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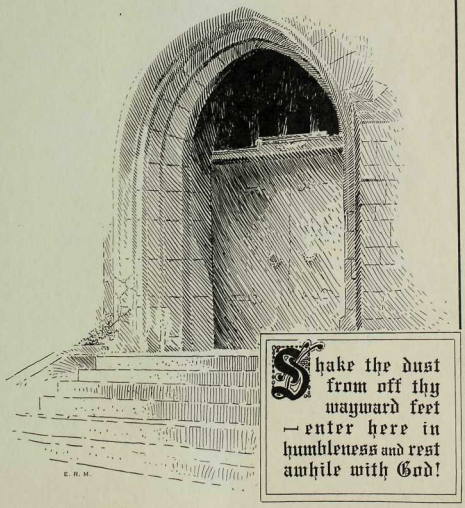
"Lest We Forget"



Shake the dust from off thy wayward feet — enter here in humbleness and rest awhile with God!

Canadian Memorial Chapel

Dedicated in 1928

at

Vancouver, British Columbia
Canada

to

The Glory of God

and

In Memory of Those
Who Made the Supreme Sacrifice
for Canada

1914 - 1918

—•—

Patrons

Sir Robert Borden, P.C., G.C.M.G.; Sir Edward Kemp, K.C.M.G.; Hon. Newton Rowell, P.C.; Hon. W. C. Nichol; Leon J. Ladner, B.A., LL.B., M.P.; Gen. Sir Arthur Currie, G.C.M.G., K.C.B.; Maj.-Gen. J. Stewart, C.B., C.M.G.; Brig. Gen. V. W. Odlum, C.B., C.M.G., D.S.O.; Brig. Gen. R. P. Clark, C.M.G., D.S.O., M.C.; Brig. Gen. Duff Stuart; Rev. S. D. Chown, D.D., LL.D.; Chris. Spencer, Esq.

The Man with a Vision

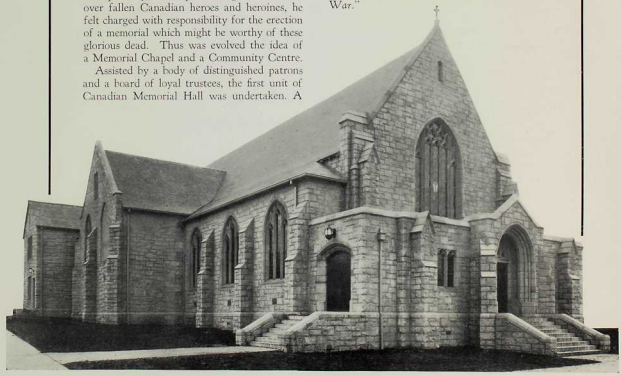
Story of Mr. Fallis
---his dream while overseas
---its realization

REV. (Lt.-COL.) G. O. FALLIS, C.B.E., B.D., came to Vancouver, in May, 1920, for the purpose of organizing plans for the erection of a Memorial Church, one of the first to be built in Canada.

Colonel Fallis was particularly chosen as minister of the proposed memorial church because of his record overseas. He enlisted in August, 1915, and was sent immediately to France as chaplain to the 2nd C. M. R. He was mentioned three times in dispatches and decorated by His Majesty the King. During the last twelve months of the war he was Assistant Director of the Canadian Chaplain Service in France.

Repeatedly, while performing the last rites over fallen Canadian heroes and heroines, he felt charged with responsibility for the erection of a memorial which might be worthy of these glorious dead. Thus was evolved the idea of a Memorial Chapel and a Community Centre.

Assisted by a body of distinguished patrons and a board of loyal trustees, the first unit of Canadian Memorial Hall was undertaken. A competition was held and all plans were sent to Professor C. H. Wright, head of the Department of Architecture in the University of Toronto, who kindly acted as assessor and made his award in favor of McCarter & Nairn. In February, 1923, the first unit, in the form of a splendid memorial hall, was opened and dedicated to social service. Again, after five years of waiting and working toward a definite goal, a second competition was held for the Memorial Chapel, and the award was given to Messrs. Twizell & Twizell by the decision of Professor Wright. On November 11th, 1928, ten years after Armistice, Canadian Memorial Chapel was solemnly dedicated *"To the Glory of God and in Memory of Those Who Died in the Great War."*



Impressions

FEW churches in Canada, if any, and none in the United Church, carry such distinction as does the Canadian Memorial Chapel of Vancouver. Its uniqueness is not in its perfect Gothic style, but in the thoroughness with which the memorial idea has been embodied, and also in its expression of the unity of Canadian nationalism.

