assertion, but a man with a mission in life, and a message to men? Does he, whatever his type and his method of exposition, proclaim the living, loving truth of the grand old Gospel of grace? Not, are the "pillars" of that church men of "pride or poverty,"—purse-proud poor, or poor pride-full? But rather,—Is it a Church standing for Service, Soundness, and the sane, soul-satisfying Christianity of Christ?

So far as these things can be ascertained by repeated opportunities of hearing a man, and by the verifying of facts and figures as to the past progress and present living work of the congregation, the writer of these articles hopes he may find this part of his work as congenial in future cases as it has proved to be for the opening sketch of the series.

"Fatherly" is the first and most fitting word that comes to one in contemplating the personality of Dr. Wright. Apparently his years are not short of the three score and ten, but age has not dim-

inished his intellectual vigor, or weakened his pastoral power of appeal. Rather in listening to him, we are reminded that in the realm of the intellectual and the spiritual, men often ripen late, and reach richest maturity and most attractive mellowness when the physical frame has had all, or nearly all the length of days spoken of as "the allotted span." The strong, fresh face and well-set head are the more handsome in these senior years for their wealth of silver hair; but there is no need for one to be a physiognomist to surmise that there is independence and force in this character, and possibly a natural tendency to be impatient of avoidable hindrances and interruptions when the mind has been set on following a course, or attaining a certain end.

The first impression given of Dr. Wright as a preacher is one relative to his absolute lack of conventionality. Here is no man "with arts (or starts) theatric practised at the glass," or one who has fallen into a hopeless habit of gesticulating inaptly, or who occasionally raises his voice in "sound and fury." Here is a man who speaks from the pulpit much as he speaks in the homes of the people and to the man in the street—plainly and unaffectedly. That he has a wealth of vocabulary is soon obvious, and, as becomes a man dealing with the sacred theme, good dictionary English is sufficient for his purpose. His style appeals and impresses by its very naturalness. It has been well said that to move others one must himself be moved, and the wide range of the reverend doctor's long experience, can be readily gleaned when one has heard him preaching a few times. A quiet humour is not out of place as he reveals it in the pulpit; still less so is the love of God's handiwork in nature revealed in some of Dr. Wright's descriptions; while his acquaintance with the pathos and tragedy of life, is finely shown in many of his illustrations, which, like sub-titles in a press column, or windows in a building, give light to the whole structure.

To those who seek in a minister's prayers, utterance for their own heart-life,—to those indeed whose aspirations after higher life are strong, and whose spiritual perceptions are quickened, worshipping in the church of which Dr. Wright is pastor, will inevitably have a life-affecting influence for good. To those souls who are ever keen on the God-ward quest, no part of the service tests a man more than his expressions in prayer. It may be that anyone who has learned "the trick of words" may mislead in this as in other things,



but in order to touch and carry with one the heart of the human hearer in appeal in public to the Divine, the voice must ring true, and reveal that the heart, not less than the intellect, is seeking to be in tune with the Infinite. Paternal in years and experience compared with many in the congregation, Dr. Wright, in his pulpit prayers, brings before us the ideal in exercise,—himself the child speaking to the Eternal Father.

The "message" of the subject of our sketch is no "new theology," but still less is it one that takes no cognisance of the trend of the times. As is always true where there is any character worth speaking of, Dr. Wright's message is coloured by its passing through the crucible of his own strong personality; and it is one of evangelical fervour, becomingly jeweled with literary and poetic beauties that emphasise and strengthen, but never quite overshadow the purpose and the point of all his preaching,—to reveal the Christ of the Gospels and His Message and Mission to men. It may be true, as some have hinted, that the reverend doctor is apt to turn his thoughts rather more to the Beyond than seems fitting to those on the ascending side of life's pathway; but some allowance should be made for one who is, in more than a metaphorical sense, on the verge of "Beulah's land."

After all, too, it is a fair question whether, in christian concerns, we should not give more thought to that very theme; for, if we have any belief in the Christian Faith at all, this life is only important in so far as it fits us for the fuller life of higher love and more helpful service beyond this transient testing time, and in closer contact with the Alone-Enduring. Here is a sentence culled almost at random, by the writer, from shorthand notes of a recent appeal from the pulpit by Dr. Wright. In recommending a more earnest study of the Bible, he made clear that he would not discourage a study of other books of worth; then he said:—

"Oh, I very well believe that if thousands of men and women who are spending their time reading trashy stuff would just take for their study, Moses, Isaiah and Paul and James and Peter and the rest, they would soon grow stronger in mind—have far stronger mental faculties, not to speak of the spiritual improvement that is sure to result."

Though now the aged pastor, as he himself so readily recognises, is within hearing distance of the Call to "cross the river,"

Dr. Wright might have been heard on the last Sunday of the year, sounding, like a veteran general at the head of his regiment, the battle cry of "Forward!" "Forward in Christian work,—in the home; in the congregation; in the world around us." Then each of these departments gave him occasion to treat of the subject in his characteristic way: "In the home," he added—

That spot on earth supremely blest,  
A dearer, sweeter spot than all the rest!

"God has created no grander picture in His world than that of the ideal Christian wife and mother, who rules in her home, and gives to the place of her abode her own quiet, soothing spirit. What she is in the depths of her being will soon appear,—in time at least it will appear in the place where she dwells, and in the faces of those children who look up to her."

Nor was the doctor timid about referring to the other type—"the gad-about mother, the atmosphere of whose home was one of restlessness, etc." In dealing with the subject of Mother-love, the Dr. found occasion to introduce a beautiful and telling parable, the source of which he acknowledged. It will bear repetition here: it was to this effect:—A heavenly visitant sought to take the sweetest treasure on earth up to the abode of the blessed as a memento, and first selected some beautiful flowers; next from among beautiful things he selected the smile of a little child, and in the third place he was attracted by Mother-love. When he reached heaven's gate he found the flowers had faded, and the baby's smile had also died away; but the Mother-love was as sweet and fresh and fragrant as ever. And so the angel called his comrades and said: "Here is the one thing that can retain its fragrance from earth to heaven." "O, Mothers, Queens of the hearth, go forward with your sweet sway over your earthly children, and there is no queen on an earthly throne who will have a richer reward than you will ever have!"

Too often and too readily do men ignore and belittle men and things for little reason other than that they are near and known, and no exception is made of preachers; but such language as that quoted may well remind those of his hearers who have ears and minds attuned, of Ruskin's lecture on "Queens' Gardens," and the closing appeal therein.

Again, on a recent Sunday, the following words from the lips

of the doctor were noted with "the winged art":—

"O give not up your father's faith, give not up your mother's faith, which, when reduced to its simplest elements it just this: I AM SINFUL, AND CHRIST DIED FOR SINNERS. Cling to that, live by that, and it will stand by you in the dying hour. It will carry you through the flood, through the Night, to the shore that is unwet with tears, to that blessed atmosphere from which drops down no sorrow!"

