

## PLEAS IN BEHALF OF THE NON-SAXON

Remarkable Scenes of Enthusiasm at Congress Session

PRAYER BY DR. CARMAN

"God Save the King" Sung in Honor of the Day

Rev. H. A. Berlis, a Ruthenian Delegate, Tells of the Work Among His People—Twenty of Them to Enter Church at the Assembly.

Tuesday, June 3, 1913, Massey Hall, Toronto.—A remarkable meeting of the Great Congress—Thus will history record the meeting of the morning session at the Hall yesterday, when the scenes which were presented made the pulses leap, and the blood to course through the veins at a feverish speed. It was a meeting with a world-spirit. The whole world was contained in the mind of the Congress. The huge map at the back of the Hall reflected the magnificence of the occasion. From the moment that Rev. Dr. Carman, who was introduced by Dr. MacKay, the Chairman, as "the venerable and revered Superintendent of the Methodist Church," something broke loose in the gathering. Wave of enthusiasm succeeded wave of enthusiasm, and the place resounded with cheering, and many an old man with tears in his eyes and a light in his face which betokened the vision mumbled with broken voice his thanks and appreciation of speech and prayer.

"I am going to ask Dr. Carman to lead us briefly in prayer for the King and Empire," said Dr. MacKay. "I suppose you know that this is the King's birthday. 'We will stand and sing God Save the King.' The Hall was packed, and everybody must have been singing with the idea of drowning his neighbor's voice, so enthusiastic was the response to the request of the President. The venerable Superintendent of the Methodist Church rose, and with a voice that seemed rejuvenated for the occasion, invoked the blessing of the Almighty for the reigning house. "Lord, bless our King, God bless his Royal consort, God bless the Royal family. O, God, Thou hast given us a high and responsible place among the nations; we look up to Thee; grant that our Empire may always mean peace and righteousness and liberty and truth, the great brotherhood of man. God bless the Congress; our hearts are glad in it; God bless the brother who conceived it; God bless the people who are carrying it on."

### Devotional Service.

After the devotional service, led by Dr. Hanson, the meeting was addressed by the Rev. Allan S. Reid of Montreal, and he aroused the greatest enthusiasm by the directness of his message, but it was the Rev. H. A. Berlis who stirred the meeting. His voice swept the gathering like an autumn wind sweeping the leaves, and carrying them along in irresistible fashion the meeting finally broke loose. Men shouted their approval; they stood up and waved frantically; Rev. John McNeill waved his hymn-book around his head with the light of joy in his strong face, the audience cheered again, and even after the President had begun to announce the next speaker they broke loose again and cheered.

Mr. Berlis, who is working among the Ruthenians of New Ontario, and in a Ruthenian himself, stated that there were twenty Ruthenians who were going to seek admission into the ranks of the Church at the Assembly. Dr. MacKay asked the Ruthenians to stand up so that the audience might see them, and a few stood up, but the rest were probably too shy, and Rev. John McNeill improved the situation by asking the President if it would not be better to sing the hymn, "Blest Be the Tie That Binds," which was done with a vigor and abandon that was refreshing.

Mr. M. C. A. Kinsale, who works among the foreigners of Sydney, was the next speaker, and he made a deep impression. Rev. J. McP. Scott, who has just returned from the Orient, put the finishing touch upon a meeting which oozed catholicity; his sketches of the Orient being admirable. Rev. Lawrence Skey closed the meeting with the Benediction. Among those on the platform were Rev. W. T. Gunn, Rev. Byron Stauffer, Dr. Lampe of Philadelphia, Dr. Graham Taylor and Dr. W. J. Graham.

### Canada's Great Problem.

"Canada faces to-day," said Rev. W. D. Read of Montreal, "the greatest immigration problem that has confronted any nation. The deluge is upon us. We have been discovered, and the mighty hordes of Europe are now landing on our shores in tens and hundreds of thousands, and we may be swamped. From the far-off lands of Finland and Iceland in the north they come; from the mountains and fjords and dark pine land of Norway, down to the islands of the Hellespont from zephyr-swept Ceylon's Isle and India's palmy plain they are all seeking this new land of ours with the gold glitter in their eyes, seeking to make a home and wealth in far-famed Canada.

"Why do they come? They come here to this land of plenty from hunger and poverty in the homeland. In Bosnia and Herzegovina and in the Balkan States and Southern Russia travellers tell us that fifty per cent. of the people suffer from actual hunger and want every winter. They have heard the tales, wafted on the breezes, of this great west land of plenty; and so they have come. Should Stop Bonusing Immigrants.

