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D. A. CHALMERS

Managing Editor

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AN ERROR.

The sentence in Professor Macnaghten's article on page ten of this issue, beginning "When Socrates argued that it was better to suffer injustice than do it," should read: "When Socrates argued that it was never right to return an injury."—[Ed.]

Our motto is "UNTO ALL THE WORLD": Share our efforts and determination to realize it within the first twenty years of the twentieth century!

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Herewith find enclosed \$..... for which send Magazine(s) to the undernoted address(es):

.....

Date.....

Our Seventh Volume

The Widening Field

In beginning our seventh volume with this issue, it may be in place to give our readers and friends something of a report concerning the past, if not also a forecast regarding the future of this publication.

In the first place, we should thank the numerous correspondents who have by their letters shown a vital interest in our Magazine. Several recent letters have suggested the fitness of our opening a "Correspondents' Page," and that may be one of the additional departments which we shall run concurrently with others, as soon as financial conditions permit.

We wish also to thank the hundreds of regular subscribers who have joined our list in recent times, and particularly those who have been attentive to their dates of renewal. It is gratifying as well as encouraging to find that many readers note the date beside their names on the covering envelope and do not wait to involve an office in the work of sending even one letter of reminder to them. It is even encouraging to have subscribers who readily respond to one letter of reminder. A fair percentage of subscribers sent in their renewals without reminders and we trust their number will increase.

To the third class—those who carelessly involve us in the extra and, for a dollar a year subscription, comparatively costly labour of sending them two or three letters notifying them of overdue subscriptions, we prefer to say little, but we think that ordinary courtesy itself should inspire a reply by return to a "second letter." In any case, evasion of such letters of reminder will not avail; for in every case we are legally entitled to retain such subscribers on our list until the account is paid to date.

Subscribers and Advertisers Our Active Partners

To those—the large majority—who have shown a friendly concern in our welfare, and especially to those who have added relatives and friends to our subscription list, we wish to express our sincere thanks. At the same time we venture to ask the attention of our readers more particularly than ever to the businesses of every kind advertised—or to be advertised—in this Magazine. Much as individual subscribers and readers may co-operate to help the development of any worthy publication, the business men and firms who advertise therein merit special attention. Our readers will therefore understand that in doing business with our advertisers—and notifying them that the use of our space for announcements is valued—they are indirectly but not less genuinely helping our Magazine's progress towards greater usefulness.

No Lack of Literary Matter

As we believe the contents of this number will more than ever reveal, we have no lack of leading literary contributors—writers of intellectual ability and of broad sympathies, in touch with the life of the Farthest West. In that connection we would assure all who cooperate with us in the extension of our circulation and also of our advertising department, that they thereby give direct assistance towards the extension of our widening field of service; for in proportion as our circulation increases, and our business section is enlarged, we shall have real satisfaction in giving our readers better and better value for the modest dollar a year subscription. As our more interested and experienced readers may have gathered, the opportunities for work and the investment of capital in the form of money, time and enterprise towards making a monthly magazine serviceable and progressive are practically unlimited.

Our Main Difficulty

If there have been good reasons in the past for the kind and complimentary expressions regarding our literary contributions made by many readers, in letters and otherwise, we believe there will not be less cause for congratulation in coming months. Our main difficulty, as previously noted, has been our inability to carry more pages because of business conditions. This issue sets a standard which we should like to maintain, but that can be done only by the co-operation of additional readers and advertisers. We are striving to do our part; and we believe the earnest church people of all denominations, supporters of the Social Service Councils, Y. M. C. A.'s, and all other societies and associations that work for purer politics and more wholesome civic life, should be and will be with us as they learn of our work.

The Immediate Future

With reference to the immediate future it may be noted that Professor Macnaghten's treatise, "Socrates and Christ" will be continued, and all acquainted with his writings in prose and verse in this and other magazines, will anticipate with pleasure this literary theme.

Dr. Pidgeon's professional position and extensive experience regarding social questions and conditions peculiarly qualify him for dealing with the subject of the social problems of British Columbia, and we believe this series will become increasingly interesting. The first of the series of papers on "Religious Fads of To-day" has been well received, and we are confident the following numbers will prove equally opportune and enlightening.

Principal Mackay's series of articles on "Problems of Immigration" won such attention that the question of reproducing them in permanent form has been under consideration. We hope to have other

articles from his pen occasionally, and meantime he will continue to write the page "In the Hour of Silence," which we know means much to many of our readers.

Other departments, such as "The Book Shelf," "Social Service Series," "Businesses Worth While," and "Ministerial Miniature," will appear occasionally, and, as soon as the business section and financial conditions allow, they will be run concurrently.

The "Notes of College Life," which indicate and report concerning the various activities "Around the Hall," will be continued, and should not be of less interest when the winter preparatory term is followed by the Theological Session, which opens in April. In addition, we hope to be able to publish occasional papers from our former college correspondent, Rev. Wm. Scott, now missionary in Joshin, Korea.

We also hope to have a series of articles on "Picturesque Places," to which Mr. Logan's contribution in this issue forms so good an introduction.

We have had letters from regular subscribers in places as far apart as Australia, Britain, and the Eastern Provinces of Canada. Influenced by these, we shall probably, as already suggested, add to other departments a "Correspondents' Page," through which our readers may take more direct interest in the life and work of the Magazine by suggestion and comment.

Interest in Principle Before Principal and Interest

The times are testing all businesses and particularly publishing businesses. As was stated early in the life of this Magazine, its management did not undertake the work with the view of making a fortune, but to realise an ideal of service and to enter a widening field of opportunity which was believed worth while. The service was held none the less worthy although this publication (notwithstanding its initial name) has had no Board of Management or Endowment Fund supporting it financially, and its work, whatever the training and experience necessary for it, has had to be done on an independent basis, without any assured support.

From the foregoing notes our readers and advertisers will the better understand that they, especially in such times as these, have much to do with the progressive life of this Magazine. Even in these difficult times we recognise our widening field and our enlarging opportunity. With the end of the war, the British Empire and its ideals shall hold an even more influential place among the peoples of the earth, and just in so far as this Farthest West Canada is related to the rest of the Empire and its world-wide field of Christian service and business connections, so may we hope and work to extend this Magazine's usefulness practically "Into All the World."

WESTMINSTER Hall Magazine and Farthest West REVIEW

SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,
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VOL. VII.

FEBRUARY, 1915.

No. 1

Socrates and Christ

(By Professor R. E. Macnaghten)

INTRODUCTORY.

There is no study which has in the last half century been prosecuted with more energy and success than anthropology. This is a natural and a desirable consummation. To raise, however slightly, the veil which shrouds the origin of human life is a great and noble achievement; for such action may reasonably be expected to throw some light on the two questions which are of absorbing and paramount interest to the human race, "Whence come we, and whither do we go?"

It is for this reason that such discoveries as the relics of pre-historic man in the caves of Spain, and in particular the discovery in Java of the much debated *pithecanthropus erectus* in 1894, have aroused such widespread interest. Whether this fossil ape-man of Dr. Eugene Dubois be or be not the missing link, as Haeckel and his followers so uncompromisingly assert, may be open to question; but it seems at least clear that the origin of man is gradually being narrowed down to two issues—one, the slow development, by chance and chance alone, of man and of all other animate beings, from a uni-cellular protozoon; and the other the infusion into man (in some mysterious way which at present we cannot explain, but which is not therefore necessarily unexplainable), of a divine spirit, which in the words of the Psalmist has made him "a little lower than the angels."

So much at least the vast majority of educated persons who have given any serious attention to the problem will probably admit without hesitation. Not only this world of ours, but the universe of which our world is an infinitesimal part, is either the result of evolution by purely fortuitous chemical and other natural agencies, or else all these natural and chemical forces are controlled and ordered directly and indirectly by a Being of supreme intelligence, who at some stage or other has infused into man his own spirit.

But the real stumbling-block in the way of the acceptance of the theory of uncontrolled evolution is the fact of the existence of Christ. Unless and until Christ can be explained away, unless and until He can be proved to have been nothing more than a mere man (and as I shall endeavour to show, proved to have been nothing more than a deluded and misguided man), uncontrolled evolution cannot be accepted as a sufficient and satisfactory explanation of all the phenomena.

