The Chicago Primer

Church and City Approaching a New Era

BY

VICTOR EDWARD MARRIOTT

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INTRODUCTION

We invite you to think of Chicago, the great teeming city in which you live. You know your own little section, the place where you live, or go to school, or do your work. But the vast network of life, which we call metropolitan Chicago, do you know it? Do you know the story of its growth, the history of its reputation, its problems, economic, educational and religious, its probable future development? Who shall say? Is Chicago destined to go on increasing in size and population, building higher and higher, spreading out further and further on to the Illinois prairie or has the great city about reached the limit of its development? Will Chicago continue to be a tremendous but rough and shambling city? Will it ever become the City Beautiful, the City of God?

These and many other leading questions are being asked today. They are addressed to all, but particularly to the youth of Chicago, who are right now entering into citizenship. Upon them will fall the obligation of answering these questions.

There is, we feel, a special call today to know Chicago. The city celebrates its 100th anniversary next year. In 1833 it was incorporated as a town with 250 inhabitants. Today, it has a population of 3,376,438 (1930 figures). Chicago is the youngest of the world's greatest cities. Greater London, ranked as the largest city in the world, population 8,202,915 (1930) dates back, as an inhabited spot, to prehistoric days before the Roman occupation of the British Isles. New York, standing second in size with a population of 6,930,446 (1930), can count three centuries of growth. Berlin, with he 4,297,000 people, dates back to the 13th century. Chicago, with a population almost as great as Berlin, is only one hundred years old as an incorporated town. The Century of Progress Exposition is to celebrate this one hundred years of remarkable growth.

With all the world turning its eyes once more toward Chicago, we who live here should be stirred to know more about its history and present day problems.

And more, we who are Christians and members of Christian churches, have a still larger interest and concern. 1933 is a religious landmark as well. At the time when the city celebrates its birth, many churches are observing important anniversaries. The First Methodist Episcopal Church held its Centennial in 1931. The First Presbyterian Church had its origin within the second Fort Dearborn and celebrates its birthday the same year as the city. The Baptists and the Episcopalians are likewise rounding out one hundred years of history.

Congregational churches in Chicago do not date back as far as some of the other denominations. Because of the peculiar theory held in New England that Congregationalism could not thrive west of the Hudson,
most of the Congregationalists coming west in the early days joined or helped to form Presbyterian churches. As a consequence, the First Congregational Church of Chicago was not established until 1851. 1932 marks the 50th anniversary of the Chicago Congregational Union, which was organized December 11, 1882, under the name of the Chicago City Missionary Society. This event furnishes the reason for bringing out this publication.

We celebrate the past, but our eyes are fixed more upon the present and the future. This pamphlet will not undertake to give a history of either the city or the Chicago Congregational Union, but rather an interpretation of the growth of the city and of the religious institutions of the city. It will seek to state some of the present-day problems with which Chicago and the Christian churches in Chicago are confronted. It will attempt to show how city and church are approaching a new era when greater opportunities will appear, but sterner demands will be made.

Large acknowledgment must be made to the Department of Research and Survey of the Chicago Congregational Union, for this publication has drawn heavily upon the materials gathered by that department. Acknowledgment is made to the Chicago Historical Society for the reproduction of Thompson's Flat of Chicago and other assistance.

It is hoped that something more than a cursory reading will be given this pamphlet. It is intended to serve as a prompter to action. We hope that something of the spirit of William Blake may characterize the youth of Chicago and what he voices as an ideal for England may become our ideal:

"Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear. O Clouds unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

I: BEGINNINGS—FORT DEARBORN DAYS

"Fort Dearborn, the first completed unit of A Century of Progress, has sprung up overnight in sunny safety, typifying the long march from wilderness to skyscraper, from candlelight to electricity, from oxcart to airplane." This opening sentence from "The Story of Old Fort Dearborn", published for the Century of Progress Exposition, sets forth the dramatic contrast between 1833 and 1933.

As one stands at the site of the Fort Dearborn replica at Leif Erickson Drive and 26th Street and looks north to the impressive skyline of the Loop, it seems impossible that only a little over a century ago there was nothing to Chicago but the rude stockade fort and a few scattering houses. In one century, Chicago has stepped from the position of a little hamlet on a mud flat to the proud place of the fourth largest city of the earth.

Chicago had to be. The portage from the Chicago River to the Des Plaines River was known and used by the Indians long years before the white men came. It was a center of transportation then. Joliet on his first visit recognized the strategic importance of this portage. In a letter to the Governor of New France, he suggested that if a canal were cut through the waving grasses of the portage, where he and Marquette crossed on their way from the Des Plaines River to Lake Michigan, boats could pass from the Great Lakes down the Mississippi to the Gulf of Mexico. This was a dream which has been only partially realized. But the Chicago which has developed about this portage doubtless far exceeds any dream of the early explorer.

Cosmopolitan was Chicago from the start. The French were the first to explore this territory. Joliet and Marquette, on their expedition up the Mississippi and Illinois Rivers, were the first white men, so far as we know, to stand on the site of Chicago. This was in 1673. Father Marquette spent the winter of 1674-75 here. A mahogany cross at the foot of Robey Street was supposed to mark the spot where his little hut stood.* La Salle, another of the great French explorers, visited the Chicago region several times and dated a letter from the "Checagou Portage" in 1683.

The first permanent house was built by a negro, Jean Baptiste Point de Sable, a native of Santo Domingo. He sold it to Le Mai, a French fur-trader, who in turn sold it to John Kinzie in 1804.

In the meantime, Chicago had passed under the flag of three different nations. First, the French held all this territory in the Mississippi Valley. There was persistent mention in early records of a fort established by the French at Chicago, although it is not known when

* Note—When the new bridge across the river at Robey Street was built it crossed at the very spot where the mahogany cross stood so it was removed and is now hanging on the lumber shed of the King Lumber Co. A bronze plaque on the bridge commemorates the spot.
or by whom it was established. Sieur de Tonty, a companion and friend of La Salle leaves this interesting account of one of his journeys: "I embarked therefore for the Illinois, on St. Andrews Day (30th of October, 1685), but being stopped by ice, I was obliged to leave my canoe and to proceed by land. After going 120 leagues I arrived at the Fort of Checagou, where M. de la Durantaye commanded; and from there I came to Fort St. Louis."

In 1763 all this Empire passed into the hands of the British, who held it until after the American Revolution. By the Treaty of Paris, 1783, it was ceded to the United States. However, it was not until after Mad Anthony Wayne's great victory over the Indian tribes in the battle of Fallen Timbers that our country gained control of the region. In the treaty which General Wayne drew up with the Indians in 1795 a clause occurs asking for a reservation as follows: "One piece of land, six miles square at the mouth of the Chicago River, emptying into the southwest end of Lake Michigan where a fort formerly stood." In 1803 the United States Government decided to fortify this spot and a fort was built and named Fort Dearborn in honor of General Henry Dearborn, who was Secretary of War under Thomas Jefferson.

During the War of 1812, came the terrible Fort Dearborn massacre. Upon orders received from Detroit, the commander of Fort Dearborn evacuated the fort and tried to take his troops and the few settlers to Detroit. The party was ambushed at about what is now Calumet and 18th Street and over half of them killed outright. The fort was burned and the settlement temporarily came to an end. The fort was not rebuilt until 1816. A monument commemorating the massacre formerly stood at the Lake end of 18th Street.*

The growth of Chicago during the next two decades was very slow. The total taxes paid in 1823 was $11.42. Prior to 1830 there was no town of Chicago. The Canal Commissioners appointed by the Legislature of Illinois in 1829 were empowered "to locate the canal, to sell lots and to apply proceeds to the construction of the canal". The commissioners employed James Thompson to survey and plat the Town of Chicago. The survey was completed and the plat filed August 4, 1830. This marks the geographical beginning of the town. (See reproduction of this plat on opposite page.) The list of voters in a village election of August 2, 1830, contains the names of 32 people. In 1833, when incorporated as a town, Chicago had a population of perhaps 250. (See Andreas, History of Chicago.) Twenty-eight voters elected the first officers, August 10, 1833.

From this point on, growth was more rapid. Four years later there were 4,000 people and the place received a city charter. By 1860

* Note—The statuary on the monument depicted the brave act of Black Partridge, Pottawatomi Chieftain, in saving the life of Mrs. Helm from impending destruction. The statue was being subjected to vandalism and so was removed from its base and placed for safe-keeping in the Chicago Historical Society Building.

THOMPSON'S PLAT
James Thompson was employed by the Illinois Michigan Canal Commissioners to survey and plat the Town of Chicago. The Plat was filed August 4, 1926. This marks the geographical beginning of the town.
Chicago had become a city of over 100,000 inhabitants. In 1870 it had more than doubled in size. By the end of the next decade, the population of Chicago had reached 500,000. After 1880 the population increased at the rate of half a million or more every ten years.

Chicago in the early days was not prepossessing in appearance and not very moral. An English visitor in the early thirties thus described the Chicagoans of that day, as he saw them: "Sharpers of every degree; peddlers, grog-sellers, horse-dealers, horse-stealers—rogues of every description, white, black, brown and red—half-breeds, quarter-breeds and men of no breed at all."

"Chicago was spoken of as "the slab city", the town on the "dismal garlic creek" and everyone complained of the mud in Chicago streets. Newspapers all over the country laughed at Chicago, but continued to write about it. It has always been so with Chicago; quarrel with it you can easily do; laugh at it if you please, but there is one thing you cannot do and that is to ignore it. Location at the crossroads of the nation gave it an advantage which could not be gainsaid. There was something "amazingly strong and magnetic" about the place. Not all Chicagoans were the riff-raff such as described by the visiting Englishman. There were city-builders here from the start—men of vision, resource and indomitable will power. In the early days there was a trio of men possessed in full measure of the above qualities, who in diverse fields gave great impulse to the forward drive of Chicago. Streets and business houses still carry their names, but few realize how much the city's growth was fostered by them.

First of all, there was William B. Ogden, who came west to dispose of $100,000 Chicago real estate bought by kinsmen of his in the east. When he arrived and saw this land which his relatives had bought "sight unseen" lying under six inches or more of water, he was disgusted and wrote them, "You have been guilty of the grossest folly". He stayed, however, and when, during the summer, the land dried off, he divided it up into lots and sold enough to pay the original outlay of $100,000. His first thought was that the people who eagerly bought his lots were plain lunatics. When, after a short stay in the east, he returned and found that the lunatics who had bought his lots were now wealthy men and still there was demand for land, he too was seized with the contagious faith in "the manifest destiny" of Chicago. Ogden became one of Chicago's promoters, as well as one of its wealthiest citizens.

Ogden was largely instrumental in bringing railways to Chicago. The first road to be built was the Galena and Chicago R. R., the forerunner of the great Northwestern system. The first train was run over this line November 20, 1848. By 1854 there were six railways running into Chicago, including the Illinois Central, Michigan Central and Michigan Southern, Rock Island and the Milwaukee and St. Paul. At this early date, Chicago became the railroad center of the United States, a position it has held ever since, passing on to the larger title of being the greatest railway center in the world. Ogden had laid the foundation for the city's growth.

It was not long before the second of the trio came upon the scene. "So in '47 McCormick arrived bag and baggage, minus money, but full of hope. In search of help, he bolted right up to Chicago's most prominent citizen, William B. Ogden. That dynamo of energy, for all that he was up to his ears in dreams of railroads, promptly financed the new reaper man—he laid down $25,000 and received a half interest in the new reaper works and McCormick was off on his dazzling career. With all speed the new factory was erected and soon reapers were going by wagons and canal boats and steamers to the farmers."

