

That we are getting by emigration thousands of most excellent men and women from the old world, goes without saying. But in the very nature of the case many of the foreigners are most undesirable citizens. Some are persons who could not make a living at home, and of course are miserably poor and shiftless; some are the sloughed-off excrescences of tyrannical governments, to whom constitutional liberty means licence, and who would like to wreak the vengeance that they have nursed in their hearts towards despotic rulers against the very wisest and most democratic governments. It is among that class that anarchy, communism, radical socialism and such like grow up as a menace to good government. Statistics show that the *cities* of the United States are receiving the largest percentage of foreigners. Only one and a-half per cent. of the people of London are foreigners, but in fifty leading cities in the United States fifty-four per cent. are foreigners of the first or second degree; and it is shown that the foreign population in the cities is twice as great as in the country. In New York eighty out of every hundred are foreigners of the first or second degree; sixty-seven in Brooklyn; seventy-eight in St. Louis, and eighty-seven in Chicago. If any considerable number of that class is—as I have shown it to be—undesirable, the city is the worst sufferer. We do not yet feel the influence of poisoned foreign blood, as the tide of immigration has not yet fully set in; but come it will, and we are traitors to God and our country if we do not prepare to meet it.

3. The feeling of irritation that arises from social differences.

Dr. Loomis points out that there are three kinds of work and workers in cities: (1) those engaged in the work of making goods, *i. e.*, production, (2) those selling or distributing goods, *i. e.*, distribution, and (3) those who tender to others their personal or professional services, *i. e.*, service. Of these three classes of employments by far the greatest number belong to the first class. There is no reason in the nature of things why those three classes should not be in a condition of general social equality, as each class is necessary to the highest welfare of the others, nor is there any reason why each class should not have a fair share of the comforts and luxuries of life. But as a matter of fact it is not so. There are two tendencies that operate greatly to the disadvantage of the manual labourer (I don't like the term working-man, as it implies that the