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D. A. CHALMERS

Managing Editor

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Editor's Page

Social Service

More and more, people of all denominations and of none, are coming to see that Christianity, to be practical, must result in social service. This branch of the Christian Church may be noted for its evangelism, and that branch for its ritualism or claim to authority, but in church and state alike the ultimate question is: "Of what service towards healthful and ideal life?"

It was refreshing to see such a representative gathering of "live" churchmen on the platform of the Social Service Council meetings held in Vancouver on 20th November. Ere the meetings closed the President for the past year (Principal Vance of Latimer Hall) gave place to the new President in the person of Father O'Boyle. Representatives of the Methodist, Congregational, and Presbyterian churches and of the Labor Unions, were also prominent on the platform.

The addresses given before the Council at both afternoon and evening sederunts were of a high order, and most of them might well be embodied in a fuller record than that usually possible in the crowded columns of the daily press.

The programme of the Social Service Council is unsectarian, and non-partisan politically, and as their platform is, in the main, that which all social reformers must endorse, no doubt the influence of this body in the community will continue to increase.

Why Not Make Offices of Mayor and Aldermen Honorary?

Canadian citizens who come originally from other parts of the Empire will readily admit that there are many things in Canada which the Homelands might emulate with advantage. It is equally true, however, that young countries, like young people, may profit not a little by the experience of their seniors, though in each case they may not be ready to learn till they have first experimented in ways of their own.

In many cities in other parts of the Empire Councillors are elected by the citizens regardless of political party, and because of individual integrity and business ability. Usually it is only after Councillors have been tested in that office and then served as Aldermen (or Bailies) that they become eligible for election to the chief and most honorable chair of Lord Provost or Mayor. Why not adopt such a course in Vancouver?

The suggestion is the more timely in view of the method of economy introduced at the eleventh hour of its existence by the present

Vancouver Board. When the "City Fathers" are men who receive (for part-time work in the city's interests) salaries in dollars running into four figures, and in the case of a Mayor a salary which was formerly as much as \$5,000 a year, it seems to show a poor spirit on their part to cut down by any percentage at all the wages of policemen, firemen, and other civic servants whose whole time practically is given to their duties, and the amounts of whose salaries in most cases can be reckoned little, if anything more than "a living wage."

Vancouver is still a young city, but surely it is old enough to have among its citizens men of unimpeachable integrity who, by fair means and business capacity, have grown prosperous with the city's growth, and who would be willing as well as able to serve the city as Councillors and Mayor for the satisfaction and honour of being of use to the city or country which made their prosperity possible.

Quiet Sabbaths

On more than one occasion recently there have been reports in the Vancouver daily papers of complaints having been made regarding the street noises on Sundays, and it has been stated that this authority or that was to see that the noises were stopped. But nothing seems to have been done, or done effectively.

Those acquainted with the work of newspaper publication know that newspapers published early on Sunday mornings may involve much less Sunday labour for the newspaper staffs than the papers published on Monday mornings. Vancouver's morning dailies are no doubt delivered at the homes of most people who read them, and it is surely unnecessary that news vendors should break the stillness and restfulness of the early Sabbath morning by crying in strident tones: "Seattle P. I., Times," &c. Western freedom goes far enough when it allows such publications to be sold at stalls or on the streets on Sundays.

Judging by the noise frequently made in some parts of the West End of Vancouver at all hours of the morning and night—Sundays included—it might be equally reasonable to claim that some "close time" be ordered for motor cars, or at least for noisy boys cleaning them and testing their machinery. If there are those to whom Sunday is nothing but a day of diversion, there are many others to whom, apart from religious opinions, Sunday must be a day of rest and refreshment of body and mind, if they are to be fitted to pursue the work by which they earn their bread.

The effective life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of life.

—Phillips Brooks.

Problems of Immigration

[By Principal Mackay]

VIII—Immigration and Labor.

No study of the problems associated with immigration would be complete without reference to labor conditions.

At first sight the contribution of immigration to labor conditions would seem to be altogether beneficial. In new countries like the United States and Canada, where there are immense natural resources to be exploited and tremendous obstacles to be overcome in the settlement of the land, a great and growing supply of labor is necessary and this is provided by immigration. The vast railway systems which now cross and recross the North American continent, providing transportation facilities for untold millions, the great terminals and harbor facilities that have been provided in so short a space of time could never have been built but for the almost limitless supply of labor made available by immigration. Then, too, the natural increase of our populations on this continent would not provide for the rapid colonization of the almost limitless territories which are now being opened up and providing still larger fields of labor as they are being opened.

Everywhere labor is turning the wastes into towns and cities and smiling fields, and immigration provides a vast proportion of the heavy labor.

But the account is not all on one side either for the immigrant of to-day or the citizen who in a very large proportion of cases was the immigrant of yesterday.

