SPAM 4372
Kenneth L. Wills "B.A."
F5028
F607

Our Canadian Mosaic

Kate A. Foster

Issued by
The Dominion Council
Young Women's Christian Associations
12 Dundonald Street, Toronto 5, Canada

Our Canadian Mosaic

Kate A. Foster

Foreword by
JAMES H. COYNE, M.A., LL.D., F.R.S.C.
President Royal Society of Canada.

Issued by
The Dominion Council Y. W. C. A.,
12 Dundonald Street, Toronto, 5, Canada.

Copyrighted, Canada, 1926,
By the Dominion Council of the Young Women's
Christian Associations of Canada.

Printed in Canada

CONTENTS

		Page
	Foreword—*James H. Coyne*	5
	Introduction	7
SECTION	I—Immigration and Statistics	9
SECTION	II—At Our Gates	21
SECTION	III—A Near View of Our New Canadians	29
SECTION	IV—Our Provinces—Of Interest to New Comers	59
SECTION	V—Educational Agencies	79
SECTION	VI—What Religious Bodies Are Doing	89
SECTION	VII—National Organizations Touching the Foreign-Born.	101
SECTION	VIII—What We Owe the Foreign-Born, and Their Most Urgent Needs	125
SECTION	IX—Special Phases of the Problem	131
SECTION	X—The Changing World	137
SECTION	XI—Our Canadian Mosaic	141
	General Selected Bibliography for Further Reference	144
	A Short Reading List	145
	Appendix — Statistics and notes on Countries of Origin; Numbers and Where Located in Canada	147

Is that Calvary and Golgotha
Becoming a building of Pity and Compassion? Lo!
The stones are Pity, and the bricks well-wrought Affections
Enamelled with Love and Kindness; and the tiles, engraven gold,
Labour of merciful hands; the beams and rafters are Forgiveness;
The mortar and cement of the work, tears of Honesty, the nails
And the screws and iron braces are well-wrought Blandishments
And well-contrived words, firm-fixing, never-forgotten,
Always comforting the remembrance; the floors Humility,
The ceilings Devotion, the hearths Thanksgiving.

. . . . . .

Go on, Builders in hope!

From William Blake's "Jerusalem."

Foreword

AMONG practical questions confronting Canada to-day, there is none more pressing than that of immigration. Its importance can hardly be overestimated. In the western plains, vast stretches of virgin soil still remain unbroken by the plough. Rich timbered clay-belts are useless for nation-building until cleared by the settler's axe. Boundless beyond our dreams is the untapped national wealth in minerals, fisheries, water power. To develop her latent natural resources Canada needs, and will long continue to need, additional population. To the urban family the dearth of domestic help has become a serious problem. For relief she is obliged to seek outside her own borders.

She has not far to seek. At her gates, desiring admission, are nationals of various races, colours, creeds, traditions, moral standards, manners and customs. Shall we admit them indiscriminately? Shall the bars be thrown down to unrestricted immigration? Is there such a thing as a national standard to be maintained? We are trustees, not merely for the Canada of to-day but for our posterity, and the greater Canada that is to be. We guard our homes and farms, our shops and factories from unwelcome intrusion.

The nation defends itself against armed invasion. Is there a possible national peril from peaceful invasion by immigrants with lower standards and ideals? How then shall we guard the frontiers?

In the present aspect of the question there seems to be a pretty general consensus of opinion, that only the readily assimilable races should be admitted. This would practically limit admission to the Anglo-Saxon, Teutonic, Scandinavian, and more northern Celtic races.

Canadian interest in the problem has recently acquired significant support from the Imperial interest. The arrangements carried out during the present year through the co-operation of the British and Canadian governments with the great transportation companies mark a new epoch in the history of immigration. Henceforth the stream of British

emigration of high quality bids fair to be more and more largely directed to Canada. There remains for solution the question of the foreign immigrant.

The present volume, timely in its appearance, is of special importance in its application to the whole problem of immigration. It is a work of research by a competent and devoted student. Mrs. Percival Foster has given much intensive study to her task, travelled much through Canada, and even in the Pacific Islands, conversed with newly established immigrants from many nations in their Canadian homes, studied their various points of view, pored over dry statistics, government publications and reports of many organizations, and collated, analysed and classified facts without number, so that the reader has the entire subject seemingly within easy grasp. Work so patriotic and so important calls for careful consideration and study on the part of the Canadian people. For the future welfare of the Dominion is bound up with the question.

And not only in Canada is Mrs. Foster's "Survey" likely to prove useful, but wherever in any land people's minds turn to the question of disposal of surplus population, and the attitude of other countries to their admission and assimilation.

James H. Coyne, M.A., LL.D., F.R.S.C.,

President of the Royal Society of Canada.

THE purpose of this study book is twofold; to make available in easily accessible form accurate information in regard to those who come from other lands to establish new homes for themselves in Canada, and to stimulate interest in a problem of prime importance to our national life. The preparation of this little volume has given the compiler joy and satisfaction and if some of this genuine concern for the newcomers has found its way into these pages it may help others to a better understanding and a more sympathetic appreciation of our Fellow-Canadians.

When so many have contributed, it is impossible to make acknowledgment to all who have given us assistance with this study, but specific acknowledgment should be made to the following: a friend of the Association without whose generosity this Survey would have been impossible; the Federal Government, in particular to the Dominion Statistician and the Department of Immigration and Colonization for statistical data; to the Provincial Governments, especially the Departments of Agriculture, Education and Labour; to the Universities in the Western Provinces; to the various branches of the Church including Missionary Hospitals and Mission Homes; to the National Organizations for information in regard to their contact with the Foreign-Born; to the Canadian National and Canadian Pacific Railways; to hosts of New Canadians in different parts of the country who have freely given their impressions of Canada to the writer during the course of a several months' tour across the Dominion made possible by the generous gift of an interested friend of the Association; to Dr. James Coyne, President of the Royal Society of Canada, who has followed the progress of the Survey and written the Foreword, and, lastly to the Foreign-Born Survey Committee of the Dominion Council of the Y. W. C. A. without whose inspiration and sympathetic counsel this work could not have been done.

Needless to say, widely divergent opinions are held as to the wisest solution of many of the questions arising from the transplanting of peoples and their adjustment into their new life. The views presented in this study are those of the writer.

If **"Our Canadian Mosaic,"** in spite of its inadequacies and deficiencies, succeeds in arousing interest in this national problem there is hope that it may fulfil its purpose of creating and promoting more friendly relations between all peoples within our borders.

KATE A. FOSTER.

Toronto 1926.

He shall have dominion also from sea to sea and from the river unto the ends of the earth.

Psalm 72: 8

And David said . . . . And the house that is to be builded for the Lord must be exceedingly magnifical of fame and of glory throughout all countries; I will, therefore, now make preparation for it. So David prepared abundantly before his death . . . . the gold for things to be made of gold and the silver for things of silver and the brass for things of brass, the iron for things of iron and wood for things of wood, onyx stones and stones to be set, glistering stones and of divers colours, and all manner of precious stones and marble stones in abundance . . . . . .

Then David gave to Solomon his son the pattern.

1 *Chronicles* 22 : 5
29 : 2
28 : 11

I

Immigration and Statistics

THERE has been in all history no such migration of peoples as that which has taken place between Continental Europe and the New World during the past century. According to Dr. R. E. Park, sociologist of the University of Chicago: "Migration to America has inflamed the imagination of the European and the Asiatic peasant as has no other great adventure of the centuries." But the movements of population in bringing about new contacts of races have created new problems and it is with some of these problems—some of the consequences of migration—that this study is concerned.

The problem of the Foreign-Born in Canada is inextricably bound up with that of immigration which is, perhaps, the most vital question confronting Canada today. In fact, the history of the Dominion is largely a story of immigration; and in a wise, strong Immigration Policy lies her best hope of growth, development and prosperity.

One point should be borne in mind from the outset: Canada's basic population is not homogeneous. It comprises the British and the French, whose ancestors came out from France over three hundred years ago. Here living side by side are two distinct races with a different language, history and religion—two races, moreover, between whom in the Old World strong antagonism existed for centuries. This has forced Canada to proceed with the utmost caution in the task of building her national structure.

Space forbids a lengthy consideration of immigration in its various aspects—legal, economic, cultural and religious—even though each of these has direct bearing upon the problem, but perhaps it would be well to state at the outset what has been in the main Canada's policy in her endeavour to increase her population by means of immigration.

IMMIGRATION POLICY

Briefly, Canada has from the first sought to obtain settlers on the land, preferably from among one or other of the basic races. Since the French are not to any great extent an emigrating people this means in practice that preference has been given to those of Anglo-Saxon stock—and this because a common language, tradition, law, literature and common social standards make their assimilation easy.

The 19th century saw the big immigration of English-speaking peoples, mainly from Great Britain and the United States; and the story of these hardy pioneers hewing down virgin forests and heroically setting to work to establish homes in the wilderness is of extraordinary interest to those who love to delve into the early history of the country.

A glance at the following table will be of interest, since it shows of what races and nationalities our population consists.

POPULATION OF CANADA BY ORIGINS, CENSUS OF 1921

Population, Total		8,788,483
British (1),		
English (1)	2,545,496	4,868,903
Irish (1)	1,107,817	
Scotch (1)	1,173,637	
Others (1)	41,953	
French (1)		2,452,751
Austrian		107,671
Belgian		20,234
Chinese		39,587
Czecho (Bohemian and Moravian)		8,840
Danish (1)		21,124
Dutch		117,506
Finnish		21,494
German		294,636
Greek		5,740
Hebrew		126,196
Hungarian		13,181
Icelandic		15,876
Indian		110,814
Italian		66,769
Japanese		15,868
Negro		18,291
Norwegian		68,856
Polish		53,403
Roumanian		13,470
Russian		100,064
Serbo-Croatian,		3,906
Albanian	43	
Croatian	20	
Dalmatian	..	
Herzegovinian	..	
Jugo-Slavic	3,624	
Montenegrin	5	
Serbian	193	
Slovenian	21	
Swedish		61,503
Swiss		12,837
Syrian		8,282
Ukrainian,		106,721
Bukowinian	1,616	
Galician	24,456	
Ruthenian	16,861	
Ukrainian	63,788	
Unspecified		21,249
Various,		12,711
Algerian	3	
Arabian	98	
Argentinian	1	
Armenian	655	
Brazilian	9	
Bulgarian	1,765	
Chilian	34	
Egyptian	29	
Eskimo	3,269	
Hawaiian	22	
Haytian	1	
Hindu	1,016	
Jamaican	8	
Korean	4	
Laplander	8	
Lettish	381	
Lithuanian	1,970	
Malayan	1	
Maltese	279	
Maori	3	
Mexican	70	
Persian	80	
Peruvian	5	
Philippine	2	
Portuguese	467	
Spanish	2,208	
Turks	313	

(1) Total for Canada include personnel of Royal Canadian Navy.

Table 24. Page 356, Census, 1921.

ERRATUM

These paragraphs should follow copy on page 9 of "Our Canadian Mosaic"—

During the last two decades of the past century and up until the Great War there was a great influx into Canada of non-English speaking immigrants from Northern Europe, the greatest migration taking place in 1913. The Nordic races—Germans, Dutch, Norwegians, Swedes, Danes and other Scandinavians—were favoured because they are ethnologically more nearly related to the British stock and it was felt that the next generation would probably see such absorbed into the life of the nation. This hope has been realized for no settlers have contributed more to Canada's national development.

In recent years, there has been a general shifting in the type of immigrants entering the country. Instead of Northern Europeans, ever-increasing numbers of settlers from South Eastern Europe are being admitted. These are chiefly of Slavic origin—Ukrainians, Bukovinians, Poles, Galicians, Jugo-Slavs, etc.—and are less readily assimilated. The fact that great numbers have settled in colonies or solid "blocks" in the Prairie Provinces and Ontario and in the congested sections of the cities has greatly intensified the problem of Canadianization.

fitness of prospective settlers and at all times to the Dominion's power of absorption. We can surely learn this lesson from our great neighbor to the South for there is such a thing as a country being swamped by unemployable and undesirable immigrants. Thus Limited Selective Immigration is Canada's great need to-day. Prospective immigrants should be selected preferably from British stock or from among the more readily assimilable peoples of Europe and a thorough examination and proper tests should be made of applicants before they leave their own country. This applies equally to women and juvenile immigrants as well as to men.

During the present year (1926) there has been a large increase in Immigration over the previous year. Official figures made public by the Department of Immigration show an increase of 68 per cent. in the first seven months of the year: the total immigration for the first seven months of 1926 being 86,480 compared with 51,400 for the same period in 1925.

CENSUS TAKING AN ANCIENT INSTITUTION

It is worthy of remark that the credit of being among the very first to take a census as it is known in modern times belongs to Canada. The year was 1666, the census that of the colony of New France. Earlier records of settlement at Port Royal (1605) and Quebec (1608) are extant; but

*See p. 31 Handbook of Canada prepared for the British Association for the Advancement of Science, 1924.

[illegible]		8,282
Ukrainian,		
Bukowinian	1,616	106,721
Galician	24,456	
Ruthenian	16,861	
Ukrainian	63,788	
Unspecified		21,249
Various,		
Algerian	3	12,711
Arabian	98	
Argentinian	1	
Armenian	655	
Brazilian	9	
Bulgarian	1,765	
Chilian	34	
Egyptian	29	
Eskimo	3,269	
Hawaiian	22	
Haytian	1	
Hindu	1,016	
Jamaican	8	
Korean	4	
Laplander	8	
Lettish	381	
Lithuanian	1,970	
Malayan	1	
Maltese	279	
Maori	3	
Mexican	70	
Persian	80	
Peruvian	5	
Philippine	2	
Portuguese	467	
Spanish	2,208	
Turks	313	

(1) Total for Canada include personnel of Royal Canadian Navy.

Table 24. Page 356, Census, 1921.

SLACKENING IN IMMIGRATION

The slackening up of Immigration into Canada since the Great War can be explained in many ways but the following are some of the causes that contributed to the result.

1. The demobilization of the Canadian Forces coincident with the suspension of all war activities brought about a surplus of labour in labour markets which made it impracticable for Canada to extend inducements to the vast number of laborers available at that time as immigrants. The welfare of the country seemed to demand that only those should be admitted who were in a position to assist in developing its natural resources, chief among which is its fertile agricultural land. Farmers and farm laborers thus became more than ever the settlers that Canada coveted.

2. The high cost of ocean and land transportation and the balance of exchange against the capital of British and European immigrants.

3. The impoverished condition of many European countries from which we formerly got our immigrants.

4. In early days gifts of land attracted hosts of settlers into the country and while great areas are still available as free homesteads these lands are now located for the most part at considerable distances from the railways which of course render them less attractive to the newcomers.*

While Canada's great need, as the Bishop of London has said, is population and still more population to develop her natural resources, it is nevertheless true that Canada should consider **quality rather than numbers**; that she should have due regard to the physical, industrial and financial fitness of prospective settlers and at all times to the Dominion's power of absorption. We can surely learn this lesson from our great neighbor to the South for there is such a thing as a country being **swamped** by unemployable and undesirable immigrants. Thus Limited Selective Immigration is Canada's great need to-day. Prospective immigrants should be selected preferably from British stock or from among the more readily assimilable peoples of Europe and a thorough examination and proper tests should be made of applicants before they leave their own country. This applies equally to women and juvenile immigrants as well as to men.

During the present year (1926) there has been a large increase in Immigration over the previous year. Official figures made public by the Department of Immigration show an increase of 68 per cent. in the first seven months of the year: the total immigration for the first seven months of 1926 being 86,480 compared with 51,400 for the same period in 1925.

CENSUS TAKING AN ANCIENT INSTITUTION

It is worthy of remark that the credit of being among the very first to take a census as it is known in modern times belongs to Canada. The year was 1666, the census that of the colony of New France. Earlier records of settlement at Port Royal (1605) and Quebec (1608) are extant; but

*See p. 31 Handbook of Canada prepared for the British Association for the Advancement of Science, 1924.

IMMIGRATION FROM THE UNITED STATES

During the fourteen years ending March 31st, 1925, the following States gave 10,000 or more settlers each to Canada.

Michigan	87,107
Minnesota	86,922
Massachusetts	77,750
Washington	75,466
New York	74,067
North Dakota	51,402
Illinois	32,062
Maine	29,763
Montana	28,690
New Hampshire	20,452
Iowa	20,382
Wisconsin	19,787
Ohio	18,131
Pennsylvania	17,935
Oregon	16,258
South Dakota	15,194
Idaho	13,768
California	12,727
Vermont	11,344
Nebraska	10,833
Rhode Island	10,563

During the period 1912-25 the Wealth, Cash and Effects brought into Canada by settlers from the United States amounted to $163,470,553.02.—Immigration and Colonization Report 1925.

SUMMARY FOR THE FISCAL YEAR IMMIGRATION 1925-1926

(From March 31st to March 31st.)

Months	Ocean Ports		United States
	Immigrants	Returned Canadians	
April	8,935	2,887	2,049
May	11,581	3,379	1,757
June	6,626	2,707	1,501
July	6,592	3,094	1,567
August	7,281	5,910	2,531
September	4,872	5,224	1,794
October	6,199	3,620	1,504
November	4,087	2,281	1,236
December	2,954	1,134	1,049
January	1,515	989	809
February	3,340	2,134	1,056
March	13,304	3,875	1,925

Figures Supplied by R. H. Coats,
Dominion Statistician

the census of 1666 was a systematic "nominal" enumeration of the people taken on the de jure principle of a fixed date, showing age, sex, occupation, and conjugal and family conditions. The results are to be read in a document of 154 pages in the archives of Paris, of which a transcript is in Ottawa. Altogether this census recorded 3,215 souls.

When it is recalled that in Europe the first censuses, notably those of Prussia (1719) and Sweden (1748) date only from the eighteenth century (in France and England the first censuses date only from 1801) whilst in the United States no census was taken before 1790, the achievement of the primitive St. Lawrence colony in instituting what is to-day one of the principal instruments of government in every civilized community may call for more than passing appreciation. The census, under the modern system, constitutes nothing less than a great periodical stocktaking of the people and their affairs, designed to show from the widest possible angle the stage that has been reached in the general progress of the nation. (Census 1921, Page X.)

POINTS TO NOTE

In the census of 1921 all persons born outside of the Empire are classified as Foreign-Born. Of the 890,282 persons of foreign birth enumerated in the last census, 459,328 or 51.6 per cent were born in European countries, 53,636 or 6 per cent in Asia, 374,024 or nearly 42 per cent were born in the United States. Of the total immigrant population resident in Canada 45.52 per cent. were of alien origin in 1921 as compared with 39.81 per cent in 1901.

In the 1921 census 483,615 persons or 54.32 per cent of the total foreign born were living in rural localities and 406,667 or 45.68 per cent in urban centres.

Immigrants from Norway, Sweden, Denmark and Galicia are found more largely in rural communities than in urban ones. On the other hand only a small population of persons born in Greece (10.57 per cent.) in Italy (24.19 per cent) or in Poland, exclusive of Galicia (32.70 per cent) are found outside of cities or towns.

The great majority of Asiatics resident in Canada are dwellers in cities and towns, the only exception being the Japanese immigrants, of whom 61.84 per cent reside in communities outside of cities and towns. The greater number, however, of Japanese so classified are engaged in truck gardening in suburban centres and in fishing on the Pacific Coast.—Census 1921.

GROWTH IN IMMIGRATION

From 1901-1924 no less than 1,566,000 persons arrived in the Prairie Provinces; 421,028 stated their destination as British Columbia or the Yukon; 1,106,220 came to Ontario; 597,937 to the Province of Quebec and 181,279 settled in the Maritime Provinces. In 1913 the tide of immigration into Canada reached its highest peak when 402,432 people entered the country.

CAREFUL SELECTION IS THE KEYNOTE

An occupational test is applied to immigrants from most countries the present regulations providing for the admission of:

1. A bona fide agriculturist entering Canada to farm and having sufficient means to begin farming in Canada.

2. A bona fide farm labourer entering Canada to follow that occupation and having reasonable assurance of employment.

3. A female domestic servant entering Canada to follow that occupation and having reasonable assurance of employment.

4. The wife or child under 18 years of age of a person legally admitted to and resident in Canada who is in a position to receive and care for his dependents.

5. Any United States citizen entering Canada from the United States who has sufficient means to maintain himself until employment is secured.

6. Any British subject entering Canada directly or indirectly from Great Britain or Ireland, Newfoundland, the United States of America, New Zealand, Australia or the Union of South Africa who has sufficient means to maintain himself until employment is secured.

Provided further that the immigrant otherwise complies with the provisions of the Immigration Act, monetary, health, etc.

(These provisions do not apply to immigrants of any Asiatic race).

Under an arrangement with the British Government passage assistance is provided for agricultural families, agricultural workers, and house-workers and also juvenile immigrants migrated through the various philanthropic agencies.

SCHEME FOR SETTLING BRITISH FAMILIES IN CANADA

An agreement has been entered into between His Majesty's Government and the Government of the Dominion of Canada to advance under the Empire Settlement Act sufficient funds for the settlement of 3,000 British families on improved lands in Canada. Loans for the purchase of live stock and equipment not to exceed £300 per family will be made at the discretion of the Dominion Government and as the progress of the settler warrants. This plan will probably meet with general approval, for as Dr. Geo. Creelman in a recent article in Willison's Monthly points out:—

"Any Colonization scheme which may be propounded and which does not make provision for financing of new settlers to a start will be barren of results so far as land settlement is concerned." And Norman S. Rankin of the C. P. R. states that "worked out from reliable Government statistics each family of five is worth in supplies, clothing, groceries, building materials, etc. $1500.00 a year to the community in which they settle."

"The Empire Settlement Scheme, as far as houseworkers are concerned, appears to be working out well. During the fiscal year (1924-

25) transportation warrants were issued to 1,667 houseworkers. Of this number 1,153 were under the special direction of the Dominion Government, 245 were Ontario Government and 246 were Salvation Army."

—Immigration and Colonization Report 1925.

According to the Canadian Churchman (Sept. 9th, 1926) statistics of Church of England families who have come to Canada under the British Family Settlement Scheme number 656 families and 3,330 souls.

Canada Renews for Two Years Assisted Passage Agreement.

On November 19th, 1926, Hon. Robert Forke, Minister of Immigration, announced that the migration of farmers, farm laborers and domestics from the British Isles is to be fostered and the rate is further reduced from £3 to £2.

Nearly 20,000 people took advantage of the assisted passage rates to Canada from the United Kingdom last year. These included family units, farm laborers and domestics. Of the 3,000 families planned for settlement in Canada, some 1,200 came out this year (1926) and the selection of next year's quota is now going on.

THE SOCIETY FOR THE OVERSEAS SETTLEMENT OF BRITISH WOMEN

Caxton House (West Block) Tothill St., Westminster, London, S.W.I.

This Society acts as the agent of the Imperial Government in matters affecting the settlement of women. The Society is built upon the foundations so well laid many years ago by Mrs. Joyce and others of the British Women's Emigration Association. The Colonial Intelligence League also is now a part of this united Society. The work to-day is of a two-fold kind. In Great Britain, it is to make known the kind of life and facilities Canada and the other Dominions offer to women and girls and to assist women who decide to go to the colonies with information, friendliness, care on the journey and in certain cases, with loans for the passage money. In the Dominions its aim is to co-operate with voluntary societies and individuals as well as with the several Federal governments so that women settlers are given the employment for which they are best fitted; are enabled to join their husbands and families and are given advice and a friendly welcome by the residents overseas.

The Society sends full particulars in advance of all women travelling to Canada under its auspices. Thus Miss Burnham, the Supervisor, Women's Division of the Department of Immigration in Ottawa is, with her assistants, able to welcome the newcomers individually, to arrange for their journey overland, and to keep a record of their several addresses. The society is in constant correspondence with Miss Burnham, whose efficient and sympathetic help in verifying addresses, tracing women settlers and in countless ways, is of the greatest value to the friends and relatives in Great Britain.

See Dame Talbot's article in "Echoes," October, 1925.

UNACCOMPANIED WOMEN ARRIVING AT ATLANTIC PORTS

The following statement of household workers admitted to Canada during the fiscal year ended March 31st, 1925 at Atlantic ports, is of interest. *

English	3,222
Irish	1,399
Scotch	2,963
Welsh	105
Total from British Isles	7,689
Newfoundland	203
Other British women	27
U. S. A. citizens	2
Armenian	115
Austrian	6
Belgian	70
Bulgarian	5
Chilian	2
Czecho-Slovak	52
Dutch	61
Esthonian	7
Finnish	703
French	30
German	266
Greek	64
Hebrew	
N. E. S.	105
Polish	168
Russian	373
Hungarian	58
Italian	217
Jugo-Slav	60
Latvian	7
Lithuanian	43
Luxemburg	1
Persian	1
Polish	776
Portuguese	1
Roumanian	163
Scandinavian—	
Russian	152
Danish	114
Icelandic	.4
Norwegian	163
Swedish	160
Spanish	1
Swiss	69
Syrian	34
Turkish	12
Ukrainian	3
Others	24
	4,322
Total	12,011

*Report of Department of Immigration and Colonization 1925

JUVENILE IMMIGRATION

In the latest yearly report of the Supervisor of Juvenile Immigration (1925) a statistical history of the growth of the movement shows that since the work began in 1886 (with the establishment of the Marchmont Home in Belleville, Ont.) up to March 31st, 1925, there were 82,026 children sent out to Canada, by British philanthropic agencies with Canadian distributing headquarters. The following table shows a great disparity between the total immigration in 1924-25 and the applications for these children during the same period.

Society or Agency	Number of Children	Applications Received
Barnardo	268	6,676
Macpherson-Birt	161	979
Catholic Emigration Association	203	2,717
National Children's Home and Orphanage	32	472
Mr. J. W. C. Fegan	53	380
Church of England	119	208
Quarrier	61	197
Salvation Army	634	1,552
Sir J. T. Middlemore	47	128
Dr. Cossar	128	150
Dakeyne Farm (Capt. Oliver Hind)	13	30
Armenians	40	
British Immigration Aid and Colonization Association	23	470
Unaccompanied	214	
Children's Aid Society of London, England	4	12
	2,000	13,971

Of these 2,000 children who came into the country 1,531 were boys and 469 were girls. The boys are placed almost exclusively on farms and the great majority of them remain in agricultural pursuits. The girls are placed in domestic service in both rural and urban homes. According to the above report the success of Juvenile Immigration into Canada is due to "(1) The selection of boys and girls for Canada (2) Placement and (3) Supervision and Aftercare." A direct responsibility for the proper care and supervision of the children devolves upon the organizations by which they are brought out and these organizations "are required to keep in touch with their wards by a regular systematic visitation." The following extract from the Report of the British Overseas Settlement Delegation in Canada 1924 would indicate that the system of inspection is satisfactory. "We found that inspection and supervision both by the societies and by the Dominion Government were carefully carried out. We are glad to note that in both cases the staff included women. From our own personal observations and the manner in which the children themselves and those with whom they are placed spoke of the inspectors we gained a favorable impression of the personnel of the inspectorate, and of their work."

Records indicate that few children are found in undesirable homes and situations and many employers speak with pride of their boy or girl. Children of school age must attend school and in placing these children in foster homes this is kept in mind.

With the exception of Dakeyne Farm at Falmouth, Nova Scotia; Dr. Cossar's at Lower Gagetown, New Brunswick, and a branch of Dr. Barnardo's Homes in Winnipeg, Man. all the Homes are in Ontario or Quebec.

From time to time criticism in regard to Juvenile Immigration has been made by Social Workers in Canada who feel that the present system is not entirely satisfactory. For full information re investigations made by the Social Service Council of Canada see "Canada's Child Immigrants" published by the Social Service Council of Canada, January 1925, which includes a Reprint of The Report of the Overseas Settlement Delegation to Canada 1924 as well as the 1924-1925 Report of the Immigration and Colonization Committee of the S. S. C. C.

LUTHERAN IMMIGRATION BOARD

According to the 1924-25 Report of the Immigration and Colonization Department: "Three hundred and ninety-three aliens proceeded under the auspices of the Lutheran Immigration Board. The aliens were Lutherans of German, Russian, Polish and Austrian origin and had been employed at agricultural work for several years in the refugee camps in Germany. The examining officer reported that these settlers were of a desirable type. Arrangements have been made for a continuation of this movement.

ASSOCIATION OF GERMAN-CANADIAN CATHOLICS

A similar movement to the one above was developed under the auspices of this Association and in the year 1924-25 one hundred and forty-four went forward. These aliens were described as a good type of settler. This colonization effort is also being continued.

ORIENTAL IMMIGRATION

Canada has never sought colonists from Asia. Following out her policy of encouraging people of a readily assimilable type, Canada felt that any great influx of Asiatics would tend to endanger the type of civilization that Canadians feel is best adapted to their needs.

Japanese Immigration has been regulated under a Gentleman's Agreement whereby the entrance of Japanese into Canada is kept within limits agreed upon by the two Governments and regulated by Japan. In a word, it is now limited to 150 annually.

THE CHINESE IMMIGRATION ACT OF 1923

The Chinese Immigration Act of 1923 (13-14 Geo V. c 38) restricts the entry to or landing in Canada of persons of Chinese origin or descent, irrespective of allegiance or citizenship, other than Government representatives, Chinese children born in Canada, merchants, (defined by what regulations the Minister of Immigration and Colonization may prescribe) and students—the last two classes to possess passports issued by the Government of China and endorsed by a Canadian Immigration officer. As a result no Chinese were admitted to the country as immigrants in the fiscal year ended 1925.

—The Canada Year Book, 1925.

See also under British Columbia.

HEBRIDEANS

In the past two years the C. P. R. has transplanted hundreds of crofters and their families to Western Canada where they were settled through the operations of the Soldier Settlement Board.

This movement from the Hebrides, begun in 1922 under a scheme of Farm Training instituted by Father R. A. McDonnel and Bishop Fallon, will, it is expected, result in the transportation in a few years of the greater part of the inhabitants of the Islands.

A delegation in 1924 went back satisfied with the success of the experiment. So far Ontario and Alberta are the two Provinces to benefit but the climatic suitability of the Maritime Provinces and the arrangements made in British Columbia will no doubt bring immigration from the Hebrides to these parts of Canada and be of benefit to both the newcomer and the country of adoption.

SOME INTERESTING FACTS

In a recent compilation made by R. H. Coats, Canadian Government Statistician, the population of Canada is estimated at 9,364,200. In 1901 it was but 5,371,000. Thus, the gain in twenty-five years has been seventy-five per cent. Other interesting facts given in the compilation are: "The number of Canadian homes is 2,001,512, of which sixty-two per cent. are owned and thirty-eight per cent. rented; the average Canadian family is 4.62; the proportion of men to women is exceedingly high—103 to 100. One may remark of the low amount of crime (2.77 indictable offences per 1,000 population in 1924). On education, Canada spends more than $120,000,000 yearly. Next to population among national assets stand natural resources. The basic fact about Canada is that she is half a continent and still a 'new' country. In agriculture, the total arable area is at least 300,000,000 acres, of which less than one-half is occupied and less than one-quarter 'improved.' Though in population Canada ranks only twenty-fifth among the countries of the world, in import and export trade she ranks sixth. In exports, on a per capita basis, she stands second. Nearly half of the trade of Canada is with the United States."

—The New Outlook, June 1926.

NATURAL INCREASE

According to the Canada Year Book 1925, "the province of Quebec has perhaps the highest rate of natural increase per 1000 population of any civilized country; 23.4 in 1921; 21.8 in 1922 and 18.6 in 1923. This keeps the average for Canada (exclusive of the Territories) up to 17.8 in 1921; 16.5 in 1922 and 14.7 in 1923 while the remaining eight provinces, constituting what is known as the registration area, show as their rate of natural increase 15.8 for 1921; 14.5 in 1922; 13.1 for 1923 and 13.4 for 1924. (See Table below for 1925 figures of Living Births in the Registration Area).

Canada compares very favorably in her average rate of natural increase with England, Wales, Scotland, New Zealand and other British coun-

tries. The present natural increase of the population of Canada is in the neighbourhood of 135,000 per annum, about one third of which is due to Quebec.

Another point worthy of notice is that "in the registration area as a whole foreign-born married women have proportionately more children that Canadian-born and these (Canadians) considerably more children than British-born. The ratio of illegitimate to total births is, generally speaking, low in Canada as compared with other countries.

VITAL STATISTICS
1925

PROVINCES	LIVING BIRTHS	BIRTH RATES PER 1000 POPULATION
Prince Edward Island	1,672	24.3
Nova Scotia	11,400	24.9
New Brunswick	10,929	30.2
Ontario	70,067	25.3
Manitoba	14,866	30.3
Saskatchewan	20,488	29.7
Alberta	14,924	28.1
British Columbia	10,163	20.3
Total	54,509	26.4

NOTE:—These figures are quoted from the preliminary report on Vital Statistics for the year 1925 as issued by the Dominion Bureau of Statistics on data obtained under agreement with the Registration Department of the above Provinces. No figures for Quebec appear in this report as that Province only entered into this arrangement as from January 1, 1926 and was not therefore included in the registration area.

II

At Our Gates

FEW people can witness the docking of a great ocean liner with its human cargo from Continental Europe without being stirred by the expectancy, not unmixed with anxiety, written large on the faces of the immigrants as they first put foot on Canadian soil. What lies ahead of them? They have cut away their Old World ties, what awaits them in the New World? It is the one big, hazardous enterprise of their lives! They have staked their all on its success. The future is a closed book. They have lived out the prologue; the uprooting and voyage have been the preface; and now the page is turned and a brand new chapter begins. Canada at last!—the land of boundless possibilities—the land where things that can't happen DO!

MOTIVES FOR EMIGRATION

"Why Europe Leaves Home" is the suggestive title of an unusually interesting book by Kenneth Roberts and before one has gone very far into its pages the reasons for the great shifting of peoples from many parts of continental Europe to the New World become glaringly apparent:

> "The farther East one goes in Europe the greater the poverty and wretchedness of the people. . . . There are millions of people in Central Europe who have been unable to buy clothes for years and who will be unable to buy them for years to come. In Bosnia, Herzegovina, Galicia and in the Balkan States in general fifty per cent of the people suffer for want of food in winter. They naturally seek a better country where the struggle for subsistence is not so hard and the fruits of one's toil are more secure. Some few however are moved by as lofty motives as ever moved those of the Old Immigration. It is the lot of 90 per cent of the Slavic races to be oppressed or to think they are oppressed; and their natural state is one of indifference or hostility to law."

And then again enumerating the different peoples and nationalities that constitute the population of what used to be Austria-Hungary, Kenneth Roberts thus graphically describes that jerrybuilt Empire:

> "These people (Slovenes, Rusins, Dalmatians, Serbians, Jews, Hungarians, and hosts of others) differ widely from each other in their traditions, their histories, their religions, their language, their culture, their customs. They had only a few things in common; not one of the differing peoples of old Austria-Hungary was ever satisfied with its Government; each nation had a bitter, passionate and unwavering

hatred for at least one adjoining nationality; and all of them wanted to go to America! In these things they were alike."

"The masses of peoples of the Slavic countries have never been above economic want. To the peasant, bread, potatoes and cabbage to eat and an occasional pull at the vodka bottle means comfort; while to have feather beds, a crowing cock in the barnyard, and a pig-killing once a year is the realization of his wildest dreams!"

—The Immigrant Tide, Its Ebb and Flow. Professor Steiner.

Sifting down the reasons given by some hundred individuals of many nationalities as to why they decided to emigrate we find that the chief motives may be briefly summarized thus:

1. Oppression in the homeland e.g. with the Poles, Ruthenians and other Slavic peoples.
2. Opportunities for education and general advancement for the children in the New World.
3. Desire for a home on a land that is reasonably fertile and productive. This is one of the chief reasons for Finnish and Icelandic emigration.
4. Impossibility of obtaining free title to any land at home.
5. Desire for religious freedom, as for example with the Mennonites and the Doukhobors.
6. To escape military service.
7. Dissatisfaction with social, political or economic conditions at home.
8. Over-population in homeland e.g. the Japanese.
9. Burden of taxation, as in the case of the Italians since the Great War.
10. Letters from friends on this continent who have prospered. Practically whole villages from Serbia have by this means been induced to emigrate.
11. Tales of wealth easily gained making return to land of one's birth possible.
12. The cinema graphically depicting the luxury and prosperity of the people in that Magic Land—America!

THE GOVERNMENT'S PART

A—Excerpts from 1925 Report of the Supervisor of the Women's Branch, Miss M. V. Burnham

The Women's Branch of the Department of Immigration and Colonization was formed in 1919 in order that women and children migrating to Canada might receive the necessary advice, care and protection. The following briefly indicates the work done for unaccompanied women before they sail, during the voyage and after landing in Canada.

In Great Britain

Canadian women officers are employed on the staff at the principal Emigration offices in Great Britain, Northern Ireland and the Irish Free State to interview such women as require help and advice prior to sailing. These officers have a thorough knowledge of Canada and conditions of employment for women and are qualified to give information and advice to intending women settlers. All unaccompanied women from these countries who are coming to settle in Canada and are not joining husbands, are required to have a sailing permit, must be interviewed by a Canadian Emigration officer and are asked to submit evidence that settlement arrangements in Canada are satisfactory.

The women officers attend all embarkations at Glasgow, Liverpool, Southampton and Belfast and confer with the steamship conductresses regarding women who may need special attention on the voyage. In order to attract the right type of houseworker to Canada, the women officers lecture in various centres on Opportunities for Women Workers.

In Canada

At Quebec, Halifax, and St. John, a woman officer meets every ship and receives from the Ship's Conductresses the list of unaccompanied woman on board. The Government conductresses sent out in charge of trains are under the direction of the woman officer, who makes arrangements with the railroad officials for the accommodation of special parties of women on the trains. The women officers at the ports also co-operate with the representatives of the various organizations which are on duty in the Immigration Building.

Government Conductresses.

Thousands of women and children have been given assistance and their first journey in this new country made less wearisome by the work of the conductresses on the trains. The conductresses report to the Supervisor in Ottawa after each trip, showing the number of women and children conducted, medical attention given, conditions on the train and names of any special families or young women who are likely to need help. This report includes both Foreign and British girls. This service is invaluable to intending settlers and it now requires seven conductresses to handle the work.