McCormick not only gave the farmers reapers, but he established a new order of business. Instead of the old doctrine of "caveat emptor", he established the idea of "value received" and by his fixed price, easy credit, as well as the value of his product, he made his reapers advertise themselves through all the Northwest. It is said that his reapers were no small factor in helping win the Civil War for the North.

The third member of the trio, John Wentworth, editor and politician, was, in another realm, fostering the growth of the city and also exerting an influence upon the whole Northwest and even upon national affairs. He began to assail the hegemony of the South so long maintained in our national government. He insisted that the Northwest was a section that must be given consideration. In words that now seem prophetic, he boldly flung the gauntlet to the South in his paper, the Chicago Journal, as early as 1846: "The North and West will look to and take care of their interests henceforth * * * the fiat has gone forth—Southern rule is at an end."

Wentworth started Chicago on its career as a convention city. In 1847 he was instrumental in bringing together in Chicago the great Rivers and Harbors Convention, attended by three thousand delegates and drawing a crowd of over twenty thousand. This convention was attended by some of the great men of the country, such as Horace Greeley, editor of the New York Tribune; Erastus Corning, President of the New York Central R. R.; Thurlow Reed, famous editor and "boss" in New York State, and last of all, Abraham Lincoln, at that time, "inconspicuous, however, for anything but his height".

Fort Dearborn was abandoned in 1833, at the close of the Black Hawk War. "Fort Dearborn Days" were over and by the 40's events were shaping to make Chicago the great metropolis it is today.

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† Lewis and Smith—Chicago P. 47.
II: BEGINNINGS—EARLY CHURCH HISTORY

There was more than a century of religious history of Chicago before there were any regular churches. The Catholics were first on the ground. Marquette came here in 1673. Catholic writers maintain that Marquette established a chapel and said mass for the Indians at the time when he wintered in Chicago. On the other hand, Andreas in his History of Chicago says, "It is probable, however, that he never celebrated mass, preached or gave religious instruction to the Indians on any portion of the territory now comprised within the limits of Chicago." However that may be, we do know that he was the first priest appointed to the Illinois Mission, that he wintered here in 1674-75 and that he was greatly beloved by the Indians.

There is evidence that shortly after Marquette's death a Jesuit Mission was established at Chicago. St. Cosme has left a letter telling of a visit which he made to the Chekagou Portage in 1699, when he was entertained by Father Pinet and Father Binetau, who carried on a flourishing mission for the Indians.

Shortly after the opening of the 18th century, the Chicago route to the Mississippi became so dangerous because of the warfare between the Illinois and the Iroquois that it was gradually abandoned and finally almost forgotten. So we have a break in history for nearly a hundred years.

The first missionary visitor in the later period was the Rev. Stephen D. Badin, who was the first Catholic priest ordained in the United States. He visited Chicago in 1796, representing the diocese of St. Louis. He visited here again in 1822. By this time a little colony had collected and Father Badin baptized Alexander Beaubien in Fort Dearborn—the first recorded baptism in Chicago.

The first Protestant missionary to visit Chicago was Rev. Isaac McCoy, a Baptist clergyman. The reason for his visit is given in his own words:

"In the forepart of October I attended, at Chicago, the payment of the annuity by Dr. Wolcott, U. S. Indian Agent, and, through his politeness, addressed the Indians on the subject of our mission. On the 9th of October, 1825, I preached in English, which, I am informed, was the first sermon ever delivered at or near that place." (Perhaps he should have said the first sermon in English.)

The next missionary to arrive was a Methodist, Rev. Jesse Walker, who was at the time Superintendent of the Fox River Methodist Mission. He came up to Chicago from Peoria in the Spring of 1826 and remained here for some time.
In 1828 a Rev. Isaac Scarritt, a Methodist missionary, visited Chicago. He gives this most interesting account of his visit in a letter to Mr. Beggs at Plainfield:

"Planned a trip to Chicago, distant some 70 or 80 miles and next evening we entered Chicago, which in addition to the buildings constituting Fort Dearborn, contained the old Kinzie house, a new house of Col. Hamilton's, with perhaps one or two others in that quarter, and those of J. Kinzie and J. Miller up at the Point. The latter two gentlemen seemed to be upon a strife with each other, which should excel in honor of popularity, whereby to promote their individual interests. I took up my residence at Miller's, who, with laudable generosity undertook to administer to my comfort and further my views. The next day was the Sabbath, and I sent word to the Lieutenant that if it were his wish the Superintendent of the Indian Mission would preach to the soldiers and others, at such place and hour as he might appoint. Answer was returned that he should not forbid the preaching, but that he should neither authorize it nor make any arrangements for it. Not to be outdone by the honorable Lieutenant on the point of independence, I declined going to the garrison under such circumstances, and made an appointment for preaching at Miller's at night. Most of the citizens and some of the soldiers were present and gave respectful attention; but in the matter of congregation, we received rather more than we bargained for. During religious services, a gang of boatmen, with their vociferous 'yo-hes' commenced landing and rolling up barrels, etc., near the door. This was a trick of Kinzie's, so Miller said, out of spite to him for having the honor of entertaining the missionary and for the agency he took in promoting the religion of the place."

In 1830 the Illinois Methodist Conference established a Chicago Mission as a charge in the Sangamon District. In the fall of this year, Mr. Jesse Walker was appointed Superintendent of the District, and in June, 1831, he and the Rev. Stephen Beggs traveled over from Plainfield on horseback. They held meetings in Chicago and a class or society was formed. Mr. Beggs was put in charge. In 1832 Rev. Jesse Walker was appointed to the Chicago Mission. Services were held in a log-cabin, known as "Father Walker's log-cabin". It was on the west side of the river near what is now the southwest corner of Kinzie and Canal Streets. The Methodists, it will be seen, were the first to carry on regular religious work in Chicago. There seems to be some question as to whether the society or class formed in 1831 constituted a church and therefore, many histories say that the three churches formed in 1833 were the first and that the Methodists did not have a fully organized church until 1834. But as with the Methodists, the organization of a class meeting or society was considered the equivalent of forming a church, and since Chicago appears as a regular appointment in the Conference minutes from that date, it would appear that the Methodists have the right to claim priority. They do claim it. Since the 100th Anniversary of the First Methodist Church was celebrated in 1931.

A community Sunday school was opened for children in August, 1832. People of various denominations joined in this enterprise. Philo Carpenter, who was to be one of the charter members of the First Presbyterian Church and later of the First Congregational Church, was one of the organizers. Several prominent Methodists were among those who helped to found this earliest Sunday school. The school first met in a little frame building on the Fort Dearborn reservation which was not shingled and had neither windows nor doors. The school, it seems, was moved about from pillar to post; it met at times in Fort Dearborn, in the house of a Mr. Rufus Brown, at Rev. Jesse Walker's log-cabin and in the upper story of P. F. W. Peck's store. There was a Sunday school library of twenty paper volumes which the Secretary, John S. Wright, used "to carry to and from the temporary place of meeting in his pocket handkerchief".

The year 1833 is of great importance for the religious life of Chicago as well as for the organization of the city's life. In that year, three churches were formed: a Catholic Church in May, a Presbyterian Church in June, and a Baptist Church in October.

The Catholics were the first of the three to take the initiative in the founding of a church. In April, 1833, a petition signed by a group of people representing in their families 122 individuals, was sent to the Bishop of St. Louis, requesting that a priest be sent at once to Chicago as they desired to have a church. The petition was received by the Bishop on April 16 and answered on April 17 by the appointment of a priest, Father John Mary Irenaeus St. Cyr. He arrived in Chicago on May 1 and set to work at once on the building of a church. He selected a canal lot near the corner of State and Lake, and started to erect a church. The lumber was brought across Lake Michigan in a scow from St. Joseph. Very kindly co-operation prevailed in those early days. The record has come down to us that Deacon Wright, a good Presbyterian, helped in raising the frame for this first Catholic Church. The building was dedicated in October as St. Mary's. Later, the building was moved to the corner of Michigan and Madison and then to Wabash and Madison.

The next church to perfect an organization was the First Presbyterian Church. In the spring of 1833, the United States troops at the Sault Ste. Marie were transferred to Fort Dearborn. Rev. Jeremiah Porter had been appointed chaplain of the garrison, and when they left they invited Mr. Porter, who was popular with the garrison, to come with them to Chicago.

Mr. Porter began preaching in the carpenter-shop of Fort Dearborn, and on June 26, 1833, organized the First Presbyterian Church of Chicago with twenty-six members. Seventeen of them were of the garrison and nine from the village. The minister and all of these first members, except Philo Carpenter, were Congregationalists. By a strange working of Providence the only Presbyterian among the charter members was later to become a founder of the First Congregational Church.

The church met for some time in "Father Walker's" schoolhouse at the Point—Methodists and Presbyterians thus sharing the same building.
in their early days in Chicago. The Presbyterians took steps to erect a building of their own as soon as possible. Lot No. 1, Block 34, Original Town, southwest corner of Lake and Clark Streets, was selected as a site—the lot being described as a “lonely spot, almost inaccessible on account of surrounding sloughs and bogs.” A church costing the princely sum of $600.00 was erected before the close of the year and dedicated January 4, 1834. Rev. Jeremiah Porter was with the church until 1835. The church then experienced considerable difficulty in getting a pastor. Approach was made to Dr. Joel Hawes of Hartford, Conn., who took the letter of Deacon Wright to a member of his own church and said, “I have got a letter from some place out west called Chicagago, asking me to come there and preach. Can you tell me where it is?” He was informed that “Chicagago” was located in a great swamp west of Lake Michigan. Dr. Hawes decided to remain in Connecticut.

The third of the trio of churches to be organized at the very opening of the century of progress was the First Baptist Church. The founding of this church occurred October 19, 1833, in the Dr. John P. Temple building. There were fifteen charter members and their pastor was Rev. Allen B. Freeman, who had been sent to Chicago by the American Baptist Home Missionary Society. The location of their first building was at the corner of South Water and Franklin Streets.

Three years later the Baptist Association was formed on September 15, 1835. This the first Association in the Northwest was known as the North Baptist Association of Illinois, Indiana and Wisconsin territory. There were four churches comprising the Association, their total membership amounting to 120.

It has already been indicated that the Methodists had a well established work in Chicago as early as 1831, and in one sense may claim priority for their church. The formal organization of the first church, however, did not occur until 1834. In 1835 the Methodist Episcopal Church of Chicago was incorporated. On February 14, 1857, an act of the Legislature was approved changing the name to the First Methodist Church of Chicago.

When the Methodist Mission was first established in Chicago it met in Walker’s log-cabin. A house of worship was built in 1834 at the corner of North Water and Clark Streets. According to the original contract, still preserved, the building was to be a “frame building twenty-six by thirty-eight feet; twelve-foot posts; sheeted and shingled roof; a neat pulpit; a platform for table and chairs; the whole to be done in a workmanlike manner.”

In 1839 this building was ferried across the river on scows and located on a parcel of ground at the corner of Clark and Washington Streets, thus early reaching the spot which this church occupies at the present time. Early in its history (1858) this church adopted a metropolitan feature of having a composite building, containing besides its church auditorium and auxiliary rooms, space for stores and offices.