Investigation into the workings of Tammany, the notorious New York political ring, shows that the immigrant is systematically exploited by corrupt employers to the detriment of those already resident in the country. The ignorant and friendless immigrant is met on arrival by representatives of Tammany and treated with great kindness. He is directed to a dwelling and promised work if he will agree to vote for Tammany. From the great list of employers who work with the ring it is generally easy to place the new arrival at a wage much higher than he has been accustomed to in his own country. But this works harm in many ways. The new arrival is now committed to the corrupting influence of a dishonest political organization, and is kept as far as possible from those influences and institutions which will make it possible for him to become familiar with the ideals of the land of his adoption.

Then, too, he is used by his employer to keep down the wages paid to a level so low that he soon finds himself little better paid than he was in his old home and with expenses much higher, while at the same time he has depressed the wages of others or driven them into some other line of employment. It is estimated that in New York City alone over ten per cent. of the entire population live constantly on

the very verge of starvation. They are kept there and their ranks are recruited constantly by the stream of immigrants which is constantly flowing in. And in a smaller measure this same tragedy of oppression and degradation is being enacted in every centre of population in Canada and the United States and it is made possible by immigration.

Many of our railroads and other public works have been built by transient immigrants whose only interest in the country was what they could get out of it. They wanted to get the most for their labor in the least time and were willing to put up with conditions which no man who looked upon this country as his home and this class of work as his life work would put up with. Much of the heavy work of the country which is now brutalizing and degrading in the extreme has nothing in itself to make it so. It is brutalizing and degrading because immigration makes it possible for employers to get swarms of men who will put up with any kind of treatment for a short time to get the money which will purchase so much more for them in their home lands. Many of our logging and construction camps are a disgrace to civilization, whereas they might be wholesome and rather interesting centres were governments not so often in the pay of contractors and we citizens so occupied with our own concerns that we allow the one waste which the Almighty cannot forgive—the waste of manhood—to go on unchecked and largely unheeded. Any work which cannot be done under conditions which make for the enrichment of the manhood of the workers, ought not to be done at all. We are such fools as to think we can have these leprous moral and physical conditions developed in our country and not suffer from them. There is not a province in Canada which is not reaping in crime and vice the fruits of the exploitation of manhood which has gone on on our great public works in the name of progress. We have had within our gates hundreds of men who would have made splendid citizens, happy heads of families whose lives were blighted and whose health ruined by the conditions under which they had to toil and who have gone into the ranks of the unemployed and unfit or have left our land with hatred and contempt. This must go on the other side of the immigration account.

Then, too, labor in its rougher forms being associated with foreigners, there comes to be a contempt for it in the minds of the rising generation of our people. Many a man who would have made a splendid navvy with honor to himself and usefulness to his country makes an unhappy failure as a "merchant" or some other occupation where he can have soft hands and wear good clothes. And that whole insane tendency which looks with disdain on work, God's best gift to man, is constantly strengthened by the influx of vast numbers of immigrants and their association with work. A good part of the citizenship of Canada and the United States which is home born has already gone to seed and unless some new light comes to its befuddled understanding of life it is doomed to become as extinct as the Dodo, because

of its tendency to shirk the burdens and responsibilities of life, even to the extent of refusing to rear children. The hand that rocks the cradle will continue to rule the world, and that hand is too often, on the North American Continent, that of an ignorant peasant from Central or Southern Europe, while the hand of American wifehood is too often content to fondle a poodle. The rapid influx of immigration has created an artificial state of affairs which is rapidly killing off what ought to have been the back-bone of the national life of both Canada and the United States. The serious affairs of life, the founding of homes, the physical conquest of the forces of nature, the organization of industry on a sound basis, are being shirked by a large proportion of our Anglo-Saxon citizens.

The result is that we have vast hordes of more or less parasitic citizens who live by speculative exploitations of our immense natural resources, and whose chief ambition is to get rich quick and "retire," *i. e.*, to divest themselves of the last vestige of responsibility for the serious affairs of life. This temper is shared very largely by many of those who take up more toilsome pursuits. Their goal, too, is "retirement," and they throw themselves into their tasks with immoderate intensity, setting a pace which could not be maintained for a reasonably long life, hoping that this comparatively short period of overwork will be rewarded with a long period of idleness. This temper soon has its effect on the men who have to work all their lives. They, too, come to feel that work is the primal and everlasting curse of the race, and they endure their tasks with sullen resignation or open mutiny. I have heard labor leaders say that work was made for mules and not for men. Is it any wonder that the more ignorant members of our population hold this belief when so many of the better educated and more intelligent practise the same creed for themselves?

Labor unions have made many mistakes, but the high position held by American workmen in many industries has been won in many cases, only after years of continuous fighting for their rights as against unscrupulous employers. That fight has been made more difficult because of the unlimited supply of labor which immigration has provided. The result is that relatively the greatest gains in advanced Christian legislation have been made in older lands where conditions are more stable because the labor market is not subject to the pressure of immigration.

I do not for a moment advocate the discouragement of immigration, but I do urge upon all thinking Canadians the necessity for trying to understand its significance and to so direct and utilize it as not to work injustice alike to the resident worker and the immigrant.

In this series of studies, I have only touched on some outstanding phases of the question of immigration, and I hope that others who have more time may face these problems which mean so much to our future as a great nation.