So far as the deists are concerned, the evolutionists would appear at the present stage to have the better case. Once Christ is eliminated, it seems impossible to deny that the theory of evolution is immeasurably strengthened, and would seem at least in our present state of knowledge to be almost impregnable. A supreme Being, who should show such little care or concern for his creatures as to allow such a delusion (as Christianity with Christ eliminated would be), to govern the dominant races of the world for nearly two thousand years, is surely unthinkable. If he exist at all, benignant energy must be of the very essence of the deity: and it does not need revealed religion to prove this. The character necessary to the god-head has never been better expressed than it was by Socrates in his famous defence: "No evil can happen to a good man either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance."—(Plato's apology, Jowett's Translation).

The real issue then, is an issue between uncontrolled evolution on the one hand, and Christianity taught by a divine Christ on the other. This is acknowledged by no less a champion of uncontrolled evolution than Haeckel,* who writes: "One of the most distinctive features of the expiring century is the increasing vehemence of the opposition between Science and Christianity. That is both natural and inevitable."

And here I may state that I use the words "uncontrolled evolution" advisedly, because the mere doctrine of evolution does not necessarily exclude the possibility of Christianity and a divine Christ. Mr. Darwin propounded the theory of evolution, the same theory was independently reached by Mr. Alfred Russell Wallace. But while the former apparently thought that evolution was sufficient to account for all the facts of the development of man, Mr. Wallace was of a different opinion. Evolution according to the latter accounted for many, but not for all the facts of the case. What Haeckel therefore calls "this unavoidable conflict" is the conflict between uncontrolled evolution and Christianity; and it is the object of the following treatise, by adopting a method which hitherto does not seem to have been employed in this connection, to endeavour to throw further light on the character and claims of Christ. The search-light which has hitherto been directed for so many centuries on the central figure of Christ has

*The Riddle of the Universe, Popular Edition, Ch. 17, N.B. "Science" in the above quotation is clearly synonymous with "The Doctrine of Evolution."

been directed on an *individual*. No serious attempt has, so far as I am aware, been made to analyse the facts by the comparative method. The advocates of Christianity have started with the assumption that Christ was divine; and on that assumption they have argued their case. The opponents of Christianity (many of them actuated by the highest motive, namely the discovery of the truth) have started with the conviction that Christ was essentially human, and their initial prejudice has induced them to make statements which are demonstrably unjust and absurd. Haeckel for instance, is so far carried away by his desire to belittle Christ and Christianity that he can allow the following passage to be printed as a serious argument: "Another of the most deplorable aspects of Christian morality is its belittlement of the life of the family, of that natural living together with our next of kin which is just as necessary in the case of man as in the case of all the higher social animals. The family is justly regarded as the 'foundation of society,' and the healthy life of the family is a necessary condition of the prosperity of the State. **Christ, however, was of a very different opinion; with his gaze ever directed to 'the beyond,' he thought as lightly of woman and the family as of all other goods of this life.*"—(*The Riddle of the Universe, Pop. Ed. p. 126.*)

But it is submitted that before Christ can be proved either human or divine he must be subjected to comparison with man and this comparison must be searching and minute. It is the object of the following treatise to make this attempt and the human example whom I have for many reasons chosen, is Socrates. The criticism of centuries has not shattered the belief of his own immediate disciple that Socrates was the best and wisest of men. Moreover he also possessed the critical faculty to such an extent that so accurate an historian as the late Professor Seeley could call him "the creator of science." All things considered, the human race has never, it would seem, produced a more perfect specimen of man than Socrates; and for this reason alone he might well be selected as the basis on which to rest our comparison. But apart from this the resemblances and differences in the lives (and environments) of Socrates and Christ were alike so remarkable that it would seem on this ground also that no better selection could be made. To some of these remarkable facts it will be well to draw immediate though brief attention; others will occur to us during the course of our investigation.

One of the most striking of the many resemblances between Socrates and Christ is that though each was a teacher who devoted his life to inculcating his doctrines, neither himself ever wrote one single word which might be transmitted to posterity. While Mahomet used pen and sword alike to spread his teaching, Socrates and Christ were each content with mere verbal intercourse with their followers. And

*The Italics are my own.

each was followed by a devoted band of men who were loyal even to death. In the case of Christ this was put to actual proof. Many of those who hung upon his lips while he lived, willingly endured martyrdom after his death rather than deny the name of Christ. But in a sense the disciples of Socrates were equally loyal. When he was in prison awaiting the return of the sacred ship from Delos, before which it was, according to Athenian custom, unlawful that he should die, Crito came to him and explained that he had, in conjunction with other friends, made all preparations necessary for his escape, though he well knew that by so doing he ran the almost certain risk of being condemned to death for abetting the escape of one who had been convicted by the State. Each, in other words, so inspired his disciples with an absolute and unflinching belief in the truth and integrity of the leader whom they followed, that they were willing to sacrifice life itself for his sake. This is the supreme test of a leader, that his adherents should be willing to die for him, for no man will ever succeed in getting others to die for his sake, unless he be not only sincere, but have also inspired them with a conviction of his sincerity. And with this unswerving and devoted loyalty, both Socrates and Christ alike inspired their followers. This fact, which is capable of historical proof, is of paramount importance, for it is an abiding testimony to the integrity and disinterestedness of either leader.

Another remarkable resemblance between Socrates and Christ is the fact that each was portrayed to the world by two types of biographers, the practical and the philosophic. In the case of Socrates it was an enormous advantage that his biography should have been undertaken by perhaps the most brilliant man of letters that the world has ever seen. But the very brilliance of the narrator might to some extent have made us distrust the portrait. There is always a danger lest a writer of supreme genius should idealise the character which he is portraying, and however unconsciously, impart to it something of his own brilliance. In this instance such a possibility has been entirely eliminated by the fact that we have another biography of Socrates from the pen of Xenophon, one of the most practical of writers, who was by nature a man of action rather than a man of letters. And yet a comparison of the two authors will show that it is Xenophon rather than Plato who is inclined to idealise the subject of his biography. A similar state of affairs exists in regard to Christ. Of the three synoptic gospels, Matthew, Mark, and Luke, Mark is undoubtedly the main and original narrative. Yet this gospel contains only sixteen chapters, and its one aim is to give a brief and practical account of the main incidents of the life of Christ. As Xenophon is to Socrates, so is Mark to Christ. On the other hand we have in the fourth gospel— whoever the author may have been—a philosophic writer, who though

not comparable to Plato in literary aptitude, has the same tendency to idealise his subject. The combined result in each case gives us probably the best portrait of which literature is capable. And it is interesting to notice that we have an almost exact parallel in our own country. Had Dean Stanley alone given us a biography of Dr. Arnold of Rugby, we should have had an admirable portrait, but it would have been a portrait drawn by one who was essentially a man of intellect and letters, and therefore to a certain extent the result must have been insufficient. But we have, fortunately, another portrait of Dr. Arnold given by one who, like Xenophon, was at least as much a man of action as a man of letters. There is no attempt at characterisation in the pages of Tom Brown's School Days. But for many their most vivid impression of the great Headmaster will still be derived from a few brief but striking episodes in that wonderful story of the government of a great public school by a great and winning personality.

The most obvious though not necessarily the most striking resemblance between Socrates and Christ lies in the circumstances accompanying their respective deaths. Each was condemned to death by a tribunal which was actuated by malice and prejudice. In each case the result was a travesty of justice, so far as the real merits of the accused were concerned. But many persons in all ages of the world's history have been condemned to death unjustly by unworthy and prejudiced judges. What is remarkable in their case is that each might easily have escaped death had it not been for the uncompromising attitude which each chose to adopt at the time of trial. Each, one might almost say, died not only willingly but wilfully. This is a great and striking resemblance between the two: for no man, even the bravest, is willing to die without good reason. To throw away life needlessly is the act not of a brave man, but of a fool. And the fact that both Socrates and Christ declined alike to utter the few words which could have brought safety to each, proves beyond question that they were both convinced of the absolute integrity of the cause which they represented. Some further inquiry in regard to this point will be desirable at a later stage; for the present I merely desire to point out and emphasize the fact that each was supremely convinced of his own integrity.

