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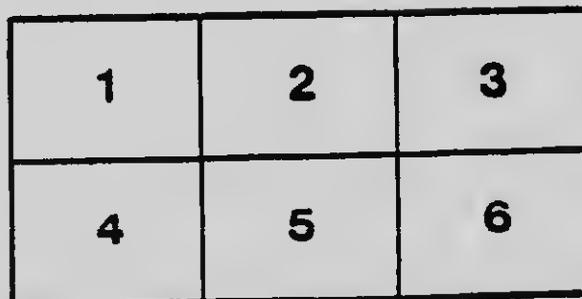
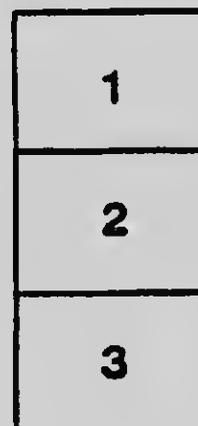
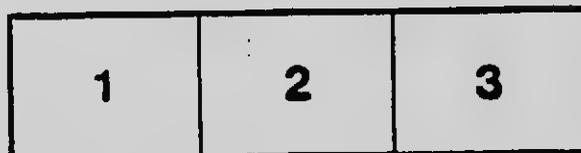
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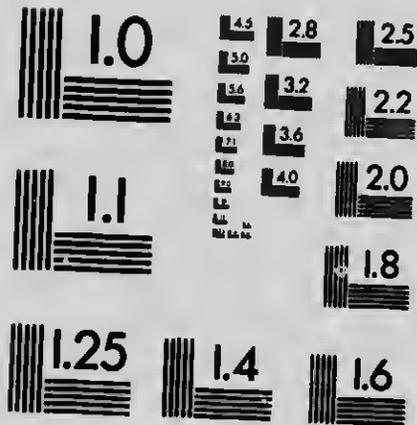
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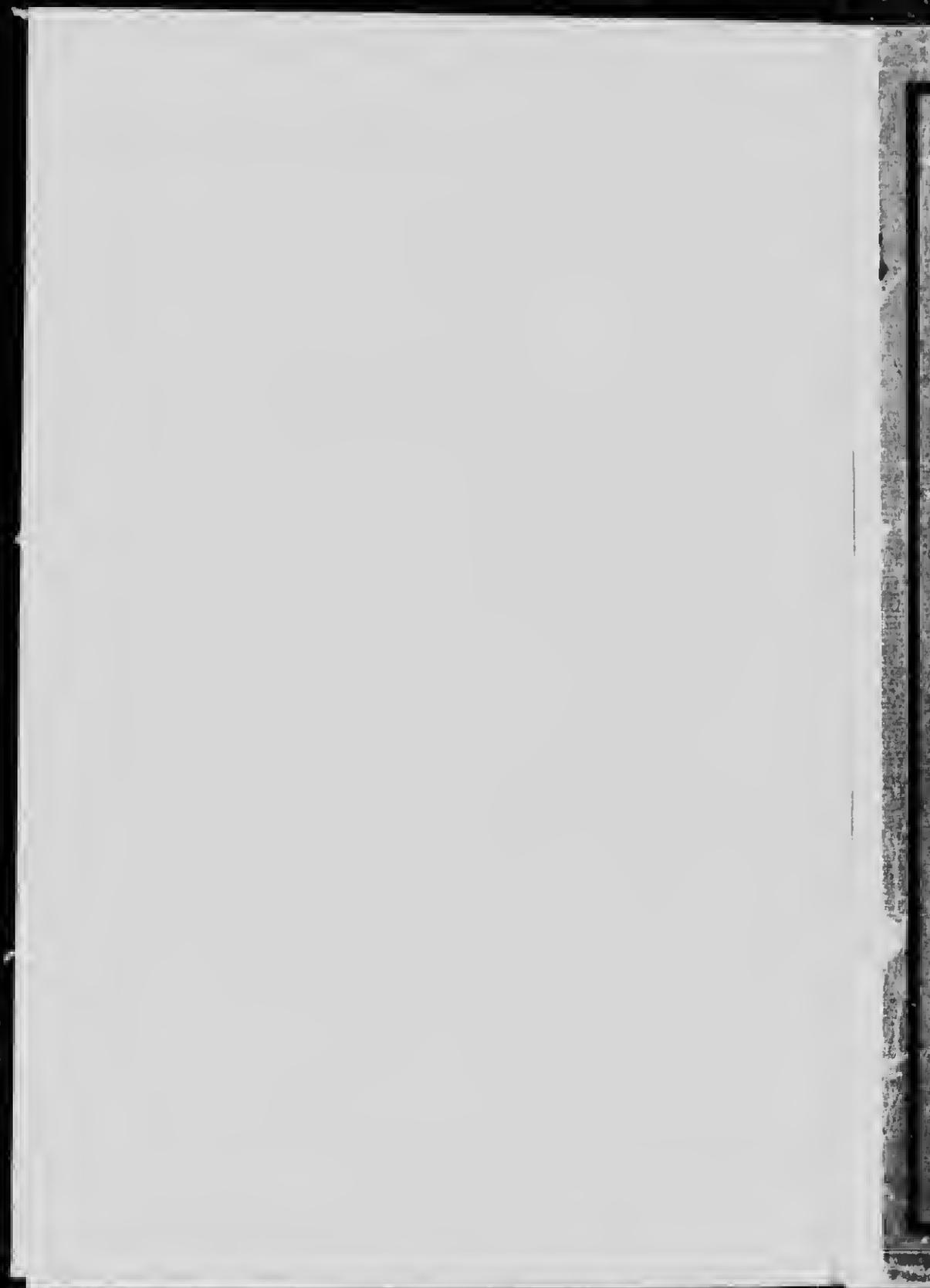
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Canadian Problems



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1910



LOGGERS AT LUNCH

Canadian Problems

EDITED BY
REV. W. R. McINTOSH
B.D.

Published for the Committee
on Young People's Societies
Presbyterian Church in Canada

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TO
THE 60,000 YOUNG PEOPLE
OF THE
PRESBYTERIAN CHURCH IN CANADA
WHOSE
YOUTH AND ENTHUSIASM
BOTH CHURCH AND COUNTRY COUNT
AMONG THEIR
MOST VALUABLE ASSETS.

PREFACE

This volume is the fourth in a series of missionary textbooks, prepared by the General Assembly's Committee on Young People's Societies. The interest shown throughout the church in the publication of the preceding volumes, *Reapers in Many Lands*, *Missionary Pathfinders*, and *Harvests in Many Lands*, has encouraged the Committee to make this further venture.

It is confidently expected that *Canadian Problems* will prove the most popular of the series, inasmuch as the subjects treated are of more general and immediate interest, and its appeal is made to a wider and more varied constituency.

The book, while primarily intended for study in connection with Young People's Meetings, will be, for several years at least, an indispensable handbook for ministers and other church leaders who have to write or speak on the great problems that at present confront the Canadian church.

As will be seen, each chapter has been written by an expert in the subject treated. And while it is only fair to the writers to say, that their work was done under considerable pressure of time, the Committee has every confidence in presenting the volume to the public, and wishes here to express the debt of gratitude which both Committee and church owe to these contributors

for their invaluable service freely and cheerfully rendered.

This little book is sent forth with the earnest prayer, that it may be used of God to help bring to a happy issue the portentous problems of our national life, on the proper solution of which depends the future destiny of our beloved land.

W. R. McINTOSH,
Elora, Ont., Dec. 1, 1910 *Convener*

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Canadian Problems

CHAPTER I.

THE HOME MISSION PROBLEM

REV. E. D. McLAREN, D. D.

*Convener and General Secretary Home Mission
Committee (W.S.)*

TO secure for truth and righteousness and the fear of God their proper place in the foundations of our country's life—that is the Home Mission problem. In its magnitude, its complexity and its far-reaching issues, it is the biggest, most serious problem that confronts the nation and the church to-day.

Its Magnitude

The magnitude of the task may be inferred from the simple but tremendously significant statement, that the Dominion of Canada is almost as large as the whole continent of Europe, and that, with the exception of the comparatively small portion of it that is thickly populated, this vast territory constitutes the Home Mission field of the Canadian church. The Western provinces alone are thirteen times as

large as the combined area of England, Scotland, Ireland and Wales.

If conditions had remained as they were thirty-five years ago, it would have been an easy matter to provide the sparsely settled districts with the public means of grace. In that event, there would have been no Home Mission problem. That problem is the result of the rapid development that has been going on in Northern Ontario, and in Western Canada. In 1876, we had, west of Lake Superior, only a single Presbytery, containing 2 self-sustaining congregations and 12 mission fields. This year we have 28 Presbyteries, organized into 4 Synods, 224 self-sustaining congregations, 92 augmented charges, and 503 mission fields !

The magnitude of the Home Mission problem is the price that Canadian Christians are being called upon to pay for the gratifying progress of the country in all material directions. The number of immigrants to Canada in 1907 was large enough to make 554 villages, each containing 500 inhabitants. In view of such a fact, it is easy to understand the enormous increase in the church's financial burden which the rapid development of the country entails. In the Western Section of the church, extending from Quebec to the Yukon, there are 67 mission fields, and 177 augmented charges.

And "the end is not yet." We are only at the beginning of our country's growth. For many years the tide of immigration to Canada will flow with increasing volume, and the pres-

sure of the Home Mission problem will be felt with increasing force. For every acre of land in the Northwest that has already been brought under cultivation, there are at least fifteen acres waiting to be tilled. Such is the magnitude of the Home Mission problem.

Its Complexity

The Home Mission task of thirty-five years ago consisted in securing a limited number of missionaries, to minister to small communities of English speaking Presbyterians. All the mission fields were in the older provinces, where the position of the church was universally recognized, and where the people were nearly all of Anglo-Saxon stock.

Widely different and vastly more complex is the task of the church to-day.

1. *There is the question of our heterogeneous population.* The eyes of the world have been turned toward Canada. Attracted by the mineral resources of Northern Ontario, British Columbia and the Klondike, and by the agricultural possibilities of the western prairies, hundreds of thousands of settlers from nearly every country on the face of the earth are crowding in to the newer districts of the country.

Besides Germans and Danes, Swedes and Norwegians, Finlanders and Icelanders,—all of whom are our distant kinsmen, understand our institutions and share our aspirations and ideals,—we have, amongst our new settlers, Menonites, Doukhobors, Hungarians, Galicians,

Bukowinians, Poles, Italians and Greeks. Many of these people have been brought up under political, ecclesiastical and economic conditions that we can hardly realize. Even now they constitute a very considerable element of the citizenship of Western Canada. There are probably 150,000 Ruthenians already in the country, and every year will see tens of thousands of additions to their ranks.

The Canadian nationality of the next century will be the product of a blending of many different nationalities. What the character of that product shall be, depends upon the influence that we can bring to bear upon its various elements during this critical, formative period in our national history. Surely the situation is grave enough to dispel all easy-going self-complacency, to induce earnest prayer and to call for strenuous endeavor. If other and higher considerations fail to move us, should we not be stirred to earnest effort by the national aspect of our Home Mission work?

The heterogeneous character of our population is one of the elements of the Home Mission problem.

2. *There is the question of the non-religious sentiments of some of the new settlers.* During the past five years the immigration from the United States has amounted to 314,520. Many of these American settlers have been enthusiastically loyal in their support of the church. Others, however, have come from districts where the Lord's house and the Lord's day were

either altogether unknown or very largely neglected, and they have brought with them a pronounced indifference to all religious work. It is hardly necessary to say, that, wherever that sentiment prevails, Home Mission work is made both more difficult for the missionary and more expensive for the church. Unless that spirit of religious indifference can be overcome, we shall have in some parts of Western Canada the churchless, irreligious communities that have been such a source of anxiety and grief to the earnest-minded Christians of the American Republic.

This peril is another of the elements of the Home Mission problem.

3. *There is the question of the existence and possible spread of Mormonism.* In Southern Alberta there is a colony of six or eight thousand Mormons from Utah, and amongst them is one of the twelve Apostles of the Mormon Church. Originally locating at Cardston, these settlers from Utah have gradually been pushing out eastward and westward and northward, until they have established themselves in almost every town and village in Southwestern Alberta.

The outstanding feature of Mormonism is polygamy; and although the Mormons agreed to abandon plural marriages in return for the granting of statehood to the Territory of Utah, every one knows, not only that the old polygamous relations have not been disturbed, but also that the Mormon church has never

disavowed her belief in, or her attachment to, the principle of polygamy.

The detestable teachings and the almost incredible political ambitions of Mormonism place it in a class by itself, and make every addition to its working strength an added peril to the general well-being of the Dominion.

There are four Presbyterian missionaries (three ordained and one unordained) ministering to the Christians who live in the Mormon belt, and ours is the only church that has taken up this extremely important work.

The Canadian Mormon colony is another element of the Home Mission problem.

4. *There is the question of open, flagrant wrong-doing.* In some places vice is easy and virtue difficult. One hardly expects to find moral conditions in mining and logging camps as satisfactory as in well-governed cities of churchgoing people. There may be no sin in the mining camps that cannot be paralleled in the cities ; but there is an open, brazen-faced defiance about vice in some of these frontier places that can be understood only by those who have had experience of it. In not a few communities, the forces that make for uncleanness and dishonor are numerous and aggressive and thoroughly organized.

Wherever these undesirable moral conditions have been done away with, and a loftier moral standard has come to prevail, it will be found that the change has been brought about by the personal influence and the courageous efforts

of some Home missionary. To win out in such a fight is no easy matter. Entrenched evil is hard to dislodge. "The wide open policy" in the administration of public affairs will be abandoned only when a man appears to denounce it who has won the confidence of the community by his moral earnestness, self-reliance, sincerity of purpose and general soundness of judgment. Men of the very highest type are needed to grapple with the conditions that exist in some of our mission fields.

Women, too, are needed—large-hearted, consecrated Christian women—to aid the missionaries in improving the sanitary as well as the moral conditions that prevail among some of our foreign immigrants, and to labor, as the opportunity may present itself, for the reclamation of other women, who have gone far astray. At its annual meeting in March (1910) the Home Mission Committee discussed this question at some length, decided to employ deaconesses for this work as soon as the right kind of women were available, and received from the Women's Home Missionary Society the assurance of their cordial cooperation.

The prevalence of open wrong-doing in certain places is another element of the Home Mission problem.

5. *There is the question of "down town" work in the larger cities.* Very rapidly "the old order changeth, giving place to the new." Within the last ten years the "down town" problem has become acute. We have long

heard of the existence in the cities of Great Britain of "slums" and "foreign colonies," and "lapsed masses," and "the submerged tenth"; but it is rather startling to find that in some of our own Canadian cities, conditions are fast approximating those of the old world. The old residential districts have been given over to commerce and manufacture, or have become the squalid abodes of the very poor or the crowded homes of the foreign born. Churches are tempted to follow the upward or outward movement of their members and adherents. Such a course would be disastrous, for it would leave the densely populated districts of the heart of the city unchurched. But if these down town churches are to remain and fulfil their mission to the ignorant and the destitute and the fallen, they must have the prayerful sympathy and financial assistance of the church at large. Prevention is better than cure. It costs less to keep a man going than to set him on his feet again after he has fallen.

Such is the complexity of the Home Mission problem.

Its Issues

The bearings of the Home Mission enterprises are manifold, and its issues are vital and far-reaching. How numerous and how important are the interests that are at stake :—

1. *There are the people among whom and on whose behalf this work is being prosecuted.* They are largely our own flesh and blood ; but wheth-

er native-born or foreign, they require "the gospel of the grace of God." Are they to be left to struggle with the material spirit that is so widespread and powerful in every new community, or to battle with the demoralizing forces that exist in nearly every mining camp, unaided by the restraining and sanctifying influences of the Christian church?

2. *There are the homes from which men and women have gone forth to do the pioneer work of newer Canada.* Are the inmates of those homes to be left a prey to torturing anxiety, unrelieved by the knowledge that the church is trying to minister to the spiritual needs of their absent loved ones—trying to help them in their deadly conflict with materialism and vice?

3. *There is the country in whose welfare we are all so deeply interested, and of whose future we cherish such bright anticipations.* How are our hopes to be realized? Is it enough for us, that we can point to our enormous extent of territory, to the magnificent physical features of our country, or to its vast, undeveloped natural resources? Surely not. Even the least thoughtful of us must recognize that bigness is not synonymous with greatness, and that the supreme glory of a country consists, not in the magnitude of its material possessions, but in the high character of its citizenship. He is not a true Canadian whose patriotic fervor is not kindled into enthusiasm as he contemplates the national potentialities of the enterprise of Home Missions.

4. *There is the church which we all love, and whose best traditions have been so splendidly maintained on the prairies, and amid the mountains of the West. Her own spiritual life has been deepened as she has toiled for the spiritual welfare of the new settlers. Could she have grown a spiritual experience or in practical power, had it not been for her wise, patient, self-denying labors in many a lonely place on the Canadian frontier—labors that have won for her the enviable reputation of being the most influential factor in the moulding of the life of Western Canada?*

Such are the issues of the Home Mission problem.

The Situation in Brief

To unify the diverse elements of our national life ; to qualify for the duties of Christian citizenship the immigrants of inferior race ; to overcome the destructive forces of vice that prevail in some localities and check the rampant materialism that abounds in all new lands ; to strengthen the sanctions of morality in every new settlement by providing the settlers with the public means of grace ; in short, to permeate our whole Canadian life with the broadening, humanizing, saving influences of evangelical Christianity—that is the Home Mission problem.

Are we big enough for the task to which God is calling us ? Our whole future, both national and religious, depends upon our present attitude to this supreme problem.

Men and Money

For the solution of the problem we need more men, of the right type, and more money.

1. *The first requisite is men.* The crux of the Home Mission problem lies here. Apart from the blessing of God—which is to be had for the asking—the one great desideratum is *men*. There is no purpose to be served by planning for aggressive work in different parts of the country ; there is no use in appealing for a steadily increasing income with which to prosecute this work, unless we can be sure that after the plan of campaign has been mapped out and the needs of war have been secured, a sufficient number of consecrated young men will volunteer to man and hold aloft in every new settlement the banner of the cross.

Surely the consideration of the Home Mission problem by the Young People's Societies will result in a marked increase in the number of students for the ministry. The immeasurable importance of the spiritual interests involved in the Home Mission enterprise, and its intimate bearing upon the highest welfare of the country should appeal powerfully to all that is chivalrous in the piety, all that is lofty in the patriotism of our Canadian young manhood.

The men that are needed are strong, sane men, of mental alertness and spiritual power—men of God, who have " a passion for a souls " and a gospel message for the sinful and the struggling.

2. *The other requisite is money.* The church must provide the means of living for those whom she asks to do her work. To every member of the church comes the loud appeal : " Whom shall I send, and who will go for us ?" Perhaps only one man in a thousand may be able to answer, " Here am I ; send me " ; but every one of the remaining nine hundred and ninety-nine should be ready to say, " Here is a fair share of my money to assist in sending those who are able to go."

The Home Mission revenue last year was \$208,000. It is estimated that the expansion of the work and the small addition made to the salaries of the missionaries will require an expenditure this year of \$248,000. It must be remembered, however, that last year's income included \$37,000 raised by personal canvass. This special appeal can hardly be repeated this year, and, therefore, if the receipts are to equal the disbursements, the ordinary contributions this year must be about \$77,000 more than they were last year.

How much of this is to be secured by the enkindled enthusiasm of the members of our Young People's Societies ?

The Supreme Need

The supreme need is a deepened spiritual life, bringing with it, as it cannot fail to do, a quickened consciousness of personal obligation.

Eyes opened, to see the graciousness of this day of splendid national opportunity ; con-

sciences quickened, to recognize the solemnity of our individual responsibility ; hearts touched by the love of Christ, to feel the burden of the worldliness and sin that must be overcome ; faith, to claim the promised help of the Almighty, and love, to make self-denial easy—these are the church's supreme need.

If we can secure this spiritual equipment, the men and money that are needed will both be available, and the Home Mission problem will be solved.



NOVA SCOTIA APPLE ORCHARDS IN BLOOM

CHAPTER II.

PROBLEMS OF THE COUNTRY AND THE CITY

REV. R. G. MACBETH, M. A., PARIS, ONT.