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VOL. VI.

NOVEMBER, 1914

No. 4

*Education as a Welding Force in the Building of a Nation.—Part II

Alice Ravenhill, F. R. San. I.

Everyone agrees that the training given in our schools must be linked with daily life; that it must be continuous over a sufficient number of years to ensure its enduring influence on character; that it must be cumulative in its results; that is, that it must contribute to the evolution of a responsible, united, self-supporting, cultured people. The practical difficulty lies in bringing about this association with the larger world outside the school walls, without sacrificing the child's right to concentrate, during his early years, on the acquirement of such general information, or the introduction to many topics of interest, from which circumstances may later on debar him. Early specialization spells satiation more often than it does proficiency. Nevertheless the problem is not insoluble. A new outlook is opened up when the components of the hackneyed school programme are regrouped in a fashion which draws out their application to duties and occupations in home, field, workshop, mill or office, without sacrificing their educational content; which shows the possibility of leading children to perceive a meaning in their studies, a purpose in their efforts, a unity in their lives, which is otherwise often wanting. This method of presentation indicates the significance of each subject to the individual, as well as the bond of union each constitutes with other peoples and nations. First of all the little pupil learns to read and write; that is to say, he is introduced to the Arts of Intercommunication with the past as well as with the present. He has conferred upon him the priceless power to revel in the whole wealth of the world's experiences as reflected in its literature, "an arch wherethro' gleams that untravelled world" of myth, romance,

*Part I. appeared in our August issue.

and legend, familiarity with which in childhood is the preliminary to sympathy and broad vision in maturity; and thus he should learn with increasing accuracy of thought, to appreciate the beauty of "winged words"; while he should absorb and insensibly reproduce in his life the ideals of our world's great teachers and poets.

Could this method be pursued in our public schools as it is in the Parents' Education Union schools in many parts of our Empire, the output of foolish and pernicious publications would gradually diminish and new links would be formed between the speakers of various tongues, the beauty of whose literature would be known and shared by all, through the medium of good translations. Thus would mutual respect be fostered, intellectual refinement be promoted, and the moral standard raised. Looked at from this standpoint, the second group of subjects on the school timetable assumes a novel and attractive importance. History and geography are much more than mere records of dates and descriptions of battles; dry-as-dust lists of capes and promontories or tabulated catalogues of the length of rivers or height of mountain ranges. They open the eyes and the mind of the learner to the advantages and interest of acquaintanceship with his fellowmen; to the relation of his own surroundings to the rest of the world; to his gain by the interchange of products and manufactures, and, later on, to a comprehension of the underlying principles of commerce. Especially by means of history is the pupil's horizon enlarged; perspective is given to his vague conceptions of the past and its influence on the present; interest, too, is aroused in the characteristics of other races and in their contributions to civilization. By degrees, curiosity is excited as to the tools with which the many types of men have conquered Nature and subdued her forces to their will; zest is given even to the acquirement of mathematics; a desire is experienced to master the laws of matter and motion in time and space; and an appetite is developed for the study of physics, chemistry and biology; because, by these studies, power is gained to control conditions and to rival the feats of heroes, pioneers, explorers and inventors.

Much can be done through the aid of pictures, models and specimens to illustrate some of these subjects to our children; more still can be accomplished where the resources of museums and art galleries, of botanical gardens and school laboratories are available for the teacher and his class. But, ever the child's normal limitations handicap his efforts to understand and often permit the existence in his immature mind of quaint illusions and droll misconceptions.

It is just here that the motley races assembled in a Canadian schoolhouse can be utilized as an educational and national asset. Their small representatives can serve the teacher as first-hand illustrations, even exponents, of the varied parts played by their own nations in the

drama of history; and by skilful analysis of these parts, the newcomers themselves can be brought into closer relations with their adopted country. Their pride will be stirred and their sense of patriotism will be awakened, as the teacher demonstrates the contribution they can make to the fulfilment of those heavy obligations which Canada has assumed: her responsibility for the moral and intellectual growth of her people and her duty to weld into one fabric that diversity of elements she has attracted to her centre.

The late Commissioner of Education in the U. S. A., Dr. W. T. Harris, pointed out that there are two methods of dealing with races other than our own; there is the temptation to take advantage of them, to use them selfishly and against their own interests; or, to provide for them a training which will enable them to participate in our civilization and to learn what we are doing. To these alternatives I add a third, namely, to study the contributions they bring to a younger country than their own, to quicken a desire on their part to contribute to and enrich the land of their adoption; and to cultivate respect for these gifts from their recipients; thus weaving warp and woof into one web. For each of these races has a past, some of almost inconceivable antiquity; each has contributed to the world's wealth, material, moral or intellectual; each has influenced its neighbors by its religion, its arts, its commerce or its handicrafts. Do we reflect sufficiently on this fact, that here in Canada to-day we are reaping the harvest of seeds sown long ago in far off continents? Take, for the sake of illustration, the erection of this new Observatory on Vancouver Island, which will certainly form the subject of a talk between teacher and scholars in every class room of Canada. Should not the fact that modern astronomy is based on the labors of Galileo and Copernicus, Tycho Brahé and Kepler, serve as a link to connect to their new fatherland the descendants of these older civilizations, Italians, Poles, Danes and Germans; while these facts could be coincidently and tactfully employed to correct in our youthful Canadians the somewhat exaggerated impression that emigrants are merely recipients of their new country's bounty; not, as in this instance, representatives of valuable contributors to its prosperity.