Such passages recall another great preacher, eminent in church life and work in Edinburgh, Rev. Principal Whyte, between whom and Dr. Wright of Kitsilano, Vancouver, there is more in common than phrase and fervour and evangelical spirit.

Here is another quotation from a "message" of Dr. Wright's, given in his own home-like and therefore—to the hearers—the more heart-felt language:—

Whatever else you do, friends, sing anyway; prayer is needful, but one day prayer will die; preaching is needful, but there will be no preaching in heaven, there will be no need for it there; but singing will go on forever and ever."

While the Dr.'s plea was not for professional singing or the correctness that comes from vocal training merely, it is interesting to note that the service of song is well supported at Kitsilano church, and that heart-reaching solos,—usually old yet ever new favorites, like "Rock of Ages" and "Abide with me," are sung expressively and impressively during the services.

What Dr. Wright said or suggested in his closing address for the year in reference to a "Forward" movement in the congregational life, may be inferred from what has been done in the past, and it may be in place to make a brief note of that here. It should be recorded at the outset, in that connection, that, influenced, no doubt, by the evangelical note of the pastor's preaching, there has been created in Kitsilano church a strong missionary spirit among the members; and most people interested in Christian work know that the best reasoning supports the theory that practical missionary interests form the best indication of a church's healthful life. The "Brotherhood" body identified with Kitsilano church is itself responsible for beginning a missionary movement which has resulted in the congregation, as a whole, contributing to assignments of no less than four Home-mission appointments, apart from ordinary con-

tributions to the missionary projects of the Church generally; and we have gathered, without the slightest hint or suggestion from Dr. Wright himself (and it is mentioned, on the writer's own initiative, without his knowledge or permission), that the doctor has been showing a practical Christian spirit himself by giving (though he is no man of private means) the amount of one Home-missionary assignment from his salary.

In other ways the subject of our sketch is well worthy of a leading place in our pages. By his forethought and foresight the present location was obtained for Kitsilano church,—though only the schoolhouse has yet been built and is doing duty for the services meantime—and it is already promising to be a very valuable site.

An article might be written of Dr. Wright's previous charges and experiences, but "the world which credits what is done" and "is cold to all that might have been," is even more interested in what is being done; everything is wanted fresh and up-to-date in what concerns the pulpit no less than the press. The fact need simply be mentioned that he got his D.D. degree from the Montreal College, where he taught for four years, and after he had done notable and arduous organization work in connection with the Church's projects generally, reports of which were submitted by him to the Assembly and gratefully approved.

It is worth while noting that Kitsilano church is "up-to-date" and very much so, in that, though it has been organized only something over three years, it has from the very start, not only been entirely responsible for its pastor's salary, but has made progress which is more than remarkable. The facts and figures concerning this Charge will indeed compare favourably with any of the more centrally situated churches of the city, and speak eloquently for minister, session, managers and members alike. A church that can show on its yearly balance sheet an apparent surplus of \$28,000, after three years' existence gives evidence of healthy, practical Christianity.

Kitsilano church was begun with a membership of 35, little over three years ago, and the number was little more when Dr. Wright became pastor. Progress has been steady since that time, and there are now on the roll something like 450 members. From the pastoral point of view the Kitsilano charge indeed seems to be

the crowning piece of work of Dr. Peter Wright's long and useful life. It is well to note, however, that he has done not a little of the rough "spade-work," too, in his time; and in that connection we may get him to give us an article on his experiences for our pages some month.

But meantime we are mainly concerned with the present, and though the Dr.'s present must be associated with the past on which it is built, it is also somewhat related to an other-worldly future. While we hope that there are yet at least a few years of successful personal service before him, he would, we believe, be the last to wish us to ignore that he is now merging on that stage pleasantly pictured by the poet of "The Seasons," when:

. . . . "Evening comes at length, serene and mild,  
When, after the long vernal day of life,  
Enamoured more, as more remembrance swells,  
With many a proof of recollected love,"—

he may fairly contemplate more than others of younger years, the time when he shall pass to—

"Scenes where love and bliss immortal reign."

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## OURSELVES AND OTHERS—THE JAPANESE

*By Eleanor F. Haworth, M.A.*

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That nations have a destiny is written large on the face of history. Happy the nation, twice happy the people who have the vision and with it the power to interpret to the world and mould that vision into fact.

No more are nations the playthings of kings. They are ceasing to be the tools of diplomats, the weapons of greed and intrigue, the varying bits of colored glass in a kaleidoscopic world. In this present age with distance eliminated by our steam and electrical devices, we are gradually being convinced that each nation has its part assigned to it as a member of a great world-family, and not as a foe or a rival to the rest.

The destiny of this new world of ours, standing between the civilizations of the *East* and the *West*, is to fulfil Paul's vision of the solidarity of the human race. This western continent is the melting pot of the nations. Here shall be evolved to the full the brotherhood of man and the fatherhood of God if we rise to our opportunity.

To a practical mind there must be proof that there is a basis of sameness in the races of the world before that mind will allow itself the enthusiasm of such a belief. In the face of the great problems and mighty difficulties that arise from the coming of alien peoples to our shores, this belief must be built up and strengthened in the minds of the followers of Christ until it changes into an uncontrollable love for human beings as such, and as the children of the same God and not as members of this or that nation to be hated and feared.

The first step is perhaps the most difficult—the getting acquainted with the alien; but the effort to put ourselves in his place, to see ourselves as he sees us, to enter into his inner life, will result in enlarging our vision, in broadening our sympathies, in lifting us a step nearer our ideal, and making us fishers of men.

Some of the traits common to all races are an inherent sense of justice and of fair play, religious aspiration, the feeling for truth. These may be perverted or lost to sight under heaped-up conventions and strange workings-out of diverse influences of civilization, but at bottom there are in every nation observed by students of historical and social conditions these fundamental concepts.

In ages past, the great human family spread abroad east and west, north and south, and isolated themselves more or less, thus differentiating into the so-called races. Our ancestors thought of these other peoples as entirely alien, and we have inherited a prejudice hard to outgrow, as shown in our use of the phrases "the color line" and the "yellow peril."

In the great middle age, Paul stood forth the interpreter of the Creator's view of mankind as one great family equally loved and cared for. And now the fulness of time has come for the realization of this vision. We of the western world can not escape our destiny. All kinds and conditions of men are seeking homes among us. Especially on this Pacific slope are we destined to have

a large and difficult portion of this great work of unifying the aims and interests of God's family of nations.

