

Volume X.

Number 1

PUBLISHED AT VANCOUVER, B.C.

Westminster Review

*The Social, Educational and Religious Monthly
of the Canadian West*



Our Ideal:

Social Betterment, Educational Enlightenment,
the Upbuilding — in City and Church and State
— of Christian Government, and the Develop-
ment of Spiritual Life

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The Aims or Ideals of Our Educational System

The Immortal Hope

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"TYPOGRAPHICAL ERRORS"—AND OTHERS

At a certain notable gathering some months ago, it might have been observed that the beautifully designed and beribboned programme was marred by a typographical error, the word "unflinching" being printed for "unflinchingly" in the verse from the Canadian Dominion Anthem:

"At Britain's side, whate'er betide, unflinchingly we'll stand."

The same error was made on a big club card shortly before. Some weeks ago the bulletin of a certain Vancouver church contained an announcement that the subject to be considered at a certain meeting was: "The IMMORALITY of the Soul."

Some "Printers' Errors" cannot be prevented by Proof-reading, but many can be:

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WESTMINSTER REVIEW

A Social, Literary and Religious Monthly

VOL. X.

SEPTEMBER, 1916.

No. 1

Published at Vancouver, British Columbia.

D. A. Chalmers

Managing Editor

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CAPTAIN REV. JOHN CAMPBELL, Ph.D.
"Gordon Highlanders of Canada"

A NOTED CANADIAN CHAPLAIN

Rev. John Campbell, M.A., Ph.D., Victoria, B. C.

Rev. Dr. Campbell, of whom we reproduce a portrait, is a native of Islay, Scotland. He comes of the stock of Sir Colin Campbell, "the Saviour of India," and the hero of "the thin red line of Inkerman." He came to Canada with his parents, who secured a farm north of Toronto. He took a full course at the University of Toronto, graduating B. A., and also M. A. He is also a graduate in Theology (L.D.), of Knox College, and he afterwards took an extra mural course of a curriculum of five years at one of the best American universities, and obtained the degree of Ph.D. Before entering for the ministry, he taught school for a few years, and holds from the government of Ontario a certificate of qualification as public school inspector, and he has been for many years a British Columbia presiding civil service examiner for the Dominion government.

Dr. Campbell was over twenty years pastor of First Presbyterian Church, Victoria, and as such was a prominent member of the Presbytery of Victoria and the Synod of British Columbia. He is now Chaplain to the "Gordon Highlanders of Canada" and, we understand, intends to go with his battalion to the front, where three of his sons have preceded him.

WESTMINSTER REVIEW

D. A. CHALMERS, Managing Editor
Published at Vancouver, B. C.

SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,
AND RELIGIOUS LIFE.
INDEPENDENT IN POLITICS

VOL. X.

SEPTEMBER, 1916

No. 1

Editorial

The Provincial Election—and After

With men of all parties and of none the predominating feeling after the election is one of relief. The time for argument for or against the defeated government is gone as the people of the province have expressed in no uncertain way that they wished a change. It is to be hoped that the new government will remember that it was the people's pronouncement rather than a party victory.

Next to relief a feeling of hopefulness is born of conditions which involve much more than a change of party in power. The character of some of the leading men elected, considered together with the majority votes on Prohibition and Woman's Suffrage, provide not only a promise but an assurance that things will never be quite the same again in British Columbia.

It would be foolish to expect that any or all of these factors affecting social and political life will at once turn the province into an earthly paradise. But quite apart from the personnel of the new government, and common party accusations and shortcomings, no one will deny that there is at this time ample room for improvement in many directions and departments.

The new leader has given his word against "patronage," which has no doubt been responsible for many abuses of power in both parties in the past. Too much should not be expected at the outset from any leader or cabinet inaugurating a new policy, but an honest effort in the direction of independent non-partisan consideration of men and matters should make for a public life more wholesome and more in keeping with the best British spirit. To citizens from other parts of the Empire the discovery that "pull" and "patronage" and influence from political and other affiliations enter so largely into Western Canadian life has been as surprising as they are objectionable.

The action of the new government regarding several questions will be awaited with interest. The first blow to patronage may be given by the exercise of impartial consideration towards all civil servants at present in office. Fitness, based on previous experience or present capacity and character, should be the dominating consideration in revising the list of office holders.

Without accepting the allegations in the "Crisis" pamphlet as *proved* against any man or government, many will hold that it would be in the best interests of the province that an impartial investigation

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be made. Such an enquiry could take the form of an independent auditing by an impartial commission of government accounts and records. Whether the result were to the credit or discredit of those in authority in the past, such procedure would probably strengthen politicians of all parties in the present and future against temptations to countenance objectionable practices—if nothing worse—in any department of the State.

Though this Review adheres to an independent attitude in politics which puts "the man before the party," we can, from personal knowledge and impressions of some of the candidates elected, congratulate Mr. Brewster and the British Columbia government-to-be on their great opportunity, and heartily wish for them an enduring name and fame based on the introduction of progressive legislation and on enterprise and effort exercised for the common weal.