Country and City

PUTTING the country before the city may not be the habit of ordinary conversation, but it is the natural order. The country existed before the city. The city is still recruited from the country, and one even dares to say, that without the fresh blood which year by year the country pours into the city's streets and places of business and homes and churches and colleges, the city would die of pernicious anemia.

That God made the country and man made the town, is an old saying, and some there are who would follow the descending scale and credit the building of the city to the powers of evil. This is an exaggerated view, though we can understand how certain people resent the existence of the huge aggregations of our day which steadily encroach upon and eat up the green fields, and become the nursing mothers of some of the direst problems of the age. Especially do people who think seriously deplore the efforts put forth by some cities to expand by absorbing the industries of the smaller towns.

This kind of forced expansion is generally conceded to be morally and commercially unhealthy, and our hope for Canada is, that, avoiding the dangerous temptation to build a few abnormally congested centres, her people may be scattered throughout the length and breadth of this great domain with many reasonably sized towns surrounded by "a sturdy yeomanry, their country's pride."

Under the present industrial system we must, of course, concede the necessity of centres of population, even though we may deplore their unnatural growth in certain cases. It is true, that, even before the present industrial era of the corporate ownership of the tools of production, cities existed by reason of the social and defensive needs of men. They came into being because men are essentially social and gregarious in their instincts, but particularly because in days of primitive war-weapons, the inhabitants of a tract of country could live inside a walled city and defy the assaults of the invader. From the latter standpoint cities are in reality a source of anxiety and weakness in our modern day, for the great seaports could be mercilessly torn to pieces by projectiles from ships far out on the ocean, and it looks as if the aerial ships will soon be able to drop on our inland towns explosives enough to put them out of existence. But man's social instincts still prevail, and the city has come to stay, especially in view of the circumstances that the factory has replaced the ancient independent hand-work

shop, and that the employees of factories generally live near their work. But, for reasons which may be indicated later, it seems probable that the trek from the country to the city will become less pronounced in the years to come.

Life in the country has doubtless its temptations and dangers and inconveniences, but it has some immense and generally admitted advantages. Beginning with the days of childhood (for we all start out there), one can readily understand, that to grow up through the plastic years in the great kindergarten of God's out-of-doors is a wonderful privilege and training. There is nothing to equal it in the paved and glaring life of the city's crowded streets; and parents in the city, who have the means, recognize this fact by having their children spend as much time as possible in the country. But at that point again we come upon phases of the city problem. There are children in the slum and tenement districts of the great cities, who, despite the efforts of charitable people, hardly ever see the scenes of the sweet ministries of nature. And amongst these unfortunate children one cannot wonder that there are found some of the unspeakable vices and embryo criminalities of the race. Driven by necessity, these oft-times ill-clad and poorly nourished ones have to go out prematurely to earn a precarious livelihood in heartless surroundings, and, early finding that circumstances are hostile, they become in time quick to take up lawless arms against the order of things. Hence the danger of anarchy.

If we move in the other direction to what may be called the more fashionable circles of the city, we find in landlordism a menace to the presence of children, and we discover in the flat or apartment house the lack of privacy in home life, with an unnatural precocity amongst children, which bodes ill for the future. When we say all this, we are not blind to the existence of thousands of noble, Christian homes in all our cities ; but these very homes would be the readiest to admit the existence of conditions which intensify the problem of child training.

On the other hand, the child in the country grows up under more favorable surroundings. Besides having the elevating environment of nature, the country child has the advantage of being fairly well employed with the work of the farm or the garden, and it is a notable fact that fully eighty per cent. of the men in America who are in places of leadership, hail originally from the country districts. In the country, the children grow up to manhood and womanhood with every reasonable prospect of being able to live a singularly independent life, without being in employment where their tenure of work is precariously under the control of some one else. Nevertheless, the drift citywards is due, in part, to other than the economic reasons which mainly explain the existence of the city. Young people leave the country as a protest against certain phases of dulness and isolation which may be features of its life, although the tram car and the rural mail delivery and the rural telephone, as



IN THE SLUMS OF ONE OF OUR CITIES

well as the carriage and the automobile on the farm, are making the life in the country socially much different from former conditions. One meets young people, too, who say that there is a tendency to sordidness in some places in the country, which is thrift carried to excess, and they decline to be bound by such narrow limitations of influence. But when the world in various ways, as above instanced, comes more into the life of the country people, these, too, will respond readily to its expanding influence. There is certainly more life of a certain kind in cities, and life and movement attract the minds of the young. The city has unique advantages from the standpoint of higher education and from the allurements of larger business opportunities. It is the centre, too, of art and science, with constant privileges of being in contact with stirring intellectual life and action. Inspirational conventions, great lectures and musical programmes, meetings of peculiarly influential character, have, for the most part, their abode in the city. But the city is also the home of social unrest and agitation, as well as of much that is artificial and conventional and unspeakably wearing upon body and mind, while the country, in the steadiness of its thought, the quiet flow of its life, and general high level of its morality, is the safeguard of the nation in time of stress.

The church is the greatest feature in the life of a prospering people, and our aim in Canada should be to keep it in the forefront of the

movements of this new nation. We have in this country the greatest Home Mission problem that ever confronted the church of Christ. If the church is vigilant and aggressive, the future is full of hope. Canada was fortunate in the character of her early settlers, who, for the most part, in nearly every section of the Dominion, were careful that the church and school should have a foremost place in the life of the community. But in recent years we have been receiving from many lands thousands of people who have come from lower civilizations and systems of doubtful morality, and unless we assimilate these and win them to Christian ideals, the future is extremely threatening. The splendid life of our heretofore strongly Christian country will, in that event, be imperilled, and our prospect of being a chosen instrument in the hands of God for the evangelization of the world will be blighted. Hence the church in both country and city must be strenuously alert.

The Church in the Country

The church in the country has a position of splendid opportunity. It occupies or should occupy, the central place in the life of the community, because there are fewer competing interests and attractions than in the city. For the same reason the country minister may exercise a more vital moulding influence on the minds and hearts of the people than can his brother in the work of the city. The people

of the country have less to disturb their thoughts than the dwellers in the city, and there is nothing more certainly manifest in the history of Canada than the influence of ministers who have led humble lives in long country pastorates. From the places in which they wrought have gone forth men who have been nation builders, and these men were largely made by the country minister and the teacher of the rural school. Hence the supreme importance of having the churches and the schools of the country districts well equipped and well manned. The Augmentation Fund of our church, which seeks to aid any weak congregation to secure the services of an ordained minister, is worthy of the strongest support, and all penuriousness in dealing with the rural teacher should be placarded as suicidal. It should be possible for the rural districts to get the best of both. And we often feel that a man who has proven himself in the pastorate could do immense good by going, at the call of the church, on evangelistic missions through the districts that are usually omitted in the arrangement of these services.

It may be of interest and value to mention here the work that is being done by the Home Mission Committee of the Federation of the Churches in the United States, where the problem that arises as to the country church is being faced. This committee takes up the case of a whole state (recently it was Colorado) and makes careful investigation as to the condition of things. Where, in any local , there

was no church service, the Council calls upon one of the federated churches to occupy the ground, even though it means the withdrawal of the church from some place where it is not needed. In this way every place has a church service, and it would be well to have some such procedure organized in Canada, especially in relation to the places where these problems press, owing to abnormal conditions.

The country church could be made, perhaps more than it is, the heart not only of the religious, but of the best intellectual and social life of the neighborhood. Some have peculiar ideas about the use of the church building for certain purposes, but while everything lowering should be barred out, the giving of elevating literary and musical as well as social evenings in connection with the church would have a wonderful influence for good.

Between the country and the city churches there should be close communication. When people, young or old, leave the country for the city, the country minister should not only give the usual commendatory note and church certificate, but should write to a brother in the city telling him the facts and acquainting him with the addresses of those who have so moved. And it goes without saying that the city church minister and members should find these people without delay and welcome them to their church and to their homes. There is a leakage here that should be stopped at all costs. It is a serious thing to have country church members

lost to the church by being overlooked in the city.

The Church in the City

The church in the city has its peculiar problems in the doing of enormously important work, but it must aim at being a living factor of the most outstanding kind amid the tumult of the surrounding life. The ideal congregation anywhere is one that is composed of all classes of people, rich and poor, employer and employed, and city congregations should strenuously contend against a tendency to exclusiveness one way or the other. All elements of society should be unified in the Father's house, for they are all made in His image. To maintain this condition of things, may mean some sacrifice in some ways; but it is worth while. The gap between the tenements and the brown stone fronts should be closed up, even if it has to mean annihilation of both in favor of a medium. There should be no slums; and it will be a burning shame if we allow them to get into existence in this new wide land. There is close affinity between the saloon and the slum, and the saloon should be smashed. If the greed of private transportation companies makes it impossible for the hand workers to live some distance away from the congested place of their daily toil, then cities should operate their own transportation systems in the interests of the people. Play grounds for the children away from the streets should be provided, and parks, which are the

PROBLEMS OF THE COUNTRY AND THE CITY 33

lungs of the city, should be numerous. The church should breed men who will see that all the conditions of life shall be favorable. The church, as such, need not be directly at work on the problems of housing and sanitation and industrial complications ; but, by the dynamic of the gospel of the Son of Man, she can send men out into the state who will attend to these things and make this old world of ours more like the kingdom of heaven. There is material in all this for a book ; but our space is a chapter, and so we close.

CHAPTER III.

THE PROBLEM OF IMMIGRATION :
EUROPEAN AND AMERICAN

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A GALICIAN STUDENT
MANITOBA COLLEGE

THE movement of population from crowded spaces to open country is all but as old as human history. Abraham seeing the vision of a new land in the far West in which there was abundant pasture for his flocks and herds, and, what was far better, an opportunity to train his household to the worship of the one true God, left the populous and fertile valley of the Euphrates to wander over the wastes of Canaan and learn to call them home. There the emptiness of earth invited the pilgrim to lift his eyes to heaven's fulness, that his lonely heart might have communion with God. Since then the movement of the race has been mainly from its cradle land toward the setting sun, and still, from western Continental Europe and

sea-girt Britain the cry is largely toward the west and the farther west.

At one time the desire to see the unknown, the craving for adventure, had a small share in sending men forth from their native land. But the sphere for the explorer is contracting daily. Civilized man has trodden all but every foot of our fair earth. It is the hungering for land, and too often the craving for food, that urges men forth. Whatever the cause, since the return of Columbus from the unknown seas to tell Europe of the great western continent he had discovered and of its unlimited natural resources, multitudes on multitudes have sailed westward, have filled up the Atlantic-washed states of America, have spread over its central plains, have crossed the great mountain ranges or sailed around Cape Horn and filled up the Pacific seaboard.

The Incomers

It was as men began to feel that there was no more open space in these parts, that bread might again grow scarce, that the great plains of Western Canada began to attract their attention; and the great stream of immigration was deflected northward. Very feeble was its flow toward Canada, until recent years. For several decades the population of the Dominion scarcely increased, the natural increase of population and the immigration from Europe doing little more than to replace the multitudes that had been drawn toward the rich republic to the south.

As late as 1897 there were only 21,716 arrivals from beyond the seas and from the neighboring States.

Since then, this ever swelling tide has had its ebbs and flows. The record of one year far exceeded that of any preceding year. Then, as if the movement's strength were spent on that effort, next year it halted far back. In the fiscal year ending March 31st, 1908, it reached 262,469. Next year's record fell more than 100,000 short of this, and the second year after, it was still nearly 40,000 short. During the first eight months of the present calendar year the number of immigrants entering Canada was only about 20,000 less than that of the record year 1907-8. The arrivals for the entire year cannot be much less than 300,000, and may indeed exceed that number. They come a battalion eight hundred strong a day. If these were to group themselves into a new city they would all but make one Toronto, or more than two Winnipegs. If they were to organize themselves into congregations of 800 each, they would require to build 365 churches and secure as many ministers.

Even if settled thus, to care for their spiritual wants would tax the strength of the churches of the Dominion. How much greater must be the difficulty, when the immigrants scatter over an all but boundless prairie! Under these conditions the adherents of such congregations must be counted by tens, not by hundreds. Is it any wonder that the Home Mission Secre-

aries and Superintendents are scouring our own land and the motherland for men to preach the gospel? There is great reason for thankfulness that the church has responded so liberally to the calls for money to carry on this work—so liberally that the Committee has never been seriously embarrassed for the want of it, although much more could be profitably spent in making the life of the frontier missionary a little easier. It is the want of men, and, in some places, especially the want of good men, that has hampered our work. To care for the spiritual wants of two hundred scattered settlers will tax the strength of any missionary. So, after making allowance for the immigrants who will swell the attendance of congregations and mission fields already established, hundreds of additional missionaries must be found yearly, or a portion of our new citizens will be deprived of the blessings of the preached Word.

The immigration figures for the present year are all but certain to be a record number. Yet when four or five more years have come and gone, it will be looked back upon as only a stepping-stone toward greater things. The territory to be settled is so vast, its resources so great, and the people settling in it so well satisfied, as a whole, with their prospects, that the annual immigration may, before many years, more than double that of the present.

The number for whom the Christian churches of Canada must provide gospel ordinances is of itself enough to call forth all their energies ;

yet this alone does not reveal one half of the problem demanding solution.

The multitudes moving from the Eastern provinces of Canada to the West come to us with ideals much like our own. They are of the same race, they glory in their allegiance to the same government, they acknowledge the same moral standards, they worship God after the same manner. There is rejoicing also in the arrivals from the British Isles, for they, like ourselves, are Celt or Saxon; their literature is ours. Although they may have little interest in Canadian institutions, and may even despise them in comparison with those on which ours are modeled, yet they and we are one in claiming as our own the past, the present and the future of the British Empire.¹

The Americans, of whom we receive far more than of any other nationality,—indeed not far from as many as from all other nationalities put together,—are also our near kinsmen. They, too, are building after British models; and notwithstanding the changes that separation and different environment inevitably produce, all their institutions can be traced back to these early models. The task of assimilating these is not great. The work of the church among them is entirely similar to her work among our own people.

All alike are under the spell of the country's wealth, and are bending their energies to securing each for himself a large portion of it. All are in danger of seeking happiness at mammon's

shrine, and awakening when too late to find that they have been trying to satisfy their hunger with a stone, while there was plenty of bread—living bread—within their easy reach. Here is the missionary's sphere and his difficulty. It is his to warn and to guide aright, both by word and by life—to warn others, when his own inmost life tells him that he himself needs to hear a warning voice, to feel the strong pressure of a guiding Hand to keep him from the ruin from which he warns others.

The Confusion of Tongues

But there are included in the 275,000 or 300,000 immigrants that have already arrived among us, or are likely to come, this year, French and Italian, German and Russian, Austrian, Scandinavian and Galician (the classification is that of the Immigration Department). During the fiscal year which ended on the 31st March last, no fewer than 45,206 immigrants from Continental Europe entered Canada. The immigration from Britain exceeded this by only 17,584. It is well for the permanence of Anglo-Saxon ideals in this new land, that the immigration from the United States exceeded that of men of strange speech so greatly. These came to us during the same period at the rate of 284 a day, 105,343 a year. While not all of Anglo-Saxon blood, these American citizens have all learned much of Anglo-Saxon ways and modes of thought.



NEWLY ARRIVED POLISH GIRLS PHOTOGRAPHED IN WINNIPEG

The confusion of tongues is a terrible evil. It is rendering a large and growing section of our fellow citizens unintelligible to our language ; it estranges the modes of thought. Some of the streets of Winnipeg are a Babel of tongues. Thirty or more languages are daily heard within her limits. How is it possible to fuse this mixed mass into one homogeneous people ? The schools, the mingling of the different nationalities at work and in society, will gradually give to all one speech ; something more than school or social intercourse in work or recreation is required to give unity of ideal and of heart. This is the work to which the church must set herself.

Notwithstanding that the peoples of north-western Europe, the Scandinavians, speak languages that are strange to us, we need not fear their coming. Who knows how much of what we call British pluck and daring come to us from these Norse vikings, who, in days long gone by, plundered the British coast, and settling upon it, were gradually absorbed in the population of the Island. They and we are kindred races, and shall soon be merged in one.

There are more reasons for anxiety regarding the immigrants from southern Europe. The readiness with which Italians find and use concealed weapons, and the number of such cases reported in the press, arouse suspicions as to their qualification for citizenship. Yet they may easily be judged too hardly, for, after all, only comparatively few of them are con-

victed or even accused of using the stiletto. Not a few of those who know them best speak in high terms of their worth. Men in whom the old Piedmontese blood flows can scarcely be a worthless race. Besides, comparatively few of them reach our shores.

The Galicians

The European race that is coming in greatest numbers is probably the one we are least ready to welcome. We call them Galicians ; they call themselves Ruthenians. The name we use is correctly applied to most of them, as they inhabit the Province of Galicia in Austria ; but this term would be equally applicable to many Poles, who are the hereditary foes of the Ruthenians. Did not the Poles in the early ages conquer the Ruthenians, seize their lands and all but enslave themselves ? The Poles were Roman Catholics, the Ruthenians originally Greek Catholics ; the one belonged to the Western Church, the other to the Eastern. In time, the Roman Catholics persuaded the Ruthenians to acknowledge the supremacy of the pope, but not till Rome agreed to permit their priests to marry, their people to partake of the wine as well as the bread in the sacrament of the Lord's Supper, the clergy to use the old Greek liturgy known by the name of the great Greek preacher and martyr Chrysostom, the silver-tongued. Henceforth, they and other Eastern people who obtained like privileges from Rome, were known as "Uniats." So, even

in their very submission to Rome, they showed the spirit of freedom which animated their ancestors in their best days. The same spirit of freedom they cherish still. This is, at present, the readiest point of contact between them and the Protestant churches. They may not be drawn by our spiritual ideals ; but the liberty they have learned that Protestants enjoy, they eagerly seek. They may not leave Rome in great numbers for the purpose of drawing closer to the Lord Jesus ; but they do eagerly seek all the freedom Protestants enjoy. This craving for liberty surely shows their kinship to our race, and should draw us closer to them.

Further, we may, easily and quite unintentionally, exaggerate their faults. Our attention is called to their carousals, their drunkenness and brutal fights, by the reports of our police courts. At the worst, how much better were the orgies of the Scottish "feeing market" of sixty or eighty years ago, with its drinking and its fighting ? No race has a monopoly of rowdiness, not even of the kind that stops not short of taking the life of the hated one.

The defect of character which impresses itself most on some of those who come in contact with them, is not their drinking habits, not their fighting proclivities, although these are bad enough ; but rather the readiness with which the lie comes to their lips, and their proneness to charge one another with this sin. There is no wrong which strikes a more deadly blow at human society than this. The untruth-

ful word shatters trust, and where there is no trust, there is nothing wherewith to bind the people together : society is reduced to its units; each man stands alone, for himself, and against all others. The lie is far too common in every land, so much so, that one may well hesitate to condemn others. "Therefore thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things." Never was truer word spoken ; therefore let us beware. These have more excuse than we, for they have been an oppressed people. They know that the use of the lie is dangerous ; but it seems their only available weapon and the temptation is too strong for them to resist. Lying is too often the refuge of the weak.

The Difficulties and the Call

If there be those who will listen to no excuse, those who will insist that these are deep down in the mire of sin far beneath our feet, let them be up and working for their redemption. If they are so deep down, then these depths to which they have sunk cry the louder, the more insistently, for help. You will not help ? You will not touch the filth ? You will not risk yourself down in the cesspool ? Why ? Because the spirit of our Master, if in you at all, is very weak. He sought and saved the lost. No cowardice held Him back from rescuing the fallen and the sinking. Let us be like Him.

Of course there are difficulties, and many disappointments, in trying to help them; but in raising up this, or any race, are we the first to meet weakness, where we looked for strength; the first to see sin in some disgusting form, where we thought to find righteousness? Was there not disappointment in that cry of Paul's, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Was there not bitter disappointment to the apostle, when he learned that the Corinthians, for whose salvation he had toiled, were polluting the sacred feast of the Lord's Supper with their gluttony and drunkenness? Yet his faith failed not; his courage sank not. How often such disappointments come, not from the rank and file, but from the leaders. One goes back to a weaker and poorer form of Christianity. Another who had been looked on as a tower of strength for righteousness, breaks down on what had been counted his strongest side. Apostles, prophets, martyrs, Reformers, all the noble band who fight the battles of Jesus Christ, have met such disappointments. They bent the knee before the throne of Christ, and as they there confessed their weakness, their want of faith, their sin, He breathed His own Spirit into them and sent them forth again with new power to do His work.