This indeed is only what one might expect from the whole life of each as recorded in their respective biographies. In the first place both Socrates and Christ were essentially religious. Each during his life had constantly asserted that the paramount obligation was duty to the deity, and had lived not only a blameless life, but had been careful, at least in matters of public worship, to follow the customs of his respective time and country. In the second place each had constantly and consistently during his lifetime exhibited an amazing contempt for this world's goods. And this they had done, not from any

fantastic idea of voluntary self-abnegation, such as animated an anchorite, but because each as a matter of obvious and natural principle saw the futility of earthly possessions. And yet both had lived fully in the world, had been conspicuous in places of public resort, and had freely associated in private festivities. But in either case the life had been lived, and the associations formed with one object in view, namely, the furtherance of their respective teaching. What that teaching in each case was must be left for inquiry at a future stage; but brief attention may be drawn here to one point. The ethical teaching of each was in advance of anything which the world had heard before. When Socrates argued that it was better to suffer injustice than do it, he was announcing a doctrine which was almost incomprehensible at the time. It was only Christ who, going much further, though on similar lines, could say: "I say unto you, love your enemies."

The last and most striking similarity of all is the fact that each according to all his biographies was the recipient of miraculous divine intervention. Unless both Plato and Xenophon are entirely unreliable witnesses, this fact is just as true of Socrates as it is of Christ; and the difference between the two cases is merely this, that Socrates claimed to be nothing more than a passive agent in the reception of the special divine favour which he is stated to have claimed. The enormous significance of the main fact will be dealt with further on; in the meantime it is only necessary to draw attention to the added importance which it gives to the absolute integrity of each of the two, which has already been briefly noticed.

Such then are some of the many striking similarities between the lives of Socrates and Christ. There are also some remarkable differences, which must be briefly noted before we proceed to consider our subject in detail. The main and most striking difference is this, that whereas Socrates claimed to be nothing but a mere man, Christ, if his biographers are in any way to be trusted, unhesitatingly, repeatedly and uncompromisingly asserted that he was the Son of God. And the fact that he positively refused to withdraw one tittle of this claim was the actual and immediate cause of his death. "Again the high priest asked him, and saith unto him, 'Art thou the Christ, the Son of the Blessed?' and Jesus said, 'I am; and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven.' And the high priest rent his clothes, and saith: 'What further need have we of witnesses? Ye have heard the blasphemy. What think ye?' *And they all condemned Him to be worthy of death.*"—(Mark xiv.:62-63-64.)

The other differences between the two are mainly corollaries of this. Christ, as the result of His claim, established a society, which has subsequently under the name of the Christian Church and in

direct response to His commands, spread His doctrines throughout the world. Socrates, making no claim to anything but a desire for the study of truth and virtue, established no society, but was rather anxious to sink, as far as possible, his own personality. "Deservedly"* as Seeley says, "he gained the greatest personal admiration, but his highest claim to it was the trouble he took to avoid it, and the tenacity with which he laboured to set the tranquil and methodical operations of the intellect in the search of truth above the blind impulses of feeling and personal admiration."

In natural accord with what we have already mentioned Socrates lived the life of his country, fought its battles, and married in accordance with its laws. Christ on the other hand, in accordance with his supreme claim, seemed to acknowledge no country but "the Kingdom of God."

But the greatest contrast of all in their actual environment was the religious atmosphere of the countries in which they respectively lived. Athens, as we shall presently see, was the moral and intellectual centre of a people whose habit of thought was essentially superstitious, and who had evolved perhaps the most complete and elaborate system of mythology that the world has ever known. The Jews on the other hand, were and had been from their origin a monotheistic people, and to the worship of one God they clung not only with all the devotion of a naturally religious temperament, but with the passionate fervour of a proud and obstinate race.

*Ecce Homo—McMillan's Shilling Library, v. 107.

(To be continued.)

TO A FERN FOUND IN A PIECE OF COAL.

Gone are the glades which thou didst decorate
 Some sweet Spring-tide when this old world was young,
 And glistening dews about thy tresses hung
 Like emeralds until the morn was late.
 Buried, the trees where birds did congregate,
 And where all day were many carols sung,
 Whilst thou in dance wast by the breezes swung—
 Unconscious of thy near Vesuvian fate.

Fancy doth love to weave thy history,
 And this is what she oft takes thee to be:
 A book-mark which Time once did put between
 Two far-off yesterdays, and then forgot
 That it was there; or a rare curio seen,
 Mounted, within old History's cabinet.

—Alexander Louis Fraser.

Westminster Manse,
 Smiths Falls, Ontario.

The Social Problems of British Columbia

II.—Single Life in Western Lands.

[By Professor Geo. C. Pidgeon, D.D.]

In his essay on "Marriage and Single Life," Lord Bacon writes: "He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief. Certainly the best works, and of greatest merit for the public, have proceeded from the unmarried or childless men, which both in affection and means have married and endowed the public. Yet it were great reason that those that have children should have the greatest care of future times, unto which they know they must transmit their dearest pledges." Then he enumerates different ways in which unmarried men have been the best servants of humanity, and other ways in which their service has been inferior.

We might add to the considerations he urges this fact that our explorers who have discovered new worlds and opened them up to mankind have not had the privilege of home life. They have gone so far in advance of the race that these privileges were left behind. No one could keep up with them. Then when they settled on these new lands, they did so alone. Thousands upon thousands of our brightest and most enterprising young men have done this in the new districts of Canada in the last fifty years; and the process continues.

The peculiar conditions in our province, referred to in our opening paper, emphasize this tendency. We are still in the stage of construction. The men who build our railroads and other great public works live in camps of necessity, far removed from civilization. Our lumbermen cannot have families with them. In the old days in Eastern Canada lumbering operations were confined to a certain period in the year, and the men returned to their homes when it was over. There is no such limitation here, and men cannot engage in lumbering operations for one season and work a small farm in another. There is no encouragement to the ordinary lumberman to build up a home. In connection with our mines and fisheries too, there are many unsettling conditions. Then, when men do live on the land the difficulties are so great and the land available for settlement so remote that the establishment of a home is often an impossibility. The result of all this is the forming of a large class of men who drift about from one camp to another, or who live alone, on some piece of land, far removed from the influences and opportunities of domestic and social life.

The results are serious. A high type of citizenship is impossible among men who live a nomadic life amid such conditions. The most vital interests of the country are not before their minds. In many communities throughout the province this floating element, put on the municipal voters' lists by questionable means, is used by interested

parties to prevent reforms that are sorely needed. In any case they are not a factor that can be counted on for the social advances which our country needs.

The loss in parenthood is incalculable. Kipling says that we have sown the seven seas with our best, and adds:

“If blood be the price of Admiralty,
Good Lord! we have paid in full.”

Dr. J. A. Macdonald, in his addresses on “Peace” argues that the slaughter of the nations’ bravest on the battle field has materially lowered the mental and moral average of mankind in general. But the whole dreadful loss from war is small compared with the drain on the national life of Anglo-Saxon peoples by emigration. Year after year our best went forth, never to return. They pushed away in front of the advancing tide of civilization and settled alone in districts which they prepared for the homes of the future. But their own lives withered there, or were wasted in prodigality. And they are leaving none of their own blood behind to bear their name and carry on their work.

This system, too, is the cause of a great amount of vice. Principal Mackay said in this magazine a few months ago: “The very elements which make for high character and fine achievement in home-making become under these false conditions veritable demoniac possessions, driving their victims to disease and death, and the poisoning of the whole stream of human life.” The remedy must be found in turning these natural tendencies into right channels. A great work has been done in Canada in putting down commercialized vice, and especially in stopping the nefarious practise of tolerating and taxing what the criminal law of Canada forbids. Much has also been done in rescue work by which every fallen girl is offered an opportunity to return to a life of virtue. One cannot but feel, however, that we are beginning at the wrong end. The work is good and must continue, but it must be supplemented by an earnest effort to meet the need which these excesses indicate. To do this effectually will tax our moral and social resources to the uttermost.

