

cities whose own destruction can be traced to the social frontier, which found refuge and protection, with all its endemic diseases, within their own massive portals. The watchmen upon their walk were taught to cry instant alarm at the approach of any foreign foe; but against the Cerberus of poverty, ignorance, and sin crouching through their own streets, no voice was heard until the city itself and the civilization it represented went down in a cry of despair.

The metropolitan frontier of Ephesus fortified itself in a perverted right of asylum round about the Temple of Diana; and although Lysimachus, with imprudent sincerity, undertook to drown out that social plague-spot by inundating the whole temple plain, yet the great and beautiful city was at last submerged by its slums. The Egyptian Memphis succumbed to the Arabian Fostat, which began as a metropolitan frontier on the opposite bank of the Nile. Alexandria at last surrendered to her Pirates' Bay. And, not further to multiply ancient examples, we find the logical projection of history in our own times; for the mad democracy of Paris rather than the forests of the Vendée, has constituted, through generations, the metropolitan frontier of France and of Europe.

Among the remedies which suggest themselves in the line of Christian sociology, the following seem to me at once ideal and practicable:

1. *The transformation of the tenement.* As we recall the wonders of the White City to-day, the Palace of the Liberal Arts may come and go in the labyrinths of memory, a dream of knowledge; the Agricultural Building a dream of plenty; Machinery Hall a dream of power; the Palace of Mines a dream of wealth; Horticultural Hall a dream of fragrance, and the Palace of Fine Arts a dream of beauty. But that model of a workingman's house, as exemplified in Philadelphia and exhibited at the entrance of Jackson Park, contained a sweet and simple dream of comfort, the realization of which would be of more solid benefit to humanity than all the others. For beauty, wealth, knowledge, and power must remain, at best, only the crown of the few; while comfort, which is the quickening spirit to all these forms of blessing, is also the essential good, and may be made the common good, of all the families of men.

2. *The isolation of the home* is, therefore, a remedy which follows and implies the transformation of the tenement. The faithful witness of "how the other half lives" has testified that they always keep house with open doors. There are doubtless higher tokens of home than lock and key; and the ring of the door-bell doesn't always touch the notes of "Home, Sweet Home." But the differentiation of the family from the community is fundamental to Christian society, and should be the first step toward the redemption of the metropolitan frontier. The sense of ownership, almost intuitive in relation to property in material things, still needs development with reference to the vested rights of the home. And in view of this fact, the various systems of

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