China, Japan, India are with us to-day as well as representatives of most European countries. We can not keep them away if we would, and we need them as they need us. They have a message for us if we unstop our ears to hear, and we have a message for them that can only be effective when we break down the adamantine walls of prejudice.

Having spent a number of years in Japan, an alien in a foreign land, it is given to me to appreciate the feelings of the aliens here upon our shores. At first the Japanese seemed to be of an entirely different world, but gradually as the strange customs and habits lost their uniqueness and became the common-places of life, we also lost the feeling of strangeness of race, and we found that in all that makes up life we were at one, having the same needs, the same emotions, the same desires, the same spiritual aspirations.

When a well-known American newspaper man was asked on his return from the Japanese campaign in Manchuria what he thought of the Japanese, he said unqualifiedly: "They are the greatest people on the face of the earth." This man had seen much of other peoples and was a competent judge. The qualities of the Japanese on which he based this assertion are apparent to students of racial traits, though not every one would be as outspoken, and many might modify the above statement into "one of the greatest, etc." But Japan has suffered from an unwise adulation as well as an unjust depreciation. A Tafcadio Herne, who works out so alluring but so false an impression of the Japanese and their environment, a Pierre Loti, who charms us with Oriental life as seen through the haze of his own imaginings, has done Japan as much harm as a merchant from England who said to me one day: "If I had fifty thousand to invest in Japan I would take it and throw it into the sea from the end of Kobe wharf." And some of the advisers in various departments of industry who have lost their positions when trained native supervisors were possible, returning to their homes disappointed though fully paid as per contract, have not hesitated to say the most galling things and half truths that injure sometimes more than downright lies. A Sir Edwin Arnold sees a fairy-like life and writes: "They have the nature rather of birds or butterflies than of ordinary human beings," while a

traveller who spent several weeks studying the Japanese at first hand (in the ports, mind you), makes up her mind that there never was so immoral or so unreliable a people as the Japanese. Dr. Sidney L. Gulick, in his admirable book, "Evolution of the Japanese," contends that the characteristics peculiar to them as a people are social and not racial. As an eminent authority on sociological theories he writes with much weight and convincingly. Kipling's theory that the East and West can never meet receives quite an upsetting by the proof of actual "Occidentalization."

Japan has taken on our civilization, and not as a mere viceroy, but founded on bases of stability and enlightenment. When in private conversation I have said this, doubt has sometimes been expressed. The proof lies in the fact that our governments have withdrawn all extra territoriality claims and Anglo-Saxons live under Japanese laws while in Japan. When we first went there this was not so.

It is a wonderful history Japan has been making these fifty years past. To have compressed in so short a space of time the changing of a feudal system to one of twentieth century enlightenment so that men now living remember clearly the incidents of the Perry expedition, explains the use of the words "a miracle of history" which is so often applied to Japan. It is like looking at the wonderful succession of views in a good moving picture film.

Back of all this successful change stand the men who brought it about. How could they do this? How did the new spirit begin to work where all foreign influences were shut out? Why did they seek a new order of things? A study of Japanese character shows all this. Looking back we find a civilization younger by centuries than that of China or Korea, a people of mixed race—Malay, Mongolian, Aryan—a favorable environment. Keen always to discern their needs and not too conservative to borrow ideas, they had the help of the older continental civilizations. From China and Korea they received methods of education, religion, art; but they fought among themselves in inter-tribal warfare their own government and by clan-combinations forced the country into the rigid laws and conventions of a strictly feudal society.

A new foreign influence came with the entrance of the Jesuit priests who were welcomed and treated as friends. The terrible



massacre of priests and converts which followed, while it proves the Japanese steadfastness of Christian character, also proves not the bloodthirstiness of the government, but its fear of political trickery. But all through those long years of hermitage the leaven of new ideas flowed in through that one little loop hole where the Dutch traders lived on the island of Deshima. Young men were impelled, even at the risk of life or a life-long exile, to secrete themselves as stowaways on foreign ships that sometimes cruised the coast of Japan that they might get the new learning at first hand. And to two such young men modern Japan owes its well-guided political and diplomatic career, while a third founded that great Christian University the Doshisha, with its new ideals of moral and spiritual as well as mental training. Dutch books found their way to interior towns and helped in the leavening process. Descendants of the old Catholic Christians still holding the traditions of their faith were exiled to distant parts ready to welcome the incoming missionaries and forming a nucleus with which to work.

The history of the past fifty years in Japan in its marvelous development is well known, but it has not been so well understood that back of all the progress was this long era of preparation so that what some have termed "a mushroom growth" was really only the change that we see in nature in the spring when the trees burst into leaf, and life thus makes its presence known.

There is a contention that non-Christian nations are better off without modern civilization. The fear was expressed that Japan would take the material elements for her betterment and cast aside the spiritual forces. But can this be done in this our age? Here is a question to ponder over. Our civilization being based on the foundation of Christian practices is so permeated with Christian ideas and ideals that it would seem impossible to separate the material and immaterial. Any nation that does as Japan has done is bound to profit in the end.

All change, transition, is painful to some, and the evils attract attention from real and permanent benefits. The perspective of years will prove, and is proving, Japan has profited much by her exchange of old for new. It would be interesting to tabulate benefits and injuries accruing from the adoption of western ways. It might run something like this: The reorganization of army and

navy, drilled under French and German officers, has made Japan a menace to the western world; the new education, with its bringing into Japan all the philosophies and theologies of the world, has filled the minds of students with scepticism and unbelief. Greedy for knowledge they have devoured all that has come their way and there is a mental as well as a physical indigestion. The literature of all ages has come to them in the course of half a century and they have fed full of the isms and doctrines that it took centuries to develop. Some have been pessimistic with Schopenhauer and others have been indoctrinated with the philosophy of Arnold or Mill. Some have tried to revivify the teachings of Buddha and Confucius. Then, too, the simple, contented life of the masses under the old conditions has changed into that of struggle and unrest—the conflict of capital and labor. Wants have increased with the means to gratify them; luxuries have become necessities; extremes of poverty and wealth are resulting from changed conditions. This makes a weighty list on the side of loss. But look at the profit sheet before closing the account. In the late Russo-Japan war what infinite progress was shown in the safeguarding of conditions attending conflict. The individual soldier was cared for as never before in the history of the world. The humane and sane measures for wounded and prisoners suggest the practical application of the Golden Rule. As for education—never were students put to such a test as those of Japan. Out of the great mass of world knowledge how quickly they have assimilated what they needed and discarded what they could not use. And they have gone in independent investigations in many lines, paying back in this way part of their debt to the Occident. Through the leaven of Christian teaching and the active work of the missionary of the cross numbers of young men and women have yielded their minds and hearts to the Saviour of mankind and the Church of Jesus Christ is founded there to endure for all time. There is no room for any view but the optimistic, for in the providence of God along with the awakening mind and the new enlightenment such men as Dr. Verbeck, Dr. S. R. Brown, Dr. Hepburn, so recently called to his reward, stood out as leaders beloved of those who knew them, and revered now by the nation as a whole. And in the social world, where though the new constitution proclaimed all equal before the law, new conditions of class division, the rich and the poor, are fixing themselves as never before, there has been gain,

for even in the pain of adjusting new ideas few would be willing to go back to the feudal days of inequality of privilege and a fixed condition of changeless, monotonous living. If some new evils have come many old ones have disappeared or are in process of disappearing.