We must establish better social conditions. We must make it possible for young people to marry at the mating age. But a still greater need is a change in public opinion. Is it not so that many of the best families discourage marriage for young men as long as they can? Young people are advised that it is foolish, that it spoils their prospects and hinders advancement. The spirit of self-sacrifice in response to the claims of love is ridiculed. This must change. It is ruinous to the individual and imperils the future of the race.

The Church, too, must speak. We have certain ideals for the home and community, and we must strive to secure such social conditions as will make the realization of these ideals possible.

Modern Recreation and the Church

[By J. G. Davidson, Ph.D., McGill University College, Vancouver]

The world is just now waking to the importance of play in human life. Throughout all history the problems of recreation have not been officially recognized by churches or governments except for purposes of various prohibitions or of financial profit. The last few years have seen a wonderful change of attitude. Recreation is being studied by experts everywhere. It is already generally recognized that the lives of men are to a great extent shaped by the character of their play as children; that men and women may be kept clean and useful if they know how to play properly, and avail themselves of that knowledge. Governments everywhere are recognizing their responsibility. Play facilities and expert supervisors are already being provided from public funds with lavish hand. Educators now officially accept their responsibility for the play of those under their charge. The Playgrounds Associations now rank as among the most influential organizations of various countries, while in our boyhood nobody paid any attention to our play.

Recreation experts seem to feel that in their sphere lies the hope of the world along the lines of right living. They take cognizance of the use of all the time of all people outside the hours of working and sleeping. It is to be hoped that we do not shortly find ourselves following a narrow line of games and concerts with all the machinery of a great state institution. During the last few years a great and growing mass of recreational work has become loosely affiliated with the Church, and most of it is carried on in Church buildings. Much of it has hardly even a nominal connection with religious worship. In country districts we might say that the Church has no athletic affiliations, with the possible exception of a few foot races at a Sunday School picnic. In small towns an occasional church has a gymnasium building which usually is open for the general service of the community. In large cities, however, there are hundreds of athletic teams and organizations bearing the names of individual churches and using Church buildings for meetings and games. In many cases they are so intimately associated with the Church life that the affairs of the teams are discussed in the regular church services—even from the pulpit on occasion. We have Sunday Schools or Young People's Societies, baseball, hockey, football, basketball teams and leagues, boys' athletic clubs, walking clubs, and harriers' clubs, girls' basketball teams, boy scouts, and camp fire girls, all without number and joyously irresponsible. On the social side we have all known types of debating, literary and musical clubs, concerts, secular and sacred, social gatherings of nearly every conceivable variation. The impulse of the movement has carried it into the regular services of the Church.

Entertaining and spectacular features are being introduced widely into church services. Bible Classes vary from Bible study classes with a modicum of social entertainment, to social clubs with a modicum of Bible study on the side. Choir music must be as operatic as is consistent with solemn words. The minister feels impelled to use the devices of the professional entertainer—the latest being the moving picture film.

The amount of material of this kind in the field of church activities to-day might well cause our leaders solemnly to take stock. I am heartily in favor of a great deal of athletic and social activity as a part of our Christian work—but not on the present basis, which, in my opinion, is just about no basis at all.

All this great mass of recreational work in the churches is almost absolutely without status or supervision. It finds no place in Rules, Disciplines or Confessions of Faith. It is not discussed in the assemblies of the churches. General officers are appointed to supervise the financial, educational, missionary, Sunday School and Christian Endeavour work of the different denominations, but so far as I know, there is not one general officer, and hardly a minister, of any church, whose business it is, or who is making it his business to investigate and teach any fundamental relationship between recreation and Christianity.

Under conditions such as these, activities in churches naturally lead nowhere. From the hundreds of church organizations, dealing primarily with these matters, there has come hardly one constructive doctrine regarding the importance of play in human life, or any statesmanlike attempt to improve conditions in the community along these lines. True, they are mostly Christian men and women who are leaders in this, as in every other good cause, but my point is that, so far as the outside world is concerned, the influence of the church organization for play, or social intercourse, has been purely negative. It lags along behind, making a hesitating use of what seems to be good in that which is developed elsewhere, and uttering a more or less vigorous and spasmodic protest against what is reputed to be evil. As an illustration: For the last seven years an organization known as the Amateur Athletic Union has been doing untold good to young men in this city, by developing proper conditions and organization of play for the sake of the game. During all that time the active influence of the church athletic teams in the struggle has been absolutely nil. Then, some time ago, a proposition to introduce professional boxing into this city passed the finance committee, and was recommended to the city council. The Amateur Union and the Ministerial Association took steps to oppose the proposition. But there was no point of contact between the two bodies, and it was only accidentally that either one discovered the other was moving in the matter. Just here I am going to make a very ungracious statement of fact, which

is made only because it is an illustration of the attitude of many good people toward the activity of church men in ordinary affairs. The proposition that the Association and the Amateur Union should cooperate was received very doubtfully by some members of the latter because it was feared that the seeming interference of the Church might antagonize some members of the council, and I might further add that the application of the boxing promoters was refused only because of the action of the Police Department of the city, which is an important and permanent part of the Amateur Union.

I have said that there is no basis at present for the amusement side of Church life. I should have said "no basis that seems to me a worthy one." In these later days of civil and intellectual freedom, attempts to bolster the position of the Church by extraneous means will lead to its loss of real power. You cannot keep people long in the Church by providing them with concert halls and athletic facilities as side issues. The problems of play must have some organic relationship with Christianity, or play can have no legitimate connection whatever with the Christian Church. I believe that organic relationship exists, and its statement in simple, straightforward language is the only reason for the writing of this paper.

I believe that the religion of the Christ Himself had a place for play as an organic part of it.

Why not go back to the Master Himself for His message which He claimed was and is salvation? I believe that the whole body of nominal Christianity is doing just that thing to-day, for the first time in eighteen hundred years. I, as one of the multitude, in reading the plain, simple English of the Gospels, find that the Master's whole desire was that His followers should become filled with His spirit, which in turn was love for humanity, and a desire to help men into a higher and fuller life. It is one of the greatest facts of human life, that one who becomes absorbed with a desire to help things along, and who studies to perfect himself in service, is by that spirit saved from baseness.

Christianity is unique in the possession of that doctrine of the spirit of service, so divine in its simplicity and amazing effectiveness. Christ's life and teaching seem absolutely clear, and transparently simple, and yet after 1900 years of nominal Christianity, the world does not believe that His Church is disinterested or His followers necessarily unselfish. In spite of all that has been said, I believe that the Christian Church is now rapidly returning to the heart of Christ.

A very brief study will surely convince anyone that play is one of the fundamental necessities of human life, and something which humanity will have. It can be made a most powerful means of advancement along right lines, or of the deepest degradation. Then here is my thesis: Certainly Christianity is not play, but under present

conditions it is certainly Christian work to study and teach the best forms of amusement; to investigate the best facilities for play and to help in providing them for people everywhere.

Do athletic teams exist in churches with the conscious, deliberate purpose of teaching young people the highest ideals and morals of play, and then sending them out as missionaries to the boys and girls of the town? Children should eat, sleep and play. Their whole conscientious attitude toward their surroundings should be that of play. What is the Church contributing to the development of Tom Brown, aged two years, home on Cordova Street East? Just what is the Church in this city injecting or trying to help to inject into that twelve-year-old newsboy or that twelve-year-old son of your own in order that he may not be forced by our ignorance and neglect into a life of crime? If we studied him sympathetically we would find if he had proper facilities for play, he would have a mighty slim chance of landing in any criminal court.

Do we know why girls adopt a life of shame? Is it poverty or misdirected education? Is it not probable, that in the vast majority of cases, the direct or indirect cause is a perverted idea of what constitutes fun? Is there any problem of ordinary amusement in the evening's programme in a disorderly house or is it all only a question of the gratification of passion? In any case, what are church people doing about it?

