

## THE CULTURE AGENCIES OF A TYPICAL MANUFACTURING GROUP: SOUTH CHICAGO.

### CHAPTER II. CULTURE AGENCIES.

It is not easy to bring into focus all the agencies at work in a community. Some of the most potent factors elude the grasp of the investigator. The person behind an organ or institution of society is the dynamo which enables it to do its work. Yet how can personality be tabulated or represented diagrammatically? Beyond this, each organ or agency has many phases. For instance, religious organizations are religious chiefly, but also didactic, social, ethical, æsthetic, educational, in a less degree. It becomes apparent, therefore, that in naming agencies of culture we are only indicating points of emphasis, and that each agency is successively and simultaneously all the others also.

#### SECTION I. RELIGIOUS AGENCIES.

The data presented here of the religious forces of South Chicago have been gained chiefly from interviews with the various pastors of the churches and those responsible for the work in hand. We will consider first the churches. The accompanying table (XV) of the churches within the community studied reveals in detail the superficial area of the work carried on by the individual and collective churches in the ramifications of the agencies used, and also something of the intensity of the work in the strength and quality of said agencies. The results of the study are summarized, first by denominations, and secondly by nationalities. Within these bounds we find five strong Catholic churches, one weaker parish, and one very weak. The priests claim, approximately, 3,600 families in these parishes collectively as parishioners. With five members to the family, this would give a Catholic following of about 18,000 persons. Of course, a portion of these are only claimed on the assumption that, if they coöperate with any religious body, and when they do, it is

with the Catholics. What proportion this actual coöperation constitutes there is no means of knowing, but it varies greatly with nationality.

Under sec. ii, on "Didactics," the strength of the Catholic parochial schools is given. Next in strength is the Lutheran body. There are five fairly vital Lutheran churches, with a total membership of about 2,800. The following claimed for them would probably be twice as large. Lutheran parochial schools are likewise given in sec. ii. There are three Evangelical churches, with a total membership of between 250 and 300, and one parochial school; three Baptist, with a total membership of over 350; two Congregational, with about 350 members; three Methodist, with 450 members; one Presbyterian, with 106 members; one Presbyterian mission, with a thriving Sunday school; one Reformed church, with about 300 members; and one Danish church.

In nationality the churches are composed as follows: Two Baptist churches with a membership entirely Swedish, and one with fifty Germans, the other members being chiefly Americans. The Congregational churches are cosmopolitan. The stronger church has twelve nationalities represented in its Sunday school. Of the Catholic churches two are wholly Polish, two wholly German, one Irish and mixed, one Hungarian, and one mixed. The Evangelical churches record themselves as one of Germans totally, one English-speaking, and one mixed. Two Lutheran churches are wholly Swedish, two wholly German, and one principally German. Of the three Methodist churches one is wholly Swedish and two English-speaking. The Presbyterian church is chiefly Scotch, with some Welsh and English and Americans. The Presbyterian mission is mixed. Of all the chief national representatives the Poles are the most completely within religious influence, being 90 per cent. Catholic in profession. Nearly one-half of the Germans are claimed by the Catholics, and perhaps one-fourth by the Lutherans. The remainder are almost churchless. The Irish are chiefly Catholics, but the exact proportions cannot be ascertained. Of the Swedes apparently not more than one-fourth or one-fifth are touched by

religious influences, being Lutheran, Baptist, and Methodist. Americans and English are least of all within the pale of the churches. Not more than one-sixth of them belong to the Methodist, Presbyterian, Baptist, Catholic, and Evangelical churches. Of the smaller nationalities, the Hungarians are almost wholly church members, the Danes largely. Of the others no facts have been learned.

The Congregational church, under Mr. Bird's twenty years of pastoral fidelity, has been a center for some good institutional effort. At different times various enterprises have been initiated, and made to live until some other agency could carry them on. So it was with the kindergarten and children's savings banks, both of which were given over to the public schools when the latter had advanced that far. Now the church has a vigorous sewing class for girls, with about one hundred in attendance, manual training, gymnasium work for both young men and boys, and reading-rooms and clubs, which are successful. It is a feature, needing to be emphasized in its importance, that much of the institutional instruction and leadership and the friendly visitation of the parish has been performed by young ladies of the Methodist Episcopal Training School, located at Forty-ninth street, in Chicago. Their work has been efficient, and could not have been done by the church alone. In the estimation of those in charge of the parish, this method of supplying visitation, especially in workingmen's districts, promises to solve just the problem of how it is to be done. They are enthusiastic in their commendation of the method. This church has proved that one of the valuable functions of a church is that of initiating needed work for which no provision has yet been made. It is the one successful exponent of the method of adequate community service by institutional means among the churches of South Chicago.

Of the religious agencies in South Chicago outside the churches, the Spiritualists, with a very small contingent, are in evidence, and a Swedish Salvation Army has been at work during the past three months. It is located on Buffalo avenue in an advantageous position, and has two soldiers. It holds seven meetings per week, one of which is for children. The

TABLE XV.  
SOUTH CHICAGO CHURCHES.