This building was swept away in the great fire of 1871, but was replaced by a four-story building in 1872.

Other denominations forming churches in this early period were the Protestant Episcopal and the Unitarian.

“The First Congregational Church of Chicago had its origin in intense convictions regarding the sin of slavery,” states on old manual of the First Congregational Church. “The story of this origin is a story of the struggle through which the friends of a pure gospel had to pass in their efforts to free the American Church from complicity with slavery.”

This story is as follows. A number of the members of the Third Presbyterian Church were extremely opposed to slavery, and particularly to the practice of slave-holding by church members. It was their hope that the General Assembly meeting in Detroit in 1850 would “take action to purify the denomination of this sin.” But the action of the Assembly was in their estimation equivocal, and capable of conflicting interpretations by Northern and Southern sympathizers. Seventeen of this group therefore prepared a resolution condemning the action of the General Assembly, which when presented to the Presbytery, resulted in their being “severed from membership in the Third Presbyterian Church.” Philo Carpenter, founder of the first Sunday school in Chicago, charter-member of the First Presbyterian Church of Chicago and later of the Third Presbyterian Church, was one of the leaders of these "protestants."

The group concerned numbered about sixty, only seventeen of whom were excommunicated. Twenty-five others were regularly dismissed. These forty-two became founders of the First Congregational Church, organized May 22, 1851. A Council was called which met in the Canal Street Methodist Church. The Council was composed of representatives of the following Congregational Churches: Milburn, Waukegan, Elgin, Downers Grove, Newark, Aurora, St. Charles. The church was formed, and forty-eight members were received.

At the 25th Anniversary of the First Congregational Church, Rev. E. P. Goodwin, its pastor, characterized the early struggles of the project as follows: “We have been turned out of house once, burned out once; have been not a little jeered at as the 'nigger church'; have been compelled to make steady sacrifices.” The First Congregational Church later joined with the Union Park Church to form the New First Church.

The Plymouth Congregational Church was founded in 1852 largely by Congregationalists who withdrew from the First Presbyterian Church. In the statement of reasons for the organizing of the church were the following: “First, the conviction that the growth of the city warranted the establishment of another church, professing the same fundamental doctrines of faith and practice with that from which the separation was made.
“Second, a desire to be united under a church polity which would secure to the majority the right to carry their own acts of discipline and benevolence and that would be free from all ecclesiastical connection with the sin of slavery.”

This church made many changes of residence until it built its stone church at the corner of Wabash and Eldridge Court. Following the Chicago Fire they sold the church to St. Mary’s Catholic Church and moved south to join with the South Congregational Church, (not the present South Church). They built a large church on Michigan Avenue where they continued for thirty-eight years. This church finally merged with a Presbyterian Church in what is known as the Kenwood Evangelical Church.

The New England Congregational Church was organized June 15, 1853. They occupied different sites until 1865 when they erected a fine structure at the present site, Dearborn and Delaware Place. This church was burned in 1871, only a portion of the facade remaining standing. The marks of the fire can still be observed on the old limestone blocks at the front of the church. This church has several valuable monuments of Congregationalism: a baptismal font from the Soho Church in Soho, England, the birthplace of American Congregationalism, and stones from Soho Manor and Delft, Holland. Victor F. Lawson, whose magnificent bequests to Congregationalism are well known, was a faithful member of this church.

Two other events of great significance in the history of Congregationalism in Chicago are: the founding of the Chicago Theological Seminary in 1854 and the Chicago City Missionary Society (now the Chicago Congregational Union) in 1882.

The beginnings of the Seminary are closely linked with the First Congregational Church, for it was Philo Carpenter, a great layman and Rev. G. W. Perkins, pioneer pastor of that church, who were largely instrumental in founding the school which today stands in such proud beauty at the edge of the campus of the University of Chicago.

The New England Church might call itself the cradle of the Chicago City Missionary Society, for it was here on April 6, 1882, that the steps were taken in forming this agency of extension and missionary effort for Congregational Churches in Chicago.

III: HOW THE CITY GROWS

Although most of our American cities, and in particular Chicago, have grown up in a haphazard fashion without conscious planning, it has been discovered that all large cities have followed certain natural lines of growth. Every great city has (1) “a nucleus,” a business section similar to the Loop in Chicago. (See chart on following page.) Around this is (2) an “area of manufacturing establishments” and wholesale houses mingling on its outer edge with deteriorating residential property. Beyond this zone are, (3) “zone of workingmen’s houses,” (4) “residential zone” and (5) “commuters’ zone.”

Sociologists in their study of cities and how they grow have discovered that human communities follow very much the laws of biological growth. Just as you have in plant life alternating zones of vegetation with invasions and accommodations taking place between these zones, so in a large city you have very much the same process with invasions and accommodations occurring between adjacent areas.

There are two main aspects of physical growth in a large city, accretion and expansion. The first is more obvious but the second is more fundamental. The city does grow by reaching out and absorbing adjoining towns and villages but back of this process of absorption is a steady growth from the inside out. One zone overlaps and infringes upon the next. New immigrants flock to the center of the city and crowd out older residents who then move on into the next zone for a better home.

It should further be noted that in Chicago the growth has been from the center out along the main lines of transportation.

There are a number of factors that determine the growth of a city. Professor J. Paul Goode in his book, “The Geographic Background of Chicago”, in speaking of the development of Chicago, mentions seven factors. These factors stated graphically are: location at the foot of Lake Michigan where rail and water meet; the wide extended prairies of Illinois and adjoining states; the northern climate tempered by Lake Michigan; the hogs, the cattle and the grain of the Mid-West region; the coal and iron in abundance; the “I will” spirit which made the World’s Columbian Exposition possible and now pushes on, in spite of depression, to a Century of Progress celebration. Bear these things in mind and you do not need to wonder why Chicago became the capital of the northwest territory and the railway center of the United States.

It would be too long a story to try to give the details of Chicago’s phenomenal development. That can be found elsewhere. We can pause here only to note certain periods of growth in the history of the city.
First, in regard to its industrial growth, two great eras can be distinguished. Up to 1890 Chicago was largely an agricultural center. Chicago's business was to take the farm-products of the Middle West and pass them on to the East and to the world. The Stock Yards and the Board of Trade were the outstanding foci of Chicago's industry. Wheat was king and the hog next in rank.

"Hog butcher for the world, Tool-maker, Player with railroads and the nation's freight handler, Stormy, husky, brawling City of the Big Shoulders."

This was Chicago in the early period.

About 1890 the wheels of the machine age began to whirl more loudly. Manufacturing became predominant. "Coal and iron met in titanic union at Gary and elsewhere." Printing and publishing, clothing, electrical manufacturing, car construction and repair along with steel manufacturing, forged into front rank. Helen R. Jeter in her study "Trends of Population in the Region of Chicago," has worked out index numbers of population, agriculture and manufacturing in the Chicago region for the period 1890-1920, which show how rapidly the change came about in those thirty years.

In the structural development of Chicago, there are three outstanding periods. The first began in 1871 when the city was a heap of smoldering ruins. The Great Fire which burned over three and one-half square miles of Chicago's area and destroyed $200,000,000 worth of property had apparently wiped out the metropolis of the Middle West, for the heart of its business district was gone and about three-quarters of its residential area. But a spirit of incredible energy arose to meet the incredible catastrophe. This spirit was epitomized by a sign which a Chicago realtor put up on his little temporary shack, following the fire, declaring that he was back in trade with "all gone but wife, children and energy." The fire hardly slackened the growth of the city. Its population increased in the decade of 1870-1880 from 298,977 to 503,185. "Out of the ashes came a great city, greater in numbers and wealth and far greater in spirit and temper."

The second period was ushered in by the World's Columbian Exposition of 1893, an event which coincided with the great expansion of the city. But far more important was the cultural contribution of the Exposition. The "Fair" in some way caught the imagination of Chicago. In attempting to build that most beautiful spectacle for the world to see, Chicanos awakened within themselves an idea of the City Beautiful and this took shape in the Chicago Plan of 1909.

The appointment of the Chicago Plan Commission in that year marks the third period when Chicago began definitely to shape its own
growth and make its own habitation correspond somewhat to the “White City” that once graced the lake front at Jackson Park.

Successive periods are observable in the incoming tides of population. In the first period up to the Civil War, Chicago was peopled largely by native stock from New England and the Mid-Atlantic states, with a generous sprinkling from the Southern States. From 1860 on, the foreign immigration tide sets in strong with the German and Irish settlers in predominance. A third period, beginning at about the year 1890 and lasting till the World War, was marked with a decided change in the foreign immigration. During this period the tide of immigration was no longer from northern Europe but from the Latin countries and Eastern Europe. With the shutting off of foreign immigration during the War, new lines of migration were established. The negro came up from the South in large numbers, and became a large and important colony in Chicago’s cosmopolitan population. Chicago began to receive large numbers from the rural areas.

These shifts in population are of very considerable importance for an understanding of Chicago and its problems. No other great city with the single exception of New York has had to deal with such a complex mass of peoples.

No complete analysis has ever been made of these various population elements, but, says Professor Merriam in his book “Chicago”, “This way lies Chicago and those who hurry over these basic facts will never know the town in which they live or which they aim to understand.”

The following table taken from the U. S. Census of 1930 shows something of the racial complexity of Chicago’s population. Note that of the total white population of 3,117,731, the foreign born and whites of foreign or mixed parentage made up two thirds of the total, or 2,174,430.

### CHICAGO

Census Material for 1930.

<table>
<thead>
<tr>
<th>Country of Birth</th>
<th>Foreign Born White</th>
<th>Native White of Foreign or Mixed Parentage</th>
<th>Total</th>
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<tr>
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<td>26,237</td>
<td>44,550</td>
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<tr>
<td>Scotland</td>
<td>14,264</td>
<td>17,684</td>
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<td>1,576</td>
<td>3,312</td>
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<td>Northern Ireland</td>
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<td>Irish Free State</td>
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<td>30,968</td>
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<td>Palestine and Syria</td>
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<td>846</td>
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<tr>
<td>Turkey</td>
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<td>916</td>
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<tr>
<td>Canada—French</td>
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<td>10,048</td>
<td>14,259</td>
</tr>
<tr>
<td>Canada—Other</td>
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<td>33,904</td>
<td>59,524</td>
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<tr>
<td>All Other</td>
<td>9,363</td>
<td>8,491</td>
<td>17,854</td>
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</table>

Total for Chicago. 842,057, 1,332,373, 2,174,430

In Chicago—

White Population ............... 3,117,731
Negro Population ............... 233,903
Other Races ................... 24,804

Total .................................... 3,376,438
IV: HOW THE CHURCH GROWS

The growth of the church follows very much the same laws as the growth of the city, but with greater variations and a greater preponderance of immaterial factors.

The chief external factors affecting the growth of the Church are:—

1. Rate of population increase.
2. Character of population increase—Catholic or Protestant, white or black, foreign-born or American.
3. Mobility of the population—churches thrive best where there is stability of population. Transportation facilities will have a very direct bearing on the mobility.
4. Various factors that affect a region as a residential area such as—
   (a) Invasion by business or industrial enterprise.
   (b) Enterprises that affect the moral character of the community such as saloons, taxi-dance halls, race-tracks, etc.
   (c) Conditions affecting home ownership such as declining employment, wage-scales, etc.