Travellers' Aid

The women officers of the Department greatly appreciate the co-operation they receive from the Travellers' Aid in Canada. Travellers' Aid workers are on duty at all the principal stations and the conductresses wire for their assistance in special cases.

Canadian Women's Hostels

At the following Canadian Women's Hostels, house workers seeking employment receive from twenty-four to forty-eight hours free accommodation upon arrival:

Province	City	Street Address
Nova Scotia	Halifax	163 Yonge Avenue
New Brunswick	St. John	105 Princess St.
Quebec	Montreal	31 Drummond
Ontario	Toronto	72 Carlton
Manitoba	Winnipeg	130 Austin
Saskatchewan	Regina	1839 Lorne St.
Alberta	Calgary	120-4th Avenue West
British Columbia	Vancouver	997 Dunsmuir Street

In order that distribution may be more general similar arrangements have been made with the following: the Y. W. C. A. in Victoria; the Y.W.C.A. and Rosary Hall in Edmonton; the Y. W. C. A. in London and Hamilton, Ontario; the Catholic Women's League Hostel in Toronto; the Y. W. C. A., Rosary Hall and the King's Daughters Guild in Ottawa, Loretto Community House in Montreal and Rosary Hall in Saint John. It is reported that an average of 2,000 girls per month make use of the Canadian Women's Hostel in Montreal for recreation. In Calgary, the hostel not only accommodates house workers on arrival but families destined to the Land Settlement Branch to settle on farms.

Employment Service

The Women's Branch of the Department is in close touch with the Employment Service of Canada, as most of the girls who come forward to this country are placed in situations by that service. The newly arrived young women who apply to these bureaux receive sympathetic treatment and the women in charge endeavour to give individual care and thought to this work.

B—LAND SETTLEMENT BRANCH

The Canadian Government maintains a Land Settlement Branch for the purpose of enabling the prospective settler or farm worker to obtain reliable advice and directions as to the best districts for settlement; proper prices for land and equipment; correct methods of farming and general assistance in overcoming the difficulties incidental to settling in a new country.

Intending settlers are directed by the nearest Canadian Government Agent to the Superintendent, Land Settlement Branch, Department of Immigration and Colonization at any of the following points: Winnipeg, Manitoba; Regina, Saskatoon and Prince Albert, Saskatchewan; Edmonton, Calgary in Alberta and at Vancouver and Vernon in British Columbia.

C—PUBLICITY

In order to stimulate immigration of the right kind to Canada, Advertising Campaigns are conducted in Great Britain mainly through the medium of Farm Journals, and other papers circulating in agricultural districts. Other means employed are Booklets and Publications; News and Feature Articles; Lectures; Motion Pictures; Journalists and Editorial Parties and of course, during 1924-25, the British Empire Exhibition at Wembley.

Some of the Publications are exceedingly attractive with their profuse illustrations setting forth interesting information about Canada and the opportunities that it offers the newcomers. The following are but a few that have been instrumental in attracting desirable settlers to the Dominion: "Descriptive Atlas of Canada"; "Canada West"; "Canada East"; "Manual of Citizenship"; "Farm Opportunities in Canada"; and "Women's Work in Canada," 201,900 copies of which were distributed in Great Britain.

D—IMMIGRATION HALLS

For the temporary accommodation of settlers and their families, free lodgings, with every facility for cooking, washing, etc. is provided for seven days or longer, if necessary, at Immigration Halls located at the following interior points:

Manitoba—Winnipeg, Emmerson.

Saskatchewan—North Battleford, North Portal and Prince Albert.

Alberta—Edmonton, Athabaska, Edson, Grand Prairie, Peace River and Spirit River Station.

On account of the immigration from Central and South-Western Europe, it was found necessary to re-open Immigration Hall No. 2 at Winnipeg. This building was opened on June 7th, 1924, and has accommodated and sheltered 3,328 immigrants since that date (i.e. until the end of March 1925). During the year 1924-1925 (March to March) 2,369 persons were accommodated,—this shows an increase of 704 over the preceding year and is a definite indication that of the number of immigrants coming to Canada during the year a larger percentage were bona fide settlers.

E—DEPARTMENT OF IMMIGRATION AND COLONIZATION

Labour Placement

In connection with the placing of immigrants the Labour Bureau co-operating with the Department of Immigration and Colonization was instrumental in obtaining suitable employment for a total number of 6,112 immigrants on farms throughout Manitoba, Saskatchewan and Alberta, as well as a few in British Columbia from March 1924 to March 1925. These consisted of immigrants from Great Britain and also North-Western and Central Europe, and reports which have been received from employers tend to show that in the majority of cases, the services of the newcomers have been satisfactory.

Government Employment Offices

Information is given free to all applicants seeking work, either as farm hands, household workers or in any capacity through the offices of the Employment Service of Canada, but no guarantee of employment is given except to farm hands or household workers. This service is a co-operative enterprise of the Dominion and Provincial Governments. Employment offices are located at the following points.

NOVA SCOTIA—Halifax, New Glasgow, Sydney.

NEW BRUNSWICK—Chatham, Moncton, St. John.

QUEBEC—Hull, Montreal, Quebec, Sherbrooke, Three Rivers.

ONTARIO—Belleville, Brantford, Chatham, Cobalt, Fort William, Guelph, Hamilton, Kingston, Kitchener, London, Niagara Falls, North Bay, Oshawa, Ottawa, Pembroke, Peterboro, Port Arthur, Sarnia, Sault Ste. Marie, St. Catharines, St. Thomas, Sudbury, Timmins, Toronto (2), Windsor.

MANITOBA—Brandon, Dauphin, Winnipeg (2).

SASKATCHEWAN—Estevan, Moose Jaw, North Battleford, Prince Albert, Regina, Saskatoon, Swift Current, Weyburn, Yorkton.

ALBERTA—Calgary, Drumheller, Edmonton, Lethbridge, Medicine Hat.

BRITISH COLUMBIA—Cranbrook, Fernie, Kamloops, Nanaimo, Nelson, New Westminster, Prince George, Prince Rupert Revelstoke, Vancouver (2), Vernon, Victoria.

SEAPORT NURSERIES OF THE CANADIAN RED CROSS

Nurseries are conducted at the ports of Quebec, St. John and Halifax by the Canadian Red Cross in co-operation with the Federal Department of Immigration and Colonization, the equipment and space for which is provided by the latter.

The following Statistics show the number of people welcomed and cared for in these nurseries upon their arrival in Canada for the year 1925.

Nursery	Number of Ships	Number of Infants and children	Women	Treatments	Follow-up Cards
Halifax	194	1,847	1,610	111	694
Quebec	163	9,598	6,506	128	2,441
St. John	31	2,257	1,477	67	617
Totals	388	13,702	9,593	306	3,752

The follow-up cards were forwarded to Provincial Divisions as follows:

Division	
British Columbia	327
Alberta	412
Saskatchewan	724
Manitoba	379
Ontario	1,478
Quebec	372
New Brunswick	44
Nova Scotia	12
Prince Edward Island	4
	3,752

NATIONAL ORGANIZATIONS ENGAGED IN WORK AMONGST NEWLY ARRIVED SETTLERS IN CANADA

Association of German-Canadian Catholics
Baptist Church in Canada
Canadian Council of Agriculture
Canadian Hungarian Immigration Aid Bureau
Canadian Mennonite Board
Catholic Women's League of Canada
Federated Women's Institutes of Canada
Great War Veterans' Association of Canada
Imperial Order of the Daughters of the Empire
Jewish Immigrant Aid Society
Lutheran Immigration Board
National Committee of Mental Hygiene
National Council of Women
Red Cross Society of Canada
Social Service Department of the Church of England
Social Service Council of Canada
Swiss Settlement Society
Trades and Labour Congress of Canada
United Church of Canada
Victorian Order of Nurses in Canada
Women's Division of the Dept. of Immigration and Colonization
Women's Missionary Society of the Presbyterian Church
Women's Missionary Society of the United Church of Canada
Young People's League of the United Danish Evangelical Lutheran Church
Young Men's Christian Association of Canada
Young Women's Christian Association of Canada

PART PLAYED BY RAILWAYS

Canada boasts two great Railway Systems, the Canadian National and the Canadian Pacific Railways, comprising 39,840 miles of roadbed.

By the construction of the C. P. R. in the early eighties the great West was opened up to immigrants. The Canadian Government offered bonuses to the Railway for every immigrant secured and the stream of immigration began, reaching its highest point in 1913. From 1900 to 1920 there was a constant procession of immigrants from 25 countries numbering in all well over 3¼ million.

Both the C. N. R. and the C. P. R. have built up efficient Colonization and Development Departments both in Europe and in Canada to stimulate immigration of the right type to this country. Through aggressive advertising campaigns, exhibits, lectures, correspondence courses, picture films, publications of weekly and monthly bulletins, (which are distributed in 46 countries) farm help schemes and personal interviews the Railways

have rendered valuable assistance to the Government in the selection and settlement of desirable settlers. The policy of the Railways—even as that of the Federal and Provincial Governments—is primarily to promote the settlement of desirable immigrants on the land under conditions that will ensure the maximum possibility of success in their farming operations and hasten their assimilation into our national life. A satisfied settler makes the best possible immigration agent and letters sent back to friends in the Old World have attracted hosts of enterprising young people to come out to Canada.

Immigrants brought out under the auspices of the Railways are met by their representatives at the ports of Halifax, Saint John, Quebec and Montreal and through their Colonization Departments and the Provincial Governments arrangements are made for the location of settlers in definite positions on farms. For the Western Provinces information is obtained as to requirements in transit and in Winnipeg where hundreds of applications from farmers for help are received at the Railways' Colonization offices, suitable positions are secured for the newcomers and the applicants are usually able to proceed to their ultimate destinations immediately.

The Colonization Service is prepared to advise as to location, etc., and if a settler is in a position to buy land, the Land Departments have land to sell at reasonable rates.

NEW AGREEMENT BETWEEN FEDERAL GOVERNMENT AND THE RAILWAYS

On November 15th, 1925, effect was given to an agreement made on September 1st. between the Department of Immigration and Colonization of the Federal Government and the two Railway Systems of Canada, its purpose being to encourage the movement into Canada of men and women of the agricultural and domestic classes in certain European countries.

This new agreement of the Federal Government and the Railways considerably facilitates the working of the Railway Systems' Agents in Europe and is expected to stimulate the growth of immigration in the coming year. Passages can be obtained as low as £3.0.0.

Too little time has elapsed, however, to show whether or not this arrangement is going to be satisfactory from the standpoint of colonization.

WHERE FOREIGNERS LOCATE

Foreigners locate for the most part in one or other of these areas:—

1. In the congested downtown areas of the cities as the Jews and Italians in Montreal, Toronto, Winnipeg, etc.
2. In Industrial areas.
3. In rural settlements or solid "blocks" as the Slavic people in certain parts of Saskatchewan, Alberta and Manitoba.
4. In areas where new public works are being constructed.
5. In mining and lumber camps.
6. On the coast, or near extensive fishing grounds as in Vancouver and on the Fraser and Nass Rivers in British Columbia.

III

A Near View of Our New Canadians

THE peoples of Europe may be divided into the following groups: The Caucasian Race with its two branches—Pre-Aryan and Semitic; the Mongolian Race including the Finns, Esths, Lapps, Magyars and Turks; the Indo-European or Aryan Race from which sprang most of the peoples of Europe, including the Latin (Mediterranean) the Slavic (Alpine) and the Nordic (Teuton and Celt).

The following diagram indicates the relationship of the peoples of the Aryan or Indo-European Race:

ARYAN

Greco-Latin	Celt	Teuton
Albanians French Greeks Italians Portuguese Roumanians Spaniards	Bretons Irish Welsh Cornish	Goths Germans Dutch Scandinavians English Scotch

SLAV

Eastern Slavs	Southern Slavs	Western Slavs	Balto Slavs
Great Russians Ukrainians Ruthenians White Russians Cossacks	Serbians Bulgarians Croats Bosnians Dalmatians Slovenes	Czechs Moravians Slovaks Poles	Lithuanians Letts

THE ARMENIANS

The very name "Armenians" is associated in most people's minds with suffering and persecution. Volumes could be written about the misery they have endured at the hands of the Turks. After each massacre we find a large number of Armenians emigrating to other lands—especially to America—to get relief from the tyranny of Turkey.

Armenia is a very ancient civilization and it is said that "The Armenian church has given more martyrs to Christ, in proportion to its numbers, than any other church in Christendom." Because of its geographical position—between the Caspian and Black Seas—its lands have been repeatedly ravaged by invaders from the East such as the Tartars, Saracens and Turks. One of the oldest branches of the Christian Church, the Armenians claim

Saint Thaddeus as their patron Saint. Their Patriarch is the undisputed head of the Church, though the people have a voice in matters of order, etc.

As a race, the Armenians are very studious, and many of those who have come to the United States and Canada have sought higher education in our colleges and universities. The desire of Armenians to assume the ways and customs of the country of their adoption has helped to assimilate them speedily into our national life. As a rule Armenians quickly become prosperous out here, for there is a fairly constant demand for skilled laborers.

In Canada, we have in all about 4000 Armenians and they are pretty well scattered throughout the chief cities of Ontario and the West. There is no tendency among the Armenians "to hive up" into colonies as with the Poles, Ukrainians, and other Slavic people. Winnipeg has the largest number, Brantford and Hamilton have about five hundred each, with lesser numbers in Toronto and Montreal. Armenians are employed in foundries, factories and in tailor shops as a general thing, though some are engaged in business. A number of Armenian women have proved successful saleswomen of laces and embroideries.

In 1916 "The Armenian Relief Fund of Canada" was formed which, with funds from other countries, has helped greatly to relieve the worst hardships of those living in Armenia. In 1923 this Association bought a farm near Georgetown of 134 acres upon which Armenian boys of the ages between ten and fourteen are placed. Here the boys are trained in agriculture and in all that pertains to the making of good Canadian citizens. The number of Armenian boys coming to Canada in this way is limited to 100. The lads at Georgetown publish an attractive monthly paper called "The Ararat."

Many Armenians have won distinction in the United States and it is interesting to know that we have at least one brilliant woman in our Association who is Armenian by birth, Miss Yeghenian, a member of the National Staff of the Y. W. C. A. at 600 Lexington Avenue, New York.

BULGARIANS

The Bulgarians in Canada number about 6,000, more than one third of whom are to be found in Toronto. The majority of Bulgarians in this country should properly be called Bulgaro-Macedonians, for they mostly come from Macedonia or Thrace. Like the Italians, the Bulgarians show a tendency to live in colonies and the Toronto Macedonian centres are about King Street East, North Keele Street, Niagara and Tecumseh Streets.

Industrious and of sturdy physique, the Bulgarians are admirably fitted for the work in which so many of them are engaged, viz., railroad construction, labor in connection with public works, in mills and factories; and a large number are employed as farm labourers. Of late many Bulgarians have shown a desire to farm and we find them taking up farms

when they have saved enough to finance the venture, either to engage in mixed or poultry farming.

There is one delightful trait among the Bulgarians—their willingness to help along their fellow countrymen. They are a kindly people, hospitable and very fond of music and dancing and social life generally. In religion the Bulgarians largely belong to the Bulgarian Orthodox Church, known as the Macedono-Bulgarian, one of which is situated at 95 Trinity Street, Toronto. There is, too, the Bulgaro-Macedonian Presbyterian Church on Sumach Street, where both educational and religious activities are carried on.

The Bulgarians evince great interest in education and through an educational society known as "The Prosveta" the children are taught the language of the old land and its history. Dr. Young of the United Church draws attention to the fact that some Bulgarians have graduated from Knox College and that others are proving successful medical practitioners in Toronto; and "in the College of Art, a Bulgarian from Macedonia won a Scholarship and the Governor-General's medal, receiving at the same time his diploma." Miss Staminova, a native of Bulgaria, is a valued member of the Staff of Public Health Nurses in Toronto. Mr. John Grundeff, Director of Educational Classes at the Central Y.M.C.A., Toronto, is a Bulgarian, who coming to Canada without knowledge of English has successfully made his way through Albert College, Victoria University and Osgoode Hall.

A popular organization among the Bulgarians—especially with the young people—is the "Balkanski Yunak," an Athletic Association which provides physical culture training for its members. An educational programme consisting of classes in both English and Bulgarian and other subjects is carried on regularly and concerts, plays, and other entertainments are put on from time to time in the National Theatre, Toronto.

Recently in St. James Parish Hall a most creditable demonstration of Physical Training was presented by the Macedonians in honour of a distinguished countryman who happened to be a visitor in the city. Altogether the Bulgarians are proving themselves desirable settlers and not a few have prospered greatly.

Dr. Haskins expresses his astonishment at the progress made by some of the Bulgarians from Macedonia whom he visited in America.

"To sit at the dining-table of a Macedonian worker in a neat brick house with all modern conveniences (electric lights, furnace, water faucets, bathroom, etc.) carried me back to the old Macedonian hut where they slept on the floor, ate out of the common dish in the centre of a low table about which they squatted or knelt, drank their water from a common jug, and worked in the evening by the smoke of a candle—a kerosene-filled tin out of which protrudes a round wick with no chimney. I rubbed my eyes and wondered whether the days of the Magic Carpet had returned."

CHINESE

Fear not to go slowly, fear only to stand still—Chinese Proverb.

The most remarkable thing about the Chinese race is its persistency of type. China with her immense man power and unbroken record of six thousand years of civilization invariably evolves while those peoples who have over-run her cease to be. "Where are the dashing warriors of Munchia now—where, the swarming horsemen of Mongolia? They all go after a while and the great Chinese race always comes back with renewed vigor and increased energy. The genius of Chinese race is safe beyond destruction." *

China has many authentic records reaching farther back than Abraham's time. It created arts and literature and attained a high degree of civilization while Western races were still in a state of barbarism. Not only is China one of the oldest but it is by far the most populous country in all the world. It is estimated that there are in this vast land—five million miles in area—no less than 400,800,000 people—or 25% of the total population of the globe. Seven great dynasties have come and gone—the Chow Dynasty, the Tsin, the Han, the Tang, the Sung, the Ming, and the Manchu—but with this last family, which brings us up to modern times, China ceased to be a monarchy. China, the ancient, became a Republic in 1912 and October 10th is officially recognized as Independence Day.

In the home land, besides farming the Chinese are engaged in many forms of industry, chief among these perhaps is the manufacture of silks. Multitudes of women and tiny children are employed in the culture of silk worms. Hosts of other children help in the gathering of tea leaves; and the rivers and great waterways provide work for thousands of men and boys.

There are three principal religions in China—Confucianism, Buddhism and Taoism. Confucius was a patriot, sage and teacher who lived at the time of the prophet Daniel about 500 B.C. His "Sayings" reflect the moral and political conduct of his day and he earnestly endeavoured to teach the people to live a good moral life. The adherents of Buddhism which penetrated China from India are said to comprise about a third of the human race.

No country is going through a more troublous time than China. Strife and warfare prevail in many parts of the land, due in a great measure to the instability of the Government. There is, too, a stronger anti-foreign and anti-Christian feeling shown by the Chinese than at any former time in China's history. This has grown still more acute since the tragic event of May 30th, 1925, when Chinese Students were fired upon by "the Foreigners" in Shanghai.

According to an able statement of China's position as presented at the Institute of Pacific Relations in Honolulu in July, 1925, there are three basic things which China wants at the present time:

1. Tariff autonomy, the restoration of the right for China and China alone to fix her tariff rates.

*Y. Tzurumi at Honolulu, 1925.

2. The abolition of "extra-territoriality" in China. This term implies certain privileges and concessions under which foreign nations like Great Britain, France, the United States and Japan live in China thanks to "unequal treaties." It is well illustrated by the city of Shanghai where police, courts, and other functions of Government are run not by Chinese but by foreigners. China declares "extra-territoriality" to be a derogation of China's sovereign rights and that much of the present trouble has its roots in this use of China by foreigners.

3. Migration; China is attempting to break down no immigration laws of any other nation but she urges that the exempted classes should enjoy all the privileges that the nationals of foreign countries entering China are enjoying and that the exempted Chinese shall no longer be subjected to inconvenience or humiliation, Dr. Ta Chen of Tsinghua College, Peking, has made the following suggestion: "Regarding the Chinese immigrants already in Pacific Countries, it is hoped that efforts be made to assimilate them in order to let them appreciate the essentials of western civilization and mode of living so that their life will be richer and happier."

One cannot follow the history of events in China from day to day through the medium of the public press without being convinced that this great land of China is wakening up and that there is developing among the people an intensely strong nationalistic spirit extremely desirous of recovering all it has lost in the way of territory and rights, and that this spirit must be reckoned with in the future. Further proof of this ferment is seen in the growth of all kinds of movements such as: The People's Movement; the New Thought Movement; the Revivalist Movements of the old religions in China "born out of the desire to restate the spiritual values in Chinese culture and life"; the Mass Education Movement the aim of which is to make China's three hundred odd millions of illiterates able to read and write in one generation; the Economic Movement; Communistic groups desirous of a new order of Society; the Anti-Religion and the Anti-Imperialism Federation and hosts of others."

This ancient civilization through the centuries has contributed things of incalculable value to the world. Is it unreasonable for the Chinese at this critical period in their history to beg that time be given them to put their own house in order?

Miss Dingman, the Industrial Secretary of the World's Committee of the Y.W.C.A. who was a member of the Commission on Child Labour in China expresses her sympathy with the Chinese in the unfortunate position in which China finds herself today. In speaking on "Present Day China" in Honolulu, Miss Dingman closed her admirable address in this way: "China's ideals and industrial standards are as different from other nations as are her standards of living. But she is being educated and if she is relieved of this burden of unequal treaties under which she now labours, she will emerge and build up her industrial and social life to equal that of any other country. This is the period of change, but potentially the Chinese have the power 'to come back' and they will arise to their former position of greatness if left unhampered and unexploited by other countries."

CHINESE IN CANADA

Originally the Chinese were brought in to Canada to help in the construction of the Canadian Pacific Railway. This was in 1882 when two thousand came over in sailing vessels from China. Shortly after their arrival in British Columbia scurvy broke out among them from which many Chinese died. Still others lost their lives through high explosives and falling rock in connection with the hazardous task of forcing a way for the railroad through the great Rockies. Ever since those early days the Chinese have continued to come, in as great numbers as our laws would permit. To stem the swelling tide of immigration from China a head tax of $50.00 was placed on Chinese which was increased in 1901 to $100 and later to $500. This method proving ineffective and the demand for greater restrictions being persistently pressed by British Columbia, in 1923 the Chinese Immigration Law was passed which excludes all Chinese save students, merchants, diplomats, etc. from entering the country.

Most of the Chinese in Canada come from South China known as the "four districts" and the Province of Kwang Tung and the majority speak Cantonese. It is believed that there are at least 55,000 Chinese in Canada to-day and fully 38,000 of these are found in British Columbia. Only a small percentage of Chinese have their wives and families with them and there are few high class or well-educated Chinese in Canada. The principal Chinatowns in British Columbia are situated in the following centres: Vancouver (seventeen blocks in all); Victoria; New Westminster; Nanaimo; Cumberland; Ladysmith; Chilliwack; Kamloops; Kelowna; Vernon; Armstrong; Nelson; Cranbrook; Trail; Revelstoke and Ashcroft.

In an intensely interesting article called "The Great Wall of Chinatown", in the Survey Graphic (May 1926) Winnifred Raushenbush thus describes Vancouver's Chinatown: "Chinatown lies in what used to be a marsh down by the waterfront. Strolling away from Vancouver's shopping district, you find yourself on the crest of a hill with the street that plunges down before you leading straight into Chinatown. It is a very wide street, raspberry colored in the fog. From the crest of this hill it is almost possible to look down on top of Chinatown, and certainly you have the sensation that you could scoop it up and hold it in your hand, as though it were a toy put together with chips of alabaster, jade and rose quartz. The streets are very wide, the alleys very narrow, the buildings are tinted, old men potter about the balconies with their gleaming laurel shrubs, and along the sidewalk's edge Chinese merchants are engaged in setting out their goods long before the rest of Vancouver is awake."

Among the most interesting features of Chinatown are the clubs. To quote further from Miss Raushenbush's article, "If you were quite literally to rip off the two gay blocks of Vancouver's Chinatown which are its Main Street, its Broadway and its Fifth Avenue, you would find like rich frosting on a cake a multitudinous array of clubs—family clubs, county clubs, reading clubs, political clubs—decorated according to the wealth and taste of the members with red oilcloth and priceless carvings, or with crystal candelabra, delicate Chinese embroideries and portraits of ancestors."

The family clubs, the county clubs, the Six Companies (which is a species of League of Nations in miniature) and the "highbinder tongs" are all national organizations with national headquarters in the two capital cities for the Chinese in Canada and the United States—Vancouver and San Francisco. The Benevolent Association and the Native Sons' Association are the strongest and best known Chinese Clubs in Vancouver and they continue to keep the peace within Chinatown—no mean feat, considering how strong is the sentiment against the Chinese in British Columbia. Fortunately in Canada we have no fighting "tongs" such as exist in the United States. These are largely concerned with what the Chinese call "face" and many "tong" wars are precipitated in order to "save face".

Owing to rigid restrictions in regard to immigration there are probably not more than 800 Chinese women in Canada to-day, about 300 of these being in Vancouver. Comparatively few women are seen on the streets, though "occasionally a tall slender girl in trousers and pigtail with a red fox around her shoulders and a man's cap pulled down Apache fashion over one eyebrow, taps, taps along the street with her escort."

Ashcroft is predominantly Chinese. The stores and hotels are owned by them and they are in possession of most of the irrigated lands surrounding the town. Still other Chinese are becoming prosperous through growing vegetables in the Okanagan Valley and along the Thompson River, and the choicest lands around Victoria on Vancouver Island are cultivated by the Chinese.

Both the Japanese and Chinese are largely employed in domestic work, in private homes, restaurants and hotels; they excel as market gardeners and agriculturists, while many others are at work on the railroads and in the salmon canning factories of British Columbia. They have created practically a monopoly in the laundry business in many of our cities, and their restaurants are deservedly popular eating places throughout the country.

By their industry, thrift and honesty, the Chinese have won the respect of Canadians everywhere but because of their concentration in British Columbia there is a strong feeling against them in that Province. The chief reasons given for this antagonism are: the lower standard of living among the Chinese which makes it impossible for the native-born Canadian to compete successfully with them; their habit of regularly sending back to China money made and accumulated in this country; the fact that they are monopolizing certain industries such as market gardening; and lastly, but heard on every side, "the Oriental is unassimilable." Many people, too, declare the Chinese to be a menace because they are gamblers and drug-traffickers. It is true that fan-tan has brought ruin to many but so have other forms of gambling among our native-born Canadians. Walking along Pender Street in Vancouver or in the lanes off Fisguard Street in Victoria, one comes upon numerous gambling dens but everyone knows that gambling in Chinatown could be greatly diminished by the tightening up of the law. The attitude against the Oriental then seems, in the last analysis, to be

(For Mission work among the Chinese see Section on the United Church and the Anglican Church in Canada.)

rooted more or less in racial prejudice.

Since the Immigration Act of 1923 has come into force, thus removing the fear of too great an influx from China, a more kindly attitude is developing, which, let us hope, may result in the removal of discrimination against the Chinese who are already in the country.

DOUKHOBORS

Since the Doukhobors or "Spirit Wrestlers" have only a background of tradition it is difficult to secure definite facts in regard to them. All that we know accurately is that they come from villages on the Southern frontier of Russia; that their religious beliefs and doctrines were at the root of their refusal to perform military service and that when Russia intensified her organization for military purposes about the middle of the last century the Doukhobors stubbornly resisted so that persecution followed and sometimes banishment to Siberia.

The first contigent arrived in Canada from Batoum in January, 1899. From the outset they were granted exemption from military service and were assigned blocks of land on the basis of 15 acres to each member of the family. Forthwith they began to establish colonies at Kamsack, Thunder Hill, Rosthern and Yorkton, Sask., and later a settlement was founded in British Columbia the headquarters of which are at Brilliant. These quaint people—sometimes called Russian Quakers—practice communism and under the remarkable leadership of Peter Veregin they have grown and flourished in quite a wonderful way. Their habits of cleanliness, thrift and sobriety coupled with a strong robust physique admirably fitted them for pioneer life and a few years saw their holdings in Saskatchewan, Alberta and British Columbia increase greatly both in extent and value. Since education is compulsory, an impact is gradually being made on the Doukhobor communities through that greatest of Canadianizing agencies, the Public School. From teachers who have taught in these districts we learn that while the pupils are backward, the work often discouraging, and the life unspeakably lonely, progress is made. The Church has shown wisdom in concentrating upon the children, for they are the doorway to the Doukhobor homes. The boys and girls are gradually being drawn into the C. S. E. T. and the C. G. I. T. groups and some of them are seeking higher education in the High Schools and Universities. In the University of Saskatchewan "The Young Doukhobor Movement" has sprung up, the aim of which is "to find themselves in the matter of faith and loyalties"—and so the yeast works!

"Due to a wide-spread feeling that has existed in Canada ever since the Great War that the Doukhobors' peculiar customs and habits, their aversion to education and their determination to ignore responsibility in connection with the obligations of Canadian citizenship render them practically unassimilable, the Government in June 1919 enacted a law which prohibits the landing in Canada of any immigrant of the Doukhobor class."* Be it well understood though that this law does not lessen our responsibility for the well-being, enlightenment and development of those who are already among us.

* The Immigration Act and Regulations.

FINNS

The Finns are a very ancient people and theirs has been a most checkered history. Finland or "Suomi" as the people themselves call it is a land of lakes and forests. In fact 10% of the 136,000 square miles of its area is occupied by lakes. The beauty of this north land has often inspired poets and one seems to hear the sough of the forests in the folk songs. The winters are long and very cold, and in Central Finland snow covers the ground on an average of 150 days of the year.

The cradle of this ancient race appears to have been on the boundary between Europe and Asia but between the 6th and 7th century they gradually travelled north and settled around the present Gulf of Finland driving the Laplanders before them to the Arctic Shores.

Originally the Finns were Catholics but in the 16th century the Reformation entered both Sweden and Finland and thanks to Mikael Agricola, surnamed "the Finnish Luther", Lutheranism has been the prevalent form of religion ever since. 98% of the population of to-day belongs to the Evangelical Lutheran Church.

In 1922, the population of Finland was 3,364,807 and almost 99% of the population is literate. Co-education is the rule and the higher education is organized on the same model as that of Sweden and other countries of Germanic culture. Few countries of its size have produced a larger number of writers, poets, composers, sculptors, painters, who have earned world fame such as Johan Ludvig Runeberg, and L. Lönnrot, author of "Kalevola."

Squeezed in between Russia and Sweden, the Finns' lot has not been a happy one, and their bitter experience of Government and of a despotic Church has left many scars. Hence Finns seldom manifest an ardent public spirit when they arrive and settle in a new land. They are intensely interested in politics, thus Socialism found a fertile soil in Finland and those who come to this country are in many cases distinctly Red.

Finns are famous for their power of endurance and for their thoroughness, while their cleanliness is of course proverbial. Bath houses are common in every Finnish settlement just as they are in Finland. Few people are fonder of music and the "Kantele" is their national instrument. Having fine voices, they love to sing and it is delightful to see the enthusiasm with which they throw themselves into the tuneful rhythm of their folk dances.

Finns in Canada

The Finns arrived in Canada about 1880, the first settlement being at what is now New Finland in Saskatchewan. The construction of the Canadian Pacific Railway attracted these early settlers for the laborers on the railroad earned "big money". Their physical strength, industry and tenacity well fitted them for this type of work and we soon find Finnish settlements springing up along the railroad in Ontario. Some Finns still remain in the service of the C. P. R., while others have taken up land adjacent to the railway.

There was a steady stream of immigrants from Finland until the war

but during the years 1914 to 1918 Finnish emigration decreased greatly. However in 1920 it started anew and statistics show an increase in immigration from Finland in excess of the big years before the War. It is estimated that there are well over 40,000 Finns in the country if one includes those born in Canada. Many of our Finnish settlers have come to us from the United States—principally from Minnesota, Montana and the Dakotas. About half of these are in Ontario; British Columbia has close on to 4000 while each of the Prairie Provinces has a goodly number. The largest settlements in Ontario are to be found in or near Port Arthur and Fort William and at Kenora with other centres Algoma East, Algoma West, Nipissing and Temiskaming. In British Columbia, Finns have settled about Alberni, Cariboo, Nanaimo and in Skeena. In Alberta the largest settlements are in the Red River district around Edmonton, on Bow River and in the vicinity of Medicine Hat.

Toronto has the oldest Finnish Mission in Canada, dating back to 1907. Of the 3000 Finns in Toronto many are employed as tailors. According to the Rev. Arvi I. Heinonen, for long a worker among them, there are well over 3000 Finns around Copper Cliff. Other cities where Finns have settled are Sault Ste. Marie, Timmins and Winnipeg.

Usually without means when they arrive, they must needs set to work to earn money. Often they go to the lumber camps or to the mines, and in both cases they are found to be excellent workmen. At other times they work as farm labourers until they can take up a homestead of their own; and their skill in wresting a living from the soil under all kinds of difficulties is remarkable.

GERMANS

Until the Great War the Germans were looked upon as among our best settlers. During the War years however, as was natural, the Germans found themselves in an awkward position, for although few of those in Canada were in sympathy with the imperial aspirations of Germany the majority were bound to the home land by ties of kinship or of friendship.

A great number of Germans and Austrian Germans settled in Canada during the two decades prior to 1914, many coming to us from the United States. Statistics show that in 1921 there were no less than 294,636 Germans and 107,671 Austrians in the Dominion. Ontario has by far the largest German population, with Saskatchewan second; Alberta and Manitoba over 50,000 each; British Columbia about 15,000; Nova Scotia 27,712 with smaller settlements in each of the other Provinces.

People of Teutonic origin almost invariably make good here in Canada for they are industrious, cleanly in their habits, frugal and home-loving, and as a general thing they are exceedingly ambitious both for themselves and for their children. For this reason they set themselves diligently to work to learn the language while at the same time they jealously preserve their own tongue by using it exclusively in their homes. The prosperity and general air of well-being that pervades practically all German com-

munities such as Kitchener and Tavistock in Ontario, and certain Settlements like Macklin and Rosthern in Saskatchewan, indicate that in spite of the prejudice and bitterness that naturally arose during the Great War, the Germans, and the German Austrians have proved to be most desirable settlers.

They are largely Lutheran in religion, especially in Ontario—but in the Western Provinces of Saskatchewan and Alberta there are a number of Roman Catholics and Mennonites, though here too the majority are of the Lutheran faith.

GREEKS

The Isles of Greece, the Isles of Greece
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose and Phoebus sprung,
Eternal summer gilds them yet.....

—Byron.

Greece has from ancient times played a part in the world out of all proportion to its size and the numerical strength of its population. Its ancient sculpture is unsurpassed to the present day and from this ancient race has come through the centuries the best we have in literature, art and culture. Grecian mythology and history have inspired artists and poets of many other nations to produce the masterpieces of the world.

The present day Greek, like his fathers before him, follows at home the pursuits of agriculture, sheep-raising, fishing, and other lines of seafaring occupations. They are a strong, sturdy race with well marked national characteristics; they are justly proud of their past and extremely loyal to each other. In this country many Greeks are engaged in the confectionery and restaurant business and as a rule they prosper greatly.

The lot of women among the Greeks is much better than among some of our other Foreign-Born and as a general thing the family life is happy. Few Greek women work outside their own homes nor do they mingle much with Canadian women which seems somewhat strange considering that many Greeks marry Canadian girls.

There are, it is estimated, about 12,000 Greeks in Canada, almost one twelfth of these being in Toronto. About 1000 are to be found in British Columbia, half that number in Alberta and Saskatchewan and some four hundred in Manitoba; a fair number are prospering in Montreal and the rest are scattered throughout the smaller cities of Ontario and a very few in New Brunswick and Nova Scotia. The Greeks do not settle in colonies and they cheerfully adjust themselves to Canadian ways.

Greeks are ambitious for education but find difficulty in learning to speak our language. They are keen on politics and a good many of them are glad to become naturalized. Very soon we find them settling down contentedly in this country. So the Greeks may surely be counted among our assets for it is seldom indeed that one fails "to make good".

The Greeks belong largely to the Greek Orthodox Church.

HINDUS

In Canada

As early as 1902 East Indians began to arrive in British Columbia and they gradually increased until small colonies sprang up around Victoria, Vancouver and Millside. The majority of them were Sikhs and the rest Mohammedans or Brahmins.

Very soon difficulties arose and the East Indians were made to feel that they were not wanted in Canada. Restriction in immigration followed and special regulations were made which effectively cut them off from municipal employment. Later the sentiment against the Hindus became so acute that still further restrictions became necessary. Hindu immigration was debarred by the enactment of a law that requires a continuous journey to Canada from the native country of the immigrant and the purchase of a ticket in their country for a through journey. As no ways of direct travel exist between Canada and India this simply means exclusion. During the past few years, many East Indians have returned to India and it is estimated that there are not more than 1100 Hindus left in the country. The exclusion of the East Indians however raises the difficult question as to the inter-relation of various parts of the British Empire.

The Presbyterian Church in Canada early developed work among the East Indians and the names of Dr. Nugent and Rev. Dr. K. J. Grant stand out as men who rendered valuable service to the Hindus in British Columbia in the face of great difficulties.

At the present time regular services are conducted every second Sunday evening in Vancouver and Victoria for the East Indians by Mr. Macrae (United Church) whose faithful and untiring devotion has done much to win the confidence of the Hindus and to promote a more friendly feeling between them and the Canadian people.

(See—"Building the Nation"—W. G. Smith.)

HUNGARIANS

In Canada

The oldest colonies of Hungarians in the West came from the United States, the first settlers being given Government aid. As early as 1886 a colony was founded at Esterhazy in Saskatchewan. This was followed by settlements at Otthon in 1894 and at Wakaw and Bekevar about 1900. Many Hungarians are located at Hun Valley northwest of Neepawa and around Rosthern Sask. where they are very prosperous. Other fairly large colonies are at Touchwood Hills, McDonald Hills south of Humboldt and west to Grayson. In Alberta and British Columbia, the majority of the Hungarians are engaged in coal-mining. In the former Province there are a few scattered settlements around Lethbridge up to Edmonton and another near Wetaskiwin. The colony at Woodbridge, Manitoba is a later formation. The majority of our Hungarian immigrants are of the Roman Catholic faith, only about one fifth of those in the Western Provinces being Protestants, former members of the Reformed Church of Hungary. For many years the Presbyterian Church Missionaries were the sole representatives of Christianity who conducted services among the Hungarian people in the

native tongue, and Hungarians in the Prairie Provinces greatly revere the names of Drs. Robertson, Carmichael and Grant.