NAME.	LOCATION.	MEMBERSHIP.	SUNDAY SCHOOL.	YOUNG PEOPLE'S SOCIETIES.	WOMEN'S SOCIETIES.	CLUBS.	OTHER SOCIETIES.
First Baptist.	Ninetieth st. and Houston av.	235.	200.	60.			
Third Swedish Baptist.	9748 Avenue L.	68; attendance, 75.					
Tabernacle—Swedish Baptist.	9131 Superior av.	54 in 1899.	110.	Small.			
South Chicago Congregational.	Ontario av., between Ninety-first and Ninety-second sts.	250.	600.	Yes.	Yes.	Sewing, Manual Training, Athletics.	Dispensary in hard times; children's savings bank, 2,400 depositors.
A mission.	Ninety-seventh st. and Marquette av.	Sunday school, 150-200.	Kindergarten till public school opened one.				
People's Congregational.							
Immaculate Conception—Catholic.	Eighty-eighth st. and Commercial av.	1,000 families.	Parochial; 1,010 in 1898; Library, 2,500 volumes.		Benefit.	Turners.	Debating and Literary, Singing, and Benefit.
St. Michael's—Catholic.	Eighty-third st. and Ontario av.	800 families.	Parochial, 775; Library, 600 circulating.		Benefit, 400.	Two literary societies for boys and girls.	Six fraternal, 600 members; three singing; two debating.
St. Patrick's—Catholic.	9509 Commercial av.	4,000-5,000 parishioners.	Parochial, 500; high school.		Aid.		Irish Historical.
SS. Peter and Paul—Catholic.	325 Ninety-first st.	4,000 parishioners.	Parochial, 428 in 1898.		Aid.		Several fraternal.
St. Francis de Sael's—Catholic.	10209 Ewing av.	200 families.	Parochial, 272 in 1898.		Aid.		Singing.
St. Kevin's—Catholic.	Ninety-fifth st. and Torrence av.						
Hungarian Catholic Mission.	9504 Superior av.	24.					
St. Peter's—Evangelical.	One Hundred and Third st. and Avenue L.	150; 75 families.	Parochial Sunday school, 120.				Singing.
First Evangelical.	9833 Avenue J.	50-60; two-thirds women.	150-200.	Endeavor, 25.	Misssionary Aid.		
Evangelical Mission.	10023 Avenue L.						
Reformed.	Buffalo av., between Eighty-fourth and Eighty-fifth sts.	300.	A kind of language school.				Men's Aid and Relief.
Evangelical Lutheran.	10135 Avenue L.	100.	140.		35.		
Bethlehem—Lutheran	One Hundred and Third st. and Avenue H.	150 families; 471 communicants.	Parochial Sunday school, 150.	Young Men, 50; Young Women, 40.	50.		
Zion—Evangelical Lutheran.	Ninety-first st. and Superior av.	450 communicants; 200 families following.	250; German, 175; English, 75; parochial.	40.	Benevolent, 60.		Men's Mutual Aid.
Immanuel—Evangelical Lutheran.	9031 Houston av.	700 communicants above 13; 1,300 in all.	250.		Benevolent.		Young Men's Debating, 15; Young Women's Debating, 25; choir of 30.
Lutheran.	Houston av. bet. Ninety-first and Ninety-second sts.	300 communicants; 500 members; sexes even.	290; parochial.	50-70.	Benevolent, 40.		Choir of 30.
First Methodist.	Ninety-first st. and Houston av.	280.	150.	60.	Sewing Guild Missionary.		
Swedish Methodist-Episcopal.	Ninety-first st. and Exchange av.	140.	130.	League, 75; Juniors, 35.	Aid.		
Mission.	Eightieth st. and Railroad av.		135.				
Presbyterian.		106.	140.	40.			
South Chicago (Interdenominational) Mission.	9048 Commercial av.	43.	250; library of 135 volumes.	25.	Missionary, 15.		
Calumet Height Methodist-Episcopal.	Ninety-third st. and Paxton av.	40.	60; class socials; games.	15.	Guild, 24.		
Swedish Lutheran.	Eightieth st. and Edwards av.	25 families (over 100 old only).					

TABLE XV.  
SOUTH CHICAGO CHURCHES.

MEMBERSHIP.	SUNDAY SCHOOL.	YOUNG PEOPLE'S SOCIETIES.	WOMEN'S SOCIETIES.	CLUBS.	OTHER SOCIETIES.	NATIONALITY.	REMARKS.
235.	200.	60.				50 Germans, chiefly English-speaking.	
68; attendance, 75.							Members mostly women.
54 in 1899.	110.	Small.				Entirely Swedish.	
250.	600.	Yes.	Yes.	Sewing, Manual Training, Athletics.	Dispensary in hard times; children's savings bank, 2,400 depositors.	12 in Sunday school.	Steel workers and business-men.
Sunday school, 150-200.	Kindergarten till public school opened one.						
1,000 families.	Parochial; 1,010 in 1898; Library, 2,500 volumes.		Benefit.	Turners.	Debating and Literary, Singing, and Benefit.	Poles.	Common workers in mills.
800 families.	Parochial, 775; Library, 600 circulating.		Benefit, 400.	Two literary societies for boys and girls.	Six fraternal, 600 members; three singing; two debating.	Poles.	Unskilled laborers; papers in own language in family; 65 daily papers; Polish music preferred.
4,000-5,000 parishioners.	Parochial, 500; high school.		Aid.		Irish Historical.	Irish and mixed.	Laborers, business-men
4,000 parishioners.	Parochial, 428 in 1898.		Aid.		Several fraternal.	German.	
200 families.	Parochial, 272 in 1898.		Aid.		Singing.	German.	Unskilled.
24.						Hungarian.	
150; 75 families.	Parochial Sunday school, 120.				Singing.	German.	Shipyards, mills; 95-108.
50-60; two-thirds women.	150-200.	Endeavor, 25.	Missionary Aid.			English-speaking.	Yards, mills.
300.	A kind of language school.				Men's Aid and Relief.	Hungarian.	Many absent; unskilled.
100.	140.		35.			Swedish.	Yards, mills, smelter.
150 families; 471 communicants.	Parochial Sunday school, 150.	Young Men, 50; Young Women, 40.	50.			German.	Whiting, yards, mills.
450 communicants; 200 families following.	250; German, 175; English, 75; parochial.	40.	Benevolent, 60.		Men's Mutual Aid.	German largely.	
700 communicants above 13; 1,300 in all.	250.		Benevolent.		Young Men's Debating, 15; Young Women's Debating, 25; choir of 30.	German solely.	Pastor satisfied; one-half in mills; occasional musical.
300 communicants; 500 members; sexes even.	290; parochial.	50-70.	Benevolent, 40.		Choir of 30.	Swedish.	
280.	150.	60.	Sewing Guild Missionary.				
140.	130.	League, 75; Juniors, 35.	Aid.				Mills; hard to get.
	135.						
106.	140.	40.				Scotch chiefly.	Mills; men hard to see; two-thirds women; congregation of about 90.
43.	250; library of 135 volumes.	25.	Missionary, 15.			Mixed, English-speaking.	Socials; occasional lecture; sick and poor relieved.
40.	60; class socials; games.	15.	Guild, 24.			English-speaking.	Skilled, firemen, engineers; suburban; non-social.
25 families (1 year old only).	100.	This content downloaded from 184.158.192.008 on March 01, 2018 19:15:10 PM				Swedish.	50-150 in congregation.

attendance upon the meetings has varied from 100 to 150. Six conversions have been reported thus far. A Y. M. C. A. existed from 1890 to 1893, with a membership of some 300 when it was at its best. It was largely supported by funds from the steel mills. That help being withdrawn during the panic, the work failed. A railroad Y. M. C. A. has recently been established with good results and every prospect of success in the future.

## SECTION II. DIDACTICS.

Under this term will be gathered those agencies whose chief business it is to teach. The public schools are the chief didactic factor in South Chicago, although the parochial schools are very strong and vigorous, due to the large Catholic and Lutheran element from abroad. The accompanying tables (XVI, XVII)

TABLE XVI.