Two thousand, six hundred and thirty-nine of these people came to us during the first four and one-half months of 1910. Only two countries furnished us with larger bands of settlers, the United States, from which almost half our im-

migrants come, and the British Isles. Immigrants from the Scandinavian kingdoms in northwestern Europe stand next to the Ruthenians in the number of immigrants they send to us, but are not half as numerous. It is claimed by themselves that there are 150,000 Galicians in our country now. Undoubtedly the country's future depends very largely on the success of the churches in dealing with these people.

Let us look the difficulties of this work to which we are called full in the face, and, bowing before the Master's throne and there receiving grace and strength from Him, let us sing with greater assurance, with stronger faith, than ever :

“ From ocean unto ocean
Our land shall own Thee Lord,
And, filled with true devotion,
Obey Thy sovereign word.”

CHAPTER IV.

THE PROBLEM OF IMMIGRATION : ASIATICS

I. CHINESE AND JAPANESE

REV. R. G. MACBETH, M. A., PARIS, ONT.

[The Editor and readers are under special obligation to Mr. MacBeth, who supplied this article on very short notice to fill an unexpected gap. Mr. MacBeth was for some years British Columbia, where the question of Asiatic immigration chiefly presses, and therefore writes with first-hand knowledge of the subject.]

The Chinese

IT seems reasonably clear that the Chinese were brought first of all to British Columbia by the contractors engaged in building the Canadian Pacific Railway, more than a quarter of a century ago. The white population of the Province was not very large at that time ; but in any case there is no record of a protest being made against the importation of the Chinese. Labor was exceedingly scarce, and the railway had to be built within ten years, according to the terms under which British Columbia entered Confederation. Those were stormy days, and the people of the new coast Province wanted the terms kept ; or, so far as they were concerned they would secede, and thus " shatter Confederation into its original fragments." Hence the

people at that time seem to have accepted the importation of Oriental labor, though some say there was a tacit understanding, that, as soon as the railway was built, the Chinese would be sent back to their own country. But we have seen no evidence for the accuracy of this statement.

To begin with, then, it is a point to the credit of the Chinaman, as it is in regard to the negro in the United States, that he was not an ordinary immigrant or exploiter. He was brought into the country, practically to further its material gain and comfort, and, once here, the country, on that account, has to protect and help him, even though the country does not wish to have any more of his kind coming. Deportation or expulsion is out of the question ; but restriction on further immigration is within the reach of practical politics.

Chinese Labor

We have now nearly 25,000 Chinese in Canada, mostly on the West coast, but a good many also in Eastern cities and towns. In the East, the Chinaman is more in the laundry business than in anything else, and in many localities fills a place of real usefulness and convenience. Domestic help is hard to secure, owing to the large numbers of women who are employed in factories and stores, and in the towns the Chinese laundry is a very much valued institution.

But in the far West the Chinaman is ubiquitous. He does not invade every department

of industry, but he is in a great many, and in some cases, wherever he has entered, the white laborer has had to abandon the field. The general sobriety, tremendous industry, and submissiveness of the Chinese are, no doubt, elements in their favor, when they come into



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competition with some of the whites ; but the cheap ways of living which the Chinese cultivate, and their light expense, crowded, as they are, in "shacks" or houses where a white family could not live, make it practically impossible for white labor to compete with them.

There can be no doubt that capital in British Columbia has deliberately chosen Chinese labor on account of its cheapness. Some employers have stood out against it ; but they have had great difficulty to hold their own with those in the same line of business who employ Chinese workmen. There have been employers, too, who, declining to raise the wages of their men in answer to generally reasonable demands, have found in the Chinese, ready substitutes for white labor. One mine owner stated before the Oriental Commission that his white men would often have gone on strike, had he not held over their heads the threat that he could put Chinamen in their places. One cannot wonder that, in view of all these circumstances, and others of which we might write if space permitted, there is a strong feeling in British Columbia, especially amongst workingmen, against the influx of Chinamen. On this account the Dominion Government has raised the tax on Chinese coming into the country from the original \$50 per head, which was for revenue, to \$500 per head, which is practically prohibitive.

The Question of Restriction

If objection is made to this procedure on the grounds of humanity and Christianity, the following points may be indicated in favor of restriction :—

(1) It ought to be conceded by the advocates of restriction, that there is nothing in their

stock phrase, that this is a "white man's country" and that hence it must so remain. It was not always a white man's country. The white man gradually dispossessed the red man, but the law of cosmic evolution in history justifies the superseding of a lower civilization by a higher. It is in the interests of human progress that lands of great natural resources should be possessed by races that have a high civilization. In this case, if the Chinese were allowed to come into the Western province without restriction, they might swamp the white population and practically dispossess it in a year or two. This would not be in the interests of human advancement; for the Chinese, though a people of some remarkable elements of good, are a people of a lower civilization. There is no reason why British Columbia should be handed over to the Chinese, any more than the prairies should be given over to the Galicians.

(2) If Canada is to be a great nation, it must absorb and assimilate the incoming peoples. The Chinese are unassimilable, and their colonies and "Chinatowns" as an undigested mass would lower the moral and industrial health of the country. The Chinaman does not come to colonise, but to make what he can out of the country, and take it back to China where he wishes to be buried. His roots are in China and he has no vital interest elsewhere.

(3) The Chinese are more susceptible to the influences of Christianity in their own country. When they come to any part of our continent,

by force of circumstances they herd in the localities where the most shameful occidental vices prevail, and as they look on all white people as Christians, they are not so likely to be won to Christianity as they would be in their own country in contact with the lives and homes of devoted missionaries.

(4) An argument for increased activity in missions in China is apparent here, in two directions. The Chinese are more susceptible to Christianity's influence in their own country; and, moreover, because immigration from a country proceeds largely from bad social conditions, which, in turn, arise from wrong religious, moral and ethical standards: remove these by converting China to Christianity, and the Chinese would be more likely to remain at home to develop their own country.

What We May Learn from the Chinaman

In all this we must not underestimate the Chinaman. We have some things to learn from him. He is immensely industrious, and makes his living independently. There are no Chinese tramps in this country. He is reverential by nature, and wonderfully ingenious. He is generally upright in business dealings and his word is taken confidently in business circles. He has a degree and depth of filial affection which is almost unique in its value as a national asset. In any case, we repeat, those who are here must not be considered as subjects for deportation. They must be protected and

respected. They must be treated in a Christian spirit and given a training in religion and education that will fit them to make such contribution of good as they can, to the welfare of the country into which they have come.

The Japanese

We have taken up most of this chapter with the Chinese, for they have been more to the front in the problem, for years. The Japanese have not been so long before the Canadian public, but most of the objections urged against the Chinese can be urged against the Japanese as unrestricted immigrants. So we need not repeat these here.

In addition, it ought to be said, that the Japanese, while remaining here in large measure unassimilated, are more vain and aggressive. They are not content to do the lower and, in some senses, the more menial work as the Chinese are; they will not be hewers of woods and drawers of water; they push themselves into every avenue of business, and at the present time, for instance, they have practically pushed white men out of the extensive fishing industry of British Columbia. Being more proud, they are less susceptible to Christian influences, and, on the whole, they are less dependable and more eager in business methods than the Chinese. Hence, their unrestricted coming into British Columbia and their projected plans for entering Alberta, are strongly resented by the white men, and a few years ago there were fierce riots in

Vancouver in protest against the invasion of the country by Asiatics.

This led to action by the Dominion Government, which appointed a Commission to investigate and report. As a result, a conference was held with Japan, because Japan, being an ally of Great Britain, could not be asked to submit to a legislative bar against her subjects. But, by mutual consent, it was arranged that not more than six hundred would be allowed to leave Japan for Canada in any one year, which was a large reduction as compared with several thousands in 1907. It was also agreed that Canada could refuse to admit Japanese immigrants who came from any other place than direct from Japan itself, and as most of those who had arrived came from the Hawaiian Islands, another gain was secured. Since that time there has been no further trouble.

Facing the Problem

There are many other phases of the problem that could be dwelt upon, but space forbids. Besides, the idea is to write something that will stimulate discussion and lead to further study. One cannot close, however, without saying that our people must face this problem in a proper spirit of self-examination and humility. We must remember that these Eastern nations have an extraordinary advantage because they are sober nations, and we must also recall our part in the opium trade and opium wars with China, in order to see that we have reason to walk

softly when the treatment of Asiatics is being considered. In these days of swift travel and swifter communication, the world is getting very small, and the relationship between nations must become closer as time goes on. China and Japan are, most emphatically, nations to be reckoned with in the future history of the world ; and it will be well for us to study earnestly and prayerfully our duty in regard to them.

II. EAST INDIANS

REV. J. KNOX WRIGHT, B. D.,
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IN the year 1903 some few East Indians came from Hongkong to Vancouver. It will never be known whether these people were simply aimless driftwood, happening without any definite purpose of their own to land upon these shores, or whether they were advance agents sent to spy out the land.

Their arrival was not taken seriously by any one. Their strange dress and customs attracted a good deal of attention. Their loneliness and helplessness awakened much sympathy, and most people were kind to them. The strangers found no difficulty in obtaining work at good wages.

Letters were sent to friends in India, telling of the great country and of the kind people

who were in it. It seems also that advertisements,—urging the poverty-stricken, plague-cursed multitudes of Hindustan to pass over the sea into the land of wealth and health, beauty and bounty,—were posted up all over India, especially in the Punjab. Very soon there was a great movement, and ships arriving in Vancouver landed the dark-skinned, turbaned Sikh by the score and by the hundred. A large number of them came at the worst season of the year—just as winter was coming on. Most of them were poorly dressed—so far as they were dressed at all—in unsuitable clothing, and having little money.

Face to Face with a Problem

By this time the people of British Columbia had come to realize that they were face to face with a perplexing problem. The poor creatures who had come were in need of shelter, clothing and food. The authorities did their best to provide accommodation and sustenance. A building was secured, and a large tent was put up on a vacant space near by.

But the crowding of the people together, their carelessness and filthiness, soon produced a state of matters which was likely to become a menace to the public health. So, some hundreds of them were sent out of the city to a large cannery on the Fraser river. The congregations of Vancouver called for gifts of boots and clothing. The response was prompt and liberal. About two carloads were sent out and distribu-

tion was made as wisely as possible under the circumstances. The poor creatures were so wretched and so eager to get into something warm, that the division of about one-half of the stuff took the shape of a rough and tumble scramble—every man for himself. One of the distributors, after getting free of the mob, said, with shortness of breath and evidences of scare, "Well, I for one have been through an Indian Mutiny."

There has been a disposition here and there to criticize the people of Vancouver and of British Columbia generally, as to their attitude towards this phase of Oriental immigration. We are quite ready to admit that some of our people have been hard in their feeling, extreme in their antagonism, and somewhat hysterical in their alarm; but there can be no doubt that the situation has been, and is still, very grave, and the problems involved serious and difficult. The strangers who have come to us are, as a rule, the poorer and lower classes of the Indian people. Comparatively few of them have any education. Many of them, to say the least, are not cleanly in their habits. Climatic conditions here are so unsuitable to these people, that a large proportion of them are an easy prey to that fell disease, tuberculosis. They are strangers in the land, and although some of them quickly adopt the European dress, with the exception of the covering for the head, there is no probability that there can ever be anything like such assimilation that these people should

become a real part of the population of this country. Besides, with the exception of one or two instances, wives and children have been left behind in India. Thus there can be no such thing as family or home life among these people.

It is not within the scope of this article to discuss political or economic questions. It is enough that we note that there are problems along these lines calling for the sanest and most earnest consideration of statesmen.

The Problem

I have learned from reliable sources that about 6,000 East Indians have been landed at the port of Vancouver during the past seven years. Making allowance for those who have gone to the United States, and for those who have been deported or have returned to India of their own free will, there are at present upwards of 2,500 of these people in British Columbia.

In justice to them, it must be said that they are to-day self-supporting. The majority of them are at work, in lumber mills, at farm labor, at land-clearing, at fruit-tending, picking and packing, etc. Their wages range from \$1.25 to \$1.75 per day. It is reported that most of these people who live in the city of Vancouver have in possession one or more building lots. In whatever line of labor they engage, after a little training, they make good, and give satisfaction. In some cases they are displacing Chinese and Japanese.

In religion, most of the Indian immigrants here are Sikhs, some are Hindus, and a few are Mohammedans. The Sikhs deny that they are idolaters. They claim to worship Bhagwan through a book called "The Grunth." This book contains a good deal of moral and ethical truth. Some of the Sikhs, not educated as we understand the word, are very intelligent and are anxious to learn about Christianity, and declare themselves ready to make comparison with the teachings of their own book.

The Duty of the Churches

The problem, opportunity, and responsibility of the churches lie here. Whatever we may think as to the presence of these people in our country, the fact is that they are here, for good or ill to themselves and to us.

In these days, when so much is felt and said and written about sending Christian missionaries to heathen lands, it surely must seem necessary to give some attention and devote some effort to the Christianizing of the heathen who have come into Christian lands. Is it not strange, that, with the missionary enthusiasm of all the churches there has been no provision as yet for the care and Christianizing of the 2,500 East Indians who have come into Canada. About two and a half years ago our church sent Dr. Nugent, a member of the missionary staff in India, who was for the time at home on furlough, to Vancouver to take up work among these people here. Two ministers of our church,

who were several years in the foreign field and had acquired some knowledge of the East Indian languages, have also been doing all they could in the way of teaching, giving addresses, distributing literature, etc. But no definite provision has as yet been made for the evangelizing of these strangers within our gates.

Dr. Nugent did splendid work. The people were interested. Their confidence was secured. They were expecting, and were constantly asking about, their Padri Sahib. Since that time elements have come into the East Indian community here which antagonize, and must certainly render very difficult, all attempts at Christian work. The erection of temples, one in Dover and one at Millside, and the holding of meetings for heathen worship, must of necessity make the people harder to reach. Then, it is sadly true that many of the Indian people are showing themselves apt pupils in the school of Occidental vices. There have been some good results attending the labors of individual ministers. But to all intents and purposes the seven years of their residence in this land have been seven years of leanness and famine, in religious influences to these sojourners. For the credit of our church, for the good of our country, for the salvation of souls, for the honor of Christ, let all, young and old, take an interest in and do something for these poor people who have come to us from a far land.

CHAPTER V.

PROBLEMS OF MORAL REFORM

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MORAL Reform problems are not a new feature in religious life, as some seem to think. They are as old as Christianity; older, in fact, because the prophets of the Old Testament were the first great Reformers, and the prophetic spirit in the Christians of to-day is the cure for our social ills. It is surprising how closely the problems which the prophets attacked resemble those with which we are now wrestling. And the principles which they enunciated apply exactly to present-day conditions.

From the first, Christianity assailed established iniquity. In the New Testament we find it in conflict with polygamy. No sooner was the religious spirit re-awakened at the Reformation, than it grappled with the evils flowing from absolute monarchy, and restored freedom to the people. Its own nature necessitated this attitude. It existed to save men; these institutions preyed on them; Christianity was, therefore, their deadly enemy. It taught

that the ethical was the only worthy embodiment of the spiritual ; therefore, it opposed impurity and injustice in all their forms. No sooner was the inner life changed, than men asked what its outward manifestation should be. If character was transformed, conduct must be different. When the slave was converted, his Christian spirit first moved him to be faithful to his master. Next, it taught him that he was the Lord's freeman, and people with such a consciousness could not permanently be enslaved. Then, when the master was converted, he began to ask what his attitude towards his slave ought to be. And the ruling races were ultimately driven to the conclusion that it must be wrong for men to take from their fellowmen rights which nature had bestowed, and to prevent by brute force a human being from working out his own destiny and from reaping the full benefit of the gifts which God had given him. So with other moral issues as they arose. Christianity elevated women and inspired men with the noblest conception of womanhood ; straightway the old relations became impossible. It taught those in authority to rule justly, and it also awakened in the common people a spirit that would not submit to injustice, but would rend the state asunder rather than tolerate a wrong. Christianity could not be true to itself without seeking an outward form that would embody its peculiar nature, and the very effort to realize its principles in action touched every side of life.

It is this same spirit, working itself out in the same way, that moves present day Christians to fight against the evils that confront them. It moves every believer to abstain from sin. Then, when the wicked seek to betray and corrupt the innocent, it defends the weak and unsuspecting against their enemies. True religion cannot be the friend of the one class without being the foe of the other. And it does not work rationally for the moral and spiritual welfare of our race until it not only sows the good seed, but protects the tender plant of virtue until this is sufficiently developed to withstand alone the biting blasts of temptation.

Sabbath Preservation

Some of the problems that face us are the following :—

(1) *Sabbath preservation.* The struggle for the Sabbath is described in a chapter by itself and needs but a passing reference here. Suffice it to say, that the maintenance of a Christian Sabbath for Canada lies at the root of our national morality. One day in seven must be reserved from the mad struggle for material advancement, in order that men may have opportunity for balancing their accounts with God, for taking stock of their moral and spiritual assets, and for striking out new lines of service ; otherwise the nation will be robbed of its precious heritage of righteousness and truth and liberty, and will fail utterly in those services

to God and humanity on which its continued existence depends.

Temperance Reform

(2) The movement for *temperance reform* has reached a most interesting stage. Many of the states of the Union have adopted prohibition. In many of the others local option has redeemed large areas from the liquor traffic. In Canada the Province of Prince Edward Island is under prohibition and Nova Scotia almost entirely so. The majority of the counties of New Brunswick are under the Scott Act, and there is also in that province an alternative in the form of a Local Veto measure, provincially enforced, which permits municipalities to prohibit the traffic within their bounds and gives the wards of the cities the same privilege. What is popularly known as Local Option is sweeping Quebec and Ontario, and is making marked advances in Manitoba and Saskatchewan. Alberta and British Columbia are progressing favorably, in spite of the handicaps put on the temperance cause by the provincial authorities. The situation is highly encouraging, and gives ground for the hope that Canada will not only hold her position as the most temperate of the nations, but will ultimately banish the liquor traffic altogether.

New elements have entered recently into the controversy that have greatly strengthened the temperance cause.

One is the economic argument for the abolition of the public bar. Every plea for the banishment of the traffic has been met with the assertion that such a step would injure business. Nobody now believes the story. The recent experiences of such places as Kansas City, Kansas; Fargo, in North Dakota; West Toronto, Owen Sound, Orillia and Midland in Ontario, and a score of other places, prove conclusively that the closing of the bars means a distinct gain to legitimate lines of trade. The money formerly wasted over the bar now goes into groceries, clothing, furniture and homes. Employers find that their men lose less time, produce more goods and of superior quality, and are in better condition for their work, than when they used to squander their earnings and their energies in drink.

Further, drinking habits are now a hindrance to promotion. All other things being equal, the abstainer has the better chance of success. Men hesitate to put a drinker into a position of trust. And the fact that sobriety is essential to success wins many men who would not listen to the higher claims of purity and love.

Another reason for the success of prohibitory measures is that temperance reformers are insisting on their agreements rather than their differences. Formerly the Government control advocate and the prohibitionist regarded each other as irreconcilable opponents. What one pled for the other denounced. Now they see that they both hate the bar-room, and agree t

leave their differences in the background until they secure what they both desire. And it is surely the better part, for all who hate drunkenness to stand together as far as they can agree ; for when they do so they are irresistible.

The main reason, however, for the success of the temperance cause, is the ethical revival that is sweeping over the Anglo-Saxon world. Men are supporting causes to-day simply because they are right, as they never did before. And all men realize that it is wrong for the state to legalize traffic that lives by cultivating vice. It is putting a premium on the destruction of our manhood. It is building up a power that will throttle our liberties. The drink traffic is the enemy of the home and the church, of purity and truth, of individual and national righteousness, and the people that does not destroy it will be destroyed by it. It has forfeited its right to live.

The Gambling Mania

(3) The *gambling mania* has a strong hold on many people. It is to be feared that gambling is on the increase in Canada. It appears here in its acutest form in connection with book-making on the race-tracks. Our criminal law is in a peculiar condition on this point, inasmuch as it makes perfectly legal, within a racing enclosure, practices which are criminal elsewhere. This is an anomaly which cannot last. A discouraging feature of the situation is, that men who stand high in social and financial circles

are not ashamed to plead at Ottawa for provisions in the criminal law which will enable them to have their sport paid for by a share of the professional gambler's gains.