It was born in the minds of soldiers in Flanders' Fields, and has been erected by those who hold precious the patriotism and heroism of their countrymen who gave their all. It is designed to stimulate reverence and memories, and to help create a noble Canadian tradition. It links the far east of Canada to the far west, and the middle provinces with the Maritimes. Its environment reveals the essential unity of Canada. Canadian Memorial Chapel in no way glorifies war. Indeed, it is, above all, a peace memorial.

It is not large, this grey stone building of Gothic design, but it embraces all the beauty of which a master architect is capable. Even the outward appearance instils a feeling of reverence. Then as we go up the broad steps into the small vestibule we experience a peculiar sense of peace. This feeling of repose and restfulness is intensified as we pass into the body of the chapel, and find ourselves face to face with the old world loveliness which meets the eye. We see a nave flanked on either side by arcades of stately columns and arches through which we catch a glimpse of exquisite stained glass windows. Rows of dark oaken pews lead up to the chancel, a delightful piece of workmanship.

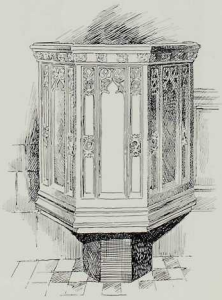
A memorial of sacrifice! A symbol of national unity! A pledge of international fellowship! Here is a house of worship in which all Canada has a share and a place!

The building, it will be seen, is rich in symbolism of the Great War, of Canadian history, and of the Christian faith.

Throughout the whole plan there runs the one outstanding theme — that eternal peace should reign as the result of the efforts and sacrifices of Canadian soldiers.

It was singularly fitting that the opening of this historical edifice took place on Armistice Day proper, and at the exact hour of the cessation of hostilities. And so thought Canadians and British throughout the Empire, for of the many hundreds of messages of congratulations read by the Padre, from King George and Imperial statesmen to ordinary citizens, the one note was struck—peace, peace, eternal, lasting peace. Nor were these messages confined to British citizens, for many others were received from our neighbors across the border to the south.

Fitting, too, was the closing item to that historic ceremony. The crowded church stood breathless while the beautiful chimes of the organ rendered "Nearer, My God to Thee," and it is safe to state that, of that great congregation, composed of every creed, including many Roman Catholics, there was not one but breathed a fervent prayer that henceforth the world indeed might be nearer to God and to His eternal peace.



The Chancel Window

THERE are two motifs in the Chancel Window. *First*, sacrifice, and *secondly*, glorious young manhood. The central figure is The Crucifix, symbolizing the greatest of all sacrifices. It is a reproduction of a cross-road Crucifix. The Scripture text reads, "He loved us and gave Himself for us." In France and Belgium, as in Quebec, there are many Crucifixes where main highways cross. The soldiers marching by these, on their way to the trenches, would raise their eyes for inspiration and courage. The background of this Crucifix is the grape vine, with its great, luscious, purple clusters. The grape vine has been symbolic of sacrifice for thousands of years, both in the Hebrew and Christian religions. At the right of our Lord is to be seen His mother, with clasped hands. Poignant sorrow is written on her face, tears glisten in her eyes. Thus is symbolized the suffering and sacrifice of women in the war. The lower centre of the window depicts the Last Supper, symbolic throughout Christendom of suffering, communion and fellowship.

The other motif is glorious young manhood. At the side of our Lord is John, the beloved disciple, sharing in His suffering. On the extreme right is David, the ruddy-cheeked stripling, with his sling ready to overthrow the giant—David, the mere shepherd lad, but every inch a King. On the extreme left is Timothy, who from a child knew the Holy Scriptures, so that he appears clad in the whole armour of God, bearing the Shield of Faith, wearing the Helmet of Salvation and carrying the Sword of the Spirit, which is the Word of God. The panel on the lower right pictures the anointing of the young man Samuel by the aged prophet Eli, and that on the lower left the crowning of Stephen, the first Christian martyr. Thus John, David, Timothy, Samuel and Stephen, possibly the five finest young men of the Bible, symbolize the splendid young manhood that sacrificed itself in 1914-1918.