At present our whole educational system is in the melting pot, and I have no doubt that ultimately the refined product will be a system of training the most outstanding features of which will be calculated to conserve the individual in later years through proper recreational habits and outlook. What inspiration can the Church give to those engaged in this great task?

The greater part of the strength of the liquor traffic probably lies in its identification with social amenities. What do we provide that could possibly take the place of the fun and jollity of the bar room in a man's life before the disease of alcohol has him definitely in its grip? One of the hopeless problems of advanced civilizations has always been the overcrowding of cities. Would the consistent development of suitable amusements solve the problem of keeping people on the farm? What is the country church doing in the matter?

As the unsolved problems of recreation are expressed directly in terms of human life, they are essentially the problems of true Christianity.

“Servant of God, well done! Well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of Truth—in word mightier than they in arms.” —Milton.

The Woman's Page

Vancouver General Hospital From Within.

Behind all things material is Spirit; creating, inspiring, animating, generating. Heaven-pointing Cathedrals, handsome Public Buildings, imposing Universities, beautiful Art Galleries, and thoughtfully-planned and substantially-built hospitals, are not they manifestations of the Christ Spirit?

Vancouver may be but an infant city, having as yet neither commanding University buildings nor Art Galleries, and but few handsome buildings, but the Medical Profession and their supporters have seen to it that she does have worthy Hospital buildings.

Within these sanctuaries for suffering ones does not the same spirit actuate, in a greater or less degree, all who labour there; from those upon whom the greatest responsibility rests, down to the humblest ward-maid or to the orderly who keeps the corridors clean and who sings softly as he sweeps, and ventures to hand a copy of *The Province*—from somewhere—morning after morning—to a recovering and appreciative patient.

And while the strong and healthy sleep, what of the long night watches when suffering ones suffer more acutely and pain overcomes even a trusting heart? Then there is brought to your bedside one whose fatherly accents tells you that "had you not that pain life would not be yours"; and who would not be content to bear pain more patiently rather than forfeit life?

But what of the nurse who brought the "Daddy" whose words made you strong to suffer? What of the many nurses on night duty who have each the care of one long ward, with every bed occupied by a sufferer, and who in addition answers the bell call and mothers all those who occupy private rooms in her section? If

"He gives His angels charge of those who sleep;
But He Himself watches with those who wake,"

perhaps therein lies the secret of the loving kindness, patience, and faithful ministry bestowed by nurses on night duty, twelve hours at a stretch. Think what a comfort it is to a nervous patient to know that all through the long night one is within call whose presence dispels fear and whose skilful touch alleviates pain.

And are not all night nurses in turn, and patients too, cheered and strengthened when a white-robed little woman comes and stands on the other side of your bed, when something is being done to relieve you, and speaks loving words that encourage and uplift. Her very presence breathes quietness and balm.

Think again of the many precious souls—"shut caskets of infinite possibilities" who first see the light of life within hospital walls; of the travail and pain of birth, and of the joy and sacredness of motherhood first experienced there. The bright-faced nurses seem to have caught something of a mother's joy as they carry the unconscious little ones to and from their cots to be nourished at their mother's breast. Is there not something more than the wisdom and forethought of the medical profession manifested in all such systematic care?

When at 7 a.m. the day nurses return, fresh and attractive, and, with their skilful hands, aid nature in her constant effort to restore health, and afterwards take pleasure in making your room bright, it is surely borne in upon the spirit that the discipline of suffering is worth while.

It is well that our doctors realise how needful it is for nurses to have healthful recreation when off duty. What a joy it must give to those who can offer them such facilities from time to time.

Are there in Vancouver many preachers whose messages are such that nurses invariably find themselves, whenever possible, amongst their hearers? If so, they minister to congregations much larger than they wot of.

"Still the weary, sick and dying
Need a brother's, sister's, care;
On Thy higher help relying,
May we now their burden share,
Bringing all our offerings meet,
Suppliants at Thy mercy seat."

"Sick and ye visited me," can be said of many who, day after day, pass through Hospital doors to cheer lonely ones. Just how much good they receive and how much their visit helps the sick who can say. And should they bring or send flowers, how eloquently these speak, not only of the sympathy and interest of friends, but of the comprehending love of the One who causes the flowers to bloom everywhere. All who in past days were privileged to help erect any of the Hospital Buildings, and all who to-day share the same joy, are to be congratulated, and we doubt not that as need for further extension and development occur from time to time, others actuated by the same spirit will be constrained to give gladly of their thought, time, wisdom and material gifts.

We look forward also to the time when Vancouver shall have University and other buildings commensurate with its unrivalled setting and geographical position, as outward manifestations that the Christ Spirit dominates an ever-increasing number of its citizens.

M. W. M. C.

Practical Methods of Boy Training

The Boys' Brigade—the Premier Boys' Movement of To-day

[By Capt. H. Fiddes, 5th Vancouver Company]

It is doubtful if there is a harder problem before the Church to-day than how to handle boys. This question has of recent years come very much to the front, and has engaged the attention of many of the most prominent men in our Church. Many methods have been tried with varied success, but there always creeps up the great problem, how to gain the interest of boys at the various stages of boyhood, by one great movement. Classes for each stage are numerous, but that necessitates a passing from one class to another, as a boy grows in years, and this means a breaking of friendships, and often the loss of the boy to the Church before he has reached maturity.

Boys are complicated individuals, and the successful boys' worker must treat each boy according to his need. The boy of twelve years cannot be treated as a boy of fifteen years, nor a boy of fifteen as a lad of eighteen, and so on. Their interests are diverse, and their temptations change and grow with increasing years, until they reach the haven of man's estate when their characters are practically formed for good or ill.

The writer has watched and been interested in many movements, but without a doubt would place the Boys' Brigade as the premier boys' movement of to-day. This movement, started some thirty-three years ago in Glasgow, Scotland, has to-day a strength of 120,000 the world over. When one halts to think of the hundreds of thousands of boys who have passed through the ranks of the B. B., and recollects some of the most highly respected men of to-day who owe their all to the Boys' Brigade, one cannot but be struck with the power of the movement.

The means adopted by the Boys' Brigade appeal to all boys. Military drill is used as a means of maintaining discipline, and efficiency. All boys love uniforms, and therefore a simple, neat, inexpensive uniform has been adopted. This uniform must be kept clean, and in order, nurturing in the lads a love for cleanliness. Smoking is strictly prohibited, and respectful behaviour towards officers and elders is enforced. All kinds of athletic sports and gymnastics are encouraged, and livened by means of competition. But, while these things are given every attention, first and foremost comes the Boys' Bible Class. Never for one moment is it forgotten that the object of the Boys' Brigade is "the advancement of Christ's Kingdom amongst the boys." No meeting drill or Bible Class is opened without prayer. In the boys' class the boys are encouraged to write papers for themselves, with wonderful results. In many classes they lead their own meet-

ings, while where possible, the music is led by one of the boys, either on the piano or organ. This makes the class the boys' own class, and they take a great pride in it. To visit such a class is an inspiration. Instead of the mischievous grin, there is a serious thinking face. The boy takes his class and the B. B. seriously.

By some indefinable power the Boys' Brigade takes hold of a boy. He prides in his company, and works for his squad. He upholds the honor of the B. B., and would not miss its meeting for many other attractions. He is made to feel he is the most important factor in the Brigade's success. He knows if he is not present he is missed. If he is an older boy he joys in his strength and ability to help the younger members. If he is a recruit he works to attain the standard of efficiency of those above him.

The total result is that he is brought up within the Church, acquires a pride and jealousy for it, and everything connected with it. He is placed amongst companions who have been taught to spurn anything unclean, and his thoughts are continually being directed to the higher things of life. The result is that the boy is tided over the dangerous period of life, when character is in the making, and he steps firmly forward as a man, whom the world admires and in whom it places confidence.

Too much attention cannot be given by churches to this movement, which has been tested, and has survived, with flying colours, the tempests of opposition, experienced in its infancy. The Boys' Brigade is a movement which in detail and as a whole appeals to boys of all ages, and the more fully the Churches recognize this the more quickly will they help towards solving the problems of the Church and the boy.

Around the Hall.