NAME.	LOCATION.	TEACH- ERS.	ENROLL- MENT.	AVERAGE DAILY AT- TENDANCE.	GRADES	PRINCIPAL NATIONALITIES.	KINDER- GARTEN.
Sheridan.	Escanaba, between Ninetieth and Nine- ty-first.	25	1,326	917	1-8	Americans, Poles, Swedes.	No.
Thorp.	Superior and Eighty- seventh.	24	1,064	773.9	1-8	Swedes, Germans, Irish.	Yes.
South Chi- cago High School.	Houston and Ninety- third.		363	308.5	8-12	Mixed.	No.
Marsh.	Escanaba and One Hun- dredth.	8	357	267.7	1-8	Scandinavi- ans, 2 to 1; Germans, Irish, Americans.	No.
Taylor.	Houston and Ninety- third.	15	654	524.1	1-8	Swedes, Germans, Americans.	No.
Gallistel.	Ewing and One Hun- dred and First.	21	891	653.8	1-8	Germans, Swedes.	
Eighty-third Street.	Eighty-third and Cen- tral.	13	530	372.6	1-8	Poles, Swedes.	No.

TABLE XVII.  
SCHOOLS OTHER THAN PUBLIC.

SCHOOLS.	INSTRUCTORS.		PUPILS.			
	Male.	Female.	Male.	Female.	Under Six.	Over Six, Under Twenty-one.
Five Catholic parochial . . . . .		40	1,616	1,591		3,194
Four Lutheran parochial . . . . .	11	11	1,585	660		1,115
Total . . . . .	11	51	3,201	2,251		4,309
Two kindergartens . . . . .	1	5	38	38	76	

will exhibit the strength of these agencies diagrammatically. Besides the schools given in the tables there is a business school with one instructor and twenty pupils. The ordinary business course is pursued. The graduates find employment in the city. There is also a school of music, with a more or less regular faculty of ten instructors and about eighty pupils. Both instrumental and vocal music is taught, with some instruction in harmony and the theory of music. The head of the school trains an orchestra and band. There are likewise various private instructors in music, one or two of them being very prominent and capable.

1. Some special features of the public schools deserve particular mention. The first is manual training. The Phil Sheridan School was for a time the center for this work, and is in a measure yet. Various other schools sent their seventh and eighth grades there for instruction. This still continues for the three nearest schools. The Gallistel and the Eighty-third Street Schools are too remote to send there. In the Thorp School instruction is given by one of the teachers to Grades 2 to 6. The seventh and eighth grades are taught by the head-worker of the center. This work is beneficial in several respects. Principal Morse thinks it a splendid way for boys to get rid of their energy. This, in his opinion, is its chief value. The head manual trainer thinks the boys more eager to satisfy curiosity than to accomplish a good piece of work. This is true for the children of the more opulent parents. To the poor, especially to the Poles, it is a matter of utility, and these children are eager to produce

ornaments and utensils for their poorer homes. The cadet who works at the Thorp School, with a mixture of Swedes, Irish, Germans, Poles, etc., up to the seventh grade, declares her boys eager for the work, faithful in its performance, and sorely disappointed whenever deprived of it. They are mostly children of day laborers. The parents are equally enthusiastic, and will visit the manual classes when they will visit no other. Observation and conversation with instructors and principals of the schools justify the conclusion that for a workingman's community this work is of the greatest importance. It is of such utility to the people, enlists their interest and coöperation to such an extent, as to be a necessity. The city of Chicago could not perform a better service to these people and to the municipality than that of establishing a manual department in each school, not only for the seventh and eighth grades, but for the four next lower grades as well. This is especially pertinent when we remember that in the United States it is estimated that two-thirds of the penitentiary convicts are young men under the age of thirty-five, over half of whom never learned a trade. We begin to realize, in the light of such facts, that criminality is born of unskilled hands and untrained bodies.

2. The second special feature is the cooking classes. These are carried on in the Thorp School as a center. The seventh and eighth grades are sent here from various other schools. But the provisions made are totally inadequate to the demands. Not all the schools can be accommodated. For the advantage of both family and community this is one of the best possible agencies. It is good for rich and poor alike. If more mistresses of homes understood the affairs of the kitchen better, the servant problem would find a quicker and surer settlement. For homes of labor it is of direct utility. Wives of laborers, especially those of most foreigners, are ignorant in matters of the choice of foods, their preparation, and their preservation. Polish women cook much less than American. They patronize the bakeries, buy Bologna sausage, and make bad coffee. In all nationalities those who cook do not know the value of different cuts of meat, spoil it through ignorance in preparing it for the



table, and waste the remnants that are left. Further than this, preserving food is ignored, and the principles of cleanliness in the kitchen and the care of the house are little known. There is no doubt at all that the cooking school tends to reform this sad condition. The girls trained in this school are really applying the knowledge in the home. Many of the girls are doing all of that work at home. Fathers testify that the home has been transformed and *made more attractive than the saloon!* Receptions have been given to parents at which their children prepared and served lunch. Men who work twelve hours per day and never attend any other public event were present and beamed with delight at the sight of their children, and left many words of appreciation with the teachers. I asked a little girl in a cooking class how her mother took to the idea. She replied that her mother had formerly said that she could teach her daughter to cook, but now confessed that she knew nothing about the scientific principle at its base. She now learns of physiological and chemical conditions of food from her daughter. And this girl was from a good home. This may not solve the problem of intemperance completely. But it will be giving some adequate substitute for alcoholic stimulants. As Professor Commons has noted, the poorly nourished organism is seized with multiple tendencies and cravings for something to stop the work of disintegration, and alcoholic beverages seem to be the common remedy. Give proper nourishment in the shape of good wholesome food, and much of this craving will be eliminated. Moreover, housekeepers trained to neatness and order will make the home a competitor of the saloon as a lounging and resting place for the breadwinner.

In the case of both manual and cooking schools there is need of putting them in lower grades. Many South Chicago children of laboring men drop out of school before the seventh and eighth grades are reached. They go to work to earn money for the home. Hence they miss the training given in those grades. The work should be placed in the fifth and sixth grades as a consequence. Since I arrived at this conclusion,

Superintendent Cooley has recommended that such an innovation be made for the very reason here given.

3. The sewing classes. This work is also carried on in the Thorp School as a center. I believe it is placed in grades from the third to the sixth. It consists of textile sewing and drafting. Both the needle work and the drafting are of immediate utility in the homes of the workers. It is no fancy fad in education, but of utmost worth. Girls are wearing their own products and producing for those in the home. The lessons in cutting and fitting are seized on eagerly by the mothers. Many are the appeals from the home to the instructor for the new patterns or advice in garment-making. The teacher has access to the home, and becomes helpful and inspiring in many ways.

4. The kindergarten. In all this population the public schools furnish one kindergarten with two teachers. This is located in the Thorp School. It does scant justice to the demands of the place. The tendency in school matters in the past has been to ignore the real needs of the less opulent communities and favor the richer districts. Recently, it is good to note, Superintendent Cooley has insisted on giving more attention to the poorer regions of the city, where kindergartens would be more effective. He has shown that "by establishing kindergartens in the foreign districts children who had to learn the English language could be saved a whole year's attendance upon the public schools." This principle is especially applicable in South Chicago, where the foreign element is large and the tendency is to withdraw children early from school.