The present agitation is directed against the business of gambling. The Moral Reform Associations of the country endeavored to have the law so amended, that it would prohibit book-making and pool-selling everywhere. They did not seek to make betting between individuals a criminal offense, but to outlaw the profession of gambling, in which the few make money out of the betting habits of the people, and, for that purpose, cultivate those habits as widely as possible. The measure was defeated, but the effort will be renewed, and it cannot but succeed in the end.

But this is only one phase of the gambling peril. Gambling in stocks does harm on a larger scale. Our people are in such haste to get rich, that speculation is rife all over the land, and the wildest scheme will gain support, if it offers one chance in a million of success. The root error is the desire to get money without giving an equivalent in value. The emphasis is thus laid on gain, rather than on service. And when men forget their responsibilities to others, they choose mammon's service in preference to God's.

The Social Evil

(4) *The social evil* is the most dangerous of all the forms of vice. It attacks life at its source. It does violence to the most sacred of

all relationships. Its terrible effects on body and soul are threatening the very existence of civilized races. And until recently this evil was largely ignored. While it was ruining people by thousands and tens of thousands, a false modesty forbade parents and teachers to warn the young of their danger.

The purity of the youth of the land is being assailed in different ways :—

First, by obscene literature, indecent picture shows, etc. No person has had occasion to look into this question without being horror-stricken at the depths of vileness to which men will descend for the sake of gain. This evil is most insidious. It has been discovered in the most unlikely places. And wherever it goes, it poisons the minds of children and prepares many for their first step down to ruin.

Next, there is the custom of segregating social vice in certain areas within or adjacent to cities. By this method the worst of all vices is practically licensed by the authorities who are under the most solemn obligation to suppress it. Such a district is a perpetual menace to the home, and a plague-spot in the heart of our civilization. Immorality is encouraged, not only in the cities concerned, but in all the country around. Yet too many of our cities have this stain on their name.

Then, there is the nefarious "white slave" trade, in which young women are bought and sold for immoral purposes. Until the last year or two such a traffic was never dreamed of as a

possibility. Yet its existence is now conclusively proven. It could not exist apart from the policy of segregation, and, therefore, it lives by the connivance of the authorities.

The peculiarity of these forms of evil is that they persist in spite of the fact that they are under the ban of the law. Gambling and liquor-selling have some legal standing—this has none. There is, therefore, no problem of legislation connected with it; the one need is to put into effect the laws that we have.

If society is to be guarded, certain things are necessary. First, vigilance. We cannot longer ignore this menace to the life of the race. Nothing but untiring watchfulness can protect our people from it. Next, education. The young should be instructed in the great facts of life by their own parents and instructors, and must be warned of the dangers that beset them. And public opinion must be aroused, both to the enormity of the evil and to the necessity of vigorous action against it.

Many Other Problems

(5) There are many other problems facing us, which we cannot here deal with in detail. *Political corruption* is a growing evil. Many voters are bartering the liberties of the nation for gold, and often enough are purchaseable, to put the balance of power in the capitalists' hands. The people are no longer self-governing in such a case,—they have given absolute political power to the money-kings. There are

signs of a reaction, however. In many constituencies the moral elements are organizing against this evil, and such action always makes a marked improvement. The *problem of health* is a serious one. The war against tuberculosis is being waged on an ever-widening scale and is entitled to support from all. Then, there are the social problems of the time, including the *labor question*, the *land question*, the control of *public utilities*, and a host of others.

Righting the Wrongs

The wrongs of our social system must be righted, and all who love justice must respond to the call. The Moral Reform organizations are seeking to promote the cause of righteousness along these lines in many ways.

Education

(a) *Education* is the first means used. This is the foundation of all the rest. The people must be shown the danger and taught their duty. As against the social evil, for example, the only efficient safeguard is the instruction of the young. Political corruption can be stopped only when the citizens are aroused to a realization of what their prerogatives mean, and of how they are being taken from them. The best possible form of campaign against the liquor traffic is a presentation of the facts. The rank and file of the people must be won individually to righteousness before there can be any real reform.

Literature is, therefore, being prepared on all the above subjects. A list of books on Moral and Social Questions has been published. These may be obtained from the Moral Reform Department of the Presbyterian Church (Confederation Life Building, Toronto). The religious and secular press is being used to disseminate the information gathered by our church's experts along these lines, and the whole country is being awakened to the seriousness of the situation.

Organization

(b) *Organization* is the next step. The forces of righteousness must be organized before they can fight victoriously. Every Synod and Presbytery has its Moral Reform Committee. These study their local problems and indicate the line of action necessary. The Moral and Social Reform Council is composed of representatives of all the churches who cooperate in those reforms on which they agree. Then, there are the organizations formed to advance specific reforms, such as the Lord's Day Alliance and the different societies for the suppression of the drink traffic.

Why should not every congregation have a body of men who investigate the conditions around them, and consult together as to the action required for their improvement? No church can do its work without a knowledge of the influences for good and evil amidst which its people live. As things are, many of the

worst evils creep into our communities and do their deadly work before the religious leaders know anything about them. This could not occur if Christian men organized for the battle against evil.

Legislation

(c) Next, there is *legislation*. The convictions of the people must be crystallized into law. It is not enough to instruct people on the things that are right; we must protect the innocent from those who would destroy them. For this purpose the business of vice must be put under the ban of the law.

All efforts toward moral reform to-day are directed against the business of wrong-doing. Whenever men desire to do evil for their own gratification, others arise to provide the facilities for their indulgence, and to make money out of the services rendered. Naturally, the more people they can persuade to indulge in the vice, the larger their circle of customers and the higher their profits. It is, therefore, in their interests to cultivate the vicious habit as widely as possible. These men who make a business of pandering to the vices of the people are the greatest obstacles in the way of reform. They are organized for offensive and defensive purposes. When reform measures threaten to destroy business worth hundreds of thousands of dollars, they will spend thousands and tens of thousands to defeat them. Hence the business of vice is a great corrupting influence in politics.

The money power enlists on the side of evil, men who are not personally vicious, but have become financially interested in it. The influence of men personally virtuous, when exerted in the interests of vice, is hard to overcome. Nevertheless, when they are willing to profit by the cultivation of vice, they must be treated as enemies of society.

It is, therefore, the business of vice against which the moral reform movements of the day are directed. It is the business of Sabbath desecration, of race-track gambling, of liquor selling, etc., that recently proposed measures assail. The liberty of the individual is preserved as far as is consistent with the rights of others, but when he tries to make money out of the vices of his fellows, the law should take hold of him. Christians do not realize as they should the utter wickedness of making gain out of the corruption of the youth of the land. The giants of the stories of childhood, who feasted on children's flesh, were humane, compared with those who degrade young men and women for their own aggrandisement. There is not an evil in existence so utterly vile, that it is not supported for business reasons. We cannot awaken too quickly to the fact that this spirit and Christianity cannot dwell together, but that the existence of the one means the destruction of the other. There is no truce in this war.

Law Enforcement

(d) By the better *enforcement of law*, the evils of the day are opposed. Here two things are needed :—

First, a better system of law enforcement. Provincial authorities ought to put the criminal law into effect, and not leave it to the municipalities. The success of the Mounted Police in Alberta and Saskatchewan and provincial enforcement of the Local Option law in Ontario prove conclusively the advantage of this system.

Next, public opinion should be aroused to support the officers of the law. An aggressive public sentiment behind our officials, and the active cooperation of the forces of righteousness with their efforts, are necessary for the maintenance of proper conditions.

There are great evils to fight, and they are strongly entrenched. But the reform forces are better organized and equipped, and fight with more spirit, than ever. We have confidence in our cause and in the God behind it. There may be temporary reverses, but every struggle for righteousness will be victorious in the end.

CHAPTER VI.

MISSIONS TO CAMPS

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WE shall better understand the Camp problem if we note a few facts concerning our country. Canada contains 3,729,665 square miles ; the three northern districts alone are larger than the whole of China ; it is thirty times the size of Great Britain and Ireland, or as Lord Beresford would say, Great Ireland and Britain ; and has an area 111,992 square miles greater than the United States, including Alaska. Add to this the fact that Canada, with her products of field and forest, mill and mine, has turned a million eyes towards this land of fertile valleys, wooded hills and moneyed mountains—a land which gives such great promise of prosperity and happiness.

The Camps

If we carefully consider such facts as these, we can more reasonably estimate the army of men who are employed building railways, developing mines, and carrying on the lumbering industry. It has been said that one-tenth of the laboring men of Canada spend part of each year in the camps. This statement we cannot

verify ; but a much larger proportion of our population than most of us think, is so employed.

Where are these camps ? They are found in every province of the Dominion, from the fisher folk by the Atlantic to the loggers on the Pacific, from the forty-ninth parallel away north to where the Yukon holds its hidden wealth. Space will not permit our mention of all the various kinds of camps ; so we confine ourselves to three outstanding classes, namely, Railway Construction, Lumbering, and Mining Camps.

Railway Construction Camps

The very fact, that Canada has more railway mileage in proportion to her population than any country in the world, and in proportion to that population is laying more steel rails per day, makes railway construction one of her great industries. In this industry, thousands of men are employed. Through farm and forest, hill and valley, prairie, plain and mountain pass, they push their way, opening up the country, unifying provinces, uniting oceans, thus forging an important link in the great commercial chain which binds countries and continents together, and hastening the day when the problem of peace, rather than the arts of war, shall possess the minds of men.

From East to West, from South to North, this network of railway is being thrown. Let us visit some of those who toil on this ever expanding work. Whether it be those by the Eastern

sea, those in the forest fastnesses of Quebec and Northern Ontario, those on the Western plains, those by the canyons of the Rockies, or those who toil on the slopes of British Columbia, it matters not. The scenery may change, from trackless forest to treeless plain, from dreary



A MISSIONARY STUDENT PASSING BETWEEN CAMPS IN SUMMER

muskeg to majestic mountain ; but the camp life is essentially the same, made one by a great big ache of loneliness, which only those can understand who have gone "beyond the steel," where men are preparing the ground to make straight the pathway of commerce.

The principal centres on railway construction are, the "gravel pit," where ballast is procured, and the "trestle" and the "bridge," where a more skilled labor is required. At these, we stop to conduct a service, distribute literature, and have a chat with the men, our sympathies deeply touched as we see them in their lonely and unhomelike surroundings. But it is when we go "beyond the steel," that we see the real loneliness of railway camp life. Under the system of contracts and sub-contracts, we find smaller and smaller groups of men, until we may even find a man working alone on his "stint" by day, and at night sleeping in his little brush or bark covered hut. Our sympathy is the more intensified, when we find that, to this man, Canada is the "far-away" country, and that he is a stranger in a strange land. To help such as these, is one of the great problems the missionary has to face ; for he usually finds, as a worker on the Grand Trunk Pacific found, that eighty per cent. of his congregation were foreigners—Russians, Swedes, Galicians, Bohemians, Poles, Finlanders, Norwegians, Italians, and a few Turks. We leave these, and, as we go, think of Him who said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest," and who also said, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Lumber Camps

These are found throughout the whole of our Canadian forests, from the thickly wooded

province of New Brunswick to the densely timbered areas of British Columbia. The advent of tar-paper and other modern methods of rapid building has practically driven into oblivion the picturesque old-time "shanty," roofed with "scoops." The camp range has replaced the old-fashioned fireplace, and in many ways the movement toward the luxurious life seems to have touched even the lumber camps. Separate buildings are usually provided for eating and sleeping, in which the men are better fed and more comfortably housed than in the earlier days of the industry. It may be that the employer of labor now realizes, concerning his men, what long ago he knew about the horse and the ox, that to get the best results he must consider their physical comfort.

Who are the lumbermen? Ralph Connor, in his splendid style, gives a vivid picture of how, with the first snap of frost, "Macdonald Bhain" heard those ten thousand voices calling from the forest, and of the good little wife getting ready her husband's things, with thoughts of the long, lonely winter ahead of her. Some think this describes only the early days; but we know it is a true picture of a hundred homes in the districts of Algoma, Nipissing, Parry Sound, and Muskoka, to-day, if not of all the lumbering world. In the lumber—perhaps more than in any other camp, we find the sons of our own Canadian homes.

Is the church doing anything to keep in touch with these men? In 1875, the Rev.

D. M. Gordon, now Principal of Queen's University, inaugurated a "Mission to Lumbermen." This was carried on under the care of the Synod of Montreal and Ottawa until 1901, when it was handed over to the General Assembly's Home Mission Committee, who since that time, have had the oversight of the work.

What this Committee is trying to do for the lumbermen, East and West, may be fairly illustrated by telling what is being done, this winter (1910-11) in the Presbytery of North Bay. There, four missionaries are giving practically all their time to this work ; eight ministers and missionaries have promised to visit the camps in their respective localities, some getting in touch with as many as 600 men ; while, in a few centres, arrangements have been made with an employee of a company to hold service in the neighboring camps on Sunday. In this way, the Presbytery endeavors to send the Master's message to between 6,000 and 8,000 lumbermen.

With few exceptions, the captains of the industry welcome the representatives of the church. One of them promised \$200 toward the support of a missionary for his men, and on being thanked, replied, " Not at all, we do not number this among our Christian acts. It is simply hard, cold business, for we expect larger dividends from this \$200 than from any other equal amount invested in our business. It will bring a class of men to this place who otherwise would not come, and finding here the school and the church, they will send for their

families. This is the class of labor we want in our mills and camps."

The visits of the minister are also very much appreciated by the men. Last winter, a minister and his wife visited a camp some forty miles from their home and had seventy men at the service. A few weeks later, a second visit was made, when the foreman said he was very sorry that it would be impossible to have a service, as a pedlar had just arrived and was in the bunk-house displaying his wares. But the minister, wishing to deliver his message, if only to a few, invited the men over to the eating camp for a short service, when one of them asked, "Will Mrs. M— sing?" Receiving an affirmative reply, ninety—practically every man in the camp—accepted the invitation and came over to enjoy sermon and song. Ere the meeting was well started, the pedlar entered, having decided to close his pack and follow the crowd. These visits are looked forward to with even greater eagerness, when the missionary brings a goodly supply of comfort bags and reading material, provided by W. H. M. Auxiliaries and other thoughtful friends.

While we wish God-speed to every effort put forth to help the lumbermen, yet we firmly believe that this work can be much more efficiently carried on by the church, through the regular channels, than by independent organizations, and "special appeals." There is no man who can do so much for the lumber camps as the minister in the vicinity, because many

of the men of his own congregation spend the winter there. A young man, through the visits of his home minister to the camp, was led to the "new life," and on returning to town, united with the church, becoming one of its most active workers, and has since been promoted to a position of trust by the company. Who can estimate the influence of many such young men upon their companions in the camp?

If any special appeal is to be made, let it be to provide for the lumbermen some protection from the liquor shark, gambling fiend, and other hounds of hell, who, at the "break-up," or when the "drive is in," stand ready to entice the men into haunts of sin, where they rob them of their hard-earned wages, and worse, care nothing for the self-respect of their victim, who, now ashamed to go home, turns back to the camp with its loneliness, and the old life with its sin.

Mining Camps

We may form some conception of the large number of men employed in our mining camps, when we realize that this industry, though yet in its infancy, has given Canada a prominent place among the mineral producing countries of the world. Each year, mining camps become more numerous, as the prospector pushes farther and farther into the great unknown. Where yesterday we found the silent forest, to-day we may find a town of tents, with a rush and activity known only to a mining centre.

The great rush, from all parts of the earth, to a new mining town, makes mission work in it one of the difficult problems of the church. Here we find some of the cleverest and best hearted men ; a few of them deeply interested in the moral and spiritual welfare of the camp ; others, who were prominent workers in the home church, are too busy accumulating wealth to give time to religious things ; while many, judging Christianity by these, laugh the church to scorn. We need but to add to this, the fact that all the forces of evil with a hundred agencies, are organized that they may defeat the purposes of the church, to perceive that, if her mission is to be successful, the church must consecrate her strongest and best to this work.

Her messenger must have the very meekness of Jesus, a meekness which, when it is reviled, reviles not again, and which enables one to bless those who curse him, and pray for those who despitefully use and persecute him, yet, will enable him to fight, when wealth is outraged, poverty oppressed, manhood debauched, womanhood debased, or childhood wronged.

What the Church Means

A church, so represented, means much to the camp and the nation. Who can estimate what it does for the man who, having lost his grip on the higher life, desires a new start ; for the youth who still tries to satisfy himself with the husks of the fool's life ; for the boy, fresh from the godly home, bewildered by the sin and glare

of a wide open town ; for the mother anxiously inquiring for her boy, who has neglected the "home letters" ; for the many foreigners, so often forgotten and despised ; and for the man who has spent his days :

" Living in camps with men-folk, a lonely and
loveless life,
Never knew kiss of sweetheart, never caress of
wife.
A brute with brute strength to labor, and they
were so far above—
Yet I'd gladly have gone to the gallows for one
little look of Love ! "

What the church means to these, and to all who hunger for home and life and love, will never be known till the Books are opened and the Master has said His " Well done. "

A National Problem

In conclusion, let it be remembered that Missions to camps is not a local, but a national problem ; for, unless the nation is saved, our best efforts fall to the ground. The vision of every true Canadian should be the nation exalted in righteousness and truth. To develop the material resource of our young country—to change mountains into currency, forests into fertile fields, and everywhere make the unclaimed wilderness " blossom as the rose, " is indeed a privilege ; but a much higher privilege is the opportunity of helping to solve the great national missionary problem, and uniting the people in one hope, one faith, one love.

Have you power of voice, brilliancy of brain, attractiveness of personality—any force that would influence strong men and brave women? Consecrate it upon this altar of your country and of your God, so that, not only in the camps, but in every home and heart, "claims" may be "staked" for Christ. This call to national service is nothing more than the voice of God saying, "Whom shall I send and who will go for Us?" Does He hear the answer, "Here am I; send me?"

CHAPTER VII.

THE JEWS IN CANADA

REV. J. McP. SCOTT, B.A., TORONTO
Chairman, General Assembly's Jewish Committee

The Persistency of the Jew

IN THE history of the world, the Jews hold a unique place among the nations. It is quite without a parallel. By reliable records, they can trace their history back to a period that antedates by a long stretch of time the birth of the nations that are making history to-day.

Boasting as they do a greater antiquity than any other civilized nation, it is a peculiar fact that only for a brief period, comparatively, of their varied career had they an independent national existence. During the 2,000 years from the call of Abraham to the beginning of the Christian era, only for about 700 years had they an existence as a united and independent nation ; and now for 1,900 years of this new era they have been a people exiled scattered and nationally homeless in almost every land upon the earth.

The arresting fact is, that, notwithstanding experiences that would have obliterated any other people, they exist at the present time greater in number than at any other period since

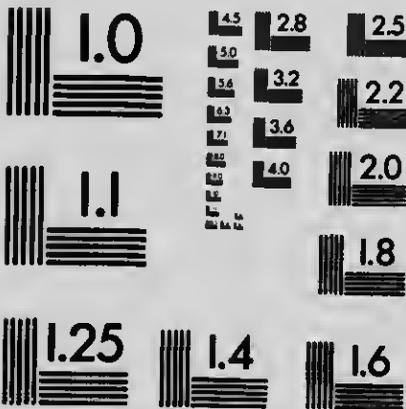
the time of Abraham, with every single feature peculiar to their nation remaining. They are with us to-day in our towns and cities and on our streets, with every national characteristic as pronounced and every physical feature as distinct as when their long banishment began. The vigor and indestructibility of these people is a miracle of history. For the 1,900 years they have been an exiled nation, they have had no country they could call their nation's home. What other people have had in the possession of a homeland, rulers, governments, and the bond of common national interests, has been denied to the Jewish race. They have been unwelcome in every land. They have suffered the most terrible persecutions. Until quite lately, in almost every country of Europe, they have been required to exist under most hurtful restrictions. In some countries, as more recently in Russia, they have been subjected to a life under inhuman conditions, and amidst savage and decimating persecutions. Opposing forces that would have meant the exhaustion and extinction of any other race, have borne down upon this homeless people for centuries ; yet here they are among us still, with their national self-consciousness not in the least abated.