In the tracery appear the two Greek characters, (Alpha) and (Omega)—the first and the last. On the right is John McRae's torch—"To you from falling hands we throw the torch—be yours to hold it high." On the left is the Sword of the Spirit, symbolizing spiritual conquests. At the apex is an angel bearing a crown, thus illustrating the promise—"Be thou faithful unto death and I will give thee a crown of life." Also depicted in the tracery are the rose, the thistle, the shamrock and the fleur-de-lis, representing England, Scotland, Ireland and France as the main blood-streams from which Canada has sprung.

The window was erected by Mrs. C. W. Rogers, of Victoria, whose late husband brought loving service to Canadian soldiers in the World War.

There is developing a tradition concerning this beautiful chancel window. At night, when all other lights are out and only a radiance pours through the rich colors of the glass, a benediction comes to the worshipper from contemplation of the Crucified One. Especially is this to be felt on Good Friday evening during the rendering of the matchless music of Stainer's "Crucifixion."

"All for Jesus—all for Jesus,
This our song shall ever be;
For we have no hope, nor Saviour,
If we have not hope in Thee.

All for Jesus—Thou hast loved us;
All for Jesus—Thou hast died;
All for Jesus—Thou art with us;
All for Jesus Crucified.

All for Jesus—all for Jesus,
This the Church's song must be;
Till, at last, her sons are gathered
One in love, and one in Thee."

Chancel Window

The windows of Canada's Memorial Chapel were designed and executed by Robert McCausland, Limited, Toronto.

Memorial Tablet

"They shall not grow old, as we who are left grow old;
Age shall not wither them nor the years contemn.
With the going down of the sun and in the morning,
We will remember them."

Memorial Tablet

BENEATH the chancel window is a beautiful memorial tablet, the gift of Hon. S. L. and Mrs. Howe. The tablet was artistically carved from a block of imported Caen stone by Mr. Thomas Garrow, of Vancouver. This kind of stone is used in many of the cathedrals throughout Europe. In the glass-enclosed niche will be placed the Book of Remembrance, bearing the names of almost seventy thousand from Canada who laid down their lives in the World War. However, a nominal roll of all those in the Book of Remembrance will be kept in the vestry, so that friends visiting the Chapel may make sure their loved ones' names are there.

On either side of the Book of Remembrance, as if guarding it, appear the angel Michael and the angel Gabriel—the angels of Justice and Peace. Michael stands exacting and demanding with sword and scales, measuring out justice. Gabriel holds in his hands a floral spray, symbolic of peace. On his face is written untold agony at the loss of this great army of young manhood from Canada. The two represent reason and emotion equally balanced.

The outer border interweaves the maple leaf and the poppy, suggesting Canada and Flanders. The inner border is once again the grape vine, in leaf and cluster, representing sacrifice. Behind the angels of peace and justice is the beautifully carved rose, thistle, shamrock and fleur-de-lis, again representing the blood background of Canada. The figures 1914-1918 symbolize the dark period through which the whole world passed, and in which Canada shared. Centrally above the niche, where will lie the Book of Remembrance, are the immortal words of Lawrence Binyon.

Memorial Windows

THERE are nine provincial memorial windows, and one, also, for the Yukon Territory. The four original provinces of Confederation are represented in the memorial windows in the east and west transepts. Prince Edward Island, the far east, British Columbia, the far west, and the Yukon, the far north, are represented in memorial windows on the east side of the nave. The three western provinces, Manitoba, Saskatchewan and Alberta are represented in memorial windows on the western side of the nave. The provincial windows were erected by leading citizens in each province, the Yukon window by literally hundreds of citizens who live in the North, or once lived there.

Beginning with the Ontario window and continuing a pilgrimage completely around the Chapel to the Nova Scotia window, there is a sequence of thought running through this set of ten windows. Keep in mind the thought that the soldier went overseas dreaming of a peaceful world to be. Think of him as he was in that strange environment, and remember the suffering of those who remained behind. If one takes the time to get this sequence of ideas fixed in the imagination, the study of the windows will reveal a great deal more than a hurried survey.

Description

ONTARIO WINDOW

To the Glory of God and in Memory of the Men of the Province of Ontario who gave Their Lives in the World War.

The Ontario Coat-of-Arms.

The historical panels depict Champlain planting the French flag on Georgian Bay, 1615, and Tecumseh attests his loyalty to the British flag, 1812.

The Biblical theme is "*The Nativity,*" and portrays Joseph, Mary and the babe, with the cattle near, the shepherds and the wise men with their gifts.