Against the present policy or system of schools, which prescribes like education for the most diverse populations, a vigorous protest is in order. If the schools are or the people, they should be flexible enough to bend to the differing needs of communities. It is a mistake to say that all children need the same kind of education. In a laboring community it is not a question of culture in the lower reaches of education, nor of a preparatory school for higher educational institutions, but of a preparation for a life which all know that ninety-nine out of every hundred must enter. Therefore the things should be taught

which best fit children for that kind of career. Those things will be sewing and cooking, etc., for the girls primarily, and industrial and technical work for the boys. These will elicit the interest of both children and parents, and obtain their heartiest coöperation. Other elements, such as reading, writing, and number work, will enter at the proper stages as instruments with which to obtain knowledge concerning the primary factors. Thus greater interest will be secured for them, and hence quicker and better attainment. This will be to make citizens for their niche in life by the most direct and adequate method, founded upon the known interests of the community.

In concluding this phase of the paper, a few words on the general educational situation seem to be demanded. The work of the school is broader than technical work and mere study activities. It takes the child from infancy, brings him into contact with his fellows, induces, inspires, controls, educes him, until the age when he can coöperate with adults in the working world. It is the most reliable socializing institution of a public nature. Raw material is thrown into this great hopper from all races and nations, and ground into an essentially common grist. It is the testimony of principals who have been in South Chicago for from fifteen to twenty years that children of all the nations, with foreign tongue and strange manners and customs when they enter, go out from the eighth grade or the high school the peers of their American associates in language and manners, essentially Americanized, even looking with contempt on their parentage and mother-tongue. This is the secret of our ability to assimilate great foreign populations with safety. It is therefore to the interest of society as a whole to promote in all ways the great agency that so transforms and converts, and to withhold its support from those competitors which conserve un-American ideals, customs, and language. In observing this transforming work, one cannot fail to be impressed by the fact that the personality of the teacher or principal is of paramount importance. Personality works through institutions and forms which are otherwise dead. In the Thorp School the efficiency of the principal has impressed itself on the whole place and corps of

teachers. In the Taylor School the teacher of the eighth grade is a living embodiment of what Ward calls "attractive legislation." Others like these are molding their pupils and verily living their high ideals into them.

South Chicago needs more school room. Assembly halls should be placed in every building. Those that exist should be opened to the public for the service of creating a community life, a social consciousness, which is greatly lacking. In general, the school work is good and efficient. Reference has been made to only the most evident needs, with omission of much that all know is found in the public schools and is necessary to them. The subject of parochial schools has been avoided because it has not been practicable to investigate them in a manner to do justice to them. The consensus of public-school teachers who take scholars from them into the third grade is that they do not give the needed initiative and spontaneity to the pupil. This is sacrificed to discipline. Moreover, they teach in the foreign tongue among the foreign population. The relatively low salaries in the parochial schools, of course, do not secure the most capable teachers. Yet social service is rendered by them. Perhaps the religious reverence inculcated is the most valuable contribution.

### SECTION III. THE ÆSTHETIC.

If one comes to study how art originated, he will be struck with the fact that it chiefly developed in and through the execution and designing of the necessary and useful occupations of life. Likewise, the drama largely grew out of the habit among primitive people of reciting their tribal histories at certain initiatory rites of the young, to impress upon them the value of the group life. Ornamentation grew with and out of a better fashioning of rude weapons and implements. Painting came from the decoration of the same and of the body for purposes of appreciation. While the fine arts may in a measure exist today for their own sake as fine arts, yet art in its broadest and best sense is more than that. It is the realization of beauty and harmony in all the phases of actual human life. Sanderson says:

Art is not decoration, it is not painting, it is not architecture, it is not verse, it is not music. It is, indeed, all these things in turn. But it is primarily, and chiefly, and always, the doing a right thing well in the spirit of an artist who loves the just, the seemly, the beautiful; and its immediate future is to apply this idea of itself to the whole of life, and not to the objects of the so-called fine and minor arts only.<sup>1</sup>

Taking art in this broader, or in its narrower, sense, one must pronounce South Chicago an artless place. In the description of the physical conditions the natural flatness and unattractiveness of the place were pointed out. Artifice has improved this condition very little. A rude inclosure of yards, tracks, and buildings; of scores of great smokestacks and furnaces, from which belch forth clouds of smoke and dust, shuts off most of the population from the splendor of the lake view. Gigantic elevators, railroads cutting through the region in various directions, streets raised above the yards, sidewalks of differing heights, ponds of water, garbage and litter, unpainted and nondescript houses, and unpaved streets, suggest in a way the picture of the town. Of course, there are a few beautiful houses and yards, but they are insignificant amidst all the others. This is not maligning the community nor blaming its people, but recording what is apparent to all. Several of the school buildings are good to look upon. The Phil Sheridan School makes one think of better things to come. The Polish Catholic churches are substantial and somewhat imposing. The Presbyterian, Congregational, and Swedish Methodist churches are object-lessons to the citizens. Several business blocks also do credit to the place. If the church as an institution had done nothing else in the world than furnish examples to communities of better buildings than the ordinary, she would have returned an equivalent for cost of support. Direct efforts toward realizing better æsthetic conditions in life are meager in this particular community. Much individual longing and endeavor in this direction is hidden behind the walls of well-furnished homes. The theater may do much, though most of the plays of the one theater are of an inferior order. Large choirs in several churches, and musical instruction, conserve the beautiful in sound. The

<sup>1</sup> *Art and Life, and the Building and Decorating of Cities*, p. 32.

greatest conscious effort comes through the public schools. Beyond mere drawing lessons, much impetus and care is given to sketching and to water-colors.<sup>1</sup> It is good to see in many schoolrooms numerous specimens of the pupils' work in these directions. Many may not see beneath the colors, but to others it is opening up new worlds and beautiful vistas of life. There is scope and need for individuals who want to help their community to inaugurate movements toward a fuller æsthetic life. The churches ought to be centers of initiative. One of the many good methods is to collect an art exhibit from the various homes in the church parlors for the good of all who will step within. Then, with a little growing interest, an art society can be formed, a hall rented occasionally, and imported and more rare exhibits given. The municipality of Chicago could well afford to follow the example of Paris, as outlined by Shaw.<sup>2</sup> Paris carries on the work of interesting all of its precincts in fine arts in a great many ways. But what is of more importance, because of our large industrial interests and population, is thus related:

In many industrial neighborhoods of Paris there have been opened, since 1866, special workingmen's libraries of industrial art. Lecture courses are provided in connection with the libraries, and costly works are loaned to artisans for home study. The experiment is accounted a most satisfactory one in its results. It is under direct municipal management.