It is worth a few moments of time to pass in brief review some of these precious gifts thus brought to the West by her adopted children from the East; for it is from their store of religious faith and philosophical fervor, of beautiful arts and exquisite handicrafts, of scientific discovery and mechanical skill, that Canada can supply those desirable elements of moral and intellectual culture, as well as of purely material prosperity, which it is her duty to foster, if her national life is to be purified and perfected.

That to the Hebrew should be assigned priority in such a review seems but natural. "Fortunate must be accounted the peoples," writes

Zangwill, "who have at hand so gifted and serviceable a race. They have no hope of forming a polity of their own," with what result? Their gifts are impartially placed at the service of all mankind. Thus we find "a Russian Jew, Brenson, is the chief authority on Italian art, and George Brandes, the Dane, is Europe's greatest critic. Reuter initiated telegraphic news and Blowitz was the prince of foreign correspondents; the Jewish Bank of Amsterdam founded modern finance, and Charles Frohman is the world's greatest entrepreneur." It suffices merely to name Heine, Spinoza, Mendelssohn and Sarah Bernhardt; to enumerate their contributions to the culture of the world would be superfluous. It is of interest to point out that, to-day, Hebrews flood our concert platforms, whether as conductors, singers or performers. Let us dwell also for a moment upon the fact that the Jewish race combines in a wonderful union "spirituality, intellectuality and fighting power. . . . No demos in the world is so saturated with idealism and domestic virtue; when, for instance, the lowness of its infant mortality or the healthiness of its school children is contrasted with the appalling statistics of its neighbors, there is sound scientific warrant for endorsing, even in its narrowest form, its claim to be a chosen people." Are these not qualities worthy of our admiration and desirable of imitation by our children?

I would that I possessed the knowledge necessary to detail to you all that European races could contribute to the ennoblement of our national life and character, from the treasure house of their achievements in every branch of science and art; but, in the interests of our young people, their teachers must possess the key to this rich store of human genius. It may be drawn upon for the information and training of our native born children or it could be utilized as a stimulus to the dilapidated and unconscious legatee of this priceless heritage. The despised Dago, for example, could advantageously have recalled to him the fact that he hails from a country, once the channel through which culture flowed to the world; and, though he is now but a blaster of rock or delver of soil, none the less he is the descendant of artist craftsmen, whose unrivalled skill in the moulding of bronze and chiselling of gold and silver has excited the admiration of all succeeding generations. It is true that the characteristics of the Eastern Europeans, who have flocked of late years to Canada, fail in most cases to recall Byron's

"Wild Albanian kirtled to his knee,
 With shawl-girt head and ornamented gun,
 And gold-embroidered garments, fair to see;
 The crimson-scarfed men of Macedon;
 . . . the lively, supple Greek; . . .
 The bearded Turk that rarely deigns to speak,
 Master of all around, too potent to be meek."

But, who are we to forget their courage and frugality, their ardent spirit of liberty, or their devotion to their faith even unto death. Is it not incumbent upon us to see to it that their representatives do not permanently sink into mere hewers of wood and drawers of water; but that they are encouraged in the exercise of those fine, though temporarily latent qualities, which ennobled their forefathers and shed lustre on their past. Is it not an accepted fact that, under the clumsiness and uncouth guise of a Russian peasant is hidden a subtle, mystical mind, marvellously appreciative of music, of form, of color, of ideas and of the words that fit them; that in spite of their most unpromising appearance and unpleasant habits, their nature is artistic in its every fibre? Should we not do well to emphasize and utilize these innate gifts for the advancement of our national culture; should we not feed the imagination of our children upon their wealth of folk-lore, with its hidden teachings on the mysteries and moral forces of life? Canada offers to these persecuted people freedom and opportunities to work unharrassed by nameless terrors. They seek here a fulness of life denied to them in their native land. Shall she not claim from them in return contributions which shall amplify her own children's conceptions of that complete fulness of life to which one and all aspire?

Let our attention next be turned to the profound philosophy, the infinite patience and accuracy, the high standard of scholarship of the Germans; their love of home; their musical gifts; are they not brought to our very doors for an ensample of life to our youth and for the enrichment of our own spiritual qualities? Neither do the Scandinavians come empty-handed; educational enlightenment, unailing industry, simplicity of habits, faith in physical efficiency, the courage and endurance of the explorer; are these gifts to be undervalued or ignored? Should they not be brought under the notice of our young people as subjects of emulation; should not their imitation be fostered in our schools? The American's facility for mechanical invention is welcomed and admired; worthy also of welcome is the good taste and courtesy, the gaiety and wit of the French; admirable also are the solid, old-fashioned British virtues of justice and loyalty, dogged determination, thoroughness and modest self depreciation. If Canada is to realize her potentialities and ambitions, our schools must inculcate these qualities and our national life must reflect them.