Beginning Volume Ten

After over five years of foundation work this Review begins its tenth volume at a time when business conditions, though still testing, are not without promise of betterment in many directions. We need not remind our readers, who have slowly but steadily increased in number with the years, that, notwithstanding heavy handicaps, we are continuing, and mean to continue to work towards the realization or service of "our ideal," and to maintain the Review as a Western Canadian monthly worthy of welcome in every home.

As our advertising section has shown throughout, we have found a goodly number of business men and firms—let our readers note them well—who have exercised sustained interest in this publication by using it for business publicity and appeal; and effort and enterprise are not being spared on our part to make it increasingly attractive for others to use that section. But experience of many business men—British Columbia manufacturers and others—has demonstrated that in Western Canada the practical is in danger of obscuring, if not entirely obliterating the ideal.

We believe, however, the Canadian West is now at the dawn of a better day, and that various provincial changes shall foster a spirit which will, even in the business world, recognize that it is worth while to support—by using—those agencies that work for "social betterment, educational enlightenment and spiritual life."

We shall adhere to the practice followed in beginning former volumes and not attempt to set forth any detailed programme of the future. To subscribers and advertisers alike, however, we may say that, as heretofore, we shall endeavor to select and incorporate articles affecting each of the three sections, social, educational and religious, and as our circulation is increased, and particularly as our advertising department is extended, we shall enlarge the size of the literary section.

The Immortal Hope

(The Rev. W. H. Smith, B.D., Ph.D.)

[NOTE:—Readers who noted the recent settlement of Rev. W. H. Smith, Ph.D., in St. John's Presbyterian Church, Vancouver, will be interested to know that we are arranging, as space permits, to publish a series of articles by him on "The Immortal Hope." Such a theme is always of interest to reflective minds, but at this time, when the great world war is daily affecting many lives and homes, a treatise on "The Immortal Hope" should be peculiarly appropriate.—Editor]

Unto dying eyes
The dark of death doth blossom into stars."

With the ebb of the tidal wave of secularism and materialism, which in its onrush gained force from the first upheavals occasioned by the doctrine of Evolution, human life as a spiritual essence is re-asserting its imperial claim. Human values again challenge the attention of the world's greatest thinkers. With the clearer vision of the inherent power and greatness of the human soul, the hope of Immortality becomes not only a keener intellectual interest, but a deeper personal craving. As the intellect reasons concerning the origin, and power of this greatest of all factors in experience, the heart continues to whisper in tones of hope that the best is yet to be. Browning thus describes what is taking place in human experience:

*In man's self arises
August anticipations, symbols, types,
Of a dim splendour ever on before,
In that eternal circle life pursues.
For men begin to pass their nature's bound
And find new hopes and cares, which fast supplant
Their proper joys and griefs; and out grow all
The narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good; while peace
Rises within them ever more and more.
Such men are even now upon the earth.*

The field of inquiry and the sources of evidence are as wide as the interests of human life itself. If man is destined to live forever, his nature must assuredly carry a note distinctively spiritual and eternal, and that note will be heard amid the trumpet calls of all his daily tasks and it may be the only consoling voice when death comes as an unwelcome intruder to take from him those dearer than his own life. If this immortal hope be of the nature of things, it will shine through his work, philosophy, poetry and music as well as his religion. Scientists tell us that when the breath of summer begins to warm the atmosphere, the golden crested eagle always stands on the north side of his cage, and with his head between the bars he strains toward the land from which the cooling breezes flow. When the autumn with its frost laden waves settles over the land he always stands on the south side of the cage, eagerly straining toward the land

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from which the milder, gentler airs flow. His nature loves a certain climatic zone and with the annual changing of the local temperature he eagerly follows to be at home with himself. So with man. As the nature within him responds to the nature of the Unseen World, man, whilst caged by flesh and blood and often bruised in his quest of eternal life, stands in his deepest and highest moments and strains wistfully, hopefully, yea lovingly, toward the happy hills of God from which the refreshing breezes of eternal life blow. It is the unexpressed yearning of man for the permanence of his being, the continuance of the soul after death in the possession of memory, reason, and conscious experience. Just as the sky line lifts itself as one climbs the highest mountain top until it embraces the whole landscape within its ample fold, and reveals the oneness of the smaller hills, so man's thought enlarges as he ascends the hill of God until in the light which shines eternally, he sees that thought is thought, right is right, truth is truth, love is love and spirit is spirit with man and with God, both in time and eternity.

*On the fount of life eternal
Gazing wistful and athirst,
Yearning, straining, from the prison
Of confining flesh to burst,
Here the soul an exile sighs
For her native Paradise.*

But there is more than a yearning in the human heart. That yearning often becomes a passion and that passion settles into assured conviction. Those, who in their quest for the higher values, have seen the glory of God shining in nature and the beauty of moral and spiritual character, and lured by these treasures have made them their meat and drink, have found the hope of Immortality pass into a great satisfaction from which the cooling, crystal waters flow to bathe the weary spirit as it looks toward the land of the rising sun.