Inclined to be clannish, the Hungarians have formed many clubs of their own. They are intensely patriotic and usually take a keen interest in politics in this country. Though a hard working people, the Hungarians are extremely cheerful and no race is fonder of singing, dancing and gaiety of all kinds. One of their sayings well expresses this natural buoyancy: "We shall never die!" The syncopated measures of the Hungarian dance music "goes to one's toes" as some one has said, but their folk songs sing of "sorrowful love and national grief in the peoples' soul." Alexander Petofi's volume of folk songs and national poems, according to the Rev. John Kovach, is read next to the Bible.

Straightforward and honest, the Hungarian is devoted to his home and there is a hospitable welcome for all who enter his door. Potatoes are the staple diet of the Hungarian peasant, pork is a popular food, and gulash is a famous national dish, the chief ingredients of which are cabbage, garlic and paprica.

Rev. Frank Hoffman, L.D.D. of St. Andrew's College, Saskatoon, Sask. is a Hungarian who is doing excellent work among his countrymen in Canada. Principal Oliver speaks in the highest terms of him and of the Hungarian students who have attended the University of Saskatchewan.

ICELANDERS

In the Old World

The country from which the Icelanders come accounts for many of their national traits and few people are prouder of their "homeland." Iceland is an island of great beauty with its fjords and picturesque farm houses but a great part of its 40,439 square miles is unfit for life of any description. Indeed huge tracts are covered with enormous glaciers of which there are 120.

It is interesting to remember that Iceland was colonized largely from Norway and the British Isles, beginning as early as 900. Many tales are told of the great Vikings, who in the early days, brought over Irish wives. This infusion of Irish blood may account for the strongly Celtic strain discernible in the vast literature of Iceland.

The population of Iceland is almost 100,000 and it is a fairly prosperous country at the present time. Opportunities for education are plentiful and the Icelandic people's capacity and industry in acquiring knowledge is remarkable. They have a rare passion for reading and they scrupulously preserve the traditions and legends of their people. Possessed with remarkable perseverance the Icelanders have shown conspicuous ability in wresting a living from the hardest soil.

Among the most noted men in Icelandic history stands out the pathetic yet triumphant figure of Hallgrim Petursson, the sacred singer of Iceland, who though a leper for seven long years, yet left to his countrymen one of the most precious legacies which they have ever received—his "Passion

Hymns." These are fifty in number and they poignantly "tell the story of Christ's last conflict from the moment when the Master sang the Pascal Hymn with His disciples in the Upper Room until the military watch was set and the seal made fast upon His tomb."

By kind permission of the translator, Charles Venn Pilcher, D.D., Wycliffe College, University of Toronto, we insert the following hymn of Petursson's from "Icelandic Meditations on the Passion." (Longmans, Green and Company).

The First Word From The Cross

"Father, forgive them; for they know not what they do."

The Fount of Mercy for His foes
  With God is interceding;
Free pardon, first-fruit of His woes,
  For those that slay Him pleading:
"Father forgive them; what vast wrong
They do, they know not—borne along
  By blinding hate, unheeding."

My face, my face, dear Lord, I see
  With guilty consternation,
Among the soldiers wounding Thee—
  My sin's dread expiation.
For me, in this my sorest need,
O Jesu, likewise intercede,
  And grant me Thy Salvation.

Icelanders In Canada

The Icelandic people make excellent settlers for "they are deeply interested in everything that makes for the welfare of Canada—politics, religion, social welfare and education. They are to be found in large numbers on the shores of Lake Manitoba, at Winnipeg, at Gimli and several other points in Manitoba. In Saskatchewan, there are settlements at Wynyard and at Churchbridge, while around Kandahar the largest and best farms are Icelandic. North of Calgary in Alberta smaller but prosperous colonies are established. Many of the teachers in the Prairie Provinces are of Icelandic descent and not a few of them hold Chairs in our Universities. They have contributed more than their quota to the Rhodes Scholars who have gone from Manitoba and several of the constituencies in the Prairie Provinces are represented by Icelanders. Another Icelandic settlement is around Lake Rosseau in Ontario.

Mrs. Laura Goodman Salverson, author of that notable book, "The Viking Heart" is but one of many New Canadians of Icelandic descent of whom Canada may well be proud. During a recent trip in the West the writer had the privilege of hearing this gifted woman speak at the Canadian Women's Club in Regina and Mrs. Salverson proved to be as outstanding a speaker as she is an author. "When Sparrows Fall" is a later work and her newest book "The Lord of the Silver Dragon" will be read with keen interest by all who enjoyed "The Viking Heart."

ITALIANS

No single nation has contributed more to the culture of the world than has "sunny" Italy. Rome, Naples, Venice, Milan and Palermo—these cities with their wealth of music, art, and old-world atmosphere—what visions do they not conjure up! To understand the Italian we must look far back into the past—hundreds of years antedating our own: Ancient Rome, the Holy Roman Empire, Mediaeval Italy, the decadent Italian States and now modern Italy arising from its ashes with new life! Would that space permitted to tell of the loveliness of the Italian Lakes, of the flowers that spring up in every crevice to greet the warmth of the sun's bright rays; and the groups of dark-eyed scantily clad children playing happily away in the streets. Small wonder that many Italians who have accumulated a competence on this side of the Atlantic find their way back to the land of their birth.

And then, too, how greatly has Italy enriched the world through her famous sons in the realms of art, literature, and music: the peerless del Sarto, Tintoretto, Corregio, Leonardo da Vinci, Michel Angelo, Galileo and many others too numerous to mention. In our own day think of the joy that Caruso's matchless voice has given to millions of people not only from the platform but through the medium of the victrola as well. And this love for music and appreciation of the world's best music is engrained deep in the soul of the Italian people.

Most of the Italians in Canada have come from Southern Italy, from the two Sicilies, and fully sixty per cent. of these sailed from Naples. Since the beginning of the present century over 120,000 Italians have emigrated to Canada, nearly one half of whom have settled in Ontario. There is a large Italian colony in Montreal and a good many are found in practically all our large cities where they have shown a tendency to segregate into "Little Italys." Although illiterate when they arrive, they are keen to learn English and to acquire Canadian ways. Not a few Italians are enrolled in our colleges and Universities and many have entered the professions. They are a temperate, industrious and moral people and they rarely become a charge on the public. Like the Poles, they form a part of every construction gang engaged in road making, street paving, excavating and other forms of manual labour. The Italians have proved successful green grocers and in certain cities have practically captured the shoe repairing business. Some Italians have prospered greatly in this country, notably those who are in control of large wholesale fruit establishments.

The Italians are nominally Roman Catholic in religion. Those that are non-Catholic belong for the most part to the Waldensian Church, the ancient Protestant Church which dates back to 1210 A.D.

The hot-headedness of the Italian frequently leads him into violence and the loss of parental control among the Italian young people of today is responsible for much juvenile crime. On the whole, the Italians are considered excellent settlers for by their thrift and industry they soon establish themselves in comfort in the land of their adoption.

JAPANESE

"Love can span all barriers"—Toyohiko Kagawa—The Gandhi of Japan.

No nation has forged ahead during the past seventy-five years as has Japan. It has in one leap as it were passed from mediaeval feudalism to be one of the most modern of the five Great Powers of the Twentieth Century World! "No other such dizzy progress," declares Chester Rowell, "is recorded in the annals of peoples." Japan from an agricultural nation of 30,000,000 people in 1868 is now an industrial nation of nearly 60,000,000. Her small area, and her lack of natural resources make it impossible for her to support so great a population within her own borders hence many of her people are forced to migrate. Where is Japan to go? China and the Great Powers have limited any ambitions she may have held in regard to China; Australia and New Zealand have declared for a "white" Australasia and in 1924, the hitherto hospitable gates of the United States were closed to Japan. Yusuke Tzurumi in an admirable address on "Japan at the Crossroads" delivered in Honolulu succinctly described Japan's present position thus: "Japan stands at the parting of the ways. Politically she stands between nationalism and international co-operation. Culturally she stands between Occidentalism and Orientalism. She as a small nation cannot choose the way all alone. It will be the spirit and actual policies of other great nations that will force her to make her final decision."

The Japanese in Canada

The Japanese in Canada are practically all to be found in the one Province—British Columbia. There are approximately some 18,893 Japanese in the country and over 18,000 of these live on the coast, the balance being found in Alberta, Saskatchewan, and the Yukon, with a few scattered throughout the central Provinces. While the men greatly outnumber the women it is estimated that there are over 6,000 Japanese women in the Dominion. Japanese girls, born in Canada, very often leave for Japan when they reach marriageable age.

The Japanese penetration came from the Sea about 37 years ago. These first men were supposed to be stowaways or deserters off the sailing ships which often came to the Mills along the coast where they secured employment. Shortly afterwards fishermen arrived from the prefecture, or Ken of Wakayama and found work on the Fraser River. So effectively have they toiled that gradually practically the whole fishing industry in British Columbia has been captured. Steveston near Vancouver with a population of over 2000 has been transformed into a Japanese town with Japanese tradesmen, Japanese schools, a hospital maintained for Japanese and only the Government officials, the bankers and a handful of others are white. About the beginning of this century the Cannery men brought out about 6,000 more Japanese as they found them so "dependable."

Characteristics

The Japanese are naturally an industrious race; they really love and study their trades and they are both resourceful and cheerful. Unlike the

Chinese, they are, as a general thing, very clean. The "spick and span" appearance of Powell Street in Vancouver bears ample proof of this. Bathing in hot water is a universal habit with the Japanese. Content to work long hours themselves, they have no compunction in allowing their women to toil in the fields all day and at the same time be responsible for the housekeeping and the care of the children. The Japanese are exceedingly ambitious and their aggressiveness combined with their lower standard of living tends to make them unpopular with the white men who find it increasingly difficult to compete successfully with them. It is extraordinary, too, how the Japanese live and thrive on what a Canadian will not eat. Their principal diet consists of rice, and vegetables and occasionally a little "gier" (beef) cooked with onions on a hibachi—a brasier in which charcoal is used. "Goolash", or miso soup is a species of sauce made from beans, salt, wheat and yeast and it is used freely on everything.

As a race the Japanese are very prolific and since most of those living in this country are young, there are many children to be found in practically all Japanese homes. Bearing children is accepted as the basic test of true wifehood, and if a woman is unfortunate enough to have none the Japanese consider her of no account. Lack of courtesy towards women is a characteristic of the Japanese—only the well-educated treat their wives as equals.

Occupations

A number of Japanese are engaged in agriculture, in lumbering— they are excellent axemen—and in business, while some are laborers and a number are employed in domestic service and in hotels.

Religion

In religion the Japanese are largely Buddhists though there are Shintoists, Confucianists and Christians found among them. In Vancouver and vicinity there are several Buddhist Temples and they have adopted many of our Christian methods such as the Kindergartens, Night Schools and Sunday Schools. In some of the latter it is not uncommon to hear little children sing "Buddha loves me"!

Japanese Reconstruction Association

The Japanese have in Vancouver what is called The Japanese Reconstruction Association—a species of clearing house, which adjusts their difficulties without permitting them to go to the courts. This is representative of all classes and of their Trade Unions and the Consul is a kind of Burgomaster who has no actual official powers but who is frequently called in as arbitrator to make decisions, and "in nine cases out of ten they accept them."

There is another Japanese Association at the little city of Kelowna on Okanagan Lake about 500 miles from Vancouver which has for its head a successful tomato grower and market gardener. It is interesting to find that

the Japanese workers have organized an Association of which Miss DeWolfe, who is in charge of the Oriental Missions for the W. M. S. of the Methodist (now United) Church speaks very highly. In 1924 a course of lectures by prominent men was arranged to be delivered on Saturday nights in order to promote assimilation. Sixty tickets were sold for the series, the first of which was on the Immigration Laws.

Several other Canadianization agencies are at work among the Japanese, one of the most effective of these being the Students' Society—an organization of about 40 Japanese University and High school scholars which meets once a month to discuss matters of mutual interest. These meetings take the form of debates and are held in one of the Christian Churches. They are conducted in English and the attendance is always large. There is a general desire upon the part of the Japanese to show that they are assimilable; and it is said that the children who are born in this country are anxious to be taken for Canadians. The children are extremely clever as was shown by the result of an Intelligence Test recently made when the Japanese pupils excelled all others.

In the Oriental Missions (United Church) the favorite approach is the kindergarten; the larger girls are gathered in clubs and are given practically the same course as the Canadian Girls in Training, partly physical, partly educational and partly religious. Under the Provincial Board of Missions to Orientals in British Columbia there are Holy Cross Mission, Cordova St. E., Holy Trinity Mission, 3rd. Ave. W., at Vancouver and the St. Andrew Mission at Prince Rupert.

JEWS

Jews are accustomed to think of themselves as a race set apart, a chosen people, a people with a destiny and a mission. One thing is certain Jews are readily identified the world over by their distinctive facial characteristics. Fishberg ascribes this result to their tragic history. "Centuries of confinement in the ghetto, ceaseless suffering under the ban of abuse and persecution have been instrumental in producing a characteristic, psychic type, which manifests itself in his cast of countenance, which is considered Jewish."

Dr. Park of the University of Chicago declares that the Jew, when he emerges finally from the ghetto and enters into all the varied interests of modern cosmopolitan life, gradually loses his characteristic type and with the disappearance of his Jewish cast of countenance anti-Semitism declines. "For race prejudice is a function of visibility." With the racial badge antagonism disappears.

Most people know something of the early history of the Jews as the Old Testament is a fair record of the Hebraic peoples and all who read their later history must be stirred by the vicissitudes of this virile race throughout Europe and amazed at their success on the American continent. The city of New York has more Jews than all of Europe except Russia, and only the recent Quota Law enacted by the United States prevents thousands of others from flocking to the Land of the Stars and Stripes.

The first Jew to settle in Canada of whom there is any record was Commissary Aaron Hart, an English Jew, who came with General Amherst's Army, which besieged Montreal at the time when General Wolfe was besieging Quebec. After the War, the Hart family settled in Three Rivers. The Jews who settled in Montreal came from Spain where they had been wealthy, industrious, peaceful and law-abiding. Later came the German Jews and the Jews from Russia and Poland.

The Jewish population in Canada numbers at least 150,000 and Jews are to be found in every Province in the Dominion but chiefly in the large cities like Montreal, Toronto, Winnipeg and Vancouver. They are considered among our cleverest immigrants. They are keen on education and it is said that they send the largest number of their young people to the Universities of any group. Jews the world over have shown conspicuous ability in business hence they enter with zest the commercial and industrial life of the country. They have practically captured the fur, clothing, jewellery and needle trades. Many Jews have entered the professions during the past quarter of a century where they have proved successful in law, medicine and science—yes and occasionally in politics. Very few Jews are on the land, in Canada or elsewhere. They prefer to go where wealth already is.

Splendid Hebrew organizations have been formed for the relief of distress among their own people but according to Mr. Kaufman in the Canadian Jewish Review "The problem of the Jewish charitable societies is more or less the care of the immigrant. Generally and roughly speaking it may be said that there are no Canadian-born Jewish poor." Fine large synagogues have been built in many of our big cities but Montreal, Toronto and Winnipeg have the greatest number.

See also "The Federation of the Jewish Philanthropies" under Section VII: National Organizations Touching the Foreign-Born.

MENNONITES

The Mennonites (a peculiar German-speaking religious sect) are found in large numbers in Ontario and the three Prairie Provinces. The majority of those in Ontario came to Canada from Pennsylvania in 1876 and took up land around Kitchener (then Berlin) Brussels and Waterloo. Here, through their thrift and industry, they soon became very prosperous as their descendants are at the present time. The Mennonite settlements in Manitoba and Saskatchewan are of a later date. These were German-speaking people, who came out from Russia about 46 years ago. They were granted exemption from military service by the Canadian Government and also the right to affirm instead of taking an oath. Two large reserves of fertile prairie were set aside for them in Manitoba, the larger now the municipality of Rhineland and the smaller east of the Red River. The following sketch briefly and graphically describes the coming of the Mennonites:

"In '75 the few settlers at Pembina Mountain fondly hoped that in the course of fifteen or twenty years this plain would become settled, notwithstanding the absence of timber. Before the summer was over, a large line of

campfires, extending for miles and miles announced one evening to the lonely settlers that six thousand Mennonites had located in seventeen townships. Like the Doukhobors, the Mennonites live in communities—whole villages being transplanted from the Old World to this and everywhere the richer faithfully help along the poorer members of the colony." (Page 103 "Strangers Within Our Gates"—J. S. Woodsworth).

During the first few years, the Mennonites, like all pioneers, endured many hardships but by their industry, thrift and perseverance, these were successfully surmounted and many of the wealthiest farmers in the West today are descendants of these hardy pioneers.

Miss Cora Hind thus describes the homes of these first Mennonites (See Castell Hopkins Canadian Encyclopedia): "The earliest houses of these settlers were built of mud and sticks, thatched with straw or hay. Some of the oldest are standing today. The walls are a delicate lilac, the window sashes a dull red, the shutters gray. Wind and rain and sun have stained the thatches a deep brown. A village of these houses seen when flooded with mellow October sunshine and against a background of yellow stubble fields, presents a wonderful harmony of color, and is more suggestive of Holland in the sixteenth century than Manitoba in the nineteenth century. The people wear the garb of the European peasant—a sheepskin smock with the skin outside."

The Mennonites are a deeply religious sect; the chief doctrines of their faith (which is really an off-shoot of the great Reformation Movement) are: Baptism only on profession of faith; the separation of Church and State; and refusal to take oaths or to fight.

Everywhere in Manitoba, Saskatchewan (especially round Rosthern and Hague) and in Alberta, the impact of Canadian life is working a great change in the Mennonitish settlements. This is seen in a broader religious outlook, in a greater intercourse with their Canadian neighbours and above all in the advance made along educational lines. Not only are the children attending the public schools regularly but many are making their way into the colleges where already some Mennonites have distinguished themselves.

It is good to know that every Mennonite is assured of a niche being found for him or her upon arrival in Canada. Many of the girls go into domestic service and everywhere in the West tribute is paid to their cleanliness, honesty and thrift.

In 1924 many Mennonites went to Mexico to found colonies but in January 1925 we find a large number of these passing through Winnipeg to farms in Western Canada thoroughly disgusted with life in Mexico, where they had endured a year of great hardship. These groups were happy in the prospect of being able to settle down in a country which they confidently believed held out great hopes to them.

"During 1924-25 the Canadian Mennonite Board brought out 4,236 settlers from Russia. The examining officer reported these immigrants to be of good physique and of a desirable type. Arrangements have been made for the admission of an additional 1500 Mennonites into the country." *

* Report of Immigration and Colonization Department, 1925.

POLES

A Polish Folk Song

"THE GREEN GROVE"

Little grove, green in Spring
You set people wondering
Pretty girls, dress you now
A red ribbon for each bough;
Now you come alive and green and good
O'er the swaying bridge of linden-wood.

Winter's frost tried in vain
To destroy our roots and grain
Now they're green, now there go
Pacing pigeons to and fro;
Master and mistress proudly saunter out
Watching their thalers grow and roll about.

To their house if you came
They'd greet you in Jesus' name;
He in rich embroideries
She with cap and jangling keys;
Both will surely have a gift for us;
They are rich and kind and generous.

Old World Background

Few countries have had a more wonderful history than Poland. Situated in Central Europe between the Baltic Sea and the Carpathian Mountains. Poland's history is one long fierce struggle for freedom. Its partition among Russia, Germany and Austria but served to develop a passionately strong patriotic spirit and a firm national solidarity among its people.

The liberation of their beloved homeland as a result of the Great War, after hundreds of years of "slavery", was hailed with joy by Poles throughout the world.

In a small area of less than 90,000 square miles there live 24,000,000 Poles. Poland is essentially an agricultural country, her people deriving their subsistence very largely from the soil. In spite of their hard struggle for existence, the Polish peasants are as a general thing sunny-tempered. They are very hospitable and exceedingly fond of music, and gaiety of all kind. The great majority of the people are utterly illiterate but since Poland has gained her freedom, great efforts are being made to promote education among the masses.

Few lands have produced greater geniuses than Poland. Chopin was a Pole; so are Paderewski, Kochanski, Madame Sembrich, the de Reskes and Madame Curie (the discoverer of radium), while Poland of old developed such men as Mickiewicz, the great national poet, and Copernicus, the astronomer.

Religion

Like other Slavic people the Poles are intensely religious and they belong almost solidly to the Roman Catholic Church. Every year thousands of Poles wend their way to Czenstockowa, the Mecca of every devout Pole. "Here is the abode of 'Matka Boska Czenstokonska'—the Mother of God

of Czenstockowa. Copies of this famous image of the Virgin are found in almost every Polish home. It is the figure of a mild-faced woman and child of Polish type, generally brown in colour and surrounded by rays and stars and spangles of gold. The original image was disfigured by the Tartars, who cut great gashes in it by shooting arrows across the cheek of the Virgin. Tradition has it that many attempts were made to paint out these gashes, but they always reappear. Thus a miracle was pronounced and the scars left untouched." * Czenstockowa was the scene of the repulse of Swedish invaders in 1655 and as the Polish victory was attributed to the miraculous intervention of the Virgin, Saint Mary was declared Queen of Poland and is still known as such by the peasants who believe the image to have miraculous powers. Hundreds of beggars, deformed, crippled and disabled, throng the entrance to the Church of Czenstockowa begging alms from the pilgrims who visit the shrine.

Where the Poles are Located in Canada

Most of the Poles in Canada have entered the country since the beginning of this century but the stream of immigration has been so great that it is estimated that there are about 55,000 Poles in the Dominion at the present time. Poles are found in the greatest number in Manitoba and Ontario, though there are several colonies in Saskatchewan and Alberta.

The Poles constitute a very important part of our foreign-born population not only on account of their numerical strength but because they have proved themselves efficient nation-builders. Along with the Italians, the Poles have performed much of the necessary rough work in connection with the opening up and development of a new country. They have made our highways, built our sewerage systems, worked our mines, and assisted in the construction of our railroads. Many Poles are employed in factories and in packing houses; some are engaged in business; while still others—especially in Manitoba and the West—are engaged in agriculture. More Polish immigrants would be glad to settle on the land if they were given financial assistance at the outset. But as they come to this country practically penniless they are forced to take whatever jobs are offered until they have saved sufficient to finance themselves to start on the land.

In Canada, as in the United States, the Poles have a tendency to crowd into the cities. Winnipeg has about 4000 Poles, while most of the other Western cities and towns have their Polish colony. In Saskatchewan, there are two farm settlements—one at Canora and the other at Beaver Hills. In Ontario, Poles are found in practically all the industrial centres. Toronto boasting some 4,000 with considerable numbers in both Hamilton and Brantford.

Most of the Poles coming to this country are penniless, illiterate and unskilled and at times their too-suddenly acquired freedom has led them into excesses which frequently land them in the police courts. But with education and encouragement and greater friendliness on the part of native-born Canadians, the Poles will have much of value to contribute to our national life.

* Kenneth D. Miller "Peasant Pioneers."

SWEDES

There are almost 61,000 Swedes in Canada and by their thrift, industry, orderliness and perseverance they set an example in nation building that we Canadians might well emulate. Together with the Danes, Norwegians and other Scandinavians they constitute a most desirable element in our population.

Here—as in their homeland—the chief occupations of the Swedes are farming, stock-raising, fishing, lumbering and mining. And in the last mentioned as well as in many other industrial pursuits, they excel. From a physical standpoint the Swedes are unusually virile and strong and almost every Swedish household is blessed with a large number of girls and boys.

No other settlers acquire our language so easily—there is practically no illiteracy among them—and a few years sees them woven indissolubly into our national life. The Swedes come to us mainly because they feel there are greater chances for their children in this new world and they are far-sighted enough to see that, though certain hardships are necessary at first, there is every prospect for success and prosperity both for them and their children in the near future.

The Swedes are Lutheran in religion. The "Mayflower Lodge" of the order of "Vassa"—a sister Lodge to one in the United States—is one of the most popular of the Scandinavian organizations for not only does it welcome them upon their arrival in this country but it is, too, a sick benefit society.

The Swedes are noted for their musical talents and they dearly love to sing. They are a most hospitable race and a cup of coffee is always ready for an unexpected guest. Every young girl is taught to knit and many of them are fine needlewomen. The women spin and weave and fashion the garments for the whole family. The process includes shearing of the sheep, washing, combing, carding of the wool, spinning of the yarn, winding of the thread, weaving of the cloth, the cutting out and making it into garments for the different members of the family.

There are a good many Swedes in and around Calgary and here they have a Swedish Church (Lutheran) conducted in their own language. Another Swedish settlement is found in Wetaskiwin, Alberta. All the Prairie Provinces are fortunate in having a large number of these excellent settlers and in recent years New Ontario has succeeded by wide-spread advertising in the Scandinavian countries in securing many Swedes for Ontario.

UKRAINIANS

One who is satiated can not understand another's hunger—Russian Proverb.

Historical Background

A brief glance at the political history of the Ukrainians will explain why this great Southern Slav nation has been almost unknown to Western Europe and America. The people of the Ukraine have always aspired to national independence, but their situation on the very threshold of Asia, made the task of defending themselves an impossible one.

In the ninth century, the kingdom of Kiev came into being and in the late tenth century, its people accepted Greek Christianity from Constantinople. For over three centuries the Ukrainians fought against great odds. The Tartars from Asia and the Poles and Lithuanians on the north laid the country waste. Finally in 1340, Poland took possession. Poland was too weak however, to defend her newly acquired territory. The Tartars continued to raid the Crimea, even Galicia and Volhynia, carrying away the people as slaves for the Eastern market.

Cossack bands were formed in self-defence and finally a Cossack state, in which all men were equal, came into being. In 1648, the Cossacks freed themselves from Poland and concluded treaties with the surrounding nations including Russia.

Far from respecting her promises of autonomy, Russia tried to destroy the Republic by causing internal dissension and in 1667, the country was divided between Poland and Russia. By the end of the eighteenth century, Russia ruled all of the Ukraine except Galicia and Buckowina, which were ceded to Austria. During these years the national language and literature, always potent forces, were prohibited. The Greek Church, established in the tenth century, came entirely under the Russian influence. Schools were closed and those who refused to obey the edict were persecuted;—a thing we must remember when trying to understand the relation of the church to the Ukrainians of today.

As a result of this persecution, secret societies were formed and in Galicia, the educated young people joined Nihilist organizations. Through their efforts a revival of Ukrainian culture took place and a great impetus was given the movement toward national independence.

Following the revolution in Russia in 1917 and in the face of great difficulty, the Ukrainian Peoples Republic was set up, but has had little permanent success under Soviet rule.

The natural consequence of years of oppression was emigration on a large scale. For many years, Ruthenians and Galicians have come to the unoccupied lands in Western Canada and later to the towns and cities. Being an agricultural people, they have done remarkably well on the land, but perhaps not so well in the cities where they are accused of communistic tendencies.

Through the centuries, the Ukrainians have preserved their love of national music and dancing; and many examples of their exquisite handicraft may be seen in Ukrainian homes.

Ukrainians in Canada

The Ukrainians constitute probably the largest foreign-born group in the Dominion. According to the census of 1921, there were at that time in Canada some 106,721 Ukrainians but it is estimated that there must be at least 300,000 people from the Ukraine in the country today. These Slavic peasants, toiling away on small parcels of rented ground in the homeland, heard of Canada where farms could be possessed for the tilling; hence during the last decade of the 19th century thousands of Ukrainians left their homes in Galicia and Buckowina and crossed the seas to take up land in the Western Provinces. Poor and illiterate as they were, keeping together in colonies was their only way of facing the difficulties of a new life in a strange land. Perhaps more help from Canadian statesmen during the first difficult years of adjustment would have made possible mixed communities rather than foreign "blocks."

Where They Are Found

The first Ukrainian immigrants settled about Gimli, Starbuck, Brokenhead and the Shoal-Lake district in Manitoba; at Canora and about Rosthern in Saskatchewan and in a large district north east of Edmonton beyond Star and Pakan in Alberta. In later years large numbers of Ukrainians have flocked to the cities where they are employed in unskilled labour. Thus many Ukrainians are found in Toronto, Hamilton, St. Catharines, Thorold, Brantford, Oshawa, Sudbury, Port Arthur, Fort William and Sault Ste. Marie in Ontario; in Winnipeg, Man.; in Regina, Sask. and in Edmonton, Alta. The Province of Manitoba boasts the largest Ukrainian population, 44,129 (Census 1921); Saskatchewan 28,097 and Alberta 23,827. But all these figures have been greatly increased in the past five years by ever-growing numbers of these Slavic peasants from South Eastern Europe.

Three Important Factors in the Process of Assimilation

1. **The Public Schools, See Educational Agencies—Section V.**
2. **The Church Organizations,**
3. **The Ukrainian Organizations.**

There are three distinct groups among the Ukrainians here in Canada: Labour, Church, and Intelligentsia and between these there is a great gulf fixed. This adds not a little to the difficulties of workers among the "Little Russians."

The three groups constituting Ukrainian culture in this country are:—

1. Ukrainian Labour Farmer Temple Association (U. L. F. T. A.).
2. Ukrainian Church Groups, comprising
   (a) The Uniats recognizing the Supremacy of the Pope in ecclesiastical affairs but retaining the liturgy of the Greek Orthodox Church
   (b) The Russian Greek-Orthodox Church, under the Orthodox Synod of Russia.
   (c) The Roman Catholic Church.
3. Ukrainian Peoples Home Association better known as Narodny Dim.

The U. L. F. T. A. has a Dominion charter which grants the privilege of organizing, speaking and writing. The aims stated therein are broad and include promotion of education among the members and arrangements of public lectures, concerts and theatrical performances. Emphasis is laid on the development of orchestras, choirs, and dramatic clubs, as well as on training for leadership. The need of social life for the non-English speaking adults makes the Temple a community centre. As in Labour groups the world over, a small part of the U.L.F.T.A. holds communistic political views. The number of these seems to depend on the district. In mining places and cities, the members of the U. L. F. T. A. tend more to communism than in farming districts—although all the Temples are affiliated with the Ukrainian Labour Temple in Winnipeg. In Winnipeg there are only about 500 communists among 16,000 Ukrainians. The children are taught Ukrainian literature, history, plays and music—especially orchestral music. They are kept constantly busy and interested studying or preparing choruses and plays. The adults, who are often illiterate, learn to read and write the language they speak. In Winnipeg, the school board have co-operated with the Ukrainian Labour Committee in establishing Night Classes for adults to learn English. The classes are taught by Ukrainian men and women who give generously of their scant leisure.

The Church groups include twenty-three Greek Catholic and Greek Orthodox organizations in Winnipeg. Two of these, the St. Nicholas Mutual Benefit Society and the Prosveta (or educational association) have a membership of over 2000 each. Both are Greek-Catholic in character and object.

The Ukrainian Peoples Home Association led by the Intelligentsia is not connected with a religious or political body—and concerns itself with activities of music and drama.

(See also Section V—"Educational Agencies" and Section VI—"What Religious Bodies Are Doing" for other work among the Ukrainians.)

Near View of Youthful Ukrainians

Miss A. A. Ward for long a teacher at the Ukrainian Institute—" The P Mohyla"—in Saskatoon declares that the Ukrainians have much to teach the native-born Canadian children in the way of obedience and love of the beautiful, whether in nature, art or music. Both boys and girls are positively greedy for education. The children realize that the school is their great opportunity—the door through which they must pass to success. In order to achieve their desire for advanced education many of these young people positively slave. In a letter to Miss Ward from a pupil whom grim necessity had forced to leave in the middle of a term, the boy declares: "I have one thought which never fails me—I shall be at school next year." Sometimes they work as bushmen and lumber jacks but more often they operate tractors. Occasionally boys will run both engine and separator—frightfully hard work—for which they are well-paid. The later hours of the day are spent in study and some of them keep up their sports as well. For in several letters such a sentence as this occurs: "I joined a foot-ball team playing at

noon hours lately." The following epitomized 'history' of one girl may be of interest and it is inserted because of the last sentence. "Pearl D. . . . a, born of Austrian parents who came to Canada in 1901. Pearl was born in Manitoba, when four came to Saskatchewan—very poor—went to public school until 1916 when she started at the Institute. 'Parents did not want me to go any more but I had such a strong mind. It wasn't for long though; I had to leave to help Mother'." Hosts of girls are needed at home either in the house or in the fields and so they are deprived of the education that is their due. One of the chief reasons for lack of progress among pupils in certain sections is due to the fact that many boys and girls are kept at home until the school term is well advanced. Many teachers affirm that it is a pleasure to teach the Ukrainians and that it is most unusual to find a pupil who is not grateful for any friendliness shown him.

The P. Mohyla was once an hotel but it has been transformed into a properly equipped school attended by 80 boys and girls. Other Ukrainian Institutes are established in Winnipeg and in Edmonton accommodating over 150 students each.

The young people are keen to get books and many of them have a fair knowledge of Shakespeare. Miss Ward told of splendid essays written on "As You Like It" and of unusually fine verses that were at times presented to her, inspired by something that had gripped their imaginations. For instance on having Captain Carpenter's tale of the famous Zeebrugge incident repeated to them one boy of fourteen in a few hours produced a most creditable poem depicting the feat! Another had written a description poetic and full of beauty called "Impressions of the Moon." Several short poems from the pen of Fred Manchur (one of her pupils) had been published in 'The Ukrainian Voice.'

An Illuminating Questionnaire

An examination of several hundred answers to a questionnaire upon such points as the following was most illuminating:

1. Which is the happiest land? The invariable answer was "Canada", one reason given being "Nobody oppresses my father and mother here because it is a free country."

2. What is life's happiest period? "Childhood because a child knows no horrors" or because "then they play."

3. Which is preferable, city or country life? "Country life" every time!

4. What occupation is most essential to mankind? All but a handful replied "Farming."

5. Which is the most valuable to mankind, history or poetry? "History because you can learn all about your own ancestors."

6. Should women have the vote? Divided opinion here, but the "yes's"

were more numerous. One boy's reason is typically male (not necessarily Ukrainian) and is worth repeating: "Women should vote but only vote for having an easier life not to have their supremacy over the man, for if they do, then men will have to do crocheting which I don't like!"

Success as Settlers

The Ukrainians' capacity for work has been amply proved on the land; in mines and lumber camps; in factories and in new public works. The lands the Slavs accepted, as well as "the jobs" in industry, were often those least desired by English-speaking men—the business of building a national structure must be undertaken by someone. By their patience and industry, the Ukrainians have succeeded in converting many parts of the Prairie Provinces into valuable farms and helped to transform a wilderness into a productive granary second to none in the world.

It is interesting to learn that at the recent Dominion election (1926) Mike Luchovich of Vegreville, Alta., was elected, the first Canadian of Ukrainian origin to sit in the House of Commons.

Adoption of Canadian clothes, food, vehicles, and business methods are evidences that the Ukrainian is readily assimilable if given the sympathy, encouragement and educational facilities which are his due. Dr. E. A. Steiner has said that the Slav "takes on the ideals of his neighbour more often than he imposes his upon them." This is proved by the influence on the Slav through the centuries of the Mongol, The Finn and the Magyar.

The intensely nationalistic spirit sometimes shown by Ukrainians tends to make native-born Canadians doubt their loyalty to Canada which is manifestly unfair for large numbers of Ukrainians born in Galicia gave ample proof of their devotion to the country of their adoption by going overseas with the Canadian Forces during the Great War. These loyal New Canadians, according to Dr. Anderson, went from "the rural settlements in which the Presbyterian and Methodist churches have for years been doing practical Christian work." The very fact that people from "the beautiful valleys of the Dniester and the Dnieper" ever remember the land that gave them birth with tenderness indicates the capacity for loyalty and devotion of this Slavic group.

In his excellent study "The Education of the New Canadian" Dr. Anderson quotes a poem of several stanzas written by a young Ukrainian of the West, Michael Gowda, entitled "To Canada" beginning thus:

O free and fresh-home, Canada can we
Born far o'erseas, call Thee our country dear?
I know not whence nor how that right may be
Attained through sharing blessings year by year.

Centuries of oppression and hardship in the Old World have not been able to tear from the heart of the Ukrainians love and devotion to the home-

land. This intense nationalism, poignant in its simplicity has found voice in the following words of their great national poet, Shevchenko, the Kobzar of the Ukraine:—

"Dig my grave and raise my barrow
By the Dnieper side
On the Ukraine, my own land,
A fair land and wide,
I will lie and watch the cornfields
Listen through the years
To the River voices roaring
Roaring in my ears.

Bury me, be done with me
Rise up and break your chain
Water your new liberty
With blood for rain
There in the mighty family
Of all men free
Maybe sometimes, very softly
You will think of me."

The Kobzar's life is baldly summarized in these few words in Dr. A. J. Hunter's excellent translation of Shevchenko's poems:

"Born 1811, February 26
24 years a serf
9 years a freeman
10 years a prisoner in Serbia
3½ years under police supervision
Died 1861, February 26"

But the Kobzar's Voice sings on!

"Within the four seas all men are brothers."—Confucius.

A great and learned Imman asked a little one, "What is greater than Allah?" and the child made answer, "Truth."

There is another day to-morrow.—A Russian Proverb.

If I see your eyes, I know you a little,
If I hear your voice, I know you still more,
If I see your actions, I will know you altogether.—A Serbian Proverb.

Everywhere it is good, but home is best.—A Slovak Proverb.

"How far away can people be and yet be neighbors?"

. . . "The world is infinitely richer, better, and more interesting, for the diversity of national gifts. As it would be incredibly dull if all individuals were alike, so would it be if all nations were made on the same pattern. Our pattern is good for us—let us develop it to the best of our ability."—A. Maude Royden.

