A GREAT CITY.

IN the gradual progress of the race, by which, through the education gained by the experience of generations, humanity has come to such partial comprehension of its destiny upon this earth as it holds to-day, great cities have played a most important part.

Unconsciously, when first some roving tribe, dependent upon their flocks and herds for the support of their own lives, and obliged to keep constantly wandering in search of new natural pastures for the sustenance of their animals, came to learn that by agriculture they could provide a more abundant and constant supply, the necessity for constantly wandering was done away with, and a settled habitation made a city, with its permanent buildings, possible; and men began their long and practical study of the future possibilities of association, with all the unexpected marvels of industrial, moral, social, and spiritual progress which this term implies.

Our very language, in the terms civilization and rusticity, shows the results that heretofore the differing conditions of city and country life have made for those who have led them. Nor could the result have been any different, as the study of the mental, moral, and psychological nature of man himself shows. Nineteen-twentieths of our faculties are inherently dependent upon association with our fellow-men for their stimulation and exercise. How can the isolated human being exercise his love, his sympathy, his pride, his ambition, his passion for the organization of his surroundings, alone? The miserable condition of the sparsely scattered tribes of savages to-day in the world, the physical and mental poverty in which they live, shows us what association in cities has done for the race.

Here architecture became possible, and the association of industry began. A singular evidence, however, of the mistaken point of view from which the economists have studied this process of industrial association lies in the very name of division or differentiation given to it by them, as though the union of various men in the performance of any task too large or intricate for any single person to perform, and in the execution of which each man takes for himself such portion of it as he is best adapted or most competent to perform, was an evidence of their differing or disagreeing among themselves, instead of agreeing or associating for its performance.

In the history of cities not only do we find the germs of the industrial association of society, but in them also began the process, as yet far from being completed, by which the peaceful production of industry shall become the chief reliance of society, in the place of the military organization of feudalism, depending upon the destructive spoliation of war.

The abandoned fortifications of many of the cities of Europe, though now turned into public promenades for pleasure, and made gay with flowers, are still evidences of how recently the race has passed through the animal phase of the struggle for existence, when, as wild beasts allow no other of their kind to intrude upon their hunting range of territory, cities felt their own safety depended upon the prompt destruction of every rival, and the first necessary condition of their own security was to surround themselves with fortifications.

The long and desperate duel between Rome and Carthage, ending only with the utter destruction of the latter, is a historical instance of the life of cities which has passed away so utterly, let us hope, as never again to return.

Though in this commercial age the rivalry for commerce and the war of trade have taken the place of the fierce and savage hatred that regulated the relations of Rome with any community that appeared likely to intrude upon her supremacy of power—though the fleets and armies of the cities of the Middle Ages have been generally abandoned as offensive weapons against a growing rival whose prosperity is irksome, and legislative acts of various kinds are chiefly depended upon as weapons of offense and defense by a mercantile centre that looks with jealous eyes upon some threatening competition—yet we can measure proximately the change which has come over the modern world from that which characterized the ancient by a simple comparison.

It is impossible to imagine to-day that in the British Parliament some distinguished leader, noted for his stern patriotism and his invincible faith in the benefits to mankind of the maintenance of England's commercial supremacy, should be applauded, even by the merchants whose interests he might be promoting,

should he make it a point to end every speech or remark he rose to make with a sentence similar to that used by Cato the elder in the Roman Senate on such occasions, "And I am also of the opinion that Carthage should be destroyed."

The decency of all civilization would be shocked by it; and yet it must be reserved for our children to be equally shocked by the propositions made in any legislative assembly of Christendom to assist the progress of one's own country by measures which retard the progress of others.

Is it not inevitable that when the generation enters upon the active business of life to which such propositions shall appear as ignorant as Rome's treatment of Carthage appears to us, the world will have learned the lesson of the fraternity of all mankind, engaged in the common task upon this earth of replenishing it and subduing it?

