

The Foreigner in Canada

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WE are face to face to-day with the task of assimilating into our citizenship, peoples of various tongues, of ancient and to us peculiar customs, of less independence than ourselves, having been for centuries forbidden even to think for themselves; people to whom the real advantages of education and experimental religion, as yet mean but little and who have had no responsibility in the making of the laws by which they have been governed. But withal they have the same kind of bodies to be fed, and clothed, the same kind of minds to be trained, the

man's problem has outgrown him, and he must needs peep from his dark seclusion, to see new-born races striving for place, and power, in his old haunts; and his old problem fall upon other shoulders.

In the history of modern civilization, there is no nation, in all those of earth, that has been able to combine vital progress with exclusion. If we enclose a body of water, leaving neither inlet nor outlet, in due time, one of two things must happen. Either the waters will find some way of escape, or they will become foul.

China is a practical illustration of the long enclosed waters finding a means of escape, and who shall say, whether or not China's progress shall yet sweeten the whole earth.

The natural conclusion at which we arrive is, that cosmopolitanism that is, the blending of nations, seems to be the coming condition of the world, and if it is properly controlled, surely it will be a boon.

We, in Canada, above all others, have need to sanely and honestly consider our growth as a cosmopolitan nation.

Our land is vast and we would have it peopled. We cannot people it with the wealthy. We would not if we could, for wealth never yet has been a true nation builder. Wealth means luxury, and those who enjoy the luxurious life are ever repelled by the pioneer life.

For many years our call must go out to those who are willing to live, and work, far from our centres of civilization, where every turning furrow deepens the foundations of our future; and wherever we find those who are willing to put their heart's blood into the building of our land, whether it be "in field or forest, at the desk or loom," they should receive our welcome, hearty, strong, undying.

In England, Ireland, and Scotland, perhaps, we desire to find those we need, but now we have drained these lands of their young blood till old Motherland holds up her hands in protest, and she is like Rachael "weeping for her children." Then we turn to Europe, where we find those, who are willing to come, and who can be spared; but alas! we have developed so fast, our courtesy is at the lowest ebb, and we receive these brave hearts, scions of the oldest and noblest races of the earth with suspicion, unkindness, and lack of Christian love. Our English, Irish and Scotch we induce by every wile, to go to our far lands, begging that they accept the gift, but when the shiploads arrive from middle Europe, we pen the newcomers off, and send them in droves to city factories, logging and construction camps.

They come to us, splendid brawn and muscle, simple, trustful, from lands where they have lacked most of the advantages and privileges we enjoy; but we have forgotten that our schools are comparatively recent institutions, and that our religion, which has made us what we are, is not a sole right for ourselves, but a heritage in trust for all men.

In after years, these men will say, "We are the builders of Canada's railways and canals, we were the diggers of Canada's coal, we cut down Canada's forests," and how long, thank you, will it be ere they shall say, "We are the makers of Canada's laws"?

To-day we have direct steamship service between Austria and Canada, which means that improved methods of transportation will increase the number of those who will come to us. Present immigration evidences the rapidly advancing change in our social and national life, and if we do not meet our responsibilities in a worthy manner, what of the Canadian of one hundred years hence?



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same fatherhood, and motherhood, the same love for dear ones, the same capacity for joy and sorrow, as we ourselves have.

These future fellow-citizens come from the oldest historic lands, lands steeped in tradition, custom and ceremony; from the frontiers of Austria and Germany; from Poland, and southern Russia nurtured in tyranny; from Rumania, Servia, and Greece, Syria and Italy, they come to us in almost endless stream.

The word has gone forth that Canada is a land of broad acres to till, of huge tasks to be done, and above all that Canada is a land of Freedom. It seems a pity that these people in their eagerness to be one with us, should drop so readily their old-world niceties, and so soon become accomplished in our vices and habits. Many of them are eager to be instructed and informed, but many, whose early enthusiasm has been checked and chilled, have little or no desire to remain with us. A motley crowd they seem at times, with their multitude of languages, and dialects, and their varied religious differences.

Why is this the gigantic problem, that it seems to have become to-day?

Because among other things, we have forgotten that but a few short years divide us from the time when, our clearings were the camping grounds of the red men, and no axe as yet had rung echoing through these woods, no axe but that which stripped the birch tree of its cloak, to make the tiny vessel, which would carry the brave, skimming over these waters; waters which knew less of freedom than he. In bondage they by the rocky shores, but he restricted only by the shores of time. For as the wind he sped, till the first foretender, tided on the heaving bosom of St. Lawrence, set foot in the unknown wilds. To-day the red-

As we think of progressive nations of to-day, we must direct one attention to the various degrees of freedom, which the people enjoy, for freedom and progress are two things which go hand in hand, and the measure of freedom enjoyed by a nation, marks the extent of its progress and development. Not the freedom of lawlessness, and personal gratification, where "every man is a law unto himself," but the freedom of a proper adjustment of wise laws, "for the people, and by the people." A freedom which does not permit any wrongs to escape correction; which does not permit of the manufacture of anything, which would be derogatory to the health of the nation; which does not allow the needless sacrifice of human life, demanded by much of one so-called civilization to-day; but a freedom which makes possible the purity, happiness and health of every individual.

Progress springs from the seed of communication, and wherever the seed has been freely sown, the harvest has fully justified the primary risk. Progress everywhere because of communication has meant more or less of emigration and immigration.

From the old fabled times of the Phoenician, through the history of the nations of the ancient world, what each has added to each marks their advance, and development.

It was the inception of new blood, of other cultures and ideas, and the enfranchisement of other peoples, that spelled the power of the Roman Empire, as it does of the Empires of to-day. In the past centuries none of the advancing nations could call themselves an exclusive people, because each has been built up of many peoples, more or less different to themselves. Even so, when we think of our boasted British nation.

Looking to such a present day example of this idea, as China, the same conclusion regarding true progress is evident.