Internationalism does not mean sweeping away national personality. It means each nation bringing its own special gift to the whole, and the strong must make the pace.—Y.W.C.A. Bulletin, Great Britain, August, 1926.

"Every hour of my life, these mosaics become more precious."—Ruskin.

IV

Our Provinces

Of Interest to Newcomers

PRINCE EDWARD ISLAND

PRINCE EDWARD Island is unique in that it has no foreign-born problem. Yet of all the provinces it is the most thickly populated as there are 88,615 people on the Island (1921 census)—or about 10 people to the square mile, as compared with an average of 2.4 for Canada as a whole. Practically all are of Canadian birth with Scotch, English, Irish or French ancestry. There is also a sprinkling of Micmac Indians.

The people who are fortunate enough to have been born in Prince Edward Island have dropped the first two words and with pride and affection simply call it "The Island". The surface is a beautiful lowland, everywhere rolling, with but one chain of moderately high hills. The pastoral beauty of the Island is most alluring and the soil, deep red in colour, is a rich sandy loam admirably fitted for agriculture. Fully 85% of its entire area of 2,184 square miles is cultivable. The fisheries rank next to farming and dairying in importance, while pork packing and lobster canning are growing industries. Of late years many Prince Edward Islanders are engaged in the profitable business of fox raising. The black and the famous silver foxes are reared on ranches at Summerside and other points. It is a most interesting industry, and these ranches are favorite haunts of tourists, several thousands of whom visit the Island yearly.

Considering the number of its inhabitants, Prince Edward Island has produced a remarkable number of outstanding men. Sir William Macdonald, who has given so many millions to McGill University, is perhaps the best known of these. Sir William has been described by Augustus Bridle as the greatest educational philanthropist in the British Empire.

Early History

In his paper on "The History of Prince Edward Island" in "Canada and Its Provinces" Sir Andrew McPhail concludes thus: "It would be easy to convince anyone who has a map in his hand that Prince Edward Island is the least in area of all the provinces. It is hard to explain to the uninstructed how it has come about that this little province has always exercised so large an intellectual influence. The explanation lies in the excellence of the original stock, in the industry and freedom of their lives, in the social system which retained some tincture of gentleness and in those religious and educational advantages which from the first fell to their lot."

NOVA SCOTIA

Nova Scotia is a peninsula 350 miles in length with an entire area of 21,420 square miles. Its soil is exceedingly fertile, hence farming is the chief industry. Other forms of agriculture are fruit raising (especially apples), dairying and stock raising. The fisheries of this Province are of great importance and the manufactures include textile and boot and shoe factories, pulp and paper mills, iron works, etc. The chief manufacturing centres are Halifax, Sydney and New Glasgow. Nova Scotia is rich in mines, the coal fields are principally in Cumberland and Pictou Counties and here working in the mines are found many of the Foreign-Born. With its numerous lakes and rivers, this Province attracts a great many tourists during "blossom-time" and the summer months. "The Evangeline Country" is world famous, the Annapolis Valley with its fruit-laden orchards has a charm of its own, while the Bras d'Or Lakes in Cape Breton are unsurpassed in beauty.

Brief History

Nova Scotia is the oldest of the Provinces dating back to May, 1534, when Jacques Cartier first passed through the Straits of Belle Isle and sighted the fertile shores of the land that later became Nova Scotia and New Brunswick. Some years before though, as early as 1497, the Island of Cape Breton had been discovered by John Cabot. Two unsuccessful attempts to found a French colony in the New World were made in the sixteenth century, the first by Cartier, "with a courageous band of some hundred men among them many nobles of France"; and the other by the intrepid de la Roche. Colonial settlement in Eastern Canada really begins though with the arrival of de Monts and Champlain in 1604.

Then Came The British

In 1621, Sir William Alexander was given a charter by James I. granting him possession of the whole Acadia Peninsula, Cape Breton, and all the land that has since become New Brunswick. The first Scotch Settlement was established on the shores of Port Royal Basin where the French colonies had been founded so many years before. Then began the bitter struggle for supremacy between the French and English until by the Treaty of Breda in 1667, Acadia was given back to France. There followed about three quarters of a century of growth and development under French Rule. At the close of the War of the Austrian Succession (which was in reality a war entered into by England to defend her colonies and protect her commerce) the Peace of Aix-la-Chapelle was signed in 1748. In the following year England made a determined attempt to tighten her hold in Nova Scotia and all kinds of inducements in the way of land, provisions, tools and arms were offered to emigrants as encouragement to settle in "New Scotland". The next few years saw a steady flow of farmers, soldiers, sailors and other adventurous men into the country. In 1749, the city of Halifax was built on Chebucto Harbour.

Within eight years, the Seven Years War broke out which proved the final struggle for colonial empire between the two great races, the French

and English. The conflict raged until the triumph of the English armies on the Plains of Abraham in 1759. With the formal surrender of Canada on the eighth of September, 1760, terminated "the French period which had been continuous since the discoveries of Cartier in 1534".

Immigration from the Highlands of Scotland and from New England followed and Nova Scotia experienced a great development. Years later when war broke out between England and her American colonies hosts of loyal British people who refused to fight against old England flocked to Canada, and these United Empire Loyalists (as they were called) made a wonderful contribution to the life of the growing young Canadian colony. In 1784, Nova Scotia was divided into three provinces—Nova Scotia, New Brunswick and Cape Breton, the last mentioned however, was in 1820, brought back into Nova Scotia. Immigration continued and the Maritime Provinces enjoyed many years of peace and prosperity. In 1867 Confederation was consummated.

This brief history explains why the people of Nova Scotia are largely of Canadian birth but of French, English or Highland Scotch ancestry. There are besides, too, fully 2000 Micmac Indians in the Province though but few of these are of pure blood. The total population of Nova Scotia (census 1921) was 523,837. Of these 407,618 are listed as British and 56,619 as French. The Foreign-Born number approximately 59,000; the principal nationalities among these last being—German 27,046; Dutch 11,506; Negroes 6,175; Jews 2,161 and Syrians 1,140 (census 1921).

The oldest German settlement in Nova Scotia was founded at Lunenburg in 1750 by the bringing into the country of German farmers by the British Government. "Lunenburg is an instance of the transforming power of environment. In one and one half centuries these inland peasants, settled on the sea-coast, have developed into a race of shipbuilders, sailors and fishermen. They retain traits of their language and old-world customs; and they are noted now as when they first came to that country for their thrift and industry." * In the county of Lunenburg those of German descent now number 17,867; about 2,500 are in Halifax and vicinity with smaller numbers in Shelburne and Queen's counties. Hailfax county has approximately 11,500 Dutch and there are over 1700 in Lunenburg and about the same number divided between Shelburne and Queen's. Nova Scotia has a Jewish population about 2,000, most of whom are found in Halifax.

Sydney, N.S.

A fine piece of work is being done among the Foreign-Born at Sydney, N. S., by the United Church in Canada. Work is now carried on at four different centres and with increasing efficiency. In the 1924-25 Report of the Board of Home Missions and Social Service (Presbyterian Church in Canada) the Superintendent reports: "Increased interest, increased liberality, increased service, on the part of the different centres at a time when such service was never more sorely needed, has firmly established the Missions in

*Canada and Its Provinces.

the several communities in which they minister." The four different centres which are widely separated over a large area; "Scotstown (New Watford) United Mission (Sydney) Chalmer's Park (between Sydney Mines and North Sydney) and the Community House. In all 613 families were reached, representing many nationalities. In the Sunday School 209 are enrolled. Mothers' Meetings are held at two points and at Scotstown the regular Day School is carried on along with all other Sunday activities. The Vacation Bible School has an enrollment of 265 and special mention should be made of the excellent service rendered daily by Dr. John Macintosh. The New Community House has already eighteen different forms of activities with an attendance of 457, a large proportion of these being of non-Anglo-Saxon birth. A Baby Clinic has been added with a Victorian Order Nurse in charge which, last year, cared for 150 children. More and more the House is being a real community centre through which the life of the people is being transformed."

NEW BRUNSWICK

New Brunswick has an area of 27,985 square miles and its 600 miles of coast line is deeply indented with bays and fine harbours. St. John, the largest city in the Province and the principal port, is open all the year around and has important steamship connections with Great Britain, the United States and the West Indies. Mixed farming is carried on extensively including apple growing and potato raising. Other industries are lumbering and fishing, while sugar refineries, cotton mills, tanneries and boot and shoe factories constitute its chief manufactures. New Brunswick offers exceptional inducements to all lovers of out-of-doors and it has been aptly called "The Hunters' Paradise." The Reversible Falls at St. John and the beautiful St. John River are other features that attract tourists.

While there are only a comparatively small number of non-English speaking people in New Brunswick, mention should be made of a Danish Settlement that dates back to 1872. "On June 19th of that year seven families of Danes arrived at a place in the woods, which is now known as the Danish Settlement. In August seven more families reached Woodstock by rail and then travelled by boat to Whitehead Flat opposite Ortonville and then through three miles of woods to a Community House which had been built by the Government. The Government also gave each family approximately $90 for clearing the land and they soon opened up roads in order to provide work for the settlers until their land should yield. More settlers arrived each year and began vigorously to clear the land, and where as late as 1894 no soil had been turned there is today a highly cultivated district around that flourishing community—Salmonhurst in the county of Victoria. Practically all these settlers made good. Some have moved West but there are today five hundred people in the Settlement. And during the War they bought Victory Bonds to the amount of $100,000.00." *

*F. C. Biette, Superintendent Land Settlement, Eastern Section, C.N.R.

The population of New Brunswick is 387,876, (Census 1921) and is largely British, many being of United Empire Loyalist stock. The total British population is 253,002 (Census 1921) and next in point of numbers are the French numbering 121,111. Other nationalities to be found in New Brunswick are: Dutch, 3,638; German, 1,698; Jews, 1,243; Danes, 996 and Swedes 578. The majority of immigrants in New Brunswick are found on the land with the exception of the Jews. The total number of immigrants coming to St. John last year (1925) was 791: of these 236 came from the United States and 555 entered through ocean ports. According to J. A. Murray, Supt. of Immigration and Industry, and Secretary, Farm Settlement Board, "the only special assistance given to newcomers is a measure of help in securing farm properties, a cordial welcome to the Province and intimate association with the native-born Canadians after they are located."

Education

New Brunswick's free non-sectarian schools system provides a liberal education for every child resident in the Province no matter what his race or creed may be.

Looking Ahead

This province is making an effort to procure a large number of settlers both from the British Isles and Scandinavian Countries during the Spring of 1927. Preparations for the selection and location of settlers are now under way.

QUEBEC

Like Nova Scotia, the Province of Quebec formed part of the original French colony in Canada. It was discovered by Jacques Cartier in the 16th century but the real colonization and development were achieved early in the next century under the famous Champlain who is often called "the Father of Canada." The story of the development of New France is replete with interest not only for the historian but for all who delight in tales of romance and adventure. As we have seen the early attempts at French colonization were unsuccessful in Nova Scotia for another century saw it a predominantly English-speaking Province. On the other hand, Quebec remains almost solidly French to this day. Indeed few countries have "a more glorious continuity of history, tradition, language and religion" than old Quebec.

This Province boasts the largest city in Canada—Montreal, with a population of nearly 900,000. Montreal is a cosmopolitan city though the French, of course, are largely in the majority. With the finest inland harbour in the world, Montreal is Canada's great gateway in import and export trade; and both Quebec and Montreal have, during the summer months

steamship connections with all parts of the world. This city is also the headquarters of the Canadian National and of the Canadian Pacific Railways.

"Old Quebec," the capital of the Province, is superbly situated overlooking the St. Lawrence, crowning with its citadel the bold and precipitous front of Cape Diamond. Quebec is beyond all question the most picturesque city on this continent. Its "upper town" towering over the older parts of the city; its ancient walls and gates and queer, absurdly-narrow streets and the sweet sound of church bells at all times of the day make Quebec a delightful memory. In the lower town are still found the strong stone houses built before General Wolfe's spectacular taking of the city in the historic battle of the Plains of Abraham.

Quebec is the largest Province in Canada having an area of 703,653 sq. miles. The census of 1921 gives its population as 2,361,199 but it is estimated that it must reach almost 2,800,000 at the present time. About five-sixths of the population are Canadian born, descendants of the original French settlers who speak the French language as their native tongue. Of the French immigrants who have come to Canada in later years the great part have naturally settled in this Province. There are, however, a large number of British descent in Montreal, about 8,000 in the city of Quebec, with smaller numbers in other cities, and in the section known as the "Eastern Townships." There are fully 70,000 Jews in this Province, the majority of whom make their homes in Montreal. Other nationalities who have settled in Quebec are the Italians (usually found in the cities, Montreal, Quebec, Hull, Three Rivers, etc.) Poles, Austrians, Germans, Russians, Greeks and Chinese.

Colonization Movement in Abitibi

Instead of small colonies, important parishes have arisen in many parts of the Province especially in the fertile regions of Abitibi, Temiscamingue, Lake St. John and the lower St. Lawrence, (Rimouski, Matone, Bonaventure and Gaspé). New families, but in smaller number than in the countries mentioned, have gone into Labelle or the Matiavinie region and north of Montreal. To provide for the probable extension of the organized parish and the foundation of new missions the colonization department created reserves of barren lots on the 30th of June, 1924. These reserves comprised 19,000 lots suitable for cultivation. In order to increase the number of settlers in the regions open to colonization the Government granted, in 1923, a clearing premium of $4 per acre to all settlers whose lots were not patented for the five acres they are obliged to clear under their settlers' certificate. In 1924, this premium was increased to $6.00 and later it was further increased to $8.00. This policy seems to have been effective, if results are judged by new changes. Some of the new farmers are immigrants who were placed there by the Government or Franco-Americans who had abandoned their lands. The constant increase of the population in Abitibi is characteristic of the development of that region which was opened to colonization in 1913. The census taken in 1923 by Abbe Ivanhoe Caron, the Colony Missionary attached to this territory fixed the number of families

at 2,916 comprising 17,483 persons. The most important centres are Amor and Macamic with a population of 2,570 and 2,235 souls respectively in 1924.

Some Types of Work in Montreal

The following short sketches illustrate some of the types of work carried on in Montreal among the Foreign-Born by agencies other than the Churches and National Organizations. Mention should also be made of the University (McGill) Settlement; The Griffintown Club, 168 Shannon Street, and the Iverley Settlement, St. James Street, Montreal, who serve hosts of New Canadians yearly.

Big Sister Association Inc. *

The Association aims at preventing delinquency by supervising wayward girls, helping wth their education, recreation, medical advice, etc., always keeping in close touch with the school and with the parents of girls. Girls representing eleven nationalities were served by the Association last year, the types included: "bad home conditions, school, wayward, desertion from home, illness, motherless and delinquent." From April to December 31st, 1925 (nine months) 240 problem cases were dealt with and 329 girls appealed to the Big Sister Association for advice, employment, lodging and recreation.

* Address—Keefer Building, Montreal.

The Montreal Day Nursery *

The Montreal Day Nursery believes that it is essential that the conditions and circumstances of each family should be thoroughly investigated before a mother is permitted to place her children in the nursery. It is through the work of the Children's Bureau that these investigations are made and only mothers who are forced to work, or through sickness are unable to care for their children enjoy the advantages that the nursery alone can give. In 1925 two hundred and fifty-eight children of one hundred and sixty families attended the nursery of which one hundred and thirty-three were new cases. The total attendance represented 18,860 days' care and an average attendance of 60.4. The nationalities represented (beside English, Irish, Scotch and Canadian) were: Polish, Dutch, Greek, Swedish, Italian, Anglo-Japanese, Austrian, West Indian, Finnish and Roumanian.

* Address—50 Belmont Park, Montreal.

The Montreal Parks and Playgrounds Association *

Children of no less than 21 nationalities make use of the playgrounds operated by this Association. The total attendance for last year (1925) was 467,727—an increase of 102,650 over the previous year.

The policy of the Montreal Parks and Playgrounds Association is to demonstrate the value of an all-round program of supervised recreation in

* Offices: Forum Building, 957 Atwater Avenue, Montreal.

a limited number of summer play centres, community skating centres and evening recreation classes in the gymnasia of the public schools. The aim is not to provide a city-wide program of community recreation but in co-operation with the City Recreation and Parks Departments and other agencies to urge the maintenance of play and park spaces now available, to secure more space if possible and to develop and extend facilities for community recreation by demonstration, propaganda, publicity and practical help where possible in order to adequately serve the needs of a rapidly growing population.

Some of the features of last year's work were: new playgrounds, the opening ceremonies of which drew large crowds; Playground Visitation Tours which proved of great value in bringing representatives of other welfare agencies into close touch with the work of the Association; and massed Folk Dancing which helped to indicate the possibilities of development of this branch of playground activity.

On the Dufferin Square playground every available corner of playing space was utilized and it was used by children of seventeen different nationalities.

A Step in the Right Direction

The following extract from the Annual Report of the **Health Division of the Montreal Council of Social Agencies** * indicates that at last a step is being taken to obtain proper assistance for indigent immigrants and non-residents of that city:

"The experience of the agencies, and particularly of the hospital social service departments shows that both laws and policies re-act so that immigrants and others who have not established legal residence in Montreal cannot receive proper assistance when in need. A committee has been appointed by the Division which will gather evidence of the various problems of this nature, with a view to securing a change in the laws and policies by which someone can be held responsible for the relief of such people.

* Address: 707 Blumental Building, Montreal.

ONTARIO

Easterners to this day are prone to speak of Ontario as "Upper Canada" and many of those whose forebears were hardy pioneers in the early days are not inclined to quarrel with them over that. For they look back with pride on the heroic struggle made by those adventurous English, Irish and redoubtable Scotchmen who crossed the seas to hew out for themselves a new life in the New World on the western side of the Atlantic. Ontario is second only to Quebec in size. Its area of 407,262 square miles has two main geographical divisions—Old Ontario, well settled and with a flourishing agriculture and great industries, and Northern Ontario comprising the whole

north sections of the Province, forest clad and rich in mineral wealth. Ontario is essentially an agricultural country for beside the ordinary mixed farming, dairying, stock raising, etc., it embraces the wonderful fruit-growing section around Niagara, St. Catharines and Grimsby which is commonly called the Garden of Ontario. In the springtime of the year the fruit belt is glorious with bloom. Because of the many beautiful resorts on the Great Lakes, the Georgian Bay, Muskoka and the St. Lawrence hosts of tourists flock to Ontario during the summer months.

The population of Ontario in 1921 was 2,933,662 but it is estimated that 3,200,000 is nearer the mark today. Almost half of these are of Canadian birth, largely of British extraction though a good many Canadians of French ancestry are found in Northern Ontario. There are more Foreign-Born in Ontario than in any other Province in the Dominion though the percentage is not so great as in Saskatchewan.

Boy Immigration Work of the Ontario Government

A plan has been developed by the Ontario Government to bring 300 High School boys from Great Britain to Ontario for training and subsequent placement on farms. Several parties have already arrived and been placed on the Vimy Ridge Farm after being at the Ontario Agricultural College at Guelph. Over 200 would-be farmers have come to Ontario to date under this arrangement. The Premier of Ontario at a public meeting in Convocation Hall, Toronto, in August, 1926, declared that this plan, being found satisfactory, is to be continued.

The Twin Cities— Illustrative of Foreign Group Sections in Cities of moderate Size.

In Port Arthur which is essentially a residential city there is a population of slightly over 16,000 about 40% of which are non-Anglo-Saxon. The Finns, who constitute the aristocracy among the Foreign-Born, have a colony in the central part of the city; an Italian colony flourishes between Pearl and Bay Streets along Secord Street while a large number of Ruthenians and other Slavic people are found on the Fort William Road in the vicinity of First Avenue. The living conditions in the "foreign sections" both here and in Fort William (while improved to what they were ten years ago) are in many instances poor. A whole family will live in one room —sometimes two or more families—hence there is no privacy and few indications of the decencies of life. The most congested blocks are found in the Westfort and Coal Dock sections. There is a scarcity of houses, high rents are asked and there is of late a good deal of unemployment, due to so much seasonal work. Some houses (visited by the writer in September, 1925) are simply badly built shacks on lanes, lacking proper sewerage connections and they are ill-fitted for the severity of our Canadian winters. A quotation from notes made at the time thus baldly describes the homes: "All poor. Flowers, though, in a few windows which lent a cheery note. Some houses were filthy with bad odor. Others were quite clean but the children (and there were hosts of them) very dirty. It was most unwise to settle

these people on such marshy land. So often their gardens overflow—for there is no drainage—and spoil their potatoes. Serious situation this for last year (1924-25) they all practically lived on potatoes." The younger girls and boys go to school while the older girls work in stores, at house work or in restaurants. The boys take any odd jobs they can find. The girls mature early and the great majority marry while they are very young. One woman whom I visited works in the woods and she has six boys and is not yet 28 years old. The mothers work terribly hard and they are constantly making over garments for the children. There is not as much drinking here as in some other foreign communities—except at weddings when men and women alike indulge. The public dance halls are closed on Sundays but they dance a great deal in their private homes."

Churches

In Port Arthur there are: a Finnish Church; a Swedish Lutheran; an Italian Roman Catholic and a Norwegian National Church while in Fort William the chief churches attended by the immigrant population are: The Orthodox Greek Church; Italian Roman Catholic Church and St. Peter's Roman Catholic in the Coal Docks District.

The Finns, have their Socialist Society and their Finnish Labour Temple and they and the Swedes and Italians each conduct their own dance halls. The Italian children attend the Separate School but the Norwegian, Finnish, Greek and Austrian children go to the Public Schools.

Fort William, unlike Port Arthur, is essentially an industrial city. It has a population of 23,000, over 8,000 of whom are foreign-born. The Ruthenians and Italians are very numerous; and there are a great many Slovaks, Poles, Bulgarians, Finns, Russians, Bukowinians, Austrians and Greeks.

The chief industries are: the elevator business, the coal, grain and general freight handling business, work in connection with a thriving lake port and railway centre and several large manufacturing plants such as the Canada Iron Corporation, the Ogilvie Flour Mills Co., the Canadian Car and Foundry Co., and the Seaman-Kent Manufacturing Co. A great many of the Foreign-Born work on the railroad—especially those who live in the Coal Docks District, while many others find employment in the large manufacturing plants.

Little Canadianization work so far as adults are concerned is done in the Twin Cities apart from that carried on by the United Church Missions, the Ruthenian Baptist Church, and by the Young Men's Christian Association. As a matter of fact the Foreign-Born come into little contact with Canadian life for in the industrial work they are largely found in national groups—particularly is this true of the foundries and railroad construction work—and since they have their own societies, their own social gatherings and their own newspapers they live out their lives in the midst of their more or less indifferent Canadian neighbours.

Wayside House—Fort William

Anything more delightful than to come unexpectedly upon this cheery, flower-bedecked "House of the Interpreter", right in the middle of a somewhat uninviting part of Fort William can not be imagined. It is a three storey building the first being stone-coloured and the top two storeys red brick.

Wayside House under the capable management of Mr. Cecil King and his able assistants, is rendering wonderful service not only to the non-Anglo-Saxon girls and boys of the district but to the parents as well. Teen-age groups are carrying out the C. G. I. T. and C. S.E. T. programmes with a commendable degree of faithfulness, with over a hundred girls and boys taking part regularly. The number of younger children reached is considerably more than double that number. Sunday School is conducted regularly and the mid-week activities usually have a short period of worship or of study.

Athletics greatly appeal to the boys and it is through the medium of the Gym. and the Track that the contacts are made. The girls are taking more and more of the responsibility in the planning of their weekly programme. The missionary spirit is growing among the girls, many of the older girls gladly contributing 5c a month. Last summer (1925) there was a camp for both boys and girls with excellent results.

During the past two years there have been numerous calls for relief. Those that depend on relief are compelled to live on bread and potato diet chiefly with lard in limited quantities as a lubricant. The poverty that is all too common explains why Bolshevistic teachings and propaganda find fertile soil. Steady work with a wage to correspond with living demands is what most of the men ask for.

Many of the Foreign-Born in Fort William took advantage of the free Baby Clinics that were conducted at the fair last fall; and during "hard times" the Lady Grey Chapter I. O. D. E. supplied milk daily to a number of needy families.

Sault Ste. Marie, Sudbury and Timmins, Ontario are other cities where "foreigners" abound and where they live in more or less segregated sections of their own.

AN INTERNATIONAL NIGHT IN TORONTO

A good beginning in international relations between the thirty odd nationalities living in Toronto was made in March 1926 when an unique entertainment was given in the Jarvis Street Collegiate Institute in which over twenty nationalities took part. It was held under the auspices of the Home and School Council and the Hall was crowded with the parents of the boys and girls. The Macedonians gave a splendid demonstration of physical training; the Finnish Canadian Club delighted the audience by their choruses, the Ukrainian dances were interesting and the

gay costumes worn by the clever dancers were greatly admired. Two numbers on the programme were contributed by Roumania; and the tableaux skilfully arranged by the "Greek Women's Association" were very beautiful. The Russian, Italian, German and Spanish groups won well-merited applause from the audience by their musical numbers which were as distinctive in character as the nationalities that interpreted them. Graceful and picturesque was the Polish folk dance performed by a large group of little children.

An excellent speech was delivered by a Chinese boy while a still smaller youngster—this time a tiny Jap—gamely lisped his "piece." A reading entitled "Armenian Mothers" was given by an attractive Armenian girl and the coloured people contributed a dance and some Southern melodies. Then came two numbers from the Scandinavians, a Norwegian and a Swede which was followed by an unusually fine rendering of that peerless anthem of France—the Marseillaise. After the singing of "God Save the King" a happy social hour was enjoyed over the coffee cups.

The Home and School Council are to be congratulated upon the success of this unique entertainment as well as for their constant efforts to promote friendliness between all nationalities living in the city. A word of commendation should also be said in regard to The Preliminary Report of the Citizenship Committee of the Home and School Clubs which contains much valuable information concerning New Canadians in Toronto. Indeed all those who are interested in the well-being of the Foreign-Born greatly appreciate what Mrs. J. Frank Adams, the convenor of the Citizenship Committee, and those associated with her are doing for the different nationalities who live in Toronto.

OTHER AGENCIES AT WORK

The Big Sisters' Association } in Registry Office Building,
The Big Brothers' Association } 90 Albert St., Toronto

The Boy Scout Association, 203-5 Wellington St.,Ottawa, Ont.

The Neighbourhood Workers' Association, 71 Grosvenor St., Toronto

The last served 13 nationalities during 1925-26.

The Parks Department of Toronto operated 40 Supervised Playgrounds in 1925 with a total attendance of 1,528,872.

See also The Preliminary Report of Canadian Citizenship Committee, of Toronto Home and School Council.

MANITOBA

The Province of Manitoba was the scene of the earliest white settlement on the Canadian prairie. Here in 1811, Lord Selkirk founded a little settlement of redoubtable Scotsmen and their families. These first hardy pioneers persevered in the face of the greatest hardships and from this Selkirk colony on the Red River, has grown the progressive Province of Manitoba which ranks fourth among the Provinces in population and boasts the third largest city in Canada. Winnipeg has been aptly called the "Gateway of the West" for it is the chief centre from which settlers are distributed throughout the Prairie Provinces. Sixty years ago Winnipeg was a mere trading-post of the Hudson's Bay Company; today it is a great centre of industry with a population of 200,000 composed of no less than 63 nationalities. In 1881 the whole population of Manitoba was 52,260, in 1921, according to the census, it was 610,118. To-day it is estimated that the number must be about 656,400. (Vital Statistics 1925 issued by the Dominion Bureau of Statistics).

While the British-born predominate there are many colonies or "blocks" of Foreign-Born to be found in this Province. Chief in point of numbers are the Ukrainians often called the Ruthenians or "Little Russians". One of the oldest of these blocks is at Teulon where in the fall of 1902 the Presbyterian Church established a missionary hospital under the direction of Rev. A. J. Hunter who through all these years has continued to render wonderful service to this growing community, the members of which look to him for guidance and sympathy as to a tried friend upon whom they can at all times depend. The plant consists of a hospital and two Ruthenian Homes. The hospital has accommodation for seventeen and three nurses and in attendance, besides two in training. The two Homes—one for boys and the other for girls—are most efficiently managed and during this past year (1924-25) there were 24 boys and 28 girls in residence. 28 of these Teulon boys are now teachers, 6 have graduated in medicine, 4 are lawyers and 6 are attending the Agricultural College.

Dr. Hunter has done much to promote education in the district and because of his knowledge of entomology and his unusually fine collection of butterflies, grasshoppers and insects he is able to give delightfully interesting talks to the New Canadians in the community. He has also translated the poems of the great Shevchenko—the Kobzar of the Ukraine—into English and through the medium of that well-known Ukrainian paper "The Canadian Ranok" Dr. Hunter and his co-editor, Mr. Bychinsky, are interpreting Canada to the Slav and reaching an ever-growing constituency.

Education

Besides the one public school system which is free to all religious denominations, Manitoba has established Collegiate Institutes in Winnipeg, Brandon, Portage la Prairie, Virden, Souris and Stonewall and in addition high schools and continuation schools and continuation classes at various smaller places. Technical education is well provided for. Manitoba also has consolidated schools which have proved a great success. The vans used for

carrying the children to and from school are well protected and heated in severe weather. The attendance in the consolidated school districts shows an increase of more than 50% over the old system.

Boys' and Girls' Clubs

These clubs are carried on under the Extension Branch in conjunction with the Department of Education, the inspectors and teachers taking active part in the work. The Clubs have a membership of well over 30,000 boys and girls, being more than one-third of all the school children in the Province outside of the cities of Brandon and Winnipeg. The practical education in agriculture and handicraft thus afforded is of much value. The annual School Fair has become an established feature in the life of nearly every community. The success of the movement is due in part to the active assistance rendered by farmers and business men in managing the clubs.

Margaret Scott Mission

To hosts of needy souls, both British and Foreign-Born the Margaret Scott Mission, 99 George St., Winnipeg, has been a veritable Godsend. For over twenty years this Nursing Mission has been ministering to the poor of all races and creeds alike, at their own homes. Money is never solicited nor any entertainment given for raising funds—the subscriptions are absolutely voluntary—yet the Margaret Scott Nursing Mission has never lacked! On every side warm tributes are paid to the devotion and efficiency of this service.

Robertson House—Winnipeg.

One of the oldest and best known Settlement Houses in Winnipeg is Robertson House in charge of the Rev. Mr. Mutchmor and his four capable assistants, all trained workers. It was begun by the Presbyterian Church in Canada and is now part of the New Canadian work of the United Church. The average daily attendance is 300 and the ages of the boys and girls range from four to twenty-four years old. There are kindergarten classes for the tiny tots; several clubs for the boys and girls; Bible Study and Social Gatherings for people of all ages. An important part of this work is the constant visiting of the foreign-born families and the members of the staff show a keen interest in all that pertains to the life of this section of the City. Mr. Mutchmor has an unusual and somewhat illuminating way of grouping the young people of today,—he divides them roughly into two classes—the "Dance Hall devotees" and "the Sports!" He is a strong believer in encouraging healthful recreation among young people, both boys and girls. Robertson House has its own publication. "The Robertson Record" which is published on the 15th. of every month. The various clubs and classes contribute items of general interest; there is a special Sporting Page; and the work of the Church in general is made known through the columns of the Robertson Record.

The Robertson Fresh Air Camp at Gimli, Manitoba, is of incalculable value to hosts of children during the summer months. There is a main

building with living room, and dining room and plenty of verandah space which accommodates 75 children; there are two hospital cottages with a competent nurse in charge, and a Mother's Cottage with accommodation for 35 mothers and babies; and needless to say the beach is the most popular of all spots with the boys and girls.

The All Peoples' Mission—now under the United Church—has for years done magnificent work among people of all nationalities and creeds in the city of Winnipeg.

SASKATCHEWAN

The Province of Saskatchewan is almost three times the size of England, Scotland and Wales combined having an area of 251,700 square miles. Because it excels in the production of wheat it has sometimes been called the "bread basket" of the Empire. In 1923 Saskatchewan produced more than half of the 474,199,000 bushels of wheat that made up the total yield in the Dominion. In recent years mixed farming is being taken up and each year sees an increase in the production of live stock, dairy products, poultry, eggs and vegetables.

Fifty years ago there were but few settlers in the Province. The Red Indian regarded the great plains as his by right of inheritance, and great herds of buffalo pastured in the prairie grass. Today a net work of railways, only second in extent of mileage to that of Ontario, threads the Province. With the construction of the railways came settlers from the older Provinces, from Great Britain, Continental Europe, and the United States. The growth and development of Saskatchewan has been remarkable and the latter is due very largely to the splendid spirit, energy and industry of the early pioneers.

In proportion to its population: 757,510 (Census 1921)—Vital Statistics 1925 issued by the Dominion Bureau of Statistics places the figure at 833,000—Saskatchewan has the largest percentage of Foreign-Born to be found in Canada. It is estimated that fully fifty per cent. are of non-Anglo-Saxon origin. The total immigration to Saskatchewan during the past twelve years (up to 1925) was 174,154. In 1924 alone there came 14,958 to the Province, of whom 4,639 were Russians.

A map of the nationalities of Saskatchewan wears more variations of color than the rainbow ever donned. Springled liberally among the Canadian-born are many Americans. In the South are two settlements of French and German-speaking people with their centres, Gravelbourg and Kronan. The walls of the churches in both towns are adorned with paintings done by resident priests.

Away in the North East, about Muenster, is a Roman Catholic German country—a German civilization. Around Rosthern is a Mennonite colony totally different from the others. Ukrainians and Doukhobors are in widely scattered communities and Scandinavians have gone into the Carrot River

district to possess it. Elfros is the centre of an Icelandic civilization. What divergencies and complexities of race, religion, philosophy and customs!

The University of Saskatchewan has graduated from its halls representatives of nearly every race. In music and painting, art and literature there have been signal achievements already by Pole, Jew and Icelander. Annual Musical festivities in the Province are events. The first of these was held in Regina in 1909. A Saskatchewan artist has won distinction through his portraiture of Indian heads and a young Icelandic painter from Elfros has won the Tiffany prize for painting. Poets, too, and writers of short stories have been successful in depicting many phases of the struggle for existence, heroically made, by Saskatchewan's hardy pioneers.

A Canwood man writes:—"Yes, mine is a nice place. I think of my place as some people they think of music—it is me and I am it." This man is 54 years of age and he has been in Canada for 14 years.

The following advice given by one farmer indicates "the stuff" that some of our Foreign-Born settlers are made of: "Take it all round the trick maybe is done by grinding away at what you decide to do and hang on through all weathers." Frost, rust, hail and gopher can not for long daunt such a spirit! This Saskatchewan man has now 8 quarters of land—about 1200 acres.

ALBERTA

Alberta is associated in most people's minds with beautiful Banff and peerless Lake Louise and in others with the glorious sunshine that prevails throughout the greater part of the year which has won for this Province the cheery name of "Sunny Alberta". With an area of 255,285 square miles, Alberta is a great sloping plateau extending to the crest of the Rocky Mountains. This Province is divided roughly into three divisions viz. Southern, Central and Northern Alberta. The first mentioned is largely prairie and for years was a veritable paradise for ranchers, and many stories of romance have been told of the cattle rancher and the cow puncher in the early days. Canadians are proud to think "that with the entire British Empire to choose from, H.R.H. the Prince of Wales bought a ranch in 1919 near High River and on it is raising pure bred horses, cattle and sheep."

Besides ranching, since irrigation has been adopted, there have been remarkable crops of grain and particularly of alfalfa. Central Alberta, too, is famous for for its mixed farming, dairying and raising of live stock, while northern Alberta embraces a large part of the Peace River district—a country of great potential possibilities.

"The early history of Alberta is linked with the North West Company and the Hudson's Bay Company whose trading ramifications reached out practically all over the prairies. With the completion of the Canadian Pa-

cific railway in the early eighties there followed remarkable growth and development throughout the Province." ("Canada and its Provinces").

The following figures indicate the great increase in the population of Alberta from 1911 to 1921. In 1911 the population was but 374,663 as compared with 588,454 in 1921—an increase of no less than 55%! To-day it is estimated that the number is 651,700. (Vital Statistics 1925).

The transformation of Alberta from a wilderness to a land of homes and thriving progressive towns has been wrought by an extraordinary diversity of peoples. The Eastern Provinces, the United States and Great Britain have all contributed to the working of the miracle, but the Scandinavians, the Germans, the Ukrainians, Poles and other Slavic people have also played an important part in the opening up of the country. In many parts of northern Alberta one can travel for days through these solid blocks or colonies of South-Eastern Europeans and "have no difficulty in believing that one were journeying along the southern borders of Austria-Hungary or on the fringes of the Caucasus". The toilers in the fields—men and barefooted women, the latter with handkerchiefs tied beneath their chins—working away as stook succeeds stook under the blazing harvest sun, form a picture not soon to be forgotten.

Lethbridge

The Nursing Mission grew out of a Relief Society started in 1909. In these fifteen years many changes have taken place. The Mission now occupies a fourteen room building purchased for them from the Government by the City. It is centrally located and to it people are promptly directed if they are in any kind of trouble.

Representative women, 25 in all, collect systematically each month for its upkeep and maintenance and the work is in charge of a superintendent and two graduate nurses. Activities include the City Relief Work; a Milk Station; a Well Baby Clinic, and Widows' pensions are taken care of by the same office. A Nurses' Registry and Employment Bureau are also maintained. The supplying of new clothing and boots for school children and the distribution of worn clothing to outlying districts are other activities that help to make the Nursing Mission of incalculable value to new settlers.

Little Mothers' Classes are carried on where 'teen age girls are taught how to sew as well as how to bathe, dress and prepare food for a baby. This class has been attended mostly by foreign girls. At times it would be extremely difficult to gain entrance to the non-English-speaking homes were it not for the children. The women especially stay in their own little colonies and speak only their own language, but gradually the education and new outlook of the children will make better citizens of the parents.—Synopsis from article by A. M. Tilley in Social Welfare, 1924.

The Palestine Model—A Masterpiece wrought by Two New Canadians.

A most remarkable work of art has been achieved by two brothers, Joseph and Salvadore Ganci of Edmonton, Alta., who toiled for long years on a production of a miniature of the Palestine country closely associated

with the life of Jesus. Sixty million pieces (many of them so tiny that a microscope was required to place them), eleven years of time, long research. rare skill and infinite patience went into this labour of love.

