

tion I would name: a programme of evangelization, at once aggressive and extensive; the manifestation of the spirit of brotherhood and friendliness; the exhibition of a high standard of public and private morality; and a genuine desire to make them feel at home in Canada. The significance of this is apparent when it is remembered that the treatment of these immigrants has a definite bearing upon national and international relations. The Hindus are already British subjects, and the maintenance of cordial relations between India and the Empire is highly desirable. The Japanese immigration question is already dealt with by treaty. By their attitude in the great war, the Chinese and the Empire stand in peculiar relations. When we remember that these peoples pride themselves on their ancient civilization, and boast of their antiquity and leadership, it is evident that only the finest and worthiest spirit of international intercourse will win a permanent arrangement.

Fourth, the moral and spiritual implications: It may be granted that the most powerful factors in moulding the lives of these immigrants are those traits of personal and business integrity expressed in our daily conduct. Here is our weakness, and the real difficulty in properly educating and moulding these people is found in our own inconsistencies. Much has been said about the lawlessness of these peoples. The fact is that these people are as a class honest, industrious and law-abiding. When offences against our laws, the drug traffic and gambling are quoted statistics show serious delinquency. But when we compare the offences of our own people in the drug traffic, and confess that our Canadian Parliament has legalized gambling at horse-racing, and our papers against our laws, note the number of Anglo-Saxons engaged about with reports of gambling at fairs, church rallies for raising funds, of football contests and similar devices, it must be confessed that we must hang our heads in shame.

THE GREATEST OBSTACLE

The greatest obstacle in the path of evangelizing the Oriental is the unevangelized Canadian and if we imagine we can fulfil our obligation to the Oriental by passing laws regulating his admission, we are unworthy of our true destiny as a Dominion or an Empire. If we would worthily discharge our duty, and respond to the opportunity their presence in our midst affords, we must first see to it that our lives, and our public standards of morality, are above reproach. We can only assimilate these people on the basis of a true conception of brotherhood, and solve our pressing problems on the basis of the Gospel of the Master of Men.

In concluding one may call attention to the part the other Provinces must play. With more than half the Orientals within the Dominion in the Province of British Columbia, we must admit that the problem is peculiarly our own. Some have treated it as a Provincial affair, but already every Province has felt the incoming tide and this is no more our problem than theirs, except in its magnitude. The Dominion has already disallowed Provincial legislation dealing with Oriental immigration. The Empire has large interests in the question.

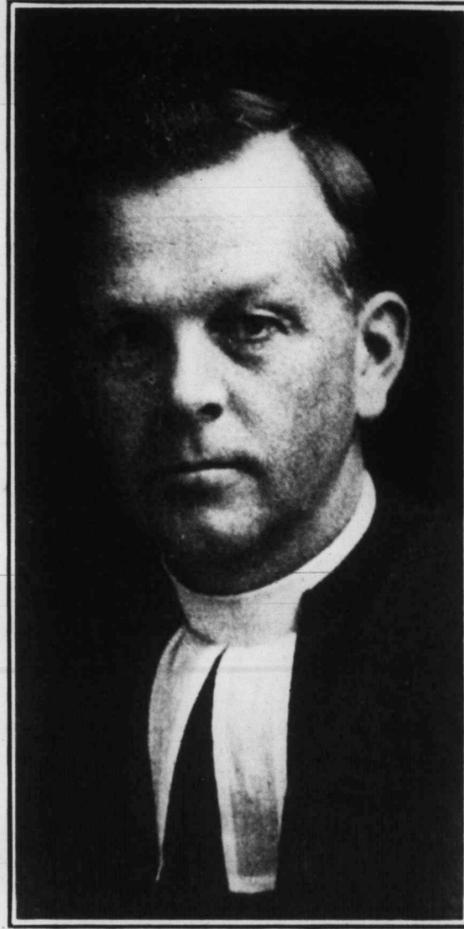
"THE CHRISTIAN ATTITUDE"

Already leading statesmen representing these three types of Oriental immigration have sympathetically discussed the problems, and manifested an earnest desire to reach a friendly solution. We must find where the real difficulty is, and if, as outstanding leaders have suggested, it is racial prejudice, then we ought to be great enough to recognize the fact, and on our side adopt the Christian attitude which alone will convince these people of our sincerity and desire to afford the largest measure of relief, and at the same time make the largest contribution to the well-being of all who tarry with us.

We must choose between a policy which will array against us the bitterness, prejudices, and almost inexhaustible power

of the Oriental nations, or a policy of justice and good-will, which, amid all stress and storm, will keep the shining path in view and at last weld into one brotherhood the best of both to our own betterment and the healing of the open sore of national ill-will and antagonisms.

Canada has a golden opportunity in the problem before us. It is well worth our best effort to win.



Principal W. H. Smith, Ph.D., D.D. Dr. Smith came to British Columbia as the minister of St. John's Presbyterian Church, Vancouver, and from that vantage point had made an impression on the city and community before he was nominated some years ago for the Principalship of Westminster Hall, the Presbyterian College at the Coast—vacant by the appointment of former Principal MacKay to a similar office at Manitoba College, Winnipeg.

"If the highest art is to conceal art," and a first principle of oratory be to impress one's hearers without tiring them by personal pyrotechnics or peripatetic meanderings, literal or otherwise, in the pulpit, Principal Smith is easily a leader in his line of service. If fault could be found at all with his delivery, it would be in that it is nearly always in about the same tone. But his matter—in sermons or addresses—usually bears such evidence of careful preparation, and his manner is so obviously natural, that the pleasure of listening to him is enhanced or supplemented by interest in the subject of his expositions.

From personal enquiry we learn that Principal Smith was born at Piedmont Valley, in the late "sixties," so that he may be held to be now in his intellectual prime. Nevertheless much useful service was done by him in the quarter century or thereby of work preliminary to, and, we may hold, preparatory for, what is now his life-work. Educated at Pictou Academy, Dalhousie University, and the Presbyterian College, Halifax, he was ordained in 1896. The pastorates he has held included: Ferrona; Summerside; Falmouth Street Church, Sydney; St. Paul's, Fredericton; and St. John's, Vancouver. He was chaplain to New Brunswick Legislature, and also to the 71st York Regiment, Fredericton, N. B.

As a writer he has published "The Church and Men," has edited a Theological College Journal, and contributed various articles of note to the religious and secular press.

In his public speech—in sermons or addresses—Dr. Smith will never be found making any grandiloquent outbursts, or inapt gesticulations, but when it comes to expressing opinions on social or political questions, he can be relied upon to do so with conviction, clearly and fearlessly—whether or not he wins the approval of all.

The article in this issue on Oriental Immigration is a sequel to an address on this timely subject with which Dr. Smith held the attention of Vancouver Kiwanis Club.

—D. A. C.