They have survived the fall of dynasties, the ruin of empires and the decay of many civilizations, and yet their individuality and racial characteristics remain. Indeed, so far from symptoms of national decay appearing, it is agreed by those who interest themselves



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in this race, that this last half century has been marked by a startling rejuvenation of this most ancient stock of Israel. No weapon that was forged against Israel prospered ; every tongue that rose up against them in judgment has been contemned. Behold He that keepeth Israel never slumbered nor slept. Through unthinkable suffering they have come, till now, like a single column left standing amidst a waste of ruins, they alone remain of the great states and world-powers of the early ages.

Their Number

The present Jewish population, according to the latest reliable statistics at the beginning of the year 1910, was in round numbers twelve millions. Europe has 9,125,000 ; Asia, 375,000 ; Africa, 355,000 ; the United States and Canada, 2,125,000, and Australasia, 20,000. Europe, it will be seen, claims the larger share of the Jewish people. They are increasing, however, in population much more rapidly on this continent than in the older lands. In the United States and Canada, the Jews number twice what they were in 1899 ; and are five times more than they were in 1888.

In whatever country they find their home, the greater number live in the larger cities, and in separate quarters there ; and in the midst of social conditions that are quite distinct from those of the surrounding Gentiles. There are more than a million Jews in Greater New York, most of whom live voluntarily in certain quarters.

In some of these the congestion is terrible. Upon an area of less than one square mile, more than 400,000 Jewish men, women and children live. This is equivalent to 525 of them to each acre. The old Jewish Ghetto of the City of New York is the most densely populated part of the earth.

Language

Most of the Jews speak the language of the country in which they live ; but they display great natural adaptability in acquiring the language of the country into which they come as emigrants. The Jews, however, have an international tongue—the Yiddish. This is spoken by the majority of the Jews of Germany, Austria, Hungary, Russia, and the United States and Canada. It is supposed that fully three-fifths of all the Jews in the world know and speak this tongue. It is a corrupt German, with a sprinkling of Polish and Hebrew words, and is written with Hebrew letters. For a number of years, the New Testament in Yiddish has been in use ; and only recently the Old Testament translated by Mr. Marcus Bergmann has been issued for use in Jewish missions. The Jews of Northern Africa, and a few of those in Holland, Spain, Turkey and Palestine, speak the Judeo-Spanish.

The Jew in Canada

The Jewish population in Canada increases with startling rapidity. Our country is giving

a home to great numbers of Jews from European countries. In 1881, the total Jewish population of Canada was only 667. At the present time, by the estimate of a well-known Jewish rabbi, there are not fewer than 100,000. In the city of Montreal, the Jewish population numbers fully 40,000. Of the children in attendance at the non-Catholic schools in that city, nearly forty per cent. are Jewish. This people in Toronto at the present time number nearly 17,000.

Features of social life, such as emerge in the Ghettos of large American and European cities, that are in themselves oriental, un-Canadian and unattractive are appearing in the centres of Jewish residence in this country. Eminent Jewish leaders and wealthy Jewish Colonization Societies are planning to find a home in Canada for some hundreds of thousands of European and Asiatic Jews. In the mind of certain leaders of modern Jewish movements, Canada is at the present time a most promising field for Jewish emigration. The situation is full of interest to Canadians. In Toronto, in Montreal, in Winnipeg and elsewhere are found Jews from Russia, Portugal, Spain, Germany, Austria, Hungary, Holland, Roumania, Turkey and Palestine.

Their Growing Influence

To a degree quite out of proportion to their numbers, the Jews come into positions of influence and power. This has been strikingly



THE RUSSIAN JEW AS MOST PEOPLE SEE HIM

exemplified in the United States. The same is being seen in our own country. To the student of Jewish character there is nothing strange in this. They are very capable and undiscouragedly ambitious. In this free land, with an equal chance for all, the spirit of hope is born within them. The children show amazing cleverness. They make the most of their advantages in our public schools. They take distinguished places in higher learning in the colleges and universities of our country. In the business world, whatever their methods, they cannot be surpassed. In the world of finance in every country, they must be reckoned with. Much of the world's wealth is in the hands of the Jews at the present time.

Religious Work Among the Jews

The world over, this work has been most inadequately attempted. By many, it is thought that missions to Israel are the most difficult and fruitless of all Christian effort. Ingrained and native to most of the Eastern Jews is an intense antipathy to the word "Christian." Not without reason do they identify the term with some of the nations at whose hands they have received their greatest suffering.

In this twentieth century, it is almost impossible to conceive the attitude of mind that led the church of the Middle Ages to sanction the barbarities which the Jews had to suffer at the hands of professed disciples of the gentle Christ ;

eruelties, the bare rehearsal of which makes one hot with shame. The denial of the most elementary rights of human beings, the ruthless severance of every family tie, unfounded accusations and calumnies, wanton spoliation, unspeakable dishonor, banishment, death—these are some of the ingredients of that overflowing cup of sorrow which the Jews of the Middle Ages, and in certain places in more recent times, as in Russia, had to drink

“ The torture prolonged from age to age,
And the infamy, Israel's heritage ;
And the Ghetto's plague, and the garb's disgrace,
And the badge of shame and the felon's place.”

Is it any wonder the Jews hate the word
“ Christian ” ?

Great Britain leads in missions to the Jews. There are quite a number of Societies at work among the Jewish populations of the United States ; but, unaccountable as it may seem, there are very few well-organized and well-equipped missions under the auspices of any of our great churches. In the latest statistical report, it appears there are ninety-nine Societies laboring amongst the Jews throughout the world ; but the number of these that are adequately equipped, and manned, and supported is surprisingly few. As a distinct branch of missionary effort, the Christian church has not seriously taken work amongst the Jews to heart.

However difficult the work may be supposed to be, and actually is, gratifying results are recorded. It is true, that, up to the present, the

main successes have been among the so-called lower classes. It is becoming a matter of special encouragement, however, that in centres where missions of creditable standing exist, the number of enquirers from amongst the well-to-do and educated classes increases. Jewish missionaries do not speak of results as can missionaries in non-Christian lands. It costs much for a Jew to publicly confess Christ. Many do, and these know unceasing persecution at the hands of their fellow-countrymen. But there are many secret believers, "for fear of the Jews."

By far the best field for Jewish missionary effort is found amongst the Jews on this continent. They are far enough away from the conditions of life in which they formerly lived, to assert freedom in their religious thinking. In this new land they are less afraid of their religious leaders, and are much more open to receive the advances of the Christian missionary.

What Our Own Church is Doing

The General Assembly of our own church, at its meeting in 1907, authorized a mission to the Hebrew people of our country. In pursuance of this authorization, a mission to the Jews was started in Toronto. As funds allow and opportunity warrants, work will be started at other centres in Canada. The Toronto Mission is well organized, and is under a competent staff of missionaries. Indeed, very few Jewish missions exist anywhere that are better

organized, or better equipped, or have a more satisfactory record than our own.

As information, it may be stated that the departments of work most effective in Jewish Missions, and which find place as special features in our own work, are the following :—

The Reading Room, where literature in Yiddish, Hebrew, German, Russian and English is found. The Night School, for the teaching of the English language ; Classes for the exposition of the Word of God ; Public Services on Saturday and Sunday evenings ; The Sabbath School, Boys' Club, Girls' Sewing Classes, Mothers' Meetings, Free Distribution and Sale of the scriptures, Medical Dispensary work, Open-air Services, Enquirers' Meetings, Work of Poor Relief.

A great field for Christian effort on behalf of this people offers to our church in Canada.

Our Message to the Jews

The immediate appeal is for the recognition of Jesus as their true Messiah. The primitive charter of all missionary effort is, "Go ye therefore, and make disciples of *all* nations." From that *all*, the Hebrew nation can never be excluded. "There is no distinction between Jew and Greek ; for the same Lord is Lord of all, and is rich unto all that call upon Him." (Rom. 10 : 12.) Without repentance and faith in Christ, no individual Jew or Gentile shall ever be saved. Every plea of duty that can be urged on behalf of the heathen, the Mohammed-

dan and the unsaved at home can be and must be urged on behalf of the Jew.

But there is more, for their history is written in advance. Prophets and holy men of God foretold their sufferings and national homelessness. They also tell that their covenant God, whose "gifts and calling are without repentance" will arise and have mercy upon Zion. He "hath not cast away His people which He foreknew." (Rom. 11 : 2.) The special promises and privileges reserved for Israel nationally in the word of God have not been transferred to the church. "He that scattereth Israel will gather him as a shepherd doth his flock." (Jer. 31 : 10.) He "will bring again the captivity of His people Israel and Judah" (Jer. 30 : 3), and "assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11 : 12), and cause them "to return to their own land" (Jer. 30 : 3).

The national home-coming of this scattered people through the strange, and for a time, terrible processes of God will be followed by the day for which the nation waits, when a "new heart will be given them, and they will walk in God's statutes, and keep His judgments and do them" (Ezek. 11 : 19, 20), and "shall serve Him with one consent" (Zeph. 3 : 9). Their Deliverer once came to His own, but they received Him not. He shall come once again and shall turn away ungodliness from Jacob. "They shall look upon Me whom they have

pierced, and they shall mourn for Him " (Zech. 12 : 10), but He shall comfort them and have them understand that their act of rejection was overruled by God to make Him the Bread-giver for the whole world, and so all Israel shall be saved. " If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness." (Rom. 11 : 12.) " If the casting away of them (two milleniums of exile) be the reconciling of the world, what shall the receiving of them be, but life from the dead." (v. 15.)

The missionary's message to the Jew must be one of hope. " Say ye to the daughter of Zion, Behold thy saivation cometh." Their homeless condition shall one day end. A better day awaits them. " In that day it shall be said to Jerusalem, Fear thou not." Their present state of dispersion and unbelief is not to be forever. Their long night of weeping will be over soon, and the joy of morning will come, for, "Jacob shall return and shall be at rest, and none shall make him afraid."

The mightiest crisis of blessing that the world has ever known waits the conversion of the Jew. Inured to every climate, speaking every language, they shall be the eager messengers of the Cross the world over.

Nine Strong Reasons

There are some particular reasons why our church should give herself earnestly to this work :—

1. A marvellous opportunity is given to us. The Jewish population in our country increases with astonishing rapidity. Fully 100,000 Jews find their homes in a few of the cities of our country. They have come from the midst of a dead ecclesiasticism into contact with a vital form of Christianity. Just as thousands of them combine in the national movement of a return to Palestine, greater numbers of them come from European countries to find their home in this Western land. No such movement as the Western migration of the Jew to Canada and the United States has occurred among this ancient people since the fall of Jerusalem.

2. The Jew is more accessible now than at any time in the past nineteen centuries. They are more open to the advance of the Christian missionary in Canada and in the United States than in any other country in the world. The bondage of the Talmud is broken. Their national journals complain that Jews give over their religion when they cross the Atlantic. With less prejudice they are examining the claims of the Christ. Many of them are reading the New Testament. The time to press home their need of a Saviour is now.

3. The temptation to infidelity meets the Jew in this new land. Reformed Judaism does not hold the Jew to-day. They do not surrender their faith for Christianity, but to fall into infidelity. Jewish immorality, almost unheard of in Eastern Europe, finds lodging in Jewish centres here.

4. The spirit of incipient anti-Semitism obtains in our professedly Christian country. The Jews are not welcome settlers. They recognize the dislike in which they are held. To the church belongs the duty of teaching and exemplifying the life of Christ. Christians of to-day must make reparation for the sins of their fathers. We must love where they hated. Shall we not share with the Jew the best we have to give—the gospel of God's love?

5. The Zionistic movement, that aims at the repossession of Palestine by the Jewish race, and the establishment of a Jewish State in the land of their fathers, is awakening to a remarkable degree the national consciousness. This movement is political, not religious. Zionism says nothing of repentance. It is surely the occasion when the church should teach Israel God's great purpose for them, and through them. Orthodox Jewry still looks for the Messiah. From thousands of devout Jewish homes there ascends day by day the prayer for the speedy coming of the Messiah. Is it right that the church of the true Messiah should listen unmoved to these devout aspirations? Nothing short of the gospel of Jesus Christ can ever bring satisfaction to what Zangwill calls "the tear-dimmed yearning of the Jewish Ghetto."

6. Gratitude to the Jew calls to this work. Our Christian faith, and all it means to us, came to us through the Jewish race. Through them we received the scriptures. Through the long centuries, they have witnessed to the truth of

monotheism. The prophets and the apostles were Jews. Above all, and beyond all, transcending in illimitable measure every other gift we owe the Jewish nation—is the gift of our ever blessed Saviour Himself. Born of a Jewish mother, nursed in a Jewish home, He lived as a Jew, nourished His spiritual life on the Jewish scriptures and appointed Jews as the first missionaries and teachers of the gospel. "Salvation is of the Jews" (John 4 : 22). This is the debt accumulating through the ages, which we must now seek to discharge by an earnest ministry to this chosen race.

7. Jewish missions are fruitful. In the 19th century, 72,000 Jews accepted Protestant Christianity—not to mention the 132,000 baptised into the Greek and Roman Catholic Churches. There is one Protestant convert to every 156 of the present Jewish population. Three times as many of the Jewish converts enter the gospel ministry as of converts from among the heathen. Notwithstanding the apparent difficulties and disappointments in this work, it can be shown that no mission field of modern times has been so fruitful as the Jewish.

8. The apathy of the church. It is clearly apparent that the church of Christ in this country has not carefully considered the cause of Jewish missions. Very few properly equipped missions to Jews exist in this country. Trained workers are very few. Facilities for the proper care of converts do not exist. The apathy of the church in presence of the fine opportunity we have in

Canada is sinful and alarming. An unmistakable call is given to our church to adjust herself to this situation in Canada.

9. Because of God's gracious purposes for Israel. Israel has not yet learned that God has rejected them because they have rejected Him. Whatever the future may unfold, this much at least is evident from scripture, that, through the Jew, blessing will yet come to the world. "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27 : 6.) The receiving of them by God shall be as life from the dead to this world. "To the Jew first," reveals the Divine programme, not only in the first century, but in subsequent centuries. If the Jew is the centre of the Divine purposes, then his evangelization ought to be the supreme object of Christian effort. He is the key of the world's missionary campaign. No other missionary enterprise is so urgent as this. Prof. Franz Delitsch said :—"For the church to evangelize the world without thinking of the Jew, is like a bird trying to fly with one wing broken." "They that did the king's business helped the Jews." (Esther 9 : 3, Rev. Ver.)

CHAPTER VIII.

THE INDIANS IN CANADA

REV. W. W. McLAREN, B. A.

Principal of Indian Boarding School, Birtle, Manitoba

IS there a particular problem relating to the Indian,—apart from those dealing with other peoples in Canada? A large and influential body of opinion claims there is not,—that the Indian should be enfranchised and left to make his livelihood in open competition with other races and to learn in the hard school of experience how to protect and safeguard his own. They admit he is handicapped by a savage nature, a pagan faith, a fatalistic temperament, but reply, every race has its weak features to combat. Many, perhaps most, will fall in the conflict, but ultimately a remnant will survive who will be worthy of an honored place in our Canadian nation.

Others, not so optimistic, attack all the special care and expenditure given the Indian as useless in result, holding the Redman is an unchangeable savage, destined slowly but surely to disappear in the way other aboriginal races have disappeared.

Fortunately for the Indian, and for Canada, neither of these schools of thought control the policy of the state. The majority of those

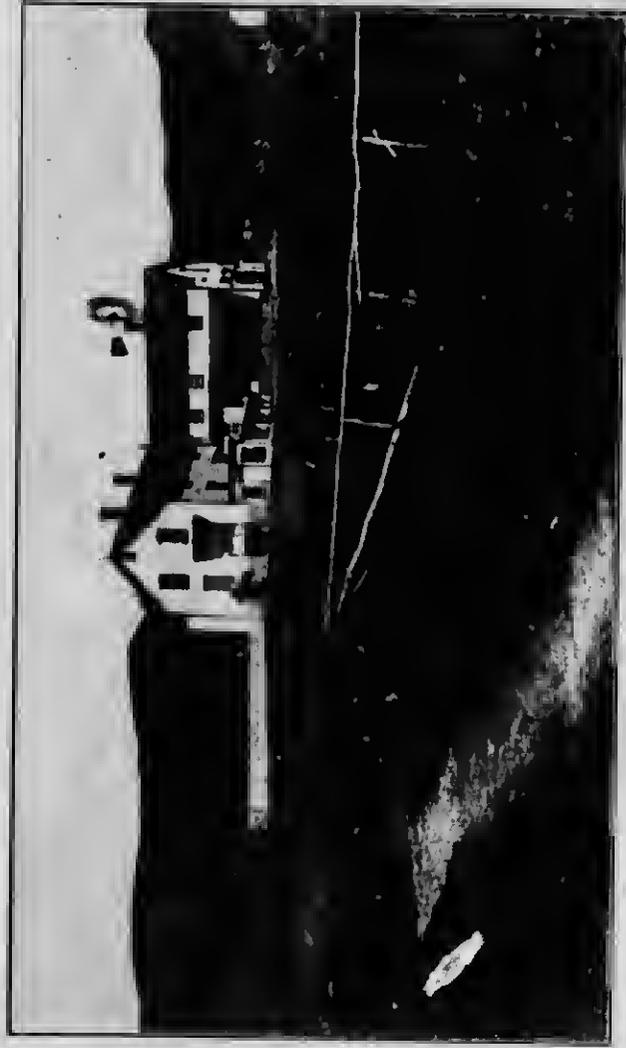
actually working among the Redmen believe there is a very serious and difficult problem to solve, that the problem is being solved, and that the time has come for a forward and concerted movement to complete the work so faithfully done in the past.

Let us consider some of the elements that should enter into a policy that would commend itself to the average Canadian citizen who has any of the good Samaritan spirit in his soul. For the purpose of greater clearness in treatment, we shall consider the subjects under four departments, namely,—the Educational, the Economic, the Administrative and the Religious.

Educational Aspect

There is no well-defined policy of Indian education, and there never will be until those who know and work among the Indians are consulted,—by a commission preferably,—to give a consensus of their experience which will provide for the particular needs of every reserve, which will so divide the whole Indian population among the various churches and schools under them, that harmony in policy and in work may prevail, and which will ensure such a division of work and of financial responsibility between the churches and the state as will, on the one hand, be equitable and permanent, and, on the other hand, economical and efficient.

At present there is no concerted action. Each church, each school, each official, to a large extent follows a separate plan. The result



ROUND LAKE INDIAN MISSION, SASKATCHEWAN

is lack of result commensurate with the outlay in money and in men and women. There will always be room for just and severe criticism of our large expenditure upon the Indian's education, so long as our present policy of drift is continued. The time has come to settle all minor differences, in order that the primary question of how to educate the Indian so that he may as speedily as possible become a free and progressive citizen of Canada, may be answered satisfactorily.

Our present schools are the result of drift and experiment. The early treaties provided for day schools upon the reserves. Many of these were a grand success, but the majority were an absolute failure, due to the nomadic nature of Indian life preventing regular attendance, to the baneful moral and physical influence of pagan and unsanitary homes, to the incompetence of teachers most meagrely paid, and to the poor equipment provided.

With better results, missionaries began to adopt orphans and strays and to take into their homes, temporarily, Indian children, so that attendance might be regular and the moral influence of a Christian civilization might be continuous and permanent. Because of its success, church and state began to subsidize this work, and we have our Boarding and Industrial Schools of to-day as a consequence.

Faults in the Present System

But time has shown some radical faults in this system.

Firstly, it tended to break up the Indian home, and was altogether too pessimistic in regard to elevating the moral and sanitary conditions of that home. Children were taken often hundreds of miles away to school, did not visit their friends for years, and, worse still, were often educated along lines by which they could never make a livelihood among their own people. Without any thought of the peculiar physical, moral and intellectual make-up of the Indian, and of his tastes and temperament, he was educated as though he were a white boy, going to live among, and compete with, white men. The result was a large measure of failure, which disheartened teacher, parent and pupil.