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

The month of February, in some respects, affords less notes for this column than previous months have done. There are, however, a few events which may be commented upon.

Our College has never in any way shown itself to be a laggard. Three of our men at least, have joined the ranks, and other seven are in the officers' Training Corps in connection with McGill University.

As two of our men were chosen to represent McGill against Columbia College in debate, a trial debate on the Neutrality of the United States took place here. Already we have two other debates for the month of March.

Under the auspices of the S. V. M. Dr. Osterhaut addressed us recently. He gave us a very interesting and helpful address on mission work in China and elsewhere. We enjoyed his talk all the more because of the wide experience he has had. In our Saturday morning meetings we have just finished a series of addresses on China, and we now begin a study of Trinidad and the work there.

Our Sabbath morning devotional half-hours are proving themselves essential to our College life. We have had amongst our subjects for discussion, such topics as "Idealism," "The Spirit-filled Life," "My Favourite Text," "The Moral Motive Power of Life," and also "The Second Coming of Christ." Some of us look forward to these meetings from week to week, and watch eagerly for the next subject.

Already our men are signing up for their mission fields. Soon there will be the packing of trunks, the saying of good-byes, and then once more we shall be off to some part of this vast land to declare the "unsearchable riches of Christ."

March is generally the most stirring month of our session. Then our elections take place, and office-bearers are appointed for the following winter session. That event always causes a certain amount of enthusiasm and seldom lacks its humourous side. Our aspiring artists and poets have then an opportunity of displaying their genius; College life loses something of its monotony and there are more than the usual echoes around the Hall; echoes which remain with us, and in our leisure moments bring back the zest and enjoyment of College life.

A Notable Report from a Graduate.

An interesting letter has reached us concerning the work of one of our College graduates, Rev. T. F. MacGregor, who is engaged in Saskatchewan. It seems there has been a "revival" at Central Butte, and a series of meetings extending over two weeks produced remarkable results. Over forty openly accepted Christianity, and "some of the most prominent men in the district were among the number."

Mr. MacGregor mentions that a Baptist minister took part in the meetings. He also reports that "at the Communion last Sunday we received seventy into membership of the Church,"—presumably as the result of the series of meetings. A Young People's Society of Christian Endeavour was organized "with an active membership of twenty-two, and others yet to come."

The report closes with these significant sentences: "People want to be asked to declare themselves on the side of Christ and His Church. We all do it from the pulpit, but it is by personal touch that we get people to commit themselves to this great cause. About two-thirds of our people who have made the decision are young men."

In the Hour of Silence.

The Earthly and the Heavenly.

To begin with, we are creatures of the earth. Even heaven for the child mind is another place like earth, but situated far above it, only entered when we leave earth. And it is hard to free ourselves from this childish view. Yet all progress in Christian life is made by putting away childish things. The things that are seen seem so real and all pervading in our experience, that the unseen is relegated to a secondary place, or thought of in terms of the seen. But heaven is not a far off earthly region; nor is the unseen the dim shadow of the seen. The Psalmist cries, as he discovers the eternal through the things of time: "Verily, Thou art a God that hidest Thyself." Earth and the things of earth are hiding places for the all pervading spirit, and they owe all their reality to the fact that He expresses Himself in them. They are but forms which He assumes. They change, but He remains forever, the unchanging. Heaven is not away from earth in space and time; it pervades and underlies earth. It is the reality of which earth is but a passing embodiment to the senses. He who sees behind the seen, and grounds his life in God, the source of all life, has heaven within his soul and lives already the Eternal Life. So, the Master of Life, when He taught us to attune our souls to the Divine, and to our fellow human souls, in the great experience of prayer by saying "Our Father," taught us also to say "Who art in Heaven," lest we should attempt to pray to some creature of our own imagination, formed after the fashion of the things that are seen, instead of to the living God in whom we live and move and have our being, and in Whom is the Heaven of our souls. The first step in real prayer is to realize that God is all, and in all, and that we only live as we realize ourselves in Him and He lives through us.

The only two abiding realities are God and the souls of men and we, as we wholly yield to Him, take on His likeness and enter into the unchanging eternity of His being. The reality of our prayers are not measured by the multitude of things we ask, but by the reality of our submergence in Him. When thought and feeling and will are all blended and lost in the sense of His Oneness with us and ours with Him, then we are in the region where prayer is real and we know the Peace of God which passeth understanding.

PRAYER.

Our Father, which art in Heaven, Thou all pervading spirit, author and source of our lives and of all things that are, whose name is love; we draw near unto Thee to know our oneness with Thee, to surrender wholly to Thy Presence, to experience the life that is life

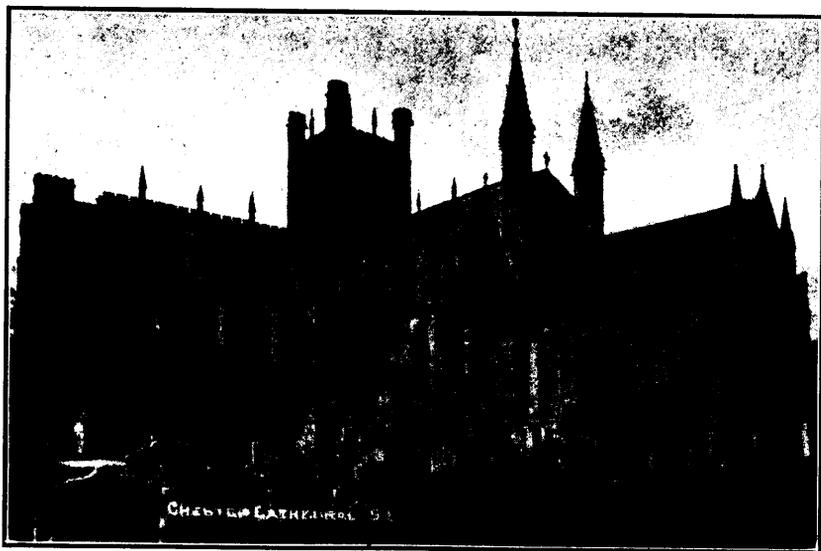
indeed. Still all the voices of time and sense, purge us from sin that blinds the soul. Save us from that false self that seeks to live apart from Thee. May Heaven shine through the things of earth so that our souls may meet and respond to Thee in them. Thus shall we be enabled to pray without ceasing, and to live the life which is hid with Christ in Thee.—Amen.

Picturesque Places.

I. Chester Cathedral.

[By H. T. Logan, M. A.]

If you were to inquire of any of your friends interested in ecclesiastical architecture, 'what is your favourite cathedral?' you would not be surprised to hear him reply: "Canterbury," or "Winchester," or "Salisbury," or "Gloucester," or "Durham," or "York," or "Notre



S. E. View of the Cathedral, showing South Transept, Choir, and Lady Chapel.

Dame de Paris," or "Strassburg," or one of a list which might be prolonged almost indefinitely. Each one of these huge gothic monuments is arranged with features whose beauty or magnificence or historic interest has captured the mind and eye of successive generations of admiring visitors. But if your artistically-minded friend should declare to you with some show of veracity that his architectural allegiance was given to the Cathedral Church of Christ and the Blessed Virgin Mary

at Chester, that he saw in this slow-reared, beautiful structure that combination of artistic qualities which inspired him with confidence in the leadership of gothic architecture, you might very truly be forgiven a startled look or gesture of astonishment and quite freely justified for inquiring more closely into the grounds of such a statement. Of course you have heard of Chester, and when you spent your Sabbatical year abroad you visited the city of that name. And a city of fascinating interest you found it. You read in the guide-book, or remembered from your school day study of English History that its streets had once echoed with the measured tramp of Roman conquering soldiery. The name Chester is but an altered form of Latin *Castra*, a camp. You walked about the very walls where grim Roman sentinels had centuries ago kept anxious watch against the assaults of fiery Britons. In 960 or thereabouts (the date mattered little), sat Royal Edgar on the lofty stern of his gaily bedecked barge, rowed from his palace on the Dee south bank to the Chester Church of St. John Baptist, by the ill-practised strength of eight subject kings. You heard of how after long years of changeful turmoil and struggle of Briton and Dane and Saxon, William First from Normandy had come, and, not till three years of conquest were overpast, had this strong fortress by the Dee been yielded up, the last of her sister Saxon towns, to the gallant Norman invader.

