

rapid transit, encouraging as they do the suburban trend of population, become really important allies of reform. From whatever point of the compass our train sweeps into the great city, we have all seen, and not without appreciating in some measure the humorous side of the enterprise, the projected town of the improvement company and the auctioneer—a kind of metropolis of great expectations, its little wooden sentinels which proclaim “lots for sale” being the only inhabitants of the place, and the streets and avenues almost as imaginary as lines of latitude. But if we could transport to these ample spaces the sweltering thousands of the metropolitan frontier, and multiply the crowded tenement of the slums into isolated homes, albeit they should have no better houses than Indian wigwams, with the traditional stick across the doorway as a sacred token of ownership and seclusion, then the suburb would have begun its true mission, and the problem of the city would have approached, by one long stride, the happy solution for which the Christian prays. And if the two hundred thousand people who moved into lower New York City while seventeen Protestant churches moved out were only formed into suburban villages of one thousand inhabitants each, every thousand would boast its four rival churches, with a pastoral call once a week for each home, besides four visiting Sunday-school committees!

3. *The education of the immigrant* is by no means the least of the remedies to be suggested. In every great city of our land, and especially in every important seaport city, there should be immigrant schools, where all foreigners who desire American citizenship might find instruction in the English language, and in the history and Constitution of the United States. And the privileges of citizenship should be made conditional upon attendance at these free national schools, or upon some honest equivalent to their course of study, to be tested by examination. The native-born American, notwithstanding all the impulses and sentiments of patriotism and domestic love which might stand as worthy substitutes for learning, must yet spend twenty-one years in preparation for the right of suffrage. But the foreigner mounts the platform of equality with him after a few short years, even if that interval has been spent in making dynamite bombs, or forming secret confederacies for the overthrow of the country's laws and institutions. The immigrant school, I am persuaded, would find no warmer champion than the intelligent citizen of foreign birth, who is interested not alone in the welfare of the nation by a loving, sympathetic patriotism, but who is personally anxious to elevate the average character of the welcome strangers within our gates.

4. *The spread of the Gospel*, first and last of all, will infuse into the metropolitan frontier the determinate, saving factor of social regeneration. Jesus loved the city with a love intensely human yet plentifully divine—weeping over Jerusalem, healing Capernaum, comforting Magdala, defending Samaria. He always went “into the next town,”