At first sight, it may savour of paradox to advance the suggestion that moral as well as material good could result from the presence in our midst of Asiatic races. On the surface, the ideals of truth and honor, for example, diverge so widely that reconciliation scarcely appears to be possible; but much light is thrown on the subject by the illuminating and sympathetic study of the Eastern spirit by Prof. Paul Reinsch, in his book entitled "Intellectual and Political Currents of

the Far East." Therein he sets forth with admirable lucidity the underlying grandeur of Eastern ideals. "Aside," he writes, "from a certain degeneracy imposed by unkind conditions, the full tragedy of which they feel keenly, the leaders of Indian thought would not admit that veracity and honesty are held in less esteem in the Orient than among European peoples." . . . They freely recognize "the greater exactness of the Western mind in observation and statement," but "attribute this to a keener perception of the utility of accurate thought rather than to superior honesty. The Oriental temper being emotional and idealistic, he makes known his impressions in a language not mathematically precise or coldly accurate, but designed to awaken the same emotions of surprise, wonder, admiration or fear, which he himself experienced" . . . "that most fundamental honesty which requires that our actions should correspond to our profession and our beliefs, is in as high regard among the Oriental peoples as with those of the West. The ideals of their beliefs may be less elevated than our own, but at any rate there is also less variance between actions and belief among Confucians, Shintoists and Buddhists than among the majority of good Christian people." When the Oriental sees "the West striving to introduce mechanical ideas into the most sublime realms of thought, standardizing everything upon the basis of computed units of efficiency, he feels that the Orient still has a message which will be heard. . . . The East draws comfort and confidence from the thought that its spirituality is to be the salvation of the world."

From this serene confidence come the Oriental dignity, reserve, nobility of knowing and reticence. Just as much as we are bound to recognize in the Dago on the track the lineal descendant of Italian scholars or Grecian sculptors, so, in the Seikh in the lumber mill should we discern the inheritor of the profound philosophical thought of that East, from which all religions have sprung. Even "caste" itself, so contrary to all modern notions, carries with it a lesson of peculiar interest to this era of faith in vocational training. "Better one's own duty performed incompletely, than the duty of another performed completely," is a maxim which occurs more than once in the sacred Indian code. Consistency in religious observances, reticence, dignity and respect for skilled labor, these are gifts worth having in a community prone to light-hearted materialism, expansive intercourse, unconventionalism and makeshift devices.

At their best, too, the Japanese could make valuable contributions to the life of any nation, markedly so to one such as ours, which tends to become industrial and mechanical. For the moment Japan is undergoing a process of profound change, her people are convulsed by the fermentation associated with the entrance of Western ideas and

standards into minds filled to the brim with the tenets of an officially prescribed creed of a feudal era. Temporarily she is suffering from a loss of her selfrespect, consequent on this upheaval; but this need not blind our eyes to the many good points of her people in the past, which it is to be anticipated will emerge all the stronger from this period of readjustment.

The original basis of the Japanese national life is worship of the past and of nature; that is, respect for experience and a love of beauty in forms accessible to all; and this respect for the experience of the past is a prominent characteristic also of the Chinese, who add to it a high standard of honor, a great adaptability to common sense, shrewdness, a practical eye for business, a great power of self control and immunity from many of the forms of infectious disease which attack the white and black races. Both Japanese and Chinese have much to teach us along the lines of artistic handicrafts and exquisite execution of delicate detail.

In the value they set on education the Chinese have long been ahead of the rest of the world. "There has been created, in Chinese education, a unifying psychological force, which in itself was the bond that held the Empire together by assimilating the various elements in its population. In the conduct and destiny of the Chinese nation, educational matters, therefore, had an importance far transcending the life of the schools." The Chinese teacher possessed and possesses a prestige and influence by virtue of which his intellectual, moral and social ideals are impressed on the community from generation to generation. How close a kinship exists between ideals and practice such as these and our own ambition to permeate the national life with a similarly strong current of educational influence. To quote from the Koran, the sacred book of another race represented in the Table of Origins of the Canadian population, "the East and West belong to God; whithersoever your glance be turned you will meet His face."

It is my hope that these illustrations will serve to demonstrate that the seed of national characteristics now being sown broadcast over Canada is as rich as it is varied. For its cultivation we rely chiefly upon the educator; to the public we turn for the provision of a soil favorable to its fruition: healthful homes, well equipped schools and colleges; opportunities for vocational training; wise enforcement of laws for the regulation of the conditions of labor; occasions for wholesome recreation; a wise and righteous press; and facilities for the gratification of the religious, artistic and literary sentiments. Again and yet again must I emphasize the weighty responsibility for the future of this goodly heritage of ours which devolves upon the teaching profession. "If," writes the Reader in Education of Oxford University, "the ideas or ideals that are put forward by an educational system are

traditional and arbitrary, or too remote from the needs of every-day life. . . . It will be a drawback to the individual to come under its influence. . . . Far preferably," he continues, "it is to have in society a teaching staff of such intellectual, moral and social influence that with the aid of acknowledged leaders of thought, it can force on a whole community the ideals and outlook that it considers right, and thus ensure that the pupils who come to their schools shall progressively be more fitted to receive them and to act in accordance with them."