Richard II. too, was in Chester, but not of his own willing. For Heaven-favored Henry of Lancaster had him fast-pinioned in the tower over the outer gateway of the castle. By the Parliamentarians again the city was made the scene of fighting and bloodshed. From mid-summer, 1643, to 3rd February, 1646, the stout Royalist forces, commanded by the First Lord Byron, held out in unequal combat against the superior forces of Cromwell. Kingly James the Second and William Third have favored Chester with their presence and the young Victoria, while still a royal princess, sought delight in the scenes of this ancient



The Dee Above Chester.

town. All this and more you had read and heard of Chester. You had visited the Rows; purchased a picture post card of them because you knew you could not possibly describe their confusing arrangement to interested friends. God's Providence House, the castle, all these you had seen; and, as you looked back upon your visit there echoed in your mind, perhaps, the lines you had memorised when you chanced upon them in your casual reading:

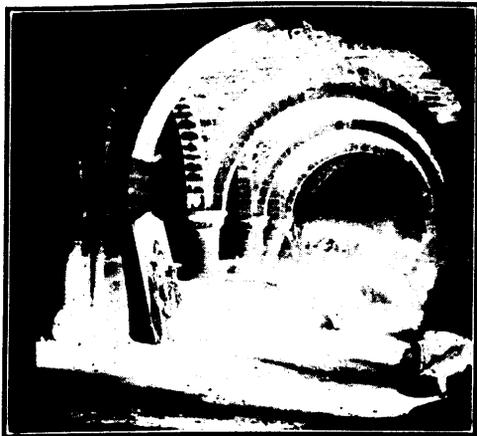
Queer, quaint old Chester!
Grotesque and honest art thou sure,
And so behind this very changeful day,
So fond of antique fashions it would seem,
Thou must have slept an age or two away.

But the Cathedral: Somehow even her form had escaped your eye. You had seen her red turrets in the glare of an afternoon sun as you pressed on your way along the crowded east gate thoroughfare; or you had heard her clanging chimes and the concluding, swift-rung bell call scattered worshippers to evensong. But the structure itself; the history of its building; the story of the Diocese; its connection with secular history—you had attended to none of these, for you had never once paused to associate Chester Cathedral with any of your cherished idols of gothic art; and each time you visited Chester City you were in such haste to press on to one of these that you had no time for investigation there.

Let us see then, upon what grounds a lover of the beautiful in cathedral architecture might base his favoring judgment of Chester. Let us try her with currently-valid touchstones; and, first of all, the antiquity of the site in sacred history. If the town carries back its history into the Roman occupation of Britain, what do we know of the sacred site? Chester was of course, not always from its foundation a cathedral church. A little less than four hundred years ago occurred the dissolution of the first monasteries by order of Henry VIII., and in 1541 the Benedictine monastery of St. Werburgh at Chester, suffered along with the rest. The episcopal see of Chester was set up, in the Archbishopal province of York. The history of this monastic institution carries us back in imagination through other five centuries to its foundation in 1093 by the Second Earl of Chester, nephew of the Conqueror—Hugh Dupres and his Countess Ermentruda. This noble earl, though a reputed glutton and sensualist, was able, none the less, to devote no little of his time and possessions to ecclesiastical affairs. But we are not yet at the springs of our Cathedral's history. Back, back we must throw our minds, right away into the dim-lit Roman period, when, tradition tells us, there stood, on the very ground of the Cathedral edifice, a tiny church dedicated to St. Peter and St.

Paul. When the Romans went off about their own affairs and the Saxons succeeded them, religion still claimed this place as her own, only substituting for St. Peter and St. Paul the names of two local saints of great distinction, St. Oswald and St. Werburgh. In a simple wooden building on this site the offices of religion were discharged until the Benedictines established themselves here with the gifts and generous endowment of Hugh Dupres. Then came Henry VIII.'s insidious attack, then the institution of the Cathedral, and we find ourselves in modern times again. Our favourite has stood the test of antiquity.

But the builders: were they many and able, and separated by wide margins of years? And is her structure compacted of all the leading styles of Gothic England? The Saxon building of wood has disappeared, ruthlessly destroyed by the Normans, who, with their passion for creation, were regularly impatient of surviving structures. Yet even with this earliest building are associated the names of King Edgar and the great Leofric, Earl of Mercia. The present edifice displays, in varying amounts, to the careful observer, examples of Norman, Early English, Decorated and Perpendicular workmanship. The Norman work is not easily traceable. Here, as at St. Alban's and elsewhere, the Conqueror entrusted the construction to one of his own Norman ecclesiastics, Richard of Bec, who became the first head of the Monastery of St. Werburgh. A handsome Norman building was erected by this prelate, inspired, no doubt, by Anselm, who succeeded Lanfranc as head of the Abbey at Bec, and again as Archbishop of Canterbury. And Richard was Anselm's chaplain when he was called away to Chester. But only scant and partial remains are there to-day to inform us of the size and magnificence of this structure. The square uncompleted bases of the western towers; the long, dark low-vaulted Norman chamber lying along the west side of the cloisters, which may have served as the cellar of the genial First Abbot; much of the north wall and transept; a Norman capital in the north choir aisle, inverted, and serving as support for a pier of later date; the simple, round-headed doorway into the cloisters: these, and other minor signs point us to the beautiful austere work of Richard and his successors. The merest



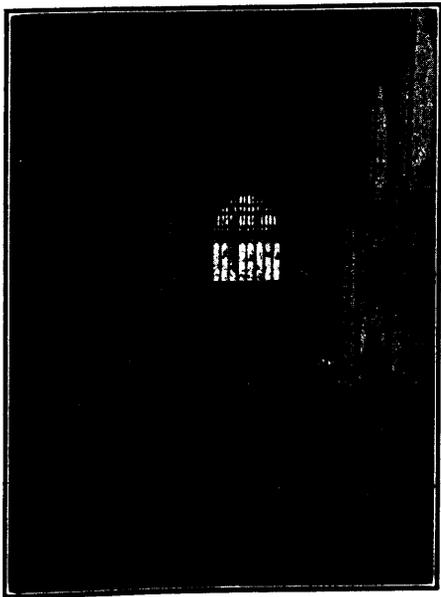
Low-Vaulted Norman Chamber.

glance, however, at the exterior is sufficient to show us the Gothic portions of the building in their respective styles. The Early English lady chapel with its deep set, triple-lancet windows forms an eastern termination to the Cathedral of striking simplicity and beauty. In the cusped and highly decorative tracery of the Choir, Transept and Nave aisle-windows on the south side we have the hall marks of characteristic Fourteenth-Century Gothic; while the simpler clerestory windows of the Nave and Choir, the massive west window, like that at Carlisle Cathedral, out of all due proportion to the wall containing it or the practical needs to be served; the four-centred arch of the porch at the Nave's small south entrance; and battlements surmounting the Nave, aisle, Transept and Choir walls show Perpendicular workmanship of the highest order. Here and there you may come upon crumbling vestiges of work done in these earlier centuries, and pleasing it is to see them, as sturdy survivors of the struggle with the elements. But the chief of the entire building (exterior) has been restored, and much of it rebuilt within the last half century, for the material of construction used is unusually perishable. At Melrose the new red sandstone blocks of the ruined Abbey still bear the mason's multiform marks clear and distinct upon their clean-hewn sides; but Chester's stones, of the same geological period, taken from the Runcorn quarries near Liverpool, whence the old Romans derived the material for their walls about the town, soon fall in pieces before the ceaseless attacks of rain and frost and wind. The first Abbey, fortunate in its early leaders, remained for one hundred years in very good condition. But by the middle of the Thirteenth Century rebuilding and enlarging were found necessary and were undertaken in 1265 by Simon of the White Monastery, 'a prelate of great ability and a man of energy, a man of haste, a man of piety and a thorough man of business.' He enjoyed the favour, too, and friendship of Edward I., who showed his sane practical interest in the undertaking by having venison supplied to the mason-monks from near-by forests of his own. But Abbot Simon passed away, and others less worthy succeeded him. Other two neglectful centuries brought the building into its former state of ruin till the upstarting of a second Simon, Abbot Simon Ripley, who, by the time of his death in 1492 had repaired and rebuilt in the Perpendicular style of his own day the disgracefully dilapidated mixed structure of his predecessors.