In the tracery appears the text, "*Glory to God in the highest; on earth peace, goodwill toward men,*" the symbol of universal peace.

The passage of Scripture reads, "*The Word was made flesh and dwelt among us.*"

QUEBEC WINDOW

To the Glory of God and in Memory of the Men of the Province of Quebec who gave Their Lives in the World War.

The Quebec Coat-of-Arms.

The historical panels depict Maissoneuve landing on Island of Montreal, 1642, and Frontenac making a treaty with the Indians.

The Biblical theme is "*The Call to the Disciples,*" and portrays Jesus calling the sons of Zebedee from their fishing nets to His service.

In the tracery appears a Cross, the symbol of consecration.

The passage of Scripture reads, "*And straightway they left their nets and followed Him.*"

PRINCE EDWARD ISLAND WINDOW

To the Glory of God and in Memory of the Men of the Province of Prince Edward Island who gave Their Lives in the World War.

The Prince Edward Island Coat-of-Arms.

The historical panels depict: Landing of Jacques Cartier, 1534, the first Frenchman to touch Prince Edward Island, and The Coming of Lord Rollo, 1758, the first Britisher to touch Prince Edward Island.

The Biblical theme is "*The Sacrifice of the Soldiers,*" and portrays David pouring out, as an offering to Jehovah, the water which had been brought to him by his mighty men from the well of Bethlehem, at terrible risk, thus typifying the moral obligation created by the sacrifice of others.

In the tracery appears a Helmet, the symbol of protection.

The passage of Scripture reads, "*Is not this the blood of the men who went in jeopardy of their lives?*"

A Soldier's Faith
(British Columbia Window)

Description

BRITISH COLUMBIA WINDOW

To the Glory of God and in Memory of the Men of the Province of British Columbia who gave Their Lives in the World War.

British Columbia Coat-of-Arms.

The historical panels depict Simon Fraser Exploring Fraser River in 1808, and Captain Vancouver at Nootka Sound, 1792.

The Biblical theme is "*A Soldier's Faith,*" and portrays the majestic Christ meeting the challenge of the Roman Centurion who pleads on behalf of his palsied servant, "*Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my servant shall be healed.*"

In the tracery appears the character I.H.S., the symbol of Divinity.

The passage of Scripture reads, "*I have not found so great faith, no, not in Israel.*"

YUKON WINDOW

To the Glory of God and in Memory of the Men of the Yukon Territory who gave Their Lives in the World War.

The Yukon Coat-of-Arms.

The historical panels depict The Chilkoot Pass in 1898—of gold rush fame, and The Royal Mail—Dog train and carriole.

The Biblical theme is "*Comradeship,*" and portrays Jonathan and David making a covenant because he loved him as his own soul. "*And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and his bow, and his girdle.*"

In the tracery appears a sword and shield, the symbol of fidelity.

The passage of Scripture reads, "*The soul of David was knit with the soul of Jonathan.*"

MANITOBA WINDOW

To the Glory of God and in Memory of the Men of the Province of Manitoba who gave Their Lives in the World War.

The Manitoba Coat-of-Arms.

The historical panels depict: La Verendyre Builds Fort Rouge, 1738, and Trial of Thomas Scott by Louis Riel, 1870.

The Biblical theme is "*A Nation's Sorrow,*" and portrays Jacob's grief for his son, Joseph, when the older brothers brought him the beautiful coat of many colors which they had stained with blood to deceive their father.

In the tracery appears a broken column, the symbol of the family circle broken by the ravages of war.

The passage of Scripture reads, "*And Jacob mourned for his son many days.*"

Sermon on the Mount
(New Brunswick Window)

Description

SASKATCHEWAN WINDOW

To the Glory of God and in Memory of the Men of the Province of Saskatchewan who gave Their Lives in the World War.

The Saskatchewan Coat-of-Arms.

The historical panels depict: The Surrender of Batoche, July, 1885, and The Indian Buffalo Hunt.

The Biblical theme is "*Brotherhood*," and portrays Peter, the Jew, entering the home of Cornelius, the devout Gentile, after his vision from God.

In the tracery appears the character I.H.S., the symbol of Divinity.

The passage of Scripture reads, "*God hath shewed me that I should not call any man common or unclean.*"

ALBERTA WINDOW

To the Glory of God and in Memory of the Men of the Province of Alberta who gave Their Lives in the World War.