The model occupies a space 44 feet by 18 feet. Everyone of the 700 tiny figures, who people the scenes and enact the Biblical incidents, is provided with the necessary mechanism which enables him to faithfully carry out his part in the Pageant. Numerous scenes from the Bible are depicted in amazing detail, revealing the patience, devotion and tenderness with which the brothers worked out their dream. The whole history of our Lord's life is portrayed—His Temptation, the performance of the Miracle, His entry into Jerusalem, the Raising of Lazarus, the Drama of Gethsemane; and finally there is the Empty Tomb!

There is no guess work about the modelling. Seven Bibles have been studied and numerous histories devoured. One of the brothers spent many furloughs in the Holy Land familiarizing himself with the country, the people and its history—especially that which had to do with the life of Jesus.

Those who visit the model in Edmonton come away marvelling over the beauty and wonder of it all. To students of the Bible, it is especially interesting; to the casual Bible reader it brings enlightenment; and to children it is a marvel of which they never tire.

Joseph W. Ganci was born in Malta and at eighteen joined the British Navy. After coming to Canada he was for awhile engaged in construction work on the G.T.P. Railroad in the mountains but later moved into Edmonton where he worked as a cabinet maker and sign painter. Salvadore, the younger brother, is the mechanical genius. He it is who makes all the tiny figures "work". Neither of the brothers have had any special training but that they have been inspired to carry out their exquisite dream is conceded by all those who have had the privilege of viewing this masterpiece of these wonderfully gifted New Canadians.

(See also article by Miss Edna Kels, Edmonton, copyrighted by "Montreal Star").

BRITISH COLUMBIA

The history of what is now the Province of British Columbia is linked with the names of Spanish adventurers, the intrepid British explorers—Captains Vancouver and Cook, with Thompson and others of the Hudson's Bay Company. The thriving city of Vancouver and Vancouver Island are named after the first mentioned, while one of the most beautiful rivers in British Columbia is called Thompson. In 1866 the then Crown Colonies of Vancouver Island and British Columbia were united under the name of the latter, and five years later in 1871, British Columbia was incorporated as a Province of Canada. The construction of a railway that would provide through connection with the Eastern Provinces was one of the terms agreed upon when British Columbia entered the Dominion. With the completion of the Canadian Pacific Railway in 1885 settlements began to spring up and

hundreds of young men in a spirit of adventure flocked to British Columbia from the older provinces and from Great Britain. During the Gold Rush years which began in '98 towns and cities sprang up over night when all the world through the Press heard of the riches of the Klondike.

British Columbia's area of 355,855 square miles is extraordinarily rich in natural resources, and its delightfully temperate climate and unparalleled scenic beauties make it a most inviting country in which to live. Unlike the Prairie Provinces comparatively little grain is grown in British Columbia; its agricultural possibilities lie in fruit growing, dairying, stock raising, poultry keeping, the raising of hay and root crops, market and horticultural gardening.

At Confederation the white population numbered only about 10,000 while today it is estimated to be over 560,500. (Vital Statistics, 1925). The census of 1921 gives 524,582. In British Columbia the only real racial problem is with the Orientals, the Chinese and Japanese, for there are no foreign-born colonies such as exist in the Prairie Provinces, with the single exception of the Doukhobor Settlement the headquarters of which are at Brilliant, near the junction of the Columbia and Kootenay Rivers. At Prince Rupert and in the fishing villages of the Coast, the Scandinavians predominate among the Foreign-Born, while in the larger centres of Vancouver and Victoria a large number of Italians and Greeks are to be found. There are also about 23,000 Indians all of whom are self-supporting. The largest per cent., however, of the population of British Columbia, is British, either Canadian-born or from Great Britain. Several thousands from the United States have also settled in "the Coast" Province.

Orientals Flourish in British Columbia

According to figures made public by the British Columbia Department of Labour in February 1923 in the 2,275 industries of British Columbia there were employed 5,691 Chinese, 3,288 Japanese, 784 Hindus and 70 Japanese women. In the logging camps of the province 7.5 per cent. of the workers were Orientals; in lumber mills 41 per cent.; in saw mills 39 per cent.; in shingle mills 54 per cent.; in baking 16 per cent.; in fishing 39 per cent.; in fruit canning 15 per cent.; in coal mining 15 per cent.; in pulp and paper manufacture 37 per cent. In Vancouver in 1922 of 438 grocery licenses issued 171 were taken out for stores operated by Orientals.—Christian Science Monitor, February 3rd, 1923.

"What we teach the immigrant by precept or by example, he will become. He will bequeath our virtues or our vices, not only to our generation, but through thousands of invisible channels he will send these blessings or curses to the ends of the earth."—Edward A. Steiner.

"Exploitation of the immigrant, of his money, of his labour, of his morals, of his faith, is fatal to success from the standpoint of colonization and the nation's future."

CREATIVE WORK

Work is a sacred thing . . . Work is the great reality, beauty is the great aim. Full satisfaction is only to be found in the common beauty of common things of the common life.—A. Lethaby.

Lo Tai Tai's definition of education:

"I want my daughters," said she, "to have hearts open to receive knowledge so that, though they may have to live in the women's courts, the wideness of the world may be within their minds."

POINTED QUESTIONS

Is assimilation of certain peoples impossible?
What is to be reckoned as adequate or satisfactory "assimilation?"

Would it involve a complete acceptance of the culture of the new environment and a complete abandonment of the old?

Would this be good for the immigrant?
For their neighbors in the new environment?

Is the most desirable result in Canada a triumph of Anglo-Saxon culture or that of a culture based on Anglo-Saxon tradition enriched by other elements?

V

Educational Agencies

"On the importance of education generally we may remark it is as necessary as the light . . . . it should be as common as water and as free as air. Education among the people is the best security of a good government and constitutional liberty," Egerton Ryerson.

I—PROVINCIAL GOVERNMENTS

NO AGENCY has a greater responsibility towards the Foreign-Born than the Provincial Governments since the facilities for their education are in the hands of the Provinces and without education the assimilation of the different nationalities that make up the polyglot population of the country is impossible. Barriers of race, language, customs, etc., will never be obliterated until the foreign-born and native-born Canadians can converse and "get to know each other."

II—EDUCATION IN CANADA

Canada has every reason to be proud of the high standard of education in the Dominion. And no country is more keenly interested in ensuring its children an opportunity for an education adequate to equip them to enter upon the work of their later life.

By the British North America Act of 1867 the right to legislate on matters respecting education was reserved exclusively to the Provincial Legislatures, subject to the maintenance of the rights and privileges of the denominational and separate schools as existing at the time of union or admission of the provinces. In all the provinces the public and elementary education is free, the cost being defrayed from the public revenue. With the exception of Quebec, each province has laws of compulsory school attendance, uniformity in the training of teachers, text books, and the grading of children.

The cities and towns of the Dominion have spared no expense in erecting modern, well-equipped school buildings where health conditions are given proper consideration. In the rural districts the facilities for education are improving year by year, and the Education Departments of the Provinces are trying hard to meet the more difficult conditions due to the widely separated farms in a new settlement, so that here too a child in sparsely populated parts of the country may receive a sound, practical education. There are high schools, collegiate institutes, colleges and universities for those seeking higher education.

A—Educating the Foreign-Born

A great problem in Canada has been the educating of the Foreign-Born, due largely to the barrier of language. As J. S. Woodsworth points out: "It is no light thing to introduce into our country tens of thousands of non-English-speaking immigrants. Ignorance of our language is a barrier that largely isolates these peoples from us and our institutions; and behind the language is the foreign mind and training which still further separates them from us. But more serious still is the fact that many of the immigrants are illiterates, uneducated even in their own language."

In order to hasten assimilation into our national life and because Canada wants every child to be given every chance for advancement in this new country, the use of the English language in the schools has been made compulsory. The inculcation of Canadian ideas and ideals is taught and the next generation, as a general thing, sees the boys and girls staunch and loyal Canadians. "The large voluntary enlistment in the Canadian army of Foreign-Born and young men born of foreigners who immigrated to this country bears eloquent testimony to this spirit." Besides the subjects ordinarily found in the curriculum of public schools there are classes in Nature Study, Domestic Science and Agriculture.

In order that the adults of foreign birth might also secure an education, night classes have been started in many centres, especially in Winnipeg and other Western cities. These are becoming increasingly popular and are helping materially to bridge the gulf between the parents and the children who more rapidly acquire the language and Canadian ways.

B—Night Classes in Winnipeg

More than 800 students attended night classes in Winnipeg schools in 1925, the heaviest registration being in the elementary classes. They consisted of boys and girls in their teens just beyond school age who were anxious to supplement their earlier school work. The other class, which included practically all of the night school students in the north end of the city, were adults,—non-English speaking men and women who gained a mastery of English for the first time. The courses lasted 20 weeks, 10 weeks before Christmas and ten after and they included: technical classes, forge, machine shop work, wood work, cabinet making and commercial work.

C—An Effective Canadianizing Agency

The **Public School** must be ranked as the greatest force in moulding the New Canadian. Adults cannot be expected to become other than superficial Canadians. But children still in the formative period, under teachers of the right calibre in non-English-speaking communities, readily acquire the language and are quick to adopt Canadian ways and customs. Evening classes in English, social evenings and music, sewing machines and phonographs, nursing and cooking classes, have all played an important part in the assimilation of the Foreign-Born. The children are a bond of common

interest between the teachers and the parents and there is not the prejudice against the Public School that is sometimes shown towards the Mission School.

While it is true that the Public School is the most effective agent for Canadianization since it reaches a greater number of the Foreign-Born than any other agency, those who have actually lived in the "foreign" colonies know how slow and uncertain is the process. A. D. Sime (in Social Welfare, October 1924) throws some interesting light upon the rural school situation in Saskatchewan: "The average Saskatchewan School last year kept open 187½ days, but there was many a school in these blocks where the average child received more like 100 days of school. This means 265 days at home and 365 evenings exposed to non-Canadian influences. Changes of teachers are frequent, sometimes two a year, owing to the fact that the teacher may be too zealous, or not zealous enough. I have seen teachers who have spent their whole energy and their salary trying to give the little ones a better chance, dismissed as the result of opposition."

. . . . . .

"Rural School districts are usually twenty to twenty-five square miles in area, and the teacher may have charge of anywhere from thirty to seventy-five or more children. The largest grade will invariably be Grade I, composed of beginners who cannot understand English, and those who are simply backward, due to either lack of intelligence or poor attendance, 75% to 90% will be Grade IV and lower. One seldom finds children doing Grade VIII. The basic reason is simply that the average Ruthenian parent looks upon his children (as upon his wife) as instruments of work. Without their labour it is seemingly impossible for him to farm."

In every Province visited by the writer the consensus of opinion seemed to be that greater progress was made by the children under Canadian teachers than under Ruthenian or Ukrainian teachers, the reasons given being that while the Ruthenian might be a fully qualified teacher, as a general thing he shows small capacity for leadership or for organization, knows little of Canadian affairs and lacks background and initiative.

In the Prairie Provinces the difficulty of securing teachers is being met in a measure, by the erection of a "teacher's cottage" which not only provides a home for the teacher but very often becomes a centre for community life as well.

"I was the first teacher in this little prairie school in a foreign settlement of many nationalities. I became interested in teaching these children English. In a few days they were making use of English sentences, executing commands and playing games. The little girls began to appear in cleaner dresses—the boys soon made use of soap and combs. Instead of 'chunks' of bread wrapped in filthy rags, soon appeared neatly parcelled lunches with the bread carefully sliced. In three months, forty children could carry on a fluent conversation in English. In nine months, they obtained a good working knowledge of our language, an insight into the

social side of Canadian life, and started on the march upwards." This is one of the many stories told by teachers in the West.

The Province of Alberta showed great foresight in establishing at an early date night schools in Edmonton, Calgary, Medicine Hat and various mining centres. A supervisor of schools (English-speaking) looks after the making of proper financial arrangements, securing proper performances of the duties of trustees, and regularly qualified teachers. In this Province there are between one and two hundred schools that are chiefly Ukrainian and the Official Trustee manages the situation when efficient local men are not available. Manitoba has adopted this method but Saskatchewan allows representatives of French, German and Ukrainian nationalities to act as organizers in foreign communities. Mr. Hugh Dobson said in 1922: "There are 75,000 children of school-age in the prairie provinces in homes where English is not spoken—and 200,000 teen-age boys and girls, of which 70,000 are foreign-born, and yet not more than 20,000 of the 200,000 are receiving trained leadership in Christian and Canadian citizenship under all our High Schools, Colleges, Universities, Church, Y.M.C.A. and Y.W.C.A."

D—Technical and Vocational Education

Technical and Vocational education are other important varieties of Canadian education. Liberal grants are made to each province by the Dominion Government in support of agricultural and technical education.

The University of the People—The Extension Department of the University of Alberta.

Visual Instruction

With the perfection of the lantern slide projection apparatus and the non-inflammable moving picture film, new possibilities were opened for university extension service. Thus the Extension lecturer in Alberta is greatly aided in dealing with the very mixed audiences he necessarily encounters, and especially where numbers of so-called "foreigners" or "New Canadians" are met with. In a country like Western Canada with its diverse races it is a very distinct advantage to be able to present material to the "eye gate" as well as the "ear gate" of the mind. It is now possible to establish lending libraries of lantern slide lectures with suitable material accompanying them as well as moving picture films. In this way the local school teacher, pastor, doctor or other community leader, can be supplied with supplemental aids to his work.

Debates and Public Discussion too have proved of great interest to the young people. No less than 843 packages for debates were sent out last year, the most popular subjects being Immigration in its agricultural aspects; Chinese and Japanese Immigration; Control of Natural Resources; Motion Pictures; Rural vs. City Life; Vocational vs. Liberal Education.

From returns made by the Educational Lantern Department the slides were shown 2,300 times to audiences aggregating 158,227.

During the year ending 1924, sets of moving picture films were sent out and used 542 times with audiences aggregating 48,982.

During the year sets were supplied to Schools, Churches of all denominations, Mission Bands, Ladies' Aids, Salvation Army, Travelling Sunday Schools, Public Libraries, Literary Societies, clubs, and community organizations of all kinds, Women's Institutes and U. F. W. A., Boards of Trade, Summer Camps, Orphanages and Hospitals.

F—School Fairs in Alberta

The many benefits to be derived from the School Fairs in Alberta by both parents and school children can not be overestimated.

The main objects of the Fairs are as follows:—

1. To stimulate in the children an interest in the activities of the farm and home.
2. To increase their knowledge of the principles and practice of farming and homemaking.
3. To encourage the teaching of agriculture and home economics in the rural schools.
4. To increase the interest of parents in the work of the school.
5. To raise the standard of work done by the pupils in all departments of the School.

To this end the Government and the officials in charge of the school fairs in the various districts appeal for the support and co-operation of the parents and the loyalty of the scholars. And one point is of supreme importance: the exhibits must be the handiwork of the exhibitors themselves.

School Fairs are conducted as co-operative enterprises between governmental agencies and committees of local people. The Government agencies concerned with the Fairs are the Provincial Schools of Agriculture, the Agricultural Representatives, the School Inspectors and the Department of Education.

Seeds are distributed to the children of a selected group of schools. The children plant these seeds at home, care for their gardens during the summer, and in the autumn exhibit the products at a Fair held at a central point. In addition to those for garden products, classes are open for live stock, grains, cooking, sewing and school work.

A STATISTICAL REVIEW OF CANADIAN SCHOOLS

Canada has over 2,000,000 persons attending school. There are about 100,000 in private schools including 50,000 in schools subsidized but not controlled by the state.

41,000 attend colleges and universities.
12,000 in Indian Schools which are directed and supported partly by religious denominations, and partly by Dominion Government.
7,000 attend institutions for teacher training.
1,500 attend schools for blind and deaf.
75,000 attend schools or classes of a vocational nature under state control.
1,800,000 attend ordinary day school under state control.
60,000 (almost) are in the cities and principal towns.
460,000 are in other graded Schools.
60,000 (approx.) are attending rural graded or consolidated schools.
790,000 (approx.), or somewhat more than 40% of the whole, are attending ungraded one room schools nearly all of which are rural.

These 1,850,000 are accommodated in approximately 50,000 class rooms staffed at one time by some 57,000 teachers of whom the males and females are in proportion one to five. The 1,850,000 children attend school on an average somewhat less than 135 days in the school year of about 200 days.

Retardation among pupils is due in the main to the following:

1. Irregularity.
2. Late Entry into School Term.
3. Handicap of foreign birth.
4. Overcrowding of Class Rooms due to presence of too many under-age children.

A Statistical Review of Canadian Schools, (1923)
M. C. MacLean, Dominion Bureau of Statistics.

ENGLISH-SPEAKING POPULATION

Throughout Canada as a whole, according to the 1921 Census, 84.79 per cent of the total population 10 years old and over could speak English (the language of the majority), while 15.21 per cent were unable to do so. English was the only language spoken by 56.61 per cent, while 16.06 per cent spoke English and French; 9.49 per cent spoke English and a foreign language; and about 0.66 per cent or 43,970 persons largely foreign-born—Austrians, Belgians and Jews—were reported as being able to speak English and French in addition to their mother tongue.

FRENCH-SPEAKING POPULATION

French, the second official language of the Dominion was spoken in 1921 by 1,997,074 persons of 10 years old and over or 29.89 per cent. of the total population of these ages. Of these people 1,070,752 also spoke English as a second language; 4,838 spoke their mother tongues other than English as a second language and 43,970 spoke English as well as their mother tongue and French, while 877,514 spoke French only, being about 13 per cent of the total population of 10 years old and over.

For complete tables see "The Canada Year Book 1925", Pages 135 and 137.

Percentage of the population 10 years old and over unable to speak English classified according to racial origin, for provinces, 1921.

	Total	P.E.I.	N.S.	N.B.	Que.	Ont.	Man.	Sask.	Alta.	B.C.
Total :	15.21	.46	1.54	10.40	47.27	1.90	6.98	5.73	4.60	5.86
British Races	.13	(3)	.01	.11	1.36	.02	.03	.07	.01	.01
French	49.13	3.43	13.26	35.65	58.84	12.52	12.42	9.39	8.19	1.75
Austrian	18.27	.....	7.73	15.09	15.71	15.04	19.80	17.95	21.88	3.29
Belgian	17.11	.....	12.04	20.69	37.00	12.01	18.34	12.97	8.55	2.53
Danish	1.40	.....	.44	.87	1.44	1.25	2.67	1.13	1.32	.58
Dutch	7.72	.....	.21	.03	2.15	.12	30.02	21.99	.96	.26
Finnish	14.81	.....	.....	4.55	25.93	20.37	8.20	6.78	7.54	5.82
German	1.91	.....	.07	.34	10.03	.47	6.26	4.27	1.87	.35
Hebrew	5.65	.....	2.17	1.68	6.10	5.26	7.87	3.46	2.69	1.14
Hungarian	10.48	.....	5.65	.....	5.63	7.79	9.54	12.22	4.69	3.89
Icelandic	5.91	.....	.....	.....	.....	.88	6.77	4.82	2.02	1.27
Italian	18.95	.....	13.61	13.71	31.53	17.28	8.18	9.26	12.86	10.49
Norwegian	1.36	.....	.....	.25	6.09	1.18	2.17	1.22	1.40	1.09
Polish	13.77	.....	12.54	9.09	14.32	13.60	15.87	12.88	12.61	3.54
Roumanian	13.65	.....	14.47	.....	10.38	13.43	12.50	14.72	15.59	3.38
Russian	16.99	.....	16.33	3.28	15.39	16.12	10.90	16.71	9.83	47.66
Swedish	2.26	.....	.28	.25	3.80	2.61	3.86	2.67	1.76	.85
Swiss	2.47	.....	.....	.....	11.13	.73	9.97	3.30	1.73	1.13
Syrian	9.24	.....	1.37	4.21	21.36	4.80	3.65	2.83	3.95	1.34
Ukrainian	26.24	.....	28.14	.....	15.80	18.50	25.30	27.62	30.21	7.32

(3) Less than one hundredth of one per cent.

III—A SUGGESTION FOR STUDENTS

A happy suggestion is made by W. G. Smith in "Building the Nation", Page 122: "Every university in the land should have an organization of students—as in the University of Saskatchewan—for the study of the problem of building a nation, the problem of devising ways and means for the blending of the various peoples into the beauty of a common folk. The organization must begin by admitting on equal basis the different members of the student body. The group in Saskatchewan includes five Doukhobors, three Poles, several Ukrainians, a few Mennonites as well as Canadian-born of British stock from several provinces. Whatever may be the ancestral differences they are all united on the fact that this is their common home, that they are all anxious to make it a great nation, and that the greatness of a nation rests upon the simple but illimitable foundation of community life and spirit, neighborliness, respect and friendship."

IV—THE FRONTIER COLLEGE

The Frontier College has proved of incalculable value to newcomers to this country. A staff of fifty instructors is distributed in construction camps and other frontier works. These instructors engage during the day as manual labourers with the men of the work group and hold educational classes during spare hours. Two valuable books have been issued by Alfred Fitzpatrick, M.A. the principal of the College, the first being "The University in Overalls" and the other a "Handbook for New Canadians".* The purpose of the latter is the instruction of adult immigrants and the

*See Bibliography.

training of newcomers for a place in Canadian life. In 1922 the Frontier College obtained a charter from the Dominion Government with power to confer degrees in Arts. In the last quarter of a century the Frontier College has sent 900 men, graduates and undergraduates, mostly of Canadian and American universities, to act as instructors in camps and other places on the frontier.

H. G. Wells has described Frontier College as "the most interesting piece of educational work I have read about for some time." Toronto Saturday Night declares that "no more worthy and patriotic form of educational work is being done in Canada than the effort of Frontier College to make good Canadian citizens out of our foreign population in lumber camps and other parts of the north country."

V—PUBLIC LIBRARIES OF CANADA

The number of public libraries scattered throughout the country indicates that the Canadian people believe in them as a means of promoting popular education and good citizenship. The Maritime Provinces in the East and British Columbia in the West have their Library Associations and a fair number of public libraries, while the Prairie Provinces possess about sixty flourishing libraries. Quebec has a magnificent new Public Library in Montreal, and Westmount's Library ranks among the best in the Dominion. Ontario has a very large and growing library system possessing almost four-fifths of Canada's total public libraries. There is also the Travelling Library Service of the Department of Education by means of which hundreds of cases of books are sent out yearly through the sparsely settled sections of the Province of Ontario.

Unusually Fine Children's Library

The children's division of the Toronto Public Library has of late received general commendation. Toronto bears the distinction of having a separate building for children, the first exclusively for children in the British Empire. Apart from the immense patronage that the Children's Library receives from Canadian boys and girls, visitors are deeply impressed with the excellent work that is being done in the interest of Canadian citizenship among children of foreign parentage *

Of Value to New Canadians

Miss Black, the thoroughly efficient librarian at Fort William, said that among the 170,000 books circulated last year in that city a very large number were used by New Canadians. Miss Black thinks that the majority of young people among the Foreign-Born are more appreciative of the best literature than are our Canadian-born boys and girls. One day a Russian Jew went in to the Library and asked "Have you Maxwell's 'Life of Bruce'? I went into —— Library last week and they had an-

*For further particulars see W. O. Carson's article in Handbook of Canada prepared for the British Association for the Advancement of Science.

other book about him but it was no good." Another day a girl inquired if there were any books in the Library "telling about the costumes worn in Babylon. I saw a movie about Babylon last night", she continued, "and I don't believe the clothes were right." Would a Canadian girl have known (or cared) whether the clothes were strictly Babylonish or not?

"The Library management, impressed with the necessity and desirability of providing wholesome literature for the immigrant people, is making an effort to co-operate with other leaders for this purpose. Lists of books in different languages are being prepared and placed at the disposal of these people. An important feature is the organization of boys and girls in reading clubs, thus giving the librarian opportunity to cultivate in them a taste for the better books."

VI—WOMEN'S CO-OPERATION IN THE WEST

The Provincial Governments, especially in Manitoba and the other Prairie Provinces, bear testimony to the sympathetic co-operation of many women's agencies in connection with New Canadian work such as the Daughters of the Empire, the Women's Institutes, the Women's Sections of the United Farmers, etc. The Secretary of the Women's Section of the United Farmers of Manitoba declares that "many New Canadian Schools are receiving assistance from Women's Sections the object being to help the teachers in foreign districts in their work and make a united people in Canada. The co-operation takes a very practical form in the way of contributions viz. hot lunch outfits for use in the school, and balls and bats for use in the playgrounds."

VII—FOREIGN LANGUAGE NEWSPAPERS

An Educational Factor

It may surprise the average native-born Canadian to learn that there are many foreign language newspapers published in Canada. Yet these journals are without doubt one of the most important of the educational activities of the Foreign-Born. In many cases these newspapers are published weekly or tri-weekly but there are several daily papers among them—especially in the Western Provinces. Such newspapers may not aim to educate but it is through their columns that hosts of immigrants learn the facts about Canadian life. Here in the most interesting way—for the language is usually simple and common—the newcomer gradually acquires a working knowledge of the geography, history, politics and economics of the Dominion, while at the same time he is kept informed as to the happenings in the Old World to which, of course, his heart often turns. Pages could be written enlarging upon the far-reaching effects of the foreign language press but space forbids.

The following is a list of the best known and most widely read newspapers and periodicals in circulation in Canada. As will be seen, the greatest number of these foreign language journals are published in Winnipeg.

NEWSPAPERS AND MAGAZINES IN FOREIGN LANGUAGES PUBLISHED IN CANADA

Quebec

Canadian Jewish Review—Montreal

Ontario

Chinese—Shing Wah (Daily News)—Toronto

Finnish—Canadian Uutiset (Canadian News)—Port Arthur
Vapaus—Sudbury

Italian—Tribuna Canadiana—Toronto

Jewish—Canadian Jewish Review—Toronto
Hebrew Daily Journal—Toronto

Manitoba (all published in Winnipeg)

German—Christliche Jugendfreund
Der Nordwestern
Mennonitische Randschall

Icelandic—
Heimskringla
Logberg
Sameiningin

Norwegian—Norrona

Polish—Czas (Times)
Gazeta Katolicka (Catholic Gazette)

Swedish—Canada—Posten
Svenska Canada Tidingen

Ukrainian
Canadian Ranok (by the United Church)
Canadian Ukrainian (Catholic)
Ukrainian Labour News
Ukrainian Voice
(The Ukrainian Bureau Publishing House, Manitoba Ave., Winnipeg)

Yiddish
Israelite Press
Kanadal Magyar Ujsag

Saskatchewan

German—St. Peter's Bote—Muenster
Courier—Regina

British Columbia

Chinese—Tai Hon Kong Bo—Vancouver
Japanese—Tairisku Nippo—Continental News—Vancouver

VI

What Religious Bodies are Doing

IN CANADA there is even greater diversity in religion than in nationality or race, 66 religions are listed in the 1921 census; 57 religious sects are enumerated in foot note while 119 other sects are mentioned each of which has a total of less than 10 adherents. This means that no less than 242 religions are professed by the people of the Dominion. A study of the table on the following page will be of interest.

IN THE VANGUARD

It was good to find in the course of gathering material for this Survey that the Church was as usual in the vanguard, recognizing at a very early date a real responsibility for the welfare of the Foreign-Born throughout the country. Through its various branches, the Church has played a notable part in the building up of our national structure by ministering to the needs,—spiritual, intellectual and physical of those who came from other lands.

In the pioneer service of those early days every branch of the Church has shared; and each denomination may well look back with pride and thankfulness to the heroic achievements of its own particular missionary pioneers who, counting not the cost, endured untold hardships in order to keep pace with the needs of the ever-increasing settlers scattered throughout our vast land.

There is today in Canada a greater field than ever before for pioneer missionaries but these must be of the same calibre and endued with the selfless spirit of those gallant souls who blazed the trail so fearlessly during the first struggling years of our country's history. These faithful followers of the Nazarene have given us "the pattern" for our national structure—only as His hand is upon us as it was on them can we understand "all the works of this pattern." (Chronicles 28:19).

The following is a brief summary of what the different Religious Bodies are doing today for the Foreign-Born in Canada. Unfortunately, space forbids a fuller report of their various achievements and activities.

RELIGIONS OF THE PEOPLES OF CANADA, CENSUS OF 1921

Population, Total	8,788,483
Adventists	14,179
Agnostics	594
Anglicans	1,407,994
Apostolic Brethren	848
Atheists	1,041
Baptists	421,731
Believers	313
Brethren	11,580
Buddhists	11,281
Catholic Apostolic	271
Christadelphians	1,810
Christian Alliance	283
Christian Church	4,223
Christian Reform	353
Christians	12,566
Christian Science	13,826
Church of Christ	3,740
Church of God (new Dunker)	1,781
Confucians	27,114
Congregationalists	30,730
Deists	477
Disciples of Christ	9,367
Doukhobors	12,648
Dutch Reform	979
Evangelical Association	13,905
Free Thinkers	1,126
Friends	3,149
Gospel People	2,449
Greek Church	169,832
Holiness Movement	3,245
International Bible Students Association	6,678
Independents	342
Jews	125,197
Labour Church	830
Lutherans	286,458
Mennonites (Inc. Hultivites)	58,797
Methodists	1,159,458
Mission	1,763
Mohammedans	478
Moravians	741
Mormons	19,622
New Thought	258
Non-Conformists	616
Non-Sectarian	907
No Religion	21,738
Pagans	6,778
Pentecostal	7,003
Peoples Church	108
Plymouth Brethren	6,482
Presbyterians	1,409,407
Protestants	30,754
Reformed Church	1,343
Roman Catholics	3,389,636
Salvation Army	24,733
Sikhs and Hindus	849
Shintos	427
Spiritualists	1,558
Swedenborgians (new church)	1,143
Theosophists	366
Undenominationalists	577
Union Church	8,728
Unitarian	4,926
United Brethren in Christ	3,358
Universalists	1,094
Various Sects	2,540
Not given	19,354

THE ANGLICAN CHURCH

In Great Britain

The **Church Army** carries on a large emigration work and is always ready to advise intending emigrants, to book their passages and when thought desirable to send them out by personally conducted parties.

The **Church Emigration Society** also advises and commends intending emigrants; and young women can obtain most useful help and advice from the Girls' Friendly Society, Central Office, Townsend House, Greycourt Place, London, S. W.

The **Fellowship of the Maple Leaf** carries on a splendid work in advising and sending out British teachers to take up their profession in Western Canada. The Colonial and Continental Church Society sends out many students, desirous of entering the Ministry of the Anglican Church in Canada.

The **Society for Promoting Christian Knowledge** maintains emigration Chaplains at the ports of Liverpool, London and Southampton and also endeavours to provide voyage Chaplains on all the larger ships carrying emigrants.

The Church of England Council of Empire Settlement: This Society provides that Church people wishing to come to Canada should as far as possible be selected, aided and advised by the Church at home and welcomed, settled and advised by the Church in Canada.

In Canada

The Council for Social Service of the Church of England in Canada Department of Welcome and Welfare

Through its Chaplain at the Ports it welcomes newcomers and during the five years ending April 30th, 1923 commended 95,927 Anglicans. A woman worker assists during the summer months at Quebec.

The Andrews' Home, Montreal, a total number of 4,508 men, women and children passed through the Home in 1925.

The Church Army Hostel in Winnipeg: 70 boys were placed in 1925 and so far this year (1926) 117 boys have found homes.

The Gibbs Home for Boys, Sherbrooke and the **Elizabeth Rye Home for Girls,** Toronto, are operated under the "Waifs and Strays Society", London, England. **Church Hostel for Boys** was opened in Edmonton on April 15th, 1926.

Seamen's Institute: Vancouver, B. C., cares for Immigrants.

Missions

The Anglican Church has Missions to the Jews at Montreal, Toronto, Ottawa and Hamilton and a Camp Mission, for the Foreign-Born at work on the Welland Canal. It maintains Missions to the Japanese at Vancouver and Prince Rupert and Missions to the Chinese at Vancouver, Victoria and Vernon.

Isolated Districts

By means of its Sunday School by Post and through its Sunday School Motor Caravans the Anglican Church is bringing to scattered families and individuals in the great Prairie Provinces the truths of the Christian faith.

Magazine

"The Canadian Churchman" published weekly.

For further information re Work of the Anglican Church among the Foreign-Born apply to The Church House, 604 Jarvis St., Toronto.

Girls' Friendly Society in Canada

The Girls' Friendly Society, being world-wide in scope, forms a real bond of union amongst girls and women all over the world. The well-organized machinery of the Society looks after a member when she is travelling; and when she attaches herself to a branch of the Society, she has its meetings to attend and there she finds friends, instruction and recreation. The Girls' Friendly Society has proved a great boon to Old Country girls especially during the first difficult year of adjustment in an entirely new environment.

Branches of the Society are to be found in Halifax, Sydney Mines, Bridgewater, N.S.; Grand Manan, N.B.; Montreal, Que.; Ottawa, Toronto, Niagara Falls, Guelph, Thorold, London, Brantford, Amherstburg, Ont.; Winnipeg, Man.; Calgary, Alta.; Vancouver and Victoria, B. C.; In Hamilton and Toronto "G. F. S." Lodges provide board and lodging at reasonable rates; and Holiday House at Hamilton Beach is a popular holiday resort for many girls in need of a change or rest.

THE BAPTIST CHURCH

During the three years 1920-23 the Baptist church through its Port Chaplain welcomed and reported to distant churches 2,573 Baptists who have been distributed over the Dominion. It maintains many churches and preaching stations among New Canadians and there are in the West the German, the Scandinavian, the Russian Ukrainian and the Hungarian Conventions, as well as the four Conventions recognizing provincial boundaries —Manitoba, Saskatchewan, Alberta and British Columbia.

The German Baptist churches of Western Canada are organized into a conference having 38 churches with a membership of well over 3,000.

As early as 1898, work was begun among the Ukrainian people at Dauphin, Manitoba, where about 4000 Ukrainians were reached. In 1922, there were 3 Baptist Missionaries doing work among the New Canadians at 30 points in the three Prairie Provinces. Three years later the Alexander Grant Memorial Scandinavian Church was built in Winnipeg with money received from Ontario. In Brandon college a Swedish department is maintained to give higher education to Scandinavian young people, especially to young men preparing to do missionary work among people of their own race.

Work among the Scandinavians is carried on at Port Arthur, Kenora and Kipling Settlement, Bergland and Eagle River; and five other missions have been opened during the past four years at Capreol, Timmins, (the lot being given by the Hollinger Mining Corporation), Blind River, Kirkland Lake and Lader Lake. In new Ontario, the Baptists now have 30 churches. 19 in the Northern and 11 in the Thunder Bay Association. In "old" Ontario the Baptist Church maintains a mission to the Poles at Barton and Ruth Sts., Hamilton; a Slavic Mission in Brantford; Slavic Missions on Dundas St. W., and John St., and a Polish Mission on Royce Ave., in Toronto.

A Polish Christian paper called "The Voice of Truth" is published and 600 copies are circulated in Canada.

For further particulars concerning work done among New Canadians see "The Call of our Own Land" by C. H. Schutt and C. J. Cameron; the Home Mission Bulletin issued by the Baptist Church or apply direct to the Baptist Home Mission Board, 223 Church St., Toronto.

CANADIAN UNITARIAN CHURCHES

There are 4,925 persons in the Unitarian faith (Census 1921) 9 English speaking congregations, 5 Icelandic, and 9 Icelandic missions and preaching stations.

The English speaking are at Montreal, Ottawa, Toronto, Hamilton, Winnipeg, Calgary, Edmonton, Victoria and Vancouver. These churches are members of the Canadian Unitarian Association.

The Icelandic churches, missions and preaching stations, Arborg, Arnes, Foam Lake, Gimli, Hecla, Huausa, Mary Hill, Mozart, Privey, Riveton, Shoal Lake, Winnipeg, Wynyard are all members of the Icelandic Unitarian Conference.

Canadian Almanac, 1926, p. 394.

THE EVANGELICAL LUTHERAN CHURCH IN CANADA

The Evangelical Lutheran Church has a membership in Canada of 287,-484 (Census 1921). It preaches the gospel in 13 different languages and 404 Lutheran pastors supply congregations in the Dominion. The United Lutheran Church maintains a College and Seminary and Theological Seminary at Waterloo, Ont., and another at Saskatoon, Sask.

Evangelical Lutheran Immigrant Mission *

Upon arrival in Canada settlers coming out under the auspices of the Lutheran Immigration Board are presented with a card of welcome bearing in their own language (six languages in all including English): "A hearty welcome to all immigrants! Advice and assistance cheerfully offered to all newcomers and their friends. Do not neglect nor forget your church in the new country. Join it as soon as possible." The Lutheran Immigration Board is trying to spread their immigrants throughout the country and not to settle them in groups. They come from several countries on assisted pass-

* Office: 87 Osborne St., Montreal.

age but practically all are German-speaking people. They only refer to pastors for follow-up which is purely church work. The names and addresses are distributed from the Head Office of the Lutheran Immigration Board, New York.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Established 1830

Canadian Membership exclusive of British Columbia 15,000

One Latter-Day Saint Temple in the British Empire—situated at Cardston, Alta. Knight Academy, Raymond, Alta., is the only Educational Institution owned by the Mormons in Canada.

THE ORTHODOX CHURCH

A very great number of the Foreign-Born in Canada belong to "the Eastern Churches," that is to some branch of the Orthodox Church.

"The Orthodox Church is the historic Christian Church of Jerusalem, where the Apostles began their work; of Antioch where the disciples were first called Christians; of Alexandria in Egypt, of Asia Minor, where St. John and St. Paul laboured, of Greece, familiar to us in the Epistles as well as of the Russian world and the Balkans. It is the Mother Church of Christendom, the source whence our religion came." (See "Russians in Canada" by Rev. Gordon Hern, B.A.) The Russian Orthodox Church is under the Patriarchate of Moscow as is also the Syrian Orthodox Church in Canada. There are, too, the Greek Orthodox and the Ukrainian Greek Orthodox Churches both of which are numerically strong in Canada. The "Uniats" are numerous among the Ukrainians. These worship according to the Orthodox rite and ceremonial but acknowledge the supremacy of the Pope.