Even before the historic era the importance of commerce for building up great cities was practically demonstrated. The caravan and the flat-boat, bringing the materials for trade across the land and down the streams, for ages satisfied the needs of the ancient world, as the wagon and the barge were used in the early history of this country for the same purpose. The comparison of the length of time these were found sufficient in antiquity, and the rapidity with which they became inadequate here, may be used as a suggestive measure of the activity and momentum that the life of the race has acquired through the gradual accretions of experience gathered through the labors of generations.

This collective possession is the common heritage of all, and is enjoyed freely by each without restraint, and frequently without any recognition of its source.

Very early in the history of the race the power of concentrating the resources of a wide extent of country by means of the machinery of government, and thus making a great city of the centre in which the operations of government were carried on, was discovered and acted upon. The superior discipline and culture of association enabled the population of a city to drain by taxation the wealth produced by a much larger agricultural population scattered and isolated over the fields, unorganized for mutual defense, and easily conquered in detail.

The observing traveller, while he is impressed with the lavish display of wealth in great European cities, is more surprised, if he penetrates to the homes of the rural population, at the make-shifts of poverty he meets on every hand. In much of the northern part of Germany the cattle are still housed in the same buildings with the farmers; while in rural France there are three hundred thousand huts in which the door is the only opening; and eighteen hundred thousand with only two openings, the door and a single window; and fifteen hundred thousand with three openings, a door and two windows.

These figures are taken from the Treasury count, made for purposes of taxation.

These samples of the condition in which the dwellers in the country still are, after centuries of labor, afford an indication of the results that follow inevitably from the building up of great and splendid cities by centralizing methods of government.

As, however, the results of this system have been to draw from the country to the city not only the wealth produced, but the art, the culture, and the learning of the country—those interested in these subjects being obliged to seek the city, where the materials for their study are gathered—it has naturally been the general impression that cities are the seat of wealth, and the first idea that occurs to the mind on their mention is that great cities are an evidence of a nation's progress, and their growth a matter of self-congratulation for the nation that contains them.

But with the new spirit of investigation which characterizes these modern times, testing old beliefs by the questioning of new knowledge, great cities are found to be rather abodes of a terrible poverty than of a desirable wealth; they are rather the breeding-places of the barbarians of civilization, who, without hope, threaten to play the part in the modern world which the hordes of Vandals, issuing from the unknown recesses of the primeval forests, played in Europe at the commencement of our modern era. What to them does a city offer but a chance for plunder? They are drawn to it and kept in it, hungry and degraded, because commerce, instead of being a method for the distribution of the results of labor, seems to have lost sight of its function, and makes of cities vast store-houses, for the supply of which the fertile fields of the country have been stripped bare.

The East End of London, to a thoughtful observer, offers sights and problems for the future infinitely more startling and serious than anything to be found in the West End. Enter one of the wine-vaults there. They are under-ground cities, covering acres and acres. There in the long line of arches—for they are vaulted like the crypts of some grand cathedral, used as a store-house for the bones of departed generations, while above, with music and ceremonial pomp, the service of thankfulness for the blessing of life goes on in the grand old pile, rich with the art of centuries—extending in long lines, running in every direction, are stored pipes and hogsheads of wines of all kinds, for which the vineyards of the world have been stripped. Above these acres filled with the rich vintage, ripened in the sunlight, the gift of kind Nature to man, for making glad his heart, there is no church with music and service of thanksgiving, but miles and miles of the squalid dens of poverty—a poverty seeming so hopeless, so degraded, so brutal, and so ignorant that nowhere else in the world, except in other great cities, can anything equal to it be found.

Man, left to his own resources anywhere in the world, creates for himself a certain correspondence between his surroundings and his needs. He lives a life that by force of living must be progressive, though its progress may be infinitely slow. Here, as an integral part of one of the leading centres of wealth, culture, and refinement of which our civilization boasts, is an army of human beings more brutalized than the lowest savage left to primitive conditions can be. They seem crushed down and dehumanized by the weight and the influence of all that makes the culture of civilization.

Nor is London peculiar in this respect. With her, poverty is the same in kind as that found in all cities. It is only greater in degree than that in other centres, in a ratio commensurate with her superior greatness in everything else that makes great cities.