The Alberta Coat-of-Arms.

The historical panels depict: Great March of Northwest Mounted Police, 1874, and Arrival of Sir George Simpson at a Hudson Bay Fort, 1835.

The Biblical theme is "*The Vision of Democracy*," and portrays the prophet Micah inspiring his followers. To the left are armed men bringing their weapons to be beaten into ploughshares and pruning hooks.

In the tracery appears the text, "*Nation shall not lift up a sword against nation, neither shall they learn war any more*," the symbol of a Warless World.

The passage of Scripture reads, "*They shall beat their swords into ploughshares and their spears into pruning hooks.*"

NEW BRUNSWICK WINDOW

To the Glory of God and in Memory of the Men of the Province of New Brunswick who gave Their Lives in the World War.

The New Brunswick Coat-of-Arms.

The historical panels depict: "Coming of the United Empire Loyalists to New Brunswick, 1783" and "LaTour Builds his Fort at St. Jean, N. B."

The Biblical theme is "*The Sermon on the Mount*," and portrays Christ giving His benediction to the workers for Peace.

In the tracery appears the letters Alpha and Omega, the symbol of the eternality of the Spirit.

The passage of Scripture reads, "*Blessed are the peacemakers for they shall be called the children of God.*"

NOVA SCOTIA WINDOW

To the Glory of God and in Memory of the Men of the Province of Nova Scotia who gave Their Lives in the World War.

The Nova Scotia Coat-of-Arms.

The historical panels depict: Landing of Cabot, 1497, and Decree of Expulsion of the Acadians, 1755.

The Biblical theme is "*Immortality*," and portrays the angel at the empty tomb making his announcement of the risen Christ to the women, who came early to the sepulchre.

In the tracery appears a Crown, the symbol of victory.

The passage of Scripture reads, "*He is not here; for He is risen.*"

THE GRAVE OF THE UNKNOWN SOLDIER

In the West Transept, between the Nova Scotia and New Brunswick windows, hangs a painting of the tomb of "*The Unknown Soldier*" in Westminster Abbey. There is depicted a beautiful memorial window which bears this inscription, "*To the Glory of God and in proud and thankful memory of those members of the British Flying Services who fell in the Great War, 1914-1918.*" Through the richly-colored glass of the window there falls a soft beam of light upon the grave of the soldier. This painting was presented to Canadian Memorial Chapel by Mrs. Louis Bennett, of West Virginia.

Description

ALL-CANADA WINDOW

THE northern window, called the "All-Canada" window, bears the inscription, "This window is erected in honour of all men and women, of Canada, who rendered service in the World War." It is the gift of leading Canadian statesmen, as the provincial windows were erected by leading citizens of each province.

The central figure is Miss Canada, portrayed as a celestial visitant. In her left hand she holds the symbol of peace, and in her right hand a laurel wreath ready to crown the higher spiritual virtues of Canadian citizens.

The inscription is Canada's war-time slogan, "*Right, not might, shall rule the world,*" and directly beneath appears the British Crown, the symbol of loyalty to the motherland. The crown is enfolded by crossed flags—the Union Jack and Canada's Marine Flag. On the left is the Canadian Coat-of-Arms, and on the right the British Coat-of-Arms.

The central historical panel depicts the "Death of Wolfe" on the Plains of Abraham in 1759, by which death Canada became British.

At the left, the upper panel depicts "The coming of Jacques Cartier," first to Prince Edward Island and then up the St. Lawrence to Quebec. The lower panel depicts "The return of the United Empire Loyalists" to Ontario, Nova Scotia and New Brunswick.

At the right, the upper panel depicts "The founding of Fort Garry (Winnipeg)," out of which Manitoba, Saskatchewan and Alberta were born. The lower panel depicts "The driving of the last spike of the Canadian Pacific Railway at Craiglachie, B. C., by Lord Strathcona," linking up all Canada by rail for the first time.

At the extreme left and extreme right are panels depicting God's rich gifts to Canada in our natural resources — farming, mining, lumbering and fishing.

In the tracery appear an artillery badge and an infantry badge, and at the top a general badge that all recruits wore upon enlisting. A laurel wreath forms the setting for each badge, and also for the Sword of the Spirit and the Torch immortalized by John McRae. There appear, too, the symbolical poppies, also the rose, thistle, shamrock, fleur-de-lis, symbolizing the main blood-stream of Canadians. At the apex of the window shines through in gold the figures 1914-1918. Lower in the panelled traceries of the window appear on left and right the names familiar to all Canadians — Ypres, Somme, Vimy, Cambrai.