The establishing of the Sabbath day as a day of rest for officials and students will eventually bring its recognition in the business world. Legislation has been brought to bear on the selling of tobacco and liquor to minors. It has also modified the bondage of girls sold into lives of shame. A wholesome sentiment is awakening regarding child labor in factories. Women are winning their way into many lines of work closed to them until recently. Add to this the long list of philanthropies that are the peculiar fruitage of Christian teaching, and that were unknown to pre-revolution Japan, and we have a picture of the new Japan marching shoulder to shoulder with us and working out her destiny as the interpreter to the Far East of the ideas of the twentieth century civilization founded on Christian principles.

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## EAST INDIAN IMMIGRATION

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Vancouver papers recently contained a despatch from Ottawa in which it is stated that the committee in Toronto, which is "advocating the admission of East Indians" to Canada, refused to give Mr. H. H. Stevens, M.P. for Vancouver the opportunity of presenting the view generally held in British Columbia. This seems the more difficult to believe in view of the fact that the whole action of that Committee was prompted by the statements made by an interested advocate on the other side. The Ministerial Association of Vancouver, after long and careful consideration of the question in all its bearings, decided almost unanimously to adopt the following report prepared by a special committee on the subject. This committee made an exhaustive inquiry into the facts of the case, and even went so far as to hear one of the leaders of the

East Indian Colony who is a most vigorous champion of their cause. The result of the deliberations is embodied in the following report:

Your Committee appointed to consider the question of the admission of the wives of the Hindus at present residing in British Columbia, beg to report as follows:

"They are convinced that this apparently simple question cannot be discussed intelligently or decided wisely unless it be considered in the light, and as a very important part, of the wider question of general Hindu immigration.

"Your committee are informed that already about half of the six thousand Hindus who originally came to British Columbia have left the country (the presumption is that the remainder, if left to themselves, will gradually follow), that only a portion of the resident Hindus are desirous of bringing their wives to Canada; that the agitation in favor of the admission of Hindu women is being promoted mainly for the purpose of breaking down the existing immigration regulations, which have thus far protected the country from a threatened Hindu inundation, and that the ultimate object of the agitators as avowed by themselves, is to secure for the Hindus now in the country and for all others who may enter it hereafter the enjoyment and exercise of the full rights of Canadian citizenship.

"Your committee recognize the responsibility of the Christian to the non-Christian races of the world. They believe that Canadian Christians have, at least in some small measure, discharged that responsibility to the inhabitants of India, not only by missionary effort but also by practical assistance extended in times of national calamity and distress. They are persuaded, however, that the admission of foreigners, of whatever nationality, whose racial characteristics render them practically incapable of assimilation, would be injurious to our national life.

"To the argument in favor of the free admission of Hindus on the ground of the British citizenship it is sufficient to reply that even the natives of the British Isles are admitted only in so far as they reach a prescribed standard; and that the principle of excluding or deporting undesirable settlers, which is so strongly denounced in the case of the Hindus, is being applied every year, sometimes in hundreds of cases, to men born in the very heart of the Empire.

"In reply to the argument in favor of the admission of the wives of Hindus based upon the sentiments and usages of Canada your committee call attention to the fact that the relations of Canadian wives to their husbands and all the conditions of Canadian home life are absolutely different from these relations and conditions in India.

"It is in the light of such facts and considerations as these that the question must be determined.

"In the opinion of your committee the objection to the admission of Hindu women is that it would have the effect which the promoters of the agitation intend it to have, viz., of establishing a Hindu colony as a permanent element in our Canadian life and of making it possible for that colony to receive constant additions from India.

"In recording their conviction that it would be an extremely undesirable situation, your committee would like to point out some principles which, in their judgment, ought to underlie the whole immigration policy of the country.

"1. The value of immigration, like the value of food, depends upon the extent to which it can be readily assimilated.

"2. Every country, which is to play its part worthily in the life of the world, must at whatever sacrifice of immediate material development, preserve its national genius.

"3. All immigrants should be free from physical or mental defects and be capable of becoming, within a reasonable time, intelligent and loyal citizens.

"4. The full rights of Canadian citizenship should be granted to immigrants from foreign countries only when they have become sufficiently familiar with our institutions to pronounce an intelligent judgment upon public questions.

"5. In the case of Orientals—whose whole conceptions and modes of life are radically different from our own—the immigration should be so restricted so as to prevent any injurious disturbance of economic and industrial conditions, and the whole country should recognize that a solemn obligation rests upon it to use every possible means for the improvement of the social ideals and moral standards of those who are permitted to enter.

"6. The immigration policy of the country should be set forth courteously, but with perfect frankness, so that no regulations would need to be promulgated that would actually prevent what is professedly allowed.

"If, however, the majority of Canadians, instead of endorsing some such principles as these, are prepared to assume the risks of admitting Hindus, not as temporary exploiters of some of the lower forms of Canadian labor, but as bona fide settlers, entitled to all the rights and privileges of Canadian citizenship, there can be no difference of opinion about the propriety of admitting their wives. In that case the government should demand indisputable evidence that the women admitted are really the wives of the men asking for their admission and, in the case of the wife of a Hindu belonging to any of the polygamous races of India, the evidence should show conclusively that she is her husband's first or legal wife—the only wife that the laws of Canada can possibly recognize."

The resolution was submitted to a special meeting of the Ministerial Association of Vancouver and carried, a small minority dissenting.

The following remarks may be made on the whole situation:

(1) The feeling in British Columbia is not against admission of East Indians alone. The question has become acute over the admission of the wives of East Indians already here. But the whole question of Oriental immigration is involved. There is a general demand here for an entire change in Canada's treatment of this problem, as well as of her dealings with Orientals now in the country. If there is to be any preference, it ought to be for the East Indians. They are our fellow subjects. And surely a man who has fought for the flag has a stronger claim on us than a refugee from the Boxer uprising. But the claim is strongly urged that a large immigration of Orientals of any race is a menace to our national life.