Should the steel company erect a clubhouse for its men, as it has done at Joliet, and provide an art gallery as therein provided, it would most worthily conserve and stimulate the noble appreciation of the beautiful.

#### SECTION IV. LITERARY.

As would be expected, forces making for literary culture are of a minor nature in South Chicago. Literary works are more accessible to the masses than those of art, however, and satisfaction to be derived from at least simple pieces of literature is more apt to be the possession of the ordinary citizen. The

<sup>1</sup> At the Marsh School two of the windows are decorated with beautiful historical views constructed of colored paper.

<sup>2</sup> *Municipal Governments in Europe*, pp. 127-30.

direct influence of the school system and the constant stimulus from pulpit and press are largely accountable for this difference. There are in South Chicago three literary clubs which devote some time each week or two to Shakespeare or some general literary and historical study. These are attended chiefly by teachers and pastors' wives, and the influence upon the community in general is mediated through them. The Polish churches and a Lutheran church have debating and literary accessories for young men and women. The high school and the eighth grades in two other schools provide for general literary culture in the same manner. Partial literary programs are frequent features in most church socials, as also in those of orders and lodges. Two newspapers are published in the place. One is a daily paper, with a circulation of about 2,000. The other is a weekly, with an unascertained circulation. In the matter of libraries accessible to the public the following collections have been discovered: Regular libraries in five churches with from 200 to 2,500 volumes. In Sunday schools a few books are generally kept for loan. Collections in five public schools of from 500 to 1,000 volumes. The library of the Gallistel School is a circulating collection, each child in the upper grades being limited to one book per month, or not more than a dozen books per year. The city library has a delivery station between Ninety-first and Ninety-second streets on Commercial avenue. The issues at this station for the various months from June 1, 1899, to May 31, 1900, as given by the report of the Chicago Public Library, are as follows: 889, 820, 760, 725, 790, 849, 869, 957, 934, 1,179, 799, 894; total, 10,665. From this it is seen that the heaviest reading is done in the months of January, February, March, and April. By a comparison with other stations this fact is seen to be quite general. The readers are almost wholly children. The character of the books drawn is that of light fiction. Very few foreigners patronize the station, but their children are making some use of it. At the book and periodical stands the periodicals that sell best are *Munsey's* and the *Ladies' Home Journal*. In the line of books scarcely anything sells save fiction. Of this Bertha Clay's works are most in demand. Children are the

chief patrons. Very small stocks of books and periodicals are carried in Polish, Swedish, and German stands. The churches open their houses to public lectures occasionally. The type of lecture that draws best is that of the popular illustrated sort. On the whole, lectures and lecture courses are not popular in the community. To the above enumeration should be added the Irish Historical Society.

In South Chicago a reading-room in connection with the library station is a great need. To get a population of workmen to read, it must be solicited. Yet nothing is more imperative to their best interests and to the highest interests of capital and society at large than that those who work should also think. One obscure delivery station run in connection with a business enterprise cannot afford sufficient inducement. Paris has done much to put books and literature into the hands of its people. Its policy is not one of centralization, but of dispersion and distribution. Since 1878 it has developed a system of municipal libraries in connection with public-school buildings. In 1883 they numbered twenty-six. In 1893 they had increased to sixty-six. They have reading-rooms, are suited in time to the convenience of the working people, "and have become a powerful factor in the educational and home life of the people." Besides the above there are two or three great reference libraries, several industrial and art libraries, and about twenty useful free public libraries under the auspices of a private association, partly supported from the municipal treasury. In all, Paris has about one hundred libraries, free and open to the public, domiciled in every part of the city. They lend over two million volumes per year, of which less than one-half is fiction.<sup>1</sup> This indicates the proper line of development. South Chicago should have about two libraries and reading-rooms. Accessibility of books proves that the people, and especially the young, will read.

#### SECTION V. SOCIAL.

It would be difficult to define this term as it is used here. It is both definite and indefinite. It represents primarily that

<sup>1</sup> SHAW, *Municipal Governments in Europe*, pp. 127-9.



side of community life which displays itself in public assemblies and functions. But also there are some features which are introduced here for convenience of treatment, such as the culture side of unions and orders. Their function is not specifically didactic, but broadly educational, and so they could best be considered here. Again, for clearness of view, it is desirable to preserve the integrity of certain phenomena which would have been destroyed by distributing their parts under various sections. The social functioning, the give-and-take of social life outside the formal economic, is carried on chiefly by means of clubs, churches, trades unions, secret societies, fraternal orders, and saloons. Beyond these are from twenty to thirty miscellaneous clubs and societies, with as many different names, chiefly of the amusement type, and various irregular social events. We must restrict our attention, however, to the regular agencies as carrying on the chief and permanent work of culture. They are related to the irregular agencies as standing opinion is to current opinion in depth of root and permanency of existence.

1. *Clubs*.—This caption must be construed broadly. So understood we find two athletic associations, four philanthropic societies, four pleasure clubs and guilds, six literary and debating societies, three political clubs, one Grand Army post, one woman's relief corps, one improvement association, one steel mill workers' club. Some of these have been noted under other sections, and some will be noted again. The work of these various agencies is too well known to need description.

2. *Churches*.—These have been enumerated in the section on "Religious Agencies." Their complex social workings may be seen by an inspection of Table XIV, entitled "South Chicago Churches," accompanying that section. Apart from its great work of religious culture, the church offers important social inducements. A great many people attend church just to see and be seen, and to talk. Expenditure of social energy is a requisite to a normal, healthy life.

3. *Trades unions*.—The strength and number of these organizations were given under "Economic Conditions." These bodies meet from once to four times per month in various halls. They

do not formally undertake educational propaganda in addition to their regular business, but the occasion is not only one of fraternity and good fellowship, but also incidentally one of education. Professor C. R. Henderson, in his *Social Spirit in America*, has indicated this work. In his university lectures he has strongly emphasized its importance as a socializing and training influence. Unions are organized to protect hours, wages, and labor conditions. Their meetings are devoted to business necessary to such considerations. Obviously some knowledge of economics must be gained in considering problems of time and wages. In deliberating upon whether or not to strike, the decision depends on the judgment as to what is law and justice. Legal talent is consulted and its decision, with the accompanying grounds thereof, is handed down to unions and becomes common knowledge. Some knowledge of parliamentary procedure is gained from the conduct of the order, and individual discipline is cultivated in the process of self-regulation according to the rule of the majority. The sense of manhood, strength, and dignity that is born of the consciousness of being one of a great army of organized workers is of vast importance in enriching and strengthening social solidarity. Finally, business and administrative ability of the highest order is born of the management of the business of the unions. Professor Bemis (in *United States Labor Bulletin* for May, 1899) shows that some of the unions "furnished accident insurance the cheapest of any great institution or corporation in the world." He says further: "The influence of men having such ability over their fellows becomes at once a business education of no mean character. It at least must be considered in describing the factors which are training and educating the American wage-earner in all the qualities of self-reliant and self-supporting manhood."<sup>1</sup>

