

tries that are the home of religion and literature and art and many others of the choicest flowers of civilization. Miss Balch notes that in our Slavic homes the piano comes earlier than the dust-breeding carpet, "since music is the gift and joy of the Slav." Yet how do we regard these self-same Slavs? The other day a Canadian banker, who has grown

in our life is often to them incomprehensible. We owe it to them to see the best in them and reveal our best to them. The other day a young foreigner talked to me on the street. Almost every other word was an oath. He thought that was the way Canadians talked. All the Canadians he had met did talk that way. His Canadian education had been obtained in the construction camp, with its rough boss. How are we to pay our debt? The State must throw to the winds the antiquated police theory of government and actively undertake all that concerns the welfare of the people. Our schools must broaden their programmes to meet the real needs of the immigrant children. Our churches must get away from their narrow sectarianism and go forth in the spirit of the Master, not to be ministered unto, but to minister, comforted—if they need comfort—by the thought that in losing their denominational lives they save their spiritual power. As individuals, we must rise above our petty prejudices and recognize that, although different in race, nationality or language, "a man's a man for a' that"—aye, further, that we are all children of the one Father.

The Appeal of the West to the Young People of the East

BY REV. JOHN A. DOYLE.

Which is East? And where is West? Where does East leave off? And where does West begin? The answer depends on your viewpoint and your location. To all east of the Lakes West means the land beyond. To the Manitoban it means the three provinces over which the sun sets. In Alberta it means over the Great Divide.

In our present treatment we wish to define the West as those vast and varied stretches west of the Great Lakes, newly settled or yet unsettled, city, town, prairie, mountain or valley, mine or woods, where undeveloped resources and unfilled positions are offering abundant and boundless opportunity and outlet for the ability, energy and enthusiasm of the thousands of young people, who are not really needed in their home community and who are willing to make their lives count in nation-building.

Similarly we define the East as those older-settled parts east of the Lakes, and even in older Manitoba, which have a surplus of young people—young people who have physical energy, education, training and culture, and who can be spared. To you the West is calling, and to you especially who are willing to place and spend your lives where they will count the most in building up God's kingdom and a strong Canadian Empire, the West is reaching out a hand of warm welcome.

What are the openings? This question has been asked the writer scores of times while on Eastern visits.

To the young farmer the virgin soil invites. Two hundred thousand homesteads are now open for entry. Thousands more are awaiting the surveyor. Forty million acres of railway lands are yet unused. While the West expects to produce two hundred million bushels of wheat this season, nine-tenths of its

wheat-growing land is yet uncultivated. To you the land is calling.

Or maybe the hidden and hugged treasures of the mountain fastnesses have attracted you. British Columbia has three hundred thousand square miles of rich mineral lands yet untouched. Or do the rich orchard valleys invite you?

The towns are calling. Some of them are very new. Two a week are being started. Their stores are needing clerks; their offices, stenographers; the railway depots, operators and agents. The new school needs a new teacher, and two a day for every school day of the year are being opened. Dr. Tory, President of Alberta University, after careful thought, ventures the statement that Western Canada will need, in the next twenty-five years, at least one hundred thousand reliable young men for responsible positions. Young people are in demand—strong, honest, moral young people.

Have you heard this call of opportunity to fill important places and receive good financial returns? But, listen! There is a deeper voiced calling, appealing, yes, pleading, and saying: Do not come for wheat and wealth; come to be true citizens, to be a living force in the land for righteousness, an advocate of the best in school and culture, the purest in political and municipal life, the truest in trade and commerce. Come not to make yourselves great, but to make the country great, and you will grow as the country grows.

But, listen again! The untought children of thousands of foreigners are waiting for the magic touch and the refining and Canadianizing influence of the Public School teacher. We fail, and sadly fail, in our nation building if we allow the child of the foreigner to grow up ignorant of our English language and uninspired by our Canadian ideals. We believe that an adequate number of Public School teachers of the right type can solve at least three-fourths of the foreign population problem.



PART OF THE PROCESS OF CITIZEN-MAKING.

Young women, looking for a place to invest your lives, there is a great and growing need for Deaconesses in this West Land. The young city needs you. The foreign homes of the large centres and the new towns can be transformed by your help. And the church is getting ready to employ you in these places.

Young men, the West has a special appeal to you. The only thing, after all, that can save this country and make it truly a great nation, is a sufficient number of strong, capable, con- Christian young men for the ranks of

THE RAW MATERIAL FOR CANADIAN CITIZENSHIP.

rich through his dealings with the immigrants, was asked for a subscription to a kindergarten in a foreign district. "Them cattle!" he exclaimed, "I won't give a cent."

Our foreign immigrants are bringing us more of the high things than we have, as yet, had sense or ability to appropriate. It has been remarked that the majority who visit the art galleries in the United States are not Americans, but the despised foreigners. In Canada we haven't gotten even as far as having art galleries! Deep religious devotion, self-sacrificing patriotism, a high idealism, the capacity for hard work—these are some of the unrecognized assets that are not carried in the shapeless bundle that often contains the immigrant's visible wealth.

From the higher standpoint we owe the foreign immigrants the best we have. For instance, we owe them our standard of living. Wages should be such that they could secure a sufficient supply of good, wholesome food; that they could live in comfortable sanitary homes; that their children should have the chance of a good education; that the mother should be free to care for her children and the father placed in a position to maintain and develop the home life. We owe them our type of social life—a social life that insists upon respect for woman; that has high standards of temperance and decency; that holds sacred the marriage tie and regards the home as fundamental; that expresses itself in democratic institutions of all kinds, which in turn have developed our popular ideals of justice and citizenship.

As Christians we owe them all that has purified and elevated and enriched our own lives. We owe it to them to convince them that religion is not ecclesiasticism, nor faith superstition, nor worship ritualism. Asia and Europe have given us Christianity. America may reveal further its inner meaning and ultimate purposes.

We Canadians owe it to the "foreigners" to understand them and have them understand us, to interpret their customs and institutions and manner of thought, and in return to explain what