This study is not an attempt to fashion any argument which might appeal to minds antagonistic to the hope of immortality. It keeps in view those who find the lamp of hope burning but dimly, but who would rejoice in the clearer radiance of a well grounded assurance. It seeks the humble mission of calling weary, doubting souls back to the quiet rills which flow out from the everlasting hills of God. Then again the awful loss of life in this war has called the thought of millions of bereaved ones back to the question, What is there beyond death? There are many who find their sentiment voiced in these lines written by one whose home was blighted by the sword:

*Here in the marshland, past the battered bridge,
One of a hundred grains untimely sown,
Here, with his comrades of the hard-won ridge
He rests, unknown.*

*His horoscope had seemed so plainly drawn—
School triumphs, earned apace in work and play;
Friendships at will; then love's delightful dawn
And mellowing day.*

*Home fostering hope; some service to the State;
Benignant age; then the long tryst to keep
Where in the yew-tree shadow congregate
His fathers sleep.*

*Was here the one thing needful to distil
From life's alembic, through this holier fate,
The man's essential soul, the hero will?
We ask; and wait.*

It is believed that the future of humanity is so vital to the present that the evidences of it must lie within the easy reach of every honest heart. The desire to find special arguments in favor of Immortality seems to have overlooked the ordinary facts, which, after all are the foundation of reality and must be the ground of assurance. Years in service in the ministry have unearthed the tragedy of life where the immortal hope does not abide, as they have also witnessed the supreme value of this hope in the hours when the soul filled with sorrow was alone with God amid the wreck of all earthly joys. The individual but represents the race. In the calm of a November morning the sky was overhung with a great cloud. Millions of snow flakes fell silently, resting upon the cold, grey earth for a few moments only to disappear forever. So with the race to which we belong. Millions are coming in through the gateways of life, playing, working, rejoicing, sorrowing for a while and then passing out through the gates of death. Serious as is the question of their life here, that of their life hereafter is profoundly greater. Is there any valid reason for such a hope as this?

*We are quite sure
That he will give them back,
Bright, pure and beautiful;
We know that He will but keep
Our own and His until we fall asleep,
We know that He does not mean
To break the strands reaching between
The Here and There;
He does not mean, though heaven be fair,
To change the spirits entering there,
That they forget.*

In this study three lines of meditation will be followed, dealing with the meaning of the Immortal Hope to the individual, the testimony of Science to its reasonableness and the assurance springing from the testimony of Christian experience.

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Notes and Comments

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

The day of miracles is not past as witness the handsome majority for Prohibition in British Columbia, and the practically even break on the question in the Yukon. For the change that has taken place in a few years in these quarters is miraculous in the sense in which it is the final triumph of the one-time apparently hopeless. It is only little more than a decade ago since some of us approached our city council in Vancouver to close the saloons for a few hours during the night, and after being looked on as wildly fanatical to talk of such a thing in a seaport city, we secured a closing from 1 a. m. to 6 a. m. as a remarkable concession to a growing public opinion on the subject. In the Yukon about the same time the saloon and the dance hall and all the other paraphernalia of the frontier were ruining hundreds of men and women, and the few who took a stand against it all were looked upon as importing the Ten Commandments unlawfully. Now all this is changed, and those who claim the world is getting worse must have some difficulty in keeping their feet in the face of facts?

* * *

One cannot tell what will happen any day in times like these and so one cannot forecast whether or not conscription will come in Canada. That something is needed to speed up recruiting in populous provinces like Quebec seems to be evident and the situation there is causing a lot of people to do some serious thinking. There can be no possible doubt as to the courage and soldierly qualities of the French-Canadians who, under De Salaberry in 1812, and at other times, proved their valor. And the present war calls them not only by the voice of Britain under whose beneficent rule they have enjoyed great privileges, but by the voice of France, the land of their mother tongue. The West has been doing nobly, and men who are near by should probe into the real cause of backwardness on the lower banks of the St. Lawrence. We have our suspicions.

* * *

People who importuned the city authorities to allow a boxing champion to appear here in the interests of patriotic undertakings were served well right when their lion refused to roar or, to put it in the venacular, when he failed to mix up things in the ring. It ought to be known by this time that the ethics of the prizefighter do not urge him to exert himself unless there is a pot of money in sight. No one finds serious fault with athletics in the form of "the manly art of self-defense," but the professional fighter is an abomination and if the recent fiasco will put an end to that kind of professional humbug here it will not have been in vain.

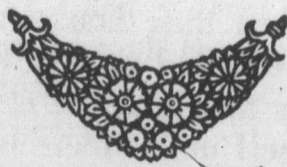
British Columbia has been enjoying the presence recently of many high dignitaries in the business and political world. Only this time they were all on non-partizan errands bent. Lord Shaughnessy, the energetic engineer of the pioneer western railway, and Sir George Eulas Foster, a rare combination of mathematics and rhetoric, have come and gone. Big questions were up for discussion and there were British Columbia men who were able to place these questions before our visitors so as to make them listen. In all the discussions one could note the accent which indicated serious effort to understand the needs of the country and its place in the girdle of Empire. Selfishness is becoming recognized as a crime. It was always a sin, but a sin only becomes a crime when human society sees the flagrant wrong of it. In the presence of the Empire's testing time every one seems ashamed to be selfish.