4. *Secret societies and benefit orders.*—Among so many diverse nationalities it has been exceedingly difficult to obtain even approximate information on these agencies. The accompanying

<sup>1</sup> These common properties of unions are true of the South Chicago unions. As yet they have no libraries, few discussions as such, and no lectures. The papers of the various national organizations circulate among the membership quite extensively.

table (XVIII) is believed to be nearly complete. With a few exceptions, these societies are benefit orders. That is one reason why they are so extensively patronized. The working people want protection in time of sickness and trouble. On the merely social side, the promotion of entertainment, the offer of pleasure and relaxation, and the frequent solicitations to social intercourse, are inducements to this hard-worked and little-cultured community. Like the unions, they train in parliamentary procedure. Beyond this they give a certain culture in handing down peculiar types of tradition and forms to their membership. They are reservoirs of fundamental truths of government, of religion, and of humanity. They are also social levelers, knowing no aristocracy save that of ability. Like the public schools, in a place where national differentiation renders impossible a high social consciousness, these agencies are doing a good and needful work in molding and fusing the population. As rapidly as the foreigner learns to speak our language he joins one of these orders, and thus is brought more integrally into the stream of Americanism.

TABLE XVIII.

## SECRET SOCIETIES AND FRATERNAL ORDERS.

	No. of Lodges.	Membership.
1. Masons - - - - -	3	300
2. Eastern Star - - - - -	1	80
3. Knights Templar - - - - -	1	95
4. Royal Arch (saloonists) - - - - -	1	250
5. Foresters (Catholic) - - - - -	8	1,800
6. Foresters (Independent) - - - - -	3	400
7. Odd Fellows - - - - -	5	....
8. Star of Hope - - - - -	1	625
9. Rebecca Lodge - - - - -	4	....
10. Knights of Pythias - - - - -	13	2,500
11. Maccabees - - - - -	4	500
12. Knights and Ladies of Honor - - - - -	1	75
13. National Union - - - - -	2	200
14. Ancient Essenes - - - - -	1	100
15. Catholic societies (German) - - - - -	8	1,000
16. Royal League - - - - -	4	350
Approximate total - - - - -		8,255

5. *Saloons*.—As has been shown in various articles bearing on the saloon in recent years, and notably that by Melendy,<sup>1</sup> the saloon is a public resort of great importance in certain social conditions. Where homes are deficient in those qualities that attract the men, and where clubs do not exist as centers for the congregating of the men of the community, there the saloon steps in to provide a social resting place. By the kindness of Chief of Police Kipley, the police of South Chicago have gathered data for me on the basis of Melendy's form for tabulation. Officer Noothaar was especially kind in this service. The data are as follows for the thirty-third ward. Most of the saloons, two hundred probably, are within my region.

TABLE XIX.

Population of ward	-	-	-	-	-	51,000
Number of saloons	-	-	-	-	-	220
Number of saloons with papers	-	-	-	-	-	none
Number of saloons with music	-	-	-	-	-	none
Number of saloons with business lunch	-	-	-	-	-	none
Number of saloons with free lunch	-	-	-	-	-	218
Number of saloons with tables	-	-	-	-	-	219
Number of saloons with billiards	-	-	-	-	-	104
Number of saloons with stalls	-	-	-	-	-	53
Number of saloons with dance halls	-	-	-	-	-	none
Number of saloons with gambling	-	-	-	-	-	probably several

TABLE XX.

Population of seventeenth ward	-	-	-	-	-	20,713
Number of saloons	-	-	-	-	-	163
Number of saloons with free lunch	-	-	-	-	-	111
Number of saloons with business lunch	-	-	-	-	-	24
Number of saloons with tables	-	-	-	-	-	147
Number of saloons with papers	-	-	-	-	-	139
Number of saloons with music	-	-	-	-	-	8
Number of saloons with billiards	-	-	-	-	-	44
Number of saloons with stalls	-	-	-	-	-	56
Number of saloons with dance halls	-	-	-	-	-	6
Number of saloons with gambling	-	-	-	-	-	3

This may be compared with Melendy's report for the seventeenth ward. (Table XX.) The comparison is to the disadvantage of the seventeenth ward, since it has one saloon for each

<sup>1</sup> AMERICAN JOURNAL OF SOCIOLOGY, November, 1900.

117 persons, while South Chicago has but one for each 253. But saloons are far more evenly distributed in the former region, while in the latter they are congested heavily in certain localities. It appears in South Chicago that the culture which might perhaps come of papers and music is lacking. It also appears that trade is sufficient without having to depend on the patronage music would draw. As to whether saloons in South Chicago are a total benefit or not, the question must be decided on a broader basis than this. I have offered economic reasons why they are not. To discuss the question fully would require the consideration of scientific data which would be out of place here. I do not fear to say that they are not an unmixed good or an unmixed evil. If they could be preserved as an institution for social interplay, as at present, without the attendant evils, they would be a beneficent factor indeed.

6. *Political clubs.*—These are chiefly important at election time. Then large gatherings of people are addressed. Along with appeals to prejudice goes considerable instruction. By occasional meetings the club keeps alive party spirit and cohesion between elections. The Socialist party, however, carries on a campaign of education constantly and is doing a real service for South Chicago. Weekly meetings are held. Speakers of ability are provided who address the members and auditors on topics pertaining to labor conditions. Free discussion is participated in by those interested.

The existence of the great number of saloons and secret societies is evidence that social fellowship among men is a necessity of nature. The problem wrapped up with it is one of method. Is there not room for the school to extend its functions here in providing accessible and agreeable social centers, and for the church to provide more social features for its surrounding inhabitants? These are the only worthy competitors of the saloon.

#### SECTION VI. RECREATIONAL.

While this side of life is exceedingly important, but little needs to be said of it in reference to South Chicago. No form of amusement is more frequent and popular than that of dancing.