Built by Voluntary Labour

Mountain Road, Manitoba, a farming community of less than a thousand people has erected what is considered the finest Greek Catholic Church in the Dominion. Although worth in the neighborhood of $70,000, the cash cost of the building was only $10,000, its erection being accomplished solely by voluntary labour. The church has more than a hundred windows, over twenty apartments, five beautifully adorned altars and a gallery.

THE PRESBYTERIAN CHURCH*

The Presbyterian Church shows as keen an interest as ever in work among New Canadians. The Women's Missionary Society of this Church reports the following activities among the Foreign-Born:—

Hospitals and School Homes

Through its "Presbyterian Hospital" at South Porcupine, Northern Ontario (8 beds) it is ministering to the need of many nationalities, among these being—Canadian, English, Scotch, Irish, Ukrainian, Italians, Finlanders, Bulgarians, Poles, Roumanians and Swedes. It has also established a Hospital Unit at Fort McMurray, Alta. (300 miles north of Edmonton) where the sick, whatever their nationality, are nursed.

A Presbyterian School Home, for boys and girls, has been opened at New Liskeard, Ont., with eleven in residence. A second Home to accommodate forty girls is to be erected shortly in Saskatoon, Sask., at a cost of $20,000.

Welcome and Welfare Department

This Department is described as "Hands of Welcome stretched across the Seas, waiting at the ports, establishing contacts all across our Dominion, and finally by acts of friendly kindness, making of the stranger a friend and fellow member of our Church and community." It combines two departments: Social Service and Deaconess work.

Port Work

Since June 10th, 1925, 6,147 names have come to this department. Over 2,400 of these were received before the end of 1925 and were sent out to all parts of the Dominion. The workers at Quebec and at Montreal have been unsparing in their services to the newcomers. "The children, too, are warmly welcomed, and the section cupboard is kept well stocked with games and pictures, babies' and children's clothing, as well as various other comforts, to supplement the sometimes scanty outfit of a weary traveller."

Deaconesses

In Northern Ontario, deaconesses are working among settlers and newcomers at Cochrane and North Bay.

The W. M. S. maintains The All People's Mission at Gonor, (Selkirk) Man., where people of six nationalities are served.

Jews

Work among the Jewish women in their homes is carried on by two devoted deaconesses in Toronto.

Chinese

The W. M. S. supports a worker to minister to the needs of the Chinese women and children in Toronto while two others are maintained to carry on similar work among Chinese families in Western Ontario and in the Eastern part of the Province, and in Montreal.

In the Victoria Mission, Mrs. E. McQueen reports good kindergarten work, English classes and Chinese classes with 63 on the roll. There is too,

*The Head Office of the Presbyterian Church in Canada, 320 Bay Street, Toronto 2.

a splendid group of men and boys in a night class; there is a large music class; and the Sunday School has an enrolment of 85.

Persians

In January 1926 Rev. E. O. Eshoo, himself a Persian, a graduate of Knox College, was appointed to minister to the Persian colony in North Battleford, Sask. Recent letters tell of the happiness of this congregation in hearing God's word in their own tongue. On his way to North Battleford, Mr. Eshoo visited and held services with the Persians in Fort William. The outlook for this work is most promising.

THE ROMAN CATHOLIC CHURCH

The Missionary "Sisters of Service" are blazing a new trail in the home mission field of Canada. This Service was launched on August 15th, 1922, and during the four years of its existence the "Sisters" have built a highway that now stretches from Halifax to the foothills of the Rockies.

In Halifax, N. S., the Sisters of Service meet the Ocean liners to welcome and assist the immigrants. At Toronto, Ont., a most active Hostel, supported by the Catholic Women's League, * but conducted by the Sisters of Service is located at 2 Wellesley Place. This cheery Hostel fills a long felt need in providing protection, recreation and home influence under Catholic auspices for young women who have recently come from distant shores to a strange land.

Camp Morton in Manitoba was the first missionary venture of the Sisters of Service. In this settlement on the shores of Lake Winnipeg, the Sisters are in charge of two public schools. A nurse gives her time and care to the sick of the locality and on Sundays they go into the surrounding neighborhood to teach catechism.

Recently the Catholic Women's League has purchased a beautiful home in Winnipeg very centrally located as a Catholic Hostel for resident and transient immigrant girls and the Sisters of Service have taken charge of the work. Since Winnipeg is the great distributing centre of the Prairie Provinces the opportunity for immigration work is great in that city.

Edmonton, Alta., was chosen as a centre of catechetical and social work. In the winter the Sisters work among the large foreign-born population of the city. They also conduct a "correspondence course" in catechism with those who live in the outlying districts. During the summer they visit these outposts staying often a week at a time in order to teach catechism. At Vilma, a large Ruthenian and Russian centre, the Sisters have opened a 10-bed cottage hospital and one Sister is teaching in the public school.

At Edson, Alberta, a divisional point of the C. N. R between Edmonton and Jasper Park, the Sisters are at work in an abandoned municipal hospital and from there, catechists radiate into the mining camps just to the south.

The Catholic Women's League is represented on The National Travellers' Aid Society of Canada and as indicated above, it renders valuable assistance to the Women's Branch of the Department of Immigration and Colonization.

*Headquarters of the Catholic Women's League of Canada, 121 Bishop St., Montreal.

THE SALVATION ARMY IN CANADA*

The work of the Salvation Army is warmly appreciated by all other organizations for few agencies minister so effectively to the needy. The Army not only understands those among whom its work largely lies, but it is ever ready with sympathy and practical help as the occasion demands.

While the Immigration Department of the Salvation Army concerns itself only with British Immigration, its work in bringing boys out to Canada and placing them upon the land deserves special mention. Statistics show that hundreds of boys have come out in the past few years under the auspices of the Army, the great majority of whom are happily placed and are developing into good farmers—the very class of settlers that Canada desires. The Lodges to which the boys come upon their arrival in the Dominion are large, commodious, comfortable and efficiently run, thus giving the boys a good impression of the country at the outset.

The object of the Salvation Army's Social Work Department is the amelioration of the conditions and the salvation, for this world and the next, of those members of the community who are victims of poverty, vice or crime, or who are in danger of becoming such. And in every branch of its activities the work has advanced.

During the course of a year many hundreds of women and children are cared for in the various Hostels which are scattered throughout the Dominion from Halifax to Vancouver, and working women, having no place of abode, are provided with beds and meals.

Many girls and women are placed in domestic service by the Army and it is often able to secure work for the less efficient applicants (both men and women) whom other agencies find difficulty in placing.

The Salvation Army carries on Hospital, Prison and Police Court Work; prisoners' families are supplied with food; it conducts Fresh Air Camps which make possible outings for children; the League of Mercy visits prisons and charitable institutions, prays with the sick, advises and helps those in difficulties; the Girl Guard Movement is advancing having 135 troops with an enrolment of 14,931; and in many other ways the Salvation Army is filling a great need throughout the country. Any one who had the privilege of witnessing the unusually fine pageant and parade in Winnipeg October, 1925, can have no doubt as to the value of the beneficent work done by the Salvation Army, nor fail to appreciate its widespread influence.

* Headquarters, 20 Albert Street, Toronto.

THE UNITED CHURCH OF CANADA *

(Union of Presbyterians, Methodists and Congregationalists since June, 1925)

The United Church of Canada is vitally concerned with the welfare of the Foreign-Born in the Dominion as the following summary indicates. The United Church has 98 Evangelical Missions to various groups including 24 among Orientals; 15 All Peoples' Missions with 37 workers; 11 Hospitals in New Canadian districts; 16 School Homes chiefly for non-Anglo-Saxons.

The Italians

The Italian Mission in Montreal is a fully organized congregation of some 400 persons with 160 children attending the Sunday School. The day School in connection with this Mission is making good progress. The United Church has also an Italian congregation in Hamilton and the work among the Italians at Sault Ste. Marie is incorporated in All Peoples' Mission.

East Indians

Regular services for the Hindus are conducted on alternate Sundays in Vancouver and Victoria.

Finnish Missions

Dumblane, Sask.

Magyars

Four missionaries among 50,000 people in the prairie provinces, more than half of whom are Protestant.

Home Mission Hospitals

Northern Ontario—Hospitals at Matheson and Hearst.

Manitoba—Amaranth "Hunter" Hospital at Teulon, Sifton and Ethelbert (the last two being Missionary Dispensaries)

Saskatchewan—The "Anna Turnbull Hospital" at Wakaw, The "Hugh Waddell Memorial Hospital" at Canora.

Alberta—The Bonnyville Hospital, The Rolland M. Boswell Hospital, Vegreville, Cold Lake.

British Columbia—St. Andrew's Hospital, Atlin. Dr. Pringle's congregation consists of 200 families and 2000 loggers of every nationality and creed.

School Homes in Western Canada

Manitoba—Teulon, Ethelbert, Sifton.

Saskatchewan—Battleford, Canora, Prince Albert, Vegreville.

Alberta—Edmonton, Radway Centre, Kolokreeka, Wahstao.

British Columbia—Prince George.

Social Centres

Chalmers House, Montreal,—21 Nationalities served.

St. Columba, Montreal (being closed)—14 Nationalities served.

Robertson House, Winnipeg—7 nationalities served.

Point Douglas, Winnipeg—18 nationalities served.

First Church and Community House, Vancouver—30 nationalities served.

*General Offices, The United Church of Canada—Wesley Building, 299 Queen St. W., Toronto.

All People's Missions

Nova Scotia—Sydney.
Ontario—Neighborhood House, Hamilton, Ottawa, Scott Institute, Toronto (5 departments), Windsor, Sault Ste. Marie, Fort William and Port Arthur.
Manitoba—Winnipeg.
Saskatchewan—Veregin, Buchanan.
Alberta—Edmonton, 3 centres.
British Columbia—Vancouver, Victoria.

Foreign Language Paper

The United Church publishes the largest Ukrainian paper in Canada called the Canadian Ranok, the co-editors of which are Rev. A. J. Hunter of Teulon and Mr. Bychinsky.

Port Work

The United Church has Immigration Chaplains at the ports of St. John, Halifax, Quebec and Montreal. As the settlers proceed West they receive further advice and help from representatives of the Church at Toronto and Winnipeg. Lists of names are sent in advance to Ministers and Strangers' Secretaries in all parts of Canada. The Department of the Strangers maintains a staff of nine to look after newcomers and to assist them in adjusting themselves to tneir new environment.

Magazines

"The New Outlook" a weekly magazine published in Toronto.
"The Canadian Ranok" a weekly paper published in Winnipeg.

"God's Melting Pot"

In the United Church Record and Missionary Review of January, 1926, attention is drawn to a "Service of Nations" held in Wesley United Church, Vancouver in October, 1925, which was attended by "Sikhs with their wives and children, Chinese, Japanese, Africans, East and West Indians, Swedes and Norwegians" as well as the "usual mixture of English, Scotch, Irish, Welsh, Canadians and Americans. Among the churches co-operating were the Scandinavian Methodist, African Methodist, East Indian United, Chinese United, Japanese United and Wesley United, while an international group of ministers took part in the Service and the consuls of Sweden, Norway, Japan, and China were present." The following day the Vancouver Sun under the significant heading "God's Melting Pot" commented editorially upon the Service as intended "to express and to foster inter-racial good feeling and good will." Does not such a gathering augur a broader tolerance and greater friendliness in the future?

GLEANINGS FROM HELSINGFORS Y.M.C.A. CONFERENCE, 1926

"Unity comes, not through compromise, but through comprehension."

"In Canada, sectionalism, evident in so many other spheres, could be lessened and eventually eliminated by knowledge of our country and an understanding of the problems of all sections of Canada."

"Never before has there been such a gathering of young men, representative of nearly fifty countries All With the Ideal of World Brotherhood."

"Service to Christ must be rendered in the form of service to others, and it is this service to others that means world brotherhood."

—*Y.M.C.A. News Bulletin, September and October,* 1926.

"WE AND THEY"

Father, Mother and Me
Sister and Auntie say
All the people like us are We,
And every one else is They.
And They live over the sea,
While We live over the way,
But—would you believe it?—They look upon We
As only a sort of They!

. . . . . .

All good people agree,
And all good people say,
All nice people, like Us, are We
And everyone else is They:
But if you cross over the sea,
Instead of over the way,
You may end by (think of it!) looking on We
As only a sort of They!

—KIPLING

VII

National Organizations Touching the Foreign-Born

THE CANADIAN BIBLE SOCIETY

ONE OF the great agencies that is reaching practically all groups of peoples and nationalities throughout the Dominion is the Canadian Bible Society. Last year (1925) there were circulated in Canada no less than 404,600 Bibles and there were calls for the Bible in all the 110 languages in which it is printed. Needless to say a great demand for foreign language Bibles comes from the Western Provinces where the Foreign-Born are found in such large numbers. The work of the Canadian Bible Society is in charge of Rev. W. B. Cooper, D. D., and the Society's headquarters are at 16 College Street, Toronto, Ontario.

THE CANADIAN GIRLS IN TRAINING *

The C. G. I. T., as it is generally called, is a Dominion-wide programme for 'teen-age girls promoted by the Protestant Churches. It is under the direction of the National Girl's Work Board of the Religious Education Council of Canada, and it has a membership of 31,710 girls. Through the C. G. I. T. programme, many contacts are made with the Foreign-Born and its influence is steadily growing throughout the Dominion. An encouraging feature is that leaders are developing who will aid greatly in furthering the work of the Church in days to come.

One devoted worker in a Western Mission Home states the purpose of the C. G. I. T. in this way: "By the four-fold appeal we are endeavouring to develop the girl on every side of her life, so that there will be co-ordination of body, mind and spirit expressing itself in helpful service in the home, community and country of which she now forms a part."

In Oshawa, where work has been done among the Ukrainians for the past seven years, five groups are carrying on the C. G. I. T. programme and "the girls all love it." On account of the difference in the home life of many of these girls, in particular because of their lack of knowledge of the principles of health, it is sometimes hard for the girls to live up to their code when their parents will not allow them to keep their windows open at night during the winter months.

One of the difficulties encountered by the workers among the Slavs is that many of the girls think of marriage while they are still so young—15

*National Girls' Work Board, 299 Queen St. West, Toronto 2.

and 16 years of age. Another problem is that owing to overcrowding the children see too much of the sordid side of life.

In the Western Provinces, the C. G. I. T. is steadily gaining ground among the Foreign-Born—even among such conservative people as the Doukhobors who hate innovations of any kind. Five groups of New Canadians have been organized at Fort William, Ont. According to Miss George of All People's Mission in that city, the girls evince great interest in the various activities planned throughout the year and sometimes these are the first outings that they have ever enjoyed.

In British Columbia, there are 4 distinctly New Canadian groups; many others have a sprinkling of foreign-born girls, the leader of each of these being a paid church worker. In Manitoba, there are 5 groups in each of four different missions. A C. G. I. T. group of Mennonite girls has been formed at Winkler, and there is a similar group at Glencairn. In Northern Alberta (in the Mission Homes maintained by the Women's Missionary Society of the United Church) the programme of the C. G. I. T. is faithfully carried out. "The interest has been keen," writes a worker in the solidly foreign 'block' at Smoky Lake "and the girls have responded in a remarkable way. In one group of 14 girls a nurse has helped me with the C. G. I. T. Mothercraft Course. This was a special interest as there are young babies in almost every home. In the discussions which followed many baby problems were met and valuable advice given. They love to sing our hymns and songs and the Bible Study has been a delight. They have become interested in Foreign Missionary work through the reading of extracts of personal letters from two of my own classmates in Japan."

The Y. W. C. A. has always been actively interested in this movement for Miss Una Saunders, at that time General Secretary of the Canadian Y. W. C. A., was chairman of the National Advisory Committee promoting the C. G. I. T. programme for the first four years of its existence 1914-1918. For long too, those responsible for developing and promoting the programme were largely Y. W. C. A. secretaries. The present Chairman of the Girls' Work Board of the R. E. C. C. is Miss Constance Body, National Executive Secretary of the Dominion Council of the Y. W. C. A. in Canada.

THE CANADIAN GIRL GUIDES' ASSOCIATION *

The Girl Guide Movement is international, non-sectarian and non-political and its definite aim is "to insure the fostering of loyalty to God and one's country." Because of these qualifications the Girl Guides are well fitted to help in the work of Canadianization of the newcomers. The Guide Movement encourages by the presentation of badges to efficient Guides, everything that tends to make the home a centre where patriotism and loyalty may flourish. A girl on joining the Guides, is urged to try for her Domestic Service, or her Housekeeper's badge. Having reached this standard at home, she will probably absorb all else that is good from the Guide Sisterhood, i.e.: She will tend to become a patriot and a citizen of a desirable sort.

*Canadian Council Headquarters: 22 College Street, Toronto.

Specific statistics of the work of the Guides among New Canadians are not available as a large number of these are in Guide Companies with other girls. There are, however, at least six companies in Saskatchewan among the rural districts which are made up of New Canadians; two Companies and one Brownie Pack in Manitoba and a company of Syrian Guides in Montreal where we understand Italian and Greek Companies are also forming.

Capt. M. K. Cameron, Blaine Lake, Saskatchewan, in an article in the Girl Guides' Magazine declares Scouting to be one of the most powerful tools placed in an educationalist's hands and by the term Scouting she includes the work of Guides, Cubs and Brownies.

The following statement made by Miss Riepert, General Secretary of the Canadian Girl Guides Association, bears out what Miss Cameron has said, "It has been found that Guiding and Scouting in the rural schools of the West have transformed the lives of the foreign children who through the citizenship basis of the Movements are learning to become good Canadians; and through Headquarters we have transferred Guides from companies in Malta, Egypt, Russia, China, Belgium and France, several of whom have come out with their families under the immigration department."

What Guiding is doing for some of our New Canadians may be gathered from the following word-pictures drawn by Miss Cameron, for long a teacher among the Galicians "Somewhere in Western Canada."

"In a little school perched on a wooded hill, the inevitable lake at the foot, some 21 children ranging from 5 to 18 years old are learning the A. B. C. of Guiding. The school lives in that atmosphere—the whistle has superseded the bell, the law has replaced school rules, and the Court of Honour forms an excellent substitute for the strap. It is Herculean work, this learning the Law. Not only the English language, but the English sentiment is so 'foreign' to the Galician, till one wonders whether there are in his language words equivalent to 'honour, loyalty, duty'—so difficult is it for him to understand their meaning.

"Guides and Scouts take 'Captain' for a ramble, and the boys are wonderfully chivalrous, helping the girls over rough places, making bridges across the creeks and hauling the girls up slippery tree-trunks. Galician boys are not famous for courtesy to women, and the effort to keep the Fifth Law is a real one."

"Scouts, Guides, Brownies and Cubs give an hour's Scoutcraft to a wondering crowd of New Canadians and conclude with open sports for visitors, the prizes a wreath of roses and a poplar wreath, and the material, lucre-loving Galician strains every nerve to win these fading honours! For the first time on record the Races mix for a few hours without a quarrel as good-humoured, docile and uncertain a crew as ever fell to a school-marm's lot to manage."

THE CANADIAN RED CROSS *

The peace-time programme of the Canadian Red Cross includes its immigration Service which is of greatest value to the newcomers. It maintains at the Ports nurseries where both mothers and children may receive medical aid if required as well as nourishment free of charge. A happy contact is thus made at the entrance into Canada and the Red Cross continues to keep in touch with the immigrants through its efficient follow-up system with its Provincial Divisions.

The facilities of the Red Cross are also utilized by persons desirous of locating lost relatives or friends in European countries and assisting relatives when found to join them in this country.

Nor has the Red Cross forgotten the needs of isolated communities for successful Home Nursing Classes are held in certain centres in every Province which have in many instances been of inestimable value to the Foreign-Born. The course provided for in the Red Cross Home Nursing Manual requires ten periods of instruction and demonstration of about two hours each. The providing of a Nursing Service, and often Medical and Dental Services also to settlers in outlying districts is being more and more met through the establishment of Nursing Outposts particularly in Ontario and the Western Provinces. Outpost Hospitals now number 31 with 166 beds and 49 nurses. Twelve of these institutions are located in Ontario, 10 in Saskatchewan, 5 in Manitoba, 3 in Alberta and 1 in Nova Scotia.

The work of the Outpost nurse is beset with many difficulties as the following story taken from the 1925 Report of the Red Cross clearly shows:

"When death threatened Clarence Hilgorson, 19 year-old youth of Fisher Branch, and an operation was imperative with no hospital closer than Winnipeg, 100 miles away, Miss Margaret Litton, nurse in charge of the Red Cross Station there, decided that she would have to bring her patient to the city in a gas jigger since that was Saturday evening and there would be no Winnipeg train until the following Tuesday. So Miss Litton assisted by a section hand, started for Winnipeg with her patient. Four miles north of Inwood the gas container sprang a leak and the nurse and her helper had to push their hand car four miles in darkness, in 20 below zero weather to Inwood where the station agent gave them hot tea and food. They were provided with another gas jigger and arrived in Winnipeg early Sunday morning."

The peace-time programme of the Canadian Red Cross features also the dissemination of the laws of health by the latest and best information of the world's medical experts; and thousands of pamphlets, library Bulletins, Health Posters and copies of the "Red Cross Junior" have been circulated. No less than 693,654 copies of the Canadian Red Cross magazine were issued in 1924 and the distribution of "The World's Health" published by the League of Red Cross Societies was continued, the total consignments to Divisions during the year having been 17,905 copies.

Courses of Training for Nursing Housekeepers are proving valuable and are but another means of enabling the Red Cross to fulfil its purpose

*National Office, Canadian Red Cross, 410 Sherbourne St., Toronto 2.

viz. the mitigation of suffering throughout the world. The Visiting Housekeepers' Branch is still in its infancy, having been started in Toronto only in January 1926, but already much good has been accomplished and many Foreign-Born families have benefited. Among the nationalities served were Russian, Italian, Greek, Japanese, Ukrainian, Roumanian, Jamaican, Jewish, South American and Macedonian.

CANADIAN NATIONAL WOMEN'S CHRISTIAN TEMPERANCE UNION

The W. C. T. U. has for many years maintained a Travellers' Aid Department which has rendered invaluable service to girls, women and little children travelling alone—and indeed to all wayfarers needing assistance. It has placed framed cards in every station from coast to coast, warning the unprotected girl, travelling alone, against accepting advice and help save through authorized channels. These cards have proven so helpful that in response to a request from the Railway officials, the W. C. T. U. has had a large number of bi-lingual cards printed so that girls of other nationalities may also be helped.

The programme of the W. C. T. U. includes work along the following lines:

Social Hygiene; Scientific Temperance; Prison Work; Peace and Arbitration Work among railway employees, raftsmen, lumbermen, sailors and fishermen.

The Evangelical Department of this Organization is of great importance and the Alberta W. C. T. U. for some years "has employed the services of a missionary to the foreigners in that Province, whose work is already bearing rich fruitage."

THE CANADIAN NURSES' ASSOCIATION *

Because of the provisional policy of this organization, relative to "Maternal Care" in Canada (adopted at the twelfth Convention held in Hamilton, Ont., June, 1924) the Canadian Nurses' Association should receive special mention in a Survey such as this.

The following were the five points adopted:

1. Petition all Municipal Departments of Provincial Governments to give a yearly bonus to qualified Medical Practitioners to go into outlying districts which at present have no Medical service.
2. Endorse and help promote the scheme of Outposts with Registered Nurses in charge, similar to those already being operated by the Red Cross.
3. Recommend the extension of Training and Supervising of Nursing Housekeepers to assist Registered Nurses in outlying rural communities.
4. Petition Municipal Departments of Provincial Governments to develop

*National Office: 609 Boyd Bldg., Winnipeg.

and maintain an efficient transportation service for outlying rural communities.

5. Endorse and extend Home Nursing Classes for women in remote rural districts.

Anyone travelling through the isolated rural districts in the Prairie Provinces and Northern Ontario will appreciate the soundness of every one of the above points for beyond all question the most urgent needs of the Foreign-Born as well as of British-Born in remote rural districts are more adequate medical treatment and nursing care.

THE CANADIAN STANDARD EFFICIENCY TEST

This is a movement among boys similar in aim and purpose to the C. G. I. T. programme for girls. It is built upon the 52nd verse of the 2nd chapter of St. Luke's gospel: "And Jesus increased in wisdom and stature, and in favour with God and man."

The C. S. E. T. consists of Trail Rangers serving boys from 12 to 14 years of age and of Tuxis Squares for boys of 15 years and over. Many hundreds of groups have been formed throughout the Dominion and included in these are boys of all nationalities. In this year's (1926) National Athletic Contest for C. S. E. T. boys conducted by the National Boys' Work Board of the R. E. C. C. the Olympic Group of Stella Avenue, Winnipeg, which is composed of Ukrainians were the winners. In every Province, save Quebec, there is a Boys' Parliament with a Premier, Cabinet and members duly elected from every constituency in the Province.

The world brotherhood idea is stressed throughout the programme and activities of the C. S. E. T. and through it barriers of race, creed and nationality magically disappear.

Headquarters of the National Boys' Work Board, 299 Queen St. West, Toronto 2.

THE FEDERATION OF THE JEWISH PHILANTHROPIES *

The Headquarters of the Federation of the Jewish Philanthropies are in Montreal which, of course, has much the largest Jewish population of any city in the Dominion, numbering in all about 70,000 or 6% of the total population. Next in numerical strength comes Toronto with over 40,000 Hebrews comprising about 4% of its population. Affiliated Organizations within the Federation are: Family Welfare Bureau, Jewish Children's Home, Jewish Boys' Club, Jewish Big Brothers, Jewish Boys' Camp, Jewish Girls' Camp, Jewish Big Sisters, Fresh Air Home, Whitby; Hebrew Ladies Maternity Aid; Mount Sinai Hospital; Hebrew Free Burial Society and Medical Service Bureau. In Toronto some other organizations have been admitted to membership as beneficiary organizations, viz.: The Ladies' Co-operation Board, the Jewish Orphans' Home, Junior Council of Jewish Women, the Hebrew Young Ladies' Boot and Shoe Society, The Hebrew Free Loan Society, Sewing School and The Jewish Dispensary.

*Headquarters: 2040 Bleury Street, Montreal.

There is one specific national Jewish organization with provincial or special local branches dealing with immigrants—the Jewish Immigrant Aid Society of Canada, with headquarters in Montreal. In Ontario there is the Immigrant Aid Society of Ontario with headquarters in Toronto, with local and practically autonomous branches in every city of Ontario which has any considerable Jewish population such as London, Hamilton, Ottawa and Windsor.

In November 1923, the Emergency Jewish Immigrant Aid Committee was organized to assist the refugee immigrants allotted to Toronto. It is the work of the Immigrant Aid Society to provide for the immediate needs of the newcomers; to place them in suitable occupations and employment and to assist with loans or grants as their needs require. One object of this committee will surely commend itself to all thinking people viz. "the firm policy to keep families together and under no circumstances to separate children from parents, or to place children in an institution."

It is the aim of the Jewish Immigrant Aid Society both in Montreal and in Toronto to persuade and if necessary to assist Jewish immigrants to settle in the smaller communities of the country.

The Jewish Boys' Clubs which are numerous both in Montreal and Toronto have proved of great value in developing leadership and they have helped too in reducing materially the delinquency among Jewish boys. The B'nai B'rith Library which is open four nights a week has also been of value to the Hebrew young people.

Classes in Canadianization are conducted in the Jewish Girls' Clubs. In Toronto five such groups, comprising about fifty meet three times a week when every assistance possible is given to those who desire to become naturalized citizens. Out of these classes the "'New Canadian Social Club" was formed which meets regularly once a month. A Jewish interpreter at the Toronto General Hospital is maintained by the Jewish Federation.

FEDERATED WOMEN'S INSTITUTES OF CANADA

The Women's Institutes throughout the Dominion render invaluable service to newcomers as they try to adjust themselves to their new life in entirely new environment. Visits are paid to new families on their arrival in the district and through Institute Immigration Committees "sympathy and practical kindliness are helping many a stranger to become contented and established" in the Western Provinces.

During 1924 a list of the Manitoba Institutes and their offices was sent to the Federal Department of Immigration and by this department to its offices in London and to the continent of Europe. This list is being used to assure the women on the other side of the Atlantic that they will receive a hearty welcome from the Manitoba members if they choose their new homes within territory served by any Institute. A questionnaire sent out in Manitoba furnishes the interesting information that home-crafts such as

book-binding, spinning, weaving, labor-saving devices, furniture-making, embroidery, laces, etc., are being used as a method of approaching families unable to speak English, and as a means of establishing friendship with them.

In Alberta the pleasant duties connected with being "a good neighbour" are carried on by Joint Committees of the Institute with local United Farm Women's organizations. Much practical help has been given and many a homesick newcomer has had reason to bless the thoughtfulness of this Committee.

The Federated Women's Institutes of Canada have shown an unusually fine spirit in co-operating with other Agencies at work such as the Health Departments of the Provincial Governments, the Canadian Red Cross, the Women's Division of Immigration, the Churches, the Y. W. C. A., and other bodies interested in promoting the well-being and happiness of the Foreign-Born.

One of the outstanding plans for future work is the further development of Home Economics—especially in the sparsely settled districts and in non-Anglo-Saxon communities. This should prove of incalculable value in helping along the work of Canadianization of the Foreign-Born. Miss Chapman, Assistant Superintendent for the Ontario Home Economic Department reports that "through the Demonstration Courses given and also through the three months' courses organized for girls and young men the work in Home Economics is stimulated and much benefit received. The department has also established Judging Courses in various home activities whereby the girls are made more appreciative of the standard set and that should be maintained in Home-Making."

IMPERIAL ORDER DAUGHTERS OF THE EMPIRE *

The I. O. D. E. declares its purposes and aspirations among other things to be "to promote a higher citizenship among all our citizens—British and Foreign-Born"; and it includes in its expansion of Educational Work the Canadianization of the Foreign-Born. In British Columbia it reports the presentation of War Memorial pictures to the schools, the gifts of libraries to the Ukrainian Settlement Schools and of an X-ray Plant at the Nelson Hospital. Since 1922 the I. O. D. E. has systematically assisted in teaching the newcomers to our country "our history, traditions and the literature which is our heritage." An example of this type of I. O. D. E. work in Ontario is cited: "The use of two school rooms were secured and the services of trained teachers engaged. The pupils ranged from 14-45 years and 30 nationalities were represented, some of the subjects taught were reading, writing, arithmetic, spelling, the Lord's Prayer, Hymns and Patriotic Songs and Housekeeping; and a feature of the closing exercises was a debate, the affirmative being taken by a Swede and a Pole, the negative by a Bulgarian and a German." Many Chapters throughout the Dominion are engaged in

*Head Office: 238 Bloor Street E., Toronto 5, Ontario.

Canadianization work and by this means many newcomers are learning unconsciously the following Canadian creed "I believe that a citizen of Canada belongs to a country whose explorers, founders and pioneers are as noble as any race in history. I desire to be a true Canadian, to be a maker, however humble, of this great commonwealth and to contribute whatever of good from my homeland. I wish to perform adequately whatever tasks the new country may impose on me and I pray that the lust for labour and the gift of growth may be mine."

According to the Annual Bulletin of the Provincial Chapter of Manitoba "15,000 books dealing with British ideals and ideas, written especially for children, have been distributed among the New Canadians"....."and a great opportunity was afforded the members when an appeal was made to them by some loyal Ukrainian women asking for help of the I. O. D. E. to enable them to become better citizens of Canada." When 10 books have been read the girls or boys are entitled to wear Children of the Empire buttons. One little girl exhibited her button with the greatest pride as being a gift from "the Daughters" as she and many other non-Anglo-Saxon children humourously call the I. O. D. E.

A feature of the work of the Order in Quebec is the assistance given to the authorities and the Red Cross on arrival of incoming vessels. In several Provinces, Local Chapters of the I. O. D. E. extend a cordial welcome to the intending settlers upon their arrival in the various places where they are sent throughout the Dominion.

THE NATIONAL COUNCIL OF WOMEN OF CANADA *

The National Council of Women of Canada, being a "Federation of Federations", is naturally interested in the programme and activities of all organizations affiliated with it. Its avowed object is "bringing together the women of the Dominion for their greater unity of thought, sympathy and purpose to ensure the highest good of the family and the State."

The National Council of Women was founded in 1893 by the Marchioness of Aberdeen and Temair and during the thirty-three years of its existence the Council has been instrumental in bringing about many much needed reforms and has aroused interest in public affairs among women throughout the Dominion.

The scope of the National Council of Women is very varied as a list of the Council's Standing Committees clearly indicates including such matters of public welfare as Citizenship, Immigration and Colonization, Public Health Laws and National Recreation, all of which closely touch the Foreign-Born.

It is claimed that the criticism made of Juvenile Immigration into Canada by the National Council of Woman was in a measure responsible for the appointment of the British Commission in 1924 headed by Miss Margaret Bondfield, M. P., which visited Canada and whose report is to be found in

*Address: Mrs. Horace Parsons, Corresponding Secretary, 115 Dowling Ave., Toronto 2.

"Canada's Child Immigrants" issued by the Social Service Council of Canada, 1925. The recommendations of the National Council of Women always receive due consideration from the Government at Ottawa and not a few of them have been acted upon.

The Dominion Council of the Y. W. C. A. is affiliated with the National Council of Women of Canada and is glad to acknowledge the co-operation shown by several of the Local Councils of Women in assisting with the follow-up work of its Immigration Department.

Reports indicate that the Councils throughout the country are meeting a great need, and reaching many New Canadians, through the Supervised Playgrounds conducted under their auspices. For full particulars see The Year Book of the National Council of Women, 1925.

THE SOCIAL SERVICE COUNCIL OF CANADA *

The Social Service Council of Canada, established in 1907, is a Federal Council of Churches and other sympathetic bodies for the promotion of Social Welfare. There are now 30 bodies in its membership. The Social Service Council includes Provincial Councils in the nine Provinces and in six Provinces the Roman Catholic Church is a member. The Dominion Council of the Y. W. C. A. is affiliated with the Social Service Council of Canada.

Its fundamental principle is Belief in the Fatherhood of God and the Brotherhood of Man. Its programme of work aims to unite all the Social forces for the solution of social problems. It seeks the suppression of great national evils, e.g., commercialized sexual vice; the white slave traffic; the traffic in obscene pictures, bad literature and salacious plays; the traffic in opium, cocaine and other narcotic drugs. The Social Service Council of Canada tries in all its work to combine the Christian motive with the scientific method. It therefore uses research and investigation to ascertain facts about any problem it undertakes to deal with and strives to stimulate Public Opinion in regard to all problems of Canadian national life—whether moral, social, economic or political. The Council's efforts have demonstrated their effectiveness by years of successful service.

The following are some of the things already accomplished:—

It has materially lessened the deplorable evils arising out of the traffic in girls for immoral purposes.

It has secured many amendments to the criminal code for the protection of young girls.

It has outlawed and largely reduced the exploiting of young children for gain.

It took a foremost part in securing the establishment of the Federal Department of Health and Child Welfare.

The Council is devoting its influence to protecting all classes of underprivileged children, dependent, neglected, immigrant and children born out of wedlock.

*Head Office: 309 Metropolitan Bldg., Toronto, Ont.

THE VICTORIAN ORDER OF NURSES *

Among the great forces at work in assimilating New Canadians a prominent place must be given to that efficient nursing Association, the Victorian Order of Nurses of Canada.

To quote from the Annual Survey of Education in Canada for 1924: "The Victorian Order by attracting and carefully selecting as it does, the highest type of Canadian womanhood imbued with the ideal of service and equipped with technical knowledge, experience and culture, is an important factor in the national life of our country for the building up of sound Canadian citizenship. Through intimate contact with the lives of thousands of new settlers the nurses of the Victorian Order are helping to bind these people to their adopted country making them Canadians in heart and outlook as well as in name. To them is given an unlimited opportunity to assist in the Canadianizing of the newcomer to our country; for, in the home, where these nurses do most of their work, the personal contact or touch thus afforded, is by far the most effective and far reaching in its results."

Briefly stated the main purposes of the Victorian Order of Nurses are:

1. Nursing Care of the Sick in the homes,
2. Prevention of disease,
3. Promotion of Health.

At the end of 1924 the Victorian Order of Nurses had 67 centres and 273 nurses on duty according to the report of the chief superintendent, Miss Elizabeth L. Smellie; and 129 visits of inspection to local associations were made during the year from the Central Offices.

The plan of work of this great national organization includes:

1. Nursing care of the sick in the home when continuous nursing is not necessary.
2. Pre-natal visiting to the expectant mother. These visits are for instruction, dealing with personal hygiene, preparation for the little newcomer, etc.
3. Infant welfare visiting so that babies may be saved.
4. Mothers' conferences.
5. Little Mother League classes, the object of which is to teach young girls personal hygiene, care of the baby, feeding, bathing, etc., and so help to fit them for a woman's work in the world.

The Statistical Summary of the work done by the Victorian Order of Nurses shows that no less than 561,567 visits were paid during 1924 and the Provincial figures—especially those of the Prairie Provinces indicate that the Foreign-Born have shared largely in the ministrations of the Victorian Order.

*The Office of the Central Board of the Victorian Order of Nurses for Canada is in the Jackson Building, Ottawa, Ontario.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION *

The Y. M. C. A. now functions in no less than 46 countries and today that cheery symbol, the Red Triangle, may be found on buildings in all quarters of the Globe.

By its notable service for over three quarters of a century the Canadian Association has won for itself an enviable place in the regard of boys and young men throughout Canada.

The Y. M. C. A. is doing some excellent work among foreign-born young men right from Sydney in Nova Scotia through Montreal, Toronto, Fort William, and Winnipeg to Vancouver on the Pacific Coast. Their policy, however, is to group their boys in "occupational or interest groups" rather than in national groups for they feel that the closer the link is made between our Canadian-born and those of Foreign birth and better for the future of both. A representative from the Y. M. C. A. meets the boats at the Ports of St. John, Halifax, and Quebec and offers valuable service to newcomers.