Churches are very sensitive to changes in their neighborhood. If an area which has been largely residential is invaded by industry or commercial houses, it begins to decline as a residence area and the churches which ministered to the population decline also. It may be that a section settled by old American stock is infringed upon by the coming in of another race. The result is usually that the original residents move out of the neighborhood one by one and leave it to the newcomers. Then the church which was set to minister to the old American stock finds itself gradually bereft of a congregation. The coming of the negro in large numbers to Chicago has very definitely affected the life history of many of the old-line American churches.

There are several things which a church can do and as a matter of fact many have done when faced by such circumstances. They may change their program so as to adapt it to a different constituency and thus remain in the same place, continuing to carry on an important work. Some down-town churches, for example, when their residential areas began to recede from them, have been able so to develop their program that they have become metropolitan churches drawing attendants from all over the city. Outstanding examples to be found in Chicago are the Fourth Presbyterian and First Methodist Churches.

Some churches have succeeded in keeping so strong a hold on the loyalty of their members as to still maintain themselves on the old site and thus help stabilize the community. Such a church is the New First Congregational Church at Washington and Ashland Boulevards. Its membership spreads out fan-wise on the West Side, with many of its members in Oak Park and other western suburbs. It also has many members living on the north and south sides. (See charted membership of the New First Church.)
A splendid illustration of how a church can remain in a section considered a difficult one for Protestant Churches is furnished by the Doremus Congregational Church. Down in the industrial region north of the Stockyards you will find a little church tucked away in an inconspicuous place but with its doors open every day in the week. In the summer its exterior is bright with window-boxes of flowers and within, either summer or winter, there is a cozy little parlor with a fire-place, radio, games and friendly people to greet you. But above all it is a church. The pastor has, with the help of his people, refashioned the old barren church. He has given it a churchly and beautiful appearance. Round his building he has built a church family, full of young life, and imbued with a spirit of reverence, friendliness and helpfulness. This is the church which has survived in an area where seventeen other Protestant Churches have either died or moved away. Doremus has stayed on and today is performing a greater ministry than it ever did in the past. It is recognized that this church has been a definite factor in stabilizing the community. For the story of this church and its pastor read "A Story of Victory", published by the Chicago Congregational Union.

Some churches have so modified their programs that they have ceased to be regular churches, and have become settlement or neighborhood houses with a religious program. Congregational institutions of this pattern are Bird Memorial and Bethlehem. Many of the Presbyterian Neighborhood Houses are of this type.

Other expedients, by which a hard-pressed church may save itself, is to move or federate with some other church of the same or of a different denomination. Scores of churches in Chicago have been forced to follow one or the other of these expedients. The chart of locations of some churches presents an intricate pattern of federations and changes of location. (See chart First Presbyterian Church, page 26.) So far has this process gone in certain sections of the city that those areas are almost denuded of Protestant Churches. Many churches, moreover, have not been able to save themselves by any means whatsoever.

There are other factors that enter into the salvation of a city church, faced with untoward conditions in its environment. First in importance is the quality of its leadership. At times the minister of a church in a difficult field is possessed of so striking a personality that he creates a church where other churches die. In the white light region of Wilson Avenue, a so-called Junior Loop, where many churches have failed, a strong People's Church has been established largely because of the leadership of a vigorous minister. Certain churches are fortunate in having lay leadership that gives them strength to survive.

Financial backing is another factor entering into the situation to cheat the workings of fate. Because of an endowment or the presence in the church of large contributors a church may be able to maintain itself during dark days. Here is where Extension Societies may serve
THE MOVES OF THE FIRST PRESBYTERIAN CHURCH

WOLF'S POINT LOG SCHOOL HOUSE

FORT DEARBORN FIRST SERVICE - MAY 18, 1833

LAKE AND CLARK STREETS BUILDINGS DEDICATED IN JANUARY 1854

CLARK ST. BETWEEN MADISON AND WASHINGTON 1844

WABASH AVE. BETWEEN CONGRESS AND WABASH 1855

UNION WITH CALVARY AT LATTER'S ADDRESS INDIANA AVE. AND 28TH ST. 1871

SIXTH (VINCENNES AND 36TH) UNITED WITH FIRST 1913

UNION WITH 41ST ST. CHURCH AT LATTER'S ADDRESS SOUTH 4TH AND 41ST ST. 1913

UNION WITH WOODLAWN PARK AT LATTER'S ADDRESS 6400 KIMBARK AVE. 1928

their churches; by coming to the aid of beleaguered churches they may be able to tide these churches over difficult times until they can get on their feet again. There is danger, however, in such benefactions that the church will come to lean upon them and thus be pauperized. The strongest asset of any church is its own will to live and serve.

As has already been indicated, the mobility of the population is a great factor in the maintenance and growth of the church, and transportation facilities have a large bearing on this matter. In Chicago it has been found that population has tended to flow out along the railway lines. The churches follow the population and so we have radial lines or sectors of churches. Certain denominations flow out strong in certain sectors and other denominations in others. For example the Lutherans have been in predominance on the northwest sector along the Chicago Northwestern Railroad, the Congregationalists along the Burlington and the Aurora & Elgin, and the Oak Park sector. The Presbyterians are strong on the northern sector.

There has been far greater mortality among Protestant than among Catholic Churches. A study of a map, giving the distribution of Catholic and Protestant Churches in Chicago will show two quite different patterns. The Catholic Churches march across the map in regular array with almost equal spacing in parishes while the Protestant Churches are bunched like berries in certain spots, and then there are great empty spaces where there are no Protestant churches. With only 17 per cent of the total number of churches in Chicago, the Roman Catholic Church takes care of as many, if not more, members than the Protestants with 75 per cent of the churches.

In conclusion it may be said that churches in their growth are governed by internal and external forces. Neither one of these factors can be neglected. Undoubtedly if a church has a vital spiritual life and is blessed with an intelligent leadership it can surmount almost every obstacle. But it must understand its own environment if it is to grapple with it.
V: PROBLEMS OF THE CITY

As a city increases in size, its problems grow. Many of its problems arise from the tendency which we have already noted under the laws of growth, viz., the overlapping of zones and the interpenetration of zones. Manufacturing establishments or business houses invade residential districts and ruin them for residential purposes. Service stations and garages capture good corners and injure the prospects of beautiful home districts. These and other difficulties have arisen because of the planless growth of American cities. It has given rise to a corrective known as zoning whereby certain districts are reserved for certain purposes and other types of structures are forbidden by ordinance. Much has been accomplished by zoning but because of the corruption of government in most of our large cities, zoning has become something of a joke. So many special privileges are allowed that the exceptions become the rule.

Housing appears as one of the problems related to the interpenetration of zones. Certain zones deteriorate as residential areas. As the rentals sink the landlords tend more and more to neglect the properties, doing only just what is necessary to keep the properties rented. New recruits in the industrial army crowd into this area because they must be near their work and because they cannot afford to go elsewhere. So we have the slums.

Some attack has been made on the problem of housing in Chicago, in the building of the Marshall Field Garden Apartment Homes on the Near North Side, and Michigan Boulevard Garden Apartments (Rosenwald apartments for Negroes) on the South Side. These are model apartments with many services and utilities included. The average rental of the Rosenwald Apartments is now about $15.00 per room per month. This pays all interest and amortization charges and a small per cent of profit on the investment. The average rental of the Field Apartments is $12.00 per room per month.

It has been found that these apartments are taken by people of the lower middle-class. Neither one of these projects can be said to solve the problem of the slums, for the low-paid workers cannot afford to pay the rental even for the smallest apartments in the Field or Rosenwald buildings.

In Vienna there are modern dwellings with hard-wood floors, gas and electricity, window-boxes, gardens, modern kindergarten, etc., available at an average rate of $1.35 per room per month. This rate, however, is maintained by government subsidy. The cheapest enterprises of this kind in the United States rent for $7.00, $8.00, $9.00 or $10.00 per room per month. Professor Paul Douglas estimates that the aver-
age rental in the United States would have to be no more than $5.00 per room per month if we are to reach that class of the American people who are most in need of decent housing. This would mean some kind of government aid.

There are a host of problems tied up with the slums and the housing problem. There is family disorganization, dependency, juvenile delinquency leading on to criminality, gangs and gang war-fare, sex problems and the problems connected with commercialized amusements.

One of the most important problems for a city is the matter of health. Two main factors are the water-supply and the drainage. In Chicago these two problems were bound up together. In the early days, Chicago poured its refuse into the same lake from which it took its drinking water. Not until the drainage-canal was dug, making the Chicago River an outlet of Lake Michigan was this constant danger of water contamination averted.

On the whole Chicago has been more successful in dealing with its health situation than with other problems. In 1891 the death rate from typhoid was 173.8 in a hundred thousand. In 1931 it has been reduced to 0.31 which is the lowest typhoid death rate of any large city in the world. The decline in death rate for diphtheria is still more striking. The death rate in 1880 was 259.7 and in 1931 6.0; for the first 10 months of 1932 one third that rate. If the death rate of 50 years ago maintained there would have been 8,500 deaths for the first 10 months of 1932, whereas there were only 58. The Drainage Canal and the chlorination of the water supply was largely responsible for the decrease in typhoid but in addition there was a great campaign for health. Greater attention was paid to pure milk and pure foods. Hygiene was taught in the schools and advocated in the newspapers. The health commissioner has usually been one of the superior persons in the Mayor's cabinet. Even in Mayor Thompson's political caste the health commissioner was a man of capacity and respectability. One of the Bureau chiefs in this department, at present, is an active layman in one of our Protestant Churches. His work is characterized by the greatest devotion and scientific accuracy. While condemning the corruption of our city government, we must not forget that there are numberless men and women who are doing faithful and yeoman-like service for us in various departments of our city service.

In the life of the great city there are two opposing forces: a centrifugal force, or a tendency toward concentration, and a centrifugal force or a tendency toward disintegration. There is a tremendous pressure in a huge city like Chicago pushing toward the center. This results in the thrusting up of great sky-scrapers in the loop; in excessive land values in the down-town area; in the congestion of traffic as you near the hub of the city, in the problems of streets and the problems of transportation, including railway terminals, street railways, busses, elevated and subway systems.

On the other hand, there is the tendency toward disintegration. While the pressure of business seems to be pushing everything toward the center of the city, there is at the same time a flight from the city. People hate to be crowded into apartments with no place for children to play and so those who have families and are economically able move out to the suburbs. Thus an increasingly large proportion of Chicago's citizens and these among its strongest, economically and professionally, have come to live outside of Chicago proper.

Recently there has seemed to be an arrest of the suburban trend. Men in business in the Loop have found the long trip to the suburbs each day too much of a tax upon their time and energy. With the building of the high-class apartments on the near North Side and in the region of Jackson Park many have sought residence in them rather than take a long trip each day into the suburbs.

Regional disintegration, as the suburban emigration is sometimes called, is not peculiar to Chicago, but pertains to all great cities of modern times. Regional disintegration in Chicago, however, combined with racial disintegration is hardly matched in such extreme degree by any other great city in the world except New York.

Chicago has had a tendency toward political disintegration which is peculiar to itself. It is partly due to the failure of the State Legislature to give Chicago power to deal with its local situation, partly to the fact that a large part of the metropolitan area lies within the domain of other states. One other factor is that Chicago, because of the rapidity of its growth and the variety of the racial elements of which it is composed, has not been able to develop any unified culture. It is a hodgepodge of races, of governments, of cultural elements.

Few realize how complicated is the governmental machinery with which Chicago is afflicted. There are eight governmental bodies within Chicago proper. Altogether the Chicago voter has the task of voting on 161 officials during a six-year period.