(2) British Columbia has already more Orientals than she ought to have. The proportion of Orientals to Whites is now 1 to 12 in the whole province and 1 to 9 in Vancouver. Owing to our climatic conditions, as well as our location, this is the place where Orientals prefer to settle. And it is unjust for the Eastern Provinces to insist on British Columbia extending hospitality to a still larger number of these people when she has already far more than is consistent with national health and safety. Orientals will not assimilate with our people. As an advocate of their cause put it recently, "they are an unassimilable clot in our civilization." They are segregated in our towns and cities, they preserve their national characteristics, in many cases they live in conditions which we believe to be unhealthy physically and morally, and they form everywhere "a community within a community." The blame for this state of affairs may be ours as well as theirs, but wherever the blame may lie, the fact remains. There can never be a homogenous Canadian people if these people in considerable numbers continue to be admitted.

There is no thought of suggesting that the Oriental belongs to an inferior race. Their friends say that there are men among them whom it is a privilege to know. But they are different, and cannot assimilate with Canadians. And a foreign mass undigested will be fatal to national life.

(3) The objections to the admission of the wives of the East Indians are the following:

(a) It means the establishment of a permanent colony of these people here. At present these men are transients. As soon as they make enough money to provide for their future in India they intend to return. Many have already done so. Of the 6,000 who originally came here only about 3,000 remain, and a large proportion of those who have left have returned home. The problem is thus solving itself. But if these men set up their homes here they will settle permanently in the country, and will be a constant influence in the direction of bringing others to join them.

(b) There is no general desire on the part of the rank and file of the East Indians to bring over their wives. Only a small percentage have expressed such a desire. The plan is wrought out and agitated for by their leaders for an ulterior object.

(c) The admission of the wives of those already here is a part of an extensive colonization scheme, elaborately planned and carefully provided for. This is the work of their leaders, who are believed to be financially interested in bringing over numbers of their fellow-countrymen. They want their people to settle on the land as well as in the cities. They desire the franchise, and yet the vast majority lack the most rudimentary qualifications for Canadian citizenship. This would simply mean that their votes would go *en bloc* for whomsoever would advocate a policy to please their leaders. Such a possibility is not to be thought of.

This is not an imaginary peril. In the West Indies these East Indians have not blended with other races. They form a people apart, and are proud of their separation. To allow them to settle in that way in Canada would mean the transplanting of a little section of India into the heart of Canada, which would retain its distinct individuality for all time. The leaders desire to break down the regulations that at present stem this tide of immigration, and when they are broken down, the inundation will begin. To this British Columbians cannot consent. The policy of a white Canada is absolutely necessary, and it must be maintained now or never.

What will be the effect of this on the Empire? In answer to some people's fears it is pointed out that South Africa and Aus-

tralia have adopted an exclusive policy without loosening the Imperial tie. Ill-feeling is aroused rather by laxity in dealing with these questions. When the Japanese were imported in large numbers into our province a few years ago, and local feeling was raised to white heat, an ugly international situation was caused. But if the Canadian government had provided against Japanese immigration as they had the opportunity of doing when the treaty was being negotiated between Japan and Great Britain, there would have been no influx and no ill-feeling. Similarly if our authorities provide against other Oriental Immigration in advance there will be no difficulty in the future. But if the bars are let down, and immigration on an extensive scale takes place, there will certainly be a protest here, the force and direction of which it is impossible to foresee.

To put this matter on the same plane as we put the admission of our missionaries into China or Japan is sheer nonsense. China's laws do not admit laborers from the west now, and any considerable emigration of our people to such countries would not be allowed. They admit our missionaries; we ought to admit their scholars and students. But the admission of enough Oriental laborers to affect permanently the character of Canadian nationality is a totally different matter. And our objection to it needs only to be frankly stated to be conceded.

It is simply a question of preserving our national individuality. In the life of every nation there is a spiritual quality that is usually spoken of as the genius of the people. We have inherited the genius of the Anglo-Saxon race—a genius that is the product of the thought and toil of a thousand years. If Canada is to exert the influence on the nations of the world that she ought to exert she must safeguard this heritage, and cultivate all that is best in her life.

E. D. McLAREN.

GEO. C. PIDGEON.

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Whom the heart of man shuts out,  
Sometimes the heart of God takes in.

—Lowell.



## HISTORY OF GEOGRAPHICAL DISCOVERY

By *D. A. McGuigan, B.A.*

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Geographical discovery plainly must have begun with man himself in pushing away from the centre where he originated. Where that centre was, no one knows, nor do we know how man reached the various parts of the earth, scholars being at variance in regard to the way by which he reached America. It may have been by Behring, which was doubtless in time past, joined to Asia. But by what route and by what means is wrapped in mystery.

The earliest record of geographical discovery that we have comes from Herodotus. Much reliance cannot be placed on many of his statements. From him we get the idea of the extreme coldness and darkness of the North, and of the intense heat of the South, a false idea but, being natural, it served its purpose. He also gives us many ideas, at once interesting and misleading, of the inhabitants of the world.

It was not until the time of Alexander the Great that discoveries along this line were undertaken in earnest. He took a great interest in this branch of learning, and went about its study in a systematic way. He sent out explorers, for the most part in ships, in order that he might gain some knowledge of the shape and dimensions of the earth, and to find out the forms of life (if any) which existed elsewhere. At this time the Phoenicians also began to extend and they enlarged the boundaries of the then known world. They found the islands which are now called the British Isles, and all those surrounding them. Some believe that they circumnavigated Africa, but this is doubtful. Broadly speaking, the ancients knew well only the Mediterranean and its environs. The Phoenicians, like all other early races, were at a great disadvantage in exploring as they had no effective instruments to guide them. As the compass had not been invented, they had to get their bearings by simple observations of the sun.

When we come to the middle ages, we come to men who travelled far and wide. Among the most famous travellers of this time was a Phoenician Marco Polo. He has given us an account

of the geography of China and the customs of its people. It is also evident that he knew of Japan and that he had a knowledge of many other islands in the Pacific ocean and in the Indian ocean. He was a careful observer and gave many ideas of Eastern countries, which have turned out to be true. Much of his travelling was by land.

When the compass was invented navigation by sea was put on a firm basis. Columbus discovered America in endeavoring to find a western route to India, but Amerigo Vespucci left his name upon the new continent. Then came the Cabots, who, though not Britons, were sent out by Britain, landing on the coast of Labrador.

It was quite natural that the British, together with the French, should send expeditions westward while the Spaniards and the Portuguese sent their expeditions southward. Soon exploring was receiving stimulus from many sources and in 1521-22 the world was circumnavigated by Magellan.

It is generally believed that Columbus died with the opinion that he had found the route which he sought. The West Indies owe their name to the belief that he had reached India. The French soon learned that India had not yet been found by going west and they still kept searching for the long-sought route. They were determined of finding a passage across Canada by water to India, and it was on this journey that the Lachine rapids were found. Hudson found Hudson's Bay in attempting the north-west passage to India.