* * *

The United States is in the throes of the presidential election, and the task of selecting someone who can be the executive head over one hundred millions of people is upon our neighbors to the south. There is room for argument, but one feels that a year of tremendous agitation followed by the election of one who, while nominally the president of the whole people is really the choice of a party, and has to count on the opposition, latent, or open, of a big section of the country, leaves something to be said for a limited monarchy, where continuity of headship, with freedom of the people to govern through their elected representatives, gives stability and equilibrium.

* * *

The Paris conference of eight allied nations seems to have forged a trade-and-commerce ring of steel around Germany. When that unhappy country has to face the payment of indemnities with a falling revenue, war-taxation, loss of colonies, and internal discord, she will discover the bitter truth of the Biblical saying that those who sow the wind will reap the whirlwind. Germany's experience will put the last nail in the coffin of war.



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The Educational System of British Columbia— A Viewpoint

Article IV.—The Aim or Ideal of the System

(By C. N. Haney, M. A.)

Apart from the object of supplying a practical system of education capable of satisfying the actual or supposed demands of the people, can it be said that our system has any specific aim?

The above object in itself is, perhaps, a sufficient one and we have rather to inquire into the ideas underlying the administration of the act than into any expressed object. In considering these ideas we have to look for evidence of them in the speeches of the ministers of education in which, from time to time, they have expressed their opinion either of the system in the main or have called attention to some defect apparent to their eyes. Perhaps, they have sought to describe some manner of overcoming the defects of which they have at the time complained. Further interpretation must be sought in the practical work of the system in the different localities in the province and in the view points of the inspectors and others charged with what we might call the direct supervision of the workings of the system.

Rightly or wrongly, it seems to me that viewed by these standards certain criticisms must be made of the actual work, if not the acknowledged aims, of our public school system, and in this division I include high school work as well.

The first criticism which I would make is that the effort of our schools is to show a curriculum as inclusive or comprehensive as may be without due attention to the relationship of the pupil in his or her individual capacity to that curriculum. In other words to be able to say we afford an opportunity to our student body to pursue all subjects which could be reasonably supposed to be included in a school curriculum while actually denying them the benefits which should accrue from so wide a range of subjects.

In explaining my position in this phase of the matter, let me state that I consider the object of education is to develop the natural capabilities of the pupil in such a way that the peculiar aptitude of the pupil will be given the fullest scope for development and expression while avoiding the creation of a mentality in which special faculties have been allowed to destroy a normal and well balanced idea of the essential elements of things. To develop character and to give mastery over the individual abilities are the outstanding aims of education. This can, to my mind, be only accomplished by allowing the natural development and expression of the individuality of the pupil. To sacrifice what one can do in a vain effort to permit

them to do what nature has denied them the capacity for, seems, to my mind, not only useless but dangerous.

Let us see now how we treat the individuality of the pupil under our present system.

That no two individuals possess exactly similar gifts is a thing too well known to require comment or support. That particular aptitudes for the mathematical, classical or scientific exist is also well recognized. That this aptitude is often accompanied by a lack of ability in lines other than those particularly agreeable to the pupil's nature is also a matter of common knowledge. Yet at present we give it no real recognition in our school course. However varying the talents and abilities of the pupil we compel them to run the whole gamut of the prescribed course and require them to study subjects as a matter of curriculum rather than as a matter of education.

One might illustrate our educational method as taking the individual pupil and throwing at him a more or less properly prepared quantity from each of a great number of subjects with no regard to his peculiar ability in this subject or absolute lack of capability in another. We leave him at the end of the course with a certain amount of knowledge, little of which is properly assimilated and over none of which he has an actual mastery, creating not a scholar but a book-learned ignoramus with "just enough learning to misquote."

Personally I consider the person with an absolute mastery of three things the better educated than one with a smattering of twenty and a mastery of none, and were I asked to name the person most lacking in education whom I have met I would be forced to name the high school graduate who had, to paraphrase Johnson's words, "a little English and less French;" who knew certain Latin authors existed and produced certain works rather than knew them or their works; who had dipped into different subjects prescribed by a curriculum without having forced upon the mind a sense of the greatness of the subjects and of the littleness of the pupil; or the university graduate who on receiving his bachelor of arts degree announced that his education was finished. In both cases what an absolute lack of the spirit of Newton in his idea of himself as picking up pebbles on the seashore while the great ocean of truth rolled undiscovered before him!