The Montreal Y. M. C. A. has been conducting work for New Canadians during the past eight years in a special Branch in the East Central part of the city. Last year twenty-one different nationalities were served, approximately three thousand people being reached. An intensive programme, however, probably touched about five hundred different individuals. The methods employed to reach these young men range over the usual activities of the Association. There are two Bible classes held Sunday afternoon; two Trail Ranger Clubs have been moderately successful; about two hundred men were enrolled in classes for the teaching of English, these classes being taught by undergraduates of McGill University. Both men and boys of foreign birth take full advantage of the privileges. The outstanding groups which the Association touches are sixty young men who compose the Syrian Canadian Society; about forty young men who compose the Greek Canadian Society, and a rather influential group of Italian young men. The work is carried on in rented quarters with the use of the gymnasia of the Protestant Board of School Commissioners. Some meetings are also held in the Central Branch of the Association.

The recent visit of the Greek Mission of Friendship to Montreal, composed of His Holiness Gennadios, Metropolitan of Thessalonica, and one or two other distinguished visitors from Greece, has done much to extend the influence of the Montreal Association among the Greeks. At a recent Conference held in Montreal among employed boys the Executive Committee had several nationalities represented on it viz. Chinese, Russian, Spanish, English, Italian and Canadian. Certain of the Western Secretaries have spoken in the highest terms of some of the Scandinavians and other boys of foreign birth and of their keenness to join in the activities of the Y. M. C. A. A group of Foreign-Born boys in Winnipeg recently participated in the Canadian Standard Efficiency programme with great success.

About forty Hungarians have formed themselves into a club at the Central Y. M. C. A., Toronto. The evening classes in English formerly conducted by the Toronto Association have been discontinued. Some of the Western Y. M. C. A.'s commonly called Railway Associations are popular resorts for the men working on the railroads.

*National Council Headquarters: 86 Adelaide St. East, Toronto 2.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION *

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Because of the world-wide scope of our Movement—for young women of no less than 48 countries are enrolled in our membership—the Y. W. C. A. has special opportunities of interpreting the girls of one race to those of other lands. The Association is "a builder of bridges" spanning successfully all manner of gulfs. Miss Niven, the General Secretary of the World's Committee, declares that again and again she has seen the impossible happen in Blue Triangle Clubs in different parts of the world. A French and a German girl will be found playing amicably together; the nationalities in the Balkans forget their feuds; yes, even an Armenian will sometimes smile upon a Turk! Walls of suspicion, distrust and inherited hatred are utterly swept away by the magic of the tie that lies at the heart of our Fellowship.

While the following paragraphs show the types of Association work that touch most closely the Foreign-Born, every department of the Y. W. C. A. seeks to serve all girls and women, without regard to race, creed or nationality.

I—IMMIGRATION AND TRAVELLERS' AID DEPARTMENT

Realizing that we cannot make a contented citizen out of a person who is still torn with anxiety over relatives left behind, our Immigration and Travellers' Aid Department reaches backwards and forwards, one arm as it were stretching back to Europe through our Port Workers and our International Migration Service connections; the other stretching across Canada through our Follow-Up Service and our Travellers' Aid. The National Headquarters while absolutely dependent on these four branches of the service, at the same time is a vital link, having a responsibility essentially its own of helping this manifold service to function as a unit, of keeping advised, and keeping its component parts advised, of changing requirements of immigration laws and matters vital to those for whom our service is responsible. It also conserves energy by focusing in one office the responsibility for the constructive, preventive work possible from repeated individual experiences viewed nationally.

During 1925, about 310 international cases were referred to us, and of these some 250 required very definite first hand information, both at this end and in one, or more than one, of the 24 countries referring them to us. Gradually we are amassing through experience a pile of first hand information on the clashes and re-actions of the laws of various countries that is of no small value in our constructive work. The victim of such clashes is of human interest to us, the data is of interest to the government in preventing a recurrence of the difficulty as far as possible.

Port Work

Our port work, as a last link with the old land and the first with the new, keeps us informed of the changes in our constantly changing clientele

*Dominion Council Headquarters: 12 Dundonald Street, Toronto 5.

as they pass through their hands at the ports. It is surprising how often the short contact made through a simple offer of help in these unfamiliar surroundings have proved to be only the first step in a later close relationship with a local Y. W. C. A. or Corresponding Member. Illness with an unforeseen delay in hospital, relatives to be notified, expenses to be arranged, relatives to be housed and comforted, unexpected delays in the money that was to be waiting at the port, or in the arrival of fiancé or husband— a varied crop of emergencies await our workers on the arrival of every boat, sometimes by their demands preventing entirely the more usual routine work of helping the bewildered migrant through the mazes of money exchange, checking baggage, buying food and equipment for the long rail journey, explaining the changes to be made en route, perhaps telegraphing friend, relative, or more often Travellers' Aid.

Follow-Up Work

1923 and 1924 were experimental years in our Follow-Up Work and it is still pioneering. Jealously its elastic, adaptable character is guarded, but the lines are getting clearer made so by the constant careful analysis of the results of the follow-up reports. This service was begun with the idea of offering the hospitality of our clubs, the opportunity for making friends and a certain amount of protection to the lonely and often bewildered newcomer, bereft of familiar social, religious and economic landmarks. But though the service was initiated from purely altruistic motives, and these humanitarian reasons still exist, we must now for purely national reasons try to make these newcomers assets in our country for self protection, for protection of posterity, and to avoid an acute "first generation" problem such as we see complicating the situation in the United States. During 1925 the Associations doing follow-up work (all but 5 do it) returned reports on 88% of the names sent them from the ports, and in no problem case was there evidence of any other organization or church being interested or in touch with the case. This high percentage of returns is considered by social workers to be remarkable, particularly when in many places—owing to shortness of staff—the actual follow-up visit has to be made by committee members organized for the purpose.

Corresponding Members

The Follow-Up work done by our Corresponding Members is different from that of the Associations only in that the Corresponding Members have to use their local organizations to welcome these girls and young women into the community life instead of a Y. W. C. A. But as we have as our Corresponding Members certain chapters of the I. O. D. E., W. C. T. U., Local Council of Women, Catholic Women's League, Grain Growers of Saskatchewan, and Women's Institutes—comprising 238 in all—they are not without resources. The Corresponding Members all perform emergency Travellers' Aid Service on request, and picture-brides, fiances, nervous girls going to unknown employers, benefit not infrequently by this.

Corresponding Members have just as proud a record as the Associations in this work, which is a purely volunteer service. The 236 Corresponding Members (omitting two who failed us badly) returned 86% of the 1,006 names forwarded during 1925, giving proof of the increasing interest and responsibility of those engaged in the work.

Number of International Cases Handled

Number of new international cases opened during the year 1925....301

The cases came from the following countries:

Argentine	Finland	Palestine
Australia	France	Poland
Belgium	Germany	Roumania
Czecho-Slovakia	Greece	Scotland
Denmark	Holland	Sweden
Egypt	Ireland	Switzerland
England	Italy	Turkey
Esthonia	Jamaica	United States

The average contact per month being with 13 countries.

Agencies Referring Cases to Us

Federation des Unions Nationales des Amies de la Jeune Fille,
Bund der Nationalvereine der Freundinnen junger Madchen,
Ban Freundinnen Junger Madchen,
Wurttembergischer Landesvereine der Freundinnen junger Madchen,
Revillon Freres—Trading Company,
Council of Jewish Women, U. S. A.
Central Jewish Emigration Society—Warsaw
Church Emigration Society,
International Migration Service Bureaux,
Neighborhood Workers' Association,
Red Cross,
Big Sisters' Association,
Society for Overseas British Women,
Y. W. C. A.'s all over the world,
Travellers' Aids,
Port Workers,
International Institutes,
Corresponding Members,
Ellis Island,
Y. M. C. A.'s,
Mother's Union,
Relative,
Fiance,
Employer,
Friend,
Self,
Armenian Relief Association
Foreign Language Information Service,

International Case Work Includes

Inquiries re employment.
" home to which migrant is destined.
" fiancé's standing.
" missing relatives.

Requests for the necessary affidavits promising support or marriage which will enable the migrant to secure the necessary passport.
" assistance to stay deportation proceedings.
" information as to eligibility to enter Canada (referred to Department of Immigration).
" protection in travelling for which we use our Port Workers and Travellers' Aids.
" friendly interest and help in adjustment of the migrant to her new surroundings.
" help with passport and visa difficulties.
" to interview relatives and help them in their arrangements to send for their relatives overseas (in a way which will avoid exploitation by the unscrupulous, and prevent rejection on arrival, by first making careful inquiry through the Government as to their eligibility).

Case work involving the reconciling of conflicting marriage laws or laws affecting children in two or more countries.

Reporting to the Government any serious condition or problem cases discovered.

Port Workers

Regular Port Workers are established at the ports of Quebec, St. John, and Halifax to meet the trans-Atlantic boats.

During the year 1925 the following number of boats were met:

Quebec	163	(Summer port only).
St. John	30	(Winter port only).
Halifax	195	
Total	388	

West Indian boats are met at St. John and Halifax.

At Vancouver and at Victoria the Pacific Port work is done by our Travellers' Aids.

Travellers' Aid Department

Regular Travellers' Aid

Number of places doing regular Travellers' Aid Work..... 24

Alberta—Banff (summer months only), Calgary, Edmonton, Medicine Hat.

British Columbia—New Westminster, Vancouver, Victoria.

Manitoba—Brandon, Winnipeg.

New Brunswick—Moncton, St. John.

Nova Scotia—Halifax.

Ontario—Hamilton, London, Niagara Falls (summer months only), Ottawa, *Toronto, *Windsor.

Quebec—Montreal, Quebec.

Saskatchewan—Moose Jaw, Prince Albert, Regina, Saskatoon.

Number of workers vary in different places from ..... 1 to 9

Travellers' Aid on Request

Number of places where Y. W. C. A. Travellers' Aid is done only on request 14

Ontario—*Brantford, *Guelph, *Kingston, Kitchener, Owen Sound, Paris, Peterborough, St. Thomas, *Sarnia, *Sault Ste Marie, *Stratford, Woodstock.

Prince Edward Island—Charlottetown.

Quebec—Sherbrooke.

Emergency Travellers' Aid Service is done by Corresponding Members in 238 places.

*At places thus marked other organizations also have T. A. representatives.

From Annual Report for 1925 of the Immigration and Travellers' Aid Department, Dominion Council, Y.W.C.A.

II—CLUBS

Overseas Clubs

In connection with our Follow-Up work, Overseas Clubs continue to increase and multiply, offering educational opportunities to the immigrant perhaps missed in earlier days, with the possibilities of improving their economic condition by such practical means as courses for waitresses and houseworkers; while for foreigners, instruction in English is a major part of their club activities to help them to protect themselves by removing one of the barriers to assimilation as rapidly as possible. No two Overseas Clubs are just alike since they are adapted to the local need. In one Y. W. C. A. there is a very flourishing Cosmopolitan Club of many nationalities and representing many classes of society. There—as everywhere else in these Overseas Clubs—a definite effort is made to make foreigners feel that

they have a real contribution for Canadian life from the best of their traditions, handicrafts, and national customs. Such clubs help to break down the barriers of prejudice between one racial group and another, just as much as between Foreign-Born and Canadian.

Overseas Clubs are carried on in the following Associations: Brandon, Brantford, Kingston, Kitchener, London, Quebec, Saskatoon, Sault Ste. Marie, Vancouver, Victoria, Windsor, Winnipeg.

In the following places, regular organized clubs take care of Overseas girls: Halifax, Hamilton and Toronto.

In Montreal the Cosmopolitan Club includes girls of all nationalities.

III—EMPLOYMENT BUREAUX

The Employment Bureaux of the Y. W. C. A.'s throughout Canada were instrumental in placing a large number of Foreign-Born applicants during the past year as well as a much larger number of British-born—English, Irish and Scotch. Among the nationalities served were Finnish, Swedish, Danish, French, Swiss, Russian, Polish, Italian, Austrian, Roumanian, Belgian, South African and American.

IV—ROOMS REGISTRY

Our Rooms Registry—a protective service of recording respectable boarding houses—is one of the valuable resources of all Travellers' Aids. It was brought to the notice of a wider public during 1925, through the cordial co-operation of the Provincial Secretaries of the Women's Institutes who were responsible for the distribution throughout Canada of over 3000 notices of our Rooms Registry Service in French and English.

V—FRIENDSHIP HOUSE IN WINNIPEG

Last year a new venture was launched by the Winnipeg Y. W. C. A. known as the International Institute. The securing of "a large building in the northern part of the city to be used as an educational, recreational and social centre for Foreign-Born girls from the country who came to Winnipeg to work in restaurants, factories or laundries" was a long-cherished dream of the Winnipeg Association, but it was not until last Spring (1925) that 770 Flora Ave., was finally secured for the purpose. While it is very far from being the type of building dreamt of—it is but a modest house—still it is splendidly situated right in the heart of the foreign section; and it is already meeting a real need in the community.

Before we proceed with its activities let us glance back a few years and see how this work was begun. The work of the Y. W. C. A. among the Foreign-Born in Winnipeg had its genesis in a Club known as the Friendship Club which was started in Robertson House (Presbyterian Social Centre) in October 1922 with five girls from one district in the country where Miss Higginbotham, who is now in charge of the work, had previously taught. The Club grew steadily and closed in May 1923 with a membership

of 45. Through the efforts of Mrs. W. J. Rose of Krakov, Poland, now of Winnipeg, and with the co-operation of the Y. W. C. A. and other women's organizations the work was properly organized in December 1923. In 1924 the membership grew to 75. The members of this Friendship Club were Foreign-Born girls in domestic service in the city and later a second club called the Comrades' Club for waitresses was formed. Some educational work was begun and there were many social gatherings, and during the summer months several points of interest in and about Winnipeg were visited. In all these activities Miss Higginbotham received splendid co-operation from the staff at Robertson House as well as from a group of volunteer workers who gradually became deeply interested in the girls.

A description of conditions in this practically solid "foreign" district will be of interest. It is on the north side of the C. P. R. tracks that the Ukrainians, Poles and other foreign people live and in certain cases at least, their homes—especially those that are dubbed "backyard homes"—are the merest shacks. Here is a picture of one described by Miss Higginbotham. "Annie and Mary, born in this country and educated in our Schools. Father has learned some English at work. Mother still foreign, doesn't speak English; wears a head shawl, knows only Old World customs and cooking which are especially emphasized at Christmas and Easter. These circumstances make it very difficult for Annie and Mary to entertain their English-speaking friends. Nothing is sadder than the Old World mother and the Canadianized daughters who seem to have no place in each other's lives. Can we not in some way help the mother to become Canadianized without losing her 'foreign' culture and try to get her to see Annie's and Mary's viewpoint; also teach the girls to honour and respect their mother instead of being ashamed of her?"

In the following sketchy sentences Miss Higginbotham gives us a glimpse of life in the North End. There are: a huge Ukrainian Labour Temple with meetings and plays during the week and a concert every Sunday night, an Ukrainian Narodny Dim (People's Home) a community centre serving as a Social Club; a co-operative Society and school combined; Ukrainian Church halls where plays, picture shows, concerts and dances are held during the week and on Sundays; Steiman's large dance hall on Selkirk Ave., and Minak's less pretentious one on Dufferin Ave.; smaller halls and many homes, which are crowded every Sunday with people attending weddings and dances; and Polish community and Church halls where similar activities are indulged in seven days a week. There are, too, Greek Catholic churches, Russian Orthodox, Greek Orthodox, Ukrainian Orthodox, Polish Roman Catholic and Polish Independent Catholic churches, as well as Ukrainian schools, Polish schools and thousands of homes where people speak a different language from what we do."

Miss Higginbotham understands and speaks the Ukrainian tongue and she has one assistant, Mrs. Cornish, who works faithfully with her in her efforts to be of service to the families in the vicinity of Flora Avenue The following are some of the things accomplished during the past year at the

"International Institute", the name of which has been changed recently to "Friendship House."

1. Cooking Classes—A course of eight lessons was given during the winter, 4 lessons before and 4 after Christmas. Manitoba Agricultural College did the demonstrating and at the close, certificates were awarded. The average attendance was from 20 to 25 and over 100 attended during the season.

2. Friendship Club—Well over a hundred girls were reached through this club last year, there being twenty present the night I was there. Miss Higginbotham has 5 volunteer workers to assist her with this group.

3. Young Women's Bible Classes—Two university women have given excellent assistance with the Bible classes.

4. Mothers' Clubs—Miss Higginbotham got her first contact with the mothers through the clinics conducted by the Victorian Order of Nurses. Over eighty families were called on and invitations sent to the mothers. One woman said to Miss Higginbotham, "You will have to train our people to come." Mose of those who responded were Ukrainians or Poles, most of the former coming from the Province of Galicia.

In February of this year (1926) a jolly party for boys and girls was held at 770 Flora Avenue which was a huge success according to a kindly write-up of the event which appeared in the next week's issue of the "Robertson House Broadcaster."

A Club has recently been started for mothers which appears to be their one and only outing. At any rate the meetings are eagerly looked forward to by these busy, hardworking women. Cards were sent out to school teachers, and others through the country telling them about the Institute and already many girls have been referred to Friendship House giving evidence of co-operation from outlying districts.

A flourishing night school class is also conducted by Miss Higginbotham in the Y. M. C. A. building (North End). Mr. Miller, the general secretary is keenly interested in the Foreign-Born and heartily co-operates with the Y. W. C. A. secretary in trying to meet the needs of the young people in this district. The nationalities represented in this small night school are: Russian, Polish, Jews and Ukrainians. There are men, women and girls in the class and the work ranges from just learning the language to the regular Grade VIII work. There are four distinct grades and "the beginners need so much attention" declares Miss Higginbotham.

A most encouraging feature about the Foreign-Born work in Winnipeg is the co-operation and support that the Y. W. C. A. receives from the Women's organizations, the Churches and the community, as well as from individuals.

THE INTERNATIONAL MIGRATION SERVICE *

With Branches in

Czechoslovakia—Prague, Vorechooka, 457 Stresvice
France—Paris, 10 rue de l'Elysée (Head Office), Marseilles, 4 Quai de la Joliette
Greece—Athens, Old Palace (Head Office) Piraeus, Philonos St. 88
Poland—Warsaw, Wilcza 14a M.14
United States—New York City, 1 Madison Ave.
Canada—Y. W. C. A. (affiliated)—Toronto, 12 Dundonald St.

The purpose of the I. M. S. is defined in the Constitution adopted at Geneva in September 1925.

(1) To render service through co-operative effort to individuals whose problems have arisen as a consequence of migration and the solution of which involves action in more than one country.

(2) To study from an international standpoint the conditions and consequences of migration in their effect on individual family and social life.

"By means of a centralized plan of organization, the interdependence of its Branches, a uniform method of work, frequent field trips, and conferences, the service is making a co-operative effort to pave the way for international consideration of the human aspects of this world problem—the movement of peoples."

Total number of cases handled by the International Migration Service up to December 1925 were 14,988.

*Headquarters: 10, rue de la Bourse, Geneva, Switzerland.

Development

What has since developed into the International Migration Service began in 1920 when Canada's representative with those of 28 other countries at the World's Y. W. C. A. Conference at Champery saw the overwhelming chaos and misery of migration conditions of the Europe of 1920 and courageously undertook to investigate these conditions, make a detailed survey and find a remedy. This Survey resulted in the rapid growth of the International Migration Service of the Y. W. C. A. in 12 countries, established to deal with those individual migration problems that seemed to be nobody's business because they were international. The Headquarters of this International Migration Service were at 34 Baker St. London, England.

As the Service developed it was realized that it had grown too big for any one organization to shoulder. Accordingly at a Conference of the World's Y. W. C. A. held at Washington in June 1924, when 42 countries were represented, it was decided to make this Migration Service a separate organization. In the 10 months prior to the first conference of this new organization held in Geneva, August, 1925, the International Migration Service had

to shoulder the responsibilities of those previous four years.

At the present time Canada, Belgium and Denmark still retain the service in the Y. W. C. A.

The following summary contained in a recent pamphlet issued by the I. M. S. in Geneva will be of interest to those who appreciate the fact that Immigration is not merely a domestic but an international problem, and that Canada is bound to other nations by a thousand invisible threads.

Some Problems Resulting From Migration

Families are prevented from reuniting for months or even years.

Refugees often unable to return to their own country find they are debarred from others.

Women may lose their own citizenship by marriage and yet not gain that of their husbands, except through separate naturalization; they are therefore temporarily denationalized—without a country.

Naturalized citizens may find their new citizenship is not recognized by their native country, and on a return visit find themselves subject to the control of two States.

Children deserted by, or separated from, their natural guardians, frequently fall between the laws of two countries and the protection of neither State can be claimed for them. Without the care of parents or relatives, they are in danger of becoming demoralized or delinquent.

Relatives, owing to time, distance or calamity, get out of touch with those on whom they depend for moral and material help.

People deported to the country of their birth for reasons outside their own control return to begin their lives over again as best they may.

Aliens stranded, temporarily or indefinitely, in a country whose language they do not speak, are easy victims of exploitation; local organizations, institutions, and employment bureaux frequently cannot meet their needs.

THE AMERICAN Y. W. C. A. IN ROLE OF PIONEER

It is good to know that our Association in the United States has blazed a trail that is to a considerable degree promoting the well-being and happiness of the Foreign-Born in that country. As far back as 1911 the Young Women's Christian Association of the U. S. A. developed a department to work with Foreign-Born women and girls and established its first International Institute.

The following information will be of interest to those who appreciate the magnitude of the task that faces the United States as it tries to fuse into some sort of cohesion the millions of Foreign-Born who have been pouring into the country from every part of the world during the past century.

The International Institutes in the United States

Mrs. Edith Terry Bremer, in charge of the Department of Immigration and Foreign Communities, declares that "the International Institutes have

stood like light houses through all manner of storms declaring their faith in foreign people, and faithfully tending the light which showed bewildered foreigners the way of kindness, the respect for their identity and nationality which belongs to the true spirit of America. We deal with the consequence of the shift-over of homes from native to a foreign land. We strive to assist in the slow, critical experiences of re-education and adjustment after the transplanting has taken place. The transplanting of human beings we know brings about complicated social problems not only to the country losing the people but also to the country into which they go. And more than all else it brings overwhelming problems to the people themselves."

ORGANIZATIONS OF THE FOREIGN-BORN

"Foreign" societies and organizations are legion in Canada among our immigrant groups. These have grown up out of the necessity of meeting the difficulties and exigencies of life in a new country. Among the best known of these organizations are the following: The Finnish Society, with branches in many centres; the Polish Alliance and Friendly Society; the Swiss Settlement Society; the Jewish Immigration Aid Society; the Macedono-Bulgarian Society; the "Balkanski Yunak" (an Athletic Association); the "Mayflower Lodge" of the order of Vassa (Scandinavian); Ukrainian Labour Farmer Temple Association and the Ukrainian Peoples' Home Association better known as Narody Dim; the Benevolent Association, the Native Sons Association and the Chinese Nationalist League; the Japanese Reconstruction Association; and many others, socialistic or communistic in character such as the Finnish Social Democratic party, the Russian Revolutionary group, etc.

OTHER EFFECTIVE AGENCIES AT WORK

Besides the work of the Churches and National Organizations elsewhere sketched in this study, service is rendered the Foreign-Born by many other agencies, though with no special methods of dealing with them apart from the regular work of the organization. Among these mention should be made of the following:

The Big Sisters' Association } in Registry Office Building,
The Big Brothers' Association } 90 Albert St., Toronto
The Boy Scout Association, 203-5 Wellington St., Ottawa, Ont.

See also The Preliminary Report of Canadian Citizenship Committee, of Toronto Home and School Council.

THE HOSPITALS OF CANADA

THE importance of having adequate Hospital facilities throughout the country cannot be over-emphasized and it is encouraging to know that many new hospitals are being opened up in the more isolated districts to serve the needs of New Canadians. The following list will be of interest:

PROVINCE	PUBLIC	PRIVATE	RED CROSS
Nova Scotia	23	6	–
New Brunswick	18	2	–
Prince Edward Island	3		–
Quebec	28	20	–
Ontario	108	57	11
Manitoba	29	12	5
Saskatchewan	42	63	10
Alberta	65	65	2
British Columbia	66	34	1
Yukon Territory	3		–
North West Territory	3		–
Total	388	259	29

Total number of hospitals 676

Hospitals for mental patients and sanatoriums for tuberculous patients are not included.

SUMMARY

Note:—The following new hospitals have been opened in 1926.

The Presbyterian Church Hospital, South Porcupine, Ontario.

The United Church of Canada Hospital, E. M. Crowe Memorial, Ericksdale, Manitoba.

The Presbyterian Church Hospital, Fort McMurray, Alberta.

The Roman Catholic Church Hospital, Vilna, Alberta.

The Campbell River Private Hospital, Campbell River, British Columbia

The Church of England Hospital, Aklavik, N.W.T.

Red Cross Outpost Hospitals

Hudson, Ontario.
Kirkland Lake, Ontario.
Red Lake, Ontario.
Bracken, Saskatchewan.
Wood Mountain, Saskatchewan.
Beaver Lodge, Alberta.
Killam, Alberta.

See "A List of the Hospitals of Canada" issued by the Department of Health, Canada.

VIII

What We Owe the Foreign-Born, and Their Most Urgent Needs

True prosperity consists in the social and moral welfare of the people.—Emerson.

WHAT WE OWE THE NEW CANADIANS

IN A SMALL pamphlet entitled "Canada and the New Canadians", Dr. Young of the Presbyterian Church in Canada (now United) in a few short sentences sums up the contribution made by the the Foreign-Born in developing our natural resources and in building our national structure.

"In this task the non-Anglo-Saxon has had a worthy part. He has shouldered the burden as the Canadian man-of-all-work. He is doing seven-tenths of all the coal mining and 78 per cent. of all the work in the woollen mills. Eighty-five per cent. of all labour in slaughter-house and meat-packing industries is non-British. He makes about nineteen-twentieths of all clothing and four-fifths of all furniture. He turns out 80 per cent. of all its leather and one-half of the gloves, and refines almost all the sugar. Wherever he is, he is the backbone of industry. He engages in all the dangerous occupations and he takes on the hard, unpleasant jobs which the Canadian workman is glad to relinquish. Without the contribution of the New Canadian in toil of brain and body the record of Canadian progress would have been impossible."

THE MOST URGENT NEEDS

Rural:

The most urgent needs among New Canadians in rural districts—especially among the foreign colonies or "blocks" in the Prairie Provinces—may be summarized thus:—

1. More adequate medical treatment and nursing care.
2. Better educational facilities.
3. Good grade teachers sufficiently well-paid to ensure against constant changes.
4. Education along Health, Sanitation and Social Hygiene lines.
5. Proper provision for adult education, since a working knowledge of

the English language and the principles of Canadian citizenship are essential to the assimilation of newcomers.

6. More Churches, more Sunday Schools, more Community Centres.
7. Wholesome recreation for young men and young women.
8. Greater friendliness by native-born Canadians towards the Foreign Born.

Urban:

Several of the needs mentioned above are shared by the Foreign-Born in urban centres viz. 4, 5, 7 and 8. But to these should be added the following:

1. Better Housing conditions.
2. Lower rents.
3. Good-Housekeeping Courses—including demonstrations.
4. Classes in Home Nursing and "The Care and Feeding of Children."
5. Assurance of all-year-round work.
6. More recreation centres and supervised Playgrounds.
7. Opportunities for social intercourse and friendship between the different Foreign-Born nationalities as well as between Foreign-Born and Native-Born Canadians.

"The scarcity of doctors in certain areas is appalling and out of hundreds of births and death, only four had seen medical attendance." —Dr. Ernest Thomas in The New Outlook, June, 1926.

SICKNESS, POVERTY, DELINQUENCY AND CRIME

Owing to ignorance of the most elementary laws of health and of sanitation, sickness is prevalent among certain groups of the Foreign-Born. Especially among children and babies is the mortality high. A doctor, practicing for years in north-eastern Alberta declares that many children's lives might easily have been saved had the parents sought medical advice at the outset. Malnutrition, eye defects, adenoids, tonsils, throat and teeth troubles are very common among Foreign-Born children in rural districts. The more remote the district the more enslaved it is by disease, ignorance, mental defectiveness, and sometimes vice induced by isolation. The Boards of Health and the Red Cross are doing much to combat this ignorance but a great deal more education along health lines is imperatively needed.

The poverty among the Foreign-Born, particularly in the towns and cities, is altogether too common. It is true that their present state, however deplorable, is probably considerably better than that from which they have come, still in a new country rich in resources and opportunities some means should be found to prevent unemployment. No more pressing problem faces Canada today. Seasonal occupations are responsible for a good deal of the unemployment with its resultant poverty, and according to industrial

experts much of this could be prevented by some stabilization of seasonal industries. It is true that a certain number of the Foreign-Born are illiterate and a still larger per cent. are unskilled, but employers in the industrial development of the country declare that by their industry, patience and perseverance the unskilled laborers have been a blessing and not a curse to Canada.

According to Judge Murphy of Calgary and others in a position to know, crime is on the increase among the Foreign-Born, especially among young people. When the reason for this was asked, the answer was always the same, that boys and girls have broken away from the old traditions, the discipline of the home, etc., and have not yet adjusted themselves to their newly-found liberty. Children of oppressed parents, illiterate and ignorant for the most part, with lower standards of life and morality, the New-Comer's sudden freedom has got him into trouble again and again. In the eyes of many of these young people a crime is nothing so long "as you can get away with it"!

Even when shootings occur, no stigma is attached to fines or jail terms. Once when the writer was talking to a group of children in a Mission School a child of twelve in a conversational way observed, "Mrs. A's father here killed a man about two years ago and he's behind the bars now." "Yes," piped up A. quite calmly, "He killed him all right, but he was full of moonshine at the time or he wouldn't have did it!" As A. D. Sime points out in Social Welfare, "A speeding up in improvement is needed if not on the sufficient score of humanity, at least on the grounds of ensuring our own future national standard."

RECREATIONAL FACILITIES NEEDED

The lamentable lack of proper recreational facilities throughout Canada is perhaps best expressed by a Social Service worker in Montreal who writes: "Probably the most glaring defect is in the region of recreational facilities; and unsupervised commercialized amusements are at the base of more juvenile delinquency than any one who is not in close touch with the situation will believe. When will there be an unanimous demand for something better?"

Dearth of Workers

The Canadian Anglican Primate stresses the need of consecrated workers, especially in the lonely, isolated and scattered settlements of the Prairie Provinces and British Columbia. The Primate declares that "everywhere they are met with what seems a veritable dearth of living agents to send forth. In the Ecclesiastical Province of Rupert's Land (including the Diocese of Algoma) there is an estimated shortage of 200."

Apparently "the dearth" is quite as acute in the United Church which carried on such extensive work among New Canadians, for Dr. Thomas in an

article in the "New Outlook," June 1926 has this to say about the situation in Saskatchewan: "Here there is a need for 142 additional ministers even now and 300 students can be employed in summer supply work if the funds be forthcoming. Yet on no account dare we appoint to these new areas with their virile populations men with inadequately trained and equipped personality."

This need for workers is further stressed in the United Church pamphlet "Across Canada":—

"On the best authority it is stated that not more than 25 per cent. of any nationality have church connections while in many of the racial groups only ten to fifteen per cent. receive religious instruction." One-quarter of the organized school districts of Saskatchewan are at least six miles from any religious services. "A great many school districts have waited years and years for the Gospel Messenger without avail."

While in the West the writer was told on excellent authority that there were 330 school districts south of Saskatoon to the border untouched by any church whatever. Canadianization can not take place without the aid of the Church. From our earliest history the Church, the school and the hospital have marched abreast ministering to the spiritual, intellectual and physical needs of the settlers. Can not young fellows with the same spirit that characterized George McDougall and others be found to continue their work?

CO-OPERATING WITH THE FOREIGN-BORN

Any scheme of distribution that leaves out of account the leaders of the foreigners and their societies will not go far. The Foreign-Born should help; co-operation between the Foreign-Born and Native-Born is absolutely necessary. No mere legislation can enlist the co-operation and interest of the newcomers in behalf of Canadian ideals, but personal contact, intelligent sympathy and deep interest in their well-being will gradually win their confidence. Isolation is the greatest wrong to the Foreign-Born. They should not be left to themselves. Under such circumstances they invariably "hive up" in solid "blocks." On the contrary Canadian standards should be brought to the homes of the Foreign-Born; Canadian Institutes should be started; Canadian customs and habits should be explained; and Canadian law in city, province and nation should be made known and interpreted.

Indeed there is need of a Dominion-wide system of educating the aliens in Canada, for citizenship.

Genuine attempts should be made to have other countries really understood by our own people; and at all times it would be well to stress the things of value found among them rather than to emphasize constantly their dissimilarity to ourselves, to their disparagement.

A national spirit will develop only as we enjoy a common language. Solid group settlements and nationalistic tendencies are the greatest hindrances to assimilation. The medium of speech is absolutely essential and opens a highway to fuller understanding and appreciation of each other.

A TASK THAT CHALLENGES

The bigness of the task before us challenges all that is best within us and the urgency of at once setting to work cannot be overstressed. Some people imagine that time can work the miracle of welding into one united people all nationalities within our borders but anyone who has seen at first hand actual conditions in our great West will realize that time MAY but add to our difficulties unless a more determined effort is made to promote friendly relations between Foreign-Born and Native-Born Canadians.

The Church alone cannot solve the problem for a very large percentage among our New Canadians as we have seen is unchurched; the School cannot of itself do the trick though it is the most effective single Canadianizing agency at work. What about the young mothers many of whom are still in their early twenties? Must these live out the remaining years of their lives in lonely isolation, with a gulf fixed between them and their children because they are unable to speak the English language which has become the common speech of the younger generation? The Government can not be expected to assume the entire responsibility. So much more is involved than mere legislation and laws. What then is to be done? Is it not the bounden duty of every individual citizen to stretch out the hand of friendship to newcomers, to continuously show an interest in and an appreciation of their contribution to our national life; to encourage wholeheartedly their efforts to adjust themselves to their new environment and to welcome them to share in the best that Canada has to offer?

What the Church cannot do unaided, what schools and education are unable to accomplish alone, what Governments are not prepared to tackle—what perhaps they have not the ability to perform—the application of the teachings of Jesus in our individual lives can bring to pass. For all walls—real and imaginary—disappear as mists before the sun in the warm sympathy and genuine friendliness which springs from a heart actuated by the Spirit that was in the lowly Nazarene.

OUR BIG PROBLEM

He comes from o'er the water, a new home here to seek,
And the language of our country is a tongue he cannot speak.
He has sought the land of freedom for the dream is in his breast,
And he's groping rather blindly for the things he knows are best.
He's a power for good or evil, he will hate us or revere
And become a friend or traitor from the way we treat him here.

He had heard about our country in a vague and hazy way—
It's the land where men are happy and where little children play,
But he's strange to all the customs that surround him now he's here
And he misses much that's spoken, but he understands a sneer.
He would like to do as we do, but he doesn't quite know how,
And he'll never grow to like us if we all neglect him now.

There's a mighty force within him if we only understood.
We can spurn it to our danger, or can mould it to our good;
We can turn our backs upon him, or can make of him a friend,
Who will come to speak our language and the flag we love defend.
But it's not enough to pay him for the labor of his hand;
We must teach him all our customs till he learns to love our land.

He comes from o'er the water, a new home here to seek,
And he's very busy thinking, though his thoughts he cannot speak.
In the future he'll be something—that is true of every man—
And the blame may be upon us if he's not Canadian.
So let's make him a Canadian, and let's treat him as a friend,
And let's teach him love of freedom—it will pay us in the end.

(By permission of Edgar A. Guest).

IX

Special Phases of the Problem

CANADA'S LAND SETTLEMENT POLICIES

CANADA'S land settlement policies are of far-reaching interest and effect, not only to the people of the Dominion and of the British Empire but also to the outside world. At no point, perhaps, not even in the matter of international trade relationships, does Canada come into more intimate contact with her national neighbors than in the framing and application of her immigration policies. "When it is remembered that Canada with one sixteenth of the world's land area and probably more than that of its natural resources has as yet only about one-half of 1 per cent. of the World's population the part which immigration is destined to play in the future development of the Dominion and the reaction which it will have upon other countries are somewhat appreciated."*

COLONIZATION AND SETTLEMENT

We have learned in the last few years that it is not enough to bring people to this country and then to allow them to shift for themselves—as too often happened in the early days. Experience has taught us that Colonization and Settlement Work is of the utmost importance. Indeed many people feel that it is of even greater importance than immigration itself. "Better to have 100 contented families permanently settled on the land," declares Dr. Geo. Creelman in a recent article in Willison's Monthly, "than to bring 5000 nondescripts to our shores to be turned adrift, either to supplant our own Canadian employees in industry or to cross the border to American industries."

Since comparatively few of those coming to our country from impoverished Europe since the Great War are in a position to pay the passage of their families to Canada and to establish themselves to a good start on the land it is imperative that every possible assistance be given settlers until they are satisfactorily located.

Miss Eva Hassell who has worked much in sparsely populated sections of the West writes: "I have often listened in admiration to the stories of settlers and their wives as they recount their experiences when they first took up land, often among bush and even heavy timber in Saskatchewan, Alberta and British Columbia. One woman was left by her husband with twenty-five cents to keep herself and two children through the winter where it is often 47 below zero while the man went to work at lumbering, as he had spent all his money buying machinery and horses and building his shack. The wife mended the bachelors' socks and made jam in the summer out of wild fruit and managed till her husband returned with the earnings. Today he and his sons own 1900 acres."

*Robt. J. C. Stead, in Handbook of Canada, 1924.

IMMIGRATION AND INDUSTRY

Many immigrants who come to Canada with the intention of taking up land find it impossible to finance the venture, or they find conditions out here more difficult than they anticipated so they apply for jobs in industrial plants in which their labour brings quicker returns than on the land. Another reason given for the growing inclination on the part of immigrants to engage in industry is that if they become dissatisfied they can the more readily pull up stakes and go elsewhere. When they have taken on a homestead the land holds them.

But the fact that the number of foreigners found in industrial plants is steadily increasing is producing a strong sentiment of ill-will towards "aliens" that is much to be regretted however natural it may be. Certain words of Dr. R. E. Park, Sociologist of the University of Chicago, may be applied to the present situation in Canada: "The competition that undermines native industries has invariably tended to detach native labour from the soil and to free it for new adventures. On the other hand, the importation of foreign labour, has invariably antagonized the native labour that it tended to displace. There has always been more or less animosity against the latest invading immigrant people."