"The time has come when we should stop the bonusing of immigrants. Already we have spent over \$1,000,000 for that end. Already we are receiving more than we can handle. Then we must inaugurate more stringent rules at our entry ports for keeping out undesirables. We are letting in too many of the criminal, pauper and diseased classes. Another thing we should do is to narrow the gateway to naturalization. Men are being allowed the full rights of citizenship who know not our lan-

guage, who have no idea of democratic government, and it is absolutely dangerous to put the vote in the hands of such men. Such citizens become the prey of the grafter, the political heeler. Personally, I have learned of scores of these poor ignorant people being conducted through the door of naturalization by some of our own politicians, and then being led to record their votes as sheep taken to the slaughter. In a settlement of Poles in the west a politician entered the community, filled all the men up with liquor so that they did not know whether they were north Poles or south Poles, and marched them all to the voting booth. And the vote of one of these irresponsible foreigners kills the vote of the most intelligent man in Canada. Instead of a foreigner getting the vote when he has been in Canada for three years, it should be made double that time or even longer. Another thing of which I am absolutely convinced is that we should be able to meet the foreigner, as is the case in the United States with only one tongue. This country should have no separate school, but all should be under the public school system and education should be made compulsory. (Cheers.)

### Must Meet Them as Brothers.

The question that we have to ask ourselves seriously at this moment is: will the foreigner paganize us or will we Christianize him? If we are to win these men to Christ we must divest ourselves of our airs of superiority and meet them as brothers. We cannot stand on a pedestal and hand the Gospel to the foreigner at the end of a pole. We must come down to the personal touch. I firmly believe that the Christian settlement house or the modern institutional church divested of all the trammels of ecclesiastical bigotry and denominational exclusiveness will do more to raise, ennoble and Christianize these foreigners than any other means yet devised. It lies with us as to whether we shall Canadianize him upwards or downwards.

"The problem for consideration," said Mr. Berlis in his address, "is not so much the non-Anglo-Saxons, as the non-Christian, non-English-speaking immigrants. The acuteness of the problem of the non-Anglo-Saxons, or more correctly, the non-English-speaking settlers, hinges upon their religious attitude. Little or no danger comes from the sturdy, Protestant non-Anglo-Saxons of the evangelical type. These people arrive here endowed with a liberal, broad conception of Christianity that fosters intellectual development as well as spiritual growth. They are capable of grasping at once the tremendous possibilities of becoming part of a new nation and of contributing their share toward the make-up of that nation. Accordingly, while loyal to their respective racial descent, they are also determined and aggressive enough as to their own Canadianization. Thus we see German-Canadians, Swedish-Canadians, Icelandic-Canadians, side by side with English, Scotch and Irish-Canadians—prominent at the Bar, in Parliament, in the pulpit, in the press, in municipal councils and in business—all loyal Canadians. But the one great common bond of these non-Anglo-Saxons with their Anglo-Saxon Canadian countrymen, is their initial up-bringing in an atmosphere of liberal Evangelical Christianity. Now, note the difference in the masses of other non-Anglo-Saxon immigrants who come to Canada from countries where for many centuries ecclesiastical despotism and abject religious slavery have been dominant; countries such as Russia and Austria. There the people have been under the nurture and influence of the Greek-Orthodox and Roman Catholic Churches. Untrammelled, unhindered for many centuries, these ecclesiastical systems have had complete sway over the lives of the people, and now these people—the finished product of these systems are here—are with us; to live, to stay, to impress their stamp upon the Canadian national complexion.

### The Stamp Upon Them.

"What kind of a stamp is it? And in how far is it serious enough for consideration? The quality of that stamp can easily be recalled by a mere glance at the localities where these people segregate and the Police Court reports. There is the baffling-all-description overcrowding, men and women thrown promiscuously together in filth and without privacy; the drunkenness with inevitable bloody fights as results; the prevailing illiteracy and ignorance of English, fostered in many instances by rabid nationalist and ecclesiastical agitators who declare that all Protestant attempts for enlightenment are only so many attempts to denationalize them. This, of course, is also strongly upheld by the Roman Catholics, who are anxious to retain these simple as they are; for then they are more likely to be blind adherents of Rome.

"And so many of them do remain; poor tools in the hands of unscrupulous leaders; they remain as they were on arrival—religiously stunted—satisfied with mere formalism in religion, bowing to the ground, kissing images, burning candles, confessing sins and receiving absolution from priests at so much per head, morally seared—with either no outstanding ideal of purity, honesty, unselfishness, but rather of gross self-indulgence, or else with perverted ideals along the lines of social and political anarchism; intellectually fettered—reading, learning, studying or not—according as to how sinister priestcraft permits; politically helpless—banded about at election times by priests or politicians for party purposes by means of bribes and intimidations—such are some of the peculiarities marking the Slavic immi-

grants, and surely serious enough when considered how strong numerically they are.