Can we not, while giving a curriculum which will allow the talents of any and every child the fullest play in his or her natural development, devise some means by which the child will be left to a free and full development of the faculties God has given him without being hampered, harrassed and discouraged in an attempt to develop or educate faculties which, so far as he is concerned, are non-existent? Can we not give expression to individuality rather

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than attempt to convert scholarship or educational development into a unit of mediocrity in all things? Are men to be failures at school and then, in later life to render the world great services by the development of splendid gifts to which accident or a divine persistence of will gave the opportunity of a full and free expression; or will we aid in the development of our Bacons, our Newtons, our Faradays and other types so that their power of service shall be helped and not hindered by their work in our schools?

Does not the old world, and in particular Germany, teach us a much needed lesson in attempting to determine at the commencement of the pupil's course what should be the proper relationship of the pupil to the educational system charged with his intellectual and moral development? Let us see that we are giving our child a free and equal chance to develop. Do not let us cheat ourselves into saying that having provided a certain course or courses of study we have given a child his due, and that failure to produce satisfactory results is to be charged to the pupil, not to the system.

Let us emphasize the importance of the first years of school, not from the standpoint of dogmatic instruction but from the viewpoint of opportunities for observation and by careful, tactful educating the individuality of the pupil, give a proper bent to his mental development. Let us insure that the subjects studied by him shall be those corresponding, roughly at least, to his natural power and faculties.

I feel convinced that I have spent hours upon subjects the study of which did me no good, in fact injured me by taking my time from those things in which I might have better succeeded. The same is no doubt true of every pupil who at the present time occupies a place in our school.

This may not be avoided perhaps in any system, but I believe that all who have followed school work closely will agree with me that it can be done away with to a far larger extent than is at present the case.

A second criticism I would make is that the burden of the work is made to fall not on the pupil but on the teacher. There is a decided tendency today to think that the easier conditions can be made, the better for the child or man. Parents are often heard to say: "I had to struggle for this or that, and I don't intend that my child shall have to do the same," forgetting that it was only the struggle that caused them to appreciate the point gained and that it is only in proportion as we are called upon to grapple with circumstances that we become in any way strong men and women. The character which adversity frames, prosperity often destroys; vitality developed by healthy energetic work and conflict is often sapped by easy methods of living. The men who have done the most for the world in their respective fields of labour, both in actual results and by the example

set of what mankind can do, have been those mostly who had the greatest difficulties to overcome.

The stuttering Demosthenes, the sickly Stephens became orators. Lalor Sheil compels by his eloquence despite pronounced defects in voice; Nelson and Wolfe, with sickly bodies, became noted fighters; the mule driver of the canal becomes General and the President Garfield; the rail splitter becomes President Lincoln. Many other instances of equal or lesser degree of achievement could be quoted to show that there is no royal road to success and equally there is no royal road to learning.

Notes from the Interior

(By Rev. W. H. Bridge, The Rectory, Cranbrook)

[NOTE:—Owing to space limitations, we were unable to incorporate these notes in our August issue, but notwithstanding what has transpired since we believe they will be interesting to many. In our next number we hope to be able to give some space as formerly, to notes from representatives of all denominations.—Editor]

At the recent Synod of the Diocese of Kootenay, Bishop Doull, in the course of a comprehensive charge expressed himself on many matters of national importance. In moderate and well chosen words he declared himself in favor of prohibition, and with rather subtle tact he advocated compensation to those who deserve it. It would appear, however, that in some cases his *compensation* would be of a punitive nature. He laid the duty of supporting the government Prohibition act solemnly upon the consciences of all church people.

RELIGION IN THE SCHOOLS

His lordship spoke with much feeling upon this matter, pointing out the drift of our present non-religious education and urging that in each parish his clergy should approach ministers of other denominations with a view to finding some common platform upon which all the churches, including our Roman brethren, might stand in a common appeal to the government. There would surely be few parents, the bishop suggested, who would object to school being opened with a simple prayer for blessing upon the day's work and the reading of some short passage of Scripture. It was further intimated that some such suggestions coming unitedly through the churches to the government would not only receive consideration, but would be welcomed. The government, however, was holding off for fear of rousing religious controversy.

We may remark, incidentally, that in the parish of Cranbrook definite steps will be taken in the direction indicated. We remark further that seeing that perhaps 80 per cent. of the teachers are members of the churches that they might be allowed some voice. Now is the moment to act in this matter.

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DEALING WITH LICENSED VICE

Bishop Doull urged the clergy and church members to take more active steps towards crushing this curse. The law, to a large extent, already exists, but there is great laxity in its enforcement. At a subsequent point in the Synod steps were taken to inaugurate a Diocesan branch of the Social Service Council, and it is the intention of the movers to encourage the development of parochial social service committees. If every parish had its properly constituted social service committee, duly linked up with the Diocesan headquarters, we should soon get ahead with a definite church policy in regard to all moral and social problems, and be able to exert a distinct influence upon the community. In no other way are we more likely to win the respect of the man in the street, who still imagines the church to be a grandmotherly institution for the protection of the doubtfully respectable.