As an instance of the truth of this statement one has only to recall the persistent agitation against Oriental immigration into British Columbia before the passing of the Chinese Immigration Act of 1923 which forbids the entry into Canada of all Chinese save students, members of consulates, etc. In the case of the Asiatic, however, economic competition has been complicated by race consciousness and race prejudice. Everywhere in British Columbia the reasons for insistence upon exclusion were either racial or economic; "Their standards of living are lower than ours"; "they send money regularly out of the country instead of spending it here as we do"; "they let their women and children work such long hours—their women are little better than slaves." "No proper Canadian could subsist on what the Orientals eat"; "they are capturing our market-gardening industry; our fishing; and they have ousted the white man in the canning factories." As a matter of fact it is impossible for a Canadian to successfully compete with the Japanese and Chinese in certain lines.

Since the fear of a great influx of Chinese into Canada has been removed by the passing of the 1923 Chinese Immigration Act there is steadily developing a much kindlier feeling towards the Chinese in British Columbia. In some quarters it is felt that the same treatment should be accorded the Japanese. Many people declare that the present "Gentleman's agreement" by which Japanese Immigration into Canada is regulated is far from satisfactory since the fecundity of the Japanese plus the regular entry of some 400 Japanese yearly into the country may result in a serious problem as time goes on.

Complaints about the dislocation of labour due to the entrance into the country of skilled and unskilled labourers when there is already con-

siderable unemployment are not limited to any one Province, however, or against any particular nationality. Hence the Government must keep close "tab" on the demands and supply of labour so as to safeguard the interests of the people already in the country. For the rougher work of the country—such as excavating, road building and railway construction there is always a certain demand though by no means so great as formerly. Hence limited selective Immigration has become a necessity if peace and good will is to prevail throughout the land.

The Competition of Races

"The competition of races is the competition of standards of living—As rapidly as a race rises in the scale of living and through organization, begins to demand higher wages and resist the pressure of long hours and overexertion, the employers substitute another race, and the process is repeated. Each race comes from a country lower in the scale than that of the preceding, until finally the ends of the earth have been ransacked in the search for low standards of living, combined with patient industriousness."—John R. Commons.

STANDARDS OF LIVING

It is never well to generalize about standards of living among the Foreign-Born for one has only to travel from coast-to-coast of this Dominion to be convinced that there is a high and low standard of living among the same peoples—yes, even among certain of our own British-born and Canadians. But it is nevertheless true that among the majority of Orientals in this country the standard of living is very low; it is, in certain sections of the country, low among the Italians and Poles, especially in the congested quarters of many of our cities; and it is undeniably true that during the first few years in Canada the standard of living among the Ukrainians, Bukowinians and other Slavic people is regrettably low both in urban and rural "colonies" throughout the country. The Scandinavians, Germans, Dutch, Finns and Greeks, appear to adapt themselves to their new environment much more readily; they are keen for education, and their children are quick to adopt Canadian ways.

The lot of women among the Chinese, Japanese, Ruthenians and other Russian peoples is far from enviable, for women of these races work long hours in the fields like men and do the heavy chores incident to farm life such as discing, cleaning out the stables, etc.

Rose A. Hambly in an address before the Manitoba Educational Association had this to say about the selfishness of the Ruthenian women: "I know no woman more faithful than the Ruthenian in her devotion to duty as she understands it. She shirks nothing. With her willing heart and strong arms she thinks to achieve by sheer physical force the things that seem

good in her eyes—a bigger patch of cleared land, better buildings and above all, a chance for the children. For herself she asks nothing; and here she fails. She has never had a chance to learn her duty to herself—that leaven which makes sweet and healthful the daily bread of life."

Beside her life of toil out-of-doors, a woman is expected to keep the house, care for the children, bear children regularly, make up the family wardrobe such as it is—and she remains in ignorance all her days, the common drudge of the family. When one considers the age at which the majority of Slavic girls marry the toiling lives of these patient, industrious indefatigable women seem all the more tragic. The impact of Canadian life is beginning to penetrate the foreign colonies and "blocks" however, and with education will surely come better conditions in the homes and an all-round higher standard of living.

NATURALIZATION

In order to enjoy the privileges of citizenship a settler must become naturalized. In applying to the clerk of the Court in the district in which he lives for a certificate of Naturalization the applicant must show that:

"(a) He has lived for at least five years in the last eight years in any of His Majesty's Dominions, the year immediately preceding the application being entirely spent in Canada. Service under the Crown is treated as equivalent to residence for that purpose;

(b) That he has an adequate knowledge of the English or French language and is of good character;

(c) That he intends to reside in His Majesty's Dominions or to enter the service of the Crown.

A man cannot be naturalized in his own right until after he is twenty-one years of age and single women and widows over twenty-one years of age may apply for naturalization papers."

The last thing that Canada desires is to make citizens under compulsion —citizens who are such in name only and who would attach no significance to naturalization. Hence it is exceedingly important that settlers eager to exercise the franchise should employ the five years in preparation for citizenship so that when these have expired they may become full-fledged Canadians with an equal voice and equal standing with all Canadians in the Government of the Dominion. This is only right for if a person is to have a voice in the direction of national policies it is essential that he should acquire by careful study a knowledge of the problems facing the country.

CITIZENSHIP OF FOREIGN-BORN

A chapter on the citizenship of the foreign-born population has been added to the Canada Year Book for 1925, based on the last three decennial censuses. The Foreign-Born residents numbered 890,282 in 1921, as compared with 752,732 in 1911, and 273,449 in 1901, and of these the naturalized numbered 514,182 in 1921; 344,557 in 1911, and 153,908 in 1901, or 57.75 per cent, 45.77 per cent, and 55.27 per cent, respectively. The percentage of naturalized to total Foreign-Born was greater in 1921 than in 1911 among those born in each foreign country except China, in which case it declined from 9.53 to 4.78.

The naturalized population of voting age is reached by deducting 111,099 under 21 years of age from the 514,182 persons naturalized in 1921. The remainder, 403,083 naturalized persons of voting age, constituted in 1921, 8.4 per cent of the total possible voters throughout the Dominion. These naturalized voters numbered 29 per cent. of the total in Saskatchewan, 27 per cent. in Alberta, 19 per cent. in Manitoba, 10 per cent. in British Columbia, less than 4 per cent. in Ontario, about 3 per cent in Quebec, and a little over 2 per cent. in the Maritime Provinces. A table is given indicating roughly the respective willingness of immigrants born in different foreign countries to assume the duties of Canadian citizenship and showing therefore their comparative rate of assimilation. Those born in Iceland have the highest percentage, 86.36 per cent. of them being Canadian citizens at the date of the census. Hungarian-born came next, with 72.32 per cent. and Norwegian-born third, with 71.65 per cent. The numerically largest group, the United States-born, showed a percentage of naturalization of 63.63.—The Mail and Empire, Toronto, July 3, 1926.

ASSIMILATION AND CANADIANIZATION

One hears much in these days about the impossibility of assimilating certain peoples into our national life—but have we TRIED?—And are we prepared to try? In many minds the term "assimilation" is confused with amalgamation. Does the former necessarily imply inter-marriage—the fusion of races? Is not assimilation rather the incorporating into our national life of all peoples within our borders for their common well-being. Is it not the working together side by side for the common advancement, each race contributing something of value and so slowly but surely evolving a new people enriched by the diversity of its origin?

In some minds, Canadianization is confused with a narrow nationalism that necessitates a ruthless severing of all ties with the Old World and its associations, which tends to develop a spirit that proclaims "My Country—right or wrong"—a spirit which has been productive of wars down through the centuries. Should we not rather concern ourselves with encouraging "the strangers within our gates" to help build up a Canada worthy to take her place side by side with the progressive nations of the world in discharging faithfully her duties in the World State of which she is a unit?

We may well voice from our hearts the stirring sentiments expressed in the following words by L. E. Jamieson:

CANADA FIRST

Not merely in breadth of expanse and wealth of resources, but in things of the Spirit.

Not merely in natural beauty but also in ideals, principles and character

Not merely in national prosperity, but in the happiness and contentment of citizens.

Not in splendid isolation but in courageous co-operation.

Not in arrogance and disdain of other people, but in sympathy, love and understanding.

Not in treading again the old worn bloodstained pathway which ends inevitably in chaos and disaster, but blazing a new trail along which other nations will follow, where wars shall be no more.

Some day one nation will be honoured above others for blazing such a trail. That nonour I covet for my beloved Canada.

And so in that spirit and with these hopes, I say with all my heart and soul, "Canada First."

CANADA AND THE EMPIRE

As part of the great British Empire, Canada has an unique opportunity at the present time of strengthening the ties that magically bind us to the Mother Country. Our empty places need to be filled up hence we can absorb a great influx of British agriculturalists **provided** these are chosen with the utmost care as to their all-round fitness for pioneer life. As time goes on, Canada will have an ever-increasing voice in the affairs of the Empire, may it not be that, because of the understanding acquired of the diverse peoples that constitute our Canadian household, we can materially help in interpreting these nationalities to the Mother Country and in making our Foreign-Born appreciate what the aims of British Foreign policy are viz.: "to mitigate antagonism, cultivate friendship and promote peace throughout the world." *Like the Empire as a whole, Canada has the permanent task of reconciling unity with diversity and especially in that of harmonizing in a united policy the external interests of its constituent parts. The vastness of our territory, the scantiness of our population and the sectional interests of our people add greatly to the difficulties of forming national policies but these can be surmounted if the "roots of amity strike deep in the thought and convictions" of our people for then each section will be willing to give up a little for the common good of the Dominion as a whole.—*The Observer (London) Sept. 26th, 1926.

X

The Changing World

PRESENT DAY SOCIAL AND INTELLECTUAL UNREST

ACCORDING to Sherwood Eddy, Associate General Secretary of the International Committee of Y. M. C. A. "Many are in revolt against the materialism of our machine-made civilization. Men are in rebellion against authority, against the exploitation of the many by and for the few, against autocracy in all forms—intellectual, political, industrial and racial. They are against intellectual autocracy when the dead hand of tradition lays its paralyzing restraint upon the rising generation, against conservatism, re-action, formalism and all repression of freedom of thought, speech and action. There is a revolt against political autocracy in the rising demand for liberty and self-determination, as the tides of democracy are sweeping round the world. There is a revolt also against industrial autocracy, as labor everywhere is demanding a voice in determining the conditions of its working life.

"There is a revolt against racial autocracy, especially against the claim of racial superiority, and all exploitation of weaker races or defenceless peoples."

"The white man's myth is exploded.....when the two halves of the white world fell upon each other in Europe, they broke forever their prestige in the yellow man's, the brown man's and the black man's world."* As one of the Chinese delegates at Honolulu, T. Z. Koo, secretary of the World's Christian Student Federation, pointed out—"there remains only the paraphernalia that bolsters up the assumption of Western superiority and until this paraphernalia is swept away there can be no peace." "The white man's civilization is still superior in guns, in machinery, in money and in organization. No Oriental will now concede that it is superior in anything else, or that these are the permanent essentials of progress."*

THE DWINDLING SEAS

No longer can the seas be said to keep apart the nations bordering upon them. Rather have they become channels of communication more and more constantly used to draw peoples together. The commercial knot has become one of the strongest links in international relationships; and the interests of the inhabitants of the world are inextricably bound up together.

This old world has shrunk. Invention and science have wrought their will which means that the Occident and the Orient with all their conglomer-

*Chester Rowell in "Western Windows to the East."—Survey Graphic, May, 1926.

ate peoples are destined to see much more of each other in the future. China, Japan, and India are no longer remote countries which do not concern us in any way. As C. C. Batchelder pointed out to the Institute of Pacific Relations in Honolulu when dealing with the far reaching effects of the Industrialization of Eastern countries. "We must realize that their economic competition, and the pressure of population will affect us much more seriously in the future than at present. If we do not take advantage of our many opportunities for helping intelligently our brethren of the Orient, and of giving them the benefit of our experience and of personal service along economic lines, as well as those of religion, education and sanitation, we shall certainly suffer. Every one of us has a direct, personal, selfish interest in the well-being of the toiling masses of Japan, India and China."

HAS NOT THE TIME COME WHEN WE MUST LEARN TO LIVE TOGETHER? Dean Mary Woolley of Mount Holyoke College, U. S. A., declares that "the greatest problem facing the people of the world today is, to learn how to live together harmoniously. That is not strictly confined to an international problem either, for we must master the art of living in peace and unity with our immediate neighbours"—often times a much more difficult task!

In a recent illuminating article in the Survey Graphic, Dr. R. E. Park stresses some present day agencies that are tending to make the world a neighbourhood: "The really new factors in international and interracial relations are the devices like the cinema and the radio; these with the rapidly increasing literacy are bringing the peoples of the earth steadily measurably within the limits of a common culture and a common historical life. In the movies we see strange peoples in action, and these actions reveal to us behind their alien manners and foreign faces, passions that we can understand and share; motives that we admire or fear or hate."

"A MORE EXCELLENT WAY"

The next decade is bound to see a steady expansion of international communication and international politics and among the hopeful signs of the times are the numerous organizations that are rapidly springing up the world over to study international and interracial problems in the hope of finding a more intelligent way of settling international difficulties than by recourse to arms.

The Handbook of International Organizations, published at Geneva in 1923, lists not less than 350 international organizations of various sorts. Of these, at least twenty are either organizations seeking to exercise some sort of political control or to educate and form public opinion in respect to some matter of international importance.

PERMANENT COURT OF INTERNATIONAL JUSTICE

The establishment of a Permanent Court of International Justice for the settlement of disputes was a forward step and it has already decided a number of important cases, but it "deals with and can deal only with subjects capable of judicial determination"—Hon. Newton W. Rowell. The Washington Conference revealed the fact that it is possible even in this mundane world for different nations to come together around a common table to discuss with frankness their common problems and to endeavour to formulate plans for co-operation in the World's peace.

LOCARNO

But a still more hopeful sign of the times is the Locarno Treaty which has been justly described as the most important and far-reaching document of this generation for it is nothing less than a Security Pact guaranteeing the inviolability of the frontiers between Germany on the one hand and Belgium and France on the other.

Have the nations of the world in very truth found "a more excellent way" of settling their differences?

CANADA AND THE LEAGUE OF NATIONS

"Where there is no vision, the people perish," Proverbs 29:18.

As we have seen, no nation can longer live unto itself alone. The world, having become an economic and social unit, the development of right international relations becomes of paramount importance. Canada is, therefore, proud to be a member of the League of Nations with a voice in world affairs for whatever its shortcomings may be, the League yet represents the World's first real attempt at constituting a final court of appeal other than that of War. Professor C. H. Mercer of Dalhousie University succinctly describes the League of Nations as a "City of Refuge, offering the world an antidote for fear, as a Parliament of Labour seeking to do away with misunderstanding between nations and classes as a Light House dispelling darkness and despair." The last metaphor is surely a heartening one for Peace can only become a reality when the peoples of the world become sufficiently enlightened to desire Peace wholeheartedly—**Cost What It May.**

THE INTERNATIONAL LABOUR OFFICE

As was the League of Nations so the International Labour Office was born of the Treaty of Versailles after years of spasmodic attempts by groups of individuals and nations to deal internationally with problems of industry and labour. Prior to 1919 and the Treaty these efforts had resulted in effecting International regulations at port cities for the preventing of the spread through shipping of some of the more virulent communicable dis-

eases and in prohibiting the use of substances formerly used in the manufacture of matches which were known to be injurious to the health of the workers. To a more limited degree regulations had been secured in one or two other important directions.

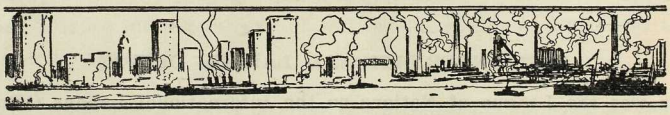
The time therefore was ripe for a great move forward, since economic factors in the making of world peace or world war were recognized as never before to be of great importance. Into this situation came what may become "The Charter of Labour," which reads as follows:—

"Whereas the League of Nations has for its object the establishment of universal peace, and such a peace can be established only if it is based upon social justice; and whereas conditions of labour exist involving such injustice, hardship and privation to large numbers of people as to produce unrest so great that the peace and harmony of the world are imperilled; and an improvement of those conditions is urgently required, as, for example, by the regulation of the hours of work including the establishment of a maximum working day and week, the regulation of the labour supply, the prevention of unemployment, the provision of an adequate living wage, the protection of the worker against sickness, disease and injury arising out of his employment; the protection of children, young persons and women; provision for old age and injury; protection of the interests of workers when employed in countries other than their own; recognition of the principle of freedom of association; the organization of vocational and technical education and other matters.

WHEREAS ALSO THE FAILURE OF ANY NATION TO ADOPT HUMANE CONDITIONS OF LABOUR IS AN OBSTACLE IN THE WAY OF OTHER NATIONS WHICH DESIRE TO IMPROVE THE CONDITIONS IN THEIR OWN COUNTRIES."*

The International Labour Office exists as the instrument to carry the Charter into the life of the economic and social world. It rests, however with each contracting nation, which means of course every person in a nation, to so learn, think and work that the Charter becomes decreasingly an ideal on paper and increasingly the expression of that nation's life.

*Preamble to Part XIII of the Treaty of Peace.



XI

Our Canadian Mosaic

"Mosaic is the true painting for eternity."

THESE words of Ghirlandaio set forth one of the outstanding characteristics of Mosaic—its capacity to endure. Is not this a quality essential in nation-building also? But there are several other things about Mosaics that may well be applied to our work of erecting a national structure. Many definitions of Mosaic have been given but the two that best suit our purpose are these: "The fitting together of many generally small pieces of marbles, opaque glass, coloured clays or other substances so as to form a pattern"; and "Ornamentation on a small scale of jewellery, ivory, thrones, etc., and for pavements or for walls and vaulted ceilings." In nation-building all manner of materials are required and there surely is an interesting analogy between the extraordinarily diversified uses of Mosaic as expressed by Pliny so many years ago and the services rendered by each of the peoples in the task of setting up the frame work of our national structure. Some perform the pioneer work in connection with the opening up of the country, others build the walls thereon, while it becomes the duty of still others to beautify the building.

Furnival in "Leadless Decorative Tiles, Faience and Mosaic," declares that "Mosaic assumes so many phases, may be composed of so many different materials; applied as a decorative element in such various ways; is the victim of such incompatible personal predilections, a reviewer inevitably discovers the choice, even of a classification, far from easy. He may consider it by periods, by uses, by styles, by materials, or by technique of fixing." The same difficulties, intensified a hundred fold, will be found by any reviewer who attempts to classify the human elements that must be fitted into our intricate Canadian pattern.

Design

In Mosaic, as in other art, design is of paramount importance and in "Cassell's Technical Educator" Dr. Dresser gives some serviceable principles of design that may be of equal value to us as we strive to evolve a distinctly Canadian pattern or people.

Behold the principles!

"The first aim of the designer of any article must be to render the object which he produces **useful.**".....Is not the creating of a national type cap-

able of rendering service our aim as well? It matters not how beautiful the object is to be, it must first be formed as though it were a mere work of utility; and after it has been carefully created with this end in view it may then be rendered as beautiful as you please.

"The material of which an object is formed should be used in a manner consistent with its own nature." The analogy in this case is surely sufficiently clear.

"Proceed as an artist and not as a mere workman".... It is a living organism that is produced in building a nation—not a lifeless shell. Evolving a nation is a spiritual process.

"A principle of order must prevail in every ornamental composition"—otherwise the pattern is spoiled and there will be disturbing patches.

"Curves will be found to be beautiful just as they are subtle in character; those which are most subtle in character being most beautiful.... Proportion like the curve should be of a subtle nature." No principle of design is of greater importance in building up our national structure than proportion —a just proportion must always be maintained—no one tesserae encroaching in the very smallest degree upon another. All are required if the pattern is to be saved. It is the perfection of structural form that gives "repose" to a building.

"The repetition of parts frequently aids in the production of ornamental effects; and alteration is a principle of primary importance." Side by side is an extremely good way for members of our Canadian household to range ourselves as we set about our common task for it means that we are comrades—sharers in a common life.

"I must object to all imitations as shams, marbles, granites, etc., for no wall can be satisfactory which is to any extent a display of false grandeur." Let us have no shams, no pretence anywhere in evolving our Canadian type; let us not be imitative or pretend to be as a people what we are not.

"Clay of good natural color is not a thing to be hidden nor ashamed of" ..... The humblest "cube" used in our national structure has a share in its construction that only it can perform.

"Colour is capable of giving to objects a charm which they could not possibly have without it." Now why do we desire colour? It does not feed or clothe or shelter us (except in a very abstract sense) yet it is obviously a human need instinctively sought and cherished. Many of the older nationalities that go to make up our polyglot population can supply just the colour, the atmosphere, the softer tints of an ancient culture of which we, as a new people, stand in need.

Furnival sums up the principles of design thus: "There is a fitness of things, a propriety, a morality even in design, a line never to be overstepped without penalty." obtrusively placing a figure in incongruous situations is worse than omitting it. Constant attention must be given to the motto: "For its place and in its place."

A Craftsman Required

We have spoken of the design—the pattern, but it appears that a great deal depends upon the designer. The designer for Mosaic must ever bear in mind his material, he must know what the material can do with ease and what it is not called upon to do by reason of its inherent limitations. If he has not so trained himself he is certain to pictorialize what he should conventionalize; and moreover he will set technical difficulties in the way which are impossible to overcome. He must aim at the greatest simplicity without dullness, at producing the greatest effect by the simplest means and to do that **he must know his material or fail.** The most glaring mistakes that have been made in the course of erecting our national structure have been due to ignorance in regard to its constituent parts. Ignorance invariably begets suspicion, distrust, and friction. Just as the use of pictorial and figure subjects demands comprehensive historical knowledge lest misleading ideas be conveyed, so the use of human "tiles" demands that we native-born Canadians make it our business to know something of the background of our fellow workers, and that the Foreign-Born endeavor to learn something of the history, customs and aspirations of the country of their adoption.

In the development of Mosaic a great many nationalities have played a part, each civilization contributing something of value to the ancient art. Here in Canada are representatives of practically all the peoples of the world and into the national structure which it is our common task to build each of these will have something worth while to contribute. As John Palmer Gavit points out in "Our World": "There are subtler things, deeper things of culture and tradition, of experience in the business of human living long antedating our own, that are being added to our stock, often against our will and desire, that greatly enrich our national life." All stones used in our building may not be "glistering stones" but we have learned that the sombre and less precious stones have their uses—even the common clay may help to enhance the beauty of the pattern.

An Enduring Cement

There is still another important element in the making of Mosaic—the cement. "A cement suitable for Mosaic is one which retains its tenacity. When prepared with due regard to the continuing proportions of its ingredients, glass Mosaic is practically indestructible." Where can we find such a cement for Our Canadian Mosaic? The cement without which we can not hope to succeed in our task is **good will and friendliness born of mutual respect and confidence between all peoples within our borders.** It is the only cement that will retain its tenacity, that is capable of binding together in a firm cohesion the sixty-six nationalities with their divers traditions, cultures and creeds whch constitute the component parts of our national structure. Let us native and foreign-born alike, in a spirit of friendliness and good-will strive to execute with meticulous care the pattern as revealed to us by the Master Craftsman so that Our Canadian Mosaic, like that of ancient times, may be "practically indestructible," so that it too, may endure!

GENERAL SELECTED BIBLIOGRAPHY FOR FURTHER REFERENCE

My Neighbour—Woodsworth, J. S., 60c.
Our Canada—Reaman, G. E., $1.50.
*Strangers Within Our Gates—Woodsworth, J. S.
A Study in Canadian Immigration—Smith, $3.00.
Building the Nation—Smith, W. G., 85c.
The Immigration Tide, Its Ebb and Flow—Steiner, E., $2.65.
On the Trail of the Immigration—Steiner, E. A., $2.65.
Why Europe Leaves Home—Roberts, Kenneth, $3.00.
Races and Immigrants in America—Commons, $2.65.
Americans by Choice—Gavit, John P.
Old World Traits Transplanted—Park, Roberts E. and Miller, Herbert A.
Government Reports on Immigration,
Department of Immigration and Colonization, Ottawa.
Emigration and Immigration, Legislation and Treaties,
(International Labour Office, Geneva, 1922).
Canada and Its Provinces—Shortt and Doughty.
The Pioneers of France in the New World—Parkman, $2.25.
The Romance of Western Canada—McBeth, R. G.; Ryerson Press, $2.50.
The Trail of the Conestoga—Dunham, Mabel; Macmillan Co., $2.00.
Women of Red River—Healy, W. J.; Russell, Lang & Co.

*Out of print—still available in libraries, etc.

Educational

Dent's Canadian History Readers for Grades I. to VIII. in 8 volumes.
The Education of the New Canadian—Anderson, $2.65.
Golden Dog—William Kirby; Musson Book Co.
Handbook for New Canadians—Fitzpatrick, $1.25.
Canadian Civics—Jenkins.
English for New Canadians—Reaman, G. E., $1.00.
English for Coming Americans—Roberts, Peter, 45c.
(Teachers' Manual)
Lessons in English for Foreign Women—Austin, Ruth, 40c.
Preliminary Report of Canadian Citizenship Committee, 15c.
Toronto Home and School Council.
C. O. P. E. C. Commission Report; Longmans, Green and Co., 12 volumes.

Concerning Early Missionary Pioneers

The Life of James Robertson—Ralph Connor, $1.50.
The Life of George McDougall—McDougall, 50c.
Thirty Years in the Canadian North West—Woodsworth, $1.50.
An Apostle of the North—The Life of Bishop Bompas-Cody, $2.25.
Also Reports and Pamphlets issued by the different Churches in Canada

Magazine Articles

"The Immigrants Canada Wants"—Sir Clifford Sifton, Macleans, Apr. 1922.

"Now They Talk Canadian"—Ira Stratton, Macleans, Sept. 1921.

"Oriental Immigration"—John Nelson, Macleans, May 1922.

"Our New Canadians on the Prairies"—K. McPherson, Social Welfare, Jan., 1925.

"A Ukrainian Settlement in Saskatchewan"—A. D. Sime, Social Welfare, Oct. 1924.

"State Aid for Immigration"—Dr. George C. Creelman, Willison's Monthly, January, 1926.

"Y. W. C. A. Immigration Service in the United States"—Aghavnie Yeghenian, The Woman's Press, May, 1925.

Survey Graphic, May-1926

"The Great Wall of Chinatown"—Winnifred Raushenbush.

"Behind our Masks"—Robert E. Park.

"Western Windows to the East"—Chester Rowell.

Some Impressions of a New Canadian—Sclater, J. R. P.; The Dalhousie Review, 1926.

A SHORT READING LIST

Racial Characteristics and Backgrounds.

Our Slavic Fellow Citizens—Balch, Emily G.

The Ukraine—Sands.

Ukraine, the Land and Its People—Ruduitsky, Stephen.

The Italian in America—Lord.

Peasant Pioneers—Miller, Kenneth D., $1.00.
(An interpretation of the Slavic Peoples).

The Czecho Slovaks in America—Miller, Kenneth D.

High Adventure, (A study of the Slavs)—Fjeril, Hess, 75c.

The Jew in Canada—Hart, A. D.

The Poles in America—Fox, Paul, $1.00.

The Russians and Ruthenians in America—Davis Jerome, $1.00.

Handbook on Racial and Nationality Backgrounds, 50c, Women's Press, New York.

Section I.—Peoples of the Near East.

II.—Southern and Central Europeans.

III.—Slavic People.

IV.—The Far East.

V.—Spanish Speaking Peoples.

VI.—Peoples of the Scandinavian and Baltic States.

(Continued on Page 146)

Problems of the Pacific

The Pacific Triangle—Greenbie, Sydney; The Century Co., 1921. An informative account of the problems arising out of the contact of the yellow and white races in the Pacific.

British Territories

Modern Democracies, 2 Vols. James Bryce. (The Macmillan Co., 1921).

The Dominion and Dependencies of the Empire, Vol. 1. by various authors (The British Empire Series, Henry Holt & Co., 1924).

Japan

Japan—Longford, Joseph H., (Houghton Miffln Co., 1923). (One of the latest and best histories of Japan).

China

China in the Family of Nations—Hodgkin, Henry Theodore. (G. Allen and Unwin, London, 1923).

In this book, the Secretary of the National Christian Council of China discusses the foreign relations of China and the industrial and religious changes which are taking place.

Note—For a fine list of books bearing upon Race problems in the Pacific see Brief Bibliography compiled by Raymond Leslie Buell for the Institute of Pacific Relations, July, 1925.

Books mentioned in this bibliography may be obtained through the Publications' Department, Dominion Council, Y. W. C. A., 12 Dundonald Street, Toronto, 5, Canada.

APPENDIX

Statistics and Notes on Countries of Origin; Numbers and Where Located in Canada.

CHINA

Area: 4,277,170 sq. miles.
Population: 400,800,000 (estimated).
Capital: Peking (proper) pop. 1,200,000. (Metropolitan area) 4,200,000.
Government: Republic—Since 1912.
Religions: Confucianism
Buddhism
Taoism
Christianity.
Number of Chinese in Canada: 39,587 (census 1921).
55,000 (estimated 1926).
Chief Centres in Canada
Provinces—British Columbia, Prairie Provinces, Ontario and Quebec.
Localities: Vancouver, Victoria, Nanaimo, Cranbrook, Ashcroft, New Westminster; Edmonton, Calgary; Regina; Winnipeg; Toronto, Hamilton, Windsor; Montreal.
*Figures for Old World taken from the World Almanac, 1926.

CZECHOSLOVAKIA

Area: 54,877 sq. miles.
viz. Bohemia,
Moravia and Silesia.
Slovakia, Carpathian, etc.
Population: 13,613,172 (1921)
viz. Czech, German, Magyars, Ruthenians, Jews, Poles, etc.
Capital: Prague pop. 676,657.
Government: Republic.
Religion: Czechoslovak Church,
Roman Catholic (double in number all others combined).
Protestant, Jewish, Greek Catholic, Russian Orthodox.
Number of Czechs in Canada: 8,840 (census 1921), 30,000 (estimate 1926).
Chief Centres in Canada:
Provinces: Saskatchewan, Alberta, Ontario, Manitoba.
Localities: Insinger, Vegreville, Wetaskiwin, Toronto and Winnipeg.

DENMARK

Area: 16,604 sq. miles.
With Faröe Island: 17,144 sq. miles.
Population: 3,381,000 (official estimate 1924).
Capital: Copenhagen.
Government: Constitutional Monarchy: King Christian X.
Religion: Evangelical Lutheran.
Number of Danes in Canada: 21,124 (Census 1921).
Chief Centres:
Provinces: Alberta, Saskatchewan, Manitoba, Ontario, New Brunswick.
Localities: Claresholm, North Edmonton, along the Battle River, Alta.; Around Buchanan, in the Duck Mountains, Sask.; Scandinavia, Merryfield, Man.; Fort William vicinity, Ont.; Salmonhurst, N.B.

FINLAND

Area: 149,641 sq. miles.
Population: 3,435,249 (1922).
Capital: Helsingfors.
Government: Republic.
Religion: Evangelical Lutheran.
Number of Finns in Canada: 21,494 (census 1921), 40,000 (estimate 1926).
Chief Centres in Canada:
Provinces: Ontario, British Columbia, Prairie Provinces, Manitoba.
Localities: Toronto, Copper Cliff, Sudbury, South Porcupine, Timmins, Fort William, Sault Ste. Marie, Ont.; Alberni, Cariboo, Nanaimo, B.C.; Red Deer district, Edmonton, Alta.

GERMANY

Area: 185,889 sq. miles.
Population: 62,500,000 (census 1925).
Capital: Berlin, 4,114,000 (1925).
Government: Republic.
Religion: Lutheran (largely).
Number of Germans in Canada: 294,636.
Chief Centres:
Provinces: Ontario, Saskatchewan, Alberta, Manitoba, Nova Scotia, British Columbia, Quebec.
Localities: Kitchener, Waterloo, Toronto, Ont.; Macklin, Happyland, Rosthern, North Battleford, Humboldt, Sask.; Lethbridge, Calgary, Edmonton, Drumheller, Alta.; Winnipeg, Man.; Bridgewater, Lunenburg, N.S.; Vancouver, Victoria, Cariboo, B.C.; Montreal, Que.

GREECE

Area: Old Greece (1912) 49,022 sq. miles.
Balkan Wars added 25,223 sq. miles.
(Macedonia, Epirus and the Aegean Islands.)
Population: 5,447,077 (census 1920).
Old Greece 2,806,164.
New Territories, 2,646,913.
Capital: Athens—population 300,701.
Government: Republic.
Religion: Greek Orthodox Church.
Number of Greeks in Canada: 5,470 (census 1921).
12,000 (estimate 1926).
Chief Centres in Canada:
Provinces—Ontario, Quebec, British Columbia, Prairie Provinces, Manitoba.
Localties: Toronto, Montreal, Vancouver, Victoria, Calgary, Regina, Winnipeg.

ICELAND

Area: 39,709 sq. miles.
Population: 94,690 (census 1920).
Capital: Reykjavik—Pop. 17,679.
Government: Monarchy—King Christian X of Denmark.
Religion: Lutheran.
Number of Icelanders in Canada: 15,876 (census 1921).
25,000 (estimate 1926)
Principal Centres in Canada:
Provinces: Manitoba, Saskatchewan, Alberta, British Columbia.
Localities: Winnipeg, Gimli, Glenboro, Little Shoal Lake District, Man.; Churchbridge, Tantallon, Quill Lake District, Sask.; Innisfail to Red Deer, Alta.; Vancouver, B.C.

ITALY

Area: Pre-War 110,652 sq. miles.
Territory added by the War, 7,350 sq. miles.
Grand Total 117,982 sq. miles.
Population: 37,276,738, pre-war Italy, 41,000,000, official estimate (July 1924).
Capital: Rome—population 664,571.
Government: Monarchy—King Victor Emmanuel III.
Religion: Roman Catholic (largely).
Number of Italians in Canada: 66,769 (census 1921).
121,000 (estimate 1926).
Chief Centres in Canada:
Provinces: Ontario, Quebec, British Columbia, Alberta, Manitoba.
Localities: Toronto, Hamilton, Sault Ste. Marie, Montreal, Vancouver, Calgary, Winnipeg.

JAPAN

Area: 146,756 sq. miles.
(With Korea, Formosa, Pescadores and Sakhalin)
Total: 260,738 sq. miles.

Population: Japan (proper) census Oct. 1924, 59,138,900.
(With Korea, Formosa, Sakhalin.)
Total: 80,138,900.

Capital: Tokio (Greater) pop. 3,859,574.

Government: Empire—Emperor Yoshihito.

Religions: Buddhism,
Shintoism,
Confucianism,
Christianity.

Number of Japanese in Canada: 15,868 (census 1921).
18,893 (estimate 1926).

Chief Centres in Canada:
Provinces: British Columbia, Alberta.
Localities: Vancouver, Victoria, New Westminster, Steveston, Prince Rupert, along the Fraser, Skeena and Naas Rivers.

NORWAY

Area: 124,964 sq. miles.

Population: 2,649,775 (census 1920).

Capital: Oslo (formerly Christiania).

Government: Monarchy: King Haakon VII.

Religion: Evangelical Lutheran (endowed by State).

Number of Norwegians in Canada: 68,856 (census 1921).

Chief Centres:
Provinces: Saskatchewan, Alberta, British Columbia, Ontario.
Localities: Harrowby, Langenburg, Wadena, Maidstone, Sask.; Wetaskiwin, Crooked Lake District, Camrose and Killam, Alta.; Nelson District, along Fraser River, B.C.; Fort William, Kenora, Ont.

POLAND

Area: 149,400 sq.miles, (Boundaries still not determined).

Population: 27,372,447 (1921).

Capital, Warsaw, population 931,176.

Government: Republic.

Religion: Roman Catholic.

Number of Poles in Canada: 53,403 (census 1921)

Chief Centres in Canada:
Provinces: Manitoba, Ontario, Saskatchewan, Alberta, Quebec, Nova Scotia.
Localities: Winnipeg and vicinity, Man.; Toronto, Hamilton, Brantford, Ont.; Canora and Beaver Hills, Sask.; Montreal, Que.; Cape Breton, N.S.

RUSSIA

Area: 8,166,130 sq. miles.

Population: 130,000,000 (approx.)

Capital: Moscow, pop, 1,511,045 (1923).

Government: The Federated Soviet Republic.

Religion: Eastern Orthodox (largely); Roman Catholic.

Number of Russians in Canada: 100,064 (census 1921).

Chief Centres in Canada:
Provinces: Alberta, Saskatchewan, Manitoba, British Columbia, and Quebec.
Localities: Duffield, Calgary, Edmonton, Liberty, Alta.; Regina, Veregin, Yorkton, Thunder Hill, MacKenzie, North Battleford, Rosthern, Sask.; Winnipeg, Man.; Brillant, B.C.; Montreal, Que.

SWEDEN

Area: 173,157 sq. miles.
Population: 6,005,759 (1923).
Capital: Stockholm, pop. 447,330.
Government: Monarchy—King Gustav V.
Religion: Lutheran
Number of Swedes in Canada: 49,194 (census 1921).
Chief Centres in Canada:

Provinces: Saskatchewan, Alberta, British Columbia, Manitoba, Ontario.

Localities: Langenburg, Along Main Line C.N.R. to Wadena, Harrowby, Buchanan, Sask.; Claresholme, Wetaskiwin, Calgary, Alta.; Nelson, Vancouver, Golden, B.C.; Winnipeg and vicinity, Man.; Fort William, Kenora, Rainy River District, Ont.

THE UKRAINE

Area: 174,510 sq. miles.
Population: 26,001,802 (1921).
Capital: Kiev.
Government: Autonomous Ukrainian Soviet Republic.
Religion: Eastern Orthodox; Greek Catholic; Roman Catholic.
Number of Ukrainians in Canada: 106,721 (1921).
300,000 (estimate 1926).
Chief Centres in Canada:

Provinces: Alberta, Saskatchewan, Manitoba, Ontario, Quebec.

Localities: Edmonton, La Mont, Smoky Lake, Rosthern, Saskatoon, Gimli, Starbuck, and the Shoal Lake District, Winnipeg, Toronto, Hamilton, St. Catharines, Brantford, Oshawa, Port Arthur, Fort William, Sault Ste. Marie, Montreal.