THE NARTHEX

In the Narthex are windows representing the different branches of the service.

1. "THE NURSE"—This window is noted for the spiritual expression on the face of the nurse, typifying sacrificial service. It is inscribed, "Erected by Nursing Sisters."

2. "THE SOLDIER"—The face of the soldier here depicted expresses many of the characteristics given to the soldier in war days. There may be seen intelligence, humor, a touch of scorn, sincerity, purpose — in fact, all that is summed up in the phrase, "Happy Warrior." It is inscribed, "Erected by the Amputation Association of Canada."

3. "GOING WEST OR THE TRANSFIGURED SOLDIER" — The scene portrayed is that of The Master ministering to a spirit departing from its earthly home. The face reveals that the spirit has been purified—there is no sign of envy, spite or hate—it is truly beautiful. The passage of Scripture reads, "*Lo, I am with you alway.*"

   The companion panel portrays our Lord's Ascension. The passage of Scripture reads, "*Where I am there shall my servant be also.*"

   This window is inscribed, "Erected by the Widows, Wives and Mothers of Great Britain's Heroes' Association."

Two windows remain to be erected.

4. "THE SAILOR."

5. "THE AIRMAN."

Chancel Fittings

The Memorial Organ

THE organ is of particular interest, for ever peals forth the reality of international good-will. The organ case on the west side has a beautiful carved scroll bearing the significant inscription, "This organ is in memory of those citizens of the United States of America who voluntarily crossed the border and joined the Canadian Expeditionary Forces and gave their lives in the World War. Installed by the Hon. R. A. Booth and other American citizens." Beneath the scroll is a rare illuminated parchment telling the story of how the organ came to be installed by American citizens. This design was conceived and executed by the Rev. J. William S. Ogden, D.D., F.R.G.S. Two flags—the Union Jack and the Stars and Stripes—are interwoven, and on the right is a fringe of forget-me-nots, in which are worked Kipling's words:

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget"

The inscription on the east side of the chancel is: *"Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness; come before His presence with singing."*

At the head of the west cloister is the baptismal font of Caen stone, with sunk traceried panels and a black marble base. The lighting fixtures are finished in old brass. The floors are of mosaic.

The communion table, pulpit, lectern, pulpit seat, minister's desk, the organ screens, as well as choir stalls, are of fumed oak, hand carved. All are gifts of interested citizens.

Flags

On the right of the chancel window is erected the Christian Flag, and on the left is erected the Union Jack.

Autographed Photographs

Their Majesties, King George V. and Queen Mary, were particularly interested in the erection of Canadian Memorial Chapel. Lord Willingdon, Governor-General of Canada, brought to the attention of Their Majesties the story of this memorial. In appreciation of the efforts put forth, and in love and affection for those who died from Canada, Their Majesties sent their autographed photographs. His Majesty, the King, may be seen on the right, and Her Majesty, the Queen, on the left in the chancel. These photos were delivered by the Honorable Randolph Bruce, Lieutenant-Governor of British Columbia.

An autographed photograph of H.R.H. the Prince of Wales occupies the central place in the vestry. Near by are photos of Their Excellencies Lord and Lady Willingdon. Here may also be seen a rare collection of autographed photos of distinguished leaders during the war. Viscount Asquith, Earl Haig, David Lloyd George, Sir William Robertson, Chief of Staff of the British army; Winston Churchhill, Lord Byng of Vimy, Sir Arthur Currie, Sir Edmund Alderson, Sir Robert Borden, Sir George Foster, Rev. S. D. Chown, LL.D —from Great Britain and Canada; Poincare, of France; Orlando, of Italy; Woodrow Wilson, General John J. Pershing and Senator R. A. Booth—from the United States of America.

A register, begun November 11th, 1928, contains the signatures of visitors from practically all countries of the world.

The Chancel

To one's memory come Milton's grand words:

—And storied windows richly dight
Casting a dim religious light;
There let the pealing organ blow,
To the full-voiced quire below,
In service high and anthems clear,
As may with sweetness, through mine ear
Dissolve me into ecstasies,
And bring all heaven before mine eyes.

Canadian Memorial Hall

THE memory of the fallen, conserved in Social Fellowship, is provided for and is finding effective expression in Canadian Memorial Hall, the first completed unit of Canadian Memorial Church.