Balls, great and small, as social events occur weekly. The dancing school conducted in Beck's Hall with some two hundred pupils, children and adults, cultivates the tendencies in this direction. The numerous pleasure clubs chiefly indulge in this form of recreation and amusement. The various athletic clubs of the place promote athletic interest in the way of baseball and bowling. The two *Turnvereins* keep alive the spirit of all-around athletics. A bowling league, composed of South Chicago and Hammond teams, exists, and interesting and lively tournaments are held. The public schools give few public entertainments. The churches provide socials combining refreshments and a mixed program of entertainment. Unions, orders, and secret societies provide similar features. There is an occasional musical under the direction of music instructors. One opera house does duty for the theatrical tastes of the population. Such features as "Haverley's Minstrels," "Fabio Romano," "Uncle Tom's Cabin," and "The Devil's Auction" have entertained the people on recent occasions. The attendance is chiefly of business-men and skilled workers. For the mass of the people during the pleasant season of the year Sunday is the great recreation day. Everyone that can get loose leaves the town and goes to lakeside or park or country with family or associates. Pleasure clubs and associations of the beer-drinking type make the day an occasion for drinking and sports, the members frequently returning in an intoxicated and debauched condition.

#### SECTION VII. PHILANTHROPIC.

The chief philanthropic effort of the community is directed toward the work of charity. Concerning private services little could be learned to record. With reference to public forms of charity the churches and local organizations are the chief agents. The Bureau of Associated Charities does not extend its operations to South Chicago. Of local organizations there are three, known as the South Chicago Charitable Association, the Woman's Benevolent Association, and the Catholic Woman's Aid Society. Some adequate estimate of the work of these associations may be gained from their last year's reports:

REPORT OF THE SOUTH CHICAGO CHARITABLE ASSOCIATION FOR THE YEAR  
1900.

Cash on hand, January 2	-	-	-	-	\$	567.57
Received during year	-	-	-	-		456.93
Gross receipts	-	-	-	-	-	1,924.50
Disbursements	-	-	-	-	-	472.72
Balance on hand, January 8, 1901	-	-	-	-		551.78

Assistance rendered was as follows:

Number of families provided with coal	-	-	-	40
Number of families provided with groceries and meat				59
Number of families provided with rent	-	-	-	2
Number of families provided with transportation	-			2
Number of families provided with stoves	-	-	-	1
Number of persons buried	-	-	-	3

Besides the above items, a large amount of clothing was collected and given out.

The Woman's Benevolent Association makes this report:

## RECEIPTS.

Cash on hand, January 3, 1900	-	-	-	-	\$	175.01
Receipts during the year	-	-	-	-		523.28
Total	-	-	-	-	-	\$698.29

## DISBURSEMENTS.

Groceries, meats, and dry goods, eighty-six families	\$	134.43
Shoes, eighteen families	-	23.91
Coal, thirty-three families	-	77.10
Rent, seven families	-	61.00
Medicine, five families	-	11.18
Burial, three persons	-	50.00
Transportation of poor to friends	-	77.31
Hall rent, printing, and postage	-	55.89
Total	-	\$490.82
Balance on hand, January 3, 1901	-	207.47
Total	-	\$698.29

"In addition, the association has collected considerable clothing and shoes, and distributed the same among the poor. Employment has also been secured for a number of men."

## REPORT OF THE CATHOLIC WOMAN'S AID SOCIETY.

Balance on hand, January 1, 1900	-	-	-	\$181.76
Receipts of year	-	-	-	544.07
Total	-	-	-	\$725.83

## EXPENDITURES.

Dry goods, shoes, etc.	-	-	-	\$103.27
Coal	-	-	-	90.95
Meat, milk, and groceries	-	-	-	241.85
Medicine and work for sick	-	-	-	16.50
Transportation of poor to friends	-	-	-	83.85
Hall rent and expenses of society	-	-	-	39.12
Balance, January 1, 1901	-	-	-	150.29
Total	-	-	-	\$725.83

"Large quantities of clothing have been collected by the members of the society and distributed among the needy poor, and employment has been procured for many."

For the charity work carried on by the different churches no definite data could be procured, since in most cases no distinct record had been kept. From conversation with all the pastors, however, I know that many cases are taken care of by their respective churches. One of the German Lutheran churches contains a men's mutual aid society. Another Lutheran church reports charity dispersed to the amount of about \$75. In addition to the charity organizations and the churches, the benefit and fraternal orders and the trades unions must not be overlooked. Their work of assistance is not counted as charity, but it is of the greatest importance in the community and prevents the need of direct charity. The sick and death and work benefits sustain the needy, and keep them from becoming degraded and discouraged, and also from becoming a public burden. The steel mill maintains a hospital within its inclosure for the care of its injured. It is large and well equipped. No statement can be obtained of its activities. During the past year a hospital has been established by public effort for the relief of the sick and injured. The shipyards and the Baltimore & Ohio Railroad coöperated in the enterprise. Twenty-four



patients may be accommodated at one time. Much charity work is done by this hospital.

#### SECTION VIII. PROTECTIVE.

This section takes cognizance of the organized agencies for social protection. The agencies so far organized in South Chicago are comprised in the fire, police, and health departments. The fire department maintains a force of fifty-five men. They are distributed with engines, boats, hose, and hook and ladders, as follows:

Engine 46, with 8 men.  
 Fire boat 58, with 10 men.  
 Engine 72, with 6 men.  
 Engine 74, with 6 men.  
 Engine 81, with 6 men.  
 Engine 87, with 6 men.  
 Hose 3, with 3 men.  
 Hook and ladder 17, with 9 men.

This force is regarded as sufficient for ordinary emergencies. As in other places, calls for outside help must be made in case of unusual conflagrations.

The general superintendent's report for the year 1899 contains this statement of the police force of the fifteenth precinct.

Captains -	-	-	-	-	-	-	-	-	1
Lieutenants -	-	-	-	-	-	-	-	-	2
Patrol sergeants	-	-	-	-	-	-	-	-	2
Desk sergeants	-	-	-	-	-	-	-	-	3
Patrolmen on patrol duty -	-	-	-	-	-	-	-	-	34
Patrolmen detailed in plain dress -	-	-	-	-	-	-	-	-	6
Patrolmen detailed in signal service -	-	-	-	-	-	-	-	-	4
Patrolmen detailed on permanent post -	-	-	-	-	-	-	-	-	3
Patrolmen detailed on special duty -	-	-	-	-	-	-	-	-	3
Patrolmen detailed on license	-	-	-	-	-	-	-	-	1
Total	-	-	-	-	-	-	-	-	59

In matters of health, besides the number of physicians previously stated, the health of the community is officially cared for through the health department and the public schools. The schools have their medical inspectors who examine the throats and skin of all pupils on their return to school after absence of

four days. The health officer, with his assistants, attends to the vaccination of scholars and looks after the general health conditions of the place. At South Chicago the United States government maintains a life-saving station, a lighthouse, and a marine hospital.

