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A Crusader for International Good-will
 By the Rev. Charles Steitz.

Sometimes a turn in the affairs of a nation or the sudden development of a great human problem, brings to the surface a man who, without attracting much attention, has quietly been working at some fundamental principles which throw a great light on the newly developed situation. This article gives just a glimpse into the life of such a man. He was born on an island in the Pacific Ocean, near the equator, lived for nine months on the sap of coconut trees, was until his young manhood regarded as a hopeless invalid, but today is one of the most influential forces in America for the working out of the immigration problem.

If a man's pedigree predestines his destiny—at least so far as his job is concerned—then Dr. Sidney L. Gulick, the originator of the Percentage plan for determining the number of immigrants to be admitted to the United States and the promoter of plans for international justice and good will, had his career cut out for him several generations ago. And it is not strange that he should be intensely interested in race problems, particularly from the human standpoint.

He is a descendant of a long line of missionaries and educators whose influence has been felt among many of the submerged nations of the world. Dr. Gulick's grandfather was one of the earliest missionaries to the Hawaiian Islands. His father was born in Honolulu and was also a missionary. Dr. Gulick himself was born at Ebon, Marshall Islands.

To tell where and how he was educated would require the enumeration of a dozen important institutions in this country and in Europe, and would include graduate courses in the sciences—especially physics, astronomy, and mathematics—but more particularly in the "humanities." He has been honored with degrees by several universities and colleges including Yale, Dartmouth and Oberlin. This would indicate that he has a pretty good foundation upon which to build a programme of human welfare.

Later Dr. Gulick became a missionary in Japan—and he remained there for twenty-five years, during most of which time, however, he was a teacher. In 1907 he became a professor in Doshisha, Kyoto, and a lecturer on Comparative Religions in the Imperial University.

When he found that his students were badly tangled in their ideas regarding evolution, he gave special courses of lectures on this subject and published two volumes in Japanese on Cosmic, Terrestrial, Geological and Human Evolution. In the English language he wrote a dozen or more books on Oriental subjects, and today he is counted one of the principal authorities on Asiatic problems.

But—this man's passion is the immigration problem—as it affects America, but with world implications. He isn't fooled by the notion that America is a law unto itself—that it may do as it pleases regarding the whole race of men and not feel the effects of it. For many years he has been driving home the importance of "world-friendship." He thinks in the terms of all the races—for he knows most of them.

And it's refreshing in these days—when political, industrial and even religious demagogues so often dominate the public mind, to have a clear-thinking, world-visioned statesman like this Pacific Island-born crusader for good-will among the races, give expression to a plan and a programme which demands justice for all classes of men. For of all times in our history, this is the time when a high order of thinking is required to meet the perils that face the people on the North American continent.

In reviewing the immigration problems of the United States today, Dr. Gulick feels that whatever plan is finally adopted by this country, it must contain these elements:

First, regulation as to the number and kind of immigrants admitted.

Second, a scientific basis for determining the fitness and general qualities of intending immigrants.

Third, a selective process which will sift the undesirable from the easily assimilable.

Fourth, an effective method of distribution based upon suggestion and education rather than upon compulsion.

Fifth, a flexible or elastic policy which will quickly admit of changes in the number admitted as economic or other needs arise.

Sixth, a universal policy, which will open to citizenship in this country without discrimination all those who duly qualify, provided that they may be easily and naturally assimilated.

Seventh, a patriotic policy, which will encourage the development of the finest American spirit, without group-consciousness or class hatreds.

To the question, "Is it not wiser to let the natural economic laws of supply and demand determine, as in the past, the amount of immigration to the United States?" Dr. Gulick replied:

"We abandoned this 'laissez-faire' policy forty years ago when we stopped Chinese immigration. We have not allowed the law of supply and demand to control in this case. Few question the wisdom of restricting Asiatic immigration. Left to the play of natural law Asiatic immigration would have brought incalculable damage to many interests of incalculable value."

"And even in the case of European immigration we have not for many decades let the law of supply and demand operate freely. We forbid contract labor immigration; we forbid advertising by steamship companies for the purpose of stimulating immigration; we reject many classes of immigrants who come under the impulse of the law of supply and demand, the diseased, the illiterate, the immoral and the criminal. People have come when there has been no desire for them on our side, merely because they reckon they can get along better here than in their native land. They are right. But we don't want them and have put up barriers."