The impossible, yes, the wrong thing, was attempted. The Indian home ties must be held sacred and fostered along proper lines of parental respect for the child's rights, and of filial obedience to the parent ; and the school, instead of being miles away from the child's home should, when possible, be upon, or close to, the reservation, where, at most, the child may be within a few hours' journey of his friends. The child in the school must be the means used to uplift the home. Time has shown how the Indian responds to good influences, and how their homes can improve in every respect, until a child going to a day school can return home each evening and

find a sympathetic **response** to all he acquires from his instructors.

Secondly, it provided an education only for the strong and for those whose parents were ready to surrender their children to the residential schools. The tuberculous, the crippled, the diseased, were all banned. If the parent had a conscientious objection or trivial excuse, the child got no schooling. This is not right. Schools should be so situated, so equipped and so taught, that every child can get an education and every reasonable cause of complaint on the part of the Indian parent be removed.

That may mean a large expenditure for a generation, but it will mean also the removal of the menace, to the reserves and to white settlers about, of children reared in ignorance, and allowed to grow up with scrofulous, optical, and other dangerous diseases, and, in the end, the coming in of the public school, with an open air sanitary annex, upon every reserve,—the necessary basis for the compulsory education of every child,—a public school where children of every faith can attend without having violence done to their faith.

Thirdly, it was too financially wasteful. Where day schools were used, buildings and equipment were often too cheap and too meagre. They had nothing to stimulate the child's imagination and his pride. The salaries secured teachers of very meagre ability and knowledge. Unless the teachers happened to be enthusiastic, imbued with a philanthropic spirit and endowed

with patience and persistence (and such are hard to get for \$300 to \$450 a year, to reside alone among an alien, pagan people), the work done did not justify even the meagre outlay. Day schools will never succeed until the standard of buildings, salaries, equipment and inspection are upon a par with that of the system in vogue in the white settlements about the reserves. The teacher is the key to the situation, and suitable teachers will not be forthcoming until inducements are held out different from those now proffered.

On the other hand, many of the residential schools were altogether too costly and attempted too much. The equipment used was often in itself an injury to the child, accustoming him to things he could never provide for himself. The limitations of the Indian, fresh from a nomadic life, were not appreciated, and as a result, Indian pupils reared in the seclusion of the school, trained for some trade or profession, were turned out at eighteen to make their way in life. The result was that the graduates, simply because they were Indians in taste and disposition, failed in holding their own among the whites and drifted back to the reserves, where there was no demand for their labor unless they had been taught to farm or to use simple tools. They were unfitted, instead of fitted, for life among their own people.

The fundamental purpose of the residential schools should be that of teaching the Indian

child so that he can return to the reserve and, with the slender means at his disposal, put into practice all he has learned. The girls should be taught all departments of simple housekeeping and nursing and of certain outdoor work, such as gardening, the care of fowl, and dairying. The boys should learn how to farm or lumber with a light equipment, how to use ordinary tools and machinery. All should acquire a good public school education, a working knowledge of hygiene, sanitation and temperance, and should be instilled with the moral and religious principles that have made us what we are today. This means, that simple buildings, with the utensils of an ordinary home and farm, together with the facilities of a simple dispensary and of an ordinary public school, must be provided. The graduates will then go home, knowing, that, with ordinary perseverance and labor, they can provide a home and a farm with nearly everything they have been used to at school. Failure may then come because of some lack in the student, but not because of the manner of his education.

The residential school, which has been the chief factor in uplifting the Indian race, apart from the missionary and the Indian agent, is but a transient phase in the history of Indian education. When the average Indian mother can teach her daughter all the elements necessary to make a modern home, and the Indian father can teach his boy his own business, then the only school provided by church or state should be

a fully equipped modern public school, located upon the reserve, a school wholly or in part controlled and maintained by the Indians themselves. For higher education, the Indian should go where other Canadians go, and pay as other students pay. Only thus will he become an independent and progressive citizen, worthy of enfranchisement.

Thus a proper system of education for the Indian must be associated with the maintenance and elevation of his home, must give every child an opportunity, whatever his creed, his character, or his physical or mental condition, to grow up strong in mind and body, and must give him the most efficient training, consistent with true economy, that will fit him to reside with, and to make progress in the midst of, his own people, until the day shall come when the Indian race as a whole will no longer be the wards of the Government, but our free, independent, and enfranchised fellow citizens.

The Economic Phase

The economic problem is concerned with how best to get the uneducated Indian to take up some occupation, such as farming and stock-raising, by which he may earn a good livelihood when the days of hunting and trapping are over, and how to get our graduates to apply on the reserves what they have learned at the school. Many of the former class are becoming independent farmers and artisans, and more and more are

being compelled to do so by the loss of their old occupations. The chief difficulty is to follow up the graduates, to bridge the gap between the daily supervision and discipline of the school and successful and independent life upon the reserves where little restraint is exercised.

Where older Indians are progressive and law-abiding, the scholars between the ages of sixteen and eighteen might be allowed home, not only, as now, to assist their parents, but also to do the most discouraging part of farming, the breaking and cultivation of new land. The graduate would then be able to start at eighteen with a farm which has already had a crop, and with some means to carry on further operations.

Where the schools are distant from reserves, where the older Indians are strongly pagan and nomadic, and where close supervision of the scholars between sixteen and eighteen years of age—the most formative years in the Indian child's life—is impossible, then the graduates should be placed in colonies, near to, but under different supervision from, that of their parents or guardians. Here the graduate would enjoy all the advantages of life among his own people, and yet be so guided and restricted that he will succeed in becoming a self-contained Indian artisan, and in time a fit subject for enfranchisement as a full-fledged citizen.

All graduates receiving special assistance from the Government should be pledged to give a measure of aid to those graduating after the . . .
By means of a measure of cooperation in labor,

as the number of graduates increases reserves might become independent of all government aid, and would be able, by their own mutual assistance, to give each fresh graduate a good start in his life's work. Moreover, by allying with such cooperation an ever-increasing control of the government of their own reserve through a Council and School Board, the graduates might be prepared for the time, when, as citizens, and not as wards, they may intelligently and willingly take their place as ratepayers in public school sections and in local municipalities.

The Aspect of Administration

Under the head of Administration comes the question of legislation and regulations to provide protection for the Indians as the treaty-wards of our Dominion Government, and the question of adequate official supervision for making the treaties effective in leading the Indian up to the stage of free citizenship. He has to be protected from the vices and deceits of evil whites and from his own limitations and weaknesses of character, and has to be taught how to set up a home, a school and a church that will mould his life after the pattern of the best known among the white settlers about his reserve.

Owing to the difficulties raised by the rapid settlement about most reserves, and also because of the increased moral enlightenment of the Indian through education, through the church and through supervision by competent Government officials, the present Indian act, and

regulations pertaining to it, should be thoroughly revised by a body of expert opinion, so that all evil influences from white settlers may be reduced to a minimum, and the laws governing the moral and religious life of the Indian made to harmonize with those by which the rest of Canadians are governed. The time is past for permitting Indian customs of marriage, divorce, morals, gambling, medicine, and the like to continue. They now know better, and when permitted to follow their old rites, they not only demoralize the rising generation of Indians, but are a menace to the physical and moral health of the increasing white population about them. Anything which is immoral in its influence, which gravely affects physical health or seriously retards progress, even if it be connected with their pagan worship, should be checked, and in the end prohibited. The time has come on many reserves, when, in moral and criminal legislation, there should be one law for Indian and for white. It will never be safe to enfranchise treaty Indians, until they have shown themselves able to abide under such laws in treaty as they will afterwards be expected to uphold as citizens.

Further, an increasing measure of autonomy should be granted progressive reserves, accustoming them to the responsibilities of the elector and the tax-payer, and to the duties of trustees and councillors, so that when enfranchised they may become intelligent and honorable Canadian citizens.

To give effect to such a policy, there is need of taking the whole administration of Indian affairs out of the field of political patronage, and of making moral worth and efficiency the only qualifications for appointment and promotion among officials supervising the Indians.

The Religious Aspect

There has been too much division among the churches in their religious work among the Indians. Some reserves have two or more missions among them. Too many have no missionary at all. Both things are a disgrace to the Canadian Protestant churches. The Mission Boards should formulate a policy whereby every reserve may have a missionary, or missionaries, of but one denomination, and the principles of our common Christianity be the chief things taught, so that the poor Indian may not think we have four or five religions, but that we all believe and teach the same things, under different names. A uniform system of teaching, a uniform service and the use of the same means and methods of instruction would remove misunderstanding, and enable the Indian Christian to feel at home upon any reserve, or in any mission.

Further, there is need of more cooperation among the missionaries, of more evangelistic and missionary effort, of the use of up-to-date methods of Bible instruction such as the picture rolls, the lantern slides, illustrated doctrinal charts and religious magazines in English and

Indian, and of concerted effort all along the line. Never were the minds of the Indian race more open to the truth, and now, while the door is open, the churches must forget their differences and unite their forces for a general advance. A strong campaign carried out on evangelistic lines, followed by thorough Bible instruction, and the enlistment of the Christian Indians in organized Christian work in Y. M. C. A.'s, Missionary Societies, Sabbath Schools, and such like, if pursued upon every reserve in Canada for four or five years, would mean the downfall of paganism and the beginning of Christian life, liberty and charity among the Indians.

Let such a united work be undertaken with a full heart, and the constant outcry against the large expenditure will soon cease, because the Indians themselves will become, as a race, a Christian people bearing their share in maintaining God's work at home and abroad. The missionary methods of the church, and the evil example of the white settlers—not the Indian—are to blame for the poor returns from the heavy annual outlay upon missionary and educative work among the Redmen. Let the churches and the state sit in council together and formulate a broad and enlightened policy, and then work unitedly and harmoniously in carrying it out, and ere another generation passes, the Indian race will have ceased to constitute a problem for our Canadian people and will have become an honorable and progressive body in our social, political and religious life.

CHAPTER IX.

ROME IN CANADA

REV. E. SCOTT, D.D.

Editor, Presbyterian Record, Montreal

WHAT is meant by "Rome" in Canada? By Presbyterianism in Canada is meant the Presbyterian people and their teaching and work as a church. "Rome" in Canada means something more, and it is this "something more" that is resented by Protestants, and by Roman Catholics as well when they begin to think for themselves.

What is this "something more"? It is this, that while the Presbyterian Church is the Presbyterian people, banded together for Christian work, asking no civil privileges or powers of any kind, seeking no connection with the State and no favors from it, "Rome" is an organization above and apart from the people, asserting its supremacy over Church and State. The pope as its head claims that he is the representative of God on earth, that people and nations and governments should, therefore, obey him in all things, temporal and spiritual. His words are God's words, and are sent down through bishops and priests and given out to the people, who have no part in the matter except to believe what Rome teaches, obey what Rome

commands and practise what Rome permits, even to their eating, for, a few weeks ago at the Eucharistic Congress in Montreal, the pope cabled from Rome that the Roman Catholic people present there might eat meat every day of the Congress week. "Rome" as something to be guarded against, is not the Roman Catholic people, for among them are often our good friends, whom we esteem and love. The "Rome" to be feared is a foreign power, outside and above the people, claiming the right of control over everything and everybody and along every line of life, and ever aiming to enforce that control.

Rome's claim is, that she should have equal rights in Protestant countries because it is a principle of Protestantism, and that she should not give equal rights in Roman Catholic countries because it is not her own principle; and she lives up to both aspects of this claim. For centuries she imprisoned and tortured and burned at the stake those who would not obey what she commanded and worship as she directed.

In this respect she changes not with time or place. Until within the past few months, the Protestants of Spain had not liberty to build a church for worship or to publish a notice of a religious service, either in the public press or in any other public way; and even then Rome opposed with all her might the granting of such liberty by the Spanish government. Within the past four or five years French Protestants in

Montreal have had their religious services broken up and the hall where they were holding them mobbed and wrecked by Rome ; while last year, in different parts of Quebec, three Protestant colporteurs were arrested for selling Bibles.

Where Rome holds sway, neither Protestants nor Roman Catholics can be free. But a few weeks ago five French professors of drawing and of physical culture in the Roman Catholic schools of Montreal were dismissed through clerical influence, because, at some former time, they had belonged to the order of Freemasons. They appealed to the Courts ; and it is good news to be able to state that the judge, a French Roman Catholic, decided that their dismissal was illegal.

For the purposes of this article, " Rome in Canada " may be further defined as Rome in French Canada ; for while there are many Roman Catholics of other nationalities, the French are Rome's stronghold. By the last census, 1901, the percentage of the French Roman Catholic population in the different provinces of Canada was as follows:—Nova Scotia, 10 per cent. ; Prince Edward Island, 13 per cent. ; New Brunswick, 25 per cent. ; Quebec, 30 per cent. ; Ontario, 7 per cent. In Ontario the percentage has perhaps nearly doubled since that time, while there are large numbers of Roman Catholics in the new provinces of the West.

These people are united not only by religious, but perhaps even more strongly by racial, ties—which Rome utilizes to the utmost in advancing her own interests—, and they represent probably one-fourth of the people of the Dominion. The Roman Catholics of Canada, including all nationalities, were, by last census, 40 per cent. of the whole population.

A further definition of "Rome in Canada" is that it means Ultramontanism. In former times the people of France, while Roman Catholic in religion, did not wish Rome's control in civil matters and would not accept it. The old name of France was Gaul; hence this attitude was called Gallicanism. On the other hand, the demand of Rome for obedience in things civil as well as religious, was called by the French, Ultramontanism, "ultra-montane" meaning "beyond the mountain"—beyond the Alps, in Italy. The French, while taking the pope as their spiritual head, would not be ruled from Italy, would not accept ultramontanism.

These two names, Gallican and Ultramontane have ever since represented these two types in the Church of Rome. The latter is the enemy of civil liberty, and is the type which, after long struggle with Gallicanism, has won the ascendancy in the Church of Rome in Canada.

How "Rome" Came to Canada

The earliest immigration to Canada from France was not Roman Catholic. In 1599 came the first little French Colony, which was largely Huguenot, and settled at Tadousac. Five years after that, De Monts brought out an expedition, many of whom were Protestants. A few years later, 1621, the De Caens, devout Protestants, were for six years rulers of the French colony in Quebec, and the immigration during that time was after their own heart. Early French settlement in Canada was thus definitely of the Reformed faith, and the Huguenots in France were looking hopefully forward to a Protestant New France.

But soon there was a change. Cardinal Richelieu came into power. The viceroyalty of Canada was purchased by a Roman Catholic. The charter of the De Caens was cancelled, and a new emigration company was formed on the following conditions:—That their emigrants to Canada should be Roman Catholic, that no stranger nor heretic should be allowed into the country, and that the company should maintain three priests in each settlement. The Jesuits thus put an effectual end to Protestant liberty of worship.

From 1627, when the Revocation of the Edict of Nantes thus began to tell in New France, for more than a century and a quarter French Protestantism suffered disability and persecution, with the result that it had almost wholly

disappeared when Canada passed to Britain in 1759.

For the century and a half since the conquest, when one would have expected Rome's power to have lessened, it has increased. In the early history of Canada, under the French regime, Gallicanism prevailed. The people and government, while Roman Catholic in religion, were jealous of priestly control in civil matters. When Canada passed under British rule, Rome used the racial sympathies of the French people to gain larger influence in civil affairs.

Thus Ultramontanism has steadily gained, and Rome to-day in the Province of Quebec has its hand on everything. There is little freedom of the press. If a French newspaper dares to say anything that displeases the church, it is put under the ban, Roman Catholics are forbidden to buy it or read it, it dies for want of support, and there is no redress at law for loss, perhaps ruin, thus brought upon the proprietor. This fact, that the French newspapers are so completely under the control of the church, makes it very difficult, almost impossible, to reach the French people with anything of which "Rome" does not approve.

In the same way Rome has a strong hold on the government by its power in elections, using the keys of the unseen world to compel men to vote its will.

Rome dictates the education of the young by controlling the schools. The Roman Catholic School Committee of the Province of Quebec

is composed of "the bishops, ordinaries or administrators of the Roman Catholic dioceses and apostolic vicariates situated either in whole or in part in the province." These are members *ex-officio*. The Provincial Government has no voice in their appointment nor any control over them. All it can do is to appoint, as the other half of the Roman Catholic Committee, an equal number of Roman Catholic laymen. Thus the schools are practically controlled, not by the French Roman Catholic people or the Government, but by Rome.

Rome even assumes superiority to the civil government in regard to marriage laws, annulling at will marriages that are not in accordance with its own canon laws, and Roman Catholic judges have sustained this assumption. There are few if any countries in the world where Rome has so much civil power to-day as in French Canada.

But light and knowledge cannot be kept out, and as it gets into any country, the first demand of the people is that they be free to think and act for themselves in civil matters. Then, as more light comes, men begin to think for themselves in religious matters also. They find that many of the things they have been taught will not bear the test of modern knowledge, and they reject the control of Rome in religion as well.

This spirit of inquiry Rome calls "modernism," and has denounced it very strongly. Within a few days of this writing the Vatican has sought (but in vain) to lead both

the Prussian and the Bavarian governments to compel the Roman Catholic professors of Theology in those countries to take oath against modernism ; while still later is the published statement that Roman Catholic bishops everywhere are to be required to take a new oath of a similar kind.

What follows, when light and knowledge enter, is seen to-day in Italy, France, Spain and Portugal. These countries have been for centuries Rome's stronghold. Now they are throwing off the yoke, and it is a striking coincidence that at the present time when Rome is wielding such power in Canada, the Mayor of the city of Rome is voicing, in a way that a Mayor in Montreal would not dare to do, the gladness and the new hope and promise of a liberated Italy, an Italy of freedom and progress, freed from the incubus of Rome's interference in civil affairs; and that both Spain and Portugal, where for centuries Rome has been absolute in church and state, should be throwing off her authority, separating church and state, giving religious liberty to all their subjects of whatever faith, and forbidding the establishment of any new religious orders of monks or nuns, and in the case of Portugal driving out as undesirable citizens some orders that are already there.

The danger at such a stage is, that, as men turn from Rome, which is the only type of religion they know, they will turn from religion altogether and become confirmed atheists, as are so many in old France. Hence the great

necessity of giving them the Word of God in their own language, that they may learn from it the truth. Our great duty to the French Canadian people is to get that Word to them. Let them have it freely in their own tongue, and Rome will no longer be the menace that she now is to Canada, and that she always is, in proportion to her power and influence, to the liberties of any country.

The Bible in French Canada

For the first half of the hundred and fifty years of British occupation little or nothing was done to give the Bible to French Canadians. Then an interest began to awaken among the English speaking Protestants of Canada and Britain, as well as among the French Protestants of Switzerland, and after a few scattered efforts in different ways, the "French Canadian Missionary Society," undenominational, was organized in 1839 in Montreal.

While helpful for a time, this Society did not continue ; the separate denominations took up the work, and Presbyterians, Methodists, Anglicans and Baptists have for many years been giving the Word of God to their French fellow-countrymen.

The special work of our own church along this line, began about forty years ago in Montreal. The struggle for free speech at the beginning was a fierce one. Roman Catholic mobs attacked old Coté St. Presbyterian Church, where Father Chiniqy, a converted priest, was preach-

ing. But the conflict cleared the air, and Rome was made to realize that there was a limit to patience with her intolerance. Even yet her spirit remains the same, with occasional outbursts, but the Roman Catholic people are changing as light and knowledge prevail.

The work done by our own church in the spread of this light and knowledge may be grouped under three departments,—preaching and pastoral work, colportage, and Mission Schools. The places and agencies may be summed up as follows :—

Mission Fields	43
Preaching places or stations.....	78
Ordained men at work	28
Students and catechists	7
Colporteurs.....	7
Mission Schools, besides Pointe-aux-Trembles.....	13
Pupils in these schools, about.....	400
Attendance at Sabbath Schools	1065

With regard to the above it should be noted that the greatest result of this work cannot be reckoned in figures, namely, the dispelling of prejudice, the awakening of the spirit of inquiry, leading the people to think instead of being blindly obedient to Rome. This thinking for themselves along every line of life makes the difference between freemen and slaves. The only way to uplift our country is to make it a country of freemen, and only the TRUTH can make men free.



A FRENCH-CANADIAN FAMILY
The French-Canadian families are proverbially large and lusty

Another fact that may be noted is that converts often have to leave home and country to escape opposition and persecution and to make a living. Many of them go to the United States. Thus the ranks of our membership are continually depleted. But even this exodus reacts for good on Canada, as the exiles write or return from time to time with larger ideas of liberty.