Here stands the problem of the modern world—Are poverty and progress inseparable?—so fearfully exemplified that the world stands aghast at it; for London is growing in every respect, its poverty not excepted, with a rapidity surpassing that of almost all other great cities.

But it is needless to dwell longer upon this phase of city life. The facts are so patent to every one who has ever seen a city, of even moderate size, that they need not be insisted upon here. A more encouraging phase of city life for those to whom the amelioration of the race is a matter of interest lies in the increasing evidences that thoughtful men are giving everywhere of their earnest endeavor to study the causes for this condition of things, and, by removing these, prevent their effects.

The city of Glasgow a few years ago entered upon a crusade against the noisome dens that furnished the only habitations for such large numbers of its citizens that this city was as famous for the swarms of bare-legged women, ragged children, and drunken men as Naples is for its lazzaroni. The city took possession of many of the worst of these, and tore them down, replacing them with buildings better fitted for human habitations, in which some little regard was paid to the necessity of space for the free circulation of light and air. It is still continuing this needed work.

In New York the Board of Health has also taken down houses, and forcibly removed the inhabitants of cellars and other pestilence-breeding localities, as dangerous to the public health. Unfortunately neither their authority nor their function enabled the Board to go further, and provide better constructions, more carefully adapted for the physical and moral health of their inmates, than the rookeries they destroyed. This function has been left to private enterprise, and as yet the greed of gain is allowed almost unrestricted sway in urging it to action.

In London, besides the Peabody bequest, several associations are actively engaged in providing improved accommodations for those whose means prevent them from providing them for themselves.

In Paris, Mr. A. Raynaud, the founder of a society devoted to economic studies for the purpose of bringing about fiscal reforms (Société d'Études économiques pour les Réformes fiscales), instituted recently two prizes, the first of 2000 francs, and the other of 500 francs, for the best two essays proposing some original invention in the matter of taxation. The conditions for the competition were that the essays should, to gain the prizes, indicate some system which should as equitably as possible distribute the burden of taxation in

the ratio of ability to meet it; that the tax should be as simple, as easy of collection, and as inexpensive in the collecting as possible; and also that it necessitate as little as could be the intervention of the tax-gatherer in the private business of the tax-payer.

When the prizes were first instituted the opinion was freely expressed by competent economists that the conditions rendered the solution as impossible as would be the quadrature of the circle. However, sixty essays were handed in, and after their consideration by the above-mentioned society, to whom Mr. Raynaud had confided the decision, the majority of the council of the society awarded the first prize to an essay sent in by Mr. Jacques Lorrain, of Geneva. The essay will be soon published by Mr. Raynaud himself, who has become an enthusiastic supporter of the system it proposes, though, in company with many of the majority of the council who voted it the prize, at its first hearing he was violently opposed to it. Its consideration by the society occupied many weeks of careful examination and argument.

Shortly after the institution of this prize, Mr. Isaac Pereire, a well-known banker of Paris, instituted prizes amounting together to 100,000 francs, or $20,000, divided into four first prizes of 10,000 francs each, eight second prizes of 5000 francs each, and eight honorable mentions of 2500 francs each, for essays upon the extinction of pauperism, with the special consideration of these four methods of aiding in this result: first, the development and general diffusion of public instruction of all kinds; second, the development of labor by organization of credit extended to all classes of society; third, the organization of provision for old age, and the general institution of asylums of retreat for the working classes by means of contributions imposed upon the undertakers of various enterprises, and upon all employers, as a necessary complement to wages, and forming the foundation for a system resembling life-insurance or annuities; and fourth, the reform of taxation with a view to its simplification, the economy of means for its collection, and the gradual successive reduction of tariffs, and similar methods of indirect taxation.

The competing essays were not to be examined until the beginning of 1881, and competition was invited from the whole world.

In London, within the past few years, an amount of practical work has been done toward improving the condition of the poor, by providing for them better appliances for amusement, recreation, and refreshment, which, though yet it is far from complete, is astonishing when compared with the condition of public opinion quite recently, concerning the duty of society in these regards, toward the less fortunate of its members. The effort to eliminate the gin palace by providing a more attractive place of resort, where the influences surrounding their frequenters, and the entertainment furnished them, shall be such as to cheer and elevate rather than to degrade them, has been more successful than even its promoters expected.

