

as a man. As a foreigner he needs to be Americanized; as a man he needs to be Christianized; and to Christianize him is to make his assimilation easy.

The three great bonds which bind men together are community of race, of language, and of religion; and of these, religion would seem to be the strongest. It is the religion of the Jew, not his language nor his blood, that has separated him so effectively from the races among which he has lived all these centuries. Many Jews have been converted to Christianity since the beginning of the Christian era, but we find no body of Christian Jews preserving, from generation to generation, the characteristics of their ancient race. When they become Christians they disappear by mingling their blood with that of Christian races; which shows that religion rather than blood or language is the effective wall of separation between Jew and Gentile.

Irish Protestants are more easily assimilated than Irish Roman Catholics. The same is true of German Protestants as compared with German Catholics, and of French Protestants, as compared with French Catholics. Protestant Germans are more quickly Americanized than Catholic Irish; which indicates that an alien language is less of a hindrance than an alien religion. Scotch blood is as far removed from Anglo-Saxon as is the Irish, but the Scotch are more easily assimilated than the Catholic Irish because the former are Protestants. We do not hear of the "Welsh vote" or of the "Welsh quarter" of the city, tho the Welsh are foreign in language as well as blood. The Welsh, like the Scotch, sink into the great stream of our national life as snow-flakes sink into a river; and the reason is that to a man they are earnest Protestants.

The Salvation Army is composed of thoroughly heterogeneous elements. A representative gathering of the Army includes various races, speaking various languages; and not only so, but represents every stratum of society, and the greatest variety of occupation as well as the greatest extremes of social position. At a demonstration of the Army some months since, the members appeared for once in the garb of the station in life which they had occupied before becoming Salvationists. We are told that there were "men in evening dress, in the uniform of the army and navy, in university gowns, in the working clothes of the handicrafts, in the distinctive dress of the railroads, in the rusty togs of the slums, in the rough habiliments of the farm, and in the fancy clothes of the variety stage. There were women of every gradation of gown and bonnet, from ultra-fashionable to ultra-vulgar. The heterogeneous crowd conveyed the impression of the impossibility of cooperation, the interest, culture, calling, way of life of the individuals were so dissimilar. But in their regular uniform no such suggestion arises in the mind. The poke-bonnet of the women, the plain cap of the men, work wonders in uniformity."

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