Unexplored countries invite expeditions. Hence we have the Arctic explorations of today. It is now known that the North Pole is covered with water and ice. The Antarctic regions have not been so well explored, and there is a possibility of finding the South Pole on dry land and many feet above sea level.

Europe, Asia and Africa were early explored, but probably we are most interested in America. South America is explored least of all. North American explorations have been going on for 200 years, chiefly along the coasts. Expeditions inland have been exceedingly slow. The French were the first to explore Canada to any extent, but they came west only as far as the Rockies. Two Englishmen, Milton and Cheadle, were the first to

cross Canada from the Atlantic to the Pacific. Among the greatest explorers of Canada are the Hudson's Bay Company, the North West Company, and McKenzie, who left his name on the McKenzie river. Canoe and dog-train were used to a great extent.

At the present time most of the geographical discoveries are being made by geologists and not a few have made themselves famous by their work in this direction.

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## THE TRANSIENT AND ETERNAL

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Somewhere, every day in this common-place world, events are happening to stir the imagination and touch the heart. The other summer one of our students was on a Mission field in the interior of British Columbia, and in his "parish" was a bright-eyed, auburn-haired girl, strong of physique, and in all the bloom and beauty of winsome young womanhood. As the student left the district by the lake, the last to signal him farewell from the adjacent heights, were the members of this home, and in particular, the young girl, who had taken an intelligent interest in his work.

Whether or not it was that familiarity with the lake had bred something of indifference to its strong-flowing waters, is not quite clear, but one day in the Fall a canoe was upset just beside the shore, and mother and daughter were in a moment at the mercy of the currents. The mother managed to cling to the canoe, and was rescued, but the daughter was caught and carried away by the swift undercurrents, and when her body was found, half an hour afterwards, she was quite dead.

The family was originally from Switzerland, and the girl, who has passed into higher life, sang songs in German with a sweetness and expression only more memorable now because of her sudden passing hence. The circumstances are the sadder for her kindred when it is known that she was an only daughter (the family consisting of herself and a little brother about half her age), and that the grief-stricken mother can scarcely realize that she is bereaved, but is always expecting "Julie" to come home.

On the next page we reproduce lines written by a friend on

hearing of this occurrence, as we believe they will appeal to our readers. It always tries a man somewhat to leave a field in which, though he may have been roughing it, like the settlers, he has found human sympathy and Christian spirit, and has become acquainted with the hearts, as well as the homes of the people. C.

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## THE UNVANISHING VISION

In Memoriam : J. N. Aged 15

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Ere morning yet was mirrored on the peaks,  
 I drifted outward o'er their second glory  
 That trembled on the bosom of the lakes,  
 And told my aching heart a hopeful story.

I saw her in the shadow of the steep,  
 Her snowy kerchief tossed in farewell token—  
 Ah, loving God, what blessing I can keep  
 Her treasured image in a light unbroken.

Forever she shall linger by the lake,  
 A lovely flower in unchanging blossom;  
 Forever while this wounded heart can ache,  
 Her distant voice shall echo through my bosom.

O cedars by the waters where we strayed,  
 A joyous footstep rings amid your sighing;  
 O waters that betrayed the trusting maid,  
 Her joyous laughter lives beyond your crying!



## VISIO INTUITIVA

*By a Graduate of Westminster Hall*

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One likes betimes with a trusty friend to take a ramble through the country of the heart, to listen to the mellow music that comes from falling fountains far heard 'mid the mist-kirtled mountains of love. For these mountain-summits may not be kened by mortal eye. They reach into the infinite, even beyond the remotest star. This land is ever spacious, the sward is soft to the feet, and from deep aisles of woodland come sweet and reposeful airs. A delicate fragrance rises as each step is taken and happy voices unseen, now near, now far, break melodious upon the ear. A blissful wave-like movement seems circumambient everywhere, filling all corners of the land, and one seems to walk unburdened of himself as if upborne by a rising tide. Near, meeting the eye, are scenes of beauty and peace so enchanting that as he looks one would fain linger there unending days. But far to skyward where the lights twinkle from the mountains of love, and heaven kneels to kiss the earth, looms a vista soul-ravishing. For as the summer cloud gathers all the colors of the sun, into this are gathered and blended aetherially the essential loveliness and grace of all fair scenes that are or ever may be. If the whole land be regarded as a mystic flower, this is its transcendent centre of bloom. Each petal of beauty thrills us as we pass, but with eyes mist-dimmed with yearning and hearts big with longing, we press forward to "the glory that excels." As near and nearer we come to the cloudy effulgence, eyes begin to peer upon us and to hold us entranced, eyes of a loveliness surpassing all thought and of such depth that they seem to hold all time and eternity. The air becomes charged and symphonious with golden bells, and when at last our souls are lost in love, with rapture we behold that face, which focuses all majesty and beauty, earthly and heavenly, the face of Him who is the Lover of our souls.

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O, how can beauty maister the most strong,  
And simple truth subdue avenging wrong.

—Spenser,

## THE LITERARY STYLE OF ISAIAH

By *J. M. Wyatt*

“As a mere literary monument the English version of the Bible remains the noblest example of the English tongue.” Such is the estimate of John Richard Green, the historian. Isaiah helped to make this statement true.

To appreciate the literary style of Isaiah we must think of the man and of his time. We must see him back in those far gone years, years of wars and factions, of compromise and intrigue, of idolatry and wickedness. There he stands, close to the helm of Judah's ship of state striving to guide her home. His is an impassioned appeal to fellow-citizens to stand fast and to fulfil the mission of their native land. It is a triumphant call, clear and stirring, sublime and tender—a rally note, now pleading in its earnestness, now thundering in indignation. It is the voice of a whole-souled, fired spokesman of Jehovah to a people who fear ‘smoking firebrands’ and who trust in ‘horses and chariots.’ It is the picture of a glorious possibility, of a golden age held out before a sleepy, fickle crowd who shut their eyes and turn a deaf ear to his entreaty “Oh, my people!” It is the denunciation, bold and severe, of a nation of unclean hands busy in ritual and of a people whose true God is all powerful, who do not trust Him, but who, when hard set, send to a stalwart yet idolatrous people, saying “I am thy servant.”