Besides this, throughout the periodical literature of London, within the past few years, articles upon social subjects evincing the most heart-felt and intelligent interest in the welfare of the great majority, and rich in the spirit of sympathy, which alone can deal with such subjects, have appeared in constantly increasing numbers.

In America, most naturally, from the peculiarities of its political institutions, the same spirit has manifested itself differently. From this point of view the recent movement, which has been so general in the chief cities, to organize charity so that its funds shall be more economically applied in the promotion of self-help instead of almsgiving, is most significant. Association rather than charity is instinctively felt to be the natural outcome of political equality.

The great city of the future should be, as the result of these indications, a perfect association based on the equal rights of all citizens, combining together voluntarily for their mutual benefit, where each has his function to perform, each contributes according to his ability, and each enjoys the advantages that association alone renders possible.

Unconsciously the progress of modern invention is tending in this direction, and already there are numerous striking evidences of it. It requires a certain density of population to make the use of gas, or water brought from a distance, from a purer and better supply than the immediate vicinity affords, an economic undertaking. Already we have towns which do the same for their heat, steam being

distributed from a central point, so that each household has at command, at all times of the day and night, such heat as it requires for comfort or domestic purposes, without the waste of labor and material that the individual system requires.

The same system for the distribution of power will doubtless be eventually put in practice, so that the dwellers in a town shall not be subject to the annoyance inevitable from the presence of a steam machine in the immediate vicinity of a residence intended for repose and quiet. The possibilities of national association promise eventually to furnish the unlimited power nature provides for men competent to the task of making use of it.

Possibly one of the first practical steps to be taken in this direction, in connection with the general welfare of citizens, would be the institution in cities of societies for the study of this subject, and the investigation of the results reached elsewhere in certain departments of the necessary business of life, toward the attainment of the comfort, the cleanliness, the ease, and the security from annoyance which are so sadly wanting in city life at present. No one, for example, can walk through any street in New York without having his sense of neatness offended by the sight of the garbage barrels on the sidewalk, while he is sure at some portion of his journey to have the ashes collector, in the pursuit of his business, distribute most liberally in his eyes and nostrils a considerable share of the contents of the barrels he empties into his cart. The only consolation to the sufferer in such a case lies in the knowledge that he has, if he is himself a resident of that city, of the utter nuisance the disposal of his own ashes and garbage is to every individual householder in the city.

It is said that Leech, the artist, who in *Punch* has done so much to cheer, amuse, instruct, and enliven the entire English-speaking population of the world, had his life shortened by the annoyance the organ-grinders of London caused him. He fled everywhere to escape them, but they followed him with their relentless attacks upon his quiet.

It is not an uncommon thing in New York for a driver with a load of iron rods to pass for miles along the cobble-paved streets, the ends of his load of rods clashing together, and making an outrageously discordant noise, to the disturbance of the quiet of thousands. The noise is most easily prevented by simply tying the ends of the rods together with a rope or a bag. Yet the writer has repeatedly been driven out of a street he was walking in, or, when that was impossible, has followed such a cart half a mile or more, suffering from the discordant pandemonium of sound it made, passing policeman after policeman, not one of whom appeared to conceive that it was a part of his duty to prevent this infraction of the good order and quiet of those he was paid to protect.

If such a society as is here proposed should really enter with enthusiasm and devotion upon the work suggested, it would be astonished to find out how much has been done in isolated cases to organize a system for the prevention of the discomforts of city life. There is a little town in Holland in the streets of which no horse is ever allowed to come. Its cleanliness may be imagined, and its quiet repose. The keeping of horses in a city renders necessary the existence of stables in confined quarters, where the ventilation and the disinfection which the atmosphere and the ground offer abundantly in the country can be had only at an expense so great as to be beyond the average means of the keepers. The results upon the health of the residents can not be pecuniarily estimated. But there is no doubt that the deterioration of the clothes of the inhabitants of towns caused by the dirt resulting from the presence of horses bears no small proportion to the value of the horses.

