

rigidity or elasticity, responsive to public sentiment and the public good.

*Political education* should be imparted, as a broader and higher remedy, to all immigrants who are unacquainted with popular institutions. In every considerable city of our own land, but especially in all the great seaport towns, schools or colleges of citizenship should be established. These schools could be open at night to accommodate those who are dependent upon their daily toil, and economy as well as uniformity would suggest their association with the common-school system. The course of instruction should include, besides the English language, the constitutional and political history of the United States, and such a system of ethics as would embrace principles of conduct common to all sects of religion. The attendance at these schools need not be compulsory, but the course of instruction there given should form the basis of an examination which every immigrant should be required to pass before receiving the right of suffrage. And by the system made familiar in university extension, text-books and pictorial helps could be distributed to those unable or unwilling to attend the school itself.

Again, there should be more international sympathy between the different peoples represented in America. We have all seen the composite photograph. It is the result of blending all the features of different individuals into one impression. The blond and the brunette, the rotund and the angular, the majestic and the mobile, the angelic and the demoniac, are all merged into a new likeness, which represents no individuality, but yet displays the dominant features of them all.

That illustrates what the future American must be—an international composite representing the predominant features of all nations and all times. The American type is in process of formation. There is not a genuine American on earth to-day except the aboriginal, copper-colored type now

being hunted from his last wigwam on the Western plains. We are all Europeans in America—a little more freedom, a little more enterprise, and plenty of egotism, all seasoned with the highest hopes of humanity.

But we are all Euro-Americans, while the fixed American type is yet to be. It will have, we trust, something of English self-reliance; something of Scotch independence; something of German acquisitiveness; something of Irish vivacity; something of French enthusiasm; something of Norwegian simplicity. But is it not our prayer that pervading, purifying, spiritualizing it all, shall be that Christ-likeness which is destined to bring the human back into the image of the divine?

Finally there must be an aggressive and united Christianity. That alone will enable American society to absorb and assimilate all foreign elements.

Professor Bryce, in his "American Commonwealth," after speaking of the foreigner in America who is granted all rights and privileges notwithstanding his ignorance of American institutions, adds: "Such a sacrifice of common sense to abstract principle has seldom been made by any country."

But a united and aggressive Christianity can preserve the principle of free immigration without sacrificing free institutions. We must Christianize. Patriotism, culture, enterprise—all the elements of political civilization—are embodied in the spiritual.

In one of the Southern States there is a deep basin hid between lofty mountain peaks. And at the bottom of the chasm lies a beautiful lake which receives the waters from the mountain sides, streams from the east and the west and the north and the south plunging down to feed the sleeping reservoir. But with all the refuse of the earth which finds a hiding-place there, the lake is pure and sweet always, because it has subterranean connection with the sea, and is therefore kept in healthful motion by the ocean tides.