In Isaiah, “Jewish literature reaches its highest perfection.” Earnest, forcible, wonderfully gifted with imagination, he uses it to sketch with rapid hand his clear, bold pictures, perfect in outline and detail, possessing grace and beauty, precision and symmetry. Now, ‘with no middle flight’ he rises to sublime imagery and now tender pathos takes the place of bitter irony and indignation. “Words interwove with sight” find out a way as in simple accents he cries, “Oh, my people!” Everywhere he is within the pales of chasteness and beauty. Though the sweeping whirlwind and the devouring fire are his steeds, with master hand he guides their flight. Never do we feel they are beyond his control. Calm and sublime even in wrath, God guides the war-chariot for the reins are in

His hand and the "rod," the "axe" and the "razor" are but instruments in his hands.

The vividness of Isaiah is marvelous. A few strokes and it is done and we stand in amazement at the result so simple, so complete, clear-cut and so suggestive, not unlike some of those pen strokes of Whistler—bare, but, oh, so real!

A silent booth with a deserted vineyard for a background stands before us and we are lonely. A storm cloud, calling to its fellows with distant mutterings, piles high its anger in the gloom and with a roar, stroke after stroke bursts upon a smiling valley and a fruitful plain. A barren, blighted land is seen when "the storm" has passed and in the overhanging gloom an angry God stretches forth a quivering hand.

With this great power of depicting, we find a marvelous power of condensation. In a single phrase we have delineated the Ethiopians, the general view of their land and catch a glimpse of their fleet of papyrus canoes. How much space is required to depict the overthrow of Sennacherib's army? "It is one of his most striking miniatures." The view is wide, the detail exact, the coloring unique and all expressed on a mere scrap of canvas. Then we see Jehovah unfurl a banner to marshal his avengers. Like one who pipes to bees, his call goes out across the Euphrates and the swarm of foes are mustered. Arrows are sharpened, bows are bent and soon we hear the din of trumpets and the steady beat of an advancing host which soon becomes like the roaring of lions exultant over their prey, or the wild cry of a tossing sea booming over the helpless beach.

Isaiah is second to none in dramatic power. The Assyrian army sweeps on exultingly—the trumpets vying in empty boasting and brazen pride, then God steps out before the host and their power vanishes like a dream. Where he pictures God as the hero, the King and the Judge, also where the Egyptian embassies are met with scorn, his keen power and subtle touch as a dramatist are felt.

His use of contrast is very forcible. Now he pictures the Messianic age, and now the existing conditions. Gloom and light, degradation and homage, subjection and veneration are in close jux-

taposition. Haughty Moab is soon trying to swim but down he sinks in fetid waters. On a certain mountain top we see a people rejoicing, we hear the melody of tabrets and harps while below them the funeral pile for the haughty Assyrian king and his host is being prepared. We see a path and nations lured along it to their own destruction, and then suddenly an indignant hero smites them amid a storm and kindles the funeral pyre. Great mansions are succeeded by desolation, the curse of barrenness rests on luxurious vineyards. Exultant revellers bragging freedom are soon in captivity. Sheol opens and the abyss closes over mansions, splendor, multitude and joy.

What eulogy can do this master justice? Powerful in imagery and language, versatile in thought and expression, majestic, lofty, yea, sublime, direct and chaste. As we read his work surely we realize that "Never was poet so grand and majestic—never one so sweet and calm," and as we read those records of stress and his attempts to lead his people by "Shiloah's brook" we feel that his words are for us too, and that "Age cannot wither them nor custom stale their infinite variety."

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## THE MAGAZINES OF BRITISH COLUMBIA

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The Magazines of a country, no less than its daily press, should reflect the life of the community. In making a literary "stock-taking" in this connection for 1912, we think it cannot be said that British Columbia is overstocked with such publications of its own. There may be those, however, in no way connected with any of the B. C. Monthlies, who would maintain that for a new country the quantity is fairly representative, and the quality good.

If not first in the field (and that may be also, for all the writer knows), yet first in conspicuousness because of its illustrations, comes the "Fruit Magazine." We are not writing to advertise any magazine, and therefore we must candidly say that when first we made the acquaintance of the Fruit Magazine, our first impression was one of surprise at any man or company daring to publish a magazine mainly devoted to one interest; and our next was one of admiration



for the unfailingly beautiful reproductions of fruit, shown in its pages month by month. So much so, that if we found time to read little or nothing else in the publication, we were always ready and interested to look up its illustrations. Of course we have noticed that that magazine has supplementary titles, and also that it gives room in its pages for industries and subjects other than the first one suggested by its dominant title—a title which, however, seems no less fitting than daring as we reflect on the fruit industry of the interior of B. C. Long may our comrade, the Fruit Magazine, flourish, and may its fruit pictures grow more beautiful—if possible!

Next in order comes the Magazine which now has the name of the Province,—“British Columbia Magazine.” The present name appeals to us as a good one, though we note that the publishers do not insert “The” before it in the cover title. “The” might suggest that it was the “one and only” British Columbia magazine, and of course that would not be correct.

A glance at the publication reveals that its publishers are seeking to make it one fit to take a place among the front rank of magazines of any province or country in general reading matter, no less than in illustrations. The December number was a special “Development” one, and as general readers will usually find one article or another of outstanding interest, the writer was attracted by an illustrated article which told of a trip by motor car up the Cariboo Road and Telegraph Trail, as he had occasion during the past summer to make an intimate acquaintance with some of the parts of that route, up as far as Fraser Lake. Coming months are likely to see more changes made on some parts of that country than the same number of past years have done; but that is a story by itself.

In addition to attractive illustrations interspersed through its pages, the British Columbia Magazine has not a few short poems which, if not all original, in some cases let in a light which is not dimly religious, and enhance the value of the production. This applies especially to the eight lines of Longfellow’s—“The Dawn of Peace,” well worthy of particular note in these days; while the very different “Dollard,” by “John May,” reminds us how civilization has been won and world-widened through heroes having been willing to lay down their lives. Still another kind of fighting is suggested in the very fine lines on “Charles Dickens,” of whom

Earnest McGaffey says:—"The lance he vanquished foes with was his pen."

Among other articles in the January issue is an illustrated personal sketch of the Attorney-General of British Columbia. Our desire, however, is to give an impression of the Magazines, not a review, and we need only add that the "British Columbia Magazine" is worthy of the attention of everyone in any way concerned in up-to-date literature of the magazine kind.

There is another Monthly which has the rather happily-suggestive name of "Opportunities." We have reason to know that it was begun by one of B. C.'s enterprising young men, Mr. Fraser S. Keith, but it recently changed hands, and is now in charge of a company of keen and capable business men. To our way of thinking, "Opportunities" seems a publication combining something of the best in daily press work with a monthly magazine. We cannot claim to have studied the publication very attentively, but we believe that there is abundant room for such a production. The cover of the January issue has on it an illustration which, without a word of explanation, speaks eloquently of "Past and Present" in Canada, and in B. C. in particular. We commend our contemporary to the attention of our readers.