### Slavic-Immigrants.

"Just observe: During the last twelve years (1900-1912) out of a total of 2,118,712 immigrants, there came from the British Isles and the U. S. A. 1,575,308, while from the continent of Europe (with an insignificant sprinkling from Asia) there came 543,404 (more than one-fourth of the total) and of these 214,421, or almost one-half, were Slavs. In other figures one-tenth of the total immigration consisted of Slavic people.

"Now the one and only remedy to counteract and heal these undesirable conditions is in re-vitalizing these people by bringing them in living contact with Christ and His Gospel. Legislative enactments, social experiments, intellectual provisions are only like the pruning of the boughs and branches; to produce effective results the root of the tree of the evil must be treated. And the basal, the fundamental thing underlying all else in the lives of these people is their religious attitude. Transform this attitude, vitalize it, right it, and you will have righted and vitalized the stunted and seared and fettered and helpless man of yesterday.

"They are Christ's little ones. The past has not been kind to them. They have come out of all kinds of tribulation; poverty, pain, persecution, prison, peril of body, peril of soul. They have turned to Canada, as to their Promised Land, to make their fortunes. Now it is possible to bring into reality in the truest sense these longings by our meeting them at the commencement of their new life with the wonderful, powerful, love-awakening influence of the Christ Himself. Let them see our 'good works,' our sympathy, our love, in practical, crystallized helpful deeds, and, seeing, they will believe and believing they will join the great multitude of those whose lives are a joy to God and a blessing to men."

Rev. S. B. Hohold of Toronto was the next speaker. "What Rabbi Shanfarber of Chicago says of the United States is true of Canada," said Mr. Hohold. "We Jews have given religion to the world, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible, other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, materialism and Christian Science.

"Dr. McLamed, the eminent scholar of London, England, in his great book (which Dr. Gaster calls 'a peep into the Jewish soul') declares: 'The Jews have now scarcely anything in common with the Jews of the Bible.'

"This does not need any comment. No honest Rabbi or Jew will dare to tell us that all is well with Israel. Israel's spiritual needs are by far greater than Israel's temporary needs.

### Responsibility of the Church.

"What has it to do with us? It has much to do with us. The Jews are growing in numbers, in wealth, in power and influence, and they are bound to become an important factor in moulding the life and character of Canada, and justly so. It depends on the Christian Church what that influence shall be.

"For the Church to exclude the Jew from her missionary program to evangelize the whole world would mean the undoing of herself. Remember, we do not want the Jew to become Gentile! The other day a Rabbi in the United States called me 'a traitor.' He said: 'You have left the weak and joined the strong; you have become a Gentile.'

"I emphatically deny such a slander! I have not left my people! I have not become a Gentile! Does the Chinaman cease to be Chinese and the Hindu a Hindu when God by His grace and mercy opens his eyes to see in Jesus the Redeemer of his soul? In the midst of slanders, keen and hateful opposition, we have not left our people, because we do possess the true vision.

### Must Stem the Tide.

"It is the Church's imperative duty to stem the tide that is so rapidly drifting towards dark infidelity. We can do it! Yea, the very existence of our missionaries is awakening Israel from her slumber.

"We agree with the World's Missionary Congress. However far they have drifted, there still remains with them that inherent religious instinct, that capacity to appreciate great moral and spiritual truths, which has characterized them throughout their history, and which, consecrated to the service of Christ, will enrich and revitalize Christianity itself."

### Not so Bad as Depicted.

Rev. M. C. A. Kinsale, who is a worker among the foreign element at Sydney, said that the foreigner was not nearly so bad as depicted; he is not such a murderer and drunkard as he is supposed to be, and one statement of Mr. Kinsale that among the fifteen thousand foreigners there was not a single case of prostitution staggered the audience. "We treat the foreigner in the worst possible way," said Mr. Kinsale, "and he seems scandalized when he is turned back. Conditions are such at present that some of the European countries

are seriously thinking of stopping immigration to this country."

### Address by Mr. Scott.

The last address of the morning was a fitting climax to the worldwide feeling which permeated the gathering. Rev. J. McP. Scott, who has recently returned from the Orient, delivered a moving address upon conditions as he found them in the east. The great problem of India is that of caste. It is the great obstacle to religion; it rests upon the country as a blight, said Mr. Scott. We do not know what it means to a Moslem to become a Christian. He becomes a stranger in his own country, an alien in his own land. I have become very sympathetic with missions in India, said the speaker with a hush. The wonderful state of affairs as found in Korea and in South Manchuria, where so many Koreans have trekked on account of the Japanese regime, was treated with a sympathy that moved the audience. In Southern Manchuria were found native Koreans who had been Christianized in their native land, and who had carried the Gospel with them to the new land and there they had erected churches, which they maintained themselves. Mr. Scott described his visits to Formosa, India, Honan and South China, and received a hearty applause at the close.