One chief department of our work is the Pointe-aux-Trembles Mission Schools, ten miles below Montreal, on the north shore of the St. Lawrence. These schools have a history of sixty-five years, of which the last forty years is Presbyterian. More than 6,000 young people, about half of them Roman Catholics and from all parts of French Canada, have passed through these Schools. They have become teachers, missionaries, lawyers, doctors, merchants, farmers, all over the land, and wherever they go they dispel ignorance and prejudice.

When they come, they are not compelled to attend any of the religious services of the Schools; they are left perfectly free. But they hear the other pupils singing their beautiful hymns, and begin to linger near, and soon they come in of their own accord; their prejudices disappear and many of them profess their faith in Christ.

The yearly attendance is now about 250, about half of them from Roman Catholic homes, the other half young French Protestants, who come there to be trained for future usefulness

among their countrymen. Many more apply each year but there is not room to receive them. Last year forty-seven of these young people joined the church at the two communions which are held in the College chapel during the School term.

Rome tries to prevent her young people coming to Pointe-aux-Trembles, but still they come. Sometimes, when the priest finds it out, the parents are compelled to take a child home, but he is usually soon back again. The value of these Schools in leavening Quebec with light and knowledge cannot be estimated.

CHAPTER X.

SAFEGUARDING THE SABBATH

REV. W. G. HANNA, B. A.

Secretary, Lord's Day Alliance for Ontario

ORGANIZED conservation is the new note of our time. The conservation of health, of life, natural resources, national institutions, is enlisting the earnest attention of Canadian people as never before. This arises from growing appreciation of the value of the assets involved, and the deepening conviction of the gravity of the perils to which they are exposed.

One of the most important institutions in this land is the Christian Sabbath, the Lord's Day. It is also one of the most seriously imperilled. Hence the urgent need for earnest effort to preserve it.

The Sabbath an Asset

I. The Christian Sabbath is one of the most valuable Canadian assets, in view of the opportunities it affords for gaining the highest good of the people.

(1) It affords the much-needed weekly day of rest.

Modern medical science has clearly demonstrated the necessity of a full day of twenty-four hours' rest weekly for every toiler. Without this, he is in danger of the impairment of health, the lessening of efficiency and the shortening of life.

As a result of careful scientific investigation, Lord's Day rest laws have been enacted in Switzerland, Germany, France, Spain, Italy, Belgium, Holland, Denmark, Norway, Sweden, Russia, Roumania, Japan, and recently in China. These laws have been required for economic reasons, to preserve the physical status of the people from deterioration.

(2) It affords opportunity for moral improvement.

No nation can be truly great unless its people value moral principles and hold law in high respect. The Christian Sabbath affords the opportunity for moral training, the worship of God and the study of His Word, the great text book of morals. This is essential to true character building.

(3) It is the fellowship day.

The maintenance of family fellowship is essential to the integrity of the home. The Christian Sabbath preserved, enables both parents to be at home, to cultivate the domestic affections, strengthen the bonds of family fellowship and direct the nurture of the young. If this opportunity be taken away, the disintegration of the home must follow.

(4) It opens the gateway for social service. Not only the occasion, but the ideal, the impulse, the directive agencies of service to our fellowmen are all connected with the institutions of the Christian Sabbath.

Through these channels there flow to the people, constant streams of blessing and benefit, which are not found in lands where the Christian Sabbath is not preserved.

The Sabbath in Peril

II. But the Christian Sabbath is greatly imperilled in Canada to-day.

(1) By greed for gain.

The feverish haste of our day to get rich quickly, impels many to obtain dividends seven days in the week. Secular, national and corporate greed for gain are making steady inroads upon the Christian Sabbath.

(2) By the love of pleasuring.

The rapid increase of wealth has intensified the desire for pleasuring, especially of the kinds which are purchasable by wealth, till it has become a dementia with many. Hence the desire to have the Lord's Day given up to sports and pleasures which deprive others of the privilege of rest and worship.

(3) By unbelief of various kinds.

Unbelief acts upon the advice of the French infidel who said, "If you would destroy Christianity, begin with the Christian Sabbath." To obliterate the day which bears weekly witness to the resurrection of our Lord, and affords the

opportunity for worship and the study of the Word of God, has ever been the desire of unbelievers.

(4) Moral and religious indifference.

Many, though not openly unbelievers, are indifferent to moral or religious ideals or requirements. Seeking to be on easy terms with the world, they are content with observing the common places of ordinary decency, the neglect of which might render them social outcasts. So they are indifferent to, or have only a languid interest in, the preservation of the Christian Sabbath.

These influences, working singly or together, would obliterate the Christian Sabbath ere long, if unopposed.

Effort for Its Preservation

III. Hence organized effort is being made for its preservation.

For a time different branches of the Christian church in Canada, through their supreme courts, protested against the growing attacks upon the Christian Sabbath, and in some cases attempted to prevent, or at least, to lessen them. But the futility of all these efforts showed the necessity for an organization of all the forces available for the preservation of this institution.

The Rise and Progress of Defensive Organization

In 1888 there was organized in Ottawa, a society entitled, The Lord's Day Alliance of

Canada, for the specific purpose of assisting the late John Charlton to secure Sunday legislation.

At a meeting of the Presbytery of Hamilton in 1894, a motion was passed recommending the formation of Sabbath Observance Societies uniting Christian citizens in the defence of the Lord's Day.

Early in 1895 two conferences were held in Toronto, at the second of which, in March, there was organized the Ontario Lord's Day Alliance, with J. K. Macdonald, Esq., President ; A. E. O'Meara, Esq., (now Rev.) Secretary ; and C. J. Copp, Esq., Treasurer.

During 1897, an aggressive campaign of organization was begun, and in 1900, Rev. (now Dr.) J. G. Shearer entered upon the work of field Secretary, and gave attention to the extension of the Alliance throughout Ontario.

During 1901, under the auspices of The Lord's Day Alliance of Canada, he visited the Maritime Provinces, Quebec, and the West, organizing Alliances in these Provinces. A year or two later, the Prince Edward Island Alliance was organized.

In Hamilton, June, 1902, The Lord's Day Alliance of Canada was organized, becoming a federation of all the Provincial Alliances of the Dominion, with Hon. G. W. Allen, Honorary President ; Rev. John Potts, D.D., President ; Rev. J. G. Shearer, Secretary ; and C. J. Copp, Esq., Treasurer.

Next year, Rev. (now Dr.) T. Albert Moore was appointed Secretary for Ontario and Eastern

Associate Secretary. Rev. W. M. Rochester was appointed Western Associate Secretary in 1906.

For some time, the Alliance sought to secure suitable Provincial laws. But the Judicial Committee of the Privy Council having decided that the Dominion Parliament, and not the Provincial, has power to enact Sunday legislation, petitions from all classes in different parts of Canada were presented to the Dominion Parliament requesting the enactment of a Lord's Day Act for Canada. On July 13th, the act drafted by the Lord's Day Alliance, with modifications, was passed as a government measure, and went into force March 1st, 1907.

This is not a religious law, but one dealing simply with the *civil right of rest*. Its aim is to safeguard the enjoyment of this right for all the people of the land. It lays restrictions upon unnecessary labor, trading and the business of pleasuring, which would interfere with the enjoyment of this right. At the same time, it grants permission to do works of necessity and mercy on the Lord's Day. Its equitable character is clear from the fact, that, while it contains only seven restrictive clauses, there are twenty-six permissive clauses. This is justly regarded as the best Lord's Day law in any nation.

The General Assembly of the Presbyterian Church, the next year, having appointed Rev. Dr. Shearer, Secretary of its newly organized Department of Moral and Social Reform, Rev. Dr. T. Albert Moore was appointed Secretary of the

Lord's Day Alliance of Canada, and Rev. W. G. Hanna, Secretary for Ontario and Associate Eastern Secretary. Rev. G. W. Mingie was appointed Secretary for Quebec in 1909.

In August, 1910, Rev. Dr. Moore, having been appointed as Secretary of the Board of Moral Reform of the Methodist Church in Canada, Rev. W. M. Rochester was appointed his successor as Secretary of the Lord's Day Alliance of Canada.

The Aim of the Alliance

The Alliance does not deal with the sphere of worship, nor with the religious observance of the day. A clear view of this fact would prevent much misunderstanding of what it stands for. Its aim is to secure an equitable and adequate observance of the Dominion Lord's Day Act and the Provincial laws still in force, so that every person in Canada may enjoy the *civil right of rest* one full day every week, the Lord's Day if possible. Beyond this, it does not go.

Its Methods

To inform the public regarding the scope and meaning of the Lord's Day laws, their equitable character and the beneficial results which follow their observance, is regarded as of fundamental importance. A large educational work is carried on in all parts of Canada. For such laws will be supported only so far as they are rightly valued.

The laws for Canada and those for the provinces have been published and distributed widely. Several pamphlets dealing with the preservation of the Rest Day for the people have been put into circulation. The Lord's Day Advocate, a monthly Magazine, showing the progress of the work, is published and forwarded regularly to a large number of subscribers. Besides, public meetings are addressed by the Secretaries five days a week almost the year round.

An extensive correspondence is conducted regarding violations of the law in all parts of Canada. Special cases are investigated, interviews are held with parties concerned, wherever possible, and due consideration given to all cases of necessity. Then, too, conferences are held with friends of the work and consultation with officers of the crown in the provinces regarding violations of the law. Long distances are frequently travelled in order to gain a closer understanding of the facts of a single case.

The Alliance seeks to have violation of the law stopped amicably, by remonstrance and persuasion rather than by litigation. Very few cases are brought into court by its advice, and in these instances, no prosecution has been instituted till *two* fair opportunities are given to cease from the violation of law. But when a violator ignores these opportunities, and continues to trample down the safeguards of this civil right, it is fair to believe, that a

point has been reached, when forbearance ceases to be a virtue, and the law should be enforced by prosecution.

The Alliance acts upon the principle, "conciliation rather than coercion", and employs the method of remonstrance and persuasion rather than prosecution. This fair, reasonable method has been approved in all the provinces. Alarm lest the method of the Alliance might be drastic has been allayed, and the confidence of the officers of the crown secured in a good degree—which are great advantages.

Results

Excellent results have been realized already.

The Lord's Day Act went into force on the first day of March, 1907. But, for some time, the Attorneys-General of some of the Provinces refused consent to its enforcement. By continuing its work of education and organization, the Alliance has been able to secure, that consent to enforcement has been granted in every one of the nine Provinces,—not yet so fully as could be hoped for, but so far, at least, as to establish the principle that every person in Canada should enjoy a weekly day of rest. This is a great gain.

At that time 150,000 men were toiling seven days every week. Of this number, about 100,000 have been set free, and the Alliance is seeking to secure that the remainder have one day of rest every week.

There has been a great improvement of the situation in railroad construction and operation, the running of steamboats, throughout the industrial sphere, in the working of mines, the manufacture of iron and steel, cement, pulp and paper, sulphide, carbide, etc., as well as in the various departments of lumbering and agriculture. So, too, there has been a decided lessening of Sunday trading, sport and amusements.

Among other improvements may be mentioned the remarkable changes brought about in the Yukon, Cobalt and other mining camps, the closing of Post Offices in the western Provinces, aid in securing a rest day each week for the policemen of Toronto and in releasing a large proportion of the employes of the Dominion Steel and Coal Company, in Cape Breton.

Special mention should be made of the fact that the circulation of American Sunday newspapers, which had arisen to about 150,000 every Sabbath, has been reduced by over ninety per cent., through the work of the Alliance in securing observance of the law. But for this, it is extremely probable that Sunday newspapers would have been published and distributed in different parts of Canada, as in the United States.

It is a significant fact, that the Sabbath Observance Society of Scotland, celebrated its diamond jubilee in 1907, by reorganizing as the Lord's Day Alliance of Scotland. In 1908, there was organized in London, the Imperial Sunday Alliance for the British Empire, and

in 1909, a Lord's Day Alliance of the United States, modelled as far as suitable to national conditions, after the plan of the Lord's Day Alliance of Canada. Recently, a request has come from New Zealand for literature and suggestions for the organization of a similar Alliance.

The Work Still to be Done

IV. A large and important work still remains to be done.

Before the aim of the Alliance in securing a day of rest for all the people of Canada is realized, the work must be continued and pushed vigorously. There are strong influences working for the repeal of our laws enacted for the preservation of the Christian Sabbath.

Some desire to have Saturday kept as the weekly rest day, and by and by, if a number of Mohammedans come from the Orient, a similar claim might be made for Friday.

Others wish to have the Christian Sabbath lowered to the level of a bank holiday, and have organized, after the plan of an English League, to accomplish this object.

It is to be remembered, that about two-fifths of the present population of Canada is of a different race, language and faith from the others, with different moral ideals and conceptions regarding the purpose of the Christian Sabbath.

Then, too, a growing tide of immigration is pouring into Canada. Multitudes are coming

from lands where the Christian Sabbath has been practically obliterated, or was never known. These people, mingling with our present population, are likely to exert an influence upon their morals and habits of life. They will soon become electors and have much power in the framing of our laws.

It will thus be seen, that great possibilities for weal or woe lie in the preservation of the Sabbath for the moral training of the people in right views of duty and responsibility.

If the Christian Sabbath is to be preserved as a rest day for the people, the laws enacted for that purpose must be enforced fairly and reasonably. But laws are enforced only to the extent that popular respect for law and order prevail.

A nation may have good laws upon its statute books, but if there is a lack of moral force behind them requiring their enforcement, they are practically useless. Moral force is conditioned upon the degree in which we are trained in the moral principles of duty and obligation. The Christian Sabbath, preserved as a day of rest, affords the needful opportunity for this training.

If the Day of Rest is not to be wasted in idle trifling, there is need for guiding the people to its proper observance as a day of worship, moral and religious instruction, and Christian service. This is the specific work of the church in the home, the Sabbath School, and the Sanctuary.

In the work of the recently organized church Boards of Moral and Social Reform, the observance or right use of the Lord's Day has a distinct place.

The sphere of the Lord's Day Alliance is that of legal enactment and law enforcement, that of the Department of Moral and Social Reform, religious training and worship. The latter organization does not supplant, but supplements the former.

It is only in the degree in which the Christian Sabbath is preserved from the attack of material interests, by the maintenance of legal safeguards, that it can be rightly observed, and devoted to the religious service of man. Unless it is preserved as a Rest Day, it cannot be observed as a day of worship. If the people are occupied in toiling, trading, or pleasuring, on that day worship is out of the question. On the other hand, if the Christian Sabbath is preserved and the civil right of rest on that day is secured for all the people, the church has her golden opportunity to do her appointed work, in using it to secure the highest good of men; and we may be sure that she will not fail in rightly discharging this duty.

CHAPTER XI.

CANADA AND THE BIBLE SOCIETY

REV. W. B. COOPER, M.A., TORONTO
Secretary, Canadian Bible Society

An Honorable Tradition

CANADA has been in cordial relations with the Bible Society for very many years. The very first translation of the scriptures published by the parent Society was for the Mohawk Indians in Canada. It was in 1804 that the Bible Society was founded in London ; and very soon thereafter the people living in eastern Canada, hearing of its establishment and its noble aims, were among the first to rally in support of it. Within a couple of years Canadian correspondence with the Committee in London had begun. There were contributions in money, and Bibles were sent for sale and for distribution. Nova Scotia is the province that has the honor of being thus the earliest in Canada in its approbation. The influence of the Rev. Dr. MacGregor, a famous Presbyterian of the day, had stirred the sympathies of Nova Scotians. Pictou is able to claim for itself precedence in gifts, while Truro has the precedence in organizing a local branch of the Society to sustain the work by regular contributions.

Thus an honorable tradition connects Canada with this Society, whose operations are carried on in nearly every country in the world. In the intervening years, that early interest has spread and deepened. Large and influential auxiliaries have sprung into existence. At the opening of the year 1910 there were 1,712 local Branches, grouped in 14 Auxiliaries, in Canada.

The Aim of the British and Foreign Bible Society

The founders of the British and Foreign Bible Society were very clear and definite in their purpose. They banded themselves together to give the Word of God to every nation in the world, and in the native tongue. It was to be the Bible alone, and nothing but the Bible. Anything, either in the nature of commentary or interpretation, or in the shape of religious literature, was taken to be outside their purpose; they would circulate the scriptures only. The Society has adhered throughout its history to that policy.

There was some show of reason for criticism and even scepticism. Even to-day the horizon of the enterprise, the magnitude of the undertaking, excite admiration; a century ago it must have appeared,—and did appear to many,—both quixotic and impossible. Although a hundred years ago no accurate or approximate conception could be formed of the number of nationalities concerned, yet even then men

felt the range and scale of labor to be enormous, —so gigantic as to appear in the category of things wild and impracticable.

Sometimes it is supremely foolish to subject enterprises of Christian heroism to the calculations of what is called common sense or prudence, if these virtues deliberately overlook or despise the very dynamic which may prove adequate to the magnificent undertaking. Sceptical contemporaries, indeed, discredited that which the friends of the Society accounted reasons both ample and imperative, namely, the duty to distribute the Word of God to all, and the devotion which would sustain them and their successors in the gigantic labor. For these were recalling the promise that a loving faith could remove mountainous difficulties. The impressive outcome of that foundation is that the mountains have been removed. The Society has given the Word of God, or some portion of it, to more than 400 nationalities,—424 was the exact number in 1910.

The achievement is a noble monument of the faith and love of the ardent and courageous men who originated the movement ; and as an earnest of the nationalities yet to be enriched with the same transcendent gift, it is almost equally impressive. Let no one say, that the thing which is pronounced impossible by men of common sense, is not possible to men moved to the chivalry of devotion by the Spirit of God.

A Vital Principle of the Society

"Without note or comment," such is the phrasing of the principle alluded to above. Just as the Society counts the publication of religious literature to be a province beyond its sphere, so is also, in particular, the exposition of the meaning of Scripture. By this principle, all risk of sectarian or partisan feeling is avoided, and the interdenominational spirit of the Society is maintained. To the maintenance of that balanced catholicity of spirit is due in large measure its ever-growing strength. The principle goes even further, it binds all the Society's agents to absolute fairness and impartiality, alike in attitude and in action, towards manifold interests that else might easily collide.

Thus, it is in the unattended message, the Bible itself, that confidence is placed. This confidence has been justified times innumerable. Many and stirring are the stories told of how the Bible, unaided by Christian teacher or disciple, has brought to men the joy of everlasting life.

Some years ago the missionary to the Jews in Egypt was the Rev. Wm. Reichart. To his store in Cairo there came one day a party of Jews from some very remote part of Arabia. They said they had heard in their country that somewhere in Cairo there were to be had copies of the Law, the Prophets and the Psalms, in their own tongue; could he direct them? He pleased them by stating that they were in the very store. How many copies did they wish?

A thought occurred to Mr. Reichart, while he was packing up for them their copies of the Hebrew Old Testament. He said nothing to them. He prayed, and silently placed in the package a New Testament, also in the Hebrew tongue.

The men bore off the Scriptures, knowing nothing of the treasure that they bore. Like Joseph's brethren, they went away richer than they knew.

Some two or three years passed by. Another party of Jews came from that part of Arabia to Cairo, bearing a letter from the rabbi to the missionary. Grateful thanks were expressed for the beautiful volumes received, and he expressed his astonishment to find among the volumes another, also in the sacred tongue, but new to him. He found it, he said, full of a Personage that had never crossed the horizon of their minds before ; but, ever since they had read of Him, they had offered their prayers to God in the name of Messiah Jesus.

It is a moving picture to behold,—these men, far in the heart of the desert, with no Christian near, threading their way, as best they can, through the perplexing story, until by and by the meaning begins to dawn upon them, capturing their hearts, and they sink upon their knees adoring Christ their Lord.

The Power of the Vernacular

The mother tongue ! No language is so weighted with meaning and memories for any

man as the language of his birth. Even the erudite man, master of other languages besides his own, feels the appeal of his mother tongue as that of no other. If there is any book that we should read in that medium, which is the easiest and best for the reader, it is the Word of God. For in that case a man, of whatever nationality, is likely to feel the full impact of the message in his heart.