Various efforts have from time to time been made through the interior to clean up certain towns. These efforts have not, on the whole, been successful, and most towns still harbor their moral and physical disease factories. It is almost incredible that the healthy and right-minded majority of our citizens should tolerate so damnable a thing as a redlight district in their midst, where the few semi-insane or semi-bestial humans are able to encourage their own and others insanity and bestiality. There is only one sensible policy in this matter. The British Columbia government must take right hold of the matter and prove their sincerity, not only by passing laws, but by seeing that they are carried out. It is time we abolished the sentimental attitude and dealt with the matter scientifically. When we treat prostitutes as they should be treated, i.e., as dangerously insane persons; whenever one enters the province, place her in an asylum under treatment and observation, we shall soon have a clean province. It will, of course, be equally necessary to treat as criminal or insane all such as make use of or profit from institutions of vice.

We shall hear a great deal more about this matter soon. Unless we are greatly mistaken, the spirit of the people will not be slow to revolt against the traffic as soon as an organizing leader appears.

CRANBROOK TO LEAD

A new spirit is taking hold of the city of Cranbrook. Its politicians are showing a desire for a clean house, and at present are engaged in the profitable pastime of revealing each others crimes to the general public. Revelation of another man's secret political crimes is not ethically so sound as personal confession of one's own, but it helps the public to understand the things that do happen inside political parties. We have learned many things which were not originally intended for our instruction within the last few weeks.

Outside the caucus-howlers, the great body of silent voters will not be slow to appreciate the situation.

Politics aside, we have a sound police commission, and an admirable police staff just now, and with a growing public intelligence, we believe that within, say six months we shall have abolished the redlight district. There are great times ahead.

A CHRISTIAN MAN'S POLITICS

There is a moment in the tide of political affairs when the Church of Christ, free and independent of all party obligations, must lift her voice and call solemnly upon the electorate to demand certain measures. The church member cannot be merely a traditional adjunct to a party and willing to vote for that party and that party man under all circumstances. If I have before me certain vital measures upon the enactment of which the social, moral and economic welfare of the province depends, I shall cast my vote for the party and candidate pledged to such measures, whatever may have been my father's politics. This must surely be the attitude of the churchman. I cannot conceive that a loyal follower of Christ, under any circumstances whatever should cast his vote for a man or a party of proved dishonesty or unpledged to sustain the moral measures demanded by the law of Christ, and falling within the scope of practical politics. Yet some try to make such a compromise.

What are the measures for which Christians as Christians stand at this election? We ask first of all for honesty and cleanliness in our public men, and we will down the grafter every time. That is a first principal. After that we stand for: First, prohibition; second, extension of the franchise to women; third, abolition of the patronage system. Nothing is more inimical to efficiency and stability in national business than the present patronage system: Fourth, introduction of some religious instruction or exercises into the public schools; fifth, enactments to destroy white slavery; sixth, guarantees that the resources of the province in land and minerals shall not be placed in the hands of speculators or otherwise alienated. All these measures are fundamental to the welfare of the province, morally and socially, as well as economically.



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The Bible and the Schools of Canada

(By Rev. Jno. Gibson Inkster, Victoria, B. C.)

[NOTE:—Hitherto we have usually preferred to leave contributions to this Review to speak for themselves. Such an article as the following (which space limits alone have held from earlier publication) ought to arrest attention because of the provincial and national importance of the subject. British Columbia readers of all "denominations" who scan the figures relating to Vancouver and Victoria will be impressed with the need for action.—Editor]

My purpose in this article is to create a determination that somehow we shall give the Bible the place it should occupy and make it the influence it should be in the national life of Canada. To that end I shall consider the Bible in relation to children of school age, that is from 5 to 14.

It may be of interest and value to recall the place which the Bible has occupied and the influence it has had in the national life of England—I use England as an illustration by way of courtesy for I am a Scotsman. Bible reading was first authorised in England in 1547—It was to be read "distinctly and apartly in the middle of the Hall, after dinner every Sunday and Holy Day for the space of one hour." In 1560, the Bible had a fixed place in the public schools of England. During Mary's short reign, Bible reading was discountenanced and almost forbidden. But when Elizabeth came to the throne the order to read the Bible was revived. About this time also the reformers returned from the continent, the veneration for the Bible set in and England became the land of the Book. Thereafter the law required direct Bible teaching in every school.

In 1870 the School Board system was started in England when denominational teaching was forbidden but Bible teaching was enforced, though any child might stay away at the request of its parents. The education act of 1902 virtually left Bible teaching in the schools untouched although a minority advocated secular education. At the present time the teachers in the Board Schools in England continue Bible teaching, while in the voluntary schools denominational teaching, with a conscience clause, is provided. While there is a large majority who feel the Bible even in the schools of England is not used as much as it should be, yet it is a very valuable part of the education of the children of the land.