But the situation is still more complicated. Defining Metropolitan Chicago as the territory within fifty miles of Madison and State Streets, there are to be found within Metropolitan Chicago 1,673 independent governments.

The two outstanding struggles of Chicago on the political field, according to Professor Merriam, have been the battle for home rule and the battle for political honesty and competency. One struggle intensifies and complicates the other.

The struggle for home rule has centered about the effort to get a city charter suited to the needs of one of the fastest growing cities in the world and to secure proportionate representation in the State legislature.

The other great cities of the world, either have a large measure of national control such as is the case with London, Paris and Berlin, or
a large measure of autonomy like New York, but as Professor Merriam points out so cogently, “Illinois provides neither central supervision of local affairs of cities nor local home rule, and Chicago is left in a condition unparalleled among the great cities of the world—without the freedom of the free or the protection and tutelage of the slave.”

Such is the state of the visible government. But there is an invisible government which is more powerful at times than the visible government. In Turkey, in the days before the Revolution, when the government of the Sublime Porte was perhaps the most corrupt of any on earth, an old fable was given direct application to the government. The camel driver says to his camel, “Why is your neck so crooked?” and the camel replies, “What part of me is straight that you should inquire about my neck?” So it has seemed in regard to the government of Chicago. Every great work undertaken by the City has been sullied by graft. The stench of corruption in the City Hall was matched by the outrageous graft in the Sanitary District. Not simply were the large enterprises thus affected by graft but all the ordinary operations of government were honeycombed by it.

We arrived at what Merriam very aptly calls the “Big Fix” which he defines as “the combination of influences and agencies designed to control the political situation and to be able to give immunity from the law.” Here we have the explanation of the crime situation in Chicago—the political machine which is “able to give immunity from the law.” This reached the point where it was thought that all lines of attack upon the “invisible government” were “fixed” except the United States District Attorney’s office. In connection with the election frauds and murder in the “Bloody 20th,” in the famous “America First” campaign, it was reported that the conspirators were thus addressed the night before the election by one high in authority: “You’ve got the governor, the States Attorney, the Sheriff, and—if you need him—a judge with you. If anybody gets in your way, push him out. Come prepared, come well armed.”

We have not as yet, however, arrived at the central problem of the city or the root cause of the corruption of our cities. We are inclined to blame this politician or that politician, this or that factor in the city’s life. Although a clever and unscrupulous politician may manipulate the forces of society for his own advantage and that of his cohorts, he is simply the manipulator, not the creator, of these forces. It is the system rather than the individual that is mainly responsible.

In the days before America was discovered there came into being in Western Europe what has been called the trader class. This class became the dominant factor in Western civilization. It was this class that wrested the power from the feudal authorities.

The industrial revolution, that ushered in the 19th Century, joined with the money economy of the trader class produced the modern business enterprise that has been in full force up to the present time. The large modern city became the center and the apex of this business enterprise. There have been great cities in the past but they were more the apex of the political than of the economic life of the times. In Europe the political and economic centers tended to coalesce, as in such cities as London, Paris, Berlin, but in the new world the economic centers have forged far ahead of the political centers.

The class which has directed the modern business enterprise has liked to think and to have others think that their success was due to their “rugged individualism” and superior qualities, but as Professor Arthur E. Holt asserts, much of this success was due to factors and policies which are now coming up for searching criticism by the modern Christian conscience.*

First, the trader had the advantage of inside information. The man in the city always has had the advantage over the farmer or the small townsman because he was where the telegraph and the ticker tape brought information that was not available to the man out on the circumference. Many fortunes have been built on “tips” that came from those on the inside.

Second, the trader class has always been the creditor class and they have been very insistent upon the moral obligation of paying debts. On the other hand they have paid very little attention to the ethics of the transactions by which they got men into debt. They were the ones to profit in the period of depression and when the debtor objected to paying his debt with a dollar that had jumped to twice the value it had when the debt was incurred, the debtor was branded as an immoral repudiator and was given a treatment of court procedure.

Third, the taxes have been fixed so that an undue burden has fallen upon the owner of real estate. Taxes absorb about 7 per cent of urban net rent and 35 per cent of rural net rent.

Fourth, the trader class has voted for themselves unbelievably large incomes for what they do. A man recently appointed receiver for a chain of banks in Chicago in which depositors had lost millions was given a salary of fifty-seven thousand dollars for a few months work. The story is quite familiar how some real estate men made a simple transfer of property to the city of Chicago and charged a commission that ran into the millions for each member of the firm.

There is another factor not mentioned but implied in Professor Holt’s statement, namely the illegal means the traders often used to gain their ends. If you read the story of the rise of John Jacob Astor, Daniel Drew, Jay Gould and other financiers of the early period you will see that they did not hesitate to buy council-men, state legislators and judges in order to secure the advantage which they desired. Neither did they hesitate to ruin those who stood in the way of their ambitions. As a recent book on Wall Street says of Vanderbilt and Drew, “But the

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two men had this in common, a characteristic that was, and probably still is, absolutely necessary to the retention of power on Wall Street. They knew how to glide over every moral restraint with almost childlike disregard." We have marveled at the corruption of our cities. We have blamed the politicians but a large part of the responsibility for this corruption rests upon large business interests which have used the government to gain their own ends.

But it is not merely in such devices that the traders and the traders' cities have enjoyed advantages. They set the standards of living and determine the prevailing philosophy of life. Along with many good qualities they have unfortunately construed money-making as one of the chief virtues of life and made prosperity into a god.

The part which the city plays in our modern economy is well given by Tagore, the Indian poet in his "Village and City." "Such a moral perversion has come to its extreme length today in the relationship of the city and the village. The city which is the professional aspect of society has gradually come to believe that the village is its legitimate field of exploitation, that the village must at the cost of its own life maintain the city in all its brilliance of luxuries and excesses; that its wealth must be magnified even though that should involve the bankruptcy of happiness."

Our cities themselves are a problem and as one critic puts it, "they must be regenerated or isolated if our institutions and our civilization are to survive."

VI: PROBLEMS OF THE CITY CHURCH

The Church does not exist in a vacuum. It is a human institution and therefore is subject to the forces of human society. The city church is set in that maelstrom of changing conditions which we know as urban life. The tides of population ebb and flow in the great city, bringing to certain churches a constant stream of people to enrich their life, while at the same time it robs other churches of their very life's blood.

There are certain facts that are basic as setting the problem of the city church:

(a) The suburban trend. This we have already noted under the growth of the church.
(b) The excessive mobility of the population.
(c) Apartment houses as a permanent feature of urban life and creating a new order of home life.
(d) The radio, newspaper, the movies and other kinds of commercialized amusement which have completely demolished the moral security once based on isolation and innocence.
(e) Racial diversity in the population of the city increased the difficulties of the church.
(f) There were in 1926, according to the U. S. Census of Religious Bodies, 325,000 Jews, 563,669 Catholics 13 years of age and over, and 324,889 other church members, mostly Protestant, 13 years of age and over in the city of Chicago. An estimate of the church constituencies of these groups would place the Protestants and Catholics at about 1,000,000 each and the Jews at about 400,000.

There are certain considerations for personal living growing out of this data. The majority of our people whether they drift in from our own country-side or flock here from Europe have been accustomed to the comparatively simple life of small town or open country. The city is new and strange. There follows for many a disorganization of personal habits which were built up in a life which was characterized by first-hand contacts and long-time associations.

We begin to hear of psychiatric clinics and the cure of souls as part of the business of the Church. There is a whole new field of work here with which the minister trained in the old-school methods does not know how to deal. There are sick souls a plenty in our modern city life, and some ministers who have added psychological training as a part of their equipment are finding that their waiting rooms are constantly filled with people wanting help in solving their personal prob-
lems. Of course, there are many ways in which a church can help people in making adjustment to new conditions of life. A church pervaded by a friendly atmosphere, with a wholesome and cordial social life, can do much. In a study which Miss Inez Bolin made of the employed girl in Chicago, she found that the outstanding reason, with the majority of such girls, for seeking out a church, was the quest of friendship.

The problem of teaching people how to live intelligently and happily in a great city has become one of the main jobs of the city church. It must help people to form new associations, to develop new moral insights, and to create a new public opinion. It is now suggested that our churches both in the country and in the city become thought centers. This means that the Church must inform itself on the issues of the day—economic, political and religious. As an example we may cite what one denomination in Chicago is doing to stir their people into thought along the line of public questions. The Congregational Churches of Chicago are trying the following means:—(1) Sending out what has been called “Adventures in Reading,” a reading-list prepared by the Education Department of the Congregational Christian Conference of Illinois that covers not only church problems but social questions as well. (2) The effort of the Mid-West Regional Committee on Social Relations to have a functioning committee on Social Relations in every church. (3) The Tower Hill Convocation of Illinois ministers and workers held every year in September when the attempt is made to come to grips with the real issues that are facing the Church. (4) The publication by the Chicago Congregational Union of the monthly paper, “Adventures in Religion,” which aims to give first-hand impressions of the city’s life, and also the best ventures in Christian effort made by the denomination within the city. (5) Forums carried on in the churches on such themes as “A Planned Christian Economic Order” (Topic for forums in 1931-32) and “The Making of a Christian Political Order” (Topic for forums in 1932-33).

The various unemployed councils in Chicago organized by the Chicago Workers’ Committee on Unemployment, in various churches and Neighborhood Houses have become regular centers for adult education as well as forwarding the interests of the unemployed.

The Church also has the problem of maintaining itself in the changing tide of city life. It is very easy to condemn churches for being so institutionalized that they think only of saving themselves instead of saving the world. But the church in the city often finds itself beset on all sides, with its life-blood quickly oozing away and it becomes a question of knowing enough soon enough.

There are certain suggestions which may be made in regard to the strategy of the Church in facing what is often a life and death struggle.

* See Inez Bolin, The Newcomer Girl In Chicago, Chicago Congregational Union.

1. The church can seek to understand the population shifts and plan accordingly. The shifts are not always to the disadvantage of the Church or always in the same direction. In the previous chapter, we have noted under the problems of the city, the two forces of concentration and of disintegration and how they tend to counterbalance each other. There is the tendency in the city’s life to push people out into the suburbs. There is also a force tending to concentrate them near the city. Now one force is in the ascendency and then the other. At one time the immigration of peoples into Chicago was such as to favor Catholicism, now it is more in favor of Protestantism, in case Protestantism is prepared to take advantage of the drift.

2. The corporate Church can seek to distribute the strain of the excessive mobility of the population. We are coming to see that the corporate life of the denomination or even of all Protestantism ought to flow around a foundering church, and help it in solving its problems. The individual church should not be left to itself to sink or swim, survive or perish according to its own hardihood. Here is where the Catholic Church has the advantage over Protestantism. Since it is a unified and centralized institution it can marshall its forces, sending reinforcements here and there wherever the line is most hard-pressed. Protestantism because of its divided councils cannot so marshall its forces. Bear in mind that the battle envisaged here is no contest between the two but rather against the opposing natural forces of the city which bear down equally upon all religious institutions.

3. Often a church by planning wisely and by making itself a vigorous and useful church which people hate to leave, can even affect the current rate of mobility.

4. The Church can encourage those social measures which stabilize populations. For example, labor unions reduce mobility and so does home ownership and co-operative apartments.