Opened in nineteen twenty-three, this "Community Centre" is daily making its contributions to the church, social and athletic development of its citizens. The site at the corner of Sixteenth Avenue and Cedar Street is ideal.

Canadian Memorial Hall provides admirably for a highly graded Sunday School and all social activities of the church. Its fine gymnasium, splendid swimming pool and excellently arranged club rooms make provision for the physical and social life of the people from early childhood to ripe old age.

An exterior of brick, relieved by deep windows, flooding the interior with light and sunshine, create a good first impression. The gymnasium proper has a playing space of 85 feet by 47. It is in shape for indoor tennis, badminton, basket-ball, handball, volley-ball, as well as being equipped with gymnastic apparatus. As an auditorium, it will easily seat 900. The floor is of maple, smoothly surfaced, without being slippery. It is illuminated by ten flood lights, each of 400 candle-power. There is no detail lacking to make it as near perfect as modern craftsmanship can.

Completely surrounding it, about fifteen feet above the floor, is a combined running track and gallery.

The swimming tank, measuring 50 by 20 feet, has a depth of 6½ feet, sloping back to three at the upper end, being especially designed for the young swimmer.

The spirit operating in Canadian Memorial Hall is the selfsame spirit of fellowship that existed in the trenches in France among Canadian soldiers. That is to say, all men were brothers, irrespective of creed or color. Canadian Memorial Hall invites to its classes the whole community, and on its gymnasium floor and in its swimming pool Jews and Gentiles, Catholics and Protestants have been seen enjoying a common fellowship.

The club rooms make ample provision for group gatherings, such as Canadian Girls in Training, Girl Guides, Canadian Standard Efficiency Tests for Boys, Boy Scouts, Young People's Societies, Men's Clubs, Women's Associations, and other citizen-training groups.

Closing Message

THIS beautiful sanctuary was once but a child of fancy in one man's mind—just a fleeting dream, evanescent and ethereal. Slowly that dream began to assume form and definiteness. At first, it had more of feeling and of sentiment than of tangible detail. Finally that dream took fire and kindled other minds, who came to be sharers of its spirited imagery — till at last a whole company of people, thrilled by this dream of glory, determined to set out upon the quest of realization. There were those who said that the dream was beautiful but impossible; that the quest was hopeless. It is thus that some men speak always of dreamers. There were delays and difficulties, followed by hours of suffering toil, when hands became weary and nerves taut. But enthusiasm grew, as slowly the walls of this dream arose. So it is that in these days of sacred memory we glory in that dream's realization. Dare men say that dreams do not come true? That hopes are dupes and ideals but false lights which guide men astray into the mire of futility? This Gothic structure stands triumphantly as the denial of all such reasoning; a testimonial in tracery, a substantiation in stone of the creative possibility of man's dream. Man's dream?—and God's!

No one workman built this sanctuary, but many worked, each doing his own small part. The faithful toil of some of them is buried underground; upon the contribution of some of them we walk. The work of many, all about, is hidden from our view; but could we get along without them? No small touch but has its part, no blow of the hammer or motion of the trowel but has contributed to this temple of the soul. So it is with the great structure of world peace, a dream of God toward the realization of which we are slowly moving—a movement in which we pray that Canada and the United States may have leading parts, as Christian principles of truth, righteousness and love rule our hearts. May this Canadian Memorial Church, so noble in its lines, so faultless in its loveliness, so satisfying in its appointments, so worshipful in its atmosphere, become a symbol of that ultimate structure—a world at peace, a world "bound by golden chains about the throne of God."

(From "Building the Temple of a Peaceful World," a sermon preached by the Rev. H. L. Bowman, D.D., of First Presbyterian Church, Portland, in Canadian Memorial Chapel, on Sunday, November 18, 1928, in connection with the Dedication Services.)

"Blow out, you bugles, over the rich dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
These laid the world away; poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhoped serene,
That men call age; and those who would have been
Their sons, they gave, their immortality."

—Rupert Brooke

The view from the main entrance of Canadian Memorial Chapel is superb. The snow-capped peaks to the north on a clear day may be seen for miles. One feels akin to the poet who wrote:

Unto the hills around do I lift up my longing eyes,
O whence for me shall my salvation come, from whence arise?
From God the Lord doth come my certain aid,
From God, the Lord, who Heaven and earth hath made.