"Experience has shown that the 'laissez-faire' policy so highly extolled and believed in thirty to one hundred years ago is fallacious and dangerous. The rise of civilization and its preservation are entirely the product of man's forethought and energy applied—contrary to the 'laissez-faire' principle—to the regulation and control of Nature's processes. We continuously, and rightly, over-ride that principle in many matters. The time has come to do so in regard to all immigration."

Regarding the alleged opposition of organized labor to the Japanese, Dr. Gulick said:

"For forty-five years labor has demanded the rigid restriction of Asiatic immigration. This has been fundamentally correct. But at a recent convention, the American Federation of Labor did a noble thing in calling upon all brotherhoods to drop the words 'white only' and to admit negroes to full membership. President Gompers was quite right in saying that this act 'will settle the negro problem in our organization for all time.'"

"Similar action in regard to Japanese will have similar important results. Already in a few places Japanese have been admitted to the unions, and even in cases where they have not been members, on the occasion of strikes they have behaved as though they were winning the commendation of the unions."

"The true American policy in dealing with Asiatic labor is to continue to oppose all increase by immigration and to promote the complete Americanization of Asiatics in America by absorption into the unions instead of leaving them to organize racially."

"Should not all immigrants be excluded who do not intend and promise to become American citizens as soon as the law allows?" I asked Dr. Gulick.

"If the immigrant is inherently a patriotic man, he will love his own country and refuse to immigrate here



THE BLACK SHEEP IN A "DRY" CANADA.
 The map shows the "wet" and "dry" provinces of Canada. The two black provinces—Quebec and British Columbia—are "wet." Ontario, Nova Scotia, Manitoba, Alberta, and Saskatchewan are "bone dry" and New Brunswick and Prince Edward Island still permit liquor imports.

under such conditions," he replied. "Those who would come to our land under such humiliating conditions would hardly be people whom we would care to welcome. Only those inherently patriotic people who have lived here a number of years and have learned to understand our history and our democracy and to love our freedom and our life, would probably make good American citizens. It would, therefore, be unwise to require all who enter as immigrants to promise when they enter that they will become citizens."

"To appreciate how much a law would appear to immigrants and to their peoples, let us reverse the situation. An American, for instance, goes to England or France for pleasure or temporary business. He finds her a prosperous there and later takes his family, expecting to remain indefinitely. We spontaneously desire them to remain loyal Americans. What would we think of him if he should lightly promise, that he sets foot in that foreign land, that he will abandon his American citizenship? And what would we think of England or France if he could not set foot for an indeterminate residence in those lands unless he were to give such a promise?"

"The question shows a remarkable failure to understand the nature of citizenship and patriotism and how to secure their reality. A new loyalty cannot be forced by law nor by penalties."

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BERLIN CROWDS ARE COOL
 Towards Monarchist Cause at Funeral of Late Kaiserin.

Berlin, April 21.—The almost unparalleled crowds which attended the funeral of the ex-Kaiserin at Potsdam can hardly be convinced the monarchist managers that it was a complete success from the point of view of a political demonstration, because they could not fail to note the distinct coolness on the part of the overwhelming majority of the people toward anything calculated to make capital for the Hohenzollerns. Indeed, shrewd observers conclude that of the more than 300,000 persons present at the funeral ceremonies, at least 250,000 came merely to satisfy their curiosity; 25,000, perhaps, actuated by respect for the ex-Kaiserin's many virtues, and the remaining 25,000 to aid the Hohenzollern cause.

The monarchists themselves at once realized the coolness of the general public, and exaggerated their demonstrations for Hindenburg, and later for Tirpitz and the ex-Crown Princess, hoping to raise some enthusiasm in the multitude of bystanders.

Early this morning the rumor spread, and was widely believed that William himself attended the funeral as one of the pallbearers, whose faces were naturally scrutinized by the curious public.

As pallbearers came four Knights of the Order of the Black Eagle, General von Loewenfeld, General von Lyncker and ex-State Secretaries Delbrueck and Reichenbach. Close behind the hearse, with heads bowed and dressed in resplendent uniforms, walked the Princes Adalbert, Eitel, Friedrich, Oscar and August William, all but the last-named accompanied by their wives. Then came more Knights of the Black Eagle in the gorgeous garb of the order.

Now all necks were craned and all eyes directed at two men in full dress general's uniforms, walking side by side, in splendid isolation, with heads erect, never inclining to the right or left—Hindenburg and Ludendorff. Hindenburg looked very old. Ludendorff seemed to be enjoying the best of health.

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