Coming to Canada we find considerable difference. I shall give a resume of the school law in the different provinces as it affects Bible teaching:

In *Nova Scotia*, while the law does not allow denominational teaching in the public schools it does instruct the teachers to inculcate by precept and example a respect for religion and morality, and urges the people to see that the Trustees direct the teacher to carry out the spirit of the law. In *New Brunswick*, the law provides that it shall be the privilege of the teacher to open and close the school by reading the Bible and Prayer—yet no pupil shall be compelled to

attend these exercises. In the Protestant schools of *Quebec*, religious instruction must be given; but no pupil shall be compelled to attend. In all grades of the public schools the first half-hour shall be given to moral and religious instruction from the Bible; but there shall be no denominational teaching. In *Ontario*, every school shall be opened with Bible reading and Prayer. The ten commandments shall be repeated at least once a week. If the teacher objects to this, he must notify the Trustees in writing. Provision is made for denominational teaching at the close of the week by competent and authorised persons. In *Manitoba*, if the parents of 10 children in rural or 25 in urban districts petition for religious instruction it shall be given from 3.30 to 4 p.m. on certain days. In *Alberta and Saskatchewan*, the Trustees may order the schools to be opened with prayer. All religious instruction must be given from 3.30 to 4 p.m., but no child need stay unless the parent requires. In *British Columbia*, all schools shall be free and conducted on strictly non-sectarian principles. The highest morals shall be inculcated but no religious dogma or creed shall be taught. The Lords Prayer may be used to open and close the school.

In the *Roman Catholic Schools of Quebec*, the law provides that religious instruction shall hold the principal place among the subjects of the course and shall be regularly given in every school. It is the duty of the teacher to follow the advice of the parish priest in all that concerns the moral and religious conduct of all his pupils.

That *Quebec* law is in sharp contrast to our *British Columbia* law. The two seem to be the two extremes—the happy mean must lie somewhere between. In this connection a good deal of controversy has been carried on all over Canada and especially in *British Columbia*. On the one side it has been said that our public schools are Pagan and on the other side it has been said they are perfect—or nearly so. As a matter of fact the public schools of *British Columbia* are neither Pagan nor Perfect. But to my mind so far as the Bible is concerned it has not the place nor does it have the influence it should have. The blame however, so far as there is blame, cannot be laid at the door of any one today. The trouble arose when the British people came to Canada—they came and brought with them, not the universal truths of the Christian Religion, which find congenial soil and grow anywhere; but these people took also their religious prejudices and planted them on foreign soil. These prejudices should have been shed when the people left their native land, and the Bible should have been given a chance when they landed here. The consequence of this narrow minded though natural policy has been and is today—small communities from every land (some with one creed and some with another and some with no creed) come here and demand that their religious prejudices be respected and the wily politician sees that they get what they want and he gets what he wants. The consequence of that again is we have this chaotic religious mess

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which we are persuading ourselves will some-how someday grow up into a nation.

Surely we have enough men in our Dominion who see this and who for the sake of our children and our Dominion even at this late hour will seek to lay aside these petty religious denominational prejudices and agree on the Bible and its universal truths, which will make us a united people. In our school law we urge the teachers to teach morality and even religion; but at the same time we rule out of our curriculum the greatest Book on morality and religion the world has ever produced. It would be just as wise to tell a boy to become a great athlete—develop his muscles, increase his chest expansion, take plenty of exercise, go to bed early, and so on, but on no condition to take any food.

As already noted, there is no use blaming anybody, for the cause of the trouble lies at all our doors—especially those of us who call ourselves Christians—we have a *name* to live—that is all—and so we have been prepared to make any sacrifice or concession except our denominational prejudices. We have been living such lives of unadulterated hypocrisy that the great moral and religious dynamic—the crucified, risen and living Saviour has become for us a dead and putrified dogma.

Let us now look at another aspect of this question. We shall leave the school and deal with the church. What has the church been doing to make good the deficiency in Bible teaching? The church has done much and is doing more in her Sunday Schools and her Bible Schools. In this connection let me say, the American people are using their public schools for religious instruction by co-operating with the churches in what is called Community Training Schools of Religious Education. These are giving promise of great things and are making a brave effort to kill sectarianism and to place the Bible on the curriculum of all the schools.

What are we doing in British Columbia to make good this deficiency? The Sunday Schools are doing much, but there is much we are not doing. I need not here dwell on the inadequacy of half an hour a week for Bible teaching. I shall emphasize in another way how the church is falling short. I found it hard to get exact figures; but as nearly as I can find there are in the city of Vancouver, 15000 children between 5 and 14 years of age. But there are only 9500 of these enrolled in the Sunday School, leaving 5500 children in the city of Vancouver who are growing up without any knowledge of the Bible. In the city of Victoria, there are 8000 children between the ages of 5 and 14, but there are only 6500 enrolled in all the Sunday Schools, leaving 1500 children who are growing up without any knowledge of the Bible. I met a boy of 12 years of age in Victoria who didn't know what the Bible was.

This means that in our Province there is a large proportion of our children who are growing up without any knowledge of the Bible. Now Green, the historian, the late Queen Victoria, and our present King, have all said in one way or another that the Empire is great because of the Bible. And there are multitudes today who will agree with that statement. Surely then it must be a serious thing for the well being and unity of our Dominion and especially our own province when a large proportion of our young people are entering into manhood and citizenship utterly ignorant of this wonderful Bible—the book of books.

