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body in the furthering of the Forward Movement. Feeling that we have much to do and that our work is so distributed; I would welcome a medium for bringing together all our views and news of our activities to a central point of exchange. We have not a publication of our own, and it has been the writer's privilege

and pleasure to confer with the editor of this journal, who will be pleased to insert news and notes from all branches and will endeavour to provide a page in the "Canadian Churchman" for the A.Y.P.A. I would therefore ask all secretaries of branches to send news whenever possible to this paper for publication, in so doing, interesting other branches and learning much of activities all over the Dominion. Don't delay, send at once a report of your social, sleigh party or masquerade. Tell us about your lectures and debates.

Yours in the interests of Young People,

T. Hobson, Junr.
Toronto, February, 1920.

THE NEED OF THE BLEEDING WORLD.

"I speak as one standing on the watch tower, and know that the need of the land is not material. It is spiritual. Get the spiritual, and the material will follow. The wounds of the world are bleeding, and material things won't heal it. That is why I hail any movement which brings the great spirit of brotherhood. The one need of England and France to-day is the healing and brotherhood of the Cross."—Lloyd George, at Wales.

ing they have received in their homes. They may not be very clear in their own minds as to what they are doing, but it is really that deep-rooted love for the ways of their fathers (and mothers) that guides them in perilous places. But if the foreign boy is ashamed of his father, then all that restraining influence is gone, so that he is not able to steer clear of the pitfalls that beset all vigorous boys.

Many of these boys are ambitious. The colleges, especially in the West, see more and more of them. They take high places in the class-lists. There will be an increasing number of doctors, lawyers and other college-trained men with foreign names. They will be able and clever. But—we have surely all learned in our Trail Rangers and Tuxis groups that neither physical nor intellectual development is sufficient. There must be social and spiritual instruction and training as well.

A group of foreign boys who attended a Sunday School in a Western city were very fond of football. Some of them had been playing on Sunday, so the group took the matter up for discussion. One argued in favour of Sunday football. Another interrupted him, "Cut that out, Shorty. Remember you're a Canadian now." So these boys are learning something of the better side of Canadian life.

Now what can Canadian boys and workers with boys do to help the foreign boy to become a good Canadian?

1. Treat him as a Canadian. Do not call him Dago, or Sheeney, or Wop. The British people are made up of different stocks, and some of these were once "foreigners." There were Romans and Danes and Normans who came to England and settled there. Out of the mixture of various races the great British race has come. The foreigners in Canada can become a part of the greater nation we are trying to build up.

2. If the foreign boy is at school, be friendly with him. He will learn our language. Try to show him that we have a pride in our nation, respect for its laws, and love for our parents. That does not mean preaching to him, but just friendliness and showing him what is best in ourselves.

3. If he is working and not able to go to day school, could you not undertake to teach him English? Do not be afraid; it is not so difficult as you may think. The Young Men's Christian Association has helps for teaching English which make the task comparatively easy for anyone who is really interested. If it would be of any value, an article might be printed later on methods of teaching.

4. More than a knowledge of English is needed. Our Canadian system of government, our history, our literature—these are all a part of the heritage we as Canadians possess. How many of us understand these as we ought? Suppose that we start to Canadianize some foreigners. Do you not think we should all find that we have to learn a great deal more about Canada, yes, and learn to be better Canadians?

How about it? Would it not be worth while?—Canadian Mentor.

Boys and Girls

FOREIGN BOYS.

J. Russell Harris.

"SEE those guys that sweep the streets? Well, I don't want to be one of them." The remark was made by a foreign boy in a Western Canadian city during a discussion by a group of boys on an address on the "Value of Education." He put in good, concrete form one big argument for education. Even if he was not able, himself, to give a formal address on the subject, he had the root of the matter in him.

This group was made up of boys in the foreign section of the city. Now who are these foreigners? They are the Russians, the Norwegians, the Italians, the Swedes, the Austrians, and the men of many other nations, who came in their thousands to the shores of Canada in the years preceding the Great War. We welcomed them then because we had a great country of rich resources which seemed to need nothing so much as man power. So they came, the Kaslowskis, the Olsons, the Sieverts, the Defararis, the Llassens, the Luomas, and they brought their families, and children were born to them here. So we have boys who were born in foreign lands and others who were born in Canada of foreign parents all classed as "foreign boys."

Canadians are beginning to worry about these foreigners. Before the War we thought of men just as men, but we have learned now to think of them as good, poor, or bad citizens. We believe that the foreigner can become a good citizen. The attorney-general of one of our provinces is of foreign extraction, and many communities can point with pride to citizens who were born in foreign countries or whose parents were. But we believe, too, that the ignorant foreigner, unacquainted with our language and our customs, is dangerous, and that there is a great work to be done in Canadianizing them.

But what of the foreign boy? He is a boy, just as other boys. He likes to play games, to go to picture shows, to have a good time. He sees what Canadian boys do and tries to be like them. Often he grows ashamed of his father and mother and their ways of doing things. Then he is in danger. Canadian boys and girls will go so far in certain directions and then draw back—just because of the train-



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