This consideration has governed the policy of the Society in all its undertakings. In numberless instances the vernacular had never been put in written form, until it was written down for the special purpose of having translated into it some portion of the scriptures. For instance, the six languages added during the year 1909 had never been in written form until they were written down by the translators for their special purpose.

Translation and Revision

Few people realize how arduous and meticulous is the translator's work. To arrive at an exact knowledge of the literal sense of a people's vocabulary ; to enter into the atmosphere and the associations of their words ; to cope at the same time, on the one hand, with the lower moral plane of the language, compared with the plane of Scriptural language, and, on the other hand, with the inadequacy and poverty of terms for spiritual ideas—these all in combination make his labor a very thicket of difficulties, through which he must make his steadfast way.

The translator is a pioneer and discoverer, in circumstances that cannot but dismay him, unless he be one of the stoutest-hearted of explorers.

Where a people has no word for "love," or only a word depraved, consider the perplexity before this vital thought of the gospel can be conveyed to the pagan mind. Or the word "holy," for which no equivalent can be found. How shall the picture of pardon, "whiter than snow," be disclosed to a nation that knows nothing of snow? What meaning can the heathen mind attach to the name of "the Holy Spirit," the "Comforter," so long as the most diligent search of the translator can find no expression for "comfort" in the native speech?

Not content with bestowing the boon of a first translation, the Society at the earliest opportunity arranges for the work of revision. Oftentimes the version revised is again revised, in order that every nation may have the Word of God in as perfect a rendering as can be given.

In 1909, for instance, the Lifu Old Testament was revised, when 40,000 changes were made in the translation. Work of that kind is both laborious and expensive. To revise the Hindu Old Testament cost the Society \$17,500; the Malagasy Bible, \$15,000. The simple fact is, that neither toil nor money is spared. Indeed, both are freely expended, in the joyous confidence, that, where the Lord Jesus Christ is made known, men believe.

Many treasures are stored in the Bible House, London (England); but amongst these none have greater intrinsic value than the numerous tokens of popular gratitude for the Word of God. We read in the story of our English Bible, of the glad eagerness with which copies of the scriptures were purchased, and of the sacrifices made by many in order that they might possess copies of their own. Among many people of our modern world the same touching story repeats itself, as they, too, have had brought to them the scriptures in their mother tongues.

By what means are the scriptures, once they are published, placed among the nations? There are two busy and efficient agencies—the Missionaries and the Colporteurs.

The Missionaries

As soon as missionaries are in their field of labor, they are faced by two necessities,—one, a thorough insight into, and grasp of, the native speech; the other, Scriptures in that speech, for the people to read for themselves the message the missionaries bring. The wise missionary is as eager for the one as for the other.

Now, the Bible Society holds itself ready to assist the missionaries of all branches of the Christian church with the foreign Scriptures they need; and practically at no charge to the missionary or his church. The missionaries are the most cordial of coadjutors with the Society in disseminating the scriptures. Very

often the translations above described have been made by the missionaries. Sometimes it has been necessary for the missionary translator to give the whole of his time to this work ; and then the Bible Society has paid his salary for that period.

The church at large hardly realizes how essential to the success of her missions is this generous and continuous provision made by the Society, nor how incumbent upon her is a generous and continuous support of the Society. Some idea of the extent of the obligation may be gained, if we observe that the church is a debtor to the Society for \$3.00 out of every \$5.00 worth of scriptures furnished to her Mission fields. The obligation may be put in another form : for every \$1,000 the church expends in the Missionary cause, she puts upon the Society, on the average, a burden, — gladly borne, it is to be remembered,—of about \$100. Accordingly, it will be seen that no congregation has clearly grasped the nature of missionary enterprise, unless it joins to missionary givings proportionate givings to the Society which makes success possible for its missionaries.

The Colporteur

The colporteur is the distinctive Bible Society agent. These Bible messengers (men and women) number about 2,000, and are employed exclusively in the circulation of native scriptures. Many of them are lent to Missions, remaining on the Society's pay roll, but giving

their whole time to service within the Mission, and under the superintendency of the missionary. An illustration of this comes to hand as this is being written. The five Protestant missions in Madagascar recently made a united request to the Committee in London (England) for colporteurs. The Committee have authorized the employment of 24 colporteurs, who are now selling the scriptures in the markets and the villages of that interesting island.

For the most part, colporteurs are pathfinders for the Word of God. They are not mere hawkers of books, but men who love the Bible, and desire its world-wide circulation. The story of their influence, together with the blessing of God that has followed their sales or gifts, makes one of the most stirring chapters in the history of the church of God.

Over 60 of these highly valued workers are engaged in Canada. They are at work all over the Dominion; and their quest is the people, whatever may be their nationality, to whom they can give the scriptures in their native tongue. Since immigrants began to come in numbers, these Bible messengers have taken possession of the gates by which the strangers enter. Thus they are found at St. John, Halifax, Quebec, Montreal, Toronto, Winnipeg, Calgary, Edmonton and Vancouver; as well as travelling through those parts of the country where railway construction, logging, and lumbering, fishing and canning, are going on. Among the books they carry, they have Diglot

(two-tongued—English and the foreign language in parallel columns) portions ; this in some five-and-twenty languages.

These Diglots are especially welcomed by the foreign settlers, in their desire, as well to learn the language of this country, as to know something of the spirit of its greatness. All our greatness as an Empire rests upon our reverence for God and His Word. To put the same Bible into the hands of these citizens to be, is the very best means of leading them to the same, or greater, reverence for righteousness, peace, and joy in the Holy Ghost. This is what is meant, when it is said of the Bible Society, that it is a great nation builder.

The Canadian Bible Society

Five years ago all the branches of the British and Foreign Bible Society in Canada were united together in one grand auxiliary of the parent Society. The relation between the work of the Society at large and the work particularly in Canada, may be described by a political parallel. As the Dominion Government is to the Imperial Government, so is the Canadian Bible Society to the British and Foreign ; and as the Dominion Parliament is to the Provincial Parliaments, so is the Canadian Bible Society to the Provincial Auxiliaries and their branches, from the Atlantic to the Pacific.

Some conception of the growth of the Canadian Bible Society may be obtained by comparison of figures for 1906 and 1910 :

In 1906, the circulation of Scriptures was 84,000 ; the revenue \$30,000.

In 1910, the circulation of Scriptures was 148,000 ; the revenue \$58,000.

The support extended by the Canadian Bible Society to the British and Foreign Bible Society last year was \$20,000.

The scriptures are required in Canada in more than 90 different languages ; and all sections of the Christian church can draw upon the Society for the supplies they require for missionary labor at home, as in foreign lands.

Conclusion

For the blind, special provision has been made. The scriptures have been prepared in raised type in 31 different languages, and are sold at a price much below the cost of their production. Indeed, that is true in general of the Society's publications. That every person of every nation may have the Word of God in his mother tongue, and at a price that will not deter the very poor,—such has been the purpose underlying Bible distribution all along.

CHAPTER XII.

THE WOMEN'S PORTION

MRS. H. M. KIPP,

*Corresponding Secretary of The Women's Home
Missionary Society.*

*"Blessed be God, even the Father of our
Lord Jesus Christ, the Father of mercies, and
the God of all comfort; who comforteth us in all
our tribulation, that we may be able to comfort
them which are in any trouble, by the comfort
wherewith we ourselves are comforted of God."*

EVER since the Women's Home Missionary Society was organized in June, 1903, to aid the Home Mission Committee of the Presbyterian Church in Canada, various claims have been presented, carefully considered, and when deemed advisable, given moral and financial support. Thus we find the work, with its diversified interests, coming under the following branches:—Evangelical, Educational, Medical, and Benevolent.

Up to the present time, the work has been chiefly among the foreigners, especially the Ruthenians, better known as the Galicians. Much has been said and written about the foreigner at home and abroad, his fitness and unfitness for Canadian citizenship; but quite apart from controversial argument *pro* and *con*

anent the foreigner, we are face to face with this fact, that hundreds of thousands of them are here. They have come to start life anew, to begin at the lowest rung of the ladder, and be assimilated into the national religious, social, and commercial life of Canada.

Evangelical Work

The *Evangelical branch of the work* includes Mission fields, Institutional Church in Winnipeg, Childerhose Memorial Fund, and Deaconess Work.

(1) Any work that relates to the home life touches the heart, and creates a living interest in that particular phase; hence, we find many women deeply interested in *Mission fields*, because their boys are on the lonely prairies or in mining towns in New Ontario and the West, with no other influence to guard them from the alluring pitfalls awaiting the new settlers, save God's own messenger, the missionary. They naturally want to contribute through their Auxiliaries, and frequently requests reach the Board, asking for the privilege of supporting a Home missionary, and at present eleven Mission fields in New Ontario and the West are supported by the W. H. M. S.

(2) The *Institutional Church in Winnipeg* is a new feature of the Church's activities in the West. Perhaps the question will be raised,—Why in Winnipeg? What about other large centres, where the foreign element exists? This question was asked at a representative

gathering of ministers, both Eastern and Western, and they all agreed that Winnipeg had claims peculiar to itself, and differing entirely from other Western cities. It is the gateway through which immigration flows, and to which the settlers and immigrants all gravitate, and from which they all disperse. Consequently, Winnipeg has to assume, apart from its own permanent obligations, the responsibility of caring for thousands of transients who only remain in Winnipeg until better employment can be secured elsewhere. They sometimes spend two or three years in this unsettled state. In the meantime, what is to be done with them? They must be housed, the family life preserved, and the children sent to school,—this latter being somewhat difficult, owing to the absence of any compulsory educational law in Manitoba. It is the most critical period of the immigrant's life. He is observing the conditions and imitating customs, be they good or bad. And so, in order to ameliorate unavoidable conditions and surround him and his family with holy and wholesome influences, this Institutional Church was founded.

What constitutes an Institutional Church? Regular church buildings, having facilities for religious services, reading rooms, class rooms for kindergarten classes and mothers' meetings, gymnasium, swimming baths, etc., etc. The regular pastor has associated with him teachers and deaconesses conversant with this type of work, who use every available means for the

spiritual, mental and physical development of the strangers. Being situated in the North End of Winnipeg, where the foreign element predominates, the Institutional Church affords to the most needy classes an exceptional opportunity.



GETTING READY FOR THE MORNING START

Rev. A. Forbes, B.D., and Mrs. Forbes, of Fort Saskatchewan, Alta., trekking to their new field in the Peace River District

\$7,000 is the women's portion for this work, being one-third of the total outlay.

(3) The *Childerhose Memorial Fund* (in memory of the late Rev. Stephen Childerhose, Missionary Superintendent for Northern Ontario) is for Mission work in Northern Ontario, and is to take the form of a "loan fund" from which the

Home Mission conveners in that wide district may borrow, to enable them to deal promptly with cases that may unexpectedly arise. Sometimes a lot for a church is needed in a new town, sometimes a mission tent, perhaps two or three hundred dollars to help build a manse, or a small sum to furnish one. For lack of funds, lots have had to be purchased later at double the money. In Mr. Childerhose's last letter to the Board, he expressed a strong desire that we should set apart a fund for this purpose. Because of this, and as a memorial to him, the Board decided to do so.

(4) As *Deaconess work* is a comparatively new branch, there is not much to relate. The character of the work needs no explanatory introduction; with its numerous avenues of usefulness, there is scarcely an occasion when it is not a real blessing. In the home of the settler or immigrant, where the discouraged and tired mother has become weary of the struggle, we find the deaconess entering the home like a sunbeam, speaking the cheery word, soothing the fretful child, tidying and cleaning up the little, comfortless shack, helping to make the children's clothes, and teaching the mother how best to make the most of her little. Again we see her helping the busy pastor with his congregational visitation, looking up absentees, taking charge of meetings, etc., etc. Once more we see her working among the outcasts of society, trying to win back the straying and reclaim the fallen; and in the crowded thoroughfares and

railway depots warning innocent, unsuspecting young girls against the solicitous white slave hunter, who, alas, too often appears in the guise of extreme respectability. It is encouraging to know that the sweet-faced deaconess in her neat uniform has been the means of saving many from a fate worse than death. One deaconess is working in Prince Rupert, and another in the Peace River district.

Educational Work

The *Educational work* is just in the making, there being only twenty-five foreign children living in three of the Home Mission hospitals and two Mission Houses, attending school. They are there because their homes are too far from any school, and they themselves are anxious to learn. Their eagerness for educational advantages makes the undertaking and all it involves a labor of love. Not only are they sent to school, but given religious instruction, and domestic and manual training which enables them to be very useful to their benefactors. The influence of the beautiful home life in the Hospitals and Mission Houses has a wonderful vitalizing power for good, stimulating the noblest impulses in the child. This was demonstrated recently, when one of the foreign children, a lad of only eleven, on being asked what he was going to be when he became a man, promptly replied, "A missionary to my people."

Sabbath Schools and Conquerors' Clubs for boys, and sewing circles for girls, have been

organized in connection with the work, and through them many a boy has been helped to a better life, and many a girl taught the beauty and value of a proficient womanhood. It costs the W. H. M. S. \$50 a year for each child in the Hospitals and Mission Houses, but there is no work more productive of results to the national life.

Another department of educational work receiving W. H. M. S. support, is that known as the Galician Class in Manitoba College, Winnipeg, where between twenty-five and thirty young men are fitting themselves to be teachers and preachers to their own people. Through the generosity of kindly donors, good second-hand clothing and suits are provided, thus enabling the eager and industrious student to eke out, for the benefit of himself and others, a superior education. \$1,000 per year is the Women's portion of this work. The total amount contributed for educational purposes in 1910 was \$2,650.

Medical Work

The necessity for, and the value of, *Medical work* as a helpful and elevating influence among the foreigners and other settlers in the isolated parts of our Dominion, became so evident to the Home Mission Committee (which has no fund for this purpose), that the Women's Home Missionary Society was called into existence to develop this phase of practical Christianity, Hospital

work thus being the foundation of the whole structure of the W. H. M. S.

Stone upon stone and brick upon brick, the building up of this work has been so carefully prosecuted, that after seven years we find five Hospitals and two Mission houses testifying to the strength, loyalty, devotion and sympathy of the Presbyterian women in Canada.

The names, date of erection, and location of Hospitals and Mission houses are as follows :—

St. Andrew's Hospital, Atlin, British Columbia, built by the Atlin Nurse Committee in 1899, and taken over by W. H. M. S., in 1903.

Teulon Hospital, Teulon, Manitoba, built by Rev. A. J. Hunter, M. D., superintendent, in 1903, and taken over by W. H. M. S., in January, 1904.

Anna Turnbull Hospital, Wakaw, Sask., built by Rev. Geo. Arthur, 1906; W. H. M. S. support beginning in May, 1907, with Rev. R. G. Scott, M. D., as superintendent.

Rolland M. Boswell Hospital, Vegreville, Alberta, built by W. H. M. S., and opened in October, 1906; superintendent, Rev. Geo. Arthur, M. D.

Sifton Mission House, Sifton, Manitoba, built by Board of Church and Manse Building Fund in 1902; W. H. M. S. support of medical side of the work, beginning in December, 1906; missionary, Rev. C. H. Munro.

Ethelbert Mission House, Ethelbert, Manitoba, erected under same management as Sifton; W. H. M. S. beginning support of medi-



TELEGRAPH CREEK HOSPITAL, B.C.

cal side of the work in November, 1907 ; missionary, Rev. C. H. Munro.

Telegraph Creek Hospital, Telegraph Creek, British Columbia, built by Government grant and formally opened September 15, 1910 ; W. H. M. S. supporting two nurses ; superintendent, Rev. Fred. Ingles, M. D.

At present twenty nurses are engaged in carrying on the work, all consecrated, self-denying, capable woman, having the true missionary

spirit and living close to their Master's side. As the remuneration is necessarily small (a fact much regretted), only nurses content with His smile of approval seek the work, as any one of the staff could command in private practice four times the salary she receives as a missionary nurse on the frontier. Considerable difficulty is experienced, however, in securing this type of nurse.

The Hospitals and Mission Houses minister to all kinds and conditions of people, no one in weakness or distress ever being turned away. During the long days and longer nights of suffering, the patients are brought into close touch with the medical missionary and nurses, and through their tender, loving care and Christian example, lifted to a higher plane of thought and given a glimpse into a phase of life hitherto all unknown to them. Pioneering is stripped of all romance, when, added to physical infirmity, financial disaster, loss of crops and cattle, and other misfortunes and hardships, life's greater tragedies appear. When sickness and death enter the pioneer's home and lay aside the bread-winner, the case is little short of hopeless, the family being practically derelicts in the community. They are far removed from charitable institutions, often no one knowing anything about the heartache, hunger and poverty, excepting a few neighbors. It is in just such cases, that the medical missionary, deaconess or nurse steps in, and fills up the gap that lies between despair and hope, by giving sympathetic

and practical assistance. Suitable clothing and necessary comforts are given, perhaps one of the children taken to the Hospital or Mission House and sent to school, and the whole family helped to help themselves. Every precaution, however, is taken against pauperizing them. Hundreds of cases occur in these outlying districts, that are never heard of until too late. It is only after long, hazardous drives over bog and stump, through forests and across lonely prairies, that the missionary bent on charitable exploration discovers such cases. Something is being done, but how vast the undone !

Many have been saved by timely discovery, where through ignorance, superstition, or fear, they had delayed sending for medical assistance, and the sick ones had been allowed to suffer day after day. It is gratifying to know that these prejudices are gradually disappearing, and that the missionary and his helpers are gaining the confidence and love of these diverse peoples, some having recently brought their sick eighty miles across the prairie to the Mission Hospital.

One day a poor foreign woman was brought into the Hospital delirious and emaciated from cold and hunger. When the nurse was feeding her, she kept reproaching herself for eating so much, when her children at home had so little. Another Galician woman, when dying, begged for dolls for her little girls, saying they would be so lonely when she was gone. How much alike the mother heart is, foreign or native born !

About two years ago, when one of our medical missionaries was driving through a foreign colony, he accidentally heard of a little girl between three and four years of age, who had been severely burned while playing around a mosquito smudge three months before. On entering the shack, he found the child lying huddled up in a sort of a hammock suspended from the ceiling and looking more like a hunted, emaciated animal, than a human being. As the burns were on the side and underarm, it caused her great pain to have them properly attended to, so they were allowed to heal as best they could without any kind of medical attention, causing a deplorable condition, the arm having grown to the side, as far as the elbow. Her removal to the Mission Hospital was suggested, but strongly opposed. A charge of criminal neglect was then laid against the father before a J. P. The father was arrested. During his absence the mother's consent was secured, and the little one tenderly taken over the prairie to the Hospital, where, after being operated on and given hygienic and scientific treatment, she is to-day a normal child, bright and lovable, the Hospital pet. The missionary, not wishing to alienate the child from her parents, and to avoid undesirable criticism in the colony, offered to send her back home, but she preferred the Hospital to her home, and is still there, acting as interpreter and leading a happy, useful life.

Tubercular cases are cared for in tents. The aged, incurable, penniless and friendless, have at

various times and for varied periods, received hospitality, shelter, protection and medical attention, and in some cases, when life's day of strife was ended, have been given a decent burial. Similar work is carried on among the miners in British Columbia, the same gospel message speaking through the same deeds of kindness to the lonely, sick, discouraged men of the camps. Nearly seven thousand patients were nursed and treated in the Hospitals and Mission houses last year, costing the W. H. M. S., \$13,768.

Benevolent Work

The *Benevolent work* deals with supplies, and plays a very important part in the policy of the W. H. M. S. Clothing for men, women and children, Hospital supplies and quilts, blankets, gifts for Christmas trees, and suitable useful outfits for needy missionaries and their families, are sent in bales every autumn. Sometimes the new settler finds that his baggage has gone astray, and is missing for months; sometimes prairie fires leave him destitute of clothing and bedding; and in either case, the mission bale supplies the wherewithal to tide him over. Libraries are supplied to Sunday Schools in needy districts, and magazines, books, papers, and helpful literature, to mining and lumber camps. The total amount raised for all purposes since organization is \$93,809.71.

These facts must speak for themselves. Although the people we are seeking to elevate are foreign born, they will be Canadian bred.

The problem is not how or when, but where are the reapers ?

The Women's Home Missionary Society feel honored and gratified at being permitted and enabled to assist in any way the great work facing the Christian church in Canada to-day.

" Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause
His fellowmen."

" We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

" For even Christ pleased not Himself."