#### SECTION IX. MISCELLANEOUS.

Certain significant influences and conditions which cannot be gathered up under other headings must still be briefly noted. First, it is apparent that in a community so divisive in its structure, so cosmopolitan with respect to its nationalities, as is South Chicago, there must be great diversity of sentiments, opinions, customs, peculiar to the various divisions and groups, and by reason of which, therefore, there can be little concerted action. It is a fact that in some respects South Chicago is in the tribal stage of societary existence. It is complex without being organic, differentiated without being coördinated. This is not only true nationally, but appears also in its sectarianism. On the east side, especially within the Germanic element, there is little good feeling and much friction between the Lutheran and Catholic contingencies. Reverting to the national structure, it is a fact that Americans hold in a certain contempt the more recent importations of foreigners, especially of the Slavic type; and among these latter there have been imported with them their petty national prejudices, feuds, and jealousies, so that open rupture between them is imminent and frequent. All this has come out in the attempts made for the improvement of the region.

Other parts of Chicago, with a small part of South Chicago's population, and notably less commercial importance, have obtained far more valuable considerations at the hands of the city in the way of sewers, boulevards, etc.

Secondly, there is a negative side of influence to record, namely that of leaders. Two sorts of leadership might be looked for here that would be felt by the whole group: that of political representatives, and that of the heads of great manufacturing factories located here. The influence of the former has for a long time been worse than negative. It was corrupt and

incompetent. More recently the ward has been represented in the city government by honorable and efficient men. That of the latter is negative because absent. Managers and superintendents of the largest plant, for instance, live miles away from the seat of their enterprise. They count for nothing in the social life of the community, and it is bereft consequently of the stimulus that strong characters would give.

#### SECTION X. BETTERMENT.

One who would suggest schemes for betterment should possess a large degree of sanity. He needs sentiment in order to sympathize with a community in its poor, bereft conditions, but he also needs much hard sense to serve as a gauge and limit. Propositions for reforming social conditions are like bibliographies in this that by indiscriminate extension they breed reaction and inaction. Some suggestions have been made in the different sections which were considered workable and feasible. In closing, a few further considerations may be offered.

In the paper entitled "Betterment of Industrial Conditions," by V. M. Olmstead, in the *United States Labor Bulletin* for November, 1900, and in the book *Factory People and Their Employers*, by E. L. Shuey, the methods in actual operation at the hands of employers for the betterment of their operatives, and the great possibilities for good along such lines, are abundantly described and revealed. It is not necessary to repeat those papers. They should be recommended to all employers as guides to their duties to their employés. From them it is evident that poor surroundings and ignorance are no index that the people do not want better things. For whenever the employers have improved the condition of the operatives, the latter have responded to the full extent. In Dayton, Ohio, the whole community has been beautified and improved, and rents raised, in the region of the National Cash Register Co. Further, that it requires a great plant in order to initiate methods of betterment on the part of the employers is a mistaken view. Shuey says: "Personal thought and sense of responsibility really enter most largely into the question." Even a small operator can begin by introducing

small but highly beneficial changes. "Clean windows and rooms, good air, comfortable toilet-rooms for men and women, good water for drinking, are matters not so much of expense as of thought."<sup>1</sup> It ought to be added, and emphasized so that every negligent employer could hear, that under present conditions the employer owes a responsibility to his employés beyond the mere payment of wages. The command he has of the time, energy, interest, and opportunities of the workers carries with it obligations to minister to their higher needs. Such attention to betterment results in advantage to the employer, the employed, and the public, and therefore should secure the interest and coöperation of all. It breaks down class antagonism and diminishes strikes and consequent loss, increases the culture and strength of the operatives, secures a larger output to the employer and a larger wage to the employed, and improves the produce for the advantage of the public. It is time that this matter should interest South Chicago operators and public.

All this may seem general, but it contains suggestions to interested operators for simple beginnings. The steel mills have a large clubhouse for the workers at Joliet. It is hoped that the proposition made to the employés to erect one in South Chicago on condition of their securing a membership of one thousand will be complied with. The community as a whole, if interested, could effect several things of value to itself. First, it could and should secure several park sites within its boundaries and contiguous to the present dense populations, which may gradually be improved and serve as resorts of the people for air and rest. It should be undertaken now while ground is to be obtained at relatively little expense. That the region will be densely populated in time there can be no doubt. Such a system should be devised now as would need no revision and would be a source of beauty to the whole neighborhood. The city of Chicago would have saved trouble and expense to itself to have done this years ago. A small park has been suggested and should be provided at Calumet square.

Nothing is at once needed more than a municipal bath-house.

<sup>1</sup> *Loc. cit.*, p. 26.

There are almost no facilities for bathing provided. Working people will use them, as may be seen from the report of the free public bath in the nineteenth ward. In 1895 it was open to the public 297 days, and the average number of baths given was 312 per day, at a cost of 3.1 cents per bath. In 1898 the number of baths per day averaged 352. Mayor Harrison recommended provision for a greater number of such places.<sup>1</sup> Perhaps it is too early to suggest that South Chicago citizens might stimulate the city of Chicago to provide a "social secretary," as has Cleveland, who should give his whole time "to assisting in the improvement of local factory conditions." There should be a Y. M. C. A. established in South Chicago, if for no other than athletic purposes. It is certain that through athletics, bathing facilities, parlors, game-rooms, etc., the young male population could be greatly benefited. And the educational department would without doubt find a great number anxious for improvement.

South Chicago churches need at least two things. First of all a spirit of union and coöperation, which is sadly lacking, at least among the Protestant churches. None of them are very strong. How much need, then, to coöperate in a spirit of brotherhood! As Washington Gladden has said,<sup>2</sup> the mission of the church today is that of an integrating agency to unify present rapidly differentiating agencies at work in society, and it must accomplish this result by means of the principle of brotherhood. Secondly, and individually, they need a better interpretation of the demands of the life and neighborhood in which they work, and upon the basis of that interpretation the introduction of more adequate methods and means of reaching and ministering to the needs of the people. Where institutional work would so evidently be more effective than the present methods, there is markedly little of it. The Congregational church is the one Protestant center of such work, and that is proving a splendid success. Last of all I am impressed with the necessity for the establishment of some social and cultural center

<sup>1</sup> See *Biennial Report of Department of Health*, 1897-98.

<sup>2</sup> *Social Facts and Forces*.

somewhere in the vicinity of the ninth precinct. There is a populous neighborhood without culture, social ideals, or social hope. One must be thoughtless, or unsympathetic, or ignorant, who can watch unmoved the outer and inner life of this uncouth and unsanitary neighborhood, as it exhibits itself in filth and coarseness, beastliness and squalor. It may almost be said to be without hope and without God in the world. But the incentive and the initiative and the substantial means for realization must come from without; for certainly they do not exist within that needy district.

JOHN M. GILLETTE.

THE UNIVERSITY OF CHICAGO.