It does seem to me that the time has come when we must speed up in our present methods of Bible teaching in the church, the home, and the school. But the time has come when we must also take a wider outlook and see, for the sake of our manhood and womanhood and for the sake of the unity of our young native Canada, that the Bible is given its proper place and allowed to exercise its unique and powerful influence on our national life.

Kitchener

(A United States Writer's Tribute)

No man in England slept, the night he died:
The harsh, stern spirit passed without a pang,
And freed from mortal clogs his message rang.
In every wakeful mind the challenge cried:
*Think not of me: one servant less or more
Means nothing now: hold fast the greater thing—
Strike hard, love truth, serve England and the King!*
Servant of England, soldier to the core,
What does it matter where his body fall?
What does it matter where they build the tomb?
Five million men, from Calais to Khartoum,
These are his wreath and his memorial.

—*Life*, New York.

The True Catholic

The true Catholic, as our class-studies have been teaching us for these past years, is the well-read, the open-minded, the hospitable-hearted, the spiritually-exercised Evangelical, as he is called. He is of no sect. He is of no school. He is of no occasion. He comes of no movement. He belongs to all sects and all sects belong to him. So far as they have any portion of Divine truth in their keeping, or any evidence of Divine grace in their walk and conversation, they all are his fellow-communicants and his brethren. How rich such men are in truth and love and hope! for all things are theirs. All men, and all books, and all churches. Whether Paul, or John, or Augustine, or Athanasius, or Dante, or Behmen, or Luther, or Calvin, or Hooker, or Taylor, or Knox, or Rutherford, or Bunyan, or Butler, or Edwards, or Chalmers, or Newman, or Spurgeon.

Newman: An Appreciation, by Rev. Principal Whyte, Edinburgh

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REVIEWS OF THE "WESTMINSTER REVIEW" FROM VANCOUVER DAILY PAPERS

"Westminster Review" for June

An article of great interest, on the subject of the University of British Columbia, the third in the series on the educational system of British Columbia, by C. N. Haney, M.A., is the feature of the Westminster Review for June. The article criticizes the attitude of the provincial government towards the university. The article is a severe indictment of the government's neglect of the university. Other strong articles give the June number the vigorous character expected from such a magazine. Rev. R. G. MacBeth's "Notes and Comments" is a department full of vitality and common sense. The editorial articles are as usual readable and outspoken. As an expression of the culture of the community this little magazine is deserving of attention, and should be read by everyone. Other articles in the current number are "The Great Discovery," by Rev. W. H. Bridge, of Cranbrook, and Western Canadian church notes, by Rev. G. R. Welch, Rev. A. E. Roberts, Archdeacon Heathcote and Rev. J. Richmond Craig. The magazine is independent in politics.—The "Sun."

"Westminster Review."

Tribute to the late Lord Kitchener from several pens, a second instalment of the article describing the system of proportional voting, a method designed to allow of all groups of citizens securing political representation in the ratio of their numerical strength, and an article by the Rev. W. H. Bridge of Cranbrook, constitute the chief features of the "Westminster Review" for June. A leading place is assigned to Mr. C. N. Haney's survey of the educational system of the province. His latest instalment deals with the provincial university and criticises more or less adversely what he regards as a failure on the part of the promoters to realize the plans originally formulated and fulfil the aspirations freely expressed for the weal of the institution. Mr. Bridge's paper: "The Great Discovery," is a reassertion of the place that Christianity should fill in ordering the communal social and economic life of the nation according to its moral tenets, the "discovery" being, in fact, a "realization of the social and economic implications of Christianity." Additional contributions have been secured and the chatty budgets of news they supply are an increased attraction to the magazine, which maintains its well known standard of bright readability throughout.—The "News-Advertiser."

AN INTERESTING NUMBER

Social-Political Discussions in the "Westminster Review."

The latest issue of the "Westminster Review" provides twenty-eight pages of reading matter bearing upon social, educational and religious affairs. Under the title "The Crisis in Party Politics and the Way Out," the method of "proportional representation" is clearly set forth. The third of a series of articles on the educational system of British Columbia deals with the British Columbia University and contains many comments and suggestions likely to provoke discussion.

In the section of "Western Canadian Church Notes" the expansion of the "Review's" field throughout Western Canada is shown by the inclusion of contributions from the interior, the writer being Rev. W. H. Bridge, rector of Cranbrook. The same contributor is responsible for a short article, "The Great Discovery," which is sure to stir thought concerning the attitude of the Christian Church to social questions.

The editorial pages contain references to "Kitchener" "A Notable Addition to Western Church Life," "Kitchener Memorial Service" and other timely topics, and a question is raised with readers of the "Review" as to the name "Westminster." Other contents include "The Children's Page" and Rev. R. G. MacBeth's "Notes and Comments" on current events.—The "Province."

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