Bad as has been the economic organization of the system of elevated rapid transit, yet its introduction shows that horses are not needed in a city for purposes of transportation. Some time they will disappear, as have the pigs in the streets, by means of which New York disposed of its garbage only a lifetime ago. With the removal of the horses, there would be ample space in the streets for rapid transit.

In its researches our society would find that the cleaning of the streets and the use of gas are in Paris a source of revenue instead of an expense. In Philadelphia the city makes its own gas.

In Gothenburg, Sweden, for the last ten or twelve years, a system has been in operation by which that city assumes the control of all the retail traffic in intoxicating drinks, and by eliminating the sale of liquor from the domain of private trade,

has decreased drunkenness about fifty per cent. The system has been so successful that Stockholm has adopted it, and the council of Birmingham, England, has voted to introduce it, while a special committee of the British Parliament has reported in favor of it, after a careful examination of its workings.

These are but examples of what our society would find to have been already done in the way of improving the general welfare of the dwellers in cities. Undoubtedly a more thorough investigation would do much to remove the opinion expressed by Professor F. W. Newman, in a recent article in the *Contemporary Review*, on the "Barbarisms of Civilization," to the effect "that large towns are in themselves a monstrous evil—an evil continually growing through wrongful laws and customs."

Possibly a discovery might be made of the laws which regulate a city's growth, if a general and intelligent interest were taken in this matter, and also of the "wrongful laws and customs" which unnaturally stimulate it, and a public opinion might be created which would abolish them or counteract their effects. Certainly there is nothing else which will do so, if to do so be desirable.

In the same article Mr. Newman says: "A town of 20,000 inhabitants is large enough for every good and desirable object. Even where this number is not exceeded, careful regulation is needful to secure healthful air and water without unreasonable expense."

Upon what grounds he limits the desirability of a city's increase to 20,000 does not appear. Most probably this number was selected at hap-hazard. At least, if he has any rule, or set of rules, for deciding concerning the advantage of such a limit, he does not allude to them.

It is not at all utopian to believe that the application of the same interest and determined spirit of investigation which has, within about this century, given us the sciences of analytic and constructive chemistry, will, if applied by an equal variety of minds to the study of sociology, or the laws which regulate the social and other relations of men, give us an understanding of the laws underlying city life, of which we now have as little comprehension as the world had of the laws of chemistry before they had been discovered.

In 1860 the Central Park was first opened to the public, and in the twenty years that have passed, parks, which used to be considered wholly superfluous luxuries to cities, and far beyond their power to create, are now considered a necessity, and easy of creation if only there is a resolute desire to have them.

Within a very recent period the public library, the museum, the art gallery, the free reading-room, the music hall, have each been introduced, and have also become necessities.

The wonderful growth of modern commerce, based upon the improved methods of transportation, has built up our cities without consideration for the comfort and the lives of the majority of their dwellers, as the bonanza farmers of the West, taking advantage of the improved machinery for agriculture, have turned farming into speculation for the benefit of the few.

The process is slower in the city, and being more complex, has not been as immediately observed, but it is by no means less destructive to all the best interests of the State, because it is destructive of the virtue of the people.

THE LUCKY HORSESHOE.

A FARMER travelling with his load
Picked up a horseshoe in the road,
And nailed it fast to his barn door,
That Luck might down upon him pour,
That every blessing known in life
Might crown his homestead and his wife,
And never any kind of harm
Descend upon his growing farm.

But dire ill-fortune soon began
To visit the astounded man.
His hens declined to lay their eggs;
His bacon tumbled from the pegs,
And rats devoured the fallen legs;
His corn, that never failed before,
Mildewed and rotted on the floor;
His grass refused to end in hay;
His cattle died, or went astray:
In short, all moved the crooked way.

Next spring a great drought baked the sod,
And roasted every pea in pod;
The beans declared they could not grow
So long as nature acted so;
Redundant insects reared their brood
To starve for lack of juicy food;
The staves from barrel sides went off
As if they had the hooping-cough,