I make no apology for setting thus high the standards at which the educational methods of this country must aim, for these are not limited to the work carried on in the public schools, important as it is. If teachers competent to realize these ideals are to inculcate them in our class rooms, they must be the product of Universities and Normal Schools, whose staff and resources are equal to the call for culture made upon them. To secure this response, there must be funds available and a public alive to the need for an adequate scale of remuneration to safeguard the community from the risks of the "tramp teacher," and to guarantee prolonged, devoted and efficient service from those to whom the nation is bound to look as its most active force in the welding of its world-wide components into a productive and indissoluble whole. The disintegrating strain of exaggerated individualism must be balanced by the cohesive pressure of loyal service for the common good; licence must not be miscalled liberty; patriotism must be known by its fruits, not exalted merely in picturesque fashion on occasions of popular excitement. Here it is that much can be done by a press which grasps to the full its power as an educational force among the public for which it caters. If education is to be the mainspring of national unity there must take place a considerable change in the public attitude towards its cost, its duration, and its equipment and its professors. We look to both pulpit and press as direct and powerful agents in this work of educating public opinion on these matters of vital moment to our country.

The lot of Canadians has fallen in a fair place; the whole world has furnished quota to its enrichment. Responsibility for turning the resources of this inheritance to their best account rests on the shoulders of the people; a people of mixed faiths, of varied ideals and standards of duty, of honor and of work. The unification for good of these ideals, the consistent promotion of the highest of these standards, the enjoyment of the fruit of these labors, the realization of joint responsibility for national progress, call for preparation of body, mind and spirit; for the strength which springs from unity of purpose and from the interchange of spiritual gifts. To provide the necessary equipment, to develop the latent capacities for good, is the work of the parent, the teacher, the preacher and the journalist. The result of the

high souled co-operation of many peoples united in the service of one Empire should surely be such a fulness of life as this world has never pictured nor its children dreamed; for the possibilities of to-day have never before lain under any hands to realize as actualities.

“O, Lord God, prosper Thou the work of our hands upon us;
O prosper Thou our handiwork.”

Resolution on the Asiatic Question

[Adopted by the Society of Friends, Vancouver, B. C.]

NOTE:—Some time ago we were asked to give publicity to the following from the Vancouver Society of Friends on the Asiatic question:

We feel that the attitude of the people of Vancouver to the Asiatic races, and towards the Hindu in particular, is one that should cause sorrow to the Christian Church.

Man is God's chief creation, and of whatever race or color, all are in a common nature His children, and to all alike it is possible to become His children spiritually.

Personal liberty, providing he conducts himself uprightly, is man's chief right, and equal justice is surely man's first duty to his brother man.

The above being so, any given race of men who, owing to greater privileges of climatic conditions or spiritual and moral teachings and surroundings, may consider that they have the right to call themselves superior, have also the duty and privilege not of looking down upon other races, but of stretching out, in sympathy and love, the uplifting hand.

That where races are linked together not only by the common bond of humanity, but also by the bond of Empire, their duty towards one another is increased. The diplomatic bond of alliance draws nations near together in both weal and woe, and how much more is it so when their King is one, and as an Empire, if one member suffers all the other members must eventually share in the pain. Our mistake is great and sad if, instead of holding out the helping hand to any race, we do that which would harm or put a stumbling block in the other's way.

Having stated what we consider should be our attitude towards all Asiatic races, may we for the moment consider the Hindu only. Let us take our duty to him:

First—To treat him in all our dealings as a man.

Second—To repay, by kindness and courteous treatment, the debt we owe him as an older brother in the Aryan family from whom has come to us, in part, our language, and much of the civilization we boast ourselves of.

Third—We have against his will, brought him under our jurisdiction; we have opened his eyes with a Western education, he has aspirations unknown to his fathers, and it is our doing. He is a part of us. Is he wronged or insulted so are we for in the link which we cannot make or break to suit our fancies, we stand and fall together. It is our duty to give him this consideration.

Fourth—The nation makes use of war, however wrong the Church may feel it to be, and in this service he has assisted to the giving of his life, and when we forget it, or ignore the question, we fail in our duty of appreciation and gratitude.

In closing—If we are Christian people—and if Christianity means anything—it is our duty to prove by our actions towards the Hindu the superiority of our faith. Have we done anything as a city or a nation, towards these men, that would lead them to desire a place within Christ's fold?

Will the Church rise to its Christian duty towards these men, or will she continue to let matters drift as at present?

On behalf of the Society of Friends:

GEORGE D. HOYLAND.
CHARLES PIKE.
ERNEST MUNNINGS.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three. —J. R. Lowell.

Selections from the Masterpieces.—X.

Historian J. R. Green, on Sir Thomas More's *Utopia*.