Last of those published at the coast is the "Westminster Hall Magazine" which is now seeking to extend its usefulness and its constituency, but we shall leave our friends to speak for us.

D. A. C.

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O, what a tangled web we weave  
When first we practice to deceive.

—Scott.

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Some ha'e meat that canna eat,  
And some would eat but want it;  
But we ha'e meat, and we can eat,  
Sae let the Lord be thankit.

—Burns.

## College Activities

"Work Does Good When Reasons Fail"

### THE RECENT "FRIENDLY" WITH THE "ZEALANDIA"

Figures, it is true, cannot lie—except lengthwise, of course on the football field, at times—but it must be admitted that they do not always tell the whole truth. To say that the College team won the latest match with the "Zealandia" eleven by six goals to one, suggests a rather one-sided game; but though a good deal of the play did take place in the "Zealandia's" half of the field, the fact remains that their play deserved a better record in goals.

It is also the simple truth to note that a few of their men displayed very good football, and showed fine form in passing, equal to that revealed by any combination of players on the ground that day.

Our independent reporter believes that, given more time to practise together than their duties on the "Zealandia" likely allow them, the eleven who opposed Our Boys on the Cambie street ground could give them a much harder struggle for victory, if they did not even wrest the honors from the "Blue and Gold" bedecked men. After the gallant showing "the men of the ocean wave" have made, we should hardly be sorry to see the "Zealandia" outfit tie, if not win, the next time.

### OUR OUTSTANDING PLAYERS

The next best thing to playing in a good game is to see one played. When all allowance has been made for the opposing team it must be confessed that some of our men showed form against the "Zealandia" which was creditable to themselves and to the College. Westminster Hall boys are fortunate in having Crute for captain. In an independent way the writer has always had something of admiration for this student, and a feeling of liking is not lessened by seeing him at work on the football field. He somehow recalls Burns' description in "The Cotter's Saturday Night" of the lad who accompanied "Jennie" on her homeward way "o'er the moor"—he is "a strapping youth," and whether or not he should also, like Burn's character "Tak' the Mither's e'e" we are fairly confident he would win the daughter's.

## A SADLY SUGGESTIVE NAME

After Captain Crute, the outside left, Gray, was perhaps the most prominent player. Indeed his alertness on the ball, and his capacity in passing, revealed football, playing second to that of no man on the field. The name of Gray, or David Gray, as it is in full, has a sad suggestiveness about it. Perhaps not all our students fond of literature, and poetry especially, have come across a record of the life of one who went to London with Buchanan, afterwards a well known literary man and author of "The Ballad of Judas Iscariot." David Gray, a lad of 18 or 20, went to London with Buchanan, and together, while seeking to earn a living by literary work, they slept out, as many other men afterwards eminent in life have done, on the Thames embankment. Buchanan came through the roughing time all right, but David Gray, less strong in physique, caught consumption which carried him from this sphere of life when he was yet not much older than the ill-fated Chatterton. Ere his death, which he knew was approaching, David Gray wrote his own epitaph beginning with the couplet:

Below lies one whose name was writ in sand;  
He died, not knowing what it was to live!

## A COLLEGE SPEECH CONNECTED WITH SPORT

Sometimes incidents well worthy of note take place in the most off-hand way, and at the most matter of fact times. Such was the case with the presenting of the handsome Silver Cup to the boys in the Hall one day recently by the Rev. John A. Logan, the respected Head of the Tutorial Department. It was lunch hour, and as many men had to be off to McGill classes at two, Mr. Logan spoke as the boys disposed of their lunch.

There is no need to do more than mention in a sentence or two in our Magazine what we think of the thoughtful kindness of Mr. Logan in so considering and encouraging the athletic side of college life. Part of the key to that, and of much more, might have been suggested to the attentive listener by his speech at that time. Some men can, consciously or unconsciously, in a few phrases paint a picture for the imagination. Of course the hearers must have the imagination; and who that listened to Mr. Logan's reference to his having himself captained a college team did not at once see

a football match of days long by—of course he is not an old man yet, but the season for match football lasts only a few years in early manhood—and our present Tutorial Chief leading the van in an attack on the enemy's "citadel"—the captain in action, keen, alert, strong, capable.

We are sure that the boys are heartily grateful, not only for the cup itself, but for the spirit of practical encouragement of and interest in the athletic life of the college, which the gifting of the cup demonstrates.

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## BUSINESS DEPARTMENT ANNOUNCEMENTS

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### THE RESPONSE

The management of this Magazine sincerely thanks all those correspondents who have so readily returned our subscription forms with the necessary "concomitant." We shall study that our success may be your satisfying in the providing of Articles more and more worth while, and we shall also seek to make our advertisement pages a convenient and reliable reference for our readers.

Magazine support, like something else called charity, should begin at home, but we have no wish to suggest that it should stay there, nor do we mean to let our Magazine do so. "Home-keeping youth have ever homely wit," wrote our common and great friend, William Shakespeare, and home-keeping magazines would be in danger of becoming parochial. We see no reason why we should not seek to practise our College motto "Into all the world" in connection with our Magazine also—for it must ever have a living interest in the ONE MESSAGE which MUST go there. Proud as we are to be citizens of the British Empire, we would aspire to a greater name, and seek to be, in life and literature, Christian Cosmopolitans.

### WORDS IN SEASON

"The Magazine is much improved, and the proposed policy is just the thing." (So writes an independent correspondent, well-known in the public life of Victoria).

Another correspondent, in sending in his subscription, writes:

"Thanking you for bringing the Magazine to my attention."

Another, in returning the "yellow slip" says: "Please excuse long delay."

One from Golden, B. C., is anxious to be entered for a copy with "Dr. Mackay's Message"; another from a different quarter is willing to pay extra for the December number; while still another adds—"I will be glad to commend it to others."

#### TO ADVERTISERS

During the past month the Management of this Magazine have given practically all their time and attention to matters affecting the circulation.

So much so, that there has not been time to call for even those business men who invited us to see them in January about advertisements.

We regret this, but it was unavoidable if our Magazine is to be made—what we wish it to become—more and more a good advertising medium, no less than a first-class literary monthly.

It is gratifying to be able to add that new subscribers have been entered every day.

#### AN IMPORTANT OMISSION

The last paragraph in a personal letter sent out this month by the Business Manager to those likely to be interested in our Magazine, read as follows:

*"We Seek the Best" and believe that "The Best is yet to be" in this life as well as elsewhere, and in closing would express the wish that for you, our readers, present and to be, the New Year will prove the best that has been, and that that best may be bettered as your years and ours here at once increase and grow less."*

In copying the Original, the city typist inadvertently omitted the phrase mentioning the New Year, and we regret that the mistake was not noticed until after a large number of the letters for the city and district had been mailed .