There is the problem of interrelation of large religious groups. Referring back to the fact that Roman Catholics, Jews, Protestants, constitute permanent groups in the city’s religious life, it becomes evident that all policies looking toward the absorption of one group by another are futile. These groups must learn to live together and develop an ethic of inter-religious relationships.

But over and above all of these problems which the scientific student would consider ecological, there are the larger problems of adjusting to a new age. The keenest students of our social life are saying that we stand upon the edge of a new world and that we must not rest content in saluting the flags of old loyalties and old ideals; we must dare to look out toward the future and think our way into the unknown. George Albert Coe, the dean of religious educators in the United States, in his latest book, “Educating for Citizenship,” says that there is a social and political contest on at the present time which cannot be minimized or avoided. There is “Affirmation of Individualism, as an economic
philosophy just when manufacturing corporations, banks, holding companies, chain stores, and the like, obtain control of almost the whole industrial, commercial and political structure. Individualism proclaimed as the true basis of distributed well at the moment when concentration of ownership in a few individuals stands out like a mountain peak in the economic landscape!" Professor Walter Greenwood Beach of Leland Stanford in his "Social Aims in a Changing World," says, "Religion has been helpful in those times and ages when it has "identified itself in some way with social purposes" and has been "most hostile to social welfare when it restricted its interest to individual as apart from social purposes and struggles." In speaking of the Church of today the same criticism is leveled at it as at the Church of Jesus' day. "In an age struggling toward democracy, torn by hatreds based on barriers of class, of race, of artificial distinctions of every sort, a class-ridden world of social injustices, it has had no social faith, but has had only an individualist religion or belief."

Is that charge true of all the Church or only a part of it? What basis is there for that criticism of your own church?

VII: CITY PLANNING

Up to 1893 Chicago had grown helters-skelter, as it happened. Following the World's Fair there grew up the Chicago Plan. The "White City" on the Midway had shown what beauty there is in an orderly arrangement of buildings and streets. The idea of a City Plan started in the two most prominent social organizations of that time, the Commercial Club and the Merchants' Club. In 1907 the two clubs united under the name of the Commercial Club and in 1908 the Chicago Plan was put forth under their name. Daniel H. Burnham, the architect, who was largely responsible for the World's Fair Plan, was put in charge of the task of developing this great plan for the city. The maps, drawings and recommendations were incorporated in a beautifully printed volume and presented to the City. In 1909 the Plan was put into effect by the appointment of the Chicago Plan Commission by Mayor Busse.

The nature and purpose of the Plan is well set forth in the statement of the Commercial Club at the time when they presented it to the city. "The central idea out of which the Chicago Plan has grown is this: if Chicago is to become, as we all believe, the greatest and most attractive city of this continent, its development should be guided along certain definite and pre-arranged lines to the end that certain necessary expenditures for public improvements from year to year may serve not only the purposes of the moment, but also the needs of the future."

The Plan provided for the following phases of the city's life and growth:—transportation, street systems, parks systems, developing the Lake Front, a civic center and improved housing.

Of course, the Chicago Plan was not something new under the sun. Many cities of ancient times were laid out or reconstructed according to plans. The city of Athens with its wonderful Acropolis stands as one of the finest examples. In Europe there are many cities that have taken thought for beautifying and re-building their physical structure. Outstanding are Paris and Vienna. The Paris plan began back in the days of the grand monarch, Louis XIV. This work was carried forward by Napoleon Bonaparte and by Baron Haussmann, who has been acclaimed the greatest city builder of all time. His reconstruction work began in 1853 and was carried on over a period of years. It cost the city of Paris $265,000,000 but it made Paris the most beautiful city in the world, and it is estimated that the trade of tourists, who flock to the French capitol by the thousands every year, has more than paid the bill.

Vienna is laid out according to a beautiful pattern and since the war has made over whole areas of the city, erecting model apartments for working-class families. In our own country, we have but one example of a planned city, our magnificent National Capitol laid out according to L'Enfant's Plan, through the wisdom of George Washington.
It is interesting to note how much of the Chicago Plan has been realized up to the present. More has been accomplished than the people realize.

(1) In the way of perfecting a street system.
(a) A “quadrangle” of main arteries of traffic has been built around the loop including the widening of Roosevelt Road, Canal Street and Michigan Avenue, and the construction of the Michigan Avenue Bridge and Wacker Drive.
(b) The widening of other streets such as Ogden, La Salle, Western, Ashland, and the construction of the South Parkway.
(c) Straightening the South branch of the river in preparation for the extension of the Loop Streets.

(2) Development of the parks system.
(a) Development of Grant Park which has been called “the restful front door yard of a busy city”, including such features as the architectural bridges over the Illinois Central tracks, the Buckingham Fountain, and at its south end such imposing structures as the Field Museum, Adler Planetarium and Shedd Aquarium.
(b) The development of a boulevard system connecting the parks of the city.
(c) The opening of the Forest Preserves of Cook County; a play-field thirty miles long. When the Forest Preserve District of Cook County was formed in 1914 there were at that time about 35,000 acres available for preservation in a state of nature. Of these, 32,000 have already been acquired.

(3) Development of the Lake Front.
In connection with the Century of Progress Exposition, the lake front is being developed into a park of 1,138 acres by filling in the lake. This has been called Burnham Park in honor of the author of the Chicago Plan. There are to be out-lying islands connected with the mainland by bridges. Along through this park runs the Outer Drive. The Plan Commission has prepared plans for a boulevard connection between Lincoln Park and the South Park system which involves an elevated structure and a bridge across the mouth of the Chicago River, also a second bridge across the “Ogden Slip.” When all the work which is now going forward on the shores of Lake Michigan is finished, Chicago will have an uninterrupted waterfront drive for the full twenty-five mile length of the city.

(4) Transportation problems.
The development of railway terminals is in accordance with plans of the Plan Commission. Although much still remains to be done in perfecting and modernizing the city’s terminals, there stand already two solid achievements in the erection of the Union Station, as planned, fronting Canal between Adams and Jackson, and the electrification of the Illinois Central suburban service.

(5) The new Post Office on Canal Street accords with the plan in being located on the “Quadrangle” though not on the exact spot designed for it in the Chicago Plan.

As indicated in the original recommendations of the Commercial Club, it was not the intention to tie the city down to any hard and fast plan, but to furnish a general scheme of development which was to be modified as changing needs required or as the best judgment of the community might determine. Much of the Chicago Plan has not been realized as yet, but with so much accomplished in the comparatively short time since 1909 is it too much to hope that the slums of Chicago may be rebuilt, and that the magnificent conception of a civic center may some day be brought to fruition?

VIII. CHURCH PLANNING

The Church has begun to plan for its growth. Not that it has never planned in the past. But planning, as far as the Protestant Church is concerned, has been more a rule of thumb method practiced by the individual denominations. It is a well known fact that the result has been a considerable amount of overlapping of churches in some areas and total neglect of other areas. Jealousy and an undue competition has sprung up among local churches. Also because of lack of common planning and co-operation, Protestant Churches have failed to grapple with some of the large-scale problems with which the church in the city is confronted.

In recent years Protestant Churches have begun to see that they must have a plan as big as the City Plan and join in a co-operative enterprise to realize common objectives.

The first large-scale movement in this direction came in 1908 with the organization of the Federal Council of Churches of Christ. Following upon this national organization of Protestant Churches there came a regular wave of federations in individual cities including Chicago.

The Chicago Church Federation now includes nineteen denominations and about 900 churches. It has its headquarters at 27 West Washington Street. It has charge of the Union Ministers’ Meeting which comes once a month during nine months of the year. It publishes a Monthly Bulletin and a Protestant Church Directory. In addition, there are the following important divisions of its work:

(a) Commissions on Church and Industry, Civic Relations, Comity, Evangelism, Inter-Racial Relations, Publicity, Ministry in Public Institutions, World Friendship.

(b) Two departments, the Chicago Council of Religious Education and the Woman’s Department.

In the careful study made of the Chicago Church Federation along with other city Federations, by the Institute of Social and Religious Research, Chicago ranked very high. In the ranking of twenty-six Federations according to scope of program, Chicago was placed second; in the ranking according to sense of obligation of constituents to cooperate, Chicago was third; Chicago stood next to New York in number enrolled in Training Schools for religious education workers; social service has larger space in the publicity of the Chicago Federation than in any other city; Chicago has taken over more responsibilities in public institutions; its promotional literature is referred to as among the best.

On the other hand, the criticisms raised by the Institute of Social and Religious Research probably apply to Chicago, as well as to other
large cities in the United States. Dr. Douglass, who was responsible for this study, raises these questions:—Have the Federations come to the parting of the ways when they must abandon the opportunistic policy of the past and adopt some basic philosophy of church cooperation? Does not the ecclesiastical control of the Federations lag behind the ideals and aspirations of their lay supporters? Is it true that the favorite phrase of Federations to express their aims, "What best can be done in common?" has come to mean in practice, "What will not hurt the denominations?"

Very recently, the Chicago Church Federation has embarked upon a new enterprise that is still more definitely leading toward scientific planning and intelligent cooperation—this is the United Religious Survey. The following account appeared in the Chicago Daily Tribune for March 14, 1929—"The most extensive survey of the religious life of Chicago ever undertaken was recommended yesterday by a conference on extension of the Protestant Churches, held by the Chicago Church Federation at the La Salle Hotel. The survey, if it is made, will bring to light grave problems facing Protestant Churches in Chicago, according to Federation heads, and will develop 'a new cooperative Protestantism in such a way that churches will avoid competition in their work.'"

This Survey was to be directed by the Research and Survey Department of the Chicago Congregational Union with the assistance of the various Protestant Seminaries in Chicago. When once constituted the United Survey was largely self-directive. The Survey Staff, however, secured a right of way for certain major projects through consultation with the Survey Committee of the Comity Commission and in some cases with the Comity Commission itself. Projects were always reported to the Comity Commission or some one of the committees of the Commission.

The main lines of investigation as laid down at the outset were these:—

1. The problems of Protestantism in the suburbs.
2. The survey of the inner city churches including
   (a) The problem of the retreating belt of Protestant Churches in these areas.
   (b) The problems of the institutional churches and neighborhood houses.
3. A study of newer racial groups in Chicago.
4. A study of the rescue missions in the homeless man areas.

In a report made by the Staff to the Comity Commission on March 4, 1931, these comments were made in regard to the Survey as a whole:—"The Survey Staff itself, in order to analyze the materials which it gathers in a local community is compelled to make the analysis in terms of the larger area of which the community is a part. When we know something about a sector we enlarge our perspective and free ourselves from the partial view. * * * The larger assets of a Research and Survey program for the administration of Protestantism in metropolitan Chicago may not be seen in the results of any single community study, but may only be seen when we compare community with community and sector with sector. Perhaps the greatest asset is that of presenting a frame of reference in which the smaller, more detailed problems fall."

On the four main lines of investigation mentioned above, the Survey made some very interesting discoveries and gave to the Protestant Churches some very important principles of guidance.

1. The Protestant Churches in the suburbs.

Taking eight of the leading Protestant denominations in Chicago, the Survey discovered that the City of Chicago had 65 per cent of the total number of churches and the suburbs 35 per cent. The city had 66 per cent of the church membership and the suburbs 34 per cent.

There were found to be great differences in distribution, however, when it came to the analysis of individual denominations. For example, the Congregational denomination was found to rank next to the last in the average number of church members per church in the city, but on the other hand, ranked first in the average number of members per church in the suburbs.