It was the story of "Nowhere," or Utopia, which More embodied in the wonderful book which reveals to us the heart of the new learning. As yet the movement had been one of scholars and divines. Its plans of reform had been almost exclusively intellectual and religious. But in More the same free play of thought which had shaken off the old forms of education and faith turned to question the old forms of society and politics. From a world where fifteen hundred years of Christian teaching had produced social injustice, religious intolerance, and political tyranny, the humorist philosopher turned to a "Nowhere" in which the mere efforts of natural human virtue realized those ends of security, equality, brotherhood, and freedom for which the very institution of society seemed to have been framed. It is as he wanders through this dreamland of the new reason that More touches the great problems which were fast opening before the modern world, problems of labor, of crime, of conscience, of government. Merely to have seen and to have examined questions such as these would prove the keenness of his intellect, but its far-reaching originality is shown in the solutions which he proposes. Amid much that is the pure play of an exuberant fancy, much that is mere recollection of the dreams of by-gone dreamers, we find again and again the most important social and political discoveries of later times *anticipated* by the genius of Thomas More. In some points, such as his treatment of the question of labor, he still remains far in advance of current opinion. The whole system of society around him seemed to him "nothing but a conspiracy of the rich against the poor." Its economic legislation was simply the carrying out of such a conspiracy by process of law. "The rich are ever striving to pare away something further from the daily wages of the poor by private fraud and even by public law, so that the wrong already existing is made even greater by means of the law of the state." "The rich devise every means by which they may in the first place secure to themselves what they have amassed by wrong, and then take to their own use and profit at the lowest possible price the work and labor of the poor. And so soon as the rich decide on adopting these devices in the name of the public, then they become law." The result was the wretched existence to which the labor-class was doomed, a life so wretched, that even a beast's life seems enviable." No such cry of piety for the poor, of protest against the system of agrarian and manufacturing tyranny which found its expression in the statutes of laborers, had been heard since the days of Piers Ploughman. But from Christendom More turns with a smile to

"Nowhere." "In "Nowhere" the aim of legislation is to secure the *welfare*, social, industrial, intellectual, religious, of the community at large, and of the *labor class as the true basis* of a well-ordered commonwealth. The end of its labor-laws was simply the welfare of the laborer. Goods were possessed indeed in common, but labor was compulsory with all. The period of toil was shortened to the nine hours demanded by modern artisans, with a view to the intellectual improvement of the worker. "In the institution of the weal public this end is only and chiefly pretended and minded that what time may possibly be spared from the necessary occupations and affairs of the commonwealth, all that the citizens should withdraw from bodily service, to the free liberty of the mind and garnishing of the same. For herein they conceive the felicity of this life to consist." A public system of education enabled the Utopians to avail themselves of their leisure. While in England half the population "could read no English," every child was well taught in "Nowhere." The physical aspects of society were cared for as attentively as its moral. The houses of Utopia "in the beginning were very low, and like homely cottages made of every rude piece of timber that came first to hand, with mud walls, and ridged roofs thatched with straw." The picture was really that of the common English town of More's day, the home of squalor and pestilence. In Utopia, however, they had at last come to realize the connection between public morality and the health which springs from light, air, comfort, and cleanliness.

The same foresight which appears in More's treatment of the questions of labor and the public health is yet more apparent in his treatment of the question of crime. He was the first to suggest that punishment was less effective in suppressing it than prevention. The end of all punishment he declares to be reformation, "nothing else but the destruction of vice and the saving of men." It is not too much to say that in the great principles More lays down he anticipated every one of the improvements in our criminal system which have distinguished the last hundred years.—*A Short History of the English People.*

We must be here to work;
And men who work can only work for men;
And, not to work in vain, must comprehend
Humanity, and so work humanly,
And raise men's bodies, still, by raising souls,
As God did first.

—J. S. Baldwin.

Around the Hall

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

"There's a chiel amang ye takin' notes," so Robert Burns once wrote. The writer of this article occupies that position, but some months yield him more material for his pen than others. October is always a noteworthy month, however, as it always brings round Hallowe'en, when "Sprites and witches hold high revel."

The ladies' auxiliary of the College, although always mindful of the students, never fail to make Hallowe'en specially memorable. As our hostesses, they entertain us on that night in a lavish manner. Then we revive some of the old-time customs, even to the "dookin" for apples. Our social this month, however, happened to take place on the same evening as the Rev. Wm. Scott's ordination and designation to missionary work in Korea. As a result, our programme of music and games was abandoned. Principal Mackay and Dr. Pidgeon briefly addressed us. Mrs. McNaughton, the capable President of the Ladies' Auxiliary, followed in her accustomed kind and sympathetic manner, and Mr. Wallace voiced our thanks. Our College Quartette then gathered around the piano, and had an appreciative audience. Later we increased their numbers and sang, as only students can, some patriotic songs, one or two of them being composed by our fellow-student, Mr. Robert Fry. Thereafter we formed into line and marched to the ordination service.

The second meeting of the Literary Society took the form of a "Hat night," and was most enjoyable. We hope the "hat" will again be produced—not for a collection, but for those slips of paper bearing subjects which afford amusement, and tax our powers of speech.