From this time the history of the building, as of the Diocese, is a gloomy affair. The religious zig-zagging of the Tudor Period was not calculated to foster the development of ecclesiastical architecture, while the fanaticism and iconoclasm of the civil war caused the actual destruction of much that was beautiful at Chester. The friendly verger, with almost a mother's love for all within the Cathedral precincts, will point you to the scars made upon the monuments by Round-head soldiers, and tell you in bitter tones how their savage leader wil-

fully desecrated the holy place by tethering horses in the Nave and Choir. This story is probably not true, but whether it is true or false, the fact stands that, owing to a local want of practical interest in beautifying the house of God, no thorough-going system of repair and maintenance was undertaken until 1868 when sufficient money was secured for the purpose and Sir Gilbert Scott was engaged by Dean Howson (better known as the joint author with Conybeare of the *Life of St. Paul*), to 'restore the building to its ancient condition.' How far this brilliant architect has succeeded in detail let beetle-browed critics decide: suffice it the aim throughout was to preserve the individuality of the respective architectural contributions to the whole. The combined resultant of all these discrete efforts of men of diverse times and interests and abilities is the magnificent cathedral-*esque* structure dominating the city to-day. A hoary age, variety of styles, distinguished associations, architectural, political, religious—these may well lead us to a favouring judgment of Chester.

But time and space press and we have not yet viewed the interior of our Cathedral. Let us hurry through it, therefore, receiving a general impression of the whole and glancing here and there at details of interest. We enter by the small Perpendicular west door, descend by one, and then a second flight of four steps to the floor of the relatively small Nave, little larger in fact than the south transept or the Choir. Here, pausing, we look about us. Above, the oaken vault of fan tracery, skilfully wrought from designs by Sir Gilbert



Chester Cathedral: Interior, looking West.

Scott; right and left, six bays of arcades; showing between the piers of these on the right, south side innumerable mural tablets, unsightly, perhaps, but more in harmony with their English Protestant surroundings than the highly decorative marble mosaics of Bible scenes facing them along the north aisle. Having satisfied ourselves with the view of the Cathedral's full extent, away to the baby east window of modern coloured glass, let us pass up the centre of the Nave, between rows of portable chairs, with here and there a straggling worshipper or tired visitor

seated. At the crossing beneath the great central tower we turn aside for a moment into the south transept to look at two inscriptions of interest in a church singularly devoid of interesting burial monuments. Our attention is caught by the earthy pessimism of the following couplet:

“Thus Death, grand Monitor, oft comes to prove
'Tis dust we doat on when 'tis man we love,”

no less than by the simple loving faith that breathes through the following:

“Here lies a Marchand who on earth did trade
To gaine a Kingdome that should never fade;
An upright conscience, his best chosen Friend,
Did steere his shipp unto his latest end.

* * * * *

Uppon Good Friday hee with Christ did die
That hee with Him might live eternally.”

As we return to the crossing we see in front of us, blocking up the entrance to the North Transept, Chester's magnificent organ, costing more than £2500. Its case of carved oak, richly ornamented screen of red sandstone, with its supporting pillars of Italian marble, constitute a setting of fitting beauty for the organ. Passing beneath the centre of the oak choir screen we enter the choir, the architectural treasury of the Cathedral. The mosaic floor, the old oak choir—stalls right and left, the intricately decorated triforium, the simpler clerestory, the lavish colour representations of the vault,—these form the Cathedral's wealth-centre. The modern pulpit was the gift of Cheshire Freemasons. The Communion Table, too, is worth a moment's consideration, both for its material and design; it is constructed of Palestinian wood, oak of Bashan, cedar of Lebanon, olive from the Mount of Olives; while in its carving are represented plants of the Holy Land—myrrh, palm, hyssop, flax, bulrush. Immediately to the east of the altar and at the entrance of the Lady Chapel is what remains of the shrine of St. Werburgh, shattered in revolution disorders, and carelessly restored from shattered remnants.

Here we must stop without entering the Lady Chapel, and complete our short survey of the Cathedral. We have not visited the Thirteenth Century Conventual Buildings on the north side—the Cloisters, the Chapter House, the Refectory with its rare lector's pulpit whence in the days of the monastery a monk, chosen for the pur-

pose, read some portion of sacred writ to his fellows as they sat at meat. Nor have we seen on the east wall, exterior of the south transept the political gargoyles, seemingly misplaced upon a sacred edifice;—caricatures in stone of political figures, prominent in the past century, among others, Mr. Gladstone represented, pen in mouth,



Chester Cathedral: Political Gargoyles.

vigorously engaged in upheaving a church with a huge bar of some kind, a lasting symbol of the vatican pamphlet. These and countless remaining details we cannot inspect now; only before leaving Chester it will, I think, repay us to spend a few minutes examining the seats of the choir stalls. These are regularly used as seats in the Church of England service, but their original intention was quite other. Misericords, they are called, from the Latin *misericordia*, compassion. They are square, hinged pieces of oak, four or five inches thick, the upper surface smooth, the lower surface carved with grotesque figures. The lower surface is decorated because the normal position was primarily upright, with this show-side exposed to view, and the smooth top-side resting against the panel at the back.

The upper surface in this position, just the thickness of the wood, is smooth and slanting toward the sitter; so that it is possible to use the misericord as a rest merely, for if perpendicular pressure is brought to bear upon the bevelled upper surface the whole subsides and takes on its secondary use as a seat proper. And here is the two-fold explanation of the name: a canon becomes weary during the prayers and chants of the service; rests himself drowsily against the misericord; his muscles relax; the misericord falls with a loud bang and brings him rudely to his senses, awake, humiliated; his fellow priests hear and see and sympathise; the misericord has excited their compassion. The alternative explanation is that these were intended

as rests for tired priests during the lengthy monastic services, and are so named because of the pitying intention of the designer. Only at Exeter and in Henry VII's Chapel, Westminster, are found misericords of equal antiquity. The carved figures are interesting as giving evidence of the wide interests of the monks, not unmixed with subtle humour. In one of these groups is represented a domestic quarrel; a wife with her husband on his knees at her feet; with one stout hand she is holding him by the mantle about his shoulders, with the other she is bringing blows upon his head with an instrument from the kitchen. Designs of the forty-eight misericords are taken from numerous human pursuits and activities: from the fighting of men and animals; the chase; figures in Church history, modern, mediaeval and ancient; royal personages—all testifying to the vigorous outlook upon life of their monastic designers.

We might long delay here, scrutinizing these details; or passing on to examine other features, but we are only tasting Chester's food, curious to know the truth in the judgment about it of that fictitious friend of yours. One day you may return to feast upon it. The oldest of the eight cathedral bells date of 1604, bears the inscription:

"I, sweetly tolling, men do call

To taste the meat that feeds the soul"

Imagine ourselves completing our hasty visit as the shadows lengthen into evening twilight, and the sombre toll of this aged bell and ominous silent movements of the black-gowned verger remind us of approaching evensong. Let us tarry in the 'dim religious light' and rest ourselves, while the harmonious voices of choir and priest, and the full-toned notes of the organ fill every darkening corner of the Cathedral with a melody of prayer and praise. When the last tones of the service have died away, we depart in the quietness of evening, feeling, we believe, that we have dwelt a short space upon holy, historic ground.

"Nature never did betray
 The heart that loved her; 'tis her privilege
 Through all the years of this our life to lead
 From joy to sorrow: for she can so inform
 The mind that is within us; so impress
 With quietness and beauty; and so feed
 With lofty thoughts that neither evil tongues,
 Rash judgments, nor the sneers of selfish men
 Shall e'er prevail against us or disturb
 Our cheerful faith that all which we behold
 Is full of blessings."

—WORDSWORTH.