The following table gives the full detail of this comparison:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>No. of churches per denom.</th>
<th>No. of members per denom.</th>
<th>Avg. no. of members per church for each denom.</th>
<th>The percent of members for each denom.</th>
<th>The percent of churches for each denom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist</td>
<td>95</td>
<td>32,598</td>
<td>18,200</td>
<td>343</td>
<td>294</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>68</td>
<td>30,775</td>
<td>11,530</td>
<td>453</td>
<td>372</td>
</tr>
<tr>
<td>Baptist</td>
<td>58</td>
<td>19,553</td>
<td>5,496</td>
<td>337</td>
<td>323</td>
</tr>
<tr>
<td>Episcopal</td>
<td>49</td>
<td>18,847</td>
<td>9,908</td>
<td>385</td>
<td>303</td>
</tr>
<tr>
<td>Congregational</td>
<td>69</td>
<td>16,572</td>
<td>14,503</td>
<td>240</td>
<td>382</td>
</tr>
<tr>
<td>Disciples</td>
<td>17</td>
<td>4,940</td>
<td>2,528</td>
<td>291</td>
<td>316</td>
</tr>
<tr>
<td>Evangelical</td>
<td>17</td>
<td>2,409</td>
<td>1,839</td>
<td>142</td>
<td>153</td>
</tr>
<tr>
<td>Church Pres.</td>
<td>4</td>
<td>1,288</td>
<td>712</td>
<td>322</td>
<td>237</td>
</tr>
</tbody>
</table>

2. In the study of the Inner City the Survey has painted a picture of Protestantism retreating from the center of the city and leaving only a few outposts in the way of institutional churches or Neighborhood Houses. This picture is best brought out in a series of graphs of West Side Churches—the life-lines of various churches and composite life-line of all churches on the near West Side. They all tell the same story of decline and struggle and the eventual retreat of many Protestant Churches from this area. Professor S. C. Kinchloe of the Chicago
Theological Seminary has made a very careful study of the churches on the Near West Side and has much material relating to these churches.

In these areas are accumulated some of the worst elements of communal living. Here is the lowest percentage of home-ownership, the highest rate of mobility, the highest rate of delinquency. Here where there seems to be the greatest demand for bolstering up human life, the Church is least able to help.

The Survey points out ways in which the outposts—institutional churches and neighborhood houses—can best prepare themselves for their great task and how Extension Societies can become equalization societies for pooling the resources of the total Church and thus carry on the battle for decent living in the Inner City area from which the Protestant Church has largely withdrawn.

3. The consideration of the newer racial groups in Chicago by the Survey has resulted in some long-time studies being made and in the publication of the findings in such pamphlets as "The Negro in Chicago", "The Mexican in Chicago" and "The New-Comer Girl in Chicago". (Available at the Chicago Congregational Union, 19 S. La Salle Street, Chicago, Illinois.)

4. The rescue missions in the homeless man area have been very carefully studied by a graduate student at the University of Chicago under the direction of the Research and Survey Department. The findings of this study are most fascinating and illuminating. They have been given in part to various groups and will be incorporated in a Ph. D. Thesis which may later be available in printed form.

IX: WHAT IS TO BE?

"It was Empire, the restless subjugation of all this central world of the lakes and the prairies. Here midmost in the land beat the Heart of the Nation, whence inevitably must come its immeasurable power, its infinite inexhaustible vitality. Here of all her cities throbbed the true life—the true power and spirit of America; gigantic, crude with the crudity of youth, disdainful rivalry; sane and healthy and vigorous; brutal in its ambitions, arrogant in the new found knowledge of its giant strength; prodigal of its wealth, infinite in its desires. In its capacity boundless, in its courage indomitable; subduing the wilderness in a single generation, defying calamity."

This was Chicago in the heyday of the nineties—in its vigorous youth. Today there is a pause in its growth. No other city in America perhaps has been as seriously affected by the depression as Chicago. It is a fitting time to ask "What is to be?".

If someone were endowed with the gift of prophecy so as to lift the curtain of the future we should all be interested to catch a glimpse of what Chicago is to be fifty or one hundred years hence. Some say that before the close of the century, Chicago will be the largest city in the world. There are certain corporations such as the Bell Telephone Company and the Gas and the Electric Light Companies which have made estimates as to what the population of Chicago will be. According to the forecast of the Regional Planning Association, Chicago is expected to have population increases as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Metropolitan</th>
<th>Chicago</th>
</tr>
</thead>
<tbody>
<tr>
<td>Est. 1940</td>
<td>4,000,000</td>
<td>6,305,500</td>
</tr>
<tr>
<td>Est. 1950</td>
<td>4,600,000</td>
<td>7,613,000</td>
</tr>
<tr>
<td>Est. 1960</td>
<td>5,100,000</td>
<td>8,873,000</td>
</tr>
</tbody>
</table>

These estimates are not merely guesses; they are based upon a careful study of the past growth of the city.

On the other hand, we must raise again the questions proposed in the introduction.

Will Chicago continue to build higher and higher and to spread out further and further onto the Illinois prairies? Or has it reached a plateau in its life history when it will pause in its growth?

Will it ever become the City Beautiful?

Will it ever become the City of God?

In regard to the first question: those who are laying out telephone lines and gas mains fully expect the city to keep on growing. But the present crisis has shaken the business and financial structure like an

*The Pit by Frank Norris, p. 57.
earthquake. Some are saying that we have built “too stately mansions” in our great cities. The newest New York is described as “a sixty-story city unoccupied above the twentieth floor”. Already there is a school of architects who say that skyscrapers are obsolete. They look to see our cities decentralized and in that case the skyscraper loses its economic utility. We cannot assume that, because our cities have been growing at certain rates, they will continue to do so. We leave the question before you—“What is Chicago to be?"

Will Chicago ever become the City Beautiful? Whether Chicago will rise above its corruption and its sordidness and carry to completion the plan laid out by those who envisaged Chicago the Beautiful remains to be seen. But if it is at all true to its early “I Will” spirit it will someday carry to completion the vision which was given to it by Daniel H. Burnham and other city planners.

When Chicago was little more than a village, it was faced with a tremendous task. In the early 50's it was evident, that, in order to protect the health of the city, it would be necessary to raise the level of the streets in the central part of Chicago. In those days there was little machinery to aid in that kind of work. But the people went to work with a will to raise the level of their streets and buildings. Even boys and girls helped on the job and it was done.

In the early 60's even when the terrific struggle of the Civil War was on, the city undertook to develop a system of parks. So well was this done that these parks satisfactorily served the city until recent years and still remain the backbone of the city park system.

In 1871 came the great disaster—the terrific fire which very nearly wiped out Chicago. Some thought the city would never recover, but it rose above this calamity in a very short period.

Between 1880-1890 came the next gigantic problem of protecting Chicago’s water supply and providing for the disposal of the city’s sewage. The Drainage Canal was the answer. It took $60,000,000 and many years of work to complete this tremendous undertaking, but today the Chicago River runs backward and the water supply of Chicago is made comparatively safe.

We need only mention the next great achievement of the youthful city, the World’s Columbian Exposition. The “I Will” slogan which at first was looked upon, by the world, as a symbol of Chicago’s audacity, finally came to be accepted as the symbol of Chicago’s courage and enterprise.

The city, however, has never cleaned its backyard either physically or morally. Its slums still stand as bad as any in the land. The back alleys are stacked with garbage and ashes and smell to high heaven. The near west side of Chicago is a dreary wilderness of chimney-pots and ugly walls of brick. Beautiful and imposing Michigan Avenue can never atone for the acres and acres of hideous and monotonous flats with ill-kept alleys. No wonder that a poet looking on the people of our cities should say:

“I saw the ugliness my people wear
Instead of waving loveliness worn by the trees
Or budding color the young plants bear.”

Science has furnished the means whereby all this ugliness could be wiped out and our people clothed in “waving loveliness”, if men had but the social intelligence and “the courage of faith to seize that which has now come so near”.

Will Chicago ever become the City of God? Here is the greatest question of all for it is becoming more and more evident that Chicago can never attain to its full physical stature or achieve a full perfection of beauty unless it can develop the moral frame to sustain it all. To many it may seem only a grim joke to even raise the question, “Will Chicago ever become the City of God?” Was there ever a place that showed less disposition for attaining to this high title? Can a Chicago which could not free itself from a gangster overlord like Al Capone, except by the aid of the Federal Courts—can such a city ever hope to realize the dreams of a St. John or a St. Augustine?

Let us take stock of our bases of hope.

First in man power. Chicago has always produced men of capacity and power. We have noted in the first chapter how there were “city builders” here in the early days. It was not merely location that made Chicago, important as that was; there were men and there has been a constant succession of men.

Chicago has its two great universities, the University of Chicago and Northwestern University. Out of these halls of learning have come leaders who have not been afraid to enter the hurley-burly of practical affairs. Among these, Professor Merriam of the University of Chicago, deserves a high place. He drew a clean and shining sword for the cause of civic right in Chicago, serving for several terms as an alderman and running once for the office of Mayor. He was defeated only by the combining of the two party machines, that rule by means of patronage and graft.

There have been many bold fighters for the right, such as Raymond Robins, great Christian leader and social worker. Frank J. Loesch, the veteran crime fighter, is another one of the fearless champions of righteousness whose career shows that even the formidable redounds of evil can be assailed by men of high courage and integrity.

In the realm of business, there are many important names, but two stand out because of their great benefactions to the city—Marshall Field and Julius Rosenwald. One has only to think of the Field Museum,
the Rosenwald Industrial Museum and the housing projects connected with the names of these two merchant princes, to realize the debt the city owes to them.

No city in America has had a more distinguished group of social workers than has Chicago. Jane Addams, founder of Hull House, defender of the immigrant, the weak and the dependent, advocate of peace, interpreter of womankind, "the mother spirit of the City"; Graham Taylor, founder of Chicago Commons, "the Nestor of settlement and civic activities"; Mary McDowell, head resident of the University of Chicago Settlement and "good angel to the people back of the yards"; Harriet Vittum of the Northwestern University Settlement and Mary Barthelemy, Judge of the Juvenile Court. These social workers have not only been the ones to bind up the city's wounds and arouse the lethargic conscience of the people, but they have become the interpreters of class to class, the founders of a social philosophy by which America can evaluate her social life.

Josiah Royce has said of atonement: it is a creative deed such that the world, as transformed by this creative deed, is a better place than it was before the deed of treason, which called forth the atoning act, was ever done. According to this definition, Jane Addams, Graham Taylor and the other social workers, have performed atonement for Chicago. Their deeds shine so gloriously that Chicago and the world itself is a better place than it was before—the darksome evils which called forth their deeds. Gathered around these veteran social workers there has been a host of able supporters and disciples continuing on to the present moment. These young disciples are no less daring and no less devoted although the demands of our time may carry them into new fields and to the adoption of new doctrines and procedures.

Although the men and women mentioned above are classed as social workers, they cannot be dissociated from the Church. Practically all of them were nourished within the church and some of them have been very closely associated with the church life of the city. Graham Taylor, during the years that he was directing the work of Chicago Commons, was also teaching at the Chicago Theological Seminary and making the Commons a laboratory for his students at the Seminary.

When we come to the church it will be best for us to assess our bases of hope in general terms, for any attempt at a roll of honor would involve such a host of names that it would far exceed the limits of this publication. Chicago has had outstanding preachers and leaders in all its denominations—men who led their people in the support of great causes. As an indication of their caliber, is the fact, that many ministers who started their work in Chicago pulpits were later made bishops or were called to some of the highest positions in the land.