On a recent Sabbath morning we had a most helpful discussion of "*Mysticism*," the subject being introduced by Mr. Wallace. Such devotional half-hours are a good beginning for the worship of the day.

Westminster Hall First B. D.

We have had sent to us a copy of the *Presbyterian* (Toronto) containing a report under "Pacific Observations by J. R. R." of the closing exercises of Westminster Hall, in which it is stated that Rev. R. Van Munster was the first to receive the degree of B. D. from the College. We are asked "What about John McNeill?"

Doubtless others also noticed this mistake of our contemporary's correspondent. The first "B. D." of Westminster Hall was Rev. John T. McNeill (1912) who was not only one of the best of its students, but one of the finest of its men. If all goes well, Mr. McNeill will return to the Coast next year and take up work as a lecturer at Westminster Hall.

In the Hour of Silence

The Higher Life.

"First that which is natural, afterward that which is spiritual." We begin our existence with no conscious spiritual life, but the business of living is to take on this spirituality. First that which is natural, good enough in itself, but passing and ephemeral, the soil out of which the spiritual springs up and grows into completeness. This natural belongs to us only for a brief interval and then becomes the property of other individuals and other generations. But it is easy to forget the passing nature of the earthly and hard to properly value the heavenly.

Sense and appetite and desire, the natural expressions of the physical, press in upon us at all times. But we have to seek diligently that we may find and grow up into the spiritual. It is true, we live and move and have our being in the All Spirit, God, yet we need ever to cultivate our soul life to keep it sensitive and responsive to His never ceasing pressure upon us, if we are to know Him and live in Him.

The natural life lays its foundations and sets up its standards in the realm of the things that are seen. But the stress and the storms of life come; time and death lay their all levelling touch upon these things and they vanish into dust, leaving us aghast before the ruins of all we have lived for.

In the higher life, where the soul is ever alert and attuned to the all pervading Christian Spirit, we lay our foundations and set up our standards in Him. There we see that the law of the natural life is change, and each new change, even the final transformation, Death, leaves the spiritual life fuller and richer than it was before. What a difference! For the natural man, change and decay and death mean total defeat and infinite loss; for the spiritual man, "All things work together for good," and life goes on to ever higher heights of peace and joy.

Prayer.

O Ever Present, All Present Spirit, known to us by many names, but best and fullest by the dear name of Father, have mercy upon us and lead us through the changing forms of the natural life into the abiding realities of the spiritual. We are like little children taking the things of sense for the abiding and the real, laying our foundations on them and setting up our standards by them. So we are ever beset before and behind with uncertainty and fear and loss. Pity us and forgive us. Open our eyes and make our hearts pure that we may see God and know ourselves one with Him. Take away the sin that blinds us and puts a barrier between our souls and Thee and in all the coming days set our affections first and forever upon the things that are spiritual, so shall the dear natural minister to our souls and reveal Thy beauty and Thy goodness.—Amen.

The Victories of Peace

[By W. R. Dunlop]

In the midst of the seething maelstrom of cruel war you may naturally ask with faltering lips, "Where are the victories of Peace in our own day?" Think of the marvellous advances in Art and Science and in Benevolence which characterised the great Victorian era, an era made possible by the overthrow of Napoleonic power; think of men who, in the face of early ridicule and with a heroism the greater because foreign to the impulse and excitement of the bugle call and battle cry, have despised death in their victorious efforts to pierce the secrets of the air and of the frozen Arctic snows; think of resolute men of a neighboring nation who, though ravaged by disease and oppressed by the sense of falling comrades on every hand, have at length accomplished the Herculean task of cutting a waterway through the malarial swamps of Central America and have increased tenfold the possibilities of commercial enterprise; think of men in the quiet of the laboratory who have successfully grappled with problems of hitherto unknown diseases and have immensely enhanced the resources for the alleviation of suffering and the saving of life; think of gifted men and women who have proved the pen to be mightier than the sword for the uplift of humanity and from the peaceful seclusion of the study have enriched the human mind with priceless treasures of literary genius.

These are but examples; these are but a few of the flowers from the garden of Hesperides; it has still fairer blooms; for the victories of peace are not confined to the magnificent achievements of Science and the imperishable monuments of Literature, which are the offspring of Nations in repose. Peace, in whatever sphere, like virtue, is its own reward; like mercy it is more than twice blest; and in every strengthening of the sense of Peace and concord in the mind of a child there is the birth of a new hope for a nation's greatness.

We know that, in these times of storm and strife, when civilization with shamed face and drooping wings is staggering under Barbarian blows, it is indeed difficult to realise the Arts and triumphs of Peace; but just as the enveloping flames in 1666, in burning the greater part of mediaeval London, destroyed the festering, plague-ridden corners of an insanitary city and prepared the way for the magnificent metropolis of our Empire—perhaps the healthiest large city in the world of to-day—so may we hope that this holocaust of fire and blood and the untold suffering it entails, will result in the dethronement of militarism and arrogance and in a new appreciation of public law and brotherhood.