Let no one feel that the era of great preachers and leaders has gone by. There are men today in Chicago pulpits and in positions of leader-
Economic Order and a Christian Political Order held in Congregational Churches and the educational work carried on in many of the Neighborhood Houses for the benefit of the unemployed.

A third basis of hope lies in the social yeast that is now stirring in large masses of people. The majority are still content to go on as they always have, but in the minds of many there is forming a new social ideal. If you will read the early history of Chicago you will hear of the great struggle over slavery going on in the churches in the period before the Civil War. It may be a bit disappointing to find that the church as a whole could not speak out in uncertain tones on this issue, that it was so often infected with a base timidity, but slowly you can see the forces gathering and strengthening that were eventually to right this great human wrong. We have already noted how Congregational Churches in the Middle West came into being because of intense conviction on this issue of slavery.

The church today is timid in the face of great human wrongs. At the present time you will find a situation that is testing the church. The city is filled with unemployed men and women who are living on a meager charity. Under the leadership of a group of intelligent social workers, strongly re-inforced by leaders of the Christian church, councils of unemployed are quietly and with wonderful self-restraint working to help each other. In the midst of biting poverty they are learning to cooperate for the common good. The question is will the church put itself in touch with this ground swell of humanity which is demanding the right to be well born, the right to work, the right to security, the right to some of the joys and beauties of life? Let the youth of the church prepare its answer.

A fourth ground for hope is to be found in the increasing application of scientific procedures in the solution of social and religious problems. William F. Ogburn, in "Recent Social Changes" says that we are still a long way from having a social science as precise and objective in its procedures as are the physical sciences, but great strides are being made in building up such a science. He foresees a time when we may bring the forces of human society under control. Instead of leaving human events to go as they may, there is reason to believe that man may learn to plan his society.

A demonstration of what may be done in this way is furnished in the work of the Research and Survey Department of the Chicago Congregational Union and an experiment that is in progress in South Chicago. Under the Behavior Research Fund, the Institute for Juvenile Research and the Department of Sociology of the University of Chicago, in cooperation with Common Ground (an enterprise conducted by the Chicago Congregational Union in South Chicago) are making a definite attempt to control delinquency in the area about the Steel Mills in South Chicago. Competent students from the University were sent in to make a study of the local situation. Then expert social workers, psychiatrists and physicians were made available to deal with difficult cases. A very careful organization of recreational life is being made. Already police officers notice a difference in the number of arrests of juvenile delinquents. This work is still in an experimental stage, but it is hoped that procedures may be developed that can be used elsewhere in the city so that eventually juvenile delinquency can be diminished, if not wiped out, in our great city.

We have indicated several bases for hope that Chicago might become a city of God; a succession of great men and women who have ministered to the city's need and "gainst enthroned wrong stood confident and bold"; modifications of procedure on the part of the church to suit changing conditions; a social yeast that is stirring the conscience of the church in answer to the cry of the poor, "Give us this day our daily bread"; the application of scientific procedures to the solution of present-day problems.

All of these bases of hope are valid only in so far as the membership of our churches and particularly the youth of our churches are filled with a great faith and equipped with a high intelligence. We may be sure that intrenched wrong in our great cities and in our society will not give up its position without a struggle. It is not to be overcome by a feeble and lackadaisical effort. A college of the Middle West took as its motto, "Scientia Cum Fide Pura". That is our basis of hope for the future; science linked with pure faith. Science furnishes the instrument; religion furnishes the motive power. We have had in America for too long a so-called piety, at war with science and devoid of a social intelligence, and a science unstirred by a religious and social passion. We need solid phalanxes of oncoming youth trained in science and with the vision to see God where to human eye He seems most invisible.

"Over the great city
Where the wind rushes through the parks and gardens,
In the air, the high clouds brooding,
In the lines of street perspective, the lamps, the traffic,
The pavements and the innumerable feet upon them,
I am: make no mistake—do not be deluded.

"Think not because I do not appear at first glance—
because the centuries have gone by and there is no assured tidings of me that therefore I am not there.
Think not because all goes its own way that therefore
I do not go my own way through all."

"The fixed bent of hurrying faces in the street—each turned toward its own light, seeing no other—yet
I am the Light towards which they all look.
The toil of so many hands towards so many multifarious ends, yet my hands know the touch and the twining of them all."
SUGGESTIONS FOR FURTHER READING AND STUDY

Books marked with an asterisk (*) can be loaned from the workers library of the Chicago Congregational Union, 19 South La Salle Street, Chicago, Illinois.

I: Beginnings—Fort Dearborn Days

The early history of Chicago is very fascinating. A full bibliography would fill many pages. Only the simple and readily accessible books are suggested here.

Books:

Written in a very graphic style, this is one of the most interesting accounts of Chicago's development from the time of the French coureur du bois down to the closing days of William Hale Thompson.


Chicago Highways Old and New: From Indian Trail to Motor Road, Milo M. Quaife. Keller, Chicago, 1923.

The above two books are most important. A picture of the early days in Chicago, written by a thoroughly qualified student.

The Story of Chicago, Jennie Hall. Rand McNally, Chicago, 1911.


“One of the best of the type of commercial histories compiled for popular consumption”—Quaife.

Portage Paths: The Keys of the Continent. Cleveland, 1903.

Chicago and Its Makers, Paul Gilbert and C. L. Bryson.


In addition to these there are many general works of great interest such as Justin Winsor’s “Cartier to Frontenac”, “The Mississippi Basin”, “The Westward Movement”, Roosevelt’s “Winning of the West” and many pioneer accounts, some of great value and others almost worthless from the historical point of view. See Milo M. Quaife, "Chicago and the Old Northwest" for a Bibliography with critical comments.

Pamphlets:

*Chicago—the Story of Old Fort Dearborn. A Century of Progress Exposition.

Stories:
*The Bomb, Frank Harris. By the Author.
*The Pit, Frank A. Norris. Doubleday, Doran.
*The Jungle, Upton Sinclair. By the Author.

There are slides in the Visual Education Department of the Chicago Public Library illustrating the early history of Chicago. Those desiring to set up a program should make use of some of these.

Everyone interested in Chicago should visit the Chicago Historical Society (new building in Lincoln Park at North Avenue); especially see the Chicago Diorama Gallery.

II: Beginnings—Early Church History


Centennial Publications of the First Methodist Church, the First Presbyterian and the First Baptist Church.


*Building a Christian Chicago (History of the Chicago Congregational Union), prepared by Warren Thompson from documents written by Dr. Frank G. Ward, Dr. John R. Nichols and Dr. Charles S. Laidman.

A Century of Struggle: Chicago and the First Baptist Church, Rev. Perry J. Stackhouse. (A book in preparation by the pastor of the First Baptist Church of Chicago.)

The Hammond Library at the Chicago Theological Seminary has a very valuable collection of documents on early church history of Chicago.

III: How the City Grows


Particularly Chapter II “The Growth of the City”.

A very extensive “Bibliography of the Urban Community”, by Louis Wirth, is given in Chapter X.

The Urban Community, Edited by Ernest W. Burgess. University of Chicago Press.

IV: How the Church Grows

The Department of Research and Survey of the Chicago Congregational Union has extensive charts and maps illustrating the various phases of the growth of churches. For example, there are maps spotting the membership of Congregational churches; charts showing the life-line of a church; also charts showing the up or down trend of churches in certain areas. For information in regard to this material, write to Prof. Samuel C. Kincheloe, Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois.

*The City's Church, H. Paul Douglass. Friendship Press.


In a series of pamphlets on "The Races and Nationality Groups of Chicago: Their Religious Faiths and Conditions", The Chicago Congregational Union is seeking to bring out significant facts about the various races in Chicago. Two pamphlets have already been published, "The Negro in Chicago" and "The Mexican in Chicago".

V: Problems of the City

A study of the racial situation in Chicago can be made by means of the race maps in the Chicago Theological Seminary, Department of Social Ethics.

A very fascinating book to read is "Old World Traits Transplanted", by Park and Miller. It tells the story of the chief immigrant races we find in Chicago.

A very interesting play, "A Day at the Polls", has been written by Judge Jarecki, which gives a good idea of the difficulties involved in getting honest elections.

Books dealing with the various facts set forth in Chapter V are as follows:


School and Society in Chicago, George S. Counts. Harcourt, Brace, 1928.


*The Underworld of American Politics, Fletcher Dobyns. Publisher, 1932.


VI: Problems of the City Church


*The City's Church, H. Paul Douglass. Friendship Press, 1929.


A Program for the City Church—Department of City Work, Board of Home Mission and Church Extension, Methodist Episcopal Church, Philadelphia, 1920. Pamphlet.


VII: City Planning

The Chicago Plan Commission has offices at 208 W. Washington Street, in the Morton Building. There you can see the original volume including the drawings and charts of Daniel H. Burnham and a multitude of pictures and drawings showing present and future improvement plans. The Commission has a very good library on City Planning, Housing and allied problems, which is available for those who may wish to make use of it.


Moody was for a number of years Managing Director of the Chicago Plan Commission.

*What of the City? Chicago Vision, Planning, Promotion, Realization, Chas. B. Ball. Pamphlet. (Mr. Ball was for many years a member of the Board of the Chicago Congregational Union.)


*Publications of the President's Conference on Home Building and Home Ownership, Washington, D. C. (There are three volumes in the Library of the Chicago Congregational Union: Vol. 3 on Slums, Large-Scale Housing; Vol. 5, Negro Housing; Vol. 8, Housing and the Community.)


VIII: Church Planning

A: Church Federation

The most recent and most exhausting study of the Church Federation movement was made by the Institute of Social and Religious Research under the direction of Dr. H. Paul Douglass. The report was issued in two volumes. I. Church Comity: A study of cooperative church extension in American Cities, 1929. II. Protestant Cooperation in American Cities, 1930. (Consult bibliography in this volume.)


*Baptist City Church Planning, Chas. H. Sears, Editor. Boston Judson Press, 1926.

B. Surveys

Outstanding surveys are those made by H. Paul Douglass for the Institute of Social and Religious Research.


Mimeographed material at the Chicago Church Federation, 77 W. Washington Street, and the Social Ethics Department, Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois, on the United Religious Survey, including:

*Minutes of the first meeting of the Special Committee in charge of the United Survey, appointed by the Comity Commission of the Chicago Church Federation, October 23, 1929.
*Report of the United Religious Survey as prepared by its staff for the Union Ministers' Meeting, May 25, 1931.

C. Special Publications Growing Out of the Survey Work

*The Negro in Chicago, by Harold M. Kingsley. Chicago Congregational Union.
*The Mexican in Chicago, by Robert C. Jones and Louis R. Wilson. Published for the Comity Commission of the Chicago Church Federation.
*The Newcomer Girl in Chicago, by Inez Bolin. Chicago Congregational Union.

IX: What Is To Be?

"Too Stately Mansions", by Elmer Davis. The New Republic, June 1, 1932.
*Recent Social Changes, William F. Ogburn, Editor. The University of Chicago Press, 1929. (In particular the article on “Religion”, by Prof. Arthur E. Holt.)
*Twenty Years at Hull House, Jane Addams. Macmillan (pocket classics), 1923.
*The Second Twenty Years at Hull House